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

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EDITORIAL

"MAN SHALL NOT LIVE BY BREAD ALONE."

The above quotation is taken from Matthew's account of the temptation of Christ, and it is his reply to the first assault of the tempter. Christ in turn quoted it from the eighth chapter of Deuteronomy, third verse. This itself is significant, for the higher critics have assaulted this book more fiercely than most any of the five books written by Moses. Yet the Savior quotes copiously from it in his teachings. He evidently regarded it as both inspired and authentic. If this be true, then the rest of us ordinary mortals can do likewise in our estimate of the book.

But the quotation is very suggestive. It brings to our minds the fact that there is something in this life of more importance, even, than eating and drinking. The tempter took it for granted that the converse was true. Christ was hungry and exhausted after his long fast in the wilderness, and he was weak and oppressed in body and mind on account of the fierce struggle through which he had passed with the tempter. His condition was most favorable for the attack of the enemy. So he was asked, or tempted, to make bread out of stones that he might eat and recuperate his strength. The quotation before us is his reply.

If we apprehend its meaning it is this: The life that a man lives, which finds its support in bread, while necessarily an essential to life, is nevertheless the lowest order of life of which man is capable. It is the animal life pure and simple. It was on this very plane that the temptation in Eden was projected when the wicked one tempted Adam and Eve to eat the forbidden fruit. And it is upon this plane where most of the wrecks of human life are still found. The indulgence of appetite is one of the gateways through which multitudes of people pass into the awful life of degradation and shame. When controlled and properly regulated, the indulgence of appetite is legitimate and necessary; but when given a license, then ruin runs in its wake. Here is where the danger lies.

On the contrary, the life that a man lives which finds its support in persistent obedience to the law of God is the highest life of which man is capable. It is the spiritual life pure and simple, the subjugation of the carnal nature to the rule of the intellectual. Therefore, a man can afford to suffer hunger, but he cannot afford to lay violent hands on God's commandments. He cannot afford to stultify his own sense of right. And if there ever comes a time in his experience when the bread-life seeks to subordinate the life of the mind and the spirit, then with the Savior he must say: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." There is no other safe rule to follow, and our Savior makes it too

plain to be misunderstood. To make bread out of stones would be a wonderful accomplishment, but to obey God under all circumstances, even in the midst of hunger, is the highest achievement of which the mind and the spirit are capable. The man who does this is the supreme master of his weaknesses and can turn defeat into a triumphant victory. It was this principle in the Savior that enabled him to go from Gethsemane to the cross and die the just for the unjust. It crowned him Lord of all.

AN UNSPEAKABLE TRAVESTY ON JUSTICE.

Our readers will readily call to mind the fact that Senator E. W. Carmack, of Tennessee, was murdered about a year ago by Duncan B. Cooper and his son, Robin Cooper, on account of trouble that grew out of the Senator's stand on the question of State-wide prohibition. He opposed Governor Patterson's renomination in the primary election, he representing prohibition and the Governor taking the side of regulation under license. It was a heated campaign, but the Governor was nominated by a small majority. Senator Carmack, who was not only a brilliant speaker but a pungent writer, was elected editor of the Daily Tennessean and it became the popular daily of the State. From time to time the Senator criticised the elder Cooper for his part in the whisky politics of the State. This offended him and the murder followed. It threw all Tennessee into a furor of excitement and it resulted in the Legislature extending the "four miles law" to the State which drove the last saloon out of Tennessee.

The trial of the Coopers came on. It took weeks to select a jury and then it took weeks to hear the evidence and the arguments. It not only engaged the public thought of Tennessee, but it became National in its influence. The jury found both the Coopers guilty and gave them a sentence of twenty years in the penitentiary. This brought a sigh of relief to the whole State and to the law-abiding people of the nation. The case was appealed. Months intervened, and finally last week the Supreme Court of the State announced its decision, affirming the sentence in the elder Cooper's case, but reversing and remanding the case of the son. Before Duncan B. Cooper reached the door of the court room on his way to prison with the officers, he was met by a representative of Governor Patterson with a full and an unconditional pardon, and he was a free man, unwhipped of justice before the ink was dry that recorded the decision of the court. The indecent and precipitate haste of the Governor threw the whole State into a spasm of excitement and it shocked the moral sensibilities of the world.

Thus the act of the Governor of Tennessee rebuked the verdict of the jury, insulted the action of the Supreme Court and trampled justice into the slime of politics. And it has brought out the fact that this same Governor, during his term of office, has pardoned more

than nine hundred convicts, one hundred and fifty-odd of whom were red-handed murderers. Surely Tennessee, the home of old Hickory Jackson and James K. Polk, is not to be congratulated upon the rule of her Chief Executive. He has disgraced his Commonwealth and made her citizens hang their heads in shame and humiliation. Yea, he has dealt justice an awful blow and put a premium upon the act of a bloody-handed assassin. And all because he stands in with the law-breakers of society and advocates the exaltation of the whisky business. If public sentiment does not consign such an official to the oblivion of disgraceful private life, then the manhood of Tennessee has lost its honor and the iniquity of high handed usurpation is seated upon the throne of power. Such an act almost forces good men to lose respect for law and for those who are sworn to uphold and enforce it. But the moral forces of Tennessee will not stand for such an outrage. When Carmack was slain the saloon over-did its work, but in the pardon of his slayer the limit of patience and endurance has been reached. The day of Tennessee's full redemption draweth nigh. Carmack fills a bloody grave, but his spirit is striding throughout his Commonwealth like a moral Colossus, and like Samson of old he is mightier in his death than in his splendid life. His blood is crying out from the dust of the street for vengeance. The law-abiding people of that State will sooner or later rectify this wrong. Justice will yet rejoice and righteousness will prevail!

THE DUTIES OF THE PULPIT AND THE PASTORATE.

It is well for a man to study and pray to make the very best preacher of the gospel out of himself of which he is capable. The pulpit has the very first claim upon his time and his talent. He is the expounder of the Word of God and in order to expound it soundly and attractively he must give much of his time and energy to reading, to studying, and to investigating. When people go out to his services on Sunday they are there for instruction, for admonition and for inspiration. Many of them need encouraging, some need comforting and all need edifying. These elements of help they do not find in the rough and tumble experiences of the world during the week; they must get these helps and these inspirations from the ministrations of the pulpit. And when these are imparted to them with power and with energy, they will take delight in the service and the pulpit will prove a drawing force. Nothing can take the place of good preaching, and the man who limps or falls down at this point will grow stale and his ministry will become impotent. Illustrations and anecdotes and personal experiences are all right at times, but a clean-cut exposition of some wholesome text, followed up with a warm exhortation and a pointed application, is the demand of the hour. Nothing short of this will satisfy earnest men and women.

But next to sound and attractive gospel

preaching is house to house visitation. Many people are sick and need the presence of the preacher to comfort and to strengthen them. Others are careless and need to be reminded personally of their duty to the Church and its services. Now and then some of them are a trifle off and feel that they have been neglected by the membership or the pastor. He must needs cultivate all such people by a heart talk with them. And it is no disadvantage to the very best and most attentive members of the flock to have the pastor call occasionally upon their families and have a little social and devotional communion with them. It will bring the preacher closer to them and they will feel a deeper interest in him and he in them. Such pastoral work is very necessary, and the preacher who neglects it weakens one of his strongest arms of power. Even the best of preaching cannot take the place of this house-to-house work among the people. His preaching will become fourfold more effectual after he has had personal contact with those who attend upon his ministry. They feel that he is personally interested in them and then his message will go home and abide. They will not only admire him for his ability, but they will love him for his kindly attention to them in their home life. They will feel that he really loves them. There is no limit to the influence of that sort of a preacher.

Therefore, it takes both good preaching and painstaking pastoral visiting to make a well-rounded and successful ministry. If the preacher spends too much of his time in his study he will become bookish and exclusive; but if he spends too much of his time gadding from house to house to the neglect of his pulpit preparation he will become frivolous, chaffy, not to say gossipy. But when he gives the proper division of his time to his study and also to his pastoral duties he acquires the habit of success both in the pulpit and in the pastorate. No man ought to become so settled in his studious life as to not be able to unbend and adapt himself to the lowliest conditions of his pastorate; and no man ought to so spread himself over his field as not to be able to concentrate his mind and give sustained effort to his pulpit preparation. These times demand a combination man to take charge of a congregation—one who knows how to study and to preach, and who knows how to visit and make himself useful to the religious home-life of his people. Happy is the congregation whose minister combines these useful qualities.

When a minister has finished his work and been sent to another charge it is his bounden duty to keep his hands off that charge and henceforth devote himself to his new field. If he so far forgets himself as to keep himself connected with his former congregation so as to interfere with the work of his successor, then he is a meddler and needs to have the authorities of the Church speak to him in no uncertain sound. More than one preacher has failed of success because of the officiousness of the man who preceded him.

DR. H. A. BOAZ REPLIES TO DR. R. S. HYER

My Dear Dr. Hyer:

Your courteous letter to me in the last issue of the Texas Christian Advocate was read with much interest and pleasure. A wise counselor of mine having read the letter was heard to say: "Dr. Hyer is by all means the biggest asset the Southwestern University has at Georgetown." I am profoundly convinced of this fact. You have done a great work with limited facilities. I long to see you with a wider field and a greater opportunity.

Since your letter appeared in the Advocate on Friday I have been absent from the city every day except Sunday, and on that day I attended three services led by Dr. Geo. R. Stuart, in which we raised for Polytechnic College nearly \$17,000, making a total of \$100,000 pledged by Ft. Worth in the last few months. I shall be absent for the next ten days and very busy raising the balance of our first \$100,000 endowment fund. For this reason I cannot answer your questions in detail for the present time, but will be glad to do so later.

In the meantime I hereby submit to you and the readers of the Advocate my answer to the appeal sent out by the good citizens of Georgetown protesting against the removal of the University.

1. They insist that when the University was moved to Georgetown that it was understood that it was to be permanently located there. No doubt the people of Chappell Hill supposed that the University would be permanently located with them when it was moved to that place. It is well known that the University has been moved and renamed several times, and each time to a better location; and thereby were the interests of the institution promoted. For this reason alone it is proposed to remove the University to Fort Worth at this time.

I wonder how many of the citizens of Georgetown objected to the removal of the University from Chappell Hill? I am told that the people of Chappell Hill have not yet forgiven Dr. Mood for his action in moving the University to what he believed a better location. This great and good man was willing, however, to move to Georgetown simply because he was offered a larger bonus and better facilities than could be given at the former place. For no other reason it is now sought to move the University to the city of Fort Worth.

2. In their communication it is stated that Georgetown has done great things for the University, while outside friends have done practically nothing. They remind us that Dr. Mood complained that out of the first \$103,000 raised for the University only \$4000 had been contributed by the people outside of Georgetown. We are glad that outside friends are doing better in these later days. If the Church at large has not given liberally for the upbuilding of the Southwestern University, we ask why is this true? There must be some good reason. For forty years our presiding Bishops in all of our Texas Conferences, and our vast army of traveling preachers throughout the State, have been loyal to the institution and have urged upon our people to give in support of it. Have they refused for lack of a liberal or progressive educational spirit? We think not. Rather, it is true that our far-seeing business men have known for years that it was not possible to build a great University there.

The good citizens of Georgetown are to be commended for their devotion to the University. They have done their best. It is stated with pardonable pride that the total gifts from the citizenship of Georgetown within the past forty years have reached the magnificent sum of \$175,000. For their liberality they deserve the praise of all Texas.

It is with some degree of modesty that we compare the liberality of Fort Worth with that of Georgetown in the proposed donation to the University at this time. Representative business men of this city assure me that when the trustees of the University meet at Georgetown in June they will submit a guaranteed offer as follows:

1. One hundred acres of ground on a beautiful eminence overlooking the city of Fort Worth, with street cars, electric lights, natural gas, artesian water, first-class sewer connections and all other modern improvements. This campus will be in the best suburban district around Fort Worth, and with the proposed utilities would readily sell on the market for at least \$300,000.

2. They will guarantee in money to be used in construction of buildings \$300,000.

3. The trustees of Polytechnic Col-

lege will agree to raise in endowment \$200,000.

4. To deed to the Southwestern University if they so desire the Polytechnic grounds and buildings, valued at \$275,000.

Making a total valuation of \$1,075,000.

It is understood that the consent of the conference will be secured before this disposition of the property of Polytechnic is available. This is but the initial offer to the University. What the future would bring forth from the generous city of Fort Worth no one can tell.

5. It should be stated also that while the citizens of Georgetown raised for the Ward Memorial Fund the sum of \$3000, that Fort Worth has contributed to the Ward fund and theological department just about the same amount. If the liberal citizens of Fort Worth give this amount to a school located at Georgetown, what would they do for a great theological department located in their very midst?

6. Dr. Mood provided for a great University with a system of correlated schools for Texas. It is believed by some that had Dr. Mood lived to the present day he would long since have foreseen the difficulties of an unfortunate location and have sought to move the University to a more accessible point. The University is not to be moved on account of failure in its present location. We admit that the patronage is good, the curriculum standard, that the moral atmosphere is wholesome and that it is nearly as accessible as the University at Austin. We submit that the patronage would be greatly increased if the University were more accessible, that the curriculum would not be lowered by the proposed removal, nor the moral atmosphere around the University vitiated. We readily admit that the school on account of the loyalty of Methodism in Texas has an excellent patronage and that the school is now doing most satisfactory work. But the attendance would be more than doubled if it were moved to Fort Worth and built upon a larger and more magnificent scale, and my personal belief that the attendance would be trebled is shared by many of the best informed men in the State.

We are now planning to build on a 100-acre campus at Fort Worth buildings that will be more modern, more commodious and in every way superior to the present buildings at Georgetown, and to fit them up with the latest and best equipments for college work. It is proposed that only college and university work shall be undertaken. With a splendid campus, magnificent buildings and all modern conveniences, and a united Methodism behind the institution, it would be no distant day until 1000 college men and women would be matriculated at the new Southwestern University.

With some degree of pride they state that Georgetown now has two railroads that put it in "easy connection with every part of the State." To offset this "easy connection with every part of the State" by two railroads (one of them a spur), Fort Worth offers twelve trunk lines, with more than 100 passenger and thirty-six interurban trains entering or leaving the city daily. Such comparisons may prove "odious," but there is no other way to get at the merits of the two locations.

7. Fort Worth is willing to compare accessibility with any town in the State. If the authorities at Georgetown will secure a map and put a blue dot at every point outside of Georgetown from whence a college student comes to the Southwestern University, then draw a line from east to west through Georgetown across the State, they will find that fifty college students (not counting those from Georgetown) come from south of the line, while 161 come from the north side of the line. This would indicate whence the students come and prove valuable information concerning the location of the University. Sweeping a circle with a radius of 200 miles with Fort Worth as a center will include many more Methodists than will such a radius with Georgetown as the center.

A student can hardly reach the University at Georgetown without changing cars from one to three times, except those fortunate enough to live on the main line of the Missouri, Kansas and Texas, while almost every road in the whole State of Texas passes through Fort Worth and a student from almost anywhere in Texas can reach here without changing cars a single time. It is not so much the distance as it is the convenience in reaching the University that gives it its accessibility.

Just why our friends at Georgetown do not wish the co-operation of Oklahoma, Arkansas and other near-by States in the building of a great university is easily seen. It is because this co-operation can not be secured with the university at Georgetown, while it can be if it is removed to Fort

Worth. We are planning a great university in Fort Worth that will be a credit to our Methodism in the entire Southwest; a University that will be second to none in the South.

If the University was planned for Texas alone, as our Georgetown friends contend, we ask why the name was changed by Dr. Mood from the "Texas University" to the "Southwestern University?" If there is anything in a name the great founder had a much wider view than his Georgetown followers of today, and meant to include the entire Southwest in his plans for a great university.

8. The 8000 alumni and ex-students of the University are greatly interested in the question of its location. Many of them have already written me approving the plan of moving to Fort Worth. An alumnus from the southern part of the State has agreed to subscribe \$1000 immediately upon the decision to seek a better location. This indicates that some of the prosperous and more intelligent students would be better satisfied with the institution at some more accessible point.

The idea that there could be no more homecomings if the University were removed is amusing. If the father and mother of a large family should move from the humble home in a small village to a beautiful home in a large city, would it affect the homecoming of the older members of the family who had gone out from the humble dwelling to return to the magnificent appointments of a more prosperous home? Almost every loyal alumnus would be more eager to visit his alma mater in its new home than to return to Georgetown to be disillusioned by what he finds there now.

9. It is a well known fact that Georgetown is not an "obscure village." It is a city of no mean proportions. Within sixty-two years it has grown to have a population of 4000 prosperous people. Polytechnic Heights, within seven brief years, has grown from a population of 100 to 3000, while the city of Fort Worth in the last forty years has grown to be a city of more than 80,000.

We are glad to learn that at last Georgetown has a few miles of cement sidewalks and graded streets. We refrain from comparisons on this point.

Concerning the property values at Georgetown we admit that some of them may suffer small shrinkage by the removal of the University. I confess myself surprised, however, to see many names of my good friends signed to an argument of this kind. It was submitted among the last as though it were among the most important and convincing. I have read in a certain book where a great teacher reached a splendid climax in saying, "Seek ye first the kingdom of God and his righteousness and all these things (referring to necessary temporal blessings) shall be added unto you." Some good men may suffer small loss from such removal. No doubt some at Chappell Hill suffered loss when the University was removed from there. Did Georgetown complain? I do not believe that such sacrifices should stand in the way of the interests of the kingdom of God. Many of the pastors of Texas have suffered serious personal material loss for the sake of the Church, and will continue to do so. Shall the future of all Texas Methodism suffer serious material loss in order to protect the financial interests of a few citizens of Georgetown? Shall the Church lose the \$600,000 to be offered by the city of Fort Worth in order to save a few dollars to a few private individuals? To see a great University in a most accessible location, preparing thousands of young men and women for their life work, would be sufficient cause to make any of us surrender much of our personal gain. I should be ashamed to get in the way of the kingdom of God with my personal interests.

Besides, our friends at Georgetown did not correctly read our plans. We do not propose to remove the entire institution, but to leave a first-class college there to meet the demands of the Church in that part of the State. We believe this ought to be done, and that property values in Georgetown would not suffer by the removal of the University.

10. The question of the foreigner is also mentioned in connection with the location of the University. It is generally known that the foreigners are coming into the southern part of the State, and that in a large measure they now occupy Williamson County. The present Commissioner of Education for the University, when appearing before the mission board as presiding elder of the Georgetown District, declared that the American people were rapidly moving out of Williamson County and that foreigners were taking their places. He declared that many Methodist circuits, once prosperous in that section, would soon be on the mission board on account of the foreign immigration. It is a well known fact that the foreigners coming to the South are landing mostly at Galveston and settling in Southern and Southwestern Texas. The immigration to the northern part of the State is mostly from the Northern and Eastern States, and

is composed largely of American-born and English-speaking people. This makes it the more necessary that the University be located in the northern part of Texas.

Concerning the original compact entered into by the conferences some forty years ago, let it be said that conditions have changed. A compact need not remain forever binding. Conditions may arise that make a change necessary. We face such conditions now. Things that were wise forty years ago may not be wise now. Texas Methodism has a perfect right to intelligently meet changed conditions and to deny that right is to declare against progress. To argue otherwise is to confess ignorance.

Further, let it be said that the University at Georgetown can not meet the demands of future Methodism of this great State. Forty years ago the greater part of Texas Methodism was in Southern Texas. Our leading cities were there. The center of our civil and religious influence was there. Northern Texas had no great cities. At the present center of Methodist population desired to be reached by the university is much nearer and much more accessible to Fort Worth than to Georgetown. During recent years Methodism has not flourished in Southern Texas as it has in the northern part of the State in spite of the presence of our great University there. Two of our strongest conferences lie wholly within Northern Texas, while the Texas Conference is partly in this section. Our largest gains for the future of the Church will probably be made in this part of the State.

It is a well known fact that 75 per cent of the attendance of all colleges and universities comes from within a distance of 100 miles or less. In Texas the distance may be a little greater on account of our extensive domain and the scarcity of standard colleges. In locating a great university this fact should be carefully considered. Southern Texas, occupied largely by a foreign element and filling up with more of the same kind, already has the great State University at Austin, and by provision of the Rice will a

technological institute is under construction at Houston, Northern Texas, occupied almost exclusively by Americans of the best type and rapidly filling up with others of the same kind, affords a most inviting opportunity for a great university.

A university such as we contemplate for Texas Methodism should be near a great city and railroad center. It should be in the midst of the people it seeks to serve. It should not be in any small, out-of-the-way town, difficult of access and surrounded by foreign population. A theological department in such a town is like a medical college on "Pumpkin Creek"—it can't furnish the clinics. It can not furnish opportunities necessary for the proper experience of the student. Just here we ask why the Medical College was located in Dallas? An answer would furnish suitable thought for our friends in Georgetown. The theological student needs the opportunity afforded by a city to prepare him for the great problems that he must face in after life. A law department in Georgetown would be difficult, while in a city it would be easy to establish.

We are planning for a really great University in Fort Worth, with all of the necessary adjuncts to meet the demands of this growing age. It is confidently believed that we will be able to execute the plans. Leading Methodists and other Churchmen from over the State are congratulating Methodism upon the proposed change. They see a brighter day for the educational interests in Texas Methodism. Several leading Methodists who have traveled over the State have assured me that the conferences will vote the removal of the University by an overwhelmingly majority. If the business men of Fort Worth make good their proposition to donate the 100-acre campus and \$200,000 in money the University is sure to come to Fort Worth. I have no reason to doubt the business men will make good their offer, and therefore hope to see the Southwestern University in the very near future located on a beautiful campus overlooking the city of Fort Worth.

H. A. BOAZ.

WORK FOR THE GENERAL CONFERENCE

DO THE WOMEN WANT THE "RIGHTS OF THE LAITY."

Article Two.

By Rev. V. A. Godbey.

In my former article I stated that a few of the leaders in the Woman's Home Mission Society are undertaking to secure what they term the "Rights of the Laity in our Church," but that I did not believe the majority of the women had any such desire. I also called attention to the fact that the Woman's Home Mission Society and the Woman's Foreign Mission Society were not properly placed under the jurisdiction of the Quarterly Conference in the way that the League, Sunday-school and other work of the Church, including the Laymen's Movement, is, and I suggested that this should be corrected at once.

I am quite confident that the women of the Church do not desire the "Rights of the Laity." A leading preacher in the M. E. Church, North, said to me not long ago: "Since our women in the North have obtained the right to vote in our Church, only a small per cent of them have shown the least interest in it. And in State affairs this is also true. Only after urgent appeal do we secure a fairly good vote in elections in States where women have this right." In my own Churches I have frequently endeavored to secure a good attendance of men and women in the Church Conferences, and have failed to do so, although Church property changes were under consideration, and this was known to be the object of the meeting. In Church Conferences which I have held, I have found it very difficult to get the women who had the best judgment to speak or take any active stand in matters where much money was involved, and where they had to personally assume obligations connected therewith. I have noticed also that women do not seek the advice of women in the expenditure of large sums of money, and that they are seldom directors in banks or other financial institutions in which they hold stock. Husbands talk over their business with their wives, but the average woman takes little interest in it, and when her husband dies the average woman has to learn to shift for herself with little profit from the many words of counsel that came from the lips of an anxious husband while he lived. If a woman pays so little attention to business so vitally connected with her welfare, and trusts her husband at home, why should she suddenly distrust his leadership in the General Conference, and why should we assume that she would suddenly have such a genius for business when she reached that body? There are women of business genius, but they are the exceptions, and not the rule,

not because woman could not learn it, but because she is trained for another sphere in life. In the General Conference, and in the local churches, pastors usually defer to the judgment of their business men, because such men have wider knowledge and special training for such things. Why should not a woman be willing to do likewise?

There are some grave objections to the admission of women to the General Conference, a few of which I mention:

1. The General Conference is composed of an equal number of lay and clerical delegates. If the women are admitted every time a woman goes in a man is crowded out from the laymen of the Church, so the body might have all men on the preacher's side, and half men, half women, on the layman's side. This would undoubtedly give the clerical party greatly increased power, but what about the layman's side of the body?

2. Other churches in the country do not make deacons and elders of their women. They vote in a local church meeting, and go as delegates to bodies that have no legislative functions, but they are not church officers. We are asked to do what other churches, with forms of government better suited to the conditions such as the women are seeking, have declined to do.

3. The reasons the women assign for this request, if they prove anything, prove too much. Miss Mary Helm says: "The church that places on men and women equal obligations of service and financial support, should in common justice grant them the same rights." Now a layman has the right to secure a license to preach, and to enter the work of the ministry. If a woman has the "same rights" she must have this right as well as others. It is no answer to this to say that the women are not asking for this right, since wisdom and prudence may cause some to conceal all they think at this time. Mrs. J. H. Yarbrough says: "After twenty-five years' experience it has been proved the women can manage financial affairs quite as well as the men, but on a much more economical basis. Therefore they should have a voice in money matters also." Now if this is true it proves conclusively that the women should not have a "voice in money matters," but that they should have entire charge, and the wasters of the Lord's money should be turned out. And I promise the women now, that if they succeed in showing that they really handle church money better and more economically than men, I will do my best to have all the business of the Church turned over to them.

Several women have said in the press that the women do the greater amount of work in the Church, and for this reason they should have this

right. This also must me. Women have done but I have never seen elder's district yet in v did not raise the most and take the bulk of the den of the Church. I ha Churches that left mos to the women, but they great things.

4. The Christian mer dist Church have not p worthy. What laws ha that are so distasteful! Let some one rise up These women seem ve to have the laws of th by men with less char representatives in the ence have. Why do th a suffragette campai that this movement is gun in such a campai

5. They tell us, "I women are better th these words of praise: tion from the lips of S men have thus been weapons of war. I m therefore, for saying t of that sort come fr rather than from the m of men. It is the Churches who give us with card parties, d parties, whiskey-tainte and doubtful attire. N not say all women do sort of trouble com of the house. Some of angels—and some ar women are to be inclu of the laity are give Woman's Home Missi So far as I am conce the average man ar woman are about eq in character, and one do right as the other. set a higher standard f receive into their ho will have a better r men are bad, wome mothers and sweethea in the evil.

This will close m I go into my cycl receiving letters of co the blessings of th mothers, wives and s ing upon me, and w the old-time homes h as rich in beauty as a dise.

THE WOMEN'S

At the District c closed in Bastrop, I as to be present whe to the General Conf themselves in rgard memorial asking for laity. These men h as the representative the Church in the Ger so their attitude may dicating the spirit in age man will discuss.

The clerical delegi sincere man, spoke memorial which this ence is sending to t ference, one item of mends that the W sion Society be put v of the Quarterly C nobody would object the women's petition we do object to the a Conference meddling dictating as to our

In truth, it puts the Methodism in rather that after we have m and nickels success 2391 parsonages, besl parments of work, t mand that we shall agement of our aff hard-earned property men who know at about the matter; a great extent under prejudices which wil their learning.

The "good" brothe write that with the t that we hear so of women") spoke wit of two or three wo tagonized him durin ministry; but he sa hundreds who had him in everything h and without whom l completed very litt

He made the as women's movement ambitious leaders. form comes. Even was advocating was leaders. The whole

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RICE PA
KATY. . .

right. This also must be proved to me. Women have done great service, but I have never seen a presiding elder's district yet in which the men did not raise the most of the money, and take the bulk of the business burden of the Church. I have known some Churches that left most of the work to the women, but they were not doing great things.

4. The Christian men of the Methodist Church have not proved untrustworthy. What laws have they made that are so distasteful to the women? Let some one rise up and tell us. These women seem very well satisfied to have the laws of the country made by men with less character than their representatives in the General Conference have. Why do they not bring on a suffragette campaign? It may be that this movement is just the first gun in such a campaign.

5. They tell us, "It is said that women are better than men," and these words of praise and commendation from the lips of Southern gentlemen have thus been converted into weapons of war. I may be forgiven therefore, for saying that statements of that sort come from the hearts, rather than from the mature judgment of men. It is the women of our Churches who give us grave trouble with card parties, dances, theater parties, whiskey-tainted punch bowls and doubtful attire. Notice that I did not say all women do this, but that sort of trouble comes from that side of the house. Some of our women are angels—and some are not—but all the women are to be included if the rights of the laity are given, and not the Woman's Home Mission Society only. So far as I am concerned, I think that the average man and the average woman are about equal to each other in character, and one is as likely to do right as the other. When women set a higher standard for the men they receive into their homes the world will have a better race of men. If men are bad, women, who are the mothers and sweethearts of men, share in the evil.

This will close my articles and I go into my cyclone cellar after receiving letters of commendation, and the blessings of the old-fashioned mothers, wives and sweethearts resting upon me, and with memories of the old-time homes hanging about me as rich in beauty as a dream of paradise.

THE WOMEN'S MEMORIAL.

At the District Conference just closed in Bastrop, I was so fortunate as to be present when two delegates to the General Conference expressed themselves in regard to the women's memorial asking for the rights of the laity. These men have been chosen as the representatives of the men of the Church in the General Conference, so their attitude may be taken as indicating the spirit in which the average man will discuss the matter.

