

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 416-18 Jackson Street.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Vol. LVI

Dallas, Texas, Thursday, June 2, 1910

No. 42

EDITORIAL

THE PROPOSITION TO MOVE SOUTHWESTERN UNIVERSITY.

Heretofore we have made no editorial reference to the controversy in the secular papers to move Southwestern University from Georgetown to Fort Worth or Dallas. For reasons too obvious to mention, we have deemed this course the wise one to pursue. However, in the earlier stages of the discussion, and after it had been carried on for sometime in the daily papers, we did permit Dr. H. A. Boaz of Polytechnic College and Dr. R. S. Hyer of Southwestern University to discuss the proposition pro and con in the Advocate, but we studiously declined to have a promiscuous discussion of it in these columns by others.

The matter has now reached such a point of progress that it is necessary for us to give the facts in the case to our readers as they have further developed in order that they may understand the situation as it now exists. But in doing it, it is not our province or purpose to enter the discussion as a partisan or to pass judgment upon the merits of the questions involved. At the proper time the Board of Trustees and the several Annual Conferences will take these matters up and pass upon them officially. They alone have the power to take such action, and until this is done, the Advocate will content itself with the simple duty of submitting the facts of the controversy to its readers. We will not sit in judgment on the question in advance of its settlement by those who are legally appointed to look after such matters.

The controversy originated in the proposition from Fort Worth, through Dr. H. A. Boaz, to remove the University from Georgetown to that city. The proposition carried with it the offer of a large campus and a bonus of \$300,000. Dr. Boaz took the affirmative of this proposition and Dr. Hyer the negative. As the discussion progressed, there was manifested considerable opposition to the suggestion of taking the University to Fort Worth. Then it was that Dallas came upon the scene, and Dr. Hyer rather leaned to the proposition to move the institution to Dallas if a favorable offer to that effect was made by this city. A great many others took the same position and a favorable move at once set in toward Dallas. As a result the citizens of Dallas came forward with a proposition to furnish a fifty-acre campus within the incorporated limits of the city and a bonus of \$400,000. After this generous proposition was made by Dallas, Fort Worth, through Dr. Boaz, magnanimously withdrew her proposition in favor of her sister city. Last Friday night a great mass meeting of Dallas citizens, regardless of creed or Church, met at Bush Temple and steps were inaugurated to put the proposition in such tangible shape as to have it ready to submit to the Board of Trustees at their annual meeting next week in Georgetown. The meeting was full of enthusiasm and nearly

half the amount of the \$400,000 was subscribed on the spot, and plans adopted for raising the balance within the following two weeks. This work is now in progress and no one in the city entertains a doubt but that the required amount will be raised in time to go before the board at the approaching commencement.

In the meantime the citizens of Georgetown have become greatly concerned at the thought of removing the University from their midst, and they have been giving their reasons why such action should not be taken. They sent a special committee to Dallas to attend the mass meeting above referred to, to enter their protest against such action. They were accorded a patient hearing by the Chamber of Commerce; but no action was taken upon their protest by the Dallas citizens, as the question of removal is lodged with the Board of Trustees and the Annual Conferences.

Suffice it to say, that if the Board and the Annual Conferences take favorable action on the removal proposition the present buildings and most of the equipment now in use at Georgetown will remain intact to be used in junior college work, for the removal proposition is to carry with it a reorganized system of our school work in Texas, so as to establish a University proper at Dallas, bringing all our other schools into the Southwestern University system as junior colleges.

Now these are the facts in the case as far as they have developed, and we here record them for whatever they are worth. It goes without saying that the whole proposition is tentative and it will remain such until the proper authorities take final action in the premises. If they give to it their approval, then Southwestern University proper will come to Dallas, provided Dallas makes good her proposition; if, however, these authorities fail to give their approval to the proposition to change the site of the University, then Southwestern will continue at Georgetown. In the meantime we will possess our souls in patience and hope and pray for a wise determination of this issue by the proper authorities of the Church. It involves a momentous responsibility and the future of our great educational system in Texas hangs upon the wise action of our Board of Trustees and the several Annual Conferences. They will determine it, we trust, not in the interest of any local community, but purely in the interest of our great central institution and in the interest of the future of our common Methodism. May the great Head of the Church inspire them with wisdom and broad statesmanship!

THE RICH FOOL AND HIS GOODS.

A fool is a man who acts without forethought. He lives only for the present and finds his pleasure in the gratification of his desires without much reference to his intellectual and spiritual welfare. He is a self-centered man and cares little for anything except as it ministers to his temporary pleasure. There are a great many such people in the world. There is no remedy for them. Nature continues to let them be born and grace can not cure them. They are para-

sites on the body social, and wherever they live society is afflicted by them.

Our Savior gives us a striking example of one of them who happened to be rich. His lands produced well, his herds multiplied and his riches increased. Such was his prosperity that he had nowhere to store his great quantity of goods. So he built new barns and housed his income. He never thought of the poor or of the needs of the Church. He thought simply of self. And he said, as he surveyed his plenty: "Soul, thou hast much goods laid up in store. Eat and drink and be merry. Have a good time." But God said unto him: "Thou fool! This night thy soul shall be required of thee, and whose will these goods be?" He was burdened with success. But he did not have sense enough to realize that he owed humanity a debt, that God was entitled to a division of his income. His idea of life was to eat and drink and surfeit himself in pleasure. He did not look higher than the dumb animal looks. The better part of his nature was dominated by the beast that was in him. So he made no distribution of his goods; and in the end died and left them for others to divide and dispose of. Nobody was benefited by his life. He died unwept and unsung. He was a fool! That one word tells his life story.

There are just such people living today. God blesses them with an abundance, but they grasp for more. They lay it up in stocks and bonds and lands, and spend their time trying to gratify their vanity, or selfishness, or pride, or stinginess. The poor need their help, but never get it; the Church wants aid to propagate the gospel in order to make the world better, but these rich fools grasp their belongings the tighter. Society clamors for funds with which to better the school, the sanitarium, and benevolent institutions in general. But the rich fool is deaf and blind and unfeeling. He would almost rather die than turn loose a few thousand dollars. But one of these days God will call for his soul. The worms will eat his body, his riches will make trouble for his heirs, and the world will forget him. In hell he will lift up his eyes, being in torments, for there is no place in heaven for a man who puts riches above manhood, and who hardens his heart to the needs of the world.

Our religion is abnormal when it reaches that point at which it wants us to dislike all others who will not see and do things just as we see and do them. That was the sin of the Pharisees of old. They had Christ crucified because his teachings seemed to them to run counter to their traditions and their ideas of religion. The devil approves that sort of religion.

Reader, did you ever undertake to hurt the reputation of another, and to thus bring trouble to him and to his family? If you have, do you not dislike that one today? The wronged one may have forgiven you, but you will hardly forgive him. Verily, the saying is true: "It is a principle of human nature to hate those we have wronged."

Fraternal Address to the General Conference of the M. E. Church, South

By REV. NAPHTALI LUCCOCK, D. D., Representative of the Methodist Episcopal Church

I count myself happy, my brethren, to stand in this presence at this hour to bear the greetings and voice the heart throbs of my people to the goodly fellowship of the Methodist Episcopal Church, South. It is fitting that these exchanges of courtesies should be personal; for the best things are not sent by check, by letter or by wireless telegraphy; they can only be carried in the human heart. So God himself, came to us and so we carry the good news of the gospel and the rich treasure of brotherly affection to one another. I am happy, also, for another reason. Few men have influenced my life more profoundly than your own saintly Bishop Enoch M. Marvin. It came about in this wise: I began my ministry on both sides of Mason and Dixon's line, up there in the holy land of Virginia, Maryland and Pennsylvania. At that time that glorious Methodist, Enoch, had just completed his walk with Almighty God around the planet, the first Methodist Bishop to fulfill John Wesley's unconscious prophecy, "The world is my parish" and survey the field. My colleague at that time, not formally but really, was a neighboring pastor of the Methodist Episcopal Church, South. We worshipped together, preached together, lived together. Through him I came in touch with the character work and message of Bishop Marvin. By a sort of inductive current I caught in some measure, his spirit and heard from him the clear high note of Christian consecration. His influence, as much as that of anyone, has hallowed and deepened my ministry. It is a privilege to acknowledge the obligation in this presence. I have drunk of your fountain. In a measure, I have kindled my torch at your altar. This is proper, for ours is a common heritage. All things are yours, Paul, Cephas, Apollos, Wesley, Asbury, McKendree, Pierce, James, Marvin, Simpson, Galloway, Goodsell, all are yours and ours, and we are Christ's and Christ is God's.

I congratulate you, brethren, upon the great task with which God has honored us. Methodism has been joined into a foremost place in the leadership of the Protestant forces of the world. You are leading a daring advance upon one of the most imperative yet difficult problems before the Church, the relation of pure Christianity; Protestantism, if you please, to the Latin races of America. When Maximilian was sent to Mexico, Louis Napoleon explained that one purpose of the expedition was the settlement of the Latin question on the American continent. He did not settle it; he did not have the right formula. God sent you later with his own great gospel to those nations sitting in the twilight to help solve the problem of sin and salvation; of emancipation and enlightenment; and to regulate, incidentally, the Latin question on the American continent. We have sent many a shout to heaven for your triumph in Cuba, and have watched with thrilling interest the movement of your flag through the valley of the Amazon and across the map of Brazil. We have taken part ourselves in the settlement of the Latin question. The distinguished visitor who was a fraternal delegate to your body four years ago, recently attended a Methodist meeting in Rome, and the whole world sat up and took notice. The uproar raised over it in certain quarters recalled the arraignment of the apostles and their work: "The men who have turned the world upside down are come hither also." The most stirring and uplifting thing in this world is the gospel of our Lord Jesus Christ. It is mightier far than gunpowder, dynamite, or an earthquake. Methodism says with its living Lord, "To this end was I born, that I might bear witness to the truth." Its message to all nations is, "Ye shall know the truth and the truth shall make you free." The entrance of Methodism into any land sounds the trumpet of the jubilee. "Lift up your heads; for your redemption draweth nigh."

Our Methodist Episcopal Bishops in their meetings a few days ago made a deliverance concerning the Vatican incident. It was wise, restrained and timely. To my mind it is one of the most enlightened, statesman-like and Christian pronouncements of modern times. It sets forth the ideal of our common Methodism. Let me quote two paragraphs: "We deem it proper to observe: That the methods of Methodist propaganda are uniform the world over, namely, preaching the gos-

pel in its simplicity and conducting schools which recognize the supreme authority of the New Testament in religion and ethics. We hold that there are standards of equity and moral rectitude by which in the estimate of all progressive people all religions and all methods must be rated, by what they contribute to intelligence and moral character." Nobly said! Thank God for Methodist Bishops—Bishops who are Bishops indeed, in the true apostolic succession who overtook the entire field, place the fortifications and run the true battle line of the King's victories. Rome opposes Methodism in Italy for the same reason she opposes Methodism in the United States; because Methodism preaches a free and full salvation, and keeps open school, making the pathway to knowledge, emancipation and Christian manhood accessible to all; and because Methodism by reason of her thorough and aggressive organization and extension into all lands is the most formidable opponent of Roman Catholicism in all this world. The twentieth century is in conflict with the tenth century, but the twentieth century moves on in triumph.

"Out of the darkness of night
The world rolls into light.
It is daybreak everywhere."

We are keeping step with you in another part of the world. Within a few weeks, under the leadership of Bishop Hartzell and Secretary Leonard, a mission has been fully organized and well equipped for aggressive work among the Mohammedans of Northern Africa. Methodism, through her missionary enterprises, has been for many years, more or less, in touch with Mohammedanism, but never in such definite and close grip. Islam rests upon the power of the sword and inducement of the flesh. The secret of its tyranny is in violence and low compromise. Christ's kingdom is a spiritual one, one of ideas, of principles, of personality, of great emancipation. Through Methodism a decisive struggle has begun between light and darkness, between truth and error, between love and hate, between the Crescent and the cross. Islam came as a new and better religion to Arabia a thousand years ago. It comes as a new and better religion to parts of Africa to-day. But it is like Lot's wife; it set out with a forward look, but turned back and became a pillar of salt, lifeless and fixed, but with a semblance of spiritual reality. Yet it sways more than a third of the human race and is the most dangerous rival confronting the Church in the task of converting the idolatrous races of mankind. It presents greater difficulties, perhaps, because of its mixture of truth and error and its fierce fanaticism than the Roman empire presented to the Apostolic Church. But Methodism has sounded the bugle call of a great advance upon the ignorance, the cruelties, the enthroned iniquities of the Mohammedan world.

I congratulate you further, brethren, that you have guarded well the altar fires of Methodism. God said to Israel and the message is to us also, "The fire shall be ever burning upon the altar; it shall never go out." Fire is the symbol of divine presence, of divine leadership, of triumphant victory. The victories of the Apostolic Church began in the touch of fire. Our Lord said to his disciples, as he separated from them, wait for the fire, "Tarry at Jerusalem until ye be endued with power from on high." Methodism began in a touch of fire when the heart of John Wesley, the little Englishman, was strangely warmed in the London Chapel. On that day a new era began in Christian life and in Christian theology. With Wesley the movement began of construing Christianity no longer as a series of separate doctrines, but as life and spiritual unity, and, above all, as a living experience. Out of it came a warmer and more joyous interpretation of the gospel. The struggle with Calvinism, then dominating Protestantism, endured for more than a century and a half, when, in the last decade of the nineteenth century, John of Geneva capitulated to John of Oxford. Calvinism brought great and enduring elements into human life. It is doubtful if democracy and the true civil order would ever have settled on the right basis without it. But it was somewhat dim in its spiritual outlook. It hid the Father behind the moral

governor, and both behind inscrutable decrees, until it almost denied that God could be known, or that Christ revealed the Father. But the mists rolled away that bright May morning when Wesley's heart was strangely warmed. Wesley's distinct contribution to the Church and the world was his testimony to the Spirit's immediate action and witness in the soul. It was the recovery of simplicity, the certainty, the joy, the fire of the Apostolic Church. The essential and enduring thing in Christianity, as our Lord declared to Peter, is the immediate revelation of the Father to the individual soul. Its immovable rock is not dogma or an ecclesiastical or clerical vital experience out of which these things come. The true theory of the Church is not tactual grace, apostolic succession and touch through the ages, but rather the Spirit's touch and fire from heaven, transforming human personality into divine likeness and fellowship. Other Churches may say with the Captain on the stair, "with great price obtained I this liberty." Methodism responds with Paul, "But I was free born." That little company that worshipped with Barbara Heck and Philip Embury in a sail loft in New York; the group of pioneers with shining faces, whose hearts the Lord had touched, who gathered in Strawberrybridge's log house on Sam's Creek in Maryland; that cottage prayer-meeting in Missouri where Marvin was converted; the praying saints around the altar at that camp-meeting in Ohio where Matthew Simpson came through; each was more truly the Church of Jesus Christ than the Ecumenical Council that proclaimed the infallibility of the Pope, for each had the true spiritual marks, the divine presence, the touch of fire and converting power. Methodism stands for the verification of truth in experience. A man is poorer for everything he doubts in the gospels. Miracles have their place and value in the record, but the supreme miracle is the perpetual one of conversion from sin. Very few could verify the miracles in the record; but Jesus Christ is the same yesterday, to-day, and forever, and his power to save from sin, to release from the dominion of it and the love of it, we can verify to-day as directly and distinctly as Peter, John, or Paul verified it. This living experience is the altar fire that must never go out; God-consciousness, at once the life and glory of Methodism and of Christianity. Brethren, this fire, I believe, is burning upon your altars with as pure and vital flame as anywhere in all the world. In God's name, guard it most sacredly.

The Church is threatened, at least among us, with a subtle invasion of materialism. It comes in the guise of a benevolent philosophy that would open our ark and explain its contents to us. It starts out with the principles of monistic idealism and would explain the universe. When it is through, we are robbed of a personal God. Atone, we are told, is a splendid illustration of the altruism of a tremendously good man—conversion a bracing of the will for moral endeavor; sanctification, progressive ethical culture; immortality, to be investigated by the psychical society; the resurrection, a harmless dream—alas! the fire is out. It is said that a progressive philosopher of this sort, a theological professor, was explaining to an audience the conversion of St. Paul on the theory of a sun-stroke. A Scotchman, who had gotten through at a Methodist altar and knew it, arose and asked the privilege of making a suggestion. It was granted and this was the suggestion: "When you return, Professor, take your faculty and the students out into the sun and leave them there a good while. This old world needs nothing so much as Pauline sun-strokes, when you consider all that has come out of that wonderful experience."