The clerical delegate, an able and sincere man, spoke in support of a memorial which this District Conference is sending to the General Conference, one item of which recommends that the Woman's Home Mission Society be put under the control of the Quarterly Conference. Now, nobody would object to such a law if the women's petition is granted; but we do object to the average Quarterly Conference meddling in our affairs and dictating as to our officers.

In truth, it puts the men of Southern Methodism in rather a shabby light, that after we have managed our dimes and nickels successfully and helped 2391 parsonages, besides our other departments of work, that now they demand that we shall give up the management of our affairs and of our hard-earned property into the hands of men who know absolutely nothing about the matter; and who are to a great extent under the influence of prejudices which will forever prevent their learning.

The "good" brother (I wish I could write that with the peculiar inflection that we hear so often in "our good women") spoke with some bitterness of two or three women who had antagonized him during the years of his ministry; but he said nothing of the hundreds who had stood loyally by him in everything he had undertaken, and without whom he could have accomplished very little.

He made the assertion that this women's movement was only by a few ambitious leaders. Well, so every reform comes. Even the memorial he was advocating was the work of a few leaders. The whole District Confer-

ence could not rise, in a bunch, as one man and say, "We will memorialize the General Conference to do thus and so." There must be leaders if anything is done; and the women of Southern Methodism have certainly been blessed in the leaders whom God has given them.

Space forbids mentioning more than our honored President, Miss Belle Bennett. Her work in the church, as well as in other lines of usefulness, speaks for itself. When Dr. Nathan Scarritt offered our great training school in Kansas City to the Woman's Foreign Missionary Society if they would raise an amount equal to his donation, it was Miss Belle Bennett who volunteered and gave her whole time to the work till the money was raised. Today our well-trained deaconesses and our woman missionaries are doing such efficient work as the result of Miss Bennett's labors.

For the woman of Southern Methodism to fail in loyalty to her and her associates is simply to prove themselves ungrateful for the opportunities and the development which these leaders have made possible.

I could not hear all that the lay delegate said, but I did hear an elegant and Christian allusion to the "loads of dope" which he was receiving by mail from the women. It is not unreasonable to conclude from that expression that his prejudices are too strong to permit him to inform himself on the subject.

The dear Marthas who are advising the General Conference against granting the request of the women remind me very forcibly of that first Martha who advised our Lord to send Mary to the kitchen to help about dinner. No doubt, there were men present, waiting for that dinner, who were commending Martha for her eminently proper view as to "woman's sphere;" but we know what the Master said. He did not tell Martha in so many words to mind her own business, but he did not lack much of it. And seriously, what do these women know about the demands that God makes on such women as Miss Belle Bennett and Miss Mary Helm? For that matter, what does anybody know as to what God demands of anybody else? By "his free Spirit" he selects his agents and in the secret of his presence he fits them for their work, and goes with them to guide and bless.

Of course, there are thousands of us whom he cannot use for much. We are too busy with the cares that we assume, and with catering to the vanity and selfishness of ourselves and our families to catch a glimpse of any heavenly vision. For us to invoke the General Conference to lay a stumbling block in the way of others, or to refuse to remove a stumbling block out of their way, is little short of impertinence. It would be an entirely different matter if this memorial suggested any compulsory duties to be laid on all of the women of the Church. It is designed to leave the extent of a woman's service between her and her God, just as each individual man is now left to choose for himself; and all we know how little burdened the average man is with his Church duties.

It is beyond my comprehension how a man can honestly preach the Golden Rule and limit its application only between man and man, refusing to extend it to women. Neither can I understand the preaching of an individual responsibility which allows one to demand unwilling subordination from others.

MRS. L. H. HILL.

WORK FOR THE GENERAL CONFERENCE.

There has been so much written about other denominations taking from us the country charges, which in a measure is true. I have read with pleasure; but, to my way of thinking, the main trouble has not been touched. Some say we have put our weak preachers on these places. Others say it is because we have not preached our doctrines. But let me make a few suggestions:

I think the General Conference ought to change our Discipline so our doctrine and practice will be in harmony. Now, we have men who are backed up by the Church—even the Bishops sign their names to their works as an endorsement—and these men preach and write there is not a passage in the Bible to prove the doctrine of immersion, yet our Discipline says we must immerse them if they so desire.

Now, if the Bible does not teach it, why do we practice it? The Baptists and Campbellites say that immersion is the only way, and when we practice it we virtually admit it is right. Here is the way our Church impresses people: We will preach a sermon on the mode of baptism and make a good case of it. Then we open the door of the Church. Then, with six applicants, two want to be sprinkled and four must be immersed. Now, what do people think? They think we

either preached an error or practiced one, and you know the old maxim: "Actions speak louder than words."

Now, the Bible cannot teach both, so if we are going to hold one, let us do away with the other.

Some day such and such a person will not join our Church if we don't immerse him. Now, if he is not a Methodist, we don't want him. Baptists don't have to sprinkle people to get them in their Church. So let us preach the Bible and practice what we preach, and then we will be able to hold our hand with other people.

So let the General Conference change this state of things for us, so we can practice what we preach.

W. A. NEILL, P. C.

Richland, Texas.

LEGISLATION FOR GENERAL CONFERENCE.

Our General Conference meets in May. As a layman, and one much interested in the welfare of the Church and the conversion of the world, I would like to state:

1. I am in favor of changing the name of our Church so as to eliminate the narrow and sectional word "South."

2. Am in favor of making the women of the Church eligible as delegates to the District, Annual and General Conferences. Moreover, would like for them to be vested with the power or authority to vote, preach, hold office in Church or State or do anything else good women want to do.

3. Am in favor, by all means, of retaining the four years' pastoral limit.

4. Am in favor of refusing license to preach to young men addicted to the use of tobacco.

5. Am in favor of the Bishops making the appointments, and not the presiding elders or a committee from any Church.

6. Am in favor of our Church consolidating its publications into about half the present number and making them better.

7. Am in favor of ministers, for the sake of their spiritual power and usefulness to the Church, staying out of all secret fraternities whatsoever.

8. Am in favor of all Christians voting for a Christian Governor or Lieutenant Governor. God forbid that Texas should ever be scourged by another Lieutenant Governor cavorting around over the State fighting women and children, good laws, good society, and good government by making speeches for the dirty old brewers and liquor dealers. C. W. SIMPSON.

GENERAL CONFERENCE LEGISLATION.

1. Revision of the Hymnal.

I wish to add my endorsement to what other brethren have said concerning the importance of revising our Hymnal. I know from experience that it is very difficult to introduce and use it successfully in the smaller towns and country churches, not because the people object to the hymns or the tunes, but because of the antiquated and inconvenient arrangement of the words and music. By all means let the words of each hymn be placed between the bass and soprano cliffs. There is positively nothing that can be said against this arrangement, and everything in its favor. Again, as has been suggested, some of the best of the old standard hymns have been utterly spoiled for use by the unfamiliar, inappropriate and unsingable music associated with them in our present Hymn Book. Let us have the best and most familiar tunes with these old hymns. I would like to see some of the old hymns and tunes which were left out of our present Hymn Book, restored in the revised edition. I believe the General Conference is capable of providing a hymn book that will be both suitable and acceptable to all the congregations of Methodism, and I sincerely trust it will do so.

2. Restore the power of granting license to preach, etc., to the Quarterly Conference.

I believe the enactment which transferred this authority from the Quarterly Conference to the District Conference to be one of the most unfortunate pieces of legislation ever passed by our General Conference. In my opinion it is largely responsible for one result that is nothing short of a general calamity to our church, viz.: there are now almost no applications for license to preach, except by those who expect to become itinerant preachers. The need for local preachers is greater today than ever before, while the supply is at its lowest ebb. Something is radically wrong somewhere. The present order of things keeps hundreds of good men who are truly called of God to preach from ever applying for license to preach at all, who could be very useful in the local ranks, and whose work is sorely needed in many obscure and hard places. While

in the Baptist Church, for example, there is a large and increasing number of men who are licensed to preach and who follow secular callings in whole or in part for a livelihood. These men preach at school houses, distribute doctrinal literature, hold revivals, serve as pastors of small and scattered country Churches, and do practical missionary work in general. The disappearance of the local preacher and the exporter has put us at an immense disadvantage, and makes it impossible in many communities either to evangelize the people or to hold the territory for Methodism. The need is urgent and imperative and calls loudly for a remedy. Let us have such relief as we can have from wise legislation, and then let us "pray the Lord of the harvest to send forth more laborers in the harvest."

3. We need some sane, practical and conservative legislation that will give to the laity of the Church a larger share in the practical workings and religious activities of the Church life.

For years past the tendency of our Church seems to have been to suppress and discourage rather than encourage all initiative and spontaneous action and effort on the part of individuals and local Churches. A very large per cent of the Church work that could be done and should be done by the members of the Church is done by the overburdened pastor, and this work the people would do if they had the chance. For some reason or other the very institutions which are most calculated to give every member some active part in the practical work of the church, and which have been such a great blessing to the Church in the past, have been almost abandoned, viz.: the class-meeting, the love-feast and the Church Conference. An incalculable damage has been done the laity of the Church by neglect of the disciplinary requirements touching these matters. Their enforcement should be secured in some way.

I will close my remarks on this point by quoting a sentence from Bishop Ward's great sermon which appeared in a recent issue of the Advocate, to my mind the greatest and most important thought in that great discourse: "There must be a wider distribution of the sense of responsibility and a larger enlistment of the latent forces of the Church." I earnestly commend these words to the thoughtful consideration of the wise and good men who constitute the present legislative council of our Church.

4. Let the whole membership of our Church have the holy sacrament. Thousands of our people do not have the privileges of the communion even once a year, and there are thousands who have been in the Church for years that have never taken the sacrament at all.

It will continue so if the General Conference does not provide a remedy. Is it more important, for reasons that are more sentimental than Scriptural, to preserve the dignity of this institution as it is now regulated, or to make it practicable for all the membership of the Church to have and enjoy this means of grace at reasonable intervals?

Let reason, justice, charity and the Word of God answer.

JNO. G. POLLARD.

Holland, Texas.

LOCAL PREACHER'S SAY ON NEEDED LEGISLATION.

I have seen suggestions on what the General Conference ought to do from only two local preachers, and I have read every article in the Nashville and Texas Advocates touching this subject. There have been many wise suggestions made and many that were revolutionary in character, but I think it was the wise thing for our Church papers to open their columns to a full and free discussion of needed legislation. In this way our lawmakers will get a consensus of opinion as to needed legislation, and it gives all the disgruntled ones with our economy a chance to air their views.

First, elect six Bishops. Let no man be elected Bishop over fifty-five years of age. Don't honor any man with the Bishopric just because he holds or has held a connectional office in the Church, nor on the sole ground that he is a Church editor or college president.

Second, abolish the presiding eldership. It has served its days of usefulness and costs more than it's worth.

Third, let our preachers observe our law with reference to holding class meeting and Church conferences, or repeat both laws. They are a dead letter, especially in our city Churches.

Fourth, by all means drop the word South from our name. We can't afford to hamper and retard our work in the great and growing West because of mere sentiment. The war is over and the negro is free.

Fifth, let the time limit alone, but adopt some such modification, as the

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one suggested by Dr. Alderson or Brother Godbey.

Sixth, by all means transfer the licensing and renewal of license of local preachers back to the Quarterly Conference. Unless this is done ten more years will about wind up the local preacher business in our Church. Since the reference of this question to the District Conference there has been a falling off of 70 per cent in our local preacher force. It is only a stepping stone now to the itinerancy.

Seventh, and lastly, put the halter on our good women. If we give them any more power we fathers and husbands will have to take a back seat.

J. W. COKER, L. P.

Childress, Texas.

"THE CHRISTIAN DOCTRINE OF GOD," BY WILLAM NEWTON CLARKE, D. D.

Having closely and prayerfully read the post-graduate course for the past six years, I come more eager to the study of the present course. I beg to say to the post graduates of Texas Methodist preachers, "The Christian Doctrine of God," by Mr. Clarke, was not a disappointing book to me, but encouraging and stimulating; and, while rather unique in some respects, is both clear and sustaining to faith and experience.

Some post-graduates seem to scent afar a sniff of higher criticism, and shy at the course. Let me assure the devout student and seeker after truth this work buttresses my faith as few others have, and reassures my experience in the light of new thought and the new setting of old and well-established doctrines.

Who ever studies Dr. Clarke's product of thought will be helped. Let a larger number of our middle-aged and older ministers read and ponder the entire course of study and meet in June at Georgetown for ten days and hear Brother Porter on this book. I promise in advance a great blessing to all who do attend. You will hear all the others. I hope to meet more post-grads there next June than in any year in the past. H. B. HENRY.

The faith that claims a promise complies with conditions expressed or implied, and never fails. The mind of the Lord is available to all who seek to know it in this momentous matter.—Exchange.

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District Conference Reports

THE AUSTIN DISTRICT CONFERENCE.

The forty-third session of the Austin District Conference was held at Bastrop, one of the oldest as well as one of the most hospitable towns in Texas. Brother Joe F. Webb, pastor of our Church at this place, performed well the duty of host and provided such delectable entertainment as can only be found among a warm-hearted and cultured people.

Wednesday evening Rev. A. Noble James preached the opening sermon, and 8:30 Thursday morning found the conference assembled for work, with our beloved elder, Brother Nat B. Read, presiding. The roll call revealed the fact that a large per cent of the delegates were present, and caused the beloved's face to light up with a benign smile. As charge after charge reported favorably the smile broadened, and we could see him put on the screws to restrain his propensity to shout, which is his way when his heart is quite happy.

The reports of some of the charges are worthy of special notice. First Church, under the able leadership of Dr. V. A. Godbey, is bringing things to pass in the Capital City.

University Church is asserting a powerful influence in its prescribed boundary. Occupying, as it does, a strategic point in our Methodism, it is laying its hand upon the students of our great State University and moulding their characters for God and righteousness. As an evidence of this fact, five students were before the conference and were granted license to preach.

Brother R. S. Pierce has been greatly blessed in his work at Manor. He has just closed a gracious revival, resulting in some forty conversions. His Church is doing good work along all lines.

Brother E. A. Hunter has done a splendid work in Hyde Park, having organized and housed a Church of some ninety-odd members and planted Southern Methodism in a beautiful, and by our Church long neglected, portion of the city of Austin.

The report from Webberville Circuit was a credit to its pastor and people. Already all assessments have been raised, and there is a surplus of \$100. LaGrange has taken a new call on life. South Austin looks like a healthy youth.

The rule that the mention of some excludes others does not apply here. In the report of every charge there was the note of victory, but for details we refer the reader to the minutes.

Possibly the most striking feature of the conference was the unusually large number of applicants for license to preach. A class of more brilliant promise is not likely to be seen in a lifetime. If every district made such showing the Church need have no fear as to her future leadership. There were ten in all, and, as we expect them to be heard from later and desire the glory for our district, we give the names: H. B. Whaling, James W. Daniels, John R. Robinson, Wilston F. Hill, Eugene O'Tanner, Joseph Kopecky, J. M. Weatherford, J. C. Young, John I. Walker, W. D. M. Ward.

One of the most instructive and beneficial features of the program was the Sunday-school Institute, conducted by Dr. V. A. Godbey, our Conference Sunday-school Secretary, and assisted by Mrs. Godbey, Dr. S. Primer and Mr. Roy Killough. Wide experience and much study have made these Sunday-school workers proficient, and so well did they give the result of their labors that we were made to rejoice and thank God for such men and women.

The appointment of a committee to investigate the territory in our district unoccupied by the Church, and their report, was significant. Several points were found where the ramifications of our Church should be planted, and it was recommended that an evangelist be employed to hold meetings in these places and, if practicable, organize classes under the superintendence of the pastor operating nearest said territory. For the accomplishment of this end nearly every preacher agreed to raise an amount equal to 2½ per cent of his salary, and those who did not enter this covenant agreed to devote ten days' work in the neglected field. Several of the local preachers volunteered their services.

Austin District is the fortunate possessor of a real man for its Laymen's Leader. John W. Robbins is a live wire. When he speaks he persuades

and convinces. He set us afire with his address on missions. He was unanimously re-elected to the position he so ably fills.

Various interests of the Church were represented by different speakers, among which were Southwestern University, Coronal Institute, the Orphanage, the women's work, Texas Tract Society and others. A collection was taken for the last named, resulting in raising \$10.50.

To the property of the Church in the district has been added a commodious and well-furnished district parsonage, located in the best residence portion of the city of Austin.

Throughout the entire conference prominence was given to religious exercises. The preaching, in its nature, was a sane presentation of the great truths of Christianity, and reached both heart and brain, quickening the conscience and moving to renewed endeavor.

Liberty Hill was chosen for the next convention place. The conference closed with an "experience meeting," and we went away feeling that it was good to be there.

JOHN N. RENTFRO, Secretary.

BOWIE DISTRICT CONFERENCE.

The Bowie District Conference met at the call of the presiding elder at Archer City, Texas, April 7, and continued till Sunday night, the 10th. To say it was a great conference is no exaggeration. About 100 preachers and laymen attended, and from the opening sermon till the final benediction the power of the mighty Spirit was manifest. T. N. Weaks, of Nocona, preached the opening sermon. It was forceful and strong. R. B. Moreland, C. M. Harless, E. B. Thompson and W. A. Thomas also preached. Much time was given to devotional services. It was truly a religious conference. No unbrotherly word or criticism was heard and brotherly kindness prevailed. On Sunday the laymen had charge. On account of sickness J. H. Mathews, District Lay Leader, could not be present. Fred W. Householder was chosen as temporary chairman. W. A. Tarver, Esq., member of the Legislature, from Corsicana, was the principal speaker and delivered a great address at eleven o'clock, his subject being "The Unused Asset in the Church." It was great in that it showed a great love for the Church, a thorough knowledge of the problems demanding solution, a firm faith in the power and efficacy of Jesus Christ and his Church to solve these problems and closed with an enthusiastic and statesman-like appeal to the laymen of the Church to arise and say "It shall be done!" Fred W. Householder delivered a stirring address on "The Young Man in the Church." Other talks were made by P. A. Martin, Esq., G. W. Alcorn, W. F. Manning and others. This day was a fitting climax to what was said by many to be the high-water mark among District Conferences.

That this is not a bombastic report note the following items:

1. Orphanage assessment paid and foreign mission assessment paid by all but one or two charges, these having paid most of it.
2. The district assumed \$2330 for superannuated preachers' homes. Brother E. B. Thompson preached a most stirring sermon in which he presented the superannuated preachers' claim. He has a business-like plan and with such an appeal as he makes for such a noble cause he cannot fail. Let us hear from all the other districts as they take their place along with the example of the Bowie District.
3. The District Conference minutes will be printed for distribution in the district.
4. A District Church Extension Society was organized.
5. A special missionary has been supported the past year by the Sunday-schools of the district. This will be continued and in addition they have assumed the support of a scholarship in the Scarrit Bible and Training School.

Fred W. Householder was elected District Lay Leader.

The following named persons were elected as delegates to the Annual Conference:

G. W. ALCORN,
J. B. WINFREY,
R. S. GOWAN,
T. B. NOBLE.

Alternates:
W. F. Manning,
Rev. J. B. Parr.

It was a most hospitable entertainment that Archer City gave the conference. The untiring pastor and his good people left nothing undone that would add to the pleasure and comfort of the visitors.

It is unnecessary to say that in Jno.

E. Roach we have a presiding elder who does things. The foregoing shows it. But too much cannot be said for him. He is tireless about the work of the Church and has unfaltering faith in God, in his preachers, and in his membership. With such a faith backed up by such work and with a life absolutely above reproach he makes us a leader who brings things to pass and of whom we are justly proud.

To God who giveth the increase be all honor and praise forever.

S. M. BLACK,
Secretary District Conference.

THE ABILENE DISTRICT CONFERENCE.

Those who think that the day of revival power at a District Conference is over should have been at Merkel during our recent District Conference. At the first service Friday afternoon, April 1, our presiding elder announced that preaching would be an important part of the conference, and that we would have three sermons each day.

At the first service an unusual number answered to roll call, and the presiding elder gave a helpful exhortation, which pitched the conference on a high key. The preaching was in demonstration and power of the Spirit. The tide rose higher at each service. Saturday afternoon at 3:30 Brother B. W. Dodson, of Cisco, preached a truly great sermon. The power of the Spirit was on the preacher and in the congregation. It was such a sermon as one rarely hears. The entire congregation was swept by the power and eloquence of the sermon. Many were on their feet shouting the praises of God. A strong man and a young woman, the only irreligious ones present, were converted to God. The religious fervor ran so high that the presiding elder lost all control of the meeting and finally dismissed amidst shouts of victory. Truly, it was good to be there. The Abilene District will not soon forget that service.

Saturday night Brother J. T. Hicks preached the simple, sweet story of Jesus and his love, and at the conclusion of the service two strong young men responded to God's call and surrendered their lives for the work of the ministry.

We had had copious showers on Friday and Saturday, and those who are unacquainted with West Texas cannot appreciate the beauty of the Sabbath morning as the sun rose in all of his splendor. Everybody was bright and happy. The Sunday-school at 9:30 revealed the fact that Merkel has one of the best Sunday-schools in West Texas. The house was literally jammed with the Sunday-school. Rev. H. A. Boaz, D. D., preached at 11 a. m. as only Boaz can preach. My! but it was a great sermon.

At 3:30 in the afternoon Rev. C. S. Cameron preached a simple gospel sermon which took hold of the congregation, and there several who were converted.

Brothers Smallwood and Lynn spoke to the League at 7 o'clock.

At 8 o'clock the beautiful church at Merkel was again filled to overflowing, and Rev. F. W. Fort preached and presented some of the cardinal doctrines of Methodism in a most unique manner.

At 11 a. m., Monday, Brother Hughen gave another helpful gospel message.

Though I have said nothing about business, I have given you an account of the conference as it really was. It was a great religious feast with a little business thrown in, and yet every item of business was attended to with painstaking care.

The reports of the pastors showed that more than 600 have been received into the Church during the last four months and a half.

Several churches have been improved, some new ones built. Brother Bailey has completed one in Abilene and Brother Hicks will soon be in their magnificent building.

Four young men were granted license to preach. One was recommended for readmission, two for deacon's orders.

A great many of the charges reported collections provided for.

Delegates to the Annual Conference were elected as follows:

J. K. PITTARD, of Anson.
C. E. CONNER, of Abilene.
H. O. DRUMMOND, of Caps.
H. C. WILLIAMS, of Merkel.

The work of the entire district is in fine shape, and Methodism is taking this country for Christ.

The sweet-spirited J. M. Sherman gave us royal entertainment, and the good people of Merkel were most gracious in their hospitality.

We had the pleasure of greeting as visitors to the conference Dr. H. A. Boaz, Rev. B. R. Bolton, Rev. B. W. Dodson and Rev. Jerome Duncan.

The conference adjourned Monday afternoon, to meet next year in Anson.

THOMAS S. BARCUS,
Secretary.

Anson, Texas.

Quick Steps Along the Mediterranean

B. Rev. W. F. Bryan.

Jerusalem.

Our first view of the Holy City was from a mountain top about sundown. The city was wrapped in a mantle of snow—something unusual for this country, especially in March. Its domes and minarets rise conspicuously above the flat roofs and dingy walls, and it still has the appearance of a city compactly built together. Jerusalem will forever stand as the center of the religious world, and, though ruin has been heaped upon ruin, there is still a grandeur about the city, the city that still sits as queen upon the venerable hills.

The mountains around about Jerusalem are not rich in soil nor broad in acres, but within these encircling hills the most marvelous events in human history have taken place, and it is no wonder that the feet of pilgrims from all over the world are turned in this direction. There are many mountains in the world, and some have been celebrated in story and song; but there is but one Mount Zion. Go where you may, there is but one Olivet, one Gethsemane, one Calvary. From these sacred places the voice of the Son of God proclaimed the culmination of Messianic hopes and the finished work of the redemption.

Climbing an exceeding high tower on the top of the

Mount of Olives

we got a most remarkable panoramic view of the country. Within the far-reaching circle of our vision are many sacred spots closely identified with the life of Christ. To the west, and near by, is Jerusalem, with its surrounding hills and valleys. To the north are the rugged and picturesque mountains of Benjamin. To the south is the wilderness of Judea, and to the east is the Dead Sea, lying nearly 4000 feet below the city, together with the Jordan Valley, winding its way along the shores of the sacred stream, while further beyond are the mountains of Moab, with the historic peak of Mount Nebo.

Jerusalem is still

A Walled City,

and these walls are hoary with age. It is only two and a half miles around these walls. The Jaffa Gate is the principal entrance to the city. Starting from this place, around the walls, we come to the New Gate, which has been made within the past few years. We then come to the Damascus Gate, which is near Pilate's Judgment Hall, and I firmly believe that Christ was carried out this gate to Calvary. We next come to St. Stephen's Gate, near which Stephen was likely martyred. We then come to the Golden Gate, near the temple. It had a double entrance, with fine ornamentation. This is supposed to be the gate through which Christ passed on his triumphal entry; also the place where Peter healed the lame man. This gate has been closed and built up with solid masonry. The Turks believe that their rule will be at an end when this gate is reopened. Next is the Single Gate, and, a little further on, Triple Gate. In the Tyropean Valley is the Sung Gate, out of which the refuse of the city is still carried. Then, not far from where we started, is the Zion Gate.

The Temple Area

is the most important place within the walls, for there is no doubt that the magnificent Temple of Solomon stood here. This place is venerated by Jew, Moslem and Christian. The enclosure has an area of thirty-six acres, about one-sixth of the entire space within the walls of the city. The Mosque of Omar is the principal building inside the Temple area. This is one of the finest buildings, no doubt, in this section of the world. It is octagonal in form and of great size, fairly glittering inside and out with richly-colored tiles and marble. The massive dome is richly and tastefully decorated in marble mosaics, making it a masterpiece of beauty. The great dome is supported by a number of large marble columns, four of which are said to be from the ruins of Solomon's Temple.

The great rock which marks the site of the Altar of Burnt Offering is directly under this dome. The rock is 57 feet long by 43 feet wide. This is surrounded by a high iron railing, but you can look through the railing and see traces of conduits which originally carried off the blood of the sacrifice. Just beneath the rock is a cavern used for a chapel. This is a dark place, and while in here a fanatical Turk shot two young ladies of our party, one young lady losing an eye and part of the nose, the other being slightly wounded in the leg. After this a special guard of soldiers went with the sightseers through this building.

Church of the Holy Sepulchre. A visit to this place impresses one that Jerusalem has the greatest museum of ecclesiasticism of any place

in the world. And, if our Lord should suddenly return to Jerusalem and go to the Church of the Holy Sepulchre, he would take another whipcord and drive out this gang as hurriedly as he did the money changers from the Temple.

This church is supposed to be built over the spot where Christ was crucified and buried, also where Adam was created and buried. Strange that so many events of importance would take place within less than a city block of each other, yet the natives seem to believe everything that is said of this place. A church has been on this spot since A. D. 325, and tradition has it that Calvary and the Holy Sepulchre are both here. This place is far inside the walls of the city, and down in a valley. We have every reason to believe that both Calvary and the Sepulchre were both outside the city and upon a hill, hence what is known as Gordan's Calvary and Tomb, near the Damascus Gate and outside the walls, must be the real location. This place still has the appearance of a skull.

The Church of the Holy Sepulchre, if I remember correctly, is divided into thirty-seven different chapels, most of which are connected with our Lord's passion and death. These chapels are divided between the Latin, Greek, Armenian, Syrian, Copt and Abyssinian, each having his own particular shrines within the enclosure, and each regards the other as intruders and pretenders. Soldiers guard the place continually to prevent a riot between the different sects. A certain hour of the day each sect has the privilege of all the shrines and go from place to place, holding their service until the entire round is made, careful, however, not to intrude on the time of some other sect. One of the favorite acts of the faithful is to kiss the stones that mark the different places of interest.

The Wall of Wailing.

There was a time when the over-righteous Jew excluded all Gentiles from the Temple Area. Strange to say, now the Jew dare not put his foot within this place for fear of his life. All that is allowed them is to pray at the outer walls of the sacred enclosure, and here they come to wall and lament for the destruction of their temple and the loss of their inheritance. They read specially from the Lamentations and the Psalms and pray to God to restore their kingdom. The great stone walls are worn deep from the hands and faces of this broken-hearted people being put against them for centuries. Our heart was moved and tears came to our eyes as we looked upon these old men and women, middle-aged and children, weeping and praying at this place. I thought of the cry of the people when Christ stood before Pilate, "His blood be upon us and our children." That cry did not stop within Pilate's Judgment hall, but went shuddering up to heaven to be recorded as a self-inflicted doom. Surely, the blood of Christ is upon them.

A MISSIONARY MARRIAGE.

Some weeks ago the following notice appeared in an Atlanta, Ga., paper: "Rev. and Mrs. Henry J. Ellis announce the engagement of their daughter, Ethel Starr, to Rev. Ben O. Hill, of Santa Clara, Cuba."

As a sequel to this, Dr. A. M. Hill, of Bastrop, received a telegram on Monday, April 11, that Rev. Ben O. Hill and Miss Ellis had been married that morning at 7 a. m., at Cienfuegos, Cuba. Miss Ellis has been teaching music in the Eliza Bowman College, belonging to the Woman's Board of Foreign Missions, which is located at Cienfuegos. Her father is a member of the North Georgia Conference, M. E. Church, South.

SUPERANNUATE HOME.

Any superannuate or local preacher needing a home will do well by addressing Mr. Mac. Dunlap, at Millican, Texas. Send certificate of standing from presiding elder and pastor.

Religion becomes valuable when it is interpreted in terms of service.

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TEXAS TARHEEL SPECIAL leaves Fort Worth 7:30 a. m., Dallas, 8:30 a. m., May 2nd; arrives Asheville 5:00 p. m., May 3rd.

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SLEEPING CAR RATE \$7.00 double berth from Fort Worth and Dallas.

For information write C. F. WOODS, W. F. A., Dallas, Texas.

Notes

Albany.

We have just had Rev. with us in a meeting a preaching was of a high am sure will be of las the town. The immedia not what we had hope to press forward, fe there is a larger harves for us. I want to say t that if they want a go can find one in Brothe have had fifteen additi year. The collections a u. We have a new chi of building, and exp to use it soon. It is a east of Albany. I am s dsm is growing in poe good in this part of t H. Chambliss.

Cross Plains.

The second Quarterly the Cross Plains charge of the past year was held Cottonwood, Saturday n er George Smallwood, fr charge, the former p charge, preached us a sermon. The conference at 3 o'clock, with Brothe char. The following w H. Davis, T. C. Thorn, G C. Coats, Clinganm Tea ton, Brother Hollers, on pastors, was present. Eve on the charge was repr Reports were not in full, had a real good sessio, ing at 11 o'clock Bro. B a most excellent sermo one accession to the C hour. Preaching again Brother Barnes. We the Methodist Church and l and wholesome doctrine great leaders as Brothe are doing our best on tl Circuit, looking forwar ingathering of souls. V peeting any deficit on V sails are up for the be lives. God is leading a loving.—T. H. Davis, P.

Blanket.

Our second Quarterly held April 6, Brother O. K. as a presiding el well after all the int Church. As a preache plain and impressive. T last quarter \$16.75 fo charge and \$1 for prest leart from Brother W there are about eighty t zations in the distric church houses, and about needed. Louis and M were recommended fo preach. These are nob sons of Dr. L. J. Sweede up after the old-fashio style, with an old-time i in their home. We gl God-speed. Blanket is good in the preachers o —W. R. Crockett, L. D.

Britton.

We are moving along charge, and are making in the work of our L sent here to fill a vacan get here until January kindly received, and we the best circuit in this coming we have orga Epworth League and a ciety. We have a Lea members and a society social was given for t the night of March 7, away glad that they we the League. Our W. gave a supper on the r 12 and took in \$12, whic parsonage furniture del ladies are working, als debt on the parsonage, chools are progressing all three appointments, and Britton. Have rece bers at Britton and at coming here. Have no to the Advocate yet, but ing daily for them. The charge have been excee in sharing with us tl of life. We have recel from some of them alme God bless them and our —R. O. Sory, P. C. Apr

Hansford Mission.

"Where is Hansford? question our District Ev in a recent communicat or of this charge. H. county seat of Hansford ated in the upper n Valley. A few hours' down this valley, with homes and fertile far ever convince the she er of the excellence of both as to farming or. Should any good Meth and want to sell his bill buy a real home at one fourth the selling price—spond with him. (I ha sell, neither am I in t business, nor am I in coming to Hansford in have built a temporary ship, seated it with new fifty song books, wathed parsonage, fenced our erty and rebuilt the ba some of our material. Our Sunday-school at th ing. Grand Plains, one tments, has a live met they abound in good w of encouragement to the have in hand or in net to which they expect to ey will bring up good W. H. M. Society is the ever had. They are v and have done much t improvements above noted themselves in making o preachers' homes, and t grant them all the "right they care to exercise. are well attended at ev our membership is grov spect to begin a revival Sunday in May. Reader, a moment and ask God our efforts?—T. E. Grah



TENTS
Awnings, Etc.
Clifton-Coffield
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Waco, Texas

Gospel Tent

Notes From the Field

Albany.
We have just had Rev. R. J. Tooley with us in a meeting at Albany. The preaching was of a high grade, and I am sure will be a great benefit to the town. The immediate results were not what we had hoped, but we expect to press forward, feeling sure that there is a larger harvest still in store for us. I want to say to the brethren that if they want a good helper they can find one in Brother Tooley. We have had fifteen additions during the year. The collections are nearly half up. We have a new church in process of building, and expect to be ready to use it soon. It is about five miles east of Albany. I am sure that Methodism is growing in power and influence in this part of the country.—J. H. Chambliss.

Cross Plains.
The second Quarterly Conference for the Cross Plains charge is now a thing of the past. It was held April 9, 10, at Cottonwood. Saturday morning Brother George Smallwood, from the Putnam charge, preached us a most excellent sermon. The conference met promptly at 3 o'clock, with Brother Barnes in the chair. The following were present: H. Davis, T. C. Thorn, George Baum, J. C. Coats, Clingman Teague, V. L. Fulton. Brother Hollers, one of the former pastors, was present. Every appointment on the charge was represented but one. Reports were not in full, but all told, we had a real good session. Sunday morning at 11 o'clock Bro. Barnes preached a most excellent sermon. There was one accession to the Church at that hour. Preaching again at night by Brother Barnes. We thank God for the Methodist Church and her safe, sound and wholesome doctrines, and for such great leaders as Brother Barnes. We are doing our best on the Cross Plains Circuit, looking forward for a great ingathering of souls. We are not expecting any deficit on any line. Our sails are up for the best year of our lives. God is leading and we are following.—T. H. Davis, P. C.

Blanket.
Our second Quarterly Conference was held April 6. Brother Whitehurst is O. K. as a presiding elder, and looks well after all the interests of the Church. As a preacher he is clear, plain and impressive. There was raised last quarter \$166.75 for preacher in charge and \$22 for presiding elder. We learn from Brother Whitehurst that there are about eighty Church organizations in the district; about fifty church houses, and about thirty or more needed. Louis and Miller Sweden were recommended for license to preach. These are noble and worthy sons of Dr. L. J. Sweden, and brought up after the old-fashioned Methodist style, with an old-time Methodist altar in their home. We gladly bid them God-speed. Blanket is turning out a good many preachers of a true type.—W. R. Crockett, L. D.

Britton.
We are moving along nicely on this charge, and are making some advances in the work of our Lord. We were sent here to fill a vacancy, and did not get here until January 12. We were kindly received, and we think we have the best circuit in this district. Since coming we have organized a Senior Epworth League and a W. H. M. Society. We have a League of twenty members and a society of fifteen. A social was given for the League on the night of March 7, and all went away glad that they were members of the League. Our W. H. M. Society gave a supper on the night of March 12 and took in \$12, which they paid on parsonage furniture debts. The good ladies are working, also, to pay the debt on the parsonage. Our Sunday-schools are progressing very much at all three appointments. St. Paul, Webb and Britton. Have received five members at Britton and at St. Paul since coming here. Have no subscriptions to the Advocate yet, but we are working daily for them. The people on this charge have been exceedingly good to us in sharing with us the good things of life. We have received something from some of them almost daily. May God bless them and our work this year.—R. O. Sory, P. C., April 11.

Hansford Mission.
"Where is Hansford?" That is the question our District Evangelist asked in a recent communication to the pastor of this charge. Hansford is the county seat of Hansford County, situated in the upper northwestern part of the Valley. A few hours' drive up or down this valley, with its splendid homes and fertile farms, would forever convince the skeptical Easterner of the excellence of this country, both as to farming or cattle raising. Should any good Methodist preacher want to sell his hillside acres and buy a real home at one-third or one-fourth the selling price of his worn-out land, we will be glad to correspond with him. (I have no land to sell, neither am I in the real estate business, nor party thereto.) Since coming to Hansford in November we have built a temporary house of worship, seated it with new chairs, bought fifty song books, traded our old organ for a new one, weather-boarded the parsonage, fenced our parsonage property and rebuilt the barn. These are some of our material improvements. Our Sunday-school at this place is flourishing. Grand Plains, one of our appointments, has a live membership, and they abound in good works and words of encouragement to their pastor. They have in hand or in notes nearly \$200, to which they expect to add and build a nice chapel this fall. Lieb and Lawley will bring up good reports. Our W. H. M. Society is the best we have ever had. They are well organized, and have done much toward the improvements above noted. They busy themselves in making comfortable their preacher's home, and in return we grant them all the "rights of the laity" they care to exercise. Our services are well attended at every point, and our membership is growing. We expect to begin a revival here the third Sunday in May. Reader, will you pause a moment and ask God's blessing on our efforts?—T. E. Graham.

Fort Worth.
The preachers report good services. There were a number of additions and conversions. Rev. I. Z. T. Morris placed three children since last meeting. Prof. Webb, of Polytechnic, was present. Polytechnic holds its homecoming April 21. We are looking for splendid times. Rev. S. R. Hay, presiding elder, spent Sunday at Mansfield with Bro. Hilburn. Bro. Matthews has had eighteen additions at Mulkey in the last two Sundays.—Ashley Chappell.

Fifth Street, Waco.
We have just closed a gracious revival meeting at this church. The meeting continued through three weeks. The first week there were showers and downpours of rain daily, which interfered very much with our congregations. The meeting was conducted by Bro. J. S. Huckabee, the evangelist for this district. All the membership who attended the meet-



MARLIN DISTRICT PARSONAGE.

The new Marlin district parsonage was completed last month, and is now occupied by our presiding elder, Rev. E. L. Shettles. It is a two-story seven-room house, with bath-room, etc. It adjoins the new church, and is a splendid piece of property. Marlin people have financed this enterprise, donating nearly a thousand dollars straight and borrowing the balance, giving the district four years to pay it back. The entire district should now respond and meet the assessments promptly. Each charge has been assessed by the district stewards to meet the cost of lot, building, etc. This property is easily worth \$1500.

ings were revived and enjoyed the presence of God. There were 49 who united with the Church and about 80 or 100 conversions and reclamations. Our Sunday-school is growing gradually, but rapidly. Bro. C. B. Harmon, the superintendent, is serving his first year in this very important office. He applies the skill of a successful business man and the earnestness of a true Christian. He began his administration with an attendance of 78. This morning there were in attendance 362. Bro. Harmon has set his head and heart on an attendance of 500 by the close of the year—and he will succeed. Bro. Huckabee is a faithful, earnest revival preacher, and no pastor need fear or hesitate to engage his services.—Jas. Campbell.

Joshua.
As we have visited our people in their homes we have been given a very cordial reception, and made to feel very much at home among these kind people. We find our people trying to serve God, and they give evidence by their daily walk and conversation that they are traveling home to God in the good old-fashioned way our fathers trod. We have no complaint to make about our attendance upon all the services of the Church, and are glad to say there has been an increased attendance upon all the services since we took charge of the work. Our Sunday-schools have grown in numbers and interest. Our Epworth Leagues are also in excellent condition, and especially our Junior Leagues are in fine working order, being under the superintendency of most excellent and competent managers. I want to commend my lay brethren for their efforts to emphasize the great Laymen's Movement, and to enlist the laymen of our charge in this modern movement of our Church. There are numbers of laymen in all our charges who, if we could get them at work, are competent and capable of very valuable service to the Church. Especially would I like to speak of and commend another most worthy and timely move made by the Leagues and Church members of Egan Church on this charge, for the purpose of meeting an indebtedness on our church building at Egan. One of the brethren set apart ten acres of land to be cultivated in cotton by the Leagues and

Church members to pay the church debt; also six other brethren agreed to set apart two acres each of their land and donate its yield at end of the year for the debt on the church—making in all at least twenty or twenty-two acres to be cultivated for the Lord, and put upon the liquidation of the debt on their church at Egan. This is a fine plan and spirit, and we sincerely trust these acres may yield a bountiful harvest this fall, and that the Egan Church may go out of debt thereby. Our charge is doing very well and we trust to be able to carry up a full and flourishing report to the Annual Conference this fall. Amen.—H. Bascom Owens, April 15.

Duncan, Arizona.
Through the invitation of the presiding elder and pastor I went to Duncan, Arizona, to hold a meeting. The meeting lasted two weeks and great good was accomplished. The people became more and more interested as the meeting progressed. The house was full and overflowing during the last week. It was good to see business men, miners and cowboys under the influence of God's spirit and to see them surrender to Jesus. There were thirty-five or more conversions

for business. There was considerable interest taken as to where the third Quarterly Conference should be held. The third Quarterly Conference goes to Pleasant Grove, at which time we will dedicate our new church. The Sunday morning service was a feast to all. At the close of this service we celebrated the Sacrament of the Lord's Supper, and it was a blessing to all Christians to come to their heavenly Father's table. Sunday night our presiding elder preached a very spiritual sermon at Enterprise in which the presence of the Holy Spirit was felt. Brethren, pray for us, that we may have greater victory.—S. W. Stokely.

Humble Station.
April 10, Rev. Ellis Smith, the presiding elder, held the second Quarterly Conference for Humble. When I came here, four months ago, I found only thirty members, all of whom were ladies except three. We had no parsonage, no Board of Stewards and no missionary appropriation. We had no League, only twenty-five in the Sunday-school and only two or three attended the W. H. M. Society. I have organized the Church so as to have a fine League with thirty, W. H. M. Society with twenty-five, a board of five stewards and have an average attendance in the Sunday-school of one hundred. I have built a beautiful little parsonage at a cost of \$1000 and paid \$200 on our church debt. The stewards raised the salary from \$400 to \$900. I have just closed a meeting in which I did all the preaching. We had twelve conversions. During the four months just past the membership has been doubled. But I have not had an hour for study. This is but a beginning. I hope for much greater things before the year is out. I could not conclude without saying a word for Bro. Smith, the present presiding elder. Beyond all doubt, and in due deference to all his predecessors, he is the most wide-awake and energetic man the district has had in many years. He has made three stations out of what was Humble Circuit last year. Three of the places which paid \$700 will pay more than \$2000 this year. We are hearing from Bro. Smith from almost every point in the district.—Wm. M. Sherrell.

Klondike Circuit.
We are moving along o. k. Our new church at Price will be complete and ready for use by next Sunday, the 24th. I can almost hear the bell tolling now. We are having fine congregations and frequently have bright conversions. It reminds me of other days. Held three days' meeting at Good's Chapel, assisted by Rev. S. H. Smith, of Lake Creek Circuit. Three conversions and two accessions to the Church, and higher ground for our folks was the result. Smith is fine help. He is an uncompromising sinner, and leaves no stones unturned. Generally speaking, this charge is in splendid shape, and we are expecting a great revival at each appointment.—S. L. Habern.

Hornhill.
Hornhill charge is in the midst of better days. There is every sign of life and resurrection. We have just completed one of the nicest parsonages in the district and well furnished throughout with nice and good furniture from parlor to kitchen (with a nice range) at Bighill, and the preacher has made two moves this year, having just moved. Then came one of the best and largest poundings we ever enjoyed—every good thing to eat from flour to good country ham was brought. May long live the donors. We have been received in the community with open arms. Our congregations have just about doubled since conference. The spirit of all our work is good. We have just completed a shingle tabernacle at Steel's Creek, under which we expect to hold our camp-meeting the third Sunday in July. Our hearts are encouraged in the Lord.—W. Vinsant.

Pottsboro.
Our second Quarterly Conference is a matter of history. Our beloved was at his place (he never fails). Bro. J. M. Peterson, of the Dallas District, was with us and preached a very strong and helpful sermon. Bro. Spragins also visited our Quarterly Conference. Come again, brethren. The Board of Stewards made a good report. We recommended Bro. Jno. White to District Conference for recognition of license. Bro. Harless gave us two splendid sermons to the edification of our people. We have just closed a series of revival services at Pottsboro, in which we were assisted by Rev. R. E. Porter, of Rhone, Texas. His preaching was of the heart-searching kind—strong, logical and Scriptural. Visible results: three reclamations (conversions) and three additions to the Church. Our Church is on a higher plane of Christian living than before the meeting. Bro. W. E. Hawkins, Field Secretary of Sunday-school work for North Texas Conference, came to us Wednesday, April 13, and held an institute, which has done



us a great deal of good in our Sunday-school work. Bro. Hawkins is a mover and makes things move where he goes. He is a hard "bitter" and fights sin with all his power. May the Lord multiply his kind among us. We are hoping, working and praying for the best year's work of our ministry so far. We serve a loyal set of people.—C. B. Golson.

"ORIGIN OF THE NEGRO."
As Brother Hughes (Uncle Buck) and myself are given to strange notions, you will please let me express "mine opinion" on a vital matter. We need not go back of the flood for history of the human race; in fact, according to the Bible, we cannot. That Noah and his wife, his three sons and their wives, as they came forth out of the ark, were all of the human family on the face of the whole earth, I believe to be true. That Noah had one white son and one yellow or brown son and one black son, I do not believe. That Japheth means white and Shem means brown and Ham means black, I do not believe. That Noah, when he awoke out of his drunken stupor and learning that his son Ham had made fun of him while he was drunk, had any right to pronounce a curse upon the son of Ham, and thereby force him by divine approval and divine power to become black, a black negro, I do not believe, and never will. That the negro, the African, is a human being, and responsible to God, as others of the human race, I do believe. That he is the result of intermarriage among the races, or a climatic product, I do not believe, and no man can prove. Then how are we to account for the origin of the negro? Just the same way that the Bible accounts for the origin of the African dialect. How can we conceive of a French dialect without a Frenchman to speak it? How can we conceive of a Chinese dialect without a Chinaman to speak it? How can we conceive of an African dialect without an African to speak it? Or a Hebrew dialect without a Hebrew to speak it? What would a dialect mean without some one to speak it? Therefore, when the Lord God made the dialects he made people to speak them. But how do we learn this? Let's see. "Now the whole earth was of one language and one speech." "And they said, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." "And the Lord came down to see the city and the tower, and the Lord said, Behold, the people is one, and they have one language. Go to, let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth."—Genesis, second chapter. "The people is one." The language was one. But the Lord God created another dialect and thereby scattered the people abroad. Now, I ask in all honesty, how could the "one" people go forth speaking the dialects of all the earth? Were they not divided into many families or groups? Did not each family or group speak their own dialect? Did the Greek speak the dialect of the Spaniard? Did the Hebrew speak the dialect of the African? How could a Frenchman speak the Chinese dialect? Therefore, when the Lord made the different dialects he made the five great divisions of the human race. But, says one, how could he create five races of human beings out of one people? How could he create five dialects out of one dialect? Could he not just as easily change the color of the skin and the shape of the hair into five grand divisions of the human family as he could change the one language into five languages? I believe that when he made the five dialects out of the one dialect that he there and then made the five peoples out of the one people or family, and I defy any man or set of men to prove otherwise. That he made more than five dialects, I believe is true; and that he made more than five divisions of the one family or people, I think is also true. But he made as many, at least, as five. W. T. AYERS.

THE HOME CIRCLE

HEART'S DESIRE.

"God give you your heart's desire,
Whatever it be," she said;
Then down the gallery's shining length
Like a thing of light she sped.

Her face was a stranger's face;
Her name I shall never know;
But softly her benediction fell
As the night-winds breathing low.

Who knoweth the heart's desire?
Its innermost secret dream.
Its holiest shrine where the altar lights
Forever and ever gleam?

Who guessteth the heart's desire?
Ah, neither you nor I!
It hideth away in darkling space
From the gaze of the passer-by.

Who giveth the heart's desire
To the child that cries for the moon?
Or the samite robe and the Holy Grail
To the soul that was born too soon?

Who giveth the heart's desire
To the lover whose love lies dead?
Or the priest who faces the silence
With the living word unsaid.

Who giveth the heart's desire
To the poet with harp unstrung,
When he droppeth the trembling lyre
With his noblest song unsung?

Julia C. R. Dorr, in Scribner's.

HOW THE TWINS CAUGHT THE DOCTOR.

Ben came down the back steps with a stamp and a slam, just as Rob had succeeded in tugging Cousin Joe's big double-runner out of the barn. "She says we can't have it," he answered crossly. "She says it's Aunt Mary decides to let us when she gets back, why, all right. But she can't take the responsibility."

"Huh! Who wants her to?" asked Rob, dropping the rope in disgust. "She isn't going to get hurt. Grandmother don't know everything, anyhow!"

The twins sat down side by side on the double-runner. They gazed wistfully along the straight, icy hill that began at their gate, dropped steadily for almost half a mile, then straightened out for another half-mile beside the river. It was the longest coast in town, and in perfect condition.

"There'd be two slides before supper," grumbled Rob.

"Yes. And tomorrow's Saturday, and Aunt Mary won't get home until night," added Ben. "It'll probably rain and spoil it all, anyhow."

At last, deciding to make the best of it, the twins got up and built a fat snow-man. Then they found relief for their ruffled tempers by pelting him to pieces, until it grew dark, and Norah called them into supper.

They didn't enjoy their meal as much as usual, however; for grandma was upstairs most of the time, taking care of baby Alice, who had been sick more than a week, and was worse to-night. The twins felt that even if grandmothers don't know everything, it was rather pleasant to have one around. Just as they were finishing their cookies in silence, grandma hurried through the dining-room, with an anxious face. They heard her tell Norah to run for Dr. Browne and they heard Norah hurry down the steps and out of the yard.

Now, the doctor lived in the very next house down the hill, with only Aunt Mary's field in between. So Norah was back in a few minutes. But the twins knew from her look, as she ran into the dining-room, that she had not found the doctor.

"Oh, mum," she gasped, as soon as she saw grandma, "the doctor was driving out of his yard as I got to our gate. He turned down the hill, and I ran and called, but I couldn't make him hear. Oh, what shall we do?"

The twins didn't wait for anything more. Catching up their caps and mittens, they rushed out into the yard, where they almost tumbled over the double-runner, standing as they had left it. The same idea flashed into both at once. Without a word, Ben settled himself into the steerer's seat, with his feet against the braces, and

wound the steering ropes around his hands. Rob gave a running push, leaped on behind, and in few seconds they had rattled down the icy driveway, slewed around into the street, and started in hot pursuit of the doctor.

The bright moonlight showed them the sleigh nearing the bottom of the hill. But the double-runner rattled and swayed along the icy track, gaining speed every second. Now the sleigh left the hill and started along the level road. The twins were half way down, and still flying faster. Soon they could hear the jangle of the sleigh bells above the rattling of their runners. Now they, too, left the slope, and began spinning along the level, gaining fast upon the sleigh.

As the bits of ice thrown up on the horse's flying feet began to spatter in Ben's face, "Hi, doctor!" he called out. "Go back—"

But before he could finish, the double-runner tore past the sleigh like a race horse. Rob turned quickly in his seat at the end, and shouted back the rest of the message: "It's our baby. Please go back!"

Rob saw the doctor turn and start up the hill again. "It's all right. He's going," he called to Ben. Then the twins waited for the double-runner to slow up and let them off.

When they got back into the yard again, some twenty minutes later, the doctor was just coming out of the door.

"She'll get along nicely, now," they heard him say to some one inside. "But it was lucky enough you thought of that double-runner."

And when the twins came into the kitchen, grandma drew them close to her, one on each side, and put her arms around them. Grandma's voice was always a little shaky, but it trembled more than usual as she said: "I don't know what I should do if anything happened to you; but if you want ever so much to coast to-morrow—"

"Oh, I guess we can stand it till Aunt Mary comes," said Ben, with a smile.

"Yes," added Rob, looking at his red hands, "it's too hard work pulling it back, anyhow."—Christian Register.

"NOBLESSE OBLIGE."

Her sleeves rolled elbow-high, Agatha Ware stood in the pantry beating a mayonnaise with the careful energy that she gave to everything she did. "One, two, three," she was counting slowly as she dropped in the oil and whisked the mixture with a silver fork.

"Gracious!" said an amused voice from the doorway. "This must be a wonderful dinner party you're giving. Agatha, when you won't trust the salad-dressing to Katie."

"It is," answered Miss Ware, briefly. "But don't talk until I get it done; there's a dear."

In a few minutes the mayonnaise was whipped to light perfection, and Agatha emerged, buttoning her cuffs.

"Now come into the dining room while I arrange the flowers. Then we can talk," she said, leading the way into a wide, white wainscoted room where everything seemed cool beauty and order.

"Violets!" exclaimed Beatrice Maynard, sniffing rapturously at a half-opened box. "Princess violets at this time of the year! Agatha, you extravagant creature! Who's coming?"

"It can't be the big grown-up's, because your father and mother are away; and it can't be the small grown-up's, because you haven't asked me, your own little playmate. Now who is it?"

Agatha paused a moment over a rebellious handful of blossoms; then she said:

"It's Jennie Morrison from the Mill road."

"What? The little lame thing that raises roses, and goes about sealing them with eggs and blackberries and garden-truck?" All this fuss about her?" questioned Beatrice.

"Yes, all this fuss about her," repeated Agatha firmly. "If I wanted to be sentimental I could rhapsodize and say that 'Jennie has a soul!' Well, she has, and a mind, and a little lame body, and I'm going to minister to all three tonight if I can."

"What are you going to wear?" demanded the practical Beatrice, dropping from ethical clouds.

"My lavender chiffon," answered Agatha. "Just what I would wear if you and all the rest of the girls were coming. She shall everything you would have had. I've been lending her my books, and she said to me the other day, so pathetically, 'Oh, Miss Ware, how nice it must seem to be rested at the table like book-people, and to have time to talk, and flowers and—and things!' Why," added Agatha, laughing a little, "we're even

going to have black coffee, because 'book-people' have that after dinner, you know."

"Well," commented Beatrice, rising, "all I can say is that you're silly and extravagant all for nothing."

Agatha flushed and began a quick reply, then she checked herself.

"Beatrice, did you never think what our class motto, 'Noblesse Oblige,' really means? It's a favorite maxim of mine, though I nearly always fall short of it. But don't try to tease me out of really reaching the heights this time. The knowledge that these things are mine, constantly in my life, should make me want Jennie to share them once."

"But she'll never notice them!" Beatrice went on with her argument, all unheeding. "That sort of person is so stupid. And even if she does, she'll just think you're stuck-up and a snob and trying to 'rub it in.'"

"Jennie won't," said Agatha, smiling quietly. "I'm sure of Jennie."

Late that night a little lame girl lay in her bed, too happy to sleep, for all her room seemed fragrant with gentle courtesy and the breath of violets.

"Why," she murmured to herself, "why, Miss Ware treated me just as if we were friends!"—Youth's Companion.

THE LONESOME DOLLIES.

One morning Isabel didn't want to go to kindergarten.

"I know my dollies are so lonesome without me," she whined.

"Don't you think that they can get along better without you than the little kindergarten girls and boys can? They will miss you in their pretty games."

That was what mamma said. Isabel shook her head. "My dollies want me to stay with them," she insisted.

"All right," mamma told her, "you may stay at home today, and see how you like it."

At four o'clock in the afternoon Isabel's dearest friend, Constance, came to see if she was sick.

"No," laughed Isabel; "my dollies were lonesome, so mamma let me stay home with them."

"O, you ought to have gone!" cried Constance. "Teacher taught us a lovely new game. We all stood up in a row and teacher dropped candy into our mouths!"

"O-O!" gasped Isabel. "We all had our eyes shut." Constance went on: "and we had to guess what the candy was flavored with. It was splendid candy. I had lemon and chocolate and saffras."

"O," said Isabel, "I'm going tomorrow."

"But what will your dollies do?" mamma asked, smiling.

"I—guess—they won't mind—much," answered Isabel, hanging her head.

The next morning Isabel trotted off to kindergarten with Constance; but there was no candy game that day, or the next, or the next. In fact, it was a long week before the new game was tried again. Then Isabel enjoyed it as much as anybody.

"I'm not going to stay at home from kindergarten any more," she said.

"Even if the dollies are lonesome," laughed her brother.

"I guess I wanted my dollies more than they wanted me," confessed Isabel shyly.—Emma C. Dowd.

THE RETORT SARCASTIC.

Did you ever notice the habit the members of some families have allowed themselves to fall into of giving semi-sarcastic retorts to simple questions? Simple questions are often unnecessary. I know, from a literal standpoint. But, on the other hand, the retort which savors so of sarcasm is not usually in the least ill-natured. There was a good deal of give and take in a family whose acquaintance I made last summer at a lake resort where I spent a week-end and which will serve as an example of the kind of habit to which I refer.

On the night of my arrival at the hotel some of the guests had prepared a huge bon-fire on the beach. A young girl belonging to this family was seated with a number of others around the bon-fire, when her brother, sauntering around a corner of the boat house, saw it for the first time.

"Hello," he cried out. "Have you got a fire on?"

"O, no, Harry," spoke up his sister from the group. "This is a flood."