I congratulate you on your splendid advance in numbers, in wealth, in noble structures all over the Southland; but, brothers, guard well the altar fire with all the new theology or the new psychology can bring us, the prime need of the age is still the new man in Christ Jesus and that is not possible without the touch of fire. With us the dominant note, that is stirring the aspiration and rallying the forces of the Church from ocean to ocean, is evangelism, replenishing

again the altar fire of early Methodism.

It is a matter of mutual joy that God has honored Methodism with a foremost place in the modern missionary movement that is profoundly stirring the Church. At Niagara Falls, just above the precipice, the waters rush together and flash and sing before they leap the final barrier that separates them from the open sea. Well, sir, the Churches of the living God are flowing together, concentrating, flashing their banners and singing jubilate songs before they leap the final barrier that separates them from the open sea of the world. Methodism was born with a missionary impulse. Thomas Coke, its first Bishop, is still calling to the Church from the depths of the Indian Ocean to advance to the conquest of the earth. Melville B. Cox speaks to us, like Abel, from his lonely grave in Africa to lift the dark continent into the light and the glory of God. About 590 A. D., Mohammedanism arose, checking the advance of Christianity eastward. About 1099 A. D., the Papacy was firmly established under Hildebrand, checking the advance of pure Christianity westward. About 1509 A. D., the reformation broke like a new dawn upon the world. According to the swinging of the divine pendulum, another great epoch in the history of Christianity is due in the twentieth century. Perhaps the greatest since the days of the apostles, it is already taking form in the daring, aggressive world-embracing, missionary program of the Church. In the Bellefontaine Cemetery at St. Louis there is a notable monument over the grave of Clark, of the Lewis and Clark Expedition. On one side it is recorded that he carried the flag through four thousand miles of trackless wilderness and planted it on the shore of the Western Ocean. On the western side is inscribed God's words to Israel, "Behold, I have set the whole land before you; go ye up and possess it." Well, God in our day has lifted the veil that has hung over the Pacific Ocean from the beginning of time and is saying to his Church, "Behold, I have set all lands before you; go ye up and possess them."

All lines of progress are converging in these days. More than a century and a half ago, Sir Isaac Newton made a prophecy almost as startling as his announcement of the law of gravitation: "I believe," he said, "from the study of God's Word, that in the future he will greatly accelerate the movement of converting the world and accomplish the work suddenly. But I am convinced, also, from the study of the Word, that before that comes to pass, there will be a marvelous increase in the speed of transportation on the earth. I believe that in the providence of God, though the method now be entirely hidden, men will yet travel on the earth at the rate of fifty miles an hour." The world laughed at him; an increase of speed from eight to fifty miles an hour was utterly beyond the frontier of its thought. The keen and caustic Voltaire said in bitter scorn, "One can see how stupid the old Bible is, in that it has added the intellect of Sir Isaac Newton, the most acute on the earth, until he talks like a fool!" He says the time will come when a man will be at one point on the earth's surface at the beginning of an hour and fifty miles away at the end of it. Absurd! unthinkable! But this day the prophecy of Newton is fulfilled before our eyes, both as to the rate of transportation and communication, and as to accelerated missionary movements. Far beyond Newton's dream is the reality. When San Francisco was shaken by an earthquake, a vessel at sea, eight hundred miles from the Atlantic coast caught the news out of the sky. Nations are touching in the air, already science, commerce, and statesmanship are recognizing the unity of the race and are meeting in International Conference and planning for the welfare of mankind. The Court of Arbitration at the Hague, and the splendid structure erected in Washington by the twenty-one American republics and dedicated a few weeks ago, with a memorial to peace in every corner of the great hall, are signs of the times. It is proposed to declare wide sections of the Atlantic and Pacific, which have become both crowded mail routes and commercial paths, neutral zones, within which ships of no nation are to engage in combat. Even now, the keynote struck by the angels over the hills of Bethlehem more than nineteen centuries ago, is beginning to echo over the land and sea and around the planet, "On earth peace and goodwill to men."

The Church of Christ is alert and awake to her opportunity. You have been following these great missionary conventions which have been stirring the country like a new crusade. You have been thrilled with their rallying

cry, "The evangelization of the world in this generation." Not that every human being will be converted at once; but, long before the close of the twentieth century Christianity will no longer be an alien faith in any land under the sun; that every human being born into this world shall have the opportunity of the inheritance of the fullness of life through our Lord Jesus Christ. Those conventions reached a climax in a monstrous gathering in Chicago two weeks ago. It was another Pentecost. You think it a singular place for a Pentecost, but multitudes of consecrated and aggressive people live there. That convention recalls an incident of the German Austrian war, at the battle of Sadowa. The Austrian artillery was mowing down the German lines. Even Von Moltke was tense and pale. "General, asked the old Emperor, "how long can we endure this?" "Sire, not an other hour," was the reply. Suddenly smoke was seen to rise on the left over the heights of Chlum-Chlan taken and lost seven times by the Prussian forces. "What does that mean?" asked the Emperor. "Sire," said Von Moltke, lifting his cap and saluting, his face wreathed in smiles, "it means that the Crown Prince has arrived and the day is ours." The Crown Prince is in action on the field, as never before, and the victory of the world's evangelization is sure. Through Methodism, to a good degree, our own nation has had a wondrous training for this hour. Two great events of world-wide significance stand closely related in human history. One is the transfer of this continent from the Latin to the Anglo-Saxon civilization; and the other is the rise of Methodism. The taking of Quebec and political shifting of the continent was as distinctly an act of God as the fall of Jericho and the conquest of Canaan. Think of the marvelous medieval grip that was broken in an hour, with a chain of forts from the St. Lawrence, along the Great Lakes, and down the Mississippi to the Gulf. Only Almighty God can do such things. While Wolfe was maneuvering about Quebec, God was putting John Wesley through some maneuvers in England. Whitefield wrote to him from Bristol asking him to help him in his great open-air meetings. John hesitated and consulted the Scripture in a mechanical way as his custom then was. His eyes fell upon these words, "Get thee up into Nebo and die there." The good Lord and Susannah had considerable trouble jolting John into some new vision of truth. But he took his life in his hands and went up, and began his wondrous field-preaching, the real beginning of camp-meetings, and died more than a half century later in his own bed in London, as serenely as Moses, who died on the top of Pisgah from the kiss of the Eternal, or a daisy that withers up and floats away on the breath of heaven. So when the continent was open the greatest evangelistic movement of history was in motion and ready for the field. Stephen A. Douglas once said on the floor of the United States Senate that the Methodist itinerants carried civilization in their saddle-bags through the western wilderness. That rare man, Mr. Roosevelt, whose movements on the earth are attracting more attention than Halley's comet in the heavens, in his book, "Winning the West," pays high tribute to the work of the daring itinerants in building up the great republic. Nowhere does Shakespeare's striking simile from the bees apply more happily than to the pioneer preachers, with the Bible and hymn book, pushing their way through the wilderness and filling every valley with their songs. "Singing masons building roofs of gold." Yes, they carried civilization in their saddle-bags, but they carried vastly more; they carried the Holy Ghost in their hearts and the beginning of the kingdom of God.

But, brothers, God overwhelmed us in answering our prayers. We prayed for open doors and he has opened them forwards and backwards. A tide of alien immigration has been pouring in upon us for years, more than a million strong. Its wavelets touch the Southland but its full tide threatens to overwhelm some of our Northern cities. New York adds an alien population to itself each year larger than the city of St. Louis. Take the Jewish contingent alone. The name of Cohen outnumbers the name of Smith in the city directory of New York. That noble patriot, John Smith, is in full retreat before Aaron Cohen. The Island of Manhattan, which some think mistakes itself for the whole continent, is fast becoming the greatest foreign missionary field on earth. There is one street in Chicago in which fifty-seven languages are spoken. It requires more than forty lan-


guages to carry the gospel to the inhabitants of a single city in New England. This is no longer the world of our grandfathers, but a new one altogether. Our task is not to evangelize a homogeneous people, but all nations knocking at our doors. But our people are rising with new courage to widening opportunities. We are preaching the gospel in over thirty-four languages, including France and Russia, and in more than one hundred languages and dialects. Methodism in a true sense, has received the gift of tongues. We are endeavoring to adjust our methods to changed condition and are organizing new means of attack, without losing sight of our main end.

We believe that a Church, alert, wise, and full of the Holy Ghost, will find true what Moses found true in Israel's march toward Canaan, "No city was too strong for us."

As one looks out over society in the twentieth century, he detects the onward sweep of certain great social movements; labor seeking to better itself, races reaching toward brotherhood, society trying to work itself clear of poverty, corruption, and crime, and all that obstructs its upward path. But he will discover the Church of Christ, like a pillar of fire at the head of each forward movement. The Church withstands the plutocrat, who would control business by a cash nexus alone, denying those better qualities that make us men. The Church hears the cry of the disinherited, and the piteous wail of the child under the wheel of Mammon and battles for relief and true human equality. We are told, sometimes that the Church is falling behind the human procession, but it is not true. Protestantism alone has fifty-three million sittings in this country alone, enough to permit every man, woman and child in the nation to worship at her altars, and she keeps this pathway of privilege adequate and open by adding almost two million sittings a year. It is admitted that Methodism has conquered to the very bottom of human society, rescuing the poor and lowly; but can she conquer to the top also? Has she a message to an opulent and cultivated civilization? Well, Methodism has as distinct and vital message to the twentieth century as she ever had to the eighteenth. It is this, the spiritualization and glorification of all life. The earth has a two-fold motion, one on its own axis, and that brings day and night; the other is in a celestial orbit around the sun, and that brings the seasons. Many have but the one motion, revolving on the axis of an individual enterprise that brings accumulation and nothing more. They need to be lifted into a celestial orbit, to have life threaded with the spiritual purpose of holiness and human service, that brings all seasons and the richest fruitage to the soul. Socialism lives by bread alone; materialism builds its towers of Babel and has no vision of a kingdom of righteousness and love; but Christian faith and life bring heaven and earth together in glorious harmony. I am persuaded, brothers, that in this new and intense warfare with materialism, worldliness and selfishness now upon us, you will be called upon to play a heroic part. The romance of the twentieth century will be the development of the Southland industrially, commercially, spiritually. God has locked within your keeping resources, material and spiritual, beyond your dreams. When they are fully released they will surprise and uplift the nation and through the nation the world. Brothers, we need you sorely, sorely in certain centers where the odds are heavily against us.

A question that is profoundly stirring us at the present time is the relation of Methodism to higher education. There are those who warn us from the field altogether. Some of our institutions, under the lure of gold, are lifting their anchors and pointing the compass towards ports of ease. This question is not new. It emerged early in the Christian dispensation when Satan confronted our Lord on the mountain top and proposed, for certain modifications of his plan, to endow the new scheme of human redemption, pouring out without reserve the gold, the silver, the oil, the steel and the whole treasure of the earth. You remember what our Lord said standing there in lowly garb, his hands hardened with human toil, with a vision of the cross rising before him: "Get thee behind me, Satan." We must get hold of that Scripture and let it thunder again upon the earth. Methodism dare not abdicate its responsibility in the matter of higher education, and that for two reasons: the Christian ideal of education is in finitely larger than the secular ideal; it aims to train only the body and

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the mind but the very soul itself for divine fellowship, for holiness and service. Again, the years of college life are of the utmost importance in the formation of character; in that period youth is peculiarly responsive to the Christian ideal; then the gates into the true and eternal life of the spirit swing open most readily; Methodism must guard most sacredly those gates of life. The relation of Methodism to education is not that of Rome. The public schools are not godless, but necessary gates and defenses of civilization and progress. The State University has a place and service as a part of that system. We have no quarrels with technical schools. Religion would not enter these realms with ritual creed or empty forms, but through illumined personalities. Christianity wins its greatest victories, not in a coat of mail nor with dogmatic sword thrusts, but through the contagion of Christian personality. The dynamic of Christianity is human personality, combining the highest intellectual culture with sincere faith, radiant in holiness and love. It will find education a sphere of influence; it finds it in industry, commerce, professional and social life, in the entire round of human occupation, until the earth with all its manifold activities shall shine with justice, truth and love, with the very glory of the Lord. You can no more safely shut religion from the domain of education than you can shut out the sunlight and vital air of heaven. The old alchemists used to say that if one drew garlic over a loadstone, its magnetic power would be destroyed. I am sure that the Christian ideal of education becomes dead and powerless at the touch of avarice. Oh, Church of Christ! beware, beware of the garlic of pagan gold.

Brothers, will you bear with me while I speak the deepest word in my heart. When Bismarck was a boy, he was distressed that the German people were separated into more than thirty kingdoms. It was the dream and ambition of his life that they

should be united into one great fellowship. The ideal was realized when the smoke of the Franco-Prussian war cleared away and the venerable King of Prussia was crowned Emperor of a united Germany in the palace of Versailles. From the morning of my ministry my heart has been stimulated by the dream and hope that the two great branches of Methodism in this country should be concentrated into closer fellowship and on truer lines of co-operative service. It will be perhaps the next great advance of the kingdom of God on earth. I would gladly pour out my lifeblood that this great consummation might be realized in the divine order and manner. Thou sands, North and South, would do the same. While brooding on these things the prophet Ezekiel seemed to come to me and whisper in my ear and heart. I will repeat the message he brought and do you interpret. Hear the prophet Ezekiel: "I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." The prayer of our Lord in the seventeenth of John is stirring the Church as never before. "I pray that they may be one; even as thou Father art in me; that they also may be in us; that the world may believe that thou didst send me." Divisions of Christians on minor issues, especially those related by common faith, heritage and purpose, arrests the influence of the Church; while true unity is the overwhelming evidence of the Divine Presence. There is a unity of a watch where the wheels are riveted together; there is a higher unity of the solar system where each star moves in its own orbit, yet serves and in a measure sustains the whole. That is the ideal of Christian unity. Certain denominational orbits, I believe, are in divine order and will remain, but I just as firmly believe that the thin and temporary walls of lath and plaster separating blood re-

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FROM ABE MULKEY.

On January 1 I usually make out my slate for the year, and often accept the calls without looking at the map. You cannot imagine my surprise when I went to purchase my ticket to Farmington, New Mexico, Denver Conference. I left Junction, Kimble County, Texas, Monday morning at six o'clock and traveled night and day on hack, automobiles and railroad until Saturday at twelve o'clock. Bro. J. W. Mayne met me at the depot and landed me at the parsonage. Soon I commenced getting ready for the night service—eating, bathing and sleeping. At eight o'clock you cannot imagine my surprise when I faced about five hundred people. They all looked like Texas folk. I asked all who had ever heard me preach at other places to stand and about thirty persons stood.

The meeting was conducted in a tent and the arrangements were first-class. Every detail was carried out to the letter.

There were one hundred and twenty-five conversions and reclamations. Our Church will receive about seventy-five members, forty will join the Presbyterians.

I had the privilege of visiting the M. E. Church Indian Mission, three miles south of town, located on the banks of the San Juan River. They have one brick building and a good adobe building and money to construct the third building. They also have thirty acres of very valuable land. They have no church nearer than Durango, Colorado, forty miles away.

When I heard the twenty-six Indian children sing I could not help from coveting the institution for our Church. Why can't we secure it?

Brother Mayne is preparing to construct a \$15,000 church and parsonage. He has got a sure enough hold on the community. He takes great interest in this school, although it is not ours. It is conducted O. K. Little Chief of the Indians heard of Brother Mayne's and my visit to the school one afternoon and met us there. Miss Brown, the teacher, was anxious for us to lead him to Christ which was accomplished through an interpreter. All of us wept and rejoiced together. We invited the children to come to our service at the city and sing for us, which they did to the delight of all.

One of the most delightful visits I ever made is to this San Juan Valley, the great fruit country. The footprints of W. H. Howard now at Ennis, and Brother Sensabaugh, at Amarillo, is still here in the rock, not the sand. I put my feet under some of the same tables that they did. I have "kinder" liked these brethren before, but I like them altogether now for their work's sake.

I go to Aztec, New Mexico, the county seat of this county, for a seven days' meeting beginning this evening. On the 10th I open up at Mesquite, Texas, and on the 24th at Haskell, Texas.

My meetings are greater distances from each other than they used to be. My neighboring towns are not calling me like they used to, because I have carried them up intellectually and spiritually as high as I could. Therefore, the new sprightly evangelist is pushing me off the bench a little into other States. However it is all right as long as they do their work well. I would write up the scenery in this great country for the Advocate, but I'm afraid it would cause many more Texans to look this way. I'll let you hear again from me later. God bless you all.