The following morning was Sunday. Ready for church, Harry stood in the entrance hall waiting for his sister. Noticing the walks were still wet from a recent shower he called to her as she came downstairs:

"Aren't you going to wear your rubbers, sis?"

"You know I always wear father's on Sundays," was her reply, as she stooped for her own.

At the dinner table I observed the father help himself to the salad, then turn to the boy and ask:

Your Boy

No stimulation. No alcohol habit. Ask your doctor about Ayer's Sarsaparilla as a tonic for the young.

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

"Shall I put some on your plate, Harry?"

"Well," returned Harry, politely; "if you wouldn't mind jest spreading some on the table-cloth within reach I'd be obliged."

The same evening after church a number of the guests gathered in the music room for some singing. Harry entered late and took his place opposite his sister.

"What have you got on your chin?" she immediately asked.

Apparently Harry had dried his face hastily on a bath towel before coming down and a curly linen thread still adhered to his chin.

"I don't know," he said, innocently. "What does it look like?"

"Like about a half a barrel of excelsior," returned his sister.

She had made a very thin and almost unnoticeable application of cold cream to her lips. Harry at once observed this.

"What have you got on your lips?" he inquired in turn.

"I don't know," mimicked she. "What does it look like?"

"Like about six pounds of lard," was the answer.

An hour or so later their father came in from the lake. His wife, going towards him, exclaimed:

"Well, did you get home again, Tom?"

"This may resemble me somewhat closely," was his reply. "But in reality I am just rounding the bend by the island."

A few minutes after this I was passing down the corridor I overheard the daughter at her mother's door:

"Mother, are you getting ready for bed?"

"O, no, Gertrude," came faintly the answer; "I am dressing for the ice carnival."

I left the next morning, and when I got to the station I found Gertrude and Harry already there to see their father off for the city. As the train drew slowly out the last thing I heard was:

"Father," from Gertrude, "why didn't you wear your other hat?"

"I never wear more than one hat on Mondays, my dear," and he swung aboard the last car.—The Christian Guardian.

HER MOTHER'S PARTNER.

A sturdy little figure it was, trudging bravely with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to remark: "You're a busy little girl today."

"Yes'm."

The round face under the broad hat turned toward us. It was freckled and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was a well-considered compliment; but the little water carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time. She hasn't anybody else. Mother'n' me are partners."—Selected.

RAINDROPS DIFFER.

Raindrops do not always have the same size or weight, and this is primarily due to the fact that they are not formed like the drops of water that fall from a wet cloth or the spout of a pitcher, or the drops that rush out of the small holes in a garden sprinkler. In all these latter cases a solid stream of water is broken up into drops; but the raindrops are formed in the cloud by the accumulation of minute atoms of water drawn together into one drop, and sometimes by the melting of a large snowflake or a solid little icy hailstone. When a drop is thus formed in the clouds, it begins to fall, no matter whether it be large or small, and observers in balloons state that all sizes of drops are to be found within the clouds themselves, from the finest fog and drizzling mist up to the heavy rain. It is commonly said that the bigger drops fall faster than the smaller ones and overtake them and grow bigger. This sounds reasonable, but no one has really proven it.—From St. Nicholas.

FAIRY "I'LL HELP YOU."

A little fairy named "I'll Help You" came to live with little Jim; and where do you think he stayed? In his heart. One day Jim saw a poor little bird, which had fallen from its nest and had broken its wing, and fairy "I'll Help You" said: "Carry it home, mend its wing; and when it is well, take it back to its mother." Another day he was on his way to school.

It was very cold, and he met a little girl whose hands were nearly frozen. She had no gloves to wear, and fairy "I'll Help You" said: "Give her your mittens; you are a great strong boy, and she is such a little girl." Off came the mittens, and soon the little girl's hands were warm and comfortable.

Still another day Jim was hurrying home when in front of him he saw a poor old woman carrying a bundle. Jim's first thought was that it was too warm and that he was too tired to help her; but the fairy whispered: "She is an old woman and not as strong as you." At once Jim ran, and said: "Let me carry your bundle for you."

Would you like for this nice little fairy to come and live with you? She will come if you will let her; and next Sunday you may tell us how many things she has told you to do.—Our Young Folks.

CAN YOU GUESS?

When is a sailor not a sailor? When he is aboard.

Why are weary persons like bicycle wheels? Because they are tired.—Child's Hour.

"The most decisive proof of a heroic heart is when a man, who has his enemy in his power, and can revenge himself as he pleases, instead of gratifying a passion which common men give a loose rein to on such an occasion, overlooks his hatred, and returns good for evil."

It is not a world for men to take their ease in; but a world for work. It is not a world for the selfish greed of gain; nor the selfish panting of ambition; nor the selfish struggles of power; but a world for generous self-abandonment, for sacrifice and heroic toil. Only he shall be loved of God and honored of men, who is found to have accomplished something for human happiness and human good.—Koswell D. Hitchcock.

A CHILD'S MORNING PRAYER.

Rev. Alfred Kummer, D. D.
Lord, I thank Thee for this day,
Lead me by the homeward way;
Keep me by Thy Spirit's might
Till I sleep again tonight.

Amen.

MISCHIEF MAKER

A Surprise in Brooklyn.

An adult's food that can save a baby proves itself to be nourishing and easily digested and good for big and little folks. A Brooklyn man says:

"When baby was about eleven months old he began to grow thin and pale. This was, at first, attributed to the heat and the fact that his teeth were coming, but, in reality, the poor little thing was starving, his mother's milk not being sufficient nourishment."

"One day after he had cried bitterly for an hour, I suggested that my wife try him on Grape-Nuts. She soaked two teaspoonsfuls in a saucer with a little sugar and warm milk. This baby ate so ravenously that she fixed a second which he likewise finished."

"It was not many days before he forgot all about being nursed, and has since lived almost exclusively on Grape-Nuts. Today the boy is strong and robust, and as cute a mischief-maker as a thirteen months old baby is expected to be."

"We have put before him other foods, but he will have none of them, evidently preferring to stick to that which did him so much good—his old friend Grape-Nuts."

"Use this letter any way you wish, for my wife and I can never praise Grape-Nuts enough after the brightness it has brought to our household."

Grape-Nuts is not made for a baby food, but experience with thousands of babies shows it to be among the best, if not entirely the best in use. Being a scientific preparation of Nature's grains, it is equally effective as a body and brain builder for grown-ups.

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

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

SAM D. U. S.

St. Thom Oxydendrine Cheml Chattau

Dear Sirs:— Sample received ly. Send me five

BOYS' AN

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DECISIVE BATTLES

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Tutt's Pills

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

SICK HEADACHE,

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

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

DECISIVE BATTLES—SYRACUSE.

Syracuse is situated on the island of Ortygia, off the coast of Sicily, of which country it is the capital. In 413 B. C. it was besieged by the Athenians under Nicias, the Athenian leader, and Demosthenes. The siege was by land and sea, and would have been successful had not Sparta, then unfriendly to Attica, given the Syracusans her aid. The Attic fleet consisted of 134 galley warships, besides many commissary and other attendant vessels. The Syracusans had as many soldiers as Athens, but they had not the military discipline. The Demosthenes here mentioned was not the orator, but the general. The Athenians were overwhelmingly defeated, the captured survivors were either sold as slaves or incarcerated in the caverns of the old rock quarry out of which Syracuse had been built. This battle was a decisive one in that if Athens had won, the Greek supremacy would have extended west, as it was already powerful toward the east, the Greek language would have been the language of Western Europe; the laws of Solon and Lycurgus would have been the rule of action instead of Roman jurisprudence; Grecian art would have flourished throughout the world, and the culture and glory of Greek life would have changed all subsequent history. Two strange contrasts are here suggested: At Marathon Athens had been a successful defender of invasion, defeating the most powerful army on earth against odds of ten to one; at Syracuse Athens was the defeated invader against the first little colony of the Greek people.

WORDS OF MEN AND WOMEN AT DEATH.

When George Washington came to die, he said: "It is well." Nero was so engrossed with his overmastering egotism that even in death he said: "What an artist now passes." When Luther, in the hour of death, was asked: "Do you still adhere to the doctrines of the Scriptures as preached by you?" he answered promptly: "Yes." Garfield: "The people my trust." It was a pathetic scene when Queen Elizabeth was informed that the end was at hand, and cried: "All my possessions for one moment more of time!" Beecher: "Now comes the mystery." Only a few minutes before he expired Joseph Addison said to his nephew: "See in what peace a Christian can die!" President McKinley, looking at his wife, tried to comfort her: "It is God's way. His will, not ours, be done." Moody, the evangelist, said: "Earth receding, heaven opening, God calling." Julian, the Roman Emperor, who had persecuted the Christians and Christian doctrines, in the hour of death said: "O Nazarene, thou hast conquered." Thomas Jefferson said: "I resign my soul to God, my daughter to my country." Timothy Dwight, president of Yale, seemed to be perfectly rational and, in a deep meditation, said: "O, what triumphant truth." Gladstone, realizing that the end had come said simply "Amen!" Francis E. Willard, the great temperance champion, said: "How beautiful to be with God!" John Wesley's dying words are well known: "The best of all is God is with us."

CONFESSIONS OF AN OPIUM EATER.

Thomas De Quincey furnishes us with the most illustrious and pathetic of all instances of opium eating. He tells his story in a book, the title of which heads this paragraph. He was born in Manchester, England, in 1785 and died in Edinburgh, Scotland, in 1859. While at college at the age of nineteen he was seized with violent

neuralgic or rheumatic pains in the head and face. Instead of being a passing pain, as he at first believed, it continued stubbornly and excruciatingly for nearly a month, when, one day meeting a friend, he was advised to try opium as a means of relief. Here began his opium-eating career. He describes in his book the history of the drug in his case. For a long while it gave not only every relief promised by his friend, but it enhanced every faculty of mind and every satisfaction of heart. It lifted his whole being into transports that were elysian. It cleared his mental energies and gave him visions of beauty and splendor beyond any former dreams. Everything was interesting and beautiful. No pain, no sorrow could exist in the presence of his opium. Nor did it blunt any moral sensibility, but on the contrary heightened the effect of all spiritual impressions and experiences. But, there came a time when nature reacted, and horrible nightmares depressed him, when all things took on a grotesque seeming, when the mind fashioned the loveliest things into the most hideous shapes, when the dearest associations suggested demons and gorgons, when life was intolerable and death was preferable. His will power mastered the habit—a wonderful instance of the heroic. But after an apparent victory the habit returned, so that three several times he conquered and was conquered. His life and his book constitute the most stupendous monument in denunciation of the habit. He lived to be seventy-four years old, but his life was overshadowed by this drug till he himself says it was but half lived.

THE MOABITE STONE.

In II Kings 3 mention is made of Mesha as subject to the Israelitish Kings, but at war with Joram, King of Israel, and Jehoshaphat, King of Judah. At Dibon or Dhiban, a Moabitish city east of the Jordan, a stone was unearthed in 1868 that has proven to be of great value in that it is the and it is called the Moabite stone. Upon this stone are recorded the incidents of the attack made upon Mesha by the above-named Kings. The characters are Samaritan or Phoenician, and the language is Moabite dialect, which is a slight modification of the old Jewish tongue. The stone was badly damaged in the process of unearthing, but it has been preserved in fragments in the Louvre Museum. It is the oldest human possession containing the Semitic alphabet.

THE OLD LADY OF THREAD-NEEDLE STREET.

This is a title given to the Bank of England. The bank is situated on Threadneedle street in London. This vast structure covers four acres of land and has not a single outside window. This fact is a four-acre monument to the dishonesty of men.

RITUALISM.

In proportion as Christians lose the spirit of true worship, we find them running into ritualism, a thing which Jesus expressly condemned in the Scribers and Pharisees, who were notorious ritualists. Anything which is repeated word for word merely as a ceremony, and in a formal way, is ritualism. How many will we find repeating that model prayer given by our Lord, but incorrectly called "The Lord's Prayer," which it was not. If you wish to find the Lord's prayer, read John 17. Sunday after Sunday hundreds of people think they are praying when they repeat what they call the Lord's prayer. It is ritualism pure and simple, and indicates a low state of spirituality. People filled with the Holy Spirit do not need to read their prayers from a book. We need some of the old-time power to knock ritualism out of the Church, and to establish true Christian worship. In what is called the Lord's prayer, the name of Jesus is not found. He plainly taught his disciples some months afterwards to use His name in prayer; see John 16:24. "Order in Worship" is all right, but why say how often the congregation shall stand or sit when singing, and why say "Prayer, congregation kneeling?" Would it not be better to leave it with the preacher whether his congregation stands or kneels in prayer as the Bible does not lay down any rule as to the attitude of our bodies while in prayer? Jesus prayed standing as well as kneeling.

Where the Bible is explicit all classes are under like obligation, but where the decision is left to conscience an ample margin should be allowed for diversity of opinion. See 5th article in Discipline. Yours for Liberty in Christ.
J. H. STUCKEY, P. C.
McDade, Texas.

THAT WASHINGTON CITY CHURCH.

The National Building Committee of leading laymen, charged by the General Conference with the erection of a great church at Washington, D. C., met at the Raleigh Hotel, of that city, March 18. The following organization was effected: President, John C. C. Mayo, of Paintsville, Ky.; Vice-Presidents, General Julian S. Carr, of Durham, N. C., and R. A. Schoolfield, of Danville, Va.; Secretary, J. Adger Stewart, of Louisville, Ky. The other members of the committee are Governor George W. Donaghy, of Arkansas; R. S. Munger, of Alabama; J. E. Wall, of Florida; Asa G. Candler, of Georgia; John P. Scott, of Louisiana; Murray Carleton, of Missouri; J. L. Dantler, of Mississippi; T. P. Howell, of Oklahoma; H. P. Williams, of South Carolina; John R. Pepper and R. B. Davenport, of Tennessee; Jesse H. Jones and J. W. Slaughter, of Texas, and John P. Branch, of Virginia.

Among those present to participate in the deliberations of the Building Committee were Bishop Candler, of Atlanta; Bishop Wilson, of Baltimore; Bishop Hoss, of Nashville; Bishop Atkins, of Asheville; Rev. W. F. McMurry, of Louisville, Ky.; Rev. E. G. B. Mann, of Lexington, Ky.; the writer, and Rev. George S. Sexton, of Houston, Texas, who was appointed to direct the whole movement. Dr. Sexton, laboring under difficulties about which the Church at large will never know, successfully raised more than \$200,000 for St. Paul's Church, at Houston.

A site for the proposed building has been purchased, opposite the Carnegie Library, at the intersection of Massachusetts Avenue and K and Ninth Streets, Northwest.

While no architects' plans were submitted, yet the committee at its first session Friday morning examined specimens of several types of architecture, including Gothic, pure classic Greek, Graeco-Roman and various modifications of them. While the new church will follow standard architectural lines, it will be designed, above all things, to typify the American spirit of progress.

At luncheon at the Raleigh Hotel Saturday afternoon \$130,000 of the necessary \$300,000 was pledged. Dr. Mann gave \$500 on behalf of some friends of his in Kentucky; the writer handed in \$500 from some of the leading laymen of Macon; three members of the Building Committee gave sums of \$1000, \$5000 and \$10,000, respectively; the Baltimore Conference pledged \$25,000, and the old Mount Vernon Place Church, which is to be assimilated, pledged \$75,000.

The National Building Committee drafted an earnest appeal to the members of the M. E. Church, South, for contributions for the proposed church. After outlining the need for the proposed edifice and stating that at least \$300,000 must be raised, the appeal says it would be cowardice to draw back from the undertaking.

Before adjournment the Bishops present endorsed their appeal in the following statement:

"We, the undersigned Bishops of the Methodist Episcopal Church, South, have attended the meetings of the National Building Committee having charge of the erection of our representative church in Washington. We cordially concur in the statement of the case, as made by the committee, and heartily approve the appeal sent forth in behalf of this great interest. Being fully acquainted with all the facts, we affirm that the committee has not overstated the importance of this enterprise, and their appeal deserves the most generous and prompt response from all our people. Considerations of both sacred duty and wise policy impel us to carry this work to completion. A good beginning has been made, and perfect success is within comparatively easy reach. Let all the members and friends of our

Stomach Blood and Liver Troubles

Much sickness starts with weak stomach, and consequent poor, impoverished blood. Nervous and pale-people lack good, rich, red blood. Their stomachs need invigorating for, after all, a man can be no stronger than his stomach. A remedy that makes the stomach strong and the liver active, makes rich red blood and overcomes and drives out disease-producing bacteria and cures a whole multitude of diseases.

Get rid of your Stomach Weakness and Liver Laziness by taking a course of Dr. Pierce's Golden Medical Discovery—the great Stomach Restorative, Liver Invigorator and Blood Cleanser.

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, same being attested as correct under oath.

Dr. Pierce's Pleasant Pellets regulate and invigorate Stomach, Liver and Bowels.



beloved church give earnest support to the devoted men who have been charged with the oversight and direction of the movement, which is the concern of us all. While many interests, both local and general, engage our attention at this time, we sincerely believe there is none more important than this, and none that should take precedence of it.

"A. W. WILSON,
"W. A. CANDLER,
"E. E. HOSS,
"JAMES ATKINS."

To our regret, an engagement took Bishop Wilson back to Baltimore Saturday afternoon, but we had great preaching. Bishop Hoss gave us a message of power, and I heard high things of Bishop Atkins' discourse. At Mount Vernon Place Church Bishop Candler preached a never-to-be-described and never-to-be-forgotten sermon on Christ weeping over Jerusalem. In intellectual massiveness and might I always associate Bishop Candler with Webster and Beecher, and he has the literary quality of Kipling—how he can hit off a man, a movement, an institution or an age with one lightning phrase. And he has a strange, mystical gift of grace like Joseph Parker and Cannon Liddon, Bushnell's thought power, Dr. South's electric wit and back of all a prodigious personality. The sermon was an appeal to place the spiritual above the material. The Master wept, not because the people were poor or sick or had bad government, but because they were without God. As the Bishop set forth the supernatural history of Israel—how the nation had been chosen to give the world the supreme revelation of God, and how Israel had failed in this at the time of Christ: how the Master had twice cleansed "his Father's house," and now as he weeps over the doomed city he calls it "their house left to them desolate," the "Father's house" no more; a magnificent shining spectacle, made gorgeous by all that treasure could confer, but "the light that never was on land or sea" had faded forever, God was gone!—the vast congregation sat spellbound, awestruck and in tears.

The Bishop closed with an appeal for at least one house of God at the National Capital in keeping with the other great public buildings. It was good to be there; a thousand hearts were strangely warmed, and historic old Mount Vernon Place Church was, indeed, the house of God and the gate of heaven at that hour.
J. E. WRAV.

Macon, Ga.

SOME REMINISCENCES.

As the time draweth near when I must lay aside my armor and dwell in peace at home, I thought I would give you a few items, more of a personal character than otherwise, as I have many friends who doubtless will read with interest a brief sketch of my life.

I was born in Franklin County, Tenn., Feb. 27, 1828. My father crossed the Sabine with his family into Texas and settled in San Augustine County. At this time Texas belonged to Mexico. There were no missionaries at the time in Texas. In the same year a small Church was organized, known as the McMahan Chapel. My father, mother and other members of the family were in the organization of said Church, which was the first Protestant Church organized in Eastern Texas. In this Church I was licensed to exhort. Two years from that time I was licensed to preach, 1847, and recommended for admission into the Annual Conference. Before the conference convened I changed my mind, had my application withdrawn and went three years to the McKenzie College. At the expiration of this time I entered conference on trial. My first appointment was Paris Circuit, J. L. Angel, junior preacher. As there was no preacher for the Sulphur Fork Mission, the presiding elder added it to our charge, which made on our work twenty-eight preaching places, which

we filled alternately every four weeks. That year we had four camp-meetings and over 200 accessions to the Church.

My next appointment was Grayson Circuit, which embraced a portion of three counties, Grayson, Cooke and Denton. My next appointment was Liberty Station. The conference journal will tell the balance of my itinerant life. I received from the hands of the Bishops thirty-six appointments, four of which were in the Confederate Army. I was ordained deacon by Bishop Kavanaugh and elder by Bishop Andrew.

I was made a Master Mason in Clarksville in 1850 and an Odd Fellow in Paris in 1852. I was made a Royal Arch Mason in Galveston Chapter, No. 1, in 1853. I delivered the address at the installation of the officers of the Grand Chapter of the State of Texas, at Huntsville at the M. E. Church, South, in 1854. I was one of seven at that grand convocation who organized the Grand Council of the State of Texas.

Ever since I have been allowed a vote I have never scratched the Democratic ticket. I am a Statewide prohibitionist. In was in the Methodist Episcopal Church before the division. I believe in and enjoy the doctrine of sanctification, and I am ready to depart and be with Christ.

Summary of a few facts: I was born in the United States, lived under the Mexican Government, Republic of Texas, United States, then in the Confederate States, and last, back in the United States. I have been a Mason 60 years, Odd Fellow 58 years, a Methodist preacher 63 years; have been a member of the Church 70 years, and now I am 82 years old. I fill two appointments for our pastor, who is Brother Myers, a noble man and a good preacher. My earthly home is Burke. My future home is the New Jerusalem—"a house not made with hands," but eternal in the heavens. As this is probably my last attempt to write, I will say to the editor, publisher and all my friends: God ever bless you all. Amen.

D. M. STOVALL.

Burke, Texas.

"Ingratitude begets reproach, as acknowledgment begets new favors."
—Madame de Sevigne.

ABANDONED IT

For the Old Fashioned Coffee was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

"Sometimes it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the relief to leaving off coffee and the use of Postum.

"A number of my friends have abandoned the old fashioned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old fashioned coffee since Postum was first started in our house."

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

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

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With **JELL-O ICE CREAM Powder** she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

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

The Runaway Heart

OXYDENDRINE TABLETS
Exerts specific control over the Heart, reducing the pulse, regulates, corrects and relieves palpitation and the runaway heart and prevents sudden collapse.

Sent postpaid for \$1.00.
TESTIMONIALS.
Dayton, Tenn., March 18, 1907.
Oxydendrine Chemical Co.,
Chattanooga, Tenn.

Sirs—
Please send me two boxes of "OXYDENDRINE HEART TABLETS." I find the Heart Tablet will do just what it is recommended to do—am going to recommend them to the old soldiers as most all of them have heart trouble—have heart trouble myself, and they relieve me at once. Please send at once.

RAM DONALDSON, M. D.
U. S. Examining Surgeon.
St. Thomas, Danish, W. I.
Oxydendrine Chemical Co.,
Chattanooga, Tenn.

Dear Sirs—
Sample received and used effectively. Send me five boxes at once.
DR. G.



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

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

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

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

TO OUR CORRESPONDENTS.

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

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

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

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

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

DISTRICT CONFERENCE NOTICES.

Table of District Conference notices with locations and dates: Gainesville, Valley View, 3:30 p. m. April 22; Dallas, Grand Prairie, April 25; Georgetown, Belton, April 25; Paris, Clarksville, 7:45 p. m. April 26; San Marcos, Segula, 2 p. m. April 28; Greenville, Jones-Bethel, April 28; Albuquerque, Tucuman, N. M., May 4; Corsicana, Coolidge, May 4; Brenham, Bay City, May 10; Vernon, Paducah, 2:30 p. m. May 12; San Augustine, Garrison, May 24; Gatesville, China Springs, June 2; Sherman, Sadler, 3 p. m. June 6; Sulphur Springs, Mt. Vernon, 3 p. m. June 7; Marshall, Gilmer, 3 p. m. June 7; Plainview, Lockney, 8 p. m. June 12; 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; Colorado, Stanton, June 27; 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

In a letter from the two Daily News we are informed that Major S. M. Lesesne will represent those two great dailies at the General Conference. This will be received with great pleasure by the Methodist readers of the Newses, for Major Lesesne is an old hand at this sort of work. He is a Methodist himself and knows the language of Zion. Therefore, his reports will be accurate and reliable. He always attends all our Annual Conferences and reports the proceedings for those papers. He did the same service four years ago at the Birmingham General Conference. The Advocate will stand in with him and our help will be mutual. The fact that the four leading daily papers of the State are going to the expense of sending special correspondents to the General Conference to reproduce its proceedings in their columns is a compliment to our Methodism in Texas. It amounts to something, and the dailies recognize this fact. And the Church will appreciate this effort upon the part of these secular papers.

THE GENERAL CONFERENCE.

In about ten days the General Conference will be in session at Asheville, North Carolina, and its proceedings will be unusually interesting. Perhaps our Church has never had a quadrennial gathering fraught with greater responsibilities since the one in New Orleans in 1866, just at a time when we were trying to reorganize our Zion after the Civil War. Many matters are booked for consideration: Six or eight new Bishops to be elected, school matters to be overhauled, the proposed change of the name of the Church, the suggested modification of the Episcopal prerogative, the elimination of the time limit, the presiding eldership, the woman question and so on and so on. All these questions and many others will be before that body.

As a result our readers will want to keep up with the progress of events at Asheville. It is our purpose to note everything of interest and put them in readable form for the Advocate. We propose to keep our people informed as to the results of the proceedings, and we will give various notes and personal pen sketches of the things and the men connected with that great body. Therefore it is a good time for our preachers to get new subscribers for the Advocate so that their people may be able to keep up with the progress of the General Conference and of the Church. Brethren, if you want to do a good service for the members of your congregation, put the Advocate in the homes in your charges and you and the Church will be the beneficiaries. Let us hear from scores of you within the next ten days.

A TRIP OUT WEST FOR A FEW DAYS.

Last Saturday and Sunday we spent in the western section of the State. We had an engagement for the Anti-Saloon League at Stamford, and Rev. J. T. Griswold, of that district, took advantage of the call and urged us to go out on Friday, get to Stamford Saturday morning and take the train for Rotan and be with them one day of their District Conference. He put it on such a tender plea that we could not resist, and so we went. We slept all the way from Fort Worth Friday night to Stamford. Got there at 6 a. m. That prince of good brothers, Rev. Jerome Duncan, got wind of our coming, and he was at the train at that early hour, and soon we were enjoying the communion of his delightful household around a good fire—the weather was chilly. After a delightful time for an hour or more, we joined a large crowd of our good ladies and started for the District Conference. Saturday was woman's day and they were there in force. Rotan is forty miles southwest of Stamford and at the terminus of the Central Railroad. The country between Stamford and that point is fine Western land, settled up by a thrifty people, and evidences of prosperity are everywhere prominent. While they have had some setbacks in the way of drouths and boll worms, nevertheless the country is now in fine condition. They have had good seasons, they planted large crops and the future looks inviting. The land is of the best type, the people are law-abiding and sturdy, and that country has a great future. With good seasons it will become the garden spot of Texas. There are no saloons anywhere in all that section, and the people are happy and hopeful.

Rotan is a new town of about 2000 people, and they have good buildings, a fine business and some of the modern conveniences. They have two prosperous banks, a good opera house, a splendid school building, and good church edifice. A brass band met us at the train; whether it was a com-

pliment to us or the ladies or both we know not, but the welcome was a most cordial one. Rev. C. M. Woodward is our pastor. He has a good modern church, built of cement blocks, well finished in good taste and prosperous. He has about paid off its indebtedness since his pastorate began, and practically doubled its membership. He is a Georgian and came out here two or three years ago and taught in the Stamford Collegiate Institute until some months ago. He is now in the pastorate and is delighted with it. He and his good wife are wonderfully adapted to that work. They are popular and successful. We enjoyed their entertainment in the nice parsonage. Brother Woodward is a well equipped man and will become one of the leading men in that section as his acquaintance widens and his usefulness becomes known.

The District Conference was in full blast and on its last day's progress. Rev. J. T. Griswold, the vigorous presiding elder, was in charge. He is a strong man, a real leader, and his preachers and laymen are following him. He has an eye to business, and his new work is already systematized and running in good shape. This is the second year of this district, and its charges have already doubled. This year, so far, they have received about 800 members, and half of the year is yet to come. Good church buildings and parsonages are going up, and at no distant day that will be one of the best districts in the conference. The reports of the preachers showed up well, spiritually and financially. There was an air of encouragement and hopefulness about them all. Many laymen were present and took much interest in the proceedings. The conference was deeply spiritual and they had conversions at the services. The preaching is said to have been earnest and evangelical and the congregations were large and attentive. It was our privilege to preach to them at 11 o'clock. The house was crowded and the service was a delightful and a responsive one. We were given the right of way for the Advocate. The brethren listened to us gladly. The Advocate is popular out that way, and the presiding elder and preachers have put it in the hands of all the officials of the district. It carries a strong influence over all that country. The conference was a success from every standpoint, and the town gave to all the brethren a cordial welcome and a delightful entertainment.

In the afternoon we had a big temperance rally at the opera house. It was full of people and they were enthusiastic. We spoke to them for more than an hour and much interest was manifested. While the town and the country for hundreds of miles around is a stranger to the saloons, yet the people have an eye upon the work throughout the State, and they are ready to help spread the prohibition cause all over our Commonwealth.