ABE MULKEY.

HAS GOD REPEALED THE MORAL LAWS OF THE OLD TESTAMENT?

The Bible student should not only study texts, chapters and books to imbibe the beauty and truth contained in them, but he should also study the entire Bible to know its doctrines in regard to God's dealings with his creatures. Though the Bible is a large collection of separate books, each containing its own leading thought, it is in another sense one book, conveying to men the mind of their Heavenly Father. God has given us the whole Bible and it should be the ambition of the Christian mind to take complete possession of it. It is a heritage that none but the Christian can rightly enjoy.

Some readers of the Advocate will be painfully surprised, some bewildered, and some perfectly astounded when I tell them that a great many so-called Christians hold that none of the moral laws of the Old Testament are binding except those mentioned and recommended by Christ and the apostles. They seem to think that Christ came to earth to re-legislate in

regard to the saving of man that the plan of salvation might be more perfect—that the Son was more up-to-date than the Father, or that he was in the field of operations and understood the situation better.

Now let us recognize the fact that God is infinite, superior in all else and to all else; he is omnipotent, or all-powerful, and needs no supplementing power to aid in carrying out his plans; he is omnipresent, or present everywhere at the same time, and is the executive that enforces his laws by his own presence; he is omniscient, or has absolute knowledge of all things, therefore knows what laws are expedient; he is immutable, or unchangeable, in that he could not change and be eternal; he is holy, or the opposite of sinful, and could not, on account of his holy nature, make an unrighteous law; he is the essence of love, and by this tie of affection only desires the best for his creatures. But it is not necessary to enumerate his attributes further. We have learned of these attributes of the character of God by studying his Word and by his dealings with men.

We know that the Son partook of the nature of the Father, was very God manifested to us in the flesh. All things were present with the true God before the foundation of the world. To consider him as changing or as being changeable is to make him imperfect, and to couple with him any imperfection is to destroy him as God. Limit or limitation cannot come into the perfections of Deity.

Christ as God came to earth not to legislate, but to execute his own eternal laws. The Mosaic ritual of the ceremonial laws of the Jewish Church were of course supplanted by a more spiritual mode of worship, for they were only types and shadows of the reality which was now with men. The paschal lamb and the scapegoat were no longer necessary, for the lamb of God which taketh away the sins of the world had come to seek and to save that which was lost.

"I am the Lord, I change not." (Mal. 3:6.) "The law of the Lord is perfect." (Ps. 19:7.) John says, "The law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17.) Many people take this to mean that the ministry of Christ supplanted all law and that the sinner can go to heaven "on flowery beds of ease," because we now live in a "dispensation of grace." Christ mentioned the Ten Commandments to the young ruler and told him to obey them and many times he quoted laws from the Sinaitic code and recommended their observance. There is no law in the Bible governing man's conduct that is not founded on the Ten Commandments. Christ told the Pharisees, "Thus have ye made the commandment of God of none effect by your tradition," and it seems that traditions are governing the minds of the people to-day more than the laws of God. Paul says in Romans 13:10 that love is the fulfilling of the law. Christ said he came not to destroy, but to fulfill the law. He said not one jot or tittle should pass from the law till all be fulfilled or obeyed. (Matt. 5:18.) He says that whosoever shall do and teach them shall be called great in the kingdom of heaven. He placed great stress on the observance of God's laws at all times. He says we are his friends if we do whatsoever he commands us, and also that he and the Father are one.

They are not all Campbellites who teach that the Old Testament is entirely done away with, for last year I read the following editorial in a Baptist paper: "No one has ever lived who could keep the Ten Commandments except Jesus Christ. But we are now living under a dispensation of grace and not under old Jewish laws." This same editor was very vociferous in his condemnation of the Methodist Church for its man-made creed. A Baptist preacher last year said in the pulpit that he violated some one or more of the Ten Commandments almost every day and counted it a small matter.

But this looseness in doctrine is not confined to the Campbellites and Baptists. At least one-third of the Methodists where I have been hold the same views. It is high time that our Church is waking up to the need of preaching the fundamental doctrines of the Bible from lid to lid. Let the people know that the whole Bible is God's Word, and that not one sentence is uttered without a meaning and a purpose. There are few who make a thorough and systematic investigation for themselves. They wait for the preacher to tell them, and sometimes the preacher is not sufficiently informed and will not go to the trouble to inform himself. Only a short time ago a Methodist preacher expressed himself strongly and emphatically in favor of race suicide. I once heard a Baptist preacher do the same. These sentiments are the outgrowth of the

annulling of Scriptural laws, and such sentiments are damning millions of souls in hell.

Preachers, preach the truth and keep your eyes and ears open, for there is much evil in the land. Be as wise as serpents and as harmless as doves. If you will do this, you will find the conditions about you to be as I have described, then you can meet them with the Word of God and the sword of the Spirit.

The Methodist Church is fighting Romanism in Rome, heathenism and superstition in heathen lands, and sin in high places. I believe the Methodist Church will continue to be in the vanguard of the fighting millions who are crossing swords with the demons of hell. If Satan can lead us to lay aside and break a part of the laws of God he will have accomplished his purpose of making of us law-breakers. Christ is standing at the head of his marshalled hosts and says, "Be ye holy as I am holy."

If by the indulgence of a thought we could travel on the plane of the ecliptic to the farthest star which we can behold, and could travel as fast for a thousand years, we could not get away from God or out of his realm. Then what is man that he would seek to question the wisdom of God and try to find loopholes in his providence by which he may with impunity give free rein to his baser passions? But man is the climax of God's creation! He is great in the greatness of God, but base in his self-sufficiency. The linet, the cuckoo, the sparrow and all God's feathered choristers sing their hymns of praise to the Being who made them, while man alone is alien to the purpose for which he was created.

J. HARTWELL MARABLE.
Wills Point, Texas.

ALBUQUERQUE DISTRICT CONFERENCE.

The sixteenth session of the Albuquerque District Conference convened at Tucumcari, New Mexico, May 4, at 9 o'clock a. m., Rev. J. H. Messer, presiding elder, in the chair. The conference was organized by the election of C. A. Clark as Secretary, and on his nomination T. Edgar Neal as Assistant Secretary, and the appointment by the presiding elder of the usual committees.

In spite of the fact that some of the pastors had to travel a distance of more than 300 miles to reach the seat of the conference, they were all in their places with two exceptions.

The afternoon and evening of the first day were given up to our District Missionary Institute, than which we have never attended a better. This institute was directed by Rev. Geo. H. Givan, our Conference Missionary Secretary. The Missionary Secretary had prepared a very comprehensive program, which gave at least a bird's-eye view of missionary activity the world over.

The following brethren discussed missionary operations in the countries assigned them, as follows: A. N. Evans, China; T. Edgar Neal, Korea; J. M. Woodbridge, South America; W. V. Teer, Mexico; Chas. L. Brooks, Japan; J. W. Campbell, Oceania, and C. A. Clark, India.

On Saturday afternoon the District Woman's Home Mission Conference was held in connection with the District Conference. Eleven auxiliaries were reported in the district, with an enrollment of about one hundred and seventy members.

The reports of the pastors revealed the fact that the average salary paid the pastors of this district is \$35 per month, some paying as little as \$3 per month. But for the help received from the Board of Missions it would be impossible to keep men on many of the poorer charges. In spite of this small compensation every pastor has been faithful, and this year will prove the most fruitful of any year in the history of this district. Eleven or twelve church buildings will be erected in this district the present year. At Tucumcari a splendid modern building is in course of construction, which when complete and furnished will be well worth \$20,000. Our church at Albuquerque has undertaken the building of a truly great institutional church in that city. This building, when finished and properly equipped, will represent a value of \$40,000 or more.

All the "connectional brethren" were at Asheville, N. C., but we had with us two "visiting brethren" who did us good and not evil. These were Rev. Geo. H. Givan, our Conference Missionary Secretary, and Rev. J. F. Hedgpeth, our Conference Commissioner of Education. Brother Givan inspired us with a broader vision of our possibilities as a great Church, and our obligation to the non-Christian world.

HOW NEAR THE BRINK.

A small trial bottle of Vernal Pallettona will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Texas Christian Advocate may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulency; catarrh of the stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for trial bottle. You will receive it promptly, Free and Prepaid. For sale by all leading druggists.

Brother Hedgpeth brought us a good report of Western College, our conference school. This school speaks permanency for our work in this territory. Our Church will succeed in this field as never before when we have a number of native young men in the ministry of this conference, who have been trained in our own conference college.

Our presiding elder, Rev. J. H. Messer, gave splendid satisfaction in his direction of the business of the conference. The harness of a "beloved" seem to fit him perfectly, and he is bringing things to pass on this jumbo district. Had he the men and means with which to maintain them he would be able to double the membership of the district before Annual Conference.

The Committee on Missions recommended the formation of seven new charges in this district as early as possible.

Rev. T. Edgar Neal was recommended to the Annual Conference for admission on trial.

The following were elected as delegates to the Annual Conference:

- L. E. SHERWOOD,
- W. H. BURTON,
- REV. J. W. CAMPBELL,
- T. J. EADY.

Alternates:
O. W. Lassater,
J. P. C. Langston.

This was pronounced by all to be the most spiritual and helpful District Conference they had ever attended in New Mexico.

The next session of the conference will be held at Magdalena.

C. A. CLARK, Secretary.

NOTICE.

The members of the General Committee of the Methodist Historical Revision will meet in regular annual session in Georgetown, June 10, 5 p. m. We hope for a full attendance as important business is to be transacted.

JNO. H. McLEAN, Pres.

DISTRICT CONFERENCE NOTICES.

Bonham District.

The Bonham District Conference will convene at Petty, June 22, 8 p. m. The opening sermon will be preached by J. D. Major at that hour. The following committees have been appointed:

On License: O. S. Thomas, R. L. Ely and F. M. Gibson.
Elders and Deacon's Orders: W. A. Stuckey, J. D. Whitehead and A. P. Hightower.

For Admission: T. W. Lovell, C. P. Combs and I. M. Woodward.

J. B. GOBER, P. E.

Important Notice—Change of Cleburne District Conference.

The Cleburne District Conference will meet at Morgan, Texas, and not at Blum as has been announced.

E. A. SMITH, P. E.

Dublin District.

The Dublin District Conference will convene at Carbon, June 29, at 9 a. m. Bishop Key will preside. Examining Committees will please arrange to begin their work at opening session. All connectional visitors are requested to notify Rev. J. N. Vincent, pastor.

My address until further notice will be Stamford, Texas.

JEROME DUNCAN.

Notes From the Field

Bryan.

Rev. W. F. Packard, D. D., of Houston, preached the commencement sermon for Allen Academy yesterday. The school is closing a most prosperous year, and a great congregation heard the great sermon inaugurating the commencement. Bishop Mouzon preaches the commencement sermon for A. and M. College June 12. All Methodists in these parts will try to hear the great new Bishop, who began his ministerial career in Bryan.—Thos. H. Morris, May 23.

Roxton.

We are moving along finely on this charge. All departments of the Church have attention. Our reading members have watched the General Conference with interest, and were delighted that the time limit was not removed, and that much of the proposed machinery was eliminated. Our people are all in harmony and no special loss. The Sunday-school at Roxton has grown with such rapidity that the church house has become too small. We are forced to build a new and up-to-date house if we continue to increase at the present rate, or be hampered for room. We have cleaned our Church rolls with a heavy loss, but that is preparatory to our future revivals, and a much-needed cleaning. Our first protracted meeting will begin at Howland the fourth Sunday in June.—W. J. Bludworth, May 25.

Rogers.

The people received us very kindly and have done everything during the first half of the year to make us glad we ever were sent to Rogers. Methodism is in the ascendancy and supremacy here. When our splendid new church is completed on the inside, which will be done at no far distant date, Rogers will have the best and most handsome church of most any town of its size in Texas. We have a membership of above 350 and a seating capacity, when the church is finished, of about 1000. Finances are secure for finishing church. Benevolences will be paid up in full. Pastor's salary well up to date. These good people have a custom of raising the pastor's salary yearly as their town and church membership grows. A thriving Sunday-school, with 120 members on the Home Department roll. A W. H. M. Society that can't be surpassed in efficiency; a W. F. M. Society recently organized with nineteen members; a good Senior League; a five Junior League organized in March with twenty-six members. Rev. M. S. Hotchkiss recently closed a meeting for us in which a large number of children and several men were blessed. The spiritual life of the whole Church was quickened. Thirty-two additions to the Church to date. Much work is here to be done. The saloon and the love of money must be met with unflinching courage. A brighter day, morally and religiously, is coming, and has come for Rogers. The Lord be praised for all his works.—J. O. Leath, P. C.

Lorena.

Praise the Lord for a great revival in Lorena! We secured the assistance of Rev. J. A. Walkup, of Station A, Fort Worth, Texas, and we made no mistake. From the very first he won our people. There is no evangelist more fearless in the exposure and denunciation of sin, yet he does it in terms of earnestness and spiritual tenderness. He also deals faithfully with the backslider, encouraging and stimulating in that sincere and spiritual manner that draws him to his first love. He is very instructive and inspiring to the true and faithful, loyal and consecrated Christian. His physical force is unabated, and he did not get hoarse, though preaching twice a day for two weeks. I have known Brother Walkup for thirty-five years, and yet have never appreciated him. He is loyal to Christ and to the pastor. No untempered mortar leaves his hand. Best of all, the Holy Spirit endorses both his social fellowship in the homes and his pulpit ministrations. We cannot tabulate the effects of this conflict and victory. Spiritual life, experience and joy cannot be described or determined by figures or words. There were twenty-five or more conversions and many reclaimed, while twenty-three have given their names for Church membership, and the whole Church is more harmonious and spiritual than for years; and lastly, we are enterprising the enlargement of the church building and adding three or four rooms for our growing Church and Sunday-school. The cost of this enlargement we contemplate will reach \$1500 or \$1800. I cannot close without reference to our children's service on last Sunday morning, when twenty-five or thirty children from eight to fourteen years of age stood and faced the audience, while about twenty other children came and faced them. Both kneeling, each Christian child offered a prayer audibly for the conversion of all who came. There were twenty or more professions of faith at this service. We are happy and hopeful.—H. R. Henry, May 20.

Portales, N. M.

Portales Church is one of the oldest and best churches in the New Mexico Conference. We have one of the best church buildings in all this country. The seating capacity, including the Sunday-school room, is 400. The Church is thoroughly organized. The congregations at all the services are large. The Sunday-school, which has the two organized classes—the Baraca and Philathea—is supporting a Japanese student in our theological college in Kobe, Japan. We have the Junior and Senior Epworth Leagues, which are doing good work at the present. The Woman's Home Mission Society is

one of my very best auxiliaries. The members have had built a neat barn for the pastor. They have put a large windmill in the parsonage yard, and trees and shrubbery which were put out last spring are being irrigated. The Senior League installed a new light plant for the church. The salaries of the pastor and presiding elder are paid to date. The Board of Stewards meets this debt one month in advance. All the conference benevolences have been paid, excepting \$40. We paid to our college commissioner, in February, \$125.25. The pastor pledged the Church for \$50 special on home missions. Portales is a dry town—the first county seat in New Mexico to go dry. Judge Pope, the Chief Justice of Roswell, in delivering a prohibition address in my church in March, spoke of the decrease of crime in Roosevelt County since we went dry. He compared the criminal docket of the two terms of court preceding the dry period with the two terms under prohibition. At the first wet term there were 25 criminal cases from the county and 15 of those from Portales. At the next term there were 15 criminal cases from the county and 10 from Portales. At the first term of the District Court, after the town had gone dry, there were only two criminal cases from Portales and at the second term, which was held last spring, there was only one case from Portales. The jail is empty. There is a surplus of \$2500 court expense money in the treasury now. The Sheriff told me that he had scarcely anything to do. The town is not dead, either. City improvement, in the way of water, lights and sewerage, are now nearing completion which will cost \$80,000. A half-million dollar irrigation plant will be completed in June. Many new business houses, all brick, and many new residences are being built, and a large immigration is now turning this way. We had a good revival meeting last winter, and have had forty additions to the Church. We observed Children's Day last Sunday. Everything is moving along harmoniously, and we are happy.—Edgar L. Young, Pastor.

Hughes Springs.

Last Wednesday night we closed one of the greatest meetings that Hughes Springs ever had, and some say it was the greatest revival in the history of Hughes Springs. I think there were at least 125 conversions and reclamations; forty-five have been received into our Church, with more to follow, and I am sure that thirty-five or forty will join the other Churches. Brother J. E. Morgan, of Texarkana, did the most of the preaching, and he did it well. Ed is a power, and I think we ought to send him out as Conference Evangelist. The singing was conducted by Lucius J. Anderson. He is, indeed, a great singer, and he has a wonderful hold on God. By the power of his sweet solos many hard sinners were moved to tears. He can not only sing, but pray, talk and preach. I believe he was used of the Lord in bringing more men to Christ than any one else in the meeting. I want to say to any of the brethren who want a good singer and a man who can and will work anywhere in your meeting that you can not do better than to get Brother Lucius J. Anderson, of Greenville, Texas. Christians of all the Churches of the town worked together in the meeting, and I never saw so many Christians as work before in a small town. They went out and brought their friends in, and they were converted at the altar in the old-fashioned way. And I don't think I ever heard so many people shouting the praise of God. I wish I could tell you all about the good things that the Lord has done for us. Two young men were converted in the meeting, and they went out in the country eight miles to a saw mill and brought a young man friend of theirs in, and he was happily converted that night. The meeting has closed, but the revival fire is still burning. We are happy on our way. I am glad the Lord sent me to Hughes Springs. The good people have given us two great poundings.—A. T. Walker.

Bryan.

Brother Boyles, our presiding elder, held our second Quarterly Conference Saturday and Sunday, May 28 and 29. He rendered good service and expressed pleasure at the condition of the charge, as well as of the district. We discussed the General Conference, and agreed that, upon the whole, the work was done at least as well as we could have done it. Bryan is now preparing for the entertainment of the Woman's Foreign Missionary Conference, which begins June 3.—Thomas H. Morris, May 31.

DR. GREGORY AT ATHENS.

Last night in our church fully eight hundred people listened for an hour and three-quarters to that splendid lecture, "Causes and Cure of Insanity," by Dr. Chas. L. Gregory, Superintendent of the North Texas Insane Asylum. This is one of the most timely, practical, helpful deliverances I have listened to in a long time. The Doctor is thoroughly religious, has made a specialty of mental and nervous diseases for years, has had abundant opportunity for investigation at first hand, deals strictly with facts—naked, startling, appalling facts—and the preachers of Texas ought to give their people a change to hear him. He has the message for the hour. We are going to have him again. WM. DEAN WHITE, Athens, Texas.

MID-YEAR MEETING.

The mid-year meeting of the Board of Missions of the Northwest Texas Conference will meet at Weatherford, Texas, June 23, at 11 a. m.

On account of collision with the closing exercises of many of our schools, and the time of the Summer School of Theology, it became necessary to change date and place for the mid-year meeting of the Board of Missions.

The presence of every member of the board, lay and clerical, and so many of the missionaries serving under this board as can be urged.

Program.

June 23, 11 a. m.—Devotional, 15 minutes, H. A. Beaz.

Reports from our missionaries to the foreigners.

2 p. m.—Devotional, J. T. Griswold. Tabulated reports from the field; discussion of conditions.

4 p. m.—Recent legislation concerning the women's societies. Advantages and disadvantages, J. H. Stewart.

8:30 p. m.—Young J. Allen and others; our missionaries to China, J. W. Story.

Friday, June 24.

8:30 a. m.—Devotional, Jno. R. Morris.

9:30 a. m.—"Ethiopia Lifting Up Her Hands to God," C. B. Meador.

10 a. m.—"The Layman's Movement a Co-ordinate Part of Organic Methodism," Judge W. E. Williams.

11 a. m.—"Missionary Legislation by the Last General Conference," Horace Bishop.

2 p. m.—Executive session.

This program is somewhat flexible as the time embraces a part of the time appointed for the District Conference, and it is designed that these shall be mutually helpful to each other. M. S. HOTCHKISS, Secretary.

TO OUR PASTORS AND SUPERINTENDENTS OF NORTH TEXAS CONFERENCE.

For the best interest of our Sunday-school work in our conference, and at your request, we have placed in the field a Sunday-school worker to give all of his time to the upbuilding of our Sunday-schools, and from the reports coming to us we have made no mistake. To successfully carry this work we must depend upon you to push the Children's Day offerings, and no school in the conference ought to neglect to hold this day for we must depend this year upon these offerings to a great extent to pay the expenses of this Field Secretary.

This is not only a disciplinary requirement, but we earnestly hope that you will rally to us and see that all of your schools hold this day, take the offering and send it to Rev. A. L. Andrews, 502 Gaston Avenue, Dallas, Texas. Very sincerely,

B. M. BURGHER, Pres.
A. L. ANDREWS, Sec-Treas.

A SAD BEREAVEMENT.

My dear wife, Mary A. Norwood, laid down the burdens and cares of this life Sunday at 8:45 a. m., May 22, 1910. It was hard to say "good-bye," but we had to do so, though not forever. All of us, myself, six grown children that were present, and I can vouch for the two absent ones, set out for heaven with renewed hold upon God. She died as she lived. We all know where to find her. A faithful wife, a loving mother, a true friend and a devoted Christian. Some friend will write her obituary more fully. T. B. NORWOOD, Durant, Okla.

"WHEN WE WAKE WITH THE BLEST IN THE MANSIONS OF REST."

This sweet thought came forcibly upon my mind while singing the well-known hymn, "Will There Be Any Stars in My Crown?"

Please do not fail of catching the thought—when we wake with the blest in the mansions of rest! Oh, reader, to reflect that our Father will have gathered us to his beautiful city and placed our sleeping souls with the blood-washed throng in his mansions of dazzling brightness, to await the day of reckoning, ere we are suffered to feel the dreariness of the lonesome tomb—to gently, lovingly speak us into the wakefulness of reality on that day! How sweet the thought, indeed! Ah! happy assurance—to feel that Jesus will meet us at death's door and take us in his arms and hand us, sleeping, into the care of his ministering angels just across the cold chasm who will bear our weary spirits up and up and higher still to the places of eternal habita-



TENTS
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tion prepared beforehand by the loving Redeemer, and thus save us of the loneliness of the dreaded grave; and then keep vigil through the ages which shall come between now and judgment, but which slumber shall not seem to us more than as one night. Oh, gracious Father! Truly, thou art all-loving and all-merciful!

And methinks I catch the sound—so low, so soft, so soothing—of angels lingering near these sleeping saints singing the song of Moses and the Lamb. Yes, ah! yes, 'tis singing, List! Then as the sweet strains become fainter methinks I see them through the beautiful house, pausing briefly to look upon each sleeping spirit, gently, lovingly, softly whispering the name of each and conversing as to the trials of each one's earthly pilgrimage, now and then pausing to place baby beside mother, son and daughter with parents, friend beside friend, so that they shall feel gloriously at home when they shall awake.

And methinks I hear blissful shouts as the awakening spirits catch the all-loving Savior's welcoming smile. Oh! reader, shall you be there? Shall I? Or, shall you and I find no Savior waiting at the chilly river's brink, and shall we have to suffer the loneliness of the cold, unyielding grave throughout the ages to be before the day of awakening? There our loved ones can not come to cheer and caress us. There our enemies shall be as near us as those we so love. There we can not hear a friendly voice, nor catch one ray of sunshine. There the evil we have done will be the only food for thought and our unbelief our only matter for reflection. There we shall be exposed to the uncanny beings of the lower world, powerless to escape their unending mockery and heart-tearing inflictions. There the memory of the sweet twitter of harmless little birds shall serve to only remind us of the days when we were as innocent as they. There the memory of the sun's rays shall serve to only remind us of the countless rays of Christian sunshine that we have turned our backs upon. There the memory of a faithful Christian mother shall only occasion remorse, the pangs of which can only be equalled when at that day we shall have to make our bed in hell. There the memory of every friendly admonition to live the better life shall serve to only intensify the impenetrable darkness in which we are lost.

CLINT C. REYNOLDS.

Farlie, Texas.

MARRIAGES.

Livandais-Thomason.—In the parsonage of the First Methodist Church, Austin, Texas, May 28, 1910, at 4:15 p. m., Mr. F. B. Livandais and Miss Della Thomason, Rev. V. A. Godbey officiating.

Burney-Chapman.—At the home of the bride's parents, Mr. and Mrs. W. D. Chapman, at Hewitt, Texas, May 24, 1910, at 8 p. m., Mr. O. F. Burney and Miss Nellie Chapman, Rev. J. D. Hendrickson officiating.

Bulay-Bates.—At the Methodist Church, in Barnum, Texas, May 22, 1910, at 11 o'clock a. m., Prof. Allen W. Bulay and Miss Pearl Bates, Rev. Jno. W. Stevens officiating.

The ever-burning question, "What shall we do with our boys?" seems to be satisfactorily answered in the following advertisement, which appears in the window of a Farrington Road butcher's shop: "Wanted, a respectable boy for beef sausages.—London Tribune.

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TITHING THE ORGANIC MORAL LAW OF GOD

REVEALED IN ANTIQUITY, IN THE BIBLE, AND IN MODERN TIMES.

By REV. LAWRENCE L. COHEN---Number Five.

Tithing During the First Thirteen Centuries of the Christian Era—
1 A. D. to 1284 A. D.

Having already referred to the Apostle Paul's teachings respecting "tithing," let us now investigate the position of Jesus Christ relative to same. We believe we have already proved that the New Testament "forms the second and concluding portion of the sacred writings which embody the divine revelation" and established beyond controversy that the laws that God gave Moses amid the thunders of Sinai are the laws of his government, "yesterday, to-day and forever." Our object therefore is now to ascertain if Jesus at anytime during his ministry approved "tithing?" To ask the question is to answer it, for didn't Christ in rebuking the hypocrisy of the Pharisees declare in favor of it? He says, "ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone." (Matt. 23:23.) Again, "Woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs and pass over judgment and the love of God; these ye ought to have done, and not to leave the other undone." (Luke 11:42.) Can anything be made more clear? Commenting upon this rebuke of the Pharisees, Dr. E. H. Plumptre, says "that so far as this was done (tithing with minute scrupulosity even the garden herbs) at the bidding of an imperfectly illumined conscience our Lord does not blame it. What he did censure was the substitution of the lower for the higher, the "infinitely little" for the "infinitely great." Or as Prof. David Smith ("The Days of His Flesh") would say, "evinced scrupulosity in trifles and laxity in essentials." We cannot fail to note here that while a thick curtain of darkness hung over the history of the Jews for hundreds of years after the close of the Old Testament annals, still during the first Christian century the Pharisees continued to "fast twice in the week and give tithes of all they possessed." (Luke 18:12.) And furthermore, Jesus Christ told them "this ye ought to have done." But to prove that the entire world even after the death of Christ understood it to be the organic moral law of God as revealed first in antiquity and then in the Bible, let us notice some modern instances. We are told by the historians that all religiously inclined people even after the death of the last living apostle (St. John 95-98 A. D.) were urged to devote "a tenth" as the minimum proportion of their income for religious uses. Dr. H. H. Milam (History of Latin Christianity) writes that "the whole sacerdotal system of Latin Christianity, first from analogy, afterwards as a direct precedent, assumed all the privileges, powers, rights, and endowments of the Levitical priesthood; and thus arraying itself in the irrefragable authority of God's older Word, claimed the "tithe" as of inherent, perpetual, divine law." During the several centuries following the "delocalization of the apostolate" tithing was urged by preachers, not merely as an indispensable part of Christian duty, but as a test of Christian perfection." Under the Merovingian kings in the middle of the fifth century after Christ, "the clergy were given significant hints that the law of Leviticus was the perpetual, unrepealed law of God." In 764 A. D., or thereabouts, Pepin the father of Charlemagne commanded the payment of tithes for the celebration of peculiar litanies during a period of famine. (Hallam's Middle Ages.) Later writes Dr. H. H. Milam, Charlemagne (789 A. D.) "made it a law of his empire. He exacted it in its most strict and comprehensive form, as investing the clergy in the right to the tenth of the substance and the labor alike of free-man and serf. Under this drastic civil law he says the collection of tithes was regulated by compulsory statute. The clergy for instance took note of all who paid or refused to pay; then four, eight, or more jurymen were summoned from each parish as witnesses for the claims disputed.

If the ones guilty were still obstinate and refused to pay "tithe," they were excluded from the Church; if

they still refused to pay they were fined over and above the whole tithe six solidi (a Medieval shilling); if still contumacious the recusant's house was shut up, and finally if he attempted to enter it he was cast into prison to await the judgment of the next plea of the crown." (Milam's History of Latin Christianity.)

Charlemagne was the first who gave the confirmation of a civil statute to compel the people to "tithe," and we are told that the Bishop himself received the tithes, and appropriated them as he thought fit; usually "one for himself and his clergy, a second for the poor, and a third for the support of the fabric of the Church." This was in imitation of the Jewish law, but certainly the very opposite of same and of the spontaneous votive offering as spoken of by the prophet Amos, and as contemplated by Jehovah. But then this is not surprising, for like everything else that the Romish Church has touched, she polluted and defiled it with her unholy hands. Now it was a "tax," not a tithe," as earlier practiced; and here through the influence of the Romish Church was made a civil law, thus corrupting its highest Christian influence upon the giver.

"In subsequent ages it was very common to appropriate tithes, which had originally been payable to the Bishop, either toward the support of particular churches or to monastic foundations. It was nearly at the same time that the obligation of paying tithes, which had been originally confined to those called predial, or the fruits of the earth, was extended * * * to every species of profit, and to the wages of every kind of labor." (Hallam's Middle Ages.) While Charlemagne was possibly the first under Romish influence to force the people by law to "tithe" he was certainly not the last, for from the "ninth century to the end of the twelfth, or even later, it was continually enforced" by civil statute. Under King Ethelwolf (855 A. D.) and later under Edward the Confessor (1066 A. D.) we are told they, "overawed by the declared authority of the Old Testament, or thinking it but a fair contribution to the maintenance of public worship and for other religious uses, gave the force of civil law to the sacred obligation." But still later than this according to Marina (Selden's History of Tithes) tithes were legally established in Castile under the reign of Alfonso X (1221-1284 A. D.). Because in the Middle Ages "tithing" was so fearfully abused by the Romish authorities, says an eminent authority, it is no reason for the Protestantism of the twentieth century, in seeking to break away from the formality and corruptibility of the priestcraft of other centuries to neglect its sacred duty! Certainly now these historic instances ought to be conclusive without our having to trace it any further during the succeeding generations; and, it is upon the evidence here offered, that I hold that without assuming arbitrarily that God has abrogated his law we cannot escape from the original proposition laid down, viz.: That the "minimum" tithe of one-tenth of our income had its inception in the heart of God; was his organic revealed moral law throughout antiquity; was enacted into indestructible moral codes by Moses, Israel's law-giver; and finally that it will have its highest expression for the maintenance of his Church, and the reclamation of a lost and ruined world, in the obedient actions of his children. Can we longer resist the law? Will we continue to rob God?

(The end.)

THE BIBLE IN THE WOMAN'S HOME MISSION SOCIETY.

By Elsie Malone McCollum.

There was once upon the ocean a ship which had been launched amid the rousing cheers and bursts of admiration from the crowds upon the shore.

The day of the launching was fair, and for the proud ship a happy voyage was predicted. At first all went well and passengers and crew were buoyant with hope; but when they were well out at sea the winds arose and several times a storm threatened to overtake them. However, they loved the ship, which was new and strong, and when the winds had ceased and

the clouds were gone their fears were for a time forgotten. But again when the sun was hidden by the clouds and mist and the passengers and crew wished to know if they were sailing in the right direction they were panic-stricken when they found they had failed to provide themselves with a compass.

Each one then wanted to steer in a different direction; mutiny seemed inevitable and the loss of the vessel with all it held would have been the result had they not met a friendly ship that gave them a compass, restored peace and sent them on their way rejoicing.

Do you not see the analogy between this ship without a compass and a Woman's Home Mission Society without a Bible? Let's imagine such a society, organized under the favorable circumstances; its members are congenial, they are among the most intellectual of the community, and they have energy and time and a liberal supply of money—all of which they eagerly give to make the organization a success. The people encourage them and bid them God-speed. All goes well for a while, the membership increases, the parsonage is finished and furnished, the Church is out of debt, and there is money in the treasury. Now the novelty wears away, some of the members become indifferent, others complain that the society is stupid, insipid and tiresome.