We joined a large number of the delegates and visitors and returned to Stamford at night. Again we went to the home of Brother Duncan and spent the night. It is always a pleasure to enjoy the hospitality of that home. Sister Duncan was brought up in a parsonage, and she knows how to dispense kindness and sociability. Brother Duncan is closing out his contract as President of the Collegiate Institute, after three years of arduous labor. He took charge of it when there was nothing but a vacant campus on the prairie, but today there is property worth at least \$135,000, a well organized school with a matriculation this year of 300 pupils, and the departments of a first-class school all in operation. He has done a marvelous work, and at the end of the present term he will turn it over to his successor in good working order. He will return to the pastorate, as he prefers that sort of work to any other sort. But he will leave the school with the good will and the gratitude of all the people of that flourishing city and country. Rev. J. T. Griswold, the presiding elder of the district, will

success Brother Duncan in the school work. He is strong, courageous, full of energy, and he knows the field and the people. He will take the work up and it will move right forward without a jar. That institution has a wonderful future. It was our good pleasure to spend an evening with Brother Griswold, and we heard him talk over his plans and tell of his hopes for the school. We predict for him a successful career. His successor on the district will not be appointed until the first of June, when he will vacate and take charge of the work of the Institute.

Stamford is a wonderful town. It has a population of 8,000, and growing very rapidly. It has brick paved streets and miles of cement sidewalks. Random business houses and modern residences are in evidence. Good church buildings are on foot, one of them already finished—the Baptist. Our people have the foundation in for a handsome \$60,000 structure. The work will be pushed until it is ready for temporary use. It will be a building of great credit to those people. The pastor, Rev. R. E. Goodrich, is a young man of large promise, and his people think wonderfully well of him. He has ability, prudence and energy. He has a membership of 800 and growing all the time. We have not looked upon a finer Sunday-school in Texas. At 11 o'clock we preached to one of the largest and most interesting congregations that we have faced in a many day. It was an inspiration to preach to them. In the afternoon we had a prohibition rally at the Baptist Church, and addresses were made by Dr. J. H. Gambrell and Sterling P. Strong. At night we had another rally at the Methodist Tabernacle, and its capacity was more than taxed. We addressed them for one hour, and, leaving to get a train home, Hon. W. P. Lane, of Fort Worth, finished the speaking. Stamford has never seen a saloon, neither has the county, but the people are wonderfully stirred up on the prohibition question. It was a great day for the cause.

We now have another good Church in Stamford, the Ward Memorial. It is the old structure moved to an eligible site, rebuilt and well equipped. It is worth \$3,000. Rev. J. H. Hamblin is the pastor, and while it is not yet one year old, it has seventy members and growing rapidly. Our work has a splendid outlook in Stamford. The field is white to the harvest and our preachers and people are looking after it. Rev. W. B. McKeown, a supernumerary member of the conference, resides there. His health is not good, but he was able to be at the service Sunday morning.

THE SUNDAY-SCHOOL CONFERENCE.

We made special arrangement for the writeup of the Sunday-school Conference at San Antonio and supposed that we would have a good notice of it for this issue, but for some cause we have had no copy sent in. It was so that the editor could not be there, but he made sure that he had a representative on hand who would look after it for us, but we have not heard from him.

The conference was a great success. It was largely attended, had a fine program, and some of the best addresses and papers yet heard in any preceding conference. Dr. and Mrs. Hamill did splendid work, and we have heard the loudest praise of their part, and the same is true with reference to the other speakers. Dr. and Mrs. Hamill came on to Dallas and held a fine meeting on Sunday afternoon at First Church. It was largely attended and the exercises were greatly enjoyed.

W. C. Everett closed out his second year as President of the State Conference and he turns matters over in fine shape to his successor. He had with him a well-equipped committee and they rendered him great assistance. The conference is now on a permanent basis, and it is one of the religious institutions of our Texas Methodism. San Antonio gave fine entertainment

to the large gathering. The pastors and their people did their full duty and everybody was in fine spirits. We have not yet heard where the next conference will meet, but that will be given out in due time. Dr. V. A. Godbey is to be the editor of the Sunday-school page in the Advocate, and we are sure that he will render fine service to the work.

In discussing the use of our churches for the purpose of preaching sermons on tuberculosis, or other special occasions other than religious worship, Dr. J. M. Buckley, of the New York Christian Advocate, insists that such subjects should be handled as lectures in halls, and then adds:

Brethren, the sanctity of the church is one of the pillars of Christianity. When it becomes like a lecture hall, open for any subject not disreputable, its attendance will diminish in an ever-increasing ratio.

We notice that our Church has bought the school property owned by Free Methodists at Plainview and that it will soon be running under our control and patronage. The property is said to be a handsome and valuable school asset. It is situated in one of our most flourishing sections and where it is needed and it will be quite an addition to our school facilities. More will be said about this later on.

Dr. G. B. Winton, of the Nashville Advocate, and Dr. W. B. Palmore, of the St. Louis Advocate, are after each other with rather a sharp stick in their respective papers. This is a trifle out of the ordinary, for Dr. Palmore has heretofore studiously avoided controversies of a personal character, but he is into it at the present. And we may say in passing that he knows how to pen a vitriolic paragraph.

Rev. J. D. Young, of San Antonio, will represent the Fort Worth Daily Record at the General Conference at Asheville. This is a good appointment and the readers of that paper will get an interesting report of its proceedings. Brother Young has had some experience in work of this sort, as he always represents the Record at the sessions of the Northwest Texas Conference. We are sure that he will be read with interest.

PERSONALS

Rev. T. H. Morris, of Bryan, was in the city recently and we had the pleasure of a brotherly visit from him.

Rev. V. J. Mills, of Dawson, was to see us this week. He speaks well of his work and expects a successful year.

Rev. G. C. Rankin will preach the commencement sermon at Polytechnic this year. The commencement will occur immediately after the General Conference.

Rev. Jno. E. Roach writes us that he had a great District Conference at Archer City, and we will publish the report of it as soon as the Secretary sends it to us.

Rev. H. W. Knickerbocker is aiding Rev. W. D. Bradford in a revival service at Trinity Church this week. The attendance is good and the meeting promises good results.

Capt. Epps G. Knight, of this city, will take the place of the late Judge P. C. Thurmond at the General Conference, since he is first alternate delegate of the North Texas Conference.

Bro. W. A. Allen, of Saginaw, Texas, was in Dallas the past week and we appreciated his call at the Advocate office. He is a live layman and puts in much valuable time in the interests of his Church.

Rev. H. M. DuBose, of the Epworth Era, will preach the commencement sermon at Southwestern University this year. Dr. DuBose is well known in Texas, and the faculty and student body are expecting a treat.

Rev. A. J. Weeks, presiding elder of San Antonio District, officiated on March 30, 1910, at the marriage of one of our preachers at Eagle Pass.

Sa

TH

Pleasant Purifies the whole system

Texas. On that day and Miss Bessie united in the bond. The Advocate extols and best wishes to

Rev. J. W. Hilling Rev. O. T. Ho service.

Rev. Z. M. Will Texas Female C First Methodist C Sunday.

Mrs. Fannie Broer of Rev. F. L. Mc peace at the home bury, April 12. She an, lived to a good gloriously to her

Rev. J. P. Low been transferred the Northwest Te placed in charge tion in the Clare transfer is made b of Mrs. Lowry, b brethren will find tent man in the p torate. He is pop section, and we w family health and new field.

Rev. S. L. Crow charge this year. old-time religion city as in rural di had a protracted Avenue Church, l the pleasure, not ring of conversions, l especially to be fact that he hous converts. Brothe earnest and faith are glad to know being crowned w present charge.

Address all bus Texas Christian A Pub. Co., or to T cate, 416 Jackson

FROM OUR I

Last week we Mt. Calm, in whic cess under divers has mortal met m we ran up against Several days of h two hotly conteste demic of measles ough, two funeral tion a tent show few thoughtless Church members. quite a revival i thirteen accession ship. Thirteen w do in such uncl Mt. Calm is no denced by the fa toned citizenship there has good p liberal people. T is in many hom scription was sect Cain and his ac in good favor w community. The C signs of permane Cain was forme ence man, and we pect good reports mother conferece a welcome back he doesn't seem i goodly land in labors. Besides t ple, he has in hi of prosperous, p and their fine fa pleasure of visiti country homes, i comfort. I enjoy Jersey milk, t yard eggs, early v innumerable mul growing chickens,

Hood's Sarsaparilla

is
The Ideal Spring Medicine
Alterative and Tonic

Pleasant to take, agreeable in action, positive in effect. Purifies the blood, strengthens the nerves, builds up the whole system. Get it in liquid, or tablets called Sarsatabs.

Texas. On that date Rev. C. B. Cross and Miss Bessie C. Watkins were united in the bonds of matrimony. The Advocate extends congratulations and best wishes to all parties.

Rev. J. W. Hill is at Pittsburg helping Rev. O. T. Hotchkiss in a revival service.

Rev. Z. M. Williams, of the North Texas Female College, preached at First Methodist Church, this city, last Sunday.

Mrs. Fannie Brown McGehee, mother of Rev. F. L. McGehee, died in great peace at the home of her son in Granbury, April 12. She was a noble woman, lived to a good purpose and passed gloriously to her reward.

Rev. J. P. Lowry, of Leonard, has been transferred by Bishop Key to the Northwest Texas Conference and placed in charge of the McLean Station in the Clarendon District. The transfer is made because of the health of Mrs. Lowry, but our Northwest brethren will find him a most competent man in the pulpit and in the pastorate. He is popular with us in this section, and we wish for him and his family health and prosperity in their new field.

Rev. S. L. Crowson is serving a city charge this year. He believes that old-time religion is as good in the city as in rural districts. He recently had a protracted meeting in Forest Avenue Church, Dallas, and enjoyed the pleasure, not only of a number of conversions, but also the happy ring of old-time shouting. He is especially to be commended on the fact that he housed practically all his converts. Brother Crowson is an earnest and faithful worker and we are glad to know that his labors are being crowned with success in his present charge.

Address all business matters for the Texas Christian Advocate to Blaylock Pub. Co., or to Texas Christian Advocate, 416 Jackson Street, Dallas, Texas.

FROM OUR FIELD EDITOR.

Last week we closed a meeting at Mt. Calm, in which we had some success under divers difficulties. Rarely has mortal met more hindrances than we ran up against in two weeks' time. Several days of hard rain, much mud, two hotly contested elections, an epidemic of measles, some whooping cough, two funerals, and I might mention a tent show which drew off a few thoughtless sinners and trifling Church members. Withal, we had quite a revival in the Church, and thirteen accessions to our membership. Thirteen was the best we could do in such unlucky times.

Mt. Calm is no mean place, as evidenced by the fact of a moral, high-toned citizenship. Our Methodism there has good property and a loyal, liberal people. The Texas Advocate is in many homes. One new subscription was secured. Bro. J. N. McCain and his accomplished wife are in good favor with the Church and community. The Church shows many signs of permanent prosperity. McCain was formerly a Texas Conference man, and we who know him expect good reports from him. The old mother conference would accord him a welcome back into her ranks, yet he doesn't seem inclined to leave that goodly land in which he happily labors. Besides the good town people, he has in his Church a number of prosperous, progressive planters and their fine families. I had the pleasure of visiting a few of the good country homes, in which I found solid comfort. I enjoyed abundance of fresh Jersey milk, the best butter, rich yard eggs, early vegetables. I saw an innumerable multitude of healthy growing chickens, and fine crop pros-

pects of many good things. As I looked upon the fertile fields, being cultivated with sulky plows and latest improved farming implements, how the scene contrasted with my few years' experience on a farm in Alabama. I trudged with heavy feet through the plowed ground and would often have to lift the big plow stock around a stump, and occasionally strike a root which would well nigh break my shin or jam the handle into my short ribs. Then tired and sore I would come in at night in no condition to enjoy the few papers or periodicals which were brought out from the postoffice once a week. Many modern farmers are ready to read with relish the current literature daily delivered at their doors by the free rural carriers, and they are looking forward to the good time of splendid county roads and family automobiles, when the honest producer of the necessities of life may have some of life's luxuries. These farmers of growing intelligence shall soon be too strong for the jobbers and robbers. The Church would better keep in touch with our rapidly developing rural population. "More missionary money in the country Churches" would be wise.

At present I am assisting Bro. J. L. Williams, in Washington Street Church, Houston. The next six weeks will be spent in helping the brethren evangelize my old home city. We will pitch a large tent in different words and ring-fire Houston. After my engagements here I expect to go west again. I am actually going to Eden soon to assist Bro. Will Nickles. I am working hard, but growing stouter, and am looking even younger. I shall canvass Houston for the Advocate during the next several weeks. These Houston folks still give me a good hearing in the pulpit or out. The city pastors and our wide-awake presiding elder are bringing things to pass, but oh, how much more we ought to do! Our preachers realize this and we are planning for greater things. JOHN E. GREEN.

I DON'T BELIEVE IT.

H. G. H.

In the Advocate of March 31 G. M. Elkins, of Tolar, Texas, has a short piece addressed to "Methodist Preachers." In his first sentence he says: "I have been impressed by the Holy Spirit to write these few lines." That is a very bold and doubtful assumption. Further, he says: "Ministers ought to visit every family." That is of very doubtful propriety. Then he quotes the remarks of some ignorant and foolish people, who claim that their support of the gospel is based on the visits of the preacher to them; yet he claims that the Holy Spirit impressed him to issue that as a warning to the preachers. We don't believe the Holy Spirit did anything of the kind. Further on he quotes the charge that some ignorant people make against preachers, as though it was true, that preachers visit the wealthy and hardly speak to the poor. I do not believe the Holy Spirit impressed him to repeat any such absurd statement. This brother makes several efforts in his piece to quote Scripture and makes a misquotation every time. The Holy Spirit is better informed as to the language and meaning of Scripture than that. This brother's next to the last effort at quoting Scripture would lead me to infer that he was a hard shell. The general drift of Brother Elkins' article drives from me the thought that the Holy Spirit had anything to do with it. He addresses his piece to "Methodist Preachers" and warns that "swearing and strong drink" be left off. If any of the Methodist preachers about Tolar need this admonition, let them remember Elkins has his eye on them. If Brother Elkins will read the first and fourth Articles of our Religion he will there learn that the Holy Spirit is God, and that God never inspires anyone to misquote Scripture, or to depend upon the opinions of ig-

norant people as ground for bringing accusations against his ministers. Brother Elkins will please study the nature and office of the Holy Spirit and beware of supposed inspiration.

TICKETS TO GENERAL CONFERENCE.

Important Information to All Persons Contemplating Attending.

The committee of the General Conference having in charge the matter of special rates over the railroads for the session of the conference to be held in Asheville, N. C., May 4 to 25, 1910, arranged that these special tickets should be on sale only on May 2 to 11, both days inclusive. The local committee in Asheville recognized that this was a very serious mistake, but when they found out just what had been done, it seemed to be too late to make any change in these "on sale" days. Anyone wishing to attend the Conference, who cannot leave home on or before the 11th day of May, cannot get the benefit of the regular conference rate over the railroads unless we are yet able to have the "on sale" dates extended. There will be placed on sale on May 15th, however, the regular summer excursion tickets to Asheville. These tickets, while not giving quite as low a rate as the regular conference schedule, are very low, and the tickets are good until October 31st, and have stopover privileges at all principal points, both coming and going. With the exception of the very small increase in the price, these regular summer excursion tickets are in every way much more desirable than the regular conference special tickets, and can be bought at any ticket office if notice is given that such a ticket is wanted. These tickets are on sale regularly at all coupon offices, and the notice in advance that such tickets will have to be given only at the smaller towns. If you want to attend the General Conference, and do not expect to leave home before the 15th of May, ask at your ticket office for a regular summer excursion ticket to Asheville, and the agent will provide same if he does not sell it regularly.

MEMORIAL TO GENERAL CONFERENCE.

We, your Committee on Memorial to the General Conference, beg leave to submit the following report:

We the District Conference of the West Texas Conference Methodist Episcopal Church, South, held at Bastrop, Texas, March 30 to April 3, 1910, hereby memorialize the next General Conference of our Church to be held at Asheville, N. C., May, 1910, as follows, to-wit:

Whereas, it often becomes necessary to discontinue the use of certain appointments and sometimes whole circuits, whereas there is no adequate provision in our Discipline for taking care of the membership of the remaining members of the disbanded point or circuit, and that thereby spiritual loss to the individual and statistical loss to our Church has thereby been sustained, we therefore memorialize your honorable body to give such proper and remedial legislation as that you may in your wisdom see proper.

Whereas, the Liberty Hill and Leander Circuit is within the bounds of the West Texas Conference, and the said Leander and Liberty Hill Circuit has been under the supervision and direction of the West Texas Conference; and whereas in the Discipline of 1906 in the description of the boundary line of the said various conferences of our connection, the said Liberty Hill and Leander Circuit is described as being within the bounds of the Northwest Texas Conference, we therefore ask that such corrections of the boundary line of the conference above referred to be so made as to include Liberty Hill and Leander Circuit within the bounds of the West Texas Conference.

We ask your body to enact proper legislation whereby the Woman's Home Mission Society and Foreign Missionary Society be placed under the care and supervision of the local Quarterly Conference of said circuit station in which said society operates in like manner as the Epworth League and Sunday-school are now under the direction of said local Quarterly Conference. Respectfully submitted,

J. F. PENNYBACKER,
Chairman
J. H. STUCKEY,
A. BIDDICK.

God is a kind father. He sets us all in the places where he wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.—John Ruskin.

ECHOES OF THE SUNDAY-SCHOOL CONVENTION HELD AT SAN ANTONIO APRIL 6-8.

Prof. Sutton—Have common sense enough to do anything the right way. Have individuality. The Holy Spirit wishes you to do anything in a sensible way. The Sunday-school should be organized on sound methods to be a success. The superintendent should do something else beside ring the bell. Do not make up a Sunday-school of a mob. Do not run a Sunday-school like a Chinese-school, everybody talking aloud and at once. If you can't run a school right or teach right, resign before you begin. It does not take long to shoot a gun, but it takes sometime to get ready; so with the teacher.

W. A. Brown—A missionary spirit is essential to a Christian spirit. The Bible is a missionary book. We are living on the plan of 16 to 1 in giving to missions.

Mrs. Hamill—Use business methods in Sunday-school. She went into a store in an Eastern city, called for a pair of rubber shoes. The clerk asked to see her heels; told her they had rubbers to fit any kind of heels. It was the late method of fitting rubbers. Going out to San Antonio we saw men riding plows instead of the old way of walking behind and holding the plow by the handles. Years ago parents and teachers taught the children the A B C's the first thing; now the teachers object to a child knowing the A B C's before coming to school. So the methods of managing and teaching in Sunday-schools have changed and been improved on.

Dr. Hamill—In old times the father was priest in his home. Home was God's first church and school. Instead of mother's day in Sunday-schools have parents' day. God's appointed way is for both men and women to teach in the school. Men should teach men and boys and women should teach women and girls. Schools fail for want of the home in the school. The pastor should have a class in Sunday-school and teach them the doctrines of the Church.

Dr. Mouzon—A child is not by nature a child of the devil. A man who did not believe in God wrote on the blackboard where his children could see it every day: "Ye are the children of the devil," and he thought they were. Children by nature belong to God and they ought to be brought up to always know they belong to God. Self-preservation is the first law of nature; self-sacrifice is the first law of religion. In some cases the only opportunity some children have for religious instructions is at the Sunday-school. The Sunday-school should bring the home and Church together.

W. A. Brown—You only grow as you give and you only grow as you give others a chance to give. Teach the children the habit of giving. Told of a man he knew who would not buy an automobile, but gave the money instead to foreign missions.

Dr. Hamill—The Sunday-school pastor believes in the Sunday-school. Talks it, attends it, equips it, loves it, tests it, trains it, honors the superintendent, helps teachers, assists teachers' meetings, maintains teacher training, studies the pupils, sees everything, knows everybody, knows the lesson, teaches as needed, counsels superintendent and parents, draws in Church members from Sunday-school. Bishop Pierce loved little children and prayed for them. On his tomb is this inscription: "A lover of children, a leader of men."

Field—More high-life should be poured out on Bishops, presiding elders, preachers and on down on every Sunday-school worker.

Oxley—Some schools need as much inspiration as information.

Hawkins—Raise yourself up and raise up others. Aim at something and do something.

W. A. Brown—The aim of Christian workers is Christian education. Give them encouragement by aiding them. Let no one be so kind to your child as you are. The greatest missionaries are mothers; leave off the "m" and you have others whom they have made missionaries. Try to find out what God would have you to do.

Dr. Hamill—First teach the child to know missions; second, teach them to do something for missions, and they will begin to pray for missions, and lastly he will become a missionary.

MISS H. MARGIE FAW.
Plantersville, Tex.

Constipation

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

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

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SHE THANKS MRS. GENTRY.

I wish to thank Mrs. C. B. Gentry in behalf of the true woman of Southern Methodism for her fine piece in last week's issue, so replete with fine judgment and good sense. I trust every delegate to our General Conference will carefully read and consider the wisdom therein expressed and so clearly and vigorously set forth. Though personally a stranger to me, I do want to thank this good woman for these truths and add my voice to this protest of so-called "woman's rights." Truly, we have all we want. MRS. W. A. McCORD.

Bastrop, Texas.

COMMENCEMENT EXERCISES.

San Antonio Female College.

April 18, graduates' recital; April 23, art exhibit and field day; April 26, elocution and vocal recital; April 27, annual concert; April 28, students' day; April 29, alumnae day; April 30, graduating exercises; May 1, commencement sermon by Rev. Thomas Gregory.

SOME GEMS.

We have only to trust and do our best, and wear a smiling face, as may be for ourselves and others. —Robert Louis Stevenson.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—Van Dyke.

A Baptist minister was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "Well, my dear friend," he replied, "as far as I have been able to discover, Cupid never studied theology."

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God. He is in no haste; and if I do what I may in earnest I need not worry if I do no great work. Let God make his sunsets; I will mottle my little cloud. To help the growth of a thought that struggles toward the light, to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition.—George Macdonald.

When some affections which we would almost give our lives to keep warm and fresh, grow cold in spite of cherishing, what a perversity of nature it seems that others can thrive, and live, and even grow, when they have nothing to feed upon, and every reason to fade and die.—Jean Ingelow.

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chapters are reporting from week to week to the League editor.

South Carolina.

Miss Mabel Montgomery, League Editor, in Southern Christian Advocate:

"On to Newberry!" is the war cry of the South Carolinians just now, which means that interest is being centered in the League Conference to be held in Newberry in June. Miss Montgomery continues to give her readers a most excellent page, and has succeeded in interesting the local Chapters to such an extent that frequent communications are published from them. Some of these chapters report fine work. One goes so far as to make an apology for sending in news so often. Think of it, an apology! This chapter is located at Moore, S. C., and seems to have an exceptionally active third department. We gather from its reports that weekly meetings are held by the literary and social chairmen. The chapter at Newberry, where the conference session is to be held, rendered a program of such merit on the evening of February 18. The chapter at Denmark is raising funds to carpet the Church and is making preparations to entertain the District League Conference of Orangeburg district, April 23 and 24. Miss Bessie Reed is a moving spirit in this Chapter. Duncan Chapter boasts of a membership of 50 and recently held a delightful social meeting with Miss Nannie Broom, in which hearts of the valentine sort played a prominent part, though we would guess that hearts other than the red paper ones were sought after by some of those in attendance. We are led to this conclusion from the statement that a "proposal" game and a "fish" pond were included in the evening's entertainment. Bethel League, Spartanburg, has just completed a very successful study class. Prof. T. N. Simpson, of Converse College, is Fourth Vice-President here. Occasional references to the work in Texas find a place in Miss Montgomery's notes, one of which, relating to our Field Secretary, we are reproducing herewith, viz:

"The Texans are planning a tour of part of their State next summer by Field Secretary Appleby and his wife, who will give a stereopticon talk on 'Epworth by the Sea,' where the summer encampments are held. A singer and elocutionist will accompany them. This is the evening program, the morning and afternoon being devoted to Epworth League institute work, when every phase of the organization and working of the League will be gone into. Only a few of Texas' many towns can be visited, so President Ragsdale advises, 'first come, first served.'"

Missouri.

Miss Fannie McLean, League Editor, in St. Louis Christian Advocate:

"Sister Susan" (who, by the way our good friend, Miss McLean, says is a real, live Leaguer) is by far the most frequent contributor to the League columns of the St. Louis Christian Advocate. We have observed before, and now repeat, that when "Sister Susan" speaks she says something. We cannot refrain from incorporating in this resume one of "Sister Susan's" recent paragraphs. It is as follows:

"Some Don'ts' For Leaguers.

- Don't be a drone or a mere figure head.
- Don't try to take the whole Church in one hand and the world in the other.
- Don't always be looking for slights.
- Don't others have feelings?
- Don't wear such a long face that your friends won't want your religion.
- Don't wait to be begged.
- Don't think your way is the only way.
- Don't be a "thorn in the flesh" to others.
- Don't wait for something to "turn up," but grasp opportunities.
- Don't cross the bridge before you get there.
- Don't forget to be thankful for your many blessings.

"SISTER SUSAN."

The St. Louis Epworth League Union is in the midst of a membership contest, and every Chapter in the city is being interested in the same. The contest is to run until June 2, at which time a general meeting is to be held and the Chapter reporting the largest increase in percentage of membership is to be awarded a prize which it is declared "will be something useful and well worth striving for." Just who is behind this work we are not apprised, but we judge that the efficient League editor is in pretty close touch with it. The Leaguers in this State are raising \$1000 with which to purchase a printing press for Bro. Frank Onderdonk in Mexico. They were within \$400 of the necessary amount at the last accounting which we have seen, but since then "Onderdonk Day"

has been observed throughout the State and the entire amount, we doubt not, is now in hand. Alexander H. Robbins, St. Louis, is the treasurer of the Onderdonk fund and he is pushing the campaign. Miss McLean has a way all her own for conducting her department. She rarely ever fails to head the first column with a choice poem, and always has a strong editorial on the lesson topic. She is successful in securing reports from local Chapters and these are given prominence. She finds room for items of interest from the other States, and Texas usually comes in for a favored share of her attention. She reproduces for the second time the list of "Forty Questions for League Presidents," as promulgated last year by the Ft. Worth League Union. We notice that she never misses an issue, and in this respect, as in others, her readers are to be congratulated. Her columns are always full of interesting matter.

A SPICY LEAGUE LETTER.

Cherokee (Tex.) Chapter is still on the move. I think ere long we may justly claim for ourselves the name of "best in the district."

I am gratified to know that many of our Leaguers are anxious to develop all departments and there has already been a forward move in this direction. It is pleasing to hear an officer say, "I feel so anxious about my work," especially when they are doing something to make you know they mean it.

I believe in trusting results to the Lord, but the Lord has never promised anything to one who makes no effort. If we multiply our efforts by those of our fellow Leaguers and add the Lord's help to it, our results will be most satisfactory.

Our devotional meetings are well attended and the Leaguers are interested in their work, which shows our chapter is healthy. A Bible drill is conducted at the close of the devotional services, and much interest is aroused in the study of the Bible.

The second department finds more to do than formerly. Since the new conference year the League has raised and expended fifteen dollars for parsonage improvements.

"The paper mission" is a good one. The Second Vice-President receives literature from all the Leagues, which she, with her helpers, distributes to families who have few if any religious papers; also public places where men and boys congregate are weekly supplied with these periodicals.

A Bible study class is using the "Studies in the Old Testament."

The Sunday afternoon Bible drills are based on this book. Sometimes we drill on a character mentioned in the chapter we study.

The fourth department is using the "Nearer and Farther East" as a text book. One Sunday each month a program is rendered by the ones who study the book.

Last Sunday we had a helpful service. The subject was "Religious and Social Evils of Islam." A query was conducted, papers read and discussions made, an interesting program was thus rendered.

Thirty dollars were pledged to missions, the collection last Sunday being \$10.50. Eight or more "Eras" are taken. We have paid three dollars on our Field Secretary's salary, and we pay all our assessments, so altogether we're a "purty respectable League." The League filled the pastor's place Sunday morning, March 20th, with a carefully prepared program.

The Leaguers have not found it necessary to introduce "42" in their socials, and I'm sure they never will, as many of them consider it a sin to play any time. There are more of our Leaguers who pray than who play "42." Considering the infatuation for this game in rural communities I feel proud of our young people. If we decide to put out a ticket this year it will read against "42" and the "saloon." I should like to see both drop to the bottom, as "42" could be used to amuse "His Satanic Majesty's" subjects and they could serve whiskey for refreshments.

I love to read the Advocate and especially enjoy reading after the brethren trying to put up arguments against the sisters "settin' on the conference," more especially when they try to tell us why we should not vote. I'm not a "woman suffragist" nor an office seeker, but they are amusing.

I have all the offices I can fill, as 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 mission dollars, but these poor dear souls are so afraid of losing their "rights," These good old Democrats who love a "government of the people, for the people and by the people," (that is men folks), they love to "specify" about "taxation without representation is tyranny." Then Bro. Smith will say, "Wall, Sister Jones, we put you down \$30 on the pastor's salary." But

the sisters are told to keep silence in the Churches. See Paul.