An effort is made to arouse the old interest, the social feature of the work is presented in its most attractive form. Then questionable amusements are indulged in, contentions arise, and each member wants to pursue a different course. There is mutiny on board, until an experienced sailor from the grand old Ship of Zion presents them with that trusty compass—the Bible—and, by tactful methods, restores peace and starts them on toward the desired haven.

Can it be that there is, in this Christian land of ours, a Woman's Home Mission auxiliary that does not realize the importance of the Bible in the regular meetings of the society?

A person well versed in the Bible is never an ignorant person; and on the other hand, no man (whatever his learning in other branches may be) can be an educated man without some knowledge of the Bible.

It is difficult to conceive of a woman who would exclude the Bible from any department of her Church work, or her home or social life.

The study of the Bible in the Home Mission Society can be made exceedingly interesting, and the plan of Bible study as presented in Our Homes each month is a most excellent one.

Indeed no W. H. M. worker could study even one of these lessons in the proper spirit, and not be made a better Christian thereby. Every Home Mission member should carry the Bible to the meetings, and the questions in the Bible study in Our Homes may be distributed among those present, and they should give the answers indicated in the Bible references. The many bits of religious knowledge thus gained at each meeting could not but place us on a higher plane of Christian living and make us more efficient agents in leading souls to the foot of the cross.

One way to interest the members in the Bible is to have, at each meeting, a biographical sketch of some Bible character, together with a description of the times and country in which such character lived. These sketches should be told in bright narrative style, and not read in a humdrum manner, as is too apt to be the case. In the Old Testament, there are a great many characters—patriarchs and others—a study of whose lives would prove very interesting, as well as very instructive. The account of the life of Abraham, or Isaac, or Jacob, or Rachel, or Leah, or Ruth, or Esther, and many others, could be made as thrilling as that of the hero or heroine of any popular novel. In the mother of Samuel we see clearly demonstrated the entire consecration of the godly mother.

In the New Testament there are incidents in the lives of John and Peter and Paul almost as startling as those in the blood-curdling detective stories of today, and decidedly more uplifting in their nature. In Dorcas we find the alms deeds, and in Mary the spiritual devotion, characteristic of Christian womanhood.

There are in both the Old and the New Testaments many other men and women whose lives we would do well to emulate; but the ideal character is that of the Savior himself. From the immaculate conception to the ignominious death upon the cross, this beautiful life is without blemish. Properly studied, the Bible is not



the dry, dull book that many people seem to think it. We would glean very little from any book to snatch it up only once or twice a week, open it anywhere, in haphazard style, and hurriedly read a few paragraphs, then with a sigh of relief that the duty was performed, close the book, without being able to recall one thought of what had been read.

The Bible abounds in well-rounded sentences and beautiful rhetorical figures which put to shame the most facile pen of the present day.

Can you find a more beautiful picture than that portrayed in the twenty-third Psalm? Let your imagination lead you back to the restful scene therein described. All wants are satisfied, the Lord himself to protect and guide, there is the sweet and safe retreat beside the still waters, goodness and mercy follow through life, and even through the dark valley of the shadow of death there is no fear of evil, for the rod and staff of the divine Shepherd are a comfort and a protection. Who but the shepherd boy under the inspiration of the Holy Spirit could so truly have portrayed, in the care of the shepherd for his sheep, the tender watchfulness of the loving Savior over his helpless ones on earth?

This same sweet singer of Israel can charm the ear of the most fastidious lover of music, for the Psalms are truest music.

The Bible is a reliable book on etiquette, for all laws of courtesy and kindness are condensed in the golden rule. It is also the basis of all the laws in every civilized country. In the Pentateuch, Moses, the great law-giver, left a model for all legislators and parliamentarians that were to follow him. Where can you find a code of laws more concise and yet more comprehensive than the ten commandments?

Then, the chief object of our sainted Lucinda B. Helm, in the organization of the Woman's Home Mission Society, was to forward the Lord's cause, by building parsonages, and by affording opportunities for the religious education of the young.

This can be successfully done only by a careful and prayerful study of God's Word—that reliable compass which will guide the dear old Ship of Zion past all whirlpools, rocks and shoals of doubt, disobedience and distrust, and land us safe in the haven of rest.

(Read in the W. H. M. meeting of the District Conference of Stamford District, which convened at Rotun, April 13-17.)

It matters little what the world thinks of us, provided we have the approval of Jehovah.

HARD ON CHILDREN

When Teacher Has Coffee Habit.

"Best is best, and best will ever live." When a person feels this way about Postum they are glad to give testimony for the benefit of others.

A school teacher down in Miss. says: "I had been a coffee drinker since my childhood, and the last few years it had injured me seriously.

"One cup of coffee taken at breakfast would cause me to become so nervous that I could scarcely go through with the day's duties, and this nervousness was often accompanied by deep depression of spirits and heart palpitation.

"I am a teacher by profession, and when under the influence of coffee had to struggle against crossness when in the school room.

"When talking this over with my physician, he suggested that I try Postum, so I purchased a package and made it carefully according to directions; found it excellent of flavour, and nourishing.

"In a short time I noticed very gratifying effects. My nervousness disappeared, I was not irritated by my pupils, life seemed full of sunshine, and my heart troubled me no longer. "I attribute my change in health and spirits to Postum alone."

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.

OUR DUTY IN FINANCING THE KINGDOM

Few, if any, Christian men nowadays dispute the fact that the Kingdom of God must have financial support if it succeeds. Few, if any, who are Christians, dispute the fact that it is the duty of every Christian to support the Kingdom of God with some part of their means or income. But that it is the duty of any Christian to pay any certain part of his income to the support of the Kingdom many do deny. To this I wish to make a few suggestions and make a few arguments in favor of the doctrine of tithing.

If it is the duty of every Christian to support the Kingdom of God with some part of our means we ought to try to find our duty in the matter and then strive to not fall short of our duty to God any more than an honest man should fall short of paying the honest debt he owes to his neighbor. Any Christian man will do this if he knows his duty in this matter. The trouble, I think, with those Christian men, who have all of the other qualities of Christians, but pay little or nothing to the support of the church, they do not know what their duty is when it comes to the financial support of the church. All pastors know that in nearly all churches a few keep up almost all the finances while there are many that abound in all other graces. Why is this? I hardly think that it is because they are covetous or because they have a love for money above that of the church; or because they have a desire to "rob God." All Christians believe that it is their duty to give to the financial support of the church. But how much? If there is no standard of duty in this matter, can a man not satisfy his conscience with a penny? If it is only a duty to pay, regardless of how much, should it be wrong if he, that is hard up, pays the least; just so he pays?

But someone says that all we have is God's. That is true, but it matters not about the ownership of the money. That will not alter the question in hand. If God is the owner of all that we have, the question is how much does God require that we put back into the treasury of the Kingdom of God for its support and how much does he allow us to keep for ourselves as His stewards. If all has been turned over to us as our own, then the question is how much must we turn into the treasury of the Kingdom, in order that we do our whole duty? If part of the money is ours and part God's, how much belongs to each and how much will we have to pay into the treasury of the Kingdom in order that we do not rob God, is the question. It does not alter the matter of financing the Kingdom of God, no matter what view we take of the ownership of money.

If it is a duty to support the church financially, it is an individual duty; for which individuals are responsible. All duty is individual. All responsibility is individual. Every man must give an account of himself to God. Each individual only has a right to do with what is his and is not responsible for what another does or does not. This duty, as all other duties, is made such by God and not by the feelings of men. God having made anything a duty for man to perform, He has revealed it to the ones upon whom He has made it incumbent, so that man may know when he has done his duty, and when he has not done his duty. This revelation of what man's duty in money matters pertaining to the support of the Kingdom of God can be found in the Bible, if it can be found anywhere, and not in man's conscience or his feelings about it. Man's conscience tells him that it is right to do right and wrong to do wrong, but what is right and what is wrong is of another source and is revealed in God's Word or not at all. The proposition of financial support for the Kingdom of God is not an exception. How do we know that it is a Christian duty to support the Kingdom of God at all? Because God's Word tells us so in many places.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no chance of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

How do we know when we have done our duty or less than our duty? By God's Word or not at all. It seems preposterous to me to think that God has made anything a duty and not made it possible for anyone to know when he has done his duty, or when he has fallen short of his duty, except, only, by the way he feels concerning the matter.

When God says, "Thou shalt not steal," we know that if we take even the least of our neighbor's goods, we disobey the law and do not do what God wants us to do in the matter. When God says, "Thou shalt not take the name of God in vain," we know that if we take the name of God in vain, ever so little, we break His law. So it is with all of the "Thou shalt not's." When God says "Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work," we know that if we do any work at all on the Sabbath day, we do not do what God says for us to do. So it is with all the "Thou shalt not's." But if God only says thou shalt pay something to the support of my kingdom, we know nothing about our duty in the matter and leaving it that way the millionaire can satisfy the demands of duty with a penny.

Paul said, "Lay by you in store on the first day in the week, as God has prospered you." From these words all will agree that it is the duty of a rich man to pay more than it is the duty of a poor man to pay. But how much more? Can anyone say? Most men will agree that it is a God-made duty to pay into the treasury of God as, or according to, the prosperity of each. But how according? Most of us will agree I think, that it would be the duty of a man whose income is \$1,000 a year to pay something like twice as much as it is the duty of one whose income is \$500 a year to pay. Yes, supposing that to be the case, how much will each have to pay to do his duty? No solution. Supposing the above be just and right and No. 1 whose income is \$1,000, pays \$10, what will No. 2 have to pay to do his duty? Answer—\$5. But suppose that No. 1 pays \$100, then what will be the duty of No. 2? Answer—\$50. But with the same income No. 2 did his duty just a while ago with \$5. What is duty, anyway? Whatever it is it is not so flexible that it will bend to every man's ideas and feelings.

Again, if it is the duty of No. 1, whose income is \$1,000 a year, to pay twice as much as it is the duty of No. 2, whose income is \$500 a year, to pay, and it is the duty of all men to pay at least 10 per cent of their income, how much will each pay? No. 1 will pay \$100 a year and No. 2 will pay \$50 a year. What is duty? "All the tithe of the land, whether of the seed of the land or the fruit of the tree, is the Lord's; it is holy unto the Lord. * * * And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it." (Lev. 27:30-32). I cannot solve the problem of the word duty as it is related to man's financing the Kingdom of God, unless I take the tithe law as a rule to solve the problem by. Can you?

But some folks, being corralled by God's tithe law, will, after finding no hole to squeeze through inquire what part is to be tithed and suggest that God only requires one to tithe what he has left over after he has lived and squandered, thus breaking a rail and making a breach to escape through, knowing that they can spend all that they can make if they cannot ease their conscience otherwise. God says that everything must be tithed. Everything that comes from the earth and everything produced upon the earth, a tenth of it is "holy unto the Lord." So then if everything must be tithed, all we have to do is to find the true owner of a thing to find who must pay God the tenth. All that you spend upon yourself and all that you have left over, a tenth is the Lord's and if you do not pay it, you rob Him and He will get it anyhow by withholding the blessings from you that otherwise would be yours and make you, even after you have robbed Him of His part, a poorer man than you would have been had you paid Him His.

If you are out for hired help to produce money, you do not tithe the hirelings' wages, because it was never yours. The hiring must tithe it. The money you have invested as cap-

ital you need not tithe, for it should have been tithed when it came in as an income, for it was once income, or you should not have had it. However, if you have never paid tithes, you owe the Lord 10 per cent of all money invested. Then all that you have and all that you have spent upon yourself for living or pleasure and what you have lost in bad deals, should be tithed. All that is ours, as it passes through our hands, should be tithed.

Not long ago I heard a supposedly good, but, if good, a very thoughtless man, say, "The church has got to be such a beggar," and this is only too true if it is a fact that God did not bequeath some part of the money left in the hands of men to her for her support. Is the church of God a beggar? If not, why not?

A beggar is one that asks for a living from others, not having lawful claim upon it. It is a fact that the church has to do either a great deal of humble begging or a great deal of humiliating dunning to get a support. And no matter which, she is often insulted because men do not know that they legally owe her anything because her agents have not told them how much they owe her. God has bequeathed some part of earth's income to the church, or she is a beggar. Which is it? If she asks for that which is legally hers, she is no beggar; if she asks for that which she has no lawful claim on, she is a beggar. Is the church of God a beggar?

Has the church of God funds that she can legally lay her hands upon, (legally by the law of all laws, her own)? God did not intend that the bride of Christ should beg, but He did bequeath to her a part, and if a part, a certain part; for if God did leave her a part in order that it be lawful and in order that it be possible for her to demand any part or to have a lawful claim on any part, that part must be designated as some certain part. God never did intend that the bride of Christ should beg, take in washing, get up entertainments or starve. Think of that little wife of yours, as beautiful as a rose (but not half so beautiful as the church of Christ), going about begging for a living! Think of her even coming to you and having to beg you for anything! What belongs to me belongs to my wife, and she need not beg me, although sometimes she has to ask me for a little money to spend.

The church is the bride of Christ, and the groom has made legal preparation for her support, in order that she be not reduced to the necessity of taking in washing, getting up suppers, tacking comforts and sewing quilts or begging for a support. What would you think of a young man, with much wealth in his control, marrying the belle of the country, the sweetest girl in the community, and then going away, leaving all his money tied up in some way so she could not get any of it; he knowing that he would be gone a long time, and knowing that she would have to have some money and after many days she would be reduced to the necessity of taking in washing, for all kinds of men, tacking carpet rags and comforts and piecing quilts, cooking suppers for the crowds, getting up entertainments and what she lacked getting that way, having to beg? I ask, what would you think of such a man? I think there would be plenty of men, who have seen the beautiful bride of Christ in want without one thought of pity, who would be ready to deal hardly with him. Could you excuse his thoughtlessness if he did it through thoughtlessness? Could you tolerate his wickedness if

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he did it intentionally? I think not. Then did Jesus Christ deal so with his bride? Did he leave his beautiful bride with no funds for her support?

Is the bride of Christ a beggar, although the groom holds the wealth of the whole world in his hands? No; she is no beggar, but because we as her agents have not taught that some certain part of earth's income is bequeathed to her she has been robbed by those that would do right, as well as the real robbers if they were but taught what is right. Most men would be willing to do their duty in this matter, as well as in other matters. The bride of Christ has surely been robbed. Behold her now, although she should be "Fair as the moon, clear as the sun, as terrible as an army with banners," she is robbed of her jewels, the roses have been stolen from her hair; she has struggled and toiled until she is weary; she has starved for the heathen, the fallen women, the lost, the poor, until she weeps over their misfortune in vain. Look upon her, you who have robbed her, and call her not a beggar, but thyself a robber.

"Bring ye all my tithes into the storehouse, that there may be meat in my house." And you will see the church of Christ adorned as the beautiful bride. She will go forth into the slums of the cities and rescue the fallen; she will feed the hungry and clothe the naked; she will send the gospel across the seas; she will hold you close to her breast and comfort you, and you who will deal honestly with her will not want. "Try me herewith and see if I will not pour you out a blessing that you are not able to receive." (Mal. 3:8-12.)

In Matthew 23:23, Jesus says it is right for the scribes and Pharisees to pay tithes of all they possess. If it is right for the scribes and Pharisees to pay tithes, is it not right for you to pay tithes? If Jesus says it is right, is it not right?

"Will a man rob God? But you have robbed me. But you say where-in have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." (Mal. 3:8-9.)

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BLAYLOCK PUB. CO., Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D., Editor

SUBSCRIPTION—IN ADVANCE.

Table with subscription rates: ONE YEAR \$2.00, SIX MONTHS 1.00, THREE MONTHS .50, TO PREACHERS (Half Price) 1.00

For advertising rates address the Publishers.

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DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: Gatesville, China Springs, Sulphur Springs, Mt. Vernon, Marshall, Gilmer, Plainview, Lockney, McKinney, Princeton, Waxahachie, Ennis, Sherman, Sadler, Colorado, Stanton, Brownwood, Bangs, Pittsburg, Hughes Springs, Marlín, Teague, Cleburne, Morgan, Dublin, Carbon, Beaumont, Port Arthur, Huntsville, Conroe, Jacksonville, Bullard

OUR CONFERENCES.

Table listing conference dates and locations: New Mexico, Artesia, N. M., Bishop Atkins, West Texas, Austin, Bishop Atkins, German Mission, East Bernard, Bishop Murrain, Central Texas, Waxahachie, Bishop Atkins, Northwest Texas, Clarendon, Bishop Atkins, North Texas, Wichita Falls, Bishop Murrain, Texas, Galveston, Bishop Murrain

Major Lesesne, of the two Newses, and Rev. J. D. Young, of the Post and the Record, kept the Texas people informed of the proceedings of the General Conference. They were alert, enterprising and accurate in the service they rendered. The Methodist public appreciates the spirit that prompted these leading dailies to thus have special correspondents on the ground.

Rev. H. A. Boaz, D. D., was recently re-elected President of Polytechnic College by the Board of Trustees for another five-year term of office. Those people know a good thing when they see it, and Dr. Boaz has done wonders at Polytechnic. No wonder he is retained!

DOCTOR GEORGE S. SEXTON.

At the recent commencement of the Kentucky Wesleyan College of Louisville, Ky., the degree of Doctor of Divinity was conferred upon Rev. George S. Sexton, of the Texas Conference. Dr. Sexton is the Assistant Secretary of Church Extension, and one of the busiest men in the connection. We congratulate him and the Church upon the fact that this institution has thus recognized his worth and merit. That he will wear the honor with becoming dignity no one will doubt for a moment. Dr. Sexton's headquarters will henceforth be in Atlanta, Ga., to which place all his correspondence should be sent.

ON DECK ONCE MORE.

After a month's absence at the General Conference, the editor is back at his post and again in charge of the old Advocate ship. In his absence, Rev. J. W. Hill did good service, for which we are deeply thankful. Having once presided over the columns of the paper as assistant editor, it was an easy matter for him to adjust himself to the situation and show his old-time interest in editorial work. It was a relief to us to have such a competent man in charge. We hope, in some way, to be able to repay him for his excellent work. Maybe we can get in a few sermons, off and on, between this and the close of the year, at times when he needs such return for his Advocate work. We feel greatly refreshed after these weeks' absence from the office. True we had much to do at Asheville, but it was a change and change gives rest. From this time on we will devote our time and talent toward making the paper continue to do the work of the Church. In order to do this, we must ask the brethren throughout the State not to make too many demands upon our time and strength. We want to put in more time than ever in the office so as to make these pages sparkle and glow with editorials, paragraphs and notes. Too much outside work is a heavy tax, and it exhausts energy that is needed in the Advocate service.

ANOTHER SUBMISSION CAMPAIGN.

By the time the readers get this issue of the Advocate the daily papers all over the State will contain an appeal to the prohibition voters to secure names to petitions to go before the State Democratic Executive Committee, asking them to again put the proposition before the primary election, instructing the Legislature for the second time to give the people the privilege of voting on a prohibition amendment to our Constitution. We are doing this the second time because the anti are claiming that the last primary vote on the question is now void, and that the next Legislature in no sense will be bound by it. So watch the daily papers, read the appeal, clip the petition, tack to it a long paper, get your voters to sign it and return it to the address it will contain. The other time we had to create the sentiment, but now the sentiment is widespread and all we will have to do will be to let the plan be known and the voters will sign it by the thousands. No one will be paid for this work. It will be a labor of love and we will have about ten days in which to complete the work. Three of the candidates for Governor are advocating submission, the people understand it, and we will carry it this time by a great majority. And we can carry some counties and senatorial districts that went against us before. So line up, go to work and we will get submission this time.

SOME VISITS TO OLD SCENES.

While at the General Conference I took advantage of my proximity to some of my old haunts to visit them and spend a little time with the friends of yore.

In 1878 I was stationed at Church Street, Knoxville, and served that important charge four arduous years. I was young then and full of fire and enthusiasm. Life was a prophecy, and I looked out upon it with glowing anticipations. After thirty years I returned to it the last Sunday of the General Conference and spent the day with that congregation. There were perhaps fifty familiar faces to me in that vast audience. What a change has come over that membership! Scores of them have gone to the Church above, while hundreds of younger men and women have grown into its membership. But there was

the same elegant old auditorium. As I stood in the pulpit and looked out over them, life had ceased to be a prophecy. It had become a history. Many of the dreams of my youth have not been realized, but self-sacrificing toil has crystallized into character. Many fond memories rushed up out of their hiding places and strong emotion ran riot with me for the time being. Barring the sadness that came to me on account of the absence of many old familiar faces, it was a great joy to preach to that throng, and to be greeted by scores of them at the conclusion of the service. I spent a day or two with them, and no prince ever had a more royal time. I was delighted to realize what a warm place I still held in the affections of those good people. The McClellands, the Boyds, the McClungs, the Aults, the Crawford, the Woodwards—in fact, hundreds of them too numerous to mention. I looked over the old Tennessee University grounds and upon the stately institution that gave me the degree of Doctor of Divinity when I was only twenty-eight years of age. As the degree came from a secular institution, I never did attach much significance to the divinity part of the degree, but it was a token of esteem and confidence that I appreciated and still appreciate very highly. There is not a single member of the faculty in the institution that was there thirty years ago. The old city has grown wonderfully. It is located on the banks of the Tennessee, and amid the most inspiring scenery upon which the eye ever rested. Wealth, beauty and culture are characteristics of the old city. Were I not so indissolubly attached to Texas I would want to make that city my home again. But the Lone Star State is good enough for me and after life's toil is over I expect to find a resting place underneath its black sod.

I ran by Dalton, Georgia, and spent two delightful days and nights. Thirty-four years ago in the prime of young manhood I found my wife in that historic little city. Ten years prior to that I found myself there a stranger in a strange land. I was on my way from East Tennessee to Murray County, where my mother afterwards moved. It was nine o'clock at night when I stepped from the car. I had one lone fifty-cent piece in my pocket. I went to the hotel, the first one I had ever entered, and asked the price of a bed. The clerk told me fifty cents. I pulled it out and parted with it forever. The next morning by day light I was on my way, and on foot, to my uncle's, fifteen miles over in Murray County. I forded the river and by noon drew up in front of my uncle's residence, tired and hungry. After dinner I went into the cotton field. Toward evening he said there was a protracted meeting going on at Center Valley, and that we must attend. I went. The preacher called mourners, and I bowed at the altar. For ten days I made my knees sore and rubbed the skin off my elbows around that altar. My eyes became red from weeping. I could find no peace; yet I was not what you would call a bad boy; just did not know how to approach God. Finally a local preacher, the father of our Rev. J. F. Tyson, of the Northwest Texas Conference, came to me and had me to sit up and he talked to me like a father. Light dawned upon me and I was happy in Christ. I joined the Church and felt my call to the ministry. But enough of this.

The first Bishop I ever saw and heard was in Dalton, Ga. He was Bishop Pierce. My good wife's people live there, and many of them lie buried on the beautiful hill overlooking the city. There Johnston's army camped one winter, and there many of them fell under the fire of Sherman's muskets and artillery, and many of Sherman's men fell there too. I gazed upon the Confederate graves and thought of those stirring times. What a pleasure to visit those

old scenes once more, though there are but few living now who were there in the long ago. I saw their names on the tombs in the cemetery. Ah, but I will see them again in the sweet by and by! At Chattanooga I could tarry but a half day. There I spent four laborious years. I called upon a number of those whom I used to know. The church is still there that I built in 1884. Many of its members I received into that Church. How I would have loved to remained a week. Chattanooga is a thrilling city. Around it gathers much of the history of the war. Chickamauga, Missionary Ridge, Look Out Mountain are names that history will never let die. There was more blood shed over those fields and along the sides of those mountains than most any other part of the Confederacy. They still occasionally find an unburied skeleton in that vicinity. Bragg, Thomas and Grant did their most heroic work around Chattanooga. But peace hath her victories no less renowned than war. To-day it is peace, sweet peace, all round those sacred scenes. No sign of war is visible anywhere. Fraternal love wreathes those battle-scarred mountains and hills. Where cannon frowned and bayonets gleamed, there are now beautiful homes and National monuments. The sword has been beaten into the plow-share and the spear into a pruning hook. Where blood once flowed like rills after a rainfall, the fruits of industry flourish. Peace and good-will have taken the place of strife and hostility. Such a place is worth a visit, and after twenty-five years of absence it was holy joy to tramp over those familiar places once more. But I must bring these reveries of a personal kind to an end lest I weary my readers. G. C. R.

GENERAL CONFERENCE NOTES.

It was the shortest General Conference we ever attended. It was in session eighteen days. The proceedings moved slowly until after the election of the Connectional Officers, and then they began to move rapidly. Two sessions a day and on the last two days there were three sessions. The "previous question" was frequently drafted in order to expedite matters. Speech-making became unpopular except to those who claimed the floor. The afternoon and the evening of the last day the question of a quorum was raised, but on a count of the vote it turned out that a quorum was present both times.

In the Apostles' Creed, where it is used in the order of service, the "Holy Catholic Church" was supplanted by the "Church of God." But in the service for receiving members in to the Church, the "Holy Catholic Church" remains. This is about the only change that was made in the order of service. It will be remembered that prior to the meeting of our last conferences in Texas much was said and written about going back to the old order of service, but at the General Conference but little was said about it.

Dr. George B. Winton retires from editorial work after eight years on the tripod of the Nashville Christian Advocate. Had he been just a trifle more cautious and a little bit more conservative, he might have guided the fortunes of our Connectional Organ throughout an indefinite period. He is a writer of eminent ability, and his use of English is rare indeed. No man possesses more of the technique of editorial work than Dr. Winton. Many of his editorials were classics; in fact, they were prose poems. Personally we have no more elegant Christian gentleman, and as a brother his spirit is admirable. Those who know him best love him most. However, he was once in a while unfortunate in some of his utterances and hence he occasionally disturbed the equanimity

ity of the Church—at least many people thought so. Maybe he was misunderstood, but it made against him as a leader of our Zion. His position on the Vanderbilt question was also out of harmony with the views of the Church, and these several causes led to a change in the editorship of the Nashville Christian Advocate. But Dr. Winton retires with the esteem of his brethren, and his editorial conferees will wish him well in whatever field he chooses as a Church worker.

According to the action of the General Conference, the Bishops will hereafter read their appointments to the open cabinet before announcing them finally to the conferences. This is about the only invasion of "Episcopal prerogative" that was made. But the Committee on Episcopacy gave most wholesome lessons to the Bishops touching the rights of the members of the Annual Conference. Were we at liberty to publish some of the proceedings of the Committee on Episcopacy it would afford mighty interesting reading, but much of the work was strictly private. However, the results will hereafter be observed in the open. We love our Bishops very dearly, but we deal with them in a very practical way at the General Conference.

The Board of Missions held a called session on Monday after the adjournment of the General Conference. A large number attended. Nearly all the lady members were present. The retiring board had apportioned the assessments among the Annual Conference, and hence the new board had none of that work to do. Dr. W. W. Pinson, the newly elected Secretary of the board, was given the right to nominate his assistants and they were elected. Dr. Jno. M. Moore and Dr. Rawlings are the only new accessions. Dr. Moore is in charge of St. John's Church, St. Louis, with a salary of \$5000; but if he accepts this position he will receive a salary of \$3000. Hence it will not be a financial endowment that will actuate him. It will be the love of the work pure and simple.

Dr. T. N. Ivey, of the Raleigh Christian Advocate, is the new editor of the Nashville Christian Advocate. He succeeds Dr. George B. Winton. He is a man of culture and experience, a fluent writer, brotherly in spirit and a safe leader of the hosts. That he will be popular with the editorial fraternity goes without saying. We congratulate him on his accession to the editorship of our Connectional Organ, and we predict for him a wide field of usefulness. He has the editorial instinct in a large degree, and there will be nothing hereafter found in the columns of that paper to disturb the mind of the Church or to unsettle the faith of the saints.

Bishops Atkins and Murrah will have charge of the Texas conferences next fall. The former has had four years of experience in the work, but the latter is a new hand. We will break him in at the session of the North Texas Conference. They are both strong men, and all Texas will give them a cordial welcome. We will have five instead of four conference sessions hereafter. Texas is commanding the eye of the Church in these days.

Rev. Jno. R. Nelson retires from the Home Mission Department of the board after four years of arduous toil. He went into it when the work was in a chaotic condition. He had to spread himself over the entire connection, and he had to create sentiment in behalf of his cause. No man ever undertook a greater task, and one beset with greater difficulties. It took a brave heart and a dominant will to undertake such an enterprise. But he plunged into it with wisdom and with

vigor, and to-day it is on a systematic basis with a policy established. His suggestions are now crystallized into law, and the field is open for a rich harvest. It is all due to the self-sacrifice and heroic work of Dr. Nelson. He declined to stand for re-election, and the board passed the most complimentary paper concerning his labors. He comes back to his conference, and Texas is glad to welcome him. We need men like Jno. R. Nelson in this vast field of endeavor, and the doors of the Church are wide open to him. We have no truer, braver and devoted man than he, and his mark is left indelibly wherever he toils in the Master's vineyard.

Miss Belle Bennett was accorded the liberty of the floor of the General Conference and given carte blanche in the presentation of her cause to the body. She spoke at length and her speech was well conceived, beautifully expressed and masterfully delivered. It was womanly from its introductory to its close. There was pathos running through it, and also an earnestness that betokened deep conviction. She was applauded often, but she did not change a single vote. The brethren had made up their minds that the time for granting the rights of the laity to our good women had not arrived. But the whole of them had and still have the deepest reverence and the tenderest regard for them and for their work. And their great interests both in their Home and Foreign Departments will continue even more aggressive in the future than in the past. The new arrangement was in keeping with the wish of their leaders and it will be conducive to the larger success of their enterprises. We have requested Miss Bennett to address a word of encouragement to our Texas women and she has promised to do so in the near future.

Bishop Mouzon is our new Texas Bishop. He is in the prime of life, full of enthusiasm for the work, qualified in mind and heart, and the Church has a right to expect large things of him. For the present he will reside in Georgetown, but he indicated to us at Asheville that in the course of a few months he will probably locate in Fort Worth. He was once pastor there and his numerous friends are urging him to make that place his home. His Episcopal duties will take him to the Pacific slope next fall and Texas will see but little of him for some time when he starts out there on his round. Just who will succeed him in the Chair of Theology at Southwestern University awaits to be seen.

Dr. Jno. M. Barcus and Dr. J. E. Harrison, among our Texas delegates, were a part of Secretary Watkins' staff, and they rendered efficient service. They had large demands made upon their time and strength, but they were equal to the task. They are both experts with the pen, and their experience stood them in hand. They were not lacking in any particular, and the Texans were proud of their part in keeping the record of the proceedings of the General Conference.

POLYTECHNIC COLLEGE COMMENCEMENT.

It was our privilege to preach the commencement sermon last Sunday before the faculty and students of Polytechnic College, and we had one of the largest audiences we have faced in many a day. The College church, now under way, is not finished, and the services were in the college auditorium. The music was specially prepared for the occasion, and it was good to the use of edifying. Eight full graduates sat before me, well-prepared for the work of life. The service was genuinely religious, and we trust that good was accomplished. We had many preachers pres-

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ent, as Polytechnic is popular with them. Quite a number own their homes and reside there. Others were visitors. The college has had the greatest year in its history. The student body was large, good in quality and inspiring in hopefulness. The faculty is up to date and are exacting in their work. The young men and the young ladies have had good supervision and they bear the marks of excellent tuition. The buildings have been greatly enlarged and added to. The campus is improved. The board found the condition of the school most encouraging, and the outlook for another year is inviting. No man has done better service than Dr. H. A. Boaz. He has put the college on a safe basis, and he has guided its fortunes with a masterful hand. True, he has had the hearty co-operation of his co-workers, but he is the power behind the throne. We have no school man in Texas more resourceful, and the Church owes him a debt of gratitude for his self-sacrificing service.

Rev. C. W. Hearon preached Sunday night to the undergraduates and Dr. Hyer delivered the literary address. It was not our pleasure to hear these addresses. The other exercises were up to a high standard, and no one of our schools has a brighter future than Polytechnic.

COOKE COUNTY NOW IN THE DRY COLUMN.

Some weeks ago Commissioner Colquitt was in Cooke County expatiating on the beauties of "local self government," though he is anti prohibitionist in ever fiber of his nature. But those good people condescended to give the anti a good dose of "local self-government;" so they immediately brought on a local option election. They had already had several of the same sort in the past. But this last one was swift and furious. The anti made the fight of their lives. It was a fearful struggle for them. They wanted to continue in business. That was the only county in all that section in the wet column, and they wanted to stay. They not only had a large dry territory in North Texas to draw whiskey patronage from, but they had Oklahoma just across the river. But the pros were equally determined to win the day, and when the election came off last Saturday the wets went down under a majority of 39! It was a glorious day and about thirty saloons were made to bite the dust. Good for Cooke! Pros never let up, and though defeated in several contests up there, they kept on in the fight until victory has come to them. The cause is spreading. The saloon is doomed! Recently we came all the way from Asheville, North Carolina, a distance of more than a thousand miles, covering parts of five States, and we only passed one saloon town. Monroe, Louisiana, has saloons, but no other community is thus cursed along the route from Dallas to Asheville. My countrymen, what a change! On with the battle!