Dear sisters the men people enjoy this. The only thing they can do that we can't do better, and we might beat them on this if we had a chance. But let them alone with it, for we can preach with any one of them for an audience, and oh how they quarrel if they don't have a house full!

Of course I'm "episoden" so I'll "re-oom." Now, Leaguers everywhere, let's trample down those things that do not uplift humanity, and while our banner floats and reinforcements are joining our ranks let's push forward and destroy the forces of evil in the world, not the least of which is "42" and the saloon."

Yours for war and "All for Christ."
MRS. JOHN HANNA,
Cherokee, Texas.

OUR LEAGUE MOTTO: ALL FOR CHRIST.

By Miss Nellie Wynn.

Viewing in singular light our League motto, there is, we dare say, no Leaguer who does not believe it to signify that the world is to be taken for Christ, and that each Leaguer expects to be an instrument to be used in bringing about this glorious result. But too often we do not stop and ask ourselves the question, "How does God wish to use me, and what can I do to hasten the coming of his kingdom?"

While we accept as true the meaning just given, yet we believe that if we realize this, we must give a double meaning to our motto, for without either one the other cannot exist. While Christ expects his people to take the world for him, yet we are taught that this is impossible, unless all that we have be laid upon the altar of sacrifice. We should be ever mindful that all we have and are comes from God. Our means, time, talent, our bodies, yea, even our very being, were given us by our great Father that we might use them to bless a sin-darkened world. In fact nothing should be regarded as our own, but as we belong to God we should think of everything we have as belonging to him, and should feel that we are acting dishonestly when we use them for any purpose other than to glorify God.

In Romans 12:1, Paul says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." From this it is evident that God expects not only our possessions, but our very bodies, a living sacrifice. Oh, if there were only more living sacrifices!

It is said that to find men who are ready to die for Christ is not hard, but far more than these God needs men and women who are ready to live for him. 'Tis the living witness that beareth the greatest testimony. Christ died for us and now he calls on us to live for him. And remember that Paul says this is our reasonable service. God never expects anything unreasonable of his people.

But, you will question, does God expect us to make ourselves miserable—being ever watchful to do his service? We answer, nay. But show us the one who is living closest to God and we will show you the one who is happy; show us the one who loves to go down into the low places of sin and lift up fallen humanity, and we will show you him who is being himself helped and blessed. Suffice it to say that outside of God's service there is no real happiness, for God is the source of all true happiness, and they are indeed happy who serve him. How true the words of the poet,

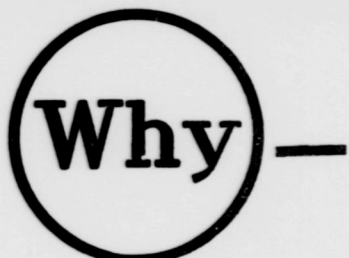
"But we never can prove the delights of his love,
Until all on the altar we lay."

Too many of our Leaguers feel that they would like to see the world brought to Christ, and perhaps they would like to help, but fail to see how God can use them, and hence step aside to leave the work for others, becoming themselves hinderers in the cause.

When Christ gave his great commission, "Go teach all nations," do we believe that he meant this for only the few called to do special work? Nay, it was meant for all, for you and me as well as for the greatest preacher of God's Word in all the land. God intends that every one of his people shall have a part in evangelizing the world. While some give their lives, others can give their means or influence, and all may help.

Then, too, we should remember that not only are the far-away nations to be helped, but, oh, the need of those who will live the gospel at home! Those whose lives would act as a mirror in which the world could not but see the image of our blessed Savior. The crying need of the world is for consecrated hearts and lives. When we see on all sides the demand for laborers, and for the few who respond, our heart throbs for pity.

Souls are dying for a "little bit of love." Oh, let us do all we can to hunt them out and bring to them the



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joy we now have. Let us pray God to give us pitying hearts; hearts so full of Christ that suffering ones on coming in contact with us may take new hope and look up.

We should form a Gideon's band of workers, and like they who were chosen of old would not stop to even kneel down and drink, we should be so enthusiastic for God's cause, we should so fear that an opportunity for helping some one may pass never to be recalled.

We should have the burden of humanity so on our hearts, and feel that soul's are calling us for help, help! All these should bear so heavily upon us that we will move onward with a great flight, not stop to drink of any of the pleasures of the world that would hinder, but should as we pass on gather the refreshments needed to strengthen us on the way, and hasten on to be found ever at the front of the mighty conflict. If all the Epworth Leaguers in our country would only form such a band, with the great Father of all as commander, the hosts of sin would flee before us and we should indeed take the world for Christ.

A LOCAL PREACHER REMEMBERED.

"Nothing new under the sun." But, then, Solomon never was a local preacher in the Methodist Church, and never lived in South Quitaqua settlement. I helped Brother C. D. Pipkin in a meeting here last summer, and became so carried away with these people that we made arrangements to move in among them. They were kind enough to offer their services to help us move, and, while we did not avail ourselves of their offer, we certainly appreciated it very much. On the night of January 29 buggies, hacks, wagons and footmen began to arrive, until the house was filled with people and a good many out in the yard. Well, we just had to surrender and let them have their way with us. They brought a bountiful supply for the larder, all of which was

highly appreciated. After singing by one of the best classes anywhere, we repaired to the dining-room, and the sight, ah! but it was grand to a hungry man! Well, you know what happened. This scribe tried to express his appreciation; but what is the use? No one can do that on such an occasion. Brother Zinn, of Clarendon, came to our rescue and gave us a good talk, after which Uncle Wood Martin led us in prayer. Then the crowd wended their way to their homes. But that was only the commencement, and not the end; for ever since good things have found their way to the home of this local preacher. We have been pounded with everything from cash (about \$20) to cabbage; from corn to canned goods. Well, if you knew these people you would not wonder so much when such people as W. J. Whitworth (who is our landlord, and there is no better), and the Martins, Hudson, Kinells, Turners, Potects, Rosses, Orns, Hunts, Heelers, Washingtons, Stevensons and a host of other folks as good as any country can boast of, live here. Such treatment makes us want to do the best we can for them in every way. Our pastor, Brother Fort, is a live wire. He is certainly not letting any grass grow under his feet. He reported 365 pastoral visits the first quarter. He preaches well, and is a man of God. Brother C. D. Pipkin was on this work for the last four years, and is loved by every one, both saint and sinner, for we have no truer man than Charley Pipkin. Brother Fort is planning his work wisely, and we hope to have a great year of sweeping revivals. So note it be.

J. R. SMELSER, L. D.

Flomot, Texas.

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

The grandeur of life may come through its combats, but its sweetness comes through the cheery portal of content.—Robert Collyer.

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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.

NOTICE W. F. M. SOCIETY, NORTH-WEST TEXAS CONFERENCE.

Circumstances over which we have no control make it necessary to change the date of our conference meeting at Mineral Wells, so the conference will convene Saturday evening, May 21st, and close Wednesday noon, May 25th. The program will be published later.

MRS. M. L. WOODS, President Northwest Texas Conference W. F. M. S.

ANNUAL MEETING W. H. M. S., TEXAS CONFERENCE.

The annual meeting of the Woman's Home Mission Society of Texas Conference will be held at Longview, May 3 to 6. Send names to Mrs. J. R. Bivins. Ask your ticket agent about rates.

MRS. GEO. CALL, Cor. Sec. MRS. ALEX. WOLDERT, Pres.

CORRECTION.

In the issue of the Advocate April 7, there was some confusion in the announcement of the date of the annual meeting of the conference of the Woman's Foreign Missionary Society in Bryan, June 3 to 8. Your paper said W. H. M. Society, and the names of the delegates are to be sent to Mrs. A. M. Waldrop, instead of Mrs. H. M. Waldorf. Will you please have this corrected for us at once, and also urge prompt attention to the sending of delegates' names.

MRS. A. M. WALDRUP.

ATTENTION! AUXILIARIES OF NORTH TEXAS CONFERENCE.

Those auxiliaries which secured Year Books at the various institutes and have not yet paid for them will confer a favor on the chairman of the Year Book Committee by remitting at once. We still have some on hand and will be glad to supply all who have not yet gotten them. The price, 3c per copy, is so small that no auxiliary can afford to be without them.

MRS. FRANK BENNETT, Chairman of Year Book Committee, Pottsboro, Texas.

FROM MARSHALL DISTRICT.

The home mission spirit is steadily increasing in Marshall District, and we have ten as fine auxiliaries as can be found in Texas Conference. The yearly reports show earnest, faithful work upon the part of each, and a determination to do more during the coming year. Since our annual meeting, Harleton Auxiliary has been organized, and now has almost completed a beautiful new parsonage. This society is thoroughly alive. Ashland, another new auxiliary, deserves special mention. Owing to severe weather it was impossible to reach them on the day appointed to organize, and so eager were they to have a home mission society that not even waiting for their pastor, pushed right ahead and perfected the organization. With such determination success is assured. Kilgore was given us by the Annual Conference—an earnest little band. These are the three auxiliaries added during the year. While we would be glad to report many more we rejoice over the good work being done, and will say that Texas Conference should indeed feel proud of such societies as Longview, Jefferson, Gilmer, Henderson, Beckville, Marshall First Church and Summit Street. An enthusiastic district meeting was held in Beckville in June, in connection with the District Conference, every auxiliary being represented. Week of Prayer has been observed throughout the district. Liberal offerings and a great spiritual uplift were the results. We are looking forward to our annual meeting in Longview and being with the splendid Home Mission Society there.

MRS. I. B. MANLY, District Secretary, Marshall District.

The W. H. M. Society met on Monday, February 21. After the regular monthly business had been disposed of, the following ladies were elected officers for the ensuing year: Mrs. T. H. Barron, President; Mrs. Sam Adams, First Vice President; Mrs. Emma Morrison, Second Vice President; Mrs. J. J. Faulk, Third Vice President; Mrs. J. M. Bass, Recording Secretary; Mrs. Annie Avriett, Corresponding Secretary; Mrs. E. Henderson, Treasurer; Mrs. J. A. McDonald, Local Treasurer; Mrs. Walter Scott, Press Reporter. The following is a record of last year's work: Garments given away, 85; literature, 328;

visits, 393; one dollar pledge, \$12.10; dues sent off, \$25.00; amount spent on pastor's home \$43.00; amount spent on church, \$100.20.

MRS. WALTER SCOTT, Press Reporter.

VAN ALSTYNE—TEXAS FOREIGN MISSIONARY NOTES.

The Psalmist, in his wisdom, has said: "I was glad when they said unto me: let us go into the house of the Lord," and after having attended the business meeting of the Foreign Society at the home of Mrs. Gumm, Wednesday, March 19, each of us could say in spirit and in truth, that we were glad to have spent that hour in the service of the Lord. The entire program was not only good, but full of inspiration. The devotional exercises were impressive. Roll call was responded to with "pointed arrows," distributed by the President. The Treasurer's yearly report being exceedingly encouraging we sang "Praise God From Whom All Blessings Flow;" this followed by a thanksgiving prayer.

Quite a unique plan, "The Sharpshooters" each fired their shot, an appropriate reading, applicable to missions. One, an impressive contrast, the life of the heathen girl, to that of the life of one in our own country. A splendid piece, one of the many we find in the Advocate. Another, illustrating the generosity of the heathen and showing how appreciative they would be if only they had the religion of the Lord Jesus Christ.

All of the examples and beautiful readings were well rendered, each centralizing some foreign mission truth. Solo, "Wanting," was cheerfully listened to, as it was charmingly sung by Mrs. Yoder. Other musical numbers added their charm, and delightful refreshments were served.

Interesting and enthusiastic was the literary meeting held at the home of Mrs. J. C. Umphress, Wednesday, March 23, with Mrs. Joe Slaughter as leader. The topic for the afternoon was Burmah, and the leader's report was very convincing in its brevity and earnestness. Given in her original way each one present could see more clearly our interest in the foreign work, as she showed the charm of the work lies in the hardship to the missionary.

The Burmans, a race of people born to inherit the ease and luxury that come with it in the abundance of tropical fruit, have to be told by the emissaries of a superior race, the great origin and artist of it all, and the plan of salvation of the human family in the gift of His Son. Each one on the program gave a clear and logical statement proving her efficiency to correctly study the Church history being made by our missionaries. Information stimulates inspiration; truly each meeting proves one round higher than last. On one side of the gray drawing paper distributed to the guests were daisies artistically hand painted in water colors by Mrs. Slaughter. On the reverse side the numbers from 1 to 7. Promiscuously over the room the searcher would find chop sticks and rice (Japan); a china cup (China); a dainty drawn work doily (Mexico); a white elephant on a red flag (Siam); and similar representations of the foreign fields studied. The non-blank spaces on the cards proved with what diligence the pupils had applied themselves.

The special readings and music were other features. Mrs. Lyman Umphress and Mrs. Lester Henderson in their usual graceful way, served the guests with refreshments of the most tempting kind.

This ended another of the memorable chapters of our study.

PRESS REPORTER.

Van Alstyne, Texas.

FROM GRAPEVINE.

The W. H. M. Society of Grapevine met recently at the pastor's home, and after a very precious devotional meeting we elected our officers for the coming year. We had our nominating committee appointed two weeks before we elected our officers. We prayed for the right direction in electing our officers, consequently there were no dissenting voices. All accepted their offices with these words: "I don't feel worthy, but I will do the best I can." It makes our heart rejoice to work with such women. They are true friends to the pastor and family, always trying to make the parsonage inmates happy.

Our officers are: Mrs. B. H. Yancy, President; Mrs. J. M. Phillips, First Vice-President; Mrs. Erucie Hudgins, Second Vice-President; Mrs. P. D. Ken-

nemer, Third Vice-President; Mrs. C. E. Stewart, Treasurer; Mrs. W. R. Stewart, Corresponding Secretary; Mrs. Minnie Walker, Recording Secretary; Mrs. Laura Richmond, Agent for Our Homes; Mrs. J. E. Toust, Local Treasurer; Mrs. I. E. Hightower, Press Reporter.

Grapevine did a good year's work the past year in doing their part in building the parsonage and other things that called for their help. But with our new President and officers I feel we will do better this year.

MRS. I. E. HIGHTOWER, Press Reporter.

FROM NORTH SAN ANGELO.

The auxiliary of the W. H. M. Society of North San Angelo is just two years old. We have had an average of eighteen members, all connectional in the two years we have been organized we have raised \$100 or more in various ways. This looks small compared to older and better established societies, but we are glad to be of this much service to the cause we love so well, and we live in prayerful hope of growing in numbers and usefulness.

Our committees recently made up a sum of \$26 of household goods and money for our Mexican missionary in San Angelo, which is not included in the \$100 above mentioned. We made \$27 by giving suppers to help our pastor meet the conference claims for this year.

May all members who read this pray for the little auxiliary in North San Angelo, especially pray for the officers. MRS. D. C. CALDWELL, Press Reporter.

W. H. M. SOCIETY.

The Home Mission Society of First Methodist Church, Galveston, met in February and elected the following officers: Mrs. H. B. Goodman, President; Mrs. R. B. Garnett, First Vice President; Mrs. J. I. Toothaker, Second Vice President; Mrs. H. H. Haines, Recording Secretary; Mrs. J. R. Stanton, Corresponding Secretary; Mrs. A. C. Fonda, Treasurer; Mrs. E. H. Neff, Local Treasurer; Mrs. Neal Ramey, Agent for Our Homes and King's Messenger; Mrs. C. W. Gary, Press Reporter.

The past year's work has not measured up to our expectations. Our reports for the conference at Longview are not as good, by far, as we would like. Still, we do not feel discouraged. Our women are becoming more interested in the work as they learn more about it, and we are adding new names to our roll at most every meeting. So we are starting out the new year hopefully, praying God's blessing on the home mission work everywhere. May this be our best year.

MRS. H. B. GOODMAN, Galveston, Texas.

FROM CLARENDON, TEXAS.

Our W. H. M. Society of the Clarendon charge is a vigorous one, having over ninety members, and all of them very energetic and ever ready to perform any duty required of them. In February officers for the ensuing year were elected, and, while the society has done great things in the past, we feel sure the efficient officers recently elected will make good and keep up the same good record our society has made in the past.

Our society raised last year \$1203.65, new church now under construction, \$22 was given to the needy and the remainder of \$181.65 on connectional work. We all feel that the loving hand of the all-wise God has dealt gently with us as a society, and has abundantly blessed us in every effort put forth in this great work. Our prospects for a great year were never better. We are planning and praying for another successful year, and feel sure we will not be disappointed.

MRS. H. T. McCORKLE, Press Reporter.

W. F. M. SOCIETY, MCKINNEY, TEXAS.

The Woman's Foreign Missionary Society of the First Methodist Church of McKinney, Texas, met in regular session February 15, 1910, at the home of our President, Mrs. J. E. Wiley. As election of officers for the ensuing year was the principal item, the lesson was deferred and the election held, with the following results: President, Mrs. J. F. Smith; First Vice-President, Mrs. Marvin Rhinehart; Second Vice-President, Mrs. M. M. Nelson; Treasurer, Mrs. I. R. Dillow; Recording Secretary, Mrs. J. E. Wiley; Corresponding Secretary, Mrs. Walter Keen; Agent for Advocate, Mrs. Allen.

Our year's report is gratifying, though not ideal; few ever reach that point, for our motto must be "Onward," each year striving for a higher mark. The membership of our auxiliary has increased, but how we need and long for every woman and girl in the Church to enlist themselves with us! What could we not do for our Master with their help?

We have: Members of auxiliary, 15;

honorary members, 15; members added, 7; members lost, 4; life members, 3; scholarships supported, 1; amount of dues for year, \$18; amount of dues contingent, \$5.75; amount of conference pledge, \$160; amount of Epworth furniture, \$1.50; missionary retirement fund, 75c; total amount raised during year, \$220.95.

We received the literature promptly each quarter. Every report was sent the District Secretary on time. Our auxiliary has done good work; has met every pledge and all other obligations.

Too much praise cannot be given our retiring President, Mrs. Wiley, for her faithful leadership, and to our present presiding officer, Mrs. J. F. Smith. We pledge our loyal support for this year. May God's richest blessings be with her and all the officers, as well as those in the ranks. May his grace and wisdom be ours and this year the best in the history of the Woman's Foreign Missionary Society of McKinney.

MRS. C. P. HEARD, Corresponding Secretary.

THE LITTLE SCHOLARS OF THE METHODIST SUNDAY SCHOOL.

Sunday was gala day with the little Sunday-school people of the Central M. E. Church, South, in Texarkana.

There were one hundred and thirty children present in the Primary Department alone. It was, indeed, a beautiful sight as the tiny tots marched from the Primary Department into the main auditorium of the church and took their places in the choir, but it was sweeter still when they raised their dear voices in a song of praise to their risen Lord. As they sang "Happy Little Birds of Praise Are We," all agreed that they were truly "happy little birds," and each heart was filled with gladness to see so many dear little ones thus celebrating the glorious Easter.

Sweet, indeed, is service when rendered by such as these. Christ himself has told us, "Of such is the kingdom of heaven." Little Isabella Boyd's solo, "My Doll's Mission," was so sweet and appropriate, and was rendered with so much feeling.

We are very much encouraged over our Sunday-school work. We have twelve teachers in our Primary Department, besides our able superintendent, Sister Turrentine; our splendid missionary superintendent, Mrs. Berryman; our pianist, Miss Ruth Turrentine, and our Secretary, Mr. Taylor.

Our Sunday-school is growing all the time, and with our enthusiastic corps of teachers, our efficient officers and so many devoted Christian parents to assist us in various ways, we feel confident of a glorious future.

MRS. S. J. HENRY, Press Reporter.

March 28, 1910.

DISTRICT CONFERENCE NOTICES.

Dallas District.

The Dallas District Conference will meet in Grand Prairie, April 25, at 2:30 in the afternoon.

J. M. PETERSON, P. E.

San Augustine District.

The San Augustine District Conference will convene at Garrison, Texas, 9 a. m., Thursday, May 26. The following are appointed chairmen of the several committees (see Par. 72, Discipline):

- 1. Spiritual state of the Church, W. H. Vane;
 - 2. on missions, J. W. Mills;
 - 3. Sunday-schools, W. H. Crum;
 - 4. financial system, E. M. Potter;
 - 6. Quarterly Conference records, H. B. Smith;
 - 7. Epworth Leagues, W. S. Easterling;
 - 8. whole committees.
- License to Preach—S. W. Thomas, J. D. Burke, L. F. Smith.
- Recommendation for Admission and Readmission—T. C. Sharp, E. M. Myers, E. Binford.
- For Deacon's and Elder's Orders—L. M. Fowler, W. A. Craven, W. A. Pounds.
- C. A. TOWER, P. E.

Marlin District.

The Marlin District Conference will meet at Teague, Tuesday, June 28, at 3 o'clock p. m. Opening sermon at night, preached by Rev. Allen Tooke. Committee for License to Preach and Recommendations—I. F. Betts, C. T. Tally, J. R. Murrav.

For Deacon's and Elder's Orders—J. M. Adams, J. C. Carr, S. S. McKenney. E. L. SHETTLES, P. E.

MORTUARY.

Mrs. F. B. McGehee, of Mansfield, La., died at the home of her son, Rev. F. L. McGehee, at Granbury, Texas, April 12, 1910, after a week's illness with pneumonia. Her remains were carried to her old home, San Antonio, Texas, for interment beside those of her husband, Rev. L. M. McGehee, of West Texas Conference.

MRS. P. O. LOWREY, Lecompte, La.

HER DUTY

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

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

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

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MARRIED.

Morton-Wright.—At the home of the bride's father, Mr. D. Wright, Mr. Tom Morton and Miss Georgia Wright, April 10, 1910, all of Bunyan, Erath County, Texas, Rev. J. E. Morton officiating.

Cardwell-Mitchell.—At the residence of the bride's parents, in Wheelock, Texas, April 12, 1910, Mr. Otis Cardwell and Miss Mildred Mitchell, Rev. D. W. Gardner officiating.

Thompson-Keahey.—At the parsonage in Huckabay, Texas, Dr. M. Thompson, of Brook, Texas, and Miss Leale Keahey, of Huckabay, Texas, April 14, 1910, Rev. J. E. Morton officiating.

Cross-Watkins.—In the Methodist Church at Eagle Pass, Texas, March 30, 1910, Rev. C. B. Cross and Miss Jessie C. Watkins, Rev. A. J. Weeks, presiding elder of San Antonio District, officiating.

Rogers-Lehew.—Mr. Ivy Rogers and Miss Tennessee Lehew, Sunday evening, March 6, 1910, at Pleasant Glade school house, Rev. W. B. Vaughn officiating.

Cole-Huff.—At the residence of the bride's parents, Mr. and Mrs. R. M. Huff, near Cuervo, New Mexico, March 22, 1910, Mr. Arthur L. Cole and Miss Viola Huff, Rev. E. M. Huff officiating.

Clay-Wilson.—At the residence of the bride's parents, Mr. and Mrs. B. F. Wilson, near Cuervo, New Mexico, April 6, 1910, Mr. Joseph A. Clay and Miss Emma Wilson, Rev. E. M. Huff officiating.

Hashaw-Hanlon.—At the home of the bride's parents, Mr. Brimm, near Goldthwaite, Mills County, April 10, 1910, Mr. Robert Hashaw and Miss Isabelle Hanlon, Rev. G. W. Templin officiating.

Smith-Meredith.—At the Methodist parsonage in Mesquite, Texas, March 31, 1910, Mr. Sidney Smith and Miss Myrtle Meredith, Rev. W. R. McCarter officiating.

Riley-Horne.—In Glen Rose, Texas, April 3, 1910, Mr. Wm. Riley and Miss Rhoeta May Horne, Rev. F. M. Winburne officiating.

Douthit-Blair.—At the home of the bride, near Keast, Van Zandt County, Texas, April 10, 1910, at 7:30 p. m., Mr. C. D. Douthit, of Canton, Texas, and Miss Eunice Blair, niece of Rev. B. C. Ansley, of the Texas Conference, Rev. I. F. Everitt officiating.

The Publishing Agents announce the forthcoming second volume in the "Founders' Series" of biographies—namely, "The Life of Joshua Soule," by Rev. H. M. DuRose, D. D. A biography of Bishop Soule has long been a desideratum. Twenty-five years ago Bishop McTear undertook the task, but gave it up because of a paucity of material bearing on the Bishop's early life and his ministry prior to his elevation to the episcopacy. But a new age has come, bringing to the types many new books of reminiscence and biography. From these and also from many hitherto unpublished documents, as the result of great labor, Dr. DuRose has winnowed out a world of fact, record and incident, which, now being put together in historical order, make a biography of such inherent value and inspirational suggestion as will, we believe, make it appeal to our people as few biographies have. The story of Southern Methodism in its ideal claims and appeal is one with the character and faith of Joshua Soule, and to make this appear has been the motif of the author throughout. This number will appear in June.

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INTELLECTUAL

The origin of the human mind is only by the nineteenth century. The life of ages of diately succeeded of intellectual well as fertility, sixteenth century whitened the skin with the combi and Molland; I alarm and envy armies shook the very filled England wealth dazed t all this, her pu of intellect and ing ages. Even tury her former ten. In the fo Italy had forgot history, Virgil t infirmities of a beautiful ser over man's decl the eminent Ita the pulpit of vantes gave us Vega gave to dies—in all, 22 whom the en places above Klopstock—"all modern days:" study of all unit was presented names of legis, lastic theology, the minds of t Church (ministe el of style the; than Gongora a this affected a ner, which had tivated style, al formed. The pr compose long ; each number of ways a lyric ssemblage of however inconsi and, b rprising the mind audience the et mons, Provid nearly the sam sought any con . . . Witticr equivoques, app torical strokes pulpit; and th would not have lent and repeat had not borne t cess. To attra attention from t them the essen tain this they propriety to ex their audience l dalize them by seemed to be bi cal, provided th the sentence, w delayed, explain ner what had at founded the hea Well does Sisu ly to detail this tion of Christian While the faul exactly as those people just as detail, there is ing with the Na member hearing apart fifty year the noted orator begin his sermo day, as he rose damned hot tod silent before a : Then he told th in the church d and delivered ; against swearing been true that men told. But who, as reliably as he walked up his opening ser entered the pu sentence, as did ers, saying, "to a or words to that a specimen of th tells elaborately century: "Jesus Emperor of the Majesty the Ch Grand Pontiff of Archbishop of S Truth, Archduke Life, Prince of l Gates of Hell, He tions, Lord of

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INTELLECTUAL AGE OF METHODISM.

The origin of Methodism was not only by the most wonderful men of the eighteenth century—the most prolific of ages of great men—but immediately succeeding wonderful displays of intellectual culture and power, as well as fertility of invention. In the sixteenth century Spain's commerce whitened the seas and held a rivalry with the combined navies of England and Holland; her diplomacy was the alarm and envy of all Europe, and her armies shook all Europe and threatened the very existence of France and filled England with dread, while her wealth dazzled the world. Yet, during all this, her pulpit was the contempt of intellect and the scorn of succeeding ages. Even in the eighteenth century her former glory had been forgotten. In the fourteenth century even Italy had forgotten that Livy ever wrote history, Virgil the Aeneid, or Cicero the infirmities of age had softened with a beautiful serenity that threw a halo over man's declining years. Sismondi, the eminent Italian historian, says of the pulpit of Spain long after Cervantes gave us Don Quixote, Lope de Vega gave to the world 1800 comedies—in all, 2200 dramas; Calderon, whom the eminent German critic places above Schiller, Goethe and Kleopstock—"all dramatic writers in modern days." "The preposterous study of all unintelligible jargon which was presented to students under the names of logic, philosophy and scholastic theology, inevitably corrupted the minds of those destined to the Church (ministers, priests). As a model of style they had no other guide than Gongora and his school, and on this affected and extravagant manner, which had been named the cultivated style, all their discourses were formed. The preachers endeavored to compose long and sounding periods, each number of which was almost always a lyric verse; to form an assemblage of pompous expressions, however inconsistent with each other, and, by fatiguing and surprising the mind, to conceal from their audience the emptiness of their sermons. Provided they could repeat nearly the same words, they never sought any connection in the sense. . . . Witticisms, a play on words, equivokes, appeared to them oratorical strokes not unworthy of the pulpit; and the popular preachers would not have been satisfied if violent and repeated bursts of laughter had not borne testimony to their success. To attract and command the attention from the outset appeared to them the essence of art, and to attain this they considered it no impropriety to excite the attention of their audience by a jest, or to scandalize them by a beginning which seemed to be blasphemous or heretical, provided that the conclusion of the sentence, which was always long delayed, explained in a natural manner what had at first amazed and confounded the hearer."