A MERITED COMMENDATION.

The following paper was adopted unanimously at the meeting of the Board of Missions at Asheville, N. C., and it speaks eloquently for itself: Whereas, The Rev. Dr. John R. Nelson, of the Northwest Texas Conference, who has served this board very efficiently during the past four

years as Secretary of the Home Department, has signified his intention to return to the pastorate at the present time; therefore

Resolved, That we express to him our high estimate of the diligence and intelligence with which he has labored; that we fully recognize the limitations by which his efforts have been hampered by the lack of financial resources, in spite of which fact he has surveyed the whole field, studied the existing conditions, created a home mission sentiment, mapped out general policies which the General Conference has embodied into law, and laid down lines of movement which will be of great use to any one who may succeed him.

Resolved, further, That we tender to him our best wishes for his success in any field to which, in the providence of God, he may be appointed.

- E. E. HOSS,
- J. S. KEY,
- H. C. MORRISON,
- G. C. RANKIN,
- W. F. McMURRAY,
- J. H. MCCOY,
- W. R. LAMBETH,
- COLLINS DENNY,
- J. W. PERRY.

May 21, 1910.

PERSONALS

Brother E. G. Gillett, of Georgetown, made the Advocate a delightful visit recently.

Rev. O. F. Sensabaugh, of Amarillo, is now on the high seas as a delegate to the great Missionary Conference in Edinburgh, Scotland.

Rev. W. F. Bryan, of Sulphur Springs, is having a good meeting in his charge, and he is being assisted by Rev. J. W. Bergin, of Longview.

Rev. H. M. Long, of Polytechnic College Church, will attend the Missionary Conference in Scotland, and while in Europe he will take in much of that country.

Rev. H. E. Draper, of Glasgow, Mo., has recently aided Rev. J. B. Bowles, of San Saba, in a revival service. On his return home he made the Advocate a pleasant visit.

Rev. W. H. Moss, who has been sojourning at San Angelo some months, has returned to his old home at Hubbard, Texas. His correspondents will address him accordingly.

Rev. J. C. Mimms, of Mexia, is off to Europe with a party of excursionists. Quite a number of preachers are in the party. They will take in the World's Missionary Conference in Scotland, and other points on the Continent.

CARD OF THANKS.

To all our brethren and friends who have so kindly remembered us in our great sorrow and affliction in the tragic death of our dear daughter and sister, Leta, we desire to publicly extend our sincere thanks.

We assure you we have not adequate words to express our great appreciation of your sweet words of sympathy and comfort. It is in our hearts to answer you all in a personal letter, but circumstances forbid us doing so.

You shall be held in everlasting remembrance for your kindness to us in this the deepest sorrow in our lives. Expressing again our thanks and gratitude to you all, we are sincerely,

W. T. MORROW AND FAMILY.
 Wichita Falls, Texas.

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

Epworth League Department

Gus W. Thomason, Editor

209 Victor Street, Mungar Place, Dallas, Texas.

Address all communications intended for this department to the League Editor.

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Treasurer—Rev. S. C. Riddle, Whiteside.
Bondholder—Judge C. C. Walsh, San Angelo.

COMING LEAGUE MEETINGS.

(In sending notices for this list, please give the important details of place and date.—Editor.)
Alabama Conference, Union Springs, Ala., June 7-10.
Stamford District League Conference, Haskell, Texas, July 13, 14, 1919.
North Mississippi Conference, Kosciusko, Miss., June 14-16.
Holston Conference, Marion, Va., June 14-17.
North Texas Conference, Bonham, Texas, June 16-19.
South Carolina State Conference, Newberry, S. C., June 16-19.
Florida State Conference, Tampa, Fla., June 21-24.
North Carolina Conference, Hereford, N. C., June 23-26.
Seashore Assembly, Biloxi, Miss., July 21-31.
Texas State Encampment, Epworth-Lytle Sea, August 3-14.
North Alabama Conference, Huntsville, Ala., August 23-28.

NOTES.

We are informed that Mr. H. C. Tucker is home from Brazil and will be in the United States until September. It is suggested that he might be available for Epworth League conferences during his sojourn in the States. He may be reached at Richmond, Va.

The North Texas Conference Epworth League is to convene in Bonham, on June 16, for a four days' session. This conference is now entering its eighteenth year, during which time it has never missed an annual meeting. Twice a movement has been made to disband it and twice this movement has been most graciously defeated. It has done a great work among Leaguers of North Texas. The session at Bonham promises to be a record-breaker in point of attendance and enthusiasm. Dallas is preparing to send a very large delegation. Trinity Chapter, the home Chapter of this editor, will have ten delegates present.

Two of our strong North Texas preachers will participate in the North Texas program at Bonham—Rev. J. A. Old, of Gainesville, who will preach on the evening of the 19th, and Rev. J. T. McClure, of Dallas, who will deliver the annual League sermon on the morning of the same day.

President Ragsdale was in Dallas a few hours last week, en route home from Asheville. He secured some good promises for Epworth. Some of these promises, however, were from brethren who were afterward elevated to the Episcopacy and it remains to be seen if their plans will be such as to make necessary a cancellation of their engagements with us. We hope none will fail us.

Dr. DuBose, who for twelve years has shaped the destinies of the Epworth League from the central office, declined for re-election, stating that he desired to re-enter the pastorate. We

Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a Torpid Liver and Bad Digestion

The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.

Take No Substitute.

have had no more faithful man than Dr. DuBose and our Texas League owes much to his direction and counsel. We part with him regretfully, and wherever he may go our prayers will follow him.

Are you planning for Epworth? The dates are August 3-14.

From the Epworth Era we learn of the progress being made in a number of our Texas League centers. At Dawson the Seniors are doing good work. The Missouri Avenue Leaguers of Ft. Worth have on a membership contest, with the 150 mark as their goal. Nearly one hundred members were reported on April 7. Sherman District reports eight Senior and two Junior Chapters. This is the first district in Southern Methodism to organize.

G. W. T.

STREET CAR LINE TO EPWORTH.

Following a splendid two column letter of President Ragsdale in the Corpus Christi Daily Caller on May 25, in which he sets forth in succinct form the great need of Epworth for a car line, the editorial management of the Caller has arisen to the aid of President Ragsdale and is making a strong appeal for the extension of the line. One of the most important developments so far is the agreement of Col. Dickinson, the owner of the land on which the magnificent \$200,000 hotel near our grounds is to be built, to grant free of charge the necessary right-of-way to put the line to the League grounds. This is the one thing for which the street railway people have been contending, and there is good reason to believe the line may be built. In order that our readers may understand the situation thoroughly, we submit herewith the entire editorial of the Caller touching the matter, viz:

Car Extension to Epworth.

The letter of President Ragsdale of the State Epworth League, published in yesterday's Caller, in which he emphasizes the need of street cars at the League grounds, also recalling the promise of this city to provide them, has awakened fresh interest in those topics.

At the time the present street car people were granted a franchise there was a general understanding that they would extend their line to Epworth, but it was not required of them in the ordinance. They were required to go only so far as the Spohn hospital, and while they have been operating several months, they have not yet built all the way to the hospital. However, they still have over a month, under the ordinance, to comply with their promises and the city's demands.

Must Make Good.

It is known that Mayor Pease and some of the Commissioners are not entirely satisfied with the character of cars now being used, nor with the inadequate accommodations now provided, but the car company will be given every opportunity under their liberal franchise to make good.

But they must make good, says the Mayor.

It was thought the presence of several thousand people which visit Epworth, as well as the regular traffic in that end of town, would justify the car company in extending its line to Epworth. President Dan Hewitt, some weeks ago, discussed the matter and felt out the Epworth people and the Golf club for possible assistance, but neither were in a financial condition to offer a bonus and the matter was dropped.

What the Company Required.

Later the matter was discussed casually by Treasurer He'nly and Superintendent Hendley, but both of them stated they had no authority to undertake the extension on the part of the company. Mr. Hewitt hasn't been here for several weeks, having street car business on hand which called him to another part of the State. Mr. Hewitt stated before he left that his company, before considering an extension to Epworth, would insist on the right-of-way over the hotel tract east of the railroad track.

Colonel John T. Dickinson, who has lately effected the purchase of the hotel tract, which includes all the land south of Epworth to the Golf Club, is in a position to control the right-of-way matter. This tract of land is not within the city limits, hence the franchise granted by the city does not ac-

cord the company an easement over Colonel Dickinson's land.

Right-of-Way Offered.

Colonel Dickinson, however, stated this forenoon to a Caller representative that he would be pleased to accord the street car company a right-of-way across his holdings, without other condition than that they promise to run cars all the way to Epworth and maintain a reasonable service throughout the year.

Col. Dickinson, in laying out the hotel tract, has provided a street along the west side of the hotel tract, just east of the railroad track, and he suggests that the street car use this street all the way.

It is approximately but three-quarters of a mile from the present terminus of the car line to Epworth. It is understood that the track could be extended the balance of the way for between \$4000 and \$5000. It costs about \$700 a mile to lay street car track complete.

At one time it was stated the company was willing to extend the track to Epworth providing it could get permission to cross the land on the east side of the railroad track.

If that be true, they may go ahead. Col. Dickinson has called the company's hand on that score.

It is said today that the company is inclined to hold out for a land or cash bonus before making the extension.

GATESVILLE DISTRICT REORGANIZED.

At Meridian on Wednesday, May 25, this district was organized with a full corps of officers. Brother G. T. Bludworth, President of the Meridian Training School, was elected President. He is a live wire, and with a fine set of officers back of him, we don't hesitate to predict a successful year for the district.

The meeting was in connection with the District Sunday-school Institute, but on account of the commencement exercises of the school conflicting, the Sunday-school and League Conference was cut short, however, at 9:30 Wednesday morning, Brother Vaughan, the presiding elder, called the conference to order, with about 40 delegates present, and proceeded to business. The hour was turned over to the State Field Secretary, who, after a brief discussion of district organization, suggested it would be well to organize the district, whereupon after a motion was made and carried, a nominating committee was appointed. A brief round table discussion on League work in general was then had, and just before adjourning the nominating committee reported as follows, which report was adopted by the conference:

President, G. T. Bludworth, Meridian; First Vice-President, Miss Irene Schley, Gatesville; Third Vice-President, Miss Roberta Wett, McGregor; Fourth Vice-President, Miss Carrie Swilling, Clifton; Secretary, W. J. Mayhew, Valley Mills; Treasurer, Willie Gibson, Copperas Cove.

The conference then adjourned, leaving the place and time of next meeting in the hands of the cabinet.

L. E. A.

(Editor's Note.—What is here reported as an organization is, in fact, a reorganization, for this district was at one time fully organized. Like many other districts its organization lapsed. We are glad it has again organized.—G. W. T.)

TEXAS LEAGUE POINTERS.

Have you reserved your tent at Epworth for August 3-13?

Better fall in line for it will be as long as the comet's tail by July.

Ten thousand Texas Leaguers at Epworth at the 1919 Encampment is the war cry.

A Chapter in every Methodist Church in the State at Epworth-by-the-Sea every summer is part of the many large undertakings before us.

Epworth is truly the summer home of the State League—August 3-14, 1919, is the home-coming period. Leaguers, take note.

The program is now in its second or middle stage of its development, and it is filled up and running over with good things.

Bishop Key will be there. He has been our staunchest friend and his wise counsel has guided our organization over many seemingly insurmountable obstacles. Though he has retired

from active work, the League doesn't intend to relinquish its hold upon him. He has been and is a blessed to us all.

Our new General Secretary, Dr. F. S. Parker—the Epworth League General—will be there to direct the institute work. Can you afford to miss it?

Dr. Cook and Miss Head, assisted by a corps of local State Leaguers, will handle the mission study classes. Enough said.

Dr. S. G. Hanshell, of Korea, will tell us first hand of the marvelous work being accomplished in the land of the morning calm.

A day will be given to the pioneers—the men and women who piloted the Epworth League through the first years of its eventful career. This will be the day of all days.

Another great day is being planned—Laymen's Day. Preparations for something big along this line are under way under the direction of Mr. G. G. Johnson, Lay Leader West Texas Conference. A treat is in store for every layman who attends on this day.

L. E. A.

RALLY REPORTS.

The Field Secretary's time is nearly all taken up in the field, and often it is difficult for him to find time to write up for the League editor of the Advocate reports of the rallies held by him. We would suggest that Leaguers visited by him send in a report of the services held. It will stimulate and help other Leaguers and we believe will be a means of more strongly cementing our State work. Printer's Ink is a big help in all kinds of work.

A. K. R.

EPWORTH LEAGUE STATISTICS.

We are indebted to the Southern Methodist Handbook for the following statistics relating to the membership of the Epworth League in the Methodist Episcopal Church, South, viz: 1909, 129,236; increase, 488 members. 1901, 114,929; decrease, 6137 members. 1902, 116,579; increase, 2480 members. 1903, 123,225; increase, 6746 members. 1904, 122,547; decrease, 778 members. 1905, 129,187; decrease, 2969 members. 1906, 123,694; increase, 3294 members. 1907, 127,924; increase, 4233 members. 1908, 138,542; increase, 19,618 members. 1909, 141,928; increase, 3386 members.

STAMFORD DISTRICT.

The second Annual Conference of the Stamford District Epworth League will meet in Haskell, July 13 and 14. Let every League in the district be well represented, and we are especially anxious to have present the young people from those Churches in the district that have, as yet, no League. Every person in the district who is interested in the work that is undertaken in the organization of the Epworth League is invited to meet with us in Haskell, whether members or not, and we also invite those from the neighboring districts.

We want to attempt great things during this conference and with the help of those interested we can expect and accomplish great things. The district cabinet met in Rotan on April 16, and prepared an especially good program, placing the several subjects in the hands of our strongest young people.

Begin now to make your plans to meet with us at that time. Haskell will be prepared to entertain all who

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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.

go, so let every Leaguer in the district join in making this the greatest occasion that Stamford District has ever known.

It is very gratifying to us that we can report such progress in our work. We have our work well in hand, and though we only organized a little more than a year ago, we are beginning to see things in shape for some real work. Of course this first year has just been a starting point with us, but the present cabinet will go out with every thing in shape for good work in the future. We are planning to have our scholarship to the Stamford Collegiate Institute fully paid by that time, and then to follow out some splendid suggestions given us by Mr. Appleby. The young people in his part of the State are beginning to see the large possibilities of the work. I am going to work hard for a great crowd to meet with us in Haskell.

(MISS) MAY RICHARDSON,
District Secretary.

ATTENTION! NORTH TEXAS JUNIOR SUPERINTENDENTS.

The year is just drawing to a close and we should ask ourselves a few serious questions. What have we done for Jesus? Have we been faithful as his underhelpers, doing all in our power to advance the work? Can we hear, deep in our hearts, our Master say, "She has done what she could?" What have you done for missions, for the poor and needy? Have you helped Miss Ferguson on the Ruby Kendrick memorial fund? Has your League paid its dues of the Conference Treasurer? Are you working for the white and gold banner at Bonham. May God help us to have the best report in the history of the Junior League work. I hereby give a pressing invitation to each Junior Superintendent to be at Bonham in June and I will do all I can to help you.

MRS. FRED MERCER,
Junior Superintendent.
Roysse, Texas.

SUNDAY SCHOOL ITEMS

STARTLING FACTS FROM THE EPISCOPAL ADDRESS.

Other Methodisms Lead Us in Sunday-schools.

The Episcopal address to the General Conference set forth some facts which were intended to make the Church think, and the quotation below concerning Sunday-schools should be carefully considered by our Church in Texas:

It is a notable fact that we are behind other Methodisms in the relative number of Sunday-school scholars compared with Church members, while the present opportunity of the Church in reaching the young was never greater. Thus the Wesleyan Methodists of England, our only true "mother Church," reports their members and probationers as 529,868 and their Sunday-school enrollment as 987,953. The Primitive Methodists of England report 212,168 members and probationers and 465,531 scholars. The United Methodist Church reports 186,965 members and 323,675 scholars. The Australasian Methodist Church reports 159,751 members and 231,553 scholars. The Methodist Episcopal Church reports 3,412,621 members and probationers and 3,368,162 scholars. We report 1,822,492 members and 1,270,995 Sunday-school scholars. That our shortage is not due to lack of children is manifest from the fact that in the sixteen States most occupied by us there are 4,662,193 of school age who are not in the Sunday-school, or 400,000 more than there are now in the Sunday-schools of all the Churches. Here is our field of untold riches. Here are the reserves on which the Methodism of today must draw to make the aggressive forces of the Methodism of the future, if we maintain anything like our primacy among the Churches. The Sunday-schools of our twin Methodism have given annually \$500,000 for missions for some years. Here, too, we need intensive work for best results.

The Two Processions.

Bishop Keener startled the whole Church twenty years ago by pointing to the two processions to be seen on any Sunday morning, a procession of adults going to church and a procession of children coming from the church at the hour of preaching service. Nor has the latter procession ceased to move from the preaching service, to the Church's great loss—often a hopeless loss.

While 80 per cent of our Church membership comes from the Sunday-school, there are sixty per cent of the Sunday-school that are not reached. The Churches that have the most dependable growth are those that pay most attention to gathering and retaining their youth under competent instruction, and that have the largest number of Sunday-school scholars as compared to Church members. Under wise pastors and capable laymen much stress is being properly put upon what is called the "Bible school," where efforts are being successfully made to gather and retain those of all ages in intelligent study of the word of God, and so to create a passion for it. With the work properly graded and under teachers truly equipped, the whole Church develops

a hunger for the Word. The pastor thus finds an increased demand for expository preaching, and often the problem of the second service is solved, as one service is given to this helpful and instructive form of preaching where old and young are held and fed.

Rural Schools Can Succeed.

Despite the fact that so much of our territory is rural and with nearly eighty-five per cent of our population living in the country, yet several of our Annual Conferences like the Western Virginia and Holston, under these conditions report as many Sunday-school scholars as Church members. The Los Angeles and Montana Conferences and the Asiatic and South Brazil fields report like favorable returns. Were all the conferences equally diligent and enterprising, we would have some 600,000 more youth under our religious instruction and that many more reserves to draw on in building up the kingdom of Christ. Nor does this include the added families who may be reached through their youth. In view of our approaching change in the water front of the country and the great increase in the number of dwellers in cities and towns, with greater accessibility to the Churches, we should have a Sunday-school census larger than that of Church members in place of a ratio of sixty-eight per cent as now, and with slight change, for many years. The friendly disposition toward religion, even in the public schools and State institutions of higher grade, with the situation uncomplicated by the presence of a large foreign population of an alien religion, makes the outlook encouraging throughout our bounds.

A TEACHERS' MEETING FOR A GRADED SCHOOL.

In answer to a request for suggestions concerning the best method of holding a teacher's meeting for schools using the new graded lessons, one of the leading workers in the elementary department in the State has furnished the following from Mr. Henry F. Meyer, which will doubtless prove interesting and helpful to our readers. The quotation from Mr. Meyer is as follows:

"The traditional teachers' meeting may be utilized to advantage. The evening devoted to it should be guarded against other encroaching engagements. The meeting itself should be the most profitable week-night meeting of the Church. The time devoted to the meeting should be utilized to the utmost. The first forty-five to fifty minutes of the hour might be given each week to a lesson or lecture in a general course in Bible study, pedagogy, psychology, or child study. Following this the remainder of the evening might be given to group work, the teachers of each division or department of the school meeting together as a class for counsel and discussion of their peculiar department problems or for study. In either case this second part of the evening's program should be as carefully planned and as systematically carried out as the first. The division or department superintendent should be in charge. Reading and study circles offer another means for the improvement of teachers in service. A well-selected reference library for teachers could be made the basis of material for the work of a circle of this character. The teachers of each department might form separate circles and report on their reading and study in the departmental gathering at the weekly teachers' meeting. Thus a given book of

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If you lack snap and want ginger, use the old established countersign

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to the grocerman

No one ever heard of a ZU ZU that wasn't good

No! Never!! **5¢**

NATIONAL BISCUIT COMPANY

the Bible, period of Bible or missionary history, or textbook in pedagogy might form the basis of reports and discussions for a given number of evenings. Occasional book reviews and summaries of magazine readings bearing on Sunday-school teaching would be appropriate. Everything, however, should be done according to definite plan, in order that there may be topical sequence and measurable progress in the work."

Those unable to provide a reference library may still be in the front line of Sunday-school work. Our own Church is furnishing much excellent information from the great authorities in the monthly magazine, and teachers who read the magazine carefully will soon acquire a working knowledge of the best methods of modern Sunday-school work. Every Sunday-school superintendent should call attention to these articles in the magazine from time to time, and endeavor to induce the teachers to carefully read them. The editor of the Sunday-school literature has done his part when he secures the articles, but we will not have done our part until we find some way to induce the superintendents and teachers to read what has been made available.

LAYMEN AND THE SUNDAY-SCHOOL.

The desire to share with the laymen their duties and privileges is so far removed from some of the women that we would gladly put more burdens on them than they already carry.

There is one field of labor presently man's, and strange to say practically unoccupied. May he soon begin to realize that the work for and with children brings in more and greater returns than any investment for the amount of capital invested.

I speak of teaching the adolescent boys' class in the Sunday-school. That this work has sometimes been well done by women, encourages us to believe that man by his very nature would be far more successful.

My working knowledge of Sunday-schools in various charges in three Texas conferences has convinced me of the great need and shown me the great lack.

It is to be hoped that with the stirring of latent forces caused by the great Laymen's Movement, men will begin to realize the possibilities for

service in the ranks of Sunday-school workers.

That women should have charge of the primary and girls' classes has proven to be the best plan, but the boy from twelve upward needs a man for a teacher. One who will be his friend, associate and counselor. From the time the boy begins to say of his teacher, "Miss So-and-So is all right, but, you know, she is a woman, she can't understand!" from that time on he needs some one who is not a woman and can understand. Some one who can look at the world through boy's eyes, and no woman ever created can do that.

At this age boys do not need to be controlled by sentiment. They are beginning to reason somewhat wildly we think, but they are practicing and getting ready to form judgments of their own later on.

I think the ages of thirteen to sixteen especially need a man teacher, who understands their peculiar difficulties and temptations, and can show them by his own life and teaching that the religion of Jesus Christ is not a sentiment, but a strong, vital principle. At this age comes our greatest loss to Sunday-school and Church, and we have accounted for it by saying that "they drift." It is so sadly true that they do drift, and many, many never return.

The boys are not to blame, they were created with such natures and their requirements should be met, and statistics show that at this stage they are most susceptible to religious influences.

I knew a class of boys once who for a year or more averaged a teacher a month with the superintendent as constant. These teachers ran the gamut from the saintly old soul with a great zeal for foreign missions to the dear little girl who promised them a party if they would only behave. The only recourse the class had was to make the teacher so miserable she couldn't stay. Who was to blame? Not the teachers. Surely not the boys? Not the ones who would, but could not! but the man who could and would not!

Will not the earnest laymen consider and begin to train the lay-boy of to-day that he may become the layman of to-morrow, realizing that the boy saved and trained is your future layman ready for service?

MRS. NAT B. READ.
Austfn, Texas.

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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 TO CONTRIBUTORS.

In view of the continued uncertain condition of my health and my expected absence from home for the summer, in North Carolina, it has been decided that all matter intended for the Woman's Department shall be addressed to the office of the Texas Christian Advocate, and plainly marked, "For Woman's Department," until further notice. The interests of the Woman's Department have been looked after by my husband, Dr. Howell, who has been faithful to the trust under the existing condition of my health.

I ask the prayers of my dear co-workers and friends that God may bless me with renewed health and strength, and I ask your loving sympathy as well at all times. With loving interest in you, one and all, my dear co-workers and friends, I am your sister in Christ.

MRS. FLORENCE E. HOWELL.

FIRST CHURCH, ABILENE.

The Home Mission Society of First Church is in splendid condition and this year promises to be the greatest in its history. We have on roll forty-five members. At our election of officers in March the following were elected:

Mrs. S. A. Barnes, President; Mrs. C. W. Leake, First Vice-President; Mrs. S. H. Garrison, Second Vice-President; Mrs. Jinks McGee, Third Vice-President; Mrs. T. W. Irwin, Treasurer; Mrs. Walter Jennings, Recording Secretary; Mrs. Banknight, Corresponding Secretary; Mrs. Joseph W. Fort, Press Reporter.

At our last meeting we organized into two Circles—"The Pipe Organ Circle" and "The Church Furnishing Circle."

Our new church will have a pipe organ given by the Home Mission Society, \$1300 having been subscribed to date.

Since conference something over \$100 has been expended on refurnishing the parsonage.

MRS. JOSEPH W. FORT,
Press Reporter.

The W. H. M. Society, of Killeen, has continued its work this year with greater activity than during the previous year and is making fine progress. Our meetings are held each week on Monday, and part of every other one is devoted to the business of the society. We are studying the Bible questions in consecutive order by J. J. Hill. We have derived great good from this study and each feel that we have been greatly benefited by it. We will finish it in about two more lessons, but our society has not yet decided what we shall take up next.

Our society has raised and set apart \$53.40 as the beginning of our parsonage fund. We are proud of this, as this is our first parsonage fund. We have eight subscribers to the Homes. We have a most efficient and faithful President and some of our members are fine workers. These are always present and always willing to do what the Lord wants them to do. We each feel that we should press eagerly forward about our work, knowing it to be approved by our Savior and that he will bestow blessings on us and our society in every effort put forth in work for his glory.

MRS. TOM YOUNG,
Press Reporter.

REPORT FROM TEXICO HOME MISSION SOCIETY.

Our Home Mission Society was organized less than three years ago, and like most new Western towns have undergone hardships and gone through discouraging tests, but in the face of all this we have done splendid work and especially proud are we of the year just closed, and desire to give a brief summary of our work.

Each member of our society which numbered 23 was a subscriber to Our Homes, and all financial obligations were settled in full, including dues, "extra dollar" and conference expense fund. We sent to Conference Treasurer, \$23.95 for dues and \$42.58 for specials. Expended \$441.40 for local work, and had left in treasury something near \$25.00. Our free will offering for Sue Bennett School during Week of Prayer in October was good—can't recall the exact amount. We paid expenses of a delegate to conference at El Paso, also "showered" our

pastor's wife, and "pounded" very liberally both our pastor and presiding elder. Now, how is this for the "wild and woolly" West?

We now have twenty-seven active and seven associate members, nine of whom are tithers.

To the earnest efforts of our faithful and efficient President, Mrs. R. S. Overstreet, we owe much. She is arousing much interest by her enthusiasm, and makes our meetings full of interest with something good and instructive.

There are many other things I would like to write, especially of our many social entertainments and how we have made our parsonage and church more comfortable and attractive, but my letter would be too lengthy. We feel greatly encouraged by our past success and are inspired with greater love for our work and desire to accomplish much greater things in the future.

MRS. DANIEL W. DUNN,
Corresponding Secretary W. H. M. S.,
Mexico, New Mexico.

REPORT FROM ALBA.

Our Home Mission Society has taken on new life. We have recently added several new members, and now have twenty-two good, live, connectional members. We have recently had the parsonage and furnishings insured. Have papered and carpeted one room; also have let the contract to have the parsonage painted. We are expecting to do the best work this year we have ever done before. Following is a list of our efficient officers:

President, Mrs. Annie English; First Vice-President, Mrs. E. M. Twist; Second Vice-President, Mrs. Eva Riley; Third Vice-President, Mrs. Reno; Recording Secretary, Mrs. J. F. Kidd; Corresponding Secretary, Mrs. Eva Foster; Treasurer, Mrs. Mamie Smith; Agent for Our Homes, Mrs. Jimmie McKnight.

MRS. J. F. KIDD,
Recording Secretary.

REPORT FROM RICE.

The Woman's Home Mission of Rice is moving on nicely. At our last meeting we had a large attendance and one new member. After the business meeting our President asked the questions in the March number of Our Homes, and the answers showed that much study had been given to the questions. It would be well for every woman in our connection to study these questions, and inform herself on the leading features of our work. Our meetings are not only for the social benefit and to attend to whatever business we have on hand, but we should seek to gain all information possible. Let every woman seek to learn the whole machinery of the Woman's Home Mission work.

MRS. M. W. ROGERS,
Press Reporter.

REPORT FROM MERIT.

The Woman's Home Mission Society at Merit was organized last November. We have only twelve members on roll. Our membership is much smaller than we think it should be, but we are glad to say that our roll is made up of earnest, consecrated Christian workers.

We are trying by our work and our prayers to help in our Master's cause. We have commenced to raise money to furnish our new parsonage, which will be built in the near future. We meet twice a month, once for business and once for Bible study. Nine of our members are subscribers to Our Homes. We very much appreciate the helpful information and teaching we get from its columns.

MRS. T. F. McCARTY,
Corresponding Secretary.

REPORT FROM LANCASTER.

Although no report has been sent from our Home Mission Society to the Advocate for some time we are neither dead nor asleep, but much alive. The fiscal year ending March 1, 1910, was one of the most successful in the history of our society. Although we only have twenty-eight members they are all active, willing and ready at all times to do something. Twenty-four are subscribers to Our Homes. We observe the Week of Prayer, use the year books, and meet every Monday. Our President appoints visiting committees of four each month whose duty is

to visit the sick and strangers of the town and community. Following are the officers elected for ensuing year:

Mrs. Mattie White, President; Mrs. E. H. Mitchell, First Vice-President; Mrs. P. H. McDavid, Second Vice-President; Mrs. Minnie McCurdy, Third Vice-President; Mrs. W. W. Mitchell, Recording Secretary; Mrs. A. Godwin, Corresponding Secretary; Mrs. J. M. Boyd, Treasurer; Mrs. H. B. Jordan, Press Reporter; Mrs. Georgia Rawlins, Agent for Our Homes.

Following is financial report for year ending March 1, 1910:

Dues collected and sent to	Treasurer	\$ 30 40
Conference Expense Fund		4 25
Week of Prayer		8 50
Missions		7 50
Conference Pledges (\$1 each)		8 00
Spent on Parsonage		87 95
Building Fund		165 65
Miscellaneous Local Work		91 10
Total		\$494 35

Visits made by visiting committees during the year, 400. Another good year with fine promise has opened to us. We feel that the Lord has been very gracious to us. We pray He may so direct us through this year that we will be able to do more for His cause than we have ever done before.

MRS. H. B. JORDAN,
Press Reporter.

REPORT FROM SAN ANTONIO DISTRICT.

At the annual meeting of the W. H. M. Society of the West Texas Conference held in San Antonio, May 11-13, the following officers were elected:

Mrs. Arthur W. Shaw, San Antonio, President; Mrs. Winnie G. Cook, Yoakum, First Vice-President; Mrs. R. L. Stanfield, San Antonio, Second Vice-President; Mrs. J. E. Bell, Cuero, Third Vice-President; Mrs. T. A. Brown, Austin, Corresponding Secretary; Mrs. R. C. Louax, Austin, Recording Secretary; Mrs. R. Shaeffer, San Antonio, Treasurer; Mrs. W. E. Smith, San Antonio, Superintendent Supplies and Rescue Work; Mrs. E. A. Lilly, Pearland, Press Superintendent; To be appointed, Superintendent Young People, District Secretaries; Mrs. T. O. Maxwell, Austin District; Mrs. M. R. Starboard, Cuero District; Mrs. A. P. Kerr, Llano District; Mrs. W. A. Winston, San Antonio District; Mrs. J. W. Hill, San Angelo District; Mrs. W. H. H. Biggs, San Marcos District.

MRS. R. L. STANFIELD,
Recording Secretary.

PENELOPE SOCIETY.

The ladies of Penelope met April 17 and assisted by their pastor, Brother McCarter, organized a Woman's Home Mission Society. The following officers were elected: President, Sister McCarter; First Vice-President, Mrs. G. E. Neese; Second Vice-President, Mrs. Kate Sullivan; Third Vice-President, Mrs. Kate Ferguson; Recording Secretary, Miss Rill Eubanks; Corresponding Secretary, Miss Ida Shirley; Treasurer, Mrs. Della Jenkins; Agent for Our Homes, Mrs. A. Shirley; Press Reporter, Mrs. Daisy Ferguson. We have just organized, but hope to do a good work this year.

MRS. DAISY FERGUSON,
Press Reporter.

WESLEY HOUSE ITEMS.

Nine