Well does Sismondi go on deliberately to detail this scandalous degradation of Christian eloquence. While the faults of no one age are exactly as those of another, or of one people just as those of another in detail, there is a resemblance, verging with the National traits. We remember hearing two men living far apart fifty years ago tell of hearing the noted orator of Brooklyn, N. Y., begin his sermon by saying on a hot day, as he rose in his pulpit: "It is damned hot today!" Then he stood silent before a startled congregation. Then he told them he heard a man in the church door use those words, and delivered an eloquent sermon against swearing. It may not have been true that he said what these men told. But I know a preacher who, as reliably related to the writer, as he walked up the aisle to deliver his opening sermon in that church, cried, "Hell and damnation!" After entering the pulpit he finished the sentence, as did the Spanish preachers, saying, "to all impenitent sinners," or words to that effect. We now give a specimen of the preaching Sismondi tells elaborately of the eighteenth century: "Jesus Christ, the Crowned Emperor of the Celestial Host, His Majesty the Chosen King of Zion, Grand Pontiff of the Christian Church, Archbishop of Souls, Elector of the Truth, Archduke of Glory, Duke of Life, Prince of Peace, Knight of the Gates of Hell, Hereditary Ruler of Nations, Lord of Assis, Counselor of

State and Privy Counselor of the King, His Heavenly Father," etc., etc.

Sismondi gives pages to such bombast, in which a sermon commences: "To your health, gentlemen," when all the congregation are ready to burst into laughter. Such are mere specimens of the preaching of the eighteenth century in Spain and Italy. The preaching in all England and the United States was as a rule as fruitless of good as the above. In that age of giants in science, in conquests, in orators, in statesmen in England and America, what did Wesley, Whitefield, Watson, Clarke, Nelson, Asbury, McKendree, Soule; later Bascom, Hedding, Simpson, Parsons, Durbin preach, or Cartwright and Crasess, the companion of Cartwright, a hundred years ago—both born in Virginia. And now we hear the merest pigmies, mere upstarts, talking about the intelligence of foot and baseball players and tennis dudes, no more to be compared to those grand students of the Bible, man and measures, than a dwarf to Hercules. In the same year John Wesley was born in Old England; 1703 was Jonathan Edwards born in New Hampshire, America—one of the purest, most intellectual of the great men born soon after that, and yet was expelled from the pulpit by a 200 majority because he preached that professed believers should be pious. Gray-headed ministers have asked us recently why so few men in late years attend church. The secular press, as said, has spoken freely on that subject. Yet these "smart sets" talk pleasantly of their serene optimism.

The first great evil to be noted developed by modern evangelism was the preponderance given to the money question by the evangelists themselves. It was skillfully managed by these clever, money-shrewd manipulators. Their skill was exhibited in ignoring all doctrinal differences between the most antagonistic beliefs, uniting men in the same services who had always denied the right of penitent sinners to pray—fought it all their lives—do not now believe a word of it, and Baptists, Methodists and Presbyterians all together who had always held, as all religious people since Adam had always held and still hold, but these fundamental Bible principles had to be so modified that a cool shame had to be skillfully maneuvered to keep down suspicions by having "penitents" (?) come forward, have one prayer by some one, then ask questions that often Tom Paine or Voltaire could have answered in the affirmative, and pronounced converted! Hence the speedy substitution of the word "accept" Christ—Alexander Campbell's leading idea, i. e., only believe the testimony—no "trust in Christ" for salvation, the whole Bible abandoned, and shrewd substitutes inserted, and a great cry about union of the Churches—no creed. Why do not Cannon, Aldrich and their ally from Mormonism cry "No political creed?" Hence in scores of cities where the leaders of these methods labored, and with most marked success, according to published reports, our Church gained next to nothing, while the "Disciples" gained immensely. This was substantially in the Texas Advocate when Sam Jones held his first meeting there. One of the noblest of our solid Texas ministers living then in Dallas said that in that meeting, by a supposed Methodist minister, Rev. S. P. Jones, our people got about two, the Disciples nearly one hundred. And Brother Hill published, not giving figures, an article sustaining substantially that view. It was more or less that way in all cities where he operated, save in Nashville, Tenn. I knew it was that way in every city in Missouri where in those days he operated, yet our people mainly "footed the bill." Plattsburg, Mo., had always been a Methodist city, entertained Annual Conference before the late war, and they sent for the noted evangelist, paid him \$900, it was told me, and the result was the Disciples, who had never had any strength there, built a \$10,000 church, as I was informed—I know it is a splendid building—while our people continued to worship in an old brick shack built before the war, and within a few feet of the railroad. Nor was a new one built till Brother Bolen, a splendid man, had me come, preach Methodism eight days, urge a decent building, and soon it was reared. These are not exceptional cases. The Disciples cannot be charged with abandoning their doctrines and practices, save on a point where we really have practically abandoned our teaching—on the punishment of sin. Not over two years ago we heard one of our Bishops belaboring them on "baptismal regeneration"—a tenet they never held, never preached. It is baptismal pardon they teach. Regeneration as we teach they do not teach at all—never did. They hold with the pagan world that baptism is for the remission of sins; that only in the act of immersion in water

can any sinner come in moral contact with the blood of Christ. In that all of Mr. Alexander Campbell's followers agreed. Hence all sinners are lost who are unimmersed. Pagans, thousands of years before the birth of Christ, held baptism was for pardon. More of this by and by.

It will be noticed that the increase of the Lutherans from 1900 to 1906 was 71 per cent; Baptists, 52; we, 25; Disciples, 78—more than three times as much as we. The one main Presbyterian Church increased 49.7 per cent. We of the South, 35 per cent. The Southern Baptists increased 57 per cent, yet our Church has had more than ten times as much as the Baptists, immensely more than the Presbyterian body just named, yet the other Presbyterian body increased 48 per cent. It must be admitted our Baptist brethren have immensely lowered the standard of conversion, almost entirely abandoning altar service, once so common with them as well as universal with us. Yet in the number of churches (buildings) we are far ahead of all these bodies. Says the Census report: "The Methodist bodies reported the largest increase of any of the Protestant denominations—\$97,310,817." This nearly doubles that of the Baptists, who come next to us in Church wealth. Increase in wealth is no proof of increase of moral influence or spirituality. Does not this point to a fact that thousands of our best laymen and ministers are noting that far more stress is put on financial success than on the number of conversions and accessions. And we have abandoned our doctrines till tens of thousands of our young people have no conception of our teachings. No truthful man of observation will question this. Nor do they care. And this at a time when all political parties are insisting on rigid platforms (creeds), and President Taft at this very moment is sending message after message to Congress on the importance of carrying out platform pledges. What howlings did we hear a few years ago about "16 to 1," "injunction," etc.? Banking, surgery, merchandise, dentistry, must with intelligent farming be all carried on by strict rules—all save religion! Our Church, beyond all Churches in the land, alone gave up or virtually abandoned preaching her fundamental principles, even to the extent of substituting utterly superficial text books for preachers instead of reliable thinkers, like Richard Watson, and many of the most beautiful hymns of classic elegance and tunes of melody with such as have neither charm nor thought or fervor and delivering our singing into the immature voices of children. Is it a wonder we as a separate denomination stand 35 per cent increase to 78 of the "Disciples?" While under modern evangelism we have lowered our doctrinal standards, and, by consequence, scriptural conversion, the other Churches have mainly and far beyond ours, held to their well-known standards or creeds and methods. With all the Churches ritualistic conversions have substituted Bible conversions.

But the days of real conversions were the days of our prosperity. The days of our "accept Christ," "quit your meanness" drive have been the days of our diminution. How common has it become on the last day or last night of the evangelist's meeting to send the basket of cards around and candidates for joining the Church are to write their names thereon, drop into the basket, telling the Church of their choice. Often the names are forgeries. The names of wild, reckless sinners are dropped in the basket by their neighbors, showing a contempt for the sham. Costly frauds are these to the Church. One of the offensive, to intelligent people, has been the anecdote mongers. In many cases the whole discourse is a series of anecdotes, three-fourths of which are forgeries. Well did the late Dr. Edwards, of Virginia, say of Brother Sam Jones' discourses: "Sermons they are not." (Written in our Virginia Methodist paper at the time.) By the mass of his imitators these anecdotes were tinged with a coarse vulgarity utterly disgraceful to the pulpit. Hence laughter became the leading feature of the services. Had we space, we would copy Bacon's scoring of such conduct in his "Advancement of Learning."

The only evangelist I ever heard in Missouri simply strove all the time to raise a laugh, and slandered the noblest woman, save one, in all the Bible record, narrating the marriage of Jacob, and infamously slandering by positive falsehood the ancestral mother of David, Solomon and of Mary, the mother of our Lord. In slandering Leah he did it in a way, sniggering himself, to be suggestive of the mere animal.

J. DITZLER.

Fine Advocate Machine, \$22.50

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. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

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

CHURCH FURNITURE.
PEWS FOR SALE—Bargain in 330 running feet of straight pews. One pulpit; one altar rail. Address S. H. JOHNSON, Marlin, Texas.

HELP WANTED.
YOUNG MEN WANTED—To prepare for Railway Mail, Internal Revenue and Postoffice examinations. \$50.00 to \$125.00 monthly. Preparation free. Write immediately for schedule of examination dates. FRANKLIN INSTITUTE, Dept. S. 63, Rochester, N. Y.

MISCELLANEOUS.
WANTED—A choir leader. Write F. M. BURKETT, Graham, Texas.

WANTED— A high-class proposition by which you can add to your income without impairing your prestige. Address D. D., Postoffice Box 261, Dallas, Texas.

WANTED— A copy of Moses Stuart on Baptism. Also a copy of Liddell & Scott's Greek Lexicon, 1846 edition. If any one has either of the above named books that you will dispose of, please write me condition of the book and price. C. L. BALLARD, Sherman, Texas.

DRUGGIST AND MERCHANT WANTED— An opening for two merchants and a drug store. Write me quick. W. E. CAPERTON, Camp Springs, Texas.

SCHOLARSHIP FREE. Kodak work, crayon portrait bought from start to finish, daylight or flashlight. For particulars write J. L. MERTINE, 415 M St., Dallas, Texas.

Littell's Liquid Sulphur Compound stops itching instantly, and relieves all forms of skin complaint, eczema, pimples, running sores, letter, ringworm, chaps, roughness, redness or skin blotches. Sample bottle mailed for ten cents. RICHARD-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, Women's Home and Foreign Missionary Societies and who have a rival power will find a wide and inviting field for usefulness.—C. H. McChesne, 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.

THE POLICY MAN.

By J. Hartwell Marable.

We have often heard it said that a certain man was a "policy man" in the sense that he seemingly pandered to the ideas and desires of his constituents that he may more easily further his own interests. This kind of "policy" is often resorted to in politics for the purpose of influencing or obtaining votes. Sometimes a candidate for office will seemingly make concessions and sometimes makes promises of material aid or personal influence, that he may be sure of an individual's vote. Some candidates for office have no fixed principle of procedure except that when they are in Rome they do as Rome does. This kind of men are sneeringly called "policy men." They use all kinds of stratagem, cunning and dexterity to further their selfish interests. Nor is this "policy" confined to the politicians alone. We find it in every avocation of life. Some men stand upon merit and integrity of purpose, but many resort to a pleasing flattery to win their way in the world. Some men are born sycophants, and will agree with you on all points rather than go to the trouble of establishing a truth.

The next lowest grade of humanity is that obsequious parasite known as the "toad-eater" or "toady." He recognizes no equal in the world. To him there are only two classes of humanity—one is infinitely above him and the other is far below him. To the class above him he will always "toady." Whatever they do or say is particularly proper in his view, and he never fails to do them homage. He smiles a broad grin, and calls them "Colonel," "Major" and "Captain," or some other appellation that to his little mind seems in keeping with their dignity. This kind of man seldom worships one who has not been fortunate in a financial way. If a man has coin and chattels he is to the toady a demigod, makes no difference how ignoble his character may be or what are his mental capabilities. Of course, the "Colonel" has a contempt for the little fool, but with him a smile or a nod from the "Colonel" will placate all past injuries and further qualify him in his office of toady.

Now, the class that is "below" him can only feel pity for the misguided wretch.

"Honesty is the best policy" for many reasons. One reason is that honesty is the chief cornerstone of the superstructure of character. Honesty establishes a personality that impresses

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

PIANOS AND ORGANS.
Before buying a piano, no matter where you live, write for catalogue No. 45229 of the beautiful high-grade Goggan 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 GOGGAN & BROS., Wholesale Offices 8 floor Praterston Bldg., Dallas.

POULTRY AND PET STOCK.
Panhandle S. C. Rhode Island Reds, Eggs, 15 for \$2.30 for \$3; 100 for \$9. Fine stock and good hatch guaranteed. GROOM POULTRY YARDS, 4/room, Texas.

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

REAL ESTATE.
Half section farm to be sacrificed at \$6 per acre. Easy terms. I make a specialty of buying and selling on small margin special bargains in Panhandle lands. W. D. FISHER, Canadian, Texas.

FOR SALE— 152-acre farm. Address Mrs. A. E. Barless, Farmersville, Collin County, Texas.

Timmons Ranch on river and Dieter Sub-division near Olney now ready for the market. On two railroads, 120 miles of Dallas. Any size tracts on easy terms. Write for maps. STOVALL LAND & LOAN CO., Olney, Texas.

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

LAND? Yes. I can sell you the best land, at the lowest figure, for some cash. Cheapest land also. B. A. THOMASSON, Stanton, Texas.

SINGER.
SINGER—I am open for engagements for the summer, and would be glad to hear from any pastor who wants the services of a chorister, soloist and personal worker. STANLEY G. BERDINE, Corsicana, Texas.

Rev. C. F. Bell, a local preacher in the Polytechnic College, wishes to assist pastors in their revival meetings during the summer months by leading the song services. Brother Bell is a most worthy young man, and will render faithful service for any pastor who may use him. Very respectfully, H. M. LONG, Pastor.

itself upon the hearts of contemporaries. While it benefits the world, at the same time it redoubles its benefits upon its possessor in ease of conscience.

"What stronger breastplate than a heart untainted? Thrice is he arm'd that hath his quarrel just; And he but naked, though lock'd up in steel. Whose conscience with injustice is corrupted."

True manhood should always be honored. I feel like baring my head when I meet a man of fine sensibilities and who has a true appreciation of the characteristics of the real gentleman. He is of attractive personality, and his words are fraught with sympathy and wisdom. There is a steady glow of intellectuality, with ever and anon bright flashes of wit. It is his "policy" that right should prevail, and he lends the weight of his influence in that direction.

The true man is one of stability, and the little wavelets of public opinion do not toss him about as do the waves of the sea the little catamaran; but as the great ocean liner he traverses the mighty deep of thought and soul to one appointed destination. The true man recognizes the brotherhood of man and the Fatherhood of God. To him all men are objects of his benevolence when in need and his circumstances will permit.

The true man has the courage of his convictions. He will use all honorable means for the establishing of what he believes to be right, and will not compromise his character by adopting even the semblance of wrong. He will be outspoken and sometimes radical, but at all times considerate of the views of others.

In fact, the true man, with his "policy" of right, is a God-send in this world of commercialism. He shines as a bright light where there are so many worshipping the mammon of unrighteousness.

The man without a policy is worse than a figure-head. The world knows not how to estimate him, and he is a clog on the wheel of progress. But it is far better not to have a policy than to be a sycophant or a toady. The last named biped is so slimy that he must be loathsome even to himself.

Wills Point, Texas.

Our prayer for deliverance from evil includes all that the words imply. Our religion takes in deliverance from all that can harm and the enjoyment of all that can bless us in the fullest sense of the words now and forever. —Exchange.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 100 or 120 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 notices. 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.

CAMERON.—Mrs. Rebekah (Allen) Cameron, familiarly known as Grandma Cameron, went to heaven from the home of her daughter, Mrs. W. T. Lauderdale, at Sayre, Okla., February 3, 1910. She was born in Franklin County, Ky., July 29, 1823, and moved to Missouri at the age of 16 years. She was married to Robert Comary February 5, 1851, and moved with her husband to Texas in 1852 and settled on the frontier near the old Fort Concho, where her husband was killed by the Indians in 1868. Returning to Missouri the following year, she was again married to Turner Haggard in 1879. He died in 1875. Her third marriage was in 1881, to David Cameron, who lived only five years after their marriage. She then came to Texas to take up her residence with her children, with whom she resided until the date of her death. She was converted at the age of nine years and joined the Methodist Church, of which she remained a loyal member as long as she lived. She was a woman of remarkable character, known to the hundreds of frontier folk, who passed through many experiences that would have baffled a less fearless woman. During the last years of her long life she was totally blind, but often she has said that the blindness only shut out material objects, for her vision of spiritual things was only made more perfect through suffering. Last year, while visiting her daughter at this place, she attended our revival meeting, where Rev. G. S. Wynn of Canadian, was doing the preaching. Her face would light with heavenly glow, as she would relate her experiences. One morning the congregation was singing "Heavenly Sunlight" and she was with them, and the light was luminous in every feature. She was asked if she experienced such sunlight, and replied that her vision of the light of the gospel of Christ was only made more perfect through suffering. Truly, a saint has been transferred from the Church militant to the Church triumphant and heaven is enriched by her coming. She was not heard to complain, and those who had known her in her earthly troubles had but to hear her joyful words to get fresh inspiration for their duties. Five children survived her: Mrs. M. R. Duncan, Shamrock, Texas; B. H. Comary, Artesia, N. M.; E. P. Comary, Missouri; Mrs. D. A. Nichols, Missouri; and Mrs. W. T. Lauderdale, Sayre, Okla. W. W. SWITZER, Shamrock, Texas.

JOHNSON.—Dr. B. F. Johnson was born near Lockhart, Texas, April 21, 1849, and died at his home in Stockdale, Texas, February 18, 1910. The body was laid to rest the next day to await the resurrection of the just, being followed to the grave by a large concourse of people. His services were conducted at the Methodist Church by the pastor and Rev. J. E. Harrison, of San Antonio, after which the Masons took charge of the body and laid it in the grave. Dr. Johnson was married to Miss Edith J. Perry at Kerrville, Texas, August 27, 1874. To them were born eleven children, eight of whom, and their mother, survive him, and to whom he has left a rich heritage of Christian example and teaching worthy of their emulation. He had lived in Stockdale about twenty-one years. He was a honorable Christian gentleman, always on the right side of moral questions, had an unwavering faith in God and a personal knowledge of his power to save. He joined the M. E. Church, South, when eleven years of age, lived a consistent Christian life all his life, and when the end came he pointed upward and said to those around: "I am going up yonder." Ah, weeping wife, sorrowing children, the best of all that we can say and know of husband and father is that he was a Christian. He was a good citizen, a loving husband, a tender and considerate father, a friend to the preacher and faithful to the Church he loved so well. But he is gone! We sorrow not as those who have no hope, but, when the storm clouds of life have gathered together, and the mist has rolled away, we know that we shall meet him where good-byes are never heard and partings never come. N. W. CARTER, Pastor.

SMYTH.—John D. Smyth, who died at his home near Aledo, Texas, April 8, 1910, was born in Weakly County, Tenn., July 23, 1827. In 1851 he moved to Ballard County, Ky. On July 9, 1848, he was married to Miss Mary E. Blanton. They moved to Texas in June, 1862. Brother Smyth was converted when ten years old and joined the Cumberland Presbyterian Church, but at the time of his death was a devout member of the Methodist Episcopal Church, South. He was a Mason sixty-one years and was buried with Masonic honors in the cemetery at Aledo, Texas. F. M. ATCHISON, Pastor.

"Let It Go At That" No Estey Organ workman ever finishes a task with the words, "let it go at that." Everything is done well in the making of Estey Organs. When you put an Estey Organ in your Church or Sabbath School the job is done for twenty years or more. Address Estey Battleboro, Vt.

CHRISTOPHER.—Mrs. Belle Cottrell Christopher (nee Weather) was born in Macon County, Ala., July 27, 1866. Her father, Rev. J. A. Weather, was for many years a member of the Alabama Conference of the Southern Methodist Church. She was converted and joined the M. E. Church, South, when a young girl. She was married to J. W. Christopher July 22, 1883. She was the mother of seven children—three boys and four girls—all of whom are living, and all are members of the Methodist Church, the youngest boy, Paul, having joined since his mother's death. She had lived in Arlington for the last five years. Sister Christopher was for a number of years an invalid, suffering greatly at times; but in the midst of all her sufferings she never lost her hold on God. Her Christian experience was clear and satisfactory. She was a very active part in the public work of the Church, but never losing her interest in its welfare. Her earnest desire during all the latter years of her life was that her children might be consecrated Christians and workers for the Master. In this she was not disappointed, for they are among the best and most faithful members of the Arlington Methodist Church, especially in the Sunday-school and the Epworth League. After it became evident to her shortly after her husband's death that her husband talked freely with her about death and found her ready to go and be with the Lord, she died February 21, 1910. We can confidently say that she is at rest in the beautiful home on high, where she will never suffer pain again. May heaven's richest blessings abide with the bereaved husband and children. DANIEL L. COLLIE.

HABERN.—Mrs. Mary E. Habern (nee Wilson) was born in Lee County, Va., June 7, 1849. She was converted and joined the M. E. Church, South, in 1852. She was married to B. F. Habern March 1, 1861. To this union eight children were born: all lived to be grown, two of them Methodist preachers, three of them preceded her to the better world. One preacher is living yet, a member of our conference, S. L. Habern. They moved to Texas November 5, 1885, and settled near Wesley, Denton County, where they lived until her death, which occurred March 21, 1910. Truly, a servant of God is gone. A friend of the Methodist preacher is gone. She always had a hearty welcome for her pastor. She was loved by everybody in the community and in the Church. She was a faithful, every-day Christian. She will be missed by the community and by her Church. But it is consoling to have the assurance that in her death she only passed through the gate into heaven, and with her loved ones, as she expressed herself to some. We know where to find her, and by the grace of God, one sweet day we can meet her again in that land where we shall know as we are known, where there will be no death, sin and sorrow. May God's richest blessings rest on her sorrowing husband and children and host of friends and loved ones. J. W. TINSCHER, P. C.

TROSPER.—At Bethany, La., February 16, 1910, after a useful life of more than sixty-two years, died the woman of attractive person and untiring heart, Mrs. Anna Trospier, who was called, is anxious to testify to the saintliness of his life. He leaves several children and grandchildren and an innumerable host of friends to mourn their loss and to wait with anxious hearts the great resurrection morn. In Colquhoun, S. C., September 6, 1847. On November 7, 1867, she was married to James M. Trospier, of Bethany, La., and here, in the quiet little village on the Texas line, surrounded by every material comfort, she lived until the hour of her translation. She was a woman of attractive person and untiring heart, full of grace, gentle and amiable in temperament, clear and strong in intellect, deeply devoted in spirit to God and his Church, her life was a continual ministry of love and self-sacrifice, and her name and deeds will live in the hearts of the people for generations to come. In all the qualities of a splendid, winsome womanhood and in all the graces and virtues of a beautiful Christian character, she was very an example worthy of emulation. None know her but to love and honor her. We live in the confident assurance that we shall see her again. H. T. CUNNINGHAM, Marshall, Texas.

SHIPP.—Bernard Durant Shipp, son of Brother John H. and Sally Shipp was born May 11, 1890, and died March 2, 1910. This dear boy was one of the best friends this preacher had among the young folks, always meeting me at the gate and saying: "Come in; I will attend to the horse." When we were ready to leave the horse and buggy were ready at the gate. Everybody loved and respected him. In the school-room, in Sunday-school, on the play-ground he was gentle and kind to all. He suffered much, but all that medical skill and kind parents and friends could do availed nothing, and his spirit took its flight one week from the day he was taken sick. The body of this dear boy lies in the cemetery at Thornton, Texas. May the blessings of our Father in heaven rest upon and sustain the bereaved friends, and may this severe trial bind them closer to heaven. J. O. JORDEN.

SMITH.—Death came into the home of Brother and Sister Sid Smith and claimed their little darling, Anna Lou. She lacked a few days of being six years old. She was born May 1, 1904, and went to be with Jesus April 19, 1910. God saw best to call her to his heavenly home. She was a bright little girl, and to know her was to love her. We know she is with Christ, for Christ said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Little Anna Lou has winged her way into heaven, and we know that she is at rest. It is a sad blow to her parents and friends, but it may stimulate them to greater efforts to meet little Anna Lou on the other side and be with their darling and Christ and other loved ones where there will be no disappointments, but all will be blessed forever. She leaves a father, mother and two little brothers to mourn her going away. Services were conducted by her pastor. W. A. HART.

STEWART.—On February 24, 1910, the home of Brother Cal Stewart was made sad, in that death entered the home and claimed as its victim Clifton Stewart. He was born in July, 1893, and died at his father's home, near Edgewood, Texas, February 24, 1910. Clifton had always been an obedient son. His father said: "I could always trust Clifton." In his eleventh year he joined the Methodist Church, South. When he saw he must leave this world he called the family around his bedside, told his brothers to be careful not to do wrong and waste their time; that he as a boy had made some mistakes, but the Father in heaven had forgiven him. Then, telling them all good-bye, he closed his eyes to this up, dear friends, and to press forward. May we all so live that when the end comes we can say: "All is well." His pastor. P. R. WHITE.

SMITH.—Sister Martha P. Smith (nee Durnell) was born May 4, 1846; professed faith in Christ at about the age of fifteen and united with the M. E. Church, South, at Camden, Ga., under the ministry of Brother Ratcliff. She was married to L. A. Smith November 15, 1866. To this union were born ten children, four of whom preceded her to their reward. She leaves Brother Smith and six children to mourn their loss. Sister Smith was a devoted Christian, loved by all who knew her. She will be remembered in kindness and love by her former pastors, both in Arkansas and Texas, as Brother Smith's home has ever been the preacher's home. Sister Smith was faithful through life and her death, which occurred February 15, 1910, was a demonstration of the power of the living Christ to take away all fear of death. Precious in His sight is the death of his saints. J. H. RUBLE, P. C.

ALLDAY.—Dr. A. P. Allday was born in Burt County, Ga., September 30, 1825; came to Texas in an early day, and was happily married to Mrs. Sarah A. Johnson, Durham in 1854, in Milan County, Texas. To this union were born seven children—four boys and three girls. Three of the children preceded him to the great beyond. Dr. Allday practiced his chosen profession nearly fifty years, and was loved by all who knew him. He was converted and joined the Methodist Church in 1855. He died March 18, 1910. He was eighty-four years old. His was a beautiful Christian experience. A few days before he died he called his wife and children to his bedside, and advised them to live right and meet him in heaven. He said he was anxious to pass over the river and rest under the shade. He was buried in the Owensville Cemetery by the Masonic Fraternity. A host of relatives and friends gathered to his last resting-place. May Elijah's God comfort his dear wife and children, with all the relatives, and bring them at last to that house not made with hands, eternal and in the heavens. His pastor. J. S. OGLE.

HOUSTON.—W. F. Houston was born March 6, 1827, and died February 23, 1910, aged eighty-two years. He was married to Elenora R. Norton March 19, 1854. He joined the M. E. Church, South, when very young. Brother Houston lived a consistent life, always loyal to God and the Church. Every one who knew him, and who has been called, is anxious to testify to the saintliness of his life. He leaves several children and grandchildren and an innumerable host of friends to mourn their loss and to wait with anxious hearts the great resurrection morn. In Colquhoun, S. C., September 6, 1847. On November 7, 1867, she was married to James M. Trospier, of Bethany, La., and here, in the quiet little village on the Texas line, surrounded by every material comfort, she lived until the hour of her translation. She was a woman of attractive person and untiring heart, full of grace, gentle and amiable in temperament, clear and strong in intellect, deeply devoted in spirit to God and his Church, her life was a continual ministry of love and self-sacrifice, and her name and deeds will live in the hearts of the people for generations to come. In all the qualities of a splendid, winsome womanhood and in all the graces and virtues of a beautiful Christian character, she was very an example worthy of emulation. None know her but to love and honor her. We live in the confident assurance that we shall see her again. H. T. CUNNINGHAM, Marshall, Texas.

CAMPBELL.—John M. Campbell, son of John T. and Annie V. Campbell, was born February 23, 1886, near Waelder, Texas. He died November 8, 1909, after a lingering illness of some eight months. His final sickness was due to tropical fever, contracted near Vera Cruz, Mexico. He received his education in the public school at Waelder and in the Alamo City Commercial College, in San Antonio, Texas. At the age of eleven years, under the ministry of Rev. J. C. Wilson, of the West Texas Conference, he gave his heart to the Lord and united with the Methodist Church. He was a good Christian boy, and gave promise of developing into a useful man. Shortly before he passed away he said to his pastor, Rev. J. A. Pledger, "My final sickness was due to tropical fever, contracted near Vera Cruz, Mexico. He received his education in the public school at Waelder and in the Alamo City Commercial College, in San Antonio, Texas. At the age of eleven years, under the ministry of Rev. J. C. 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It is the duty of the Church to evangelize the world; that is, preach the gospel in every nation, for there be some in all lands who will gladly hear and obey the message.

Yours in the hope of His coming, J. H. STOCKEY.

WE PUBLISH THIS PRIVATE LETTER.

Rio de Janeiro, Brazil, Mar. 18, 1910. Dear Father and Mother and Loved Ones:

The same ship which will bear this letter will have on it the Hon. W. J. Bryan, who will stop at Venezuela and Porto Rico. His visit here has been quite agreeable and has made a profound impression for good. The native papers are quite free in declaring that no man has been among them that has made such a good impression and whose coming will be so long remembered or the good so long felt. I wish I could analyze to you the good that it seems that he has done and the forces that he has set in motion. Perhaps I will get time to write a short sketch for some of the papers. I think it would be worth while knowing. Not only has his visit been of incalculable value from a political standpoint but also from a moral standpoint. He has given a wonderful impetus to the moral life, to truth, and to faith in God. Last night occurred a banquet which was given by the Foreign Ministers of Affairs in the palace devoted to that department. It was quite an event. The diplomatic corps of the different South American countries which Mr. Bryan had visited were there—leading Brazilians, Englishmen and Americans, including such men as Rev. Mr. Tucker, of our Church, Rev. Mr. Brown, of the Protestant Episcopal Church. It was an occasion I shall long remember. Mr. Bryan has everywhere in the South preserved his reputation about drinking wines at banquets and other places. One has to understand how wines are used in the South American republics in order to fully appreciate that. Everybody drinks wines. They are taken much as we take water. If you do not drink regularly, then you always take a sip when at a banquet. Such is the practice. But Mr. Bryan never violated his rule. When the many cups of champagne were drunk to his health he always used water. He was the same sincere, simple, magnetic and forceful man that he always is. He accepted all the honors bestowed upon him in the right spirit, saying he knew it was done because he was a citizen of "the great Republic of the North." He is a true American. He magnified his country. As a result of his coming the people of Brazil think more of the political ideals of the United States, of the moral life that should be lived, and more of the United States, along every line than heretofore. His visit has been one of profit and pleasure. I had the honor of being at breakfast with him one morning, at the banquet and met him several times. I have no reason to bewail my trust in him or now to lack of faith in him. Your loving boy, GEO. M. BOYD.

ONE OF THE OLD GUARD.

I served my first work as junior preacher in charge under Brother J. S. Matthis, Henderson and Bellevue Circuits, 1873.

Brother Matthis is gone, and I, they say, am almost an old man.

Perhaps this accounts for the desire to write. This is almost in the extreme West, about 320 miles west of Dallas; still they say it is about 327 or 330 miles west to El Paso. Methodists and Methodist preachers are here. Ervin, Jackson, Brown, Pollard, and myself are here.

Now that I am out of the active work I am in the land business.

This is a high, dry, windy country, but here is a large amount of as fine land as in Texas. But not all fertile soil will be valuable for farming.

Discretion is as necessary in selection of land as in choosing the good seed of the kingdom.

I have seen from here southwest to the Pecos, northwest to New Mexico, west to Sierra Blanca.

B. A. THOMASSON. Stanton, Texas.

CATARH.

Called an American disease, is cured by an American medicine, originated and prepared in the most careful of American countries. That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It cures all the effects of catarrh, too, and builds up the whole system.

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NORTH TEXAS CONFERENCE.

Bonham District—Second Round. Telephone Mis., at Elwood, April 24, 25. Petty and White Rock, at P., April 30, May 1. Honey Grove Sta., May 1, 2. Trenton Cir., at Marvin, May 7, 8. Brookston and High, at Pleasant H., May 14, 15. Ector Cir., May 21, 22. Maxey Mis., May 28, 29. Ravenna Mis., June 4, 5. J. B. GOBER, P. E.

Dallas District—Second Round. District Conference, at Grand Prairie, April 25-27. Grand Prairie, at G. P., April 30, May 1. Forest Ave., 8 p. m., May 1. Cochran and Maple Ave., at C., May 7, 8. Wheatland, May 14, 15. Grace, 11 a. m., May 29. Trinity, 8 p. m., May 29. Ervay, 11 a. m., June 5. Oak Lawn, 8 p. m., June 5. Oak Cliff, 11 a. m., June 12. First Church, 8 p. m., June 12. J. M. PETERSON, P. E.

Decatur District—Second Round. Chico Cir., April 23, 24. Chico Sta., April 24, 25. Oakdale Cir., April 30, May 1. Mexican Mission, May 7, 8. Bridgeport, May 8, 9. Ponder and Krum, May 14, 15. Justin Cir., May 21, 22. L. S. BARTON, P. E.

Bowie District—Second Round. Montague and D. M., April 22. Nocona Cir., at Morris, April 23, 24. Decatur Cir., April 2, 3. Nocona Sta., April 24, 25. Petrolia, at Charlie, April 30. Byers Sta., May 1, 2. 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. Crafton, at Cundiff, May 28, 29. Holliday, at —, June 5, 6. Dundee, June 5, 6. Bowie Mis., June 11, 12. JNO. E. ROACH, P. E.

Gainesville District—Second Round. 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. Wolfe City Sta., April 23, 24. Lee Street and Jones-Bethel, at J.-B., May 1, 2. Loneoak Mis., at —, May 7, 8. R. G. MOOD, P. E.

McKinney District—Second Round. 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. Celina Sta., May 28, 29. J. P. PIERCE, P. E.

Paris District—Second Round. Bagwell Mis., at Robbinsville, April 23, 24. Rosalie Cir., at McKenzie, April 30, May 1. Clarksville Mis., at McCoy, May 7, 8. Clarksville Sta., May 8, 9. Annona Cir., at Coleman Spr., May 14, 15. Whiterock 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. 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. Yowell Cir., April 23, 24. Sulphur Bluff, April 30, May 1. Winsboro Sta., May 7, 8. Brashear Cir., at Shirley, May 14, 15. Como Cir., May 21, 22. Purley Cir., May 27, 28. Weaver and Saitillo, May 28, 29. W. D. MOUNTCASTLE, P. E.

Terrell District—Second Round. 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

Dublin District—Second Round. Bunyan Cir., April 23, 24. Dublin Sta., April 24, 25. J. G. PUTMAN, P. E.

Cleburne District—Second Round. 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. 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.

Colorado District—Second Round. April 23: Blackwell, at Hylton. April 30: Fluvanna, 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. SIMON SHAW, P. E.

Corcena District—Second Round. 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. Ochiltree Mis., April 23, 24. Amarillo, Polk St., April 29. J. G. MILLER, P. E.

Fort Worth District—Second Round. Kennedale, April 23, 24. Central, 7:30 p. m., April 24. S. R. HAY, P. E.

Gatesville District—Second Round. 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. Salado, at Salado, April 23, 24. Belton Sta., April 24, 25. W. H. VAUGHAN, P. E.

Plainview District—Second Round. 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. Post 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. 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 15, 16. Monday, May 20. Gore, at Hood, May 21, 22. Bomarton, at Shady, May 28, 29. J. T. GRISWOLD, P. E.

Waco District—Second Round. 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. 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. 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. Maypearl, at Oak Branch, May 21, 22. Bethel, May 22, 23. T. S. ARMSTRONG, P. E.

Weatherford District—Second Round. Throckmorton, April 23, 24. Davis Mis., at Sibley, April 25. M. K. LITTLE, P. E.

WEST TEXAS CONFERENCE.

Austin District—Second Round. 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 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. Yoakum, April 25. Shiner, at Moulton, April 26. Hope, at Providence City, April 30, May 1. Lavernia, May 7, 8. Smiley, May 14, 15. R. A. ROWLAND, P. E.

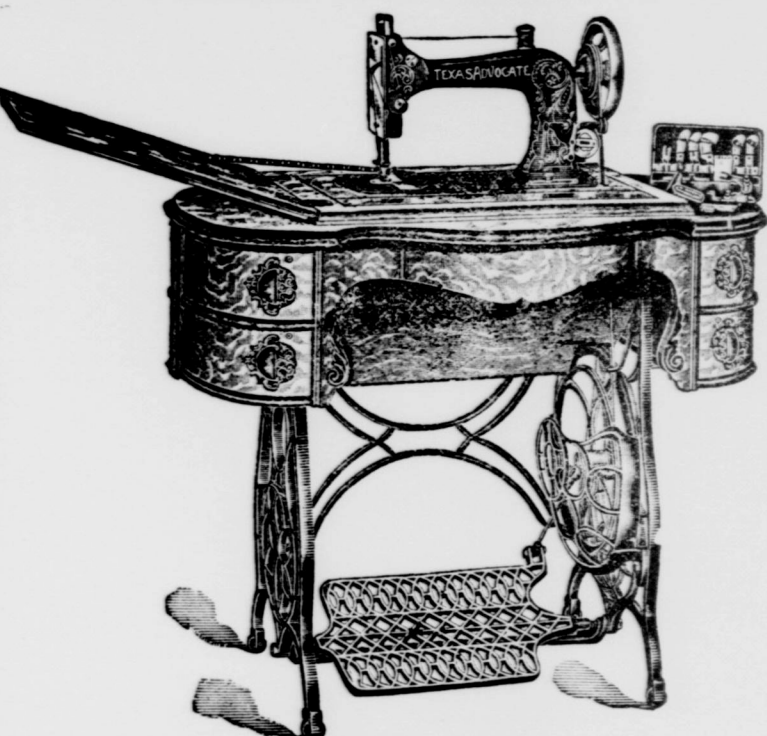
San Angelo District—Second Round. Eldorado, May 1, 2. Sonora, May 3, 4. Sherwood, May 7, 8. San Angelo, First Church, May 14, 15. Ozona, May 18. WILL T. RENFRO, P. E.

TEXAS CONFERENCE.

Beaumont District—Second Round. April 25, Jasper Station. May 1, Kountz, 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. Caldwell Sta., April 25. Somerville, April 26. Thorndale, May 1. Rockdale, May 2.

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Bay City, May 8, 9. Palshear, May 14, 15. A. A. WAGNON, P. E.

Houston District—Second Round. 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.

Huntsville District—Second Round. Willard Cir., at Carmona, April 26. 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.

Jacksonville District—Second Round. Jacksonville Station, April 27. Jacksonville Cir., at Dialville, April 28. Bullard Sta., April 30, May 1. Centenary, May 7, 8. Mount Selman, at M. S., May 10. Brushy Creek, at —, May 14, 15. Neches, at Shade's Chapel, May 17. Eustace, at —, May 21, 22. Keltys, at —, May 27. Alto Sta., May 28, 30. Rusk Sta., May 29, 30. J. T. SMITH, P. E.

Marlin District—Second Round. Rosebud Sta., April 24, 25. Iola, at Bedias, April 30, May 1. Maysfield, at —, May 7, 8. Centerville, at C., May 14, 15. Jewett, at Jewett, May 15, 16. Wheelock, May 21, 22. Franklin Sta., May 22, 23. E. L. SHETTLES, P. E.

Marshall District—Second Round. First Church, Marshall, April 27. Kilgore, at Danville, April 30, May 1. Church Hill, at Fowler's Chapel, May 7, 8. Henderson Sta., May 8, 9. Beckville, at Tatum, May 14, 15. Harleton, at Ashland, May 21, 22. Harrison, at Union Chapel, May 22, 23. North Marshall, May 25. H. T. CUNNINGHAM, P. E.

Pittsburg District—Second Round. 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.

Winsboro Cir., at Webster, May 21, 22. Daingerfield Cir., at Allna, 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. 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. Nacogdoches, Wednesday, May 11. Geneva, at Geneva, May 14, 15. San Augustine, May 15, 16. 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. Mincola, 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.

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. Cuervo, June 11, 12. Cuervo, June 14, 15. Ricardo, June 18, 19. Star, June 25, 26. San Jon, July 2, 3. Let all the preachers push the collections and work for revivals. J. H. MESSER, P. E.

Clovis District—Third Round. Texico, April 25. Portales, April 27. Causey, April 29. Inez, April 30. Texico Cir., May 7, 8. Elida, May 14, 15. Kenna, May 21, 22. Boaz, May 28, 29. Blacktower, June 4, 5. Roosevelt, June 11, 12. Taiban, June 15. Melrose, June 16. Cantara, June 18, 19. Grady, June 22. Knowies, June 25, 26. B. T. JAMES, P. E.

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SUMMER SCHOOL OF THEOLOGY—
JUNE 13-23, 1910.

Edwin D. Mouzon, D. D., Dean.

The Summer School of Theology of Southwestern University has now come to be recognized as the greatest thing of its kind, not only in the South, but in the whole country. The other day a distinguished educator of the North said in Nashville: "We have all heard of your Summer School of Theology and wonder at it. There is nothing equal to it in the whole country." No wide-awake preacher, young or old, can afford to miss the Summer School next June.

The following out-of-the-State lecturers will be with us:

Prof. Charles Forster Smith, Ph. D., University of Wisconsin.

Prof. Shailer Mathews, D. D., University of Chicago.

Prof. Gus W. Dyer, Vanderbilt University.

Dr. Smith will deliver his first lecture on Monday evening, June 13, at 8 o'clock. Dr. Smith is a Southern man and an alumnus of Wofford College. It may be of interest, in this connection, to say that Dr. Smith will on Saturday morning of our commencement occasion deliver the literary address, his subject being, "Dr. James H. Carlisle."

Dr. Shailer Mathews is already known to our Summer School of Theology. This year he will deliver six lectures on "The Social Teachings of Jesus." We welcome him back again.

Dr. Gus W. Dyer comes to us for the first time. He will speak on Sociological subjects of vital importance. We count ourselves happy in having secured him.

These lectures on Sociological subjects will be of special interest to teachers as well as to preachers. These gentlemen have been invited to speak on these subjects in order to lay emphasis upon the fact that the purpose of Christianity is not to save the individual, but to save society as well.

The young preachers will be especially interested in a series of afternoon addresses to be made by Dr. E. W. Alderson of the North Texas Conference on "The Cardinal Doctrines of Methodism." Dr. Alderson will speak in a practical way on such doctrines as: "The Atonement," "Salvation through Faith," "The Witness of the Spirit," "The Possibility of Apostasy," "The Relation of the Child to the Kingdom of God," "Subjects and Mode of Baptism," "Entire Sanctification." No young preacher in Texas can afford to miss this series of lectures.

The quiet hour each morning will be conducted by Dr. W. D. Bradfield of Dallas. Dr. Bradfield will present some subject each morning looking to the development of the inner life. Dr. Bradfield will also preach Sunday at 11 a. m.

The following is the Post-graduate Course of Study: Theology, "The Christian Doctrine of God," Rev. D. Knox Porter. Missions, "The Church in the Roman Empire," Rev. Horace Bishop, D. D. Church History, "The Age of Charlemagne," Rev. J. W. Hill. Philosophy, "Development of Theology," Rev. James Kilgore, D. D.

Undergraduate classes will be conducted as heretofore by representative men from the different Annual Conferences. Young preachers who have studied the books may take their examinations here and then be free to do the work of their summer revivals.

A fee of \$5.00 admits to all classes and lectures.

Board for the entire ten days will cost \$7.50.

For further information address FRANK REEDY, Bursar, or EDWIN D. MOUZON, Dean.

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Why Do Young Men Avoid the Ministry?

By Prof. J. L. James.
Article Two.

One of the most sensible demands of the world upon the ministry is the insistence upon preparation for the calling. In this demand, at least, the world has divine sanction and precedence. It is demanded of all men—merchants, physicians, lawyers, farmers, teachers, and preachers. But just as there are "Cheap-John" methods in other callings, so there is the temptation to take the short-cuts in the ministry. The same blunder that takes a boy into the commercial pursuits from four to eight years too early, thereby making of him almost a servant, and usually, in such cases, a mediocre workman, is ready to shove young men into the pulpit too soon. Sometimes, in any calling, sheer poverty is the propelling cause. The educational standards are rising with the years of the calendar, and the tinsel of a great name, or a padded pedigree no longer passes for pure coin. Then why should a young man be advised to attend certain schools "just for the name and prestige," or advised to "get in and get acquainted?" Is he to become a worker, or a wire-puller? Is the grim business world right in demanding thorough preparation? A young preacher friend once argued to me that there was no real need of taking a university course, adding that he had noticed that "those who go there do not set the world on fire." Perhaps he did not mean all his words could imply, but too true is it that many of our preachers seem to think that a great stir will accomplish wonders. Is the ministry intended to be a builder of character, or a raiser of sandstorms? Once in a while I am tempted to think that there is more than a grain of selfishness in the horn-blowing, self-advertising reports that come screaming through the news and conference reports, and it is not less disgusting to the young man looking to the ministry to find that sometimes such methods secure what they were invented for—the increase of loaves and fishes, in the appointments.

Men are growing more democratic, and it is becoming more and more difficult to get men to bow to precedents and run in ruts. Yet some of our leaders are wedded to old forms and theories. I know of one prominent preacher who declared that an excellent way to train a young preacher would be to put him on a circuit as a junior preacher and let him see how the work is done. Of course parrots and ranters might be trained in that way, but not men who can measure blades with a skeptical world.

I presume that the original conference course was intended to make up for the deficiency in the average preacher's general education. However, it is no longer adequate, and while our Church is far ahead of some in this respect, it only gives us the better part of a bad situation, for any man of judgment might see that even the revised course is far short of a real education. In lieu of a training in theology some of our preachers place this venerable course of reading good as far as it goes, but inevitably behind the times. To add to the confusion of our system, no man can take enough of our college and university work to escape the conference course. It then becomes, to some, not a means to a liberal education, but a sort of touchstone of orthodoxy. What is the sense of forcing a man who has covered the ground in the college and university courses to spend his study hours for four hours in reading a set of books just to pass a mechanical form of examination? Being managed by Dick, Tom and Harry, everybody knows that often the work is little more than a waste of time, have gained in efficiency. The young abrest with the ideas abroad in the world. When the conference course is completed, the preacher, instead of being "panoplied for every fray," is often four years behind with his reading, and may never catch up at all. There ought to be some arrangement whereby the work might all be done while in college, and not give out the impression to possible candidates for the ministry that the Church equipment requires chiefly tape and tongue.

If there is a place in the world for Protestant Christianity, there is a need for an educated ministry, and if the world can use that ministry, that ministry should be given a chance commensurate with its sacrifices. One remedy, then, for a scarcity of candidates is to provide more and better education for those who offer, and not let them feel, when they enter conference, that they have lost from four to seven years, but that they have gained in efficiency. The young man just out of college is better able to cope with the front ranks of an unbelieving world than he will be after spending a term of years in

work that should have been in his rear for all that time.

This brings me to a point on which I may be either misunderstood or counted indiscreet, if not unorthodox. I think that the theory that the young men should be given the hard places, and made to work up, is often worked to death—the death of the candidate's usefulness. This is especially hard on the man who has begun in time, spent years in hard drill, and maybe pinching poverty, getting ready, and then strikes the pasture only to find that he is to be used like the pile driven into the mud for a support to some other man's structure. He was preached to about a "call to preach as a call to get ready," and he has actually believed that he would be taken care of by the conference—his future presiding elder has told him so. He joins, though he is in debt, yet, as he honestly thinks, not enough to embarrass him. He is read out to "a very promising work," which, on arrival, he finds no better than is given to the man who has not started in time, or taken the trouble to get beyond the sixth grade, and whose best rating among his parishioners is that he "can preach like cats a' fightin'." The educated man knows that he could have served that work before he spent those long years in school, but he hopes that he may win out at all hazards; so he keeps his counsel, and forges ahead, only to find at the end of the year what his presiding elder and all the district knew, that the work was a hopeless case from the start. During the year, or years, that he spends in such circumstances, he is often reduced to actual financial straits for a living, and he may lay the foundation for disease and early death, but he must be broken in, and if he fails to make the desert blossom as the rose, he is put down as having "not made good," and Ichabod written over the door of his future. The wives of such men are more than likely to have heart and health broken in a short time, giving at least some excuse for the almost universal dread among the "mothers of Israel" of a preacher as a son-in-law. This sentiment, silly as it may seem to some, is wide-spread, and based, not on the character of the preachers, or their calling, of itself, but upon the hardships forced upon the preachers and their families. Many a young man, looking at the struggles of the preacher, says in his heart: "If God wants the like of that, I beg to be excused; I think I can beat it with a call of my own." I believe that the world is awakening to the fact that many of the hardships of the ministry are unnecessary, and it is high time some of our cabinets who are "long" in executive ability and "short" in judgment were awaking to this fact.

Instances are less rare than some may think of college-bred men thus crammed off in some moral and territorial scrap-heap until they are either transferred, quit or soured. Under such pressure it is a wonder that the memory of an offer to enter some other calling at twice or three times the salary he gets as a preacher hits a young fellow like a dagger? Is it a sin if such a man is tempted to discontinue? A majority stick to the proposition, and pull through in some shape—a tribute to the persistence of the modern ministry. However, outside men often dub the preacher as "unpractical," while it is a fact that many refuse to preach because they are practical in a worldly way.

Very often we see in our Church papers, and elsewhere, the insinuation, if not the assertion, that there is "wire-pulling" at the conference and elsewhere. But the best evidence is not to be obtained by asking those suspected of using the wires. They may not be at liberty to tell—like the wife on the stand against her husband—married to the thing. But touch the wires for the evidence, perhaps of intrigue, perhaps of incompetency, or maybe of plain ignorance of conditions, and some troublesome doubts might be removed from the minds of young men who ought to be preaching.

I was looking at some cement work recently in a Church enterprise, and had to confess that I had mistaken it for stone, at first sight. The preacher explained that each piece was held together by several strands of barbed wire concealed in it in the making. Looking around, I was further convinced by finding a spool of the wire being used. Was it uncharitable that I began to wonder whether this was typical of some of our work in other lines? Hidden barbed wires! The young man in the ministry and out can't help but think of wires when he sees what he calls injustice or incompetence. Perhaps it is only a preacher moved without a seeming good cause, or one has not been moved

when his exodus would have relieved both Pharaoh and Israel, but the hidden wires are thought of. He hears vague stories of fat eastern or other charges that got financial or other favors, while places actually struggling for life were turned down. He knows of men drawing hundreds of dollars of mission money and living in well-developed communities, while out on the frontier are men working just as hard, preaching perhaps to some of the people who still retain their membership "back at home," and yet receiving half as much, or less, or nothing, of the appropriations. He is not on the inside, and does not know who is to blame—perhaps nobody—but he just can't help but wonder whether there are some hidden barbed wires somewhere. And if he is superstitious he may stay out on the range for fear those wires may really be there and might draw lightning some day.

Clarendon, Texas.

THE CHURCH OF GOD.

We are warned to take heed unto ourselves and to the flock which the Holy Ghost hath set us over, and it is a most solemn thing to be an overseer for Christ. It is not what some people take it to be. When any one gets up and preaches just to suit his people and will turn God's word around and about, he is in danger of the judgment. I think a man should fall down upon his knees and ask God for help, but some don't believe as much in praying. Paul said, "For you have heard of my persecuting the Church of God." What and who was Paul persecuting? And another thing he also said, "What have ye not houses to eat and drink in?" With this before us I want to say: "If a man is not capable of overseeing the Church, you will agree with me that he is not very liable to that position, is he? A man who has left home for the purpose of preaching, one who feels he has been benedicted by the Holy Ghost to preach; one who has said "good bye," may be for his last time, to dear old mother; one who has been impressed to do so because God has said "unless we forsake all we are none of his;" we, the ministers whom God has set over the Church, and as he says from day to day, "Feed my sheep," and my duty as a pastor is to see after those whom God has placed in our hands, and why should I not tell you as a brother, what it is to be a Christian, and why we should live in the Church. I first will speak on the subject of "Foundation and Increase." And I say unto you that thou art Peter and on this rock I will build my Church, and the gates of hell shall not prevail against it." Peter had just said, "Thou art Christ the son of the living God;" he had just said, "Whom do men say that I the son of man am?" Peter confessed that he knew Christ. Christ again said "whosoever confesses me before man, him will I confess before my father, which is in heaven." By this we understand that Christ came not to call the righteous but sinners to repentance. In building a house the material first; second, some one to do the work. Before any material is gotten no house can be built. There has always been a kingdom in heaven, but I can't say as to whether there has always been a kingdom on earth. When God first made man there was no need for a Church here on earth, for no one had ever sinned. Now don't understand me to say that the Church is for the sinner, it is not, but it is for the man who has been a sinner and is redeemed by the blood of Christ. Christ did not seek to save that which was already saved but that which was lost. The Church is defined as a congregation of faithful men, a place where a sinner after he has had his sins forgiven can find shelter in time of a storm. Do you remember where Christ spoke a parable concerning a man building a house; one builded on the rock Christ Jesus, and when the storms came and beat upon the house and how the wind blew and the rain descended, it fell not, for it was founded on the rock Christ Jesus. Who is the rock? Christ is the rock, and a house founded upon him will stand, for he himself is the rock, and no one will dare to doubt it, either; and where he said, one built on the sand and when the trials came and tested his works it fell and great was the fall of it, and again he said every man should be judged according to the works done in the body, and therefore if a man is to be judged, thus accordingly a man's life is only a building. So if our life is the building, Christ is the foundation, He is the head of the body, the Church, who is the beginning the first born from the dead; that in all things he might have the pre-eminence. The conditions of the candidate for admission into the Church is and should be a desire to flee from the wrath to come and to be sheltered from the storms. The increase of the Church is such as shall be saved. The duty of every Christian as soon as con-

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verted is to join the Church, not THE Church as some do vainly say.

Authority and Teaching.—The authority belongs to Christ and is given to man by revelation and inspiration, and is not handed down by Christ to priest and from priest to priest as Catholicism teaches. Any one who doesn't believe in revelation and inspiration and the work of the Spirit can not believe in the Church of God. But by the Spirit men are impressed and lead to preach the word of God and the authority is given to each shepherd of the sheep. God is the authority for Christ life and working of the Spirit. A man who is not in subjection of the Church is considered as a heathen and a publican. If he is not in subjection of the laws of God, tell it unto the Church, that he might be reprov'd. God has set some in the Church; first, apostles; second, daily prophets; third, teachers. The whole body of the saved, whose experience has just been described, constitutes the church, and Article 13, of the Methodist Church, defines the Church as "a congregation of faithful men, in which the pure word of God is preached and the sacraments are duly administered according to Christ's ordinances," a definition more suited to the Congregational than the Episcopal system. The Westminster Confession makes the Church consist of "all those throughout the world that profess the true religion, together with their children," Ch. 25:2. Both these definitions apply to the "visible Church." The term church in the New Testament seems to denote (1) the whole body of Christians in one city, Acts 11:22-13:1 Colossians 4:16; (2) a congregation, 1 Cor. 14:19, in house; (3) the whole body of believers on earth, Eph. 5:23. Christ only used the word twice. His phrase is "the kingdom of heaven" or "of God," a phrase of wider and more spiritual import. Christ did not found His Church proper till Pentecost. He did it by the hand of Peter, thus fulfilling His promise in Matt. 16:18. It is remarkable that all the elements of Church life are found in the second chapter of Acts, common prayer and worship, the preaching of the word, the two sacraments, fellowship, the conversation of the unbelievers, the edifying of believers. We see clearly in the New Testament that Christ and the apostles had a great spiritual end in view, the establishing and perfecting of God's kingdom here on earth, the preaching of the gospel and the gathering together of the faithful into Christian fellowship.

FRANK L. JEWELL, P. C.
Soper, Okla.

REMEMBER CHILDREN'S DAY.

Every pastor and every superintendent in Texas should take up and push Children's Day. It is mandatory and let us be loyal and obey the law. Make it a great occasion. Every father and every mother, every aunt and every uncle, every scholar should be present that day. Make it a great day. More flowers, more smiles, more songs, more prayers, bigger offering, everybody on time, push it, advertise it, talk it, walk it. Programs now ready; order at once from your Conference Secretary. Do something, be something. Have Children's Day and mail your offering promptly to Conference Treasurer.

W. E. HAWKINS.

W. E. Hawkins' Itinerary in Bowie District.

Nocona, Sunday, April 24 and 25; Ringgold, April 25 and 26; Bowie, April 26 and 27; Sunset, April 28; Bellevue, April 29; Byers, May 1 and 2; Burkburnett, May 3; Iowa Park, May 4; Wichita Falls, May 5 and 6; Archer City, May 8.

San Marcos District—Third Round.

Seguin, April 29.
Martindale, at Martindale, May 7, 8.
Gonzales, May 14, 15.
Luling, May 21, 22.
Kyle and Maxwell, at M., May 28, 29.
Staples, at Harris Ch., June 4, 5.
Waelder and Thompsonville, at W., June 11, 12.
Buda, at Buda, June 18, 19.
Harwood, at Clark's Ch., June 25, 26.
Dripping Springs, at Wimberly, July 2, 3.
Lockhart, July 9, 10.
Belmont, at Nixon, July 23, 24.
San Marcos, July 30, 31.
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BLAYLOCK PUB. C.

Vol. LVI

EDIT

THE STATUS C

After the Legis the instruction of trampled the dem tion under its fe minority in that the people an opp tion of constitio lot box, they thro the politics of th to prevent this, b hest of the Brew present political o paramount issues. be one of the lead is given to the p dispose of it. Th in the politics of of things obtains this turmoil, and them until our re

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The antis are they have a way campaign progres they are? When to place the emp look upon men a to an end, then w is exactly what t will throw down terests are divide ought to do the moral, but princip stand by the prin who want office Some of us who leaders in the p already decided the voters ought t erwise we will pe office by a pluri utmost to injure back to prohibiti partisan zeal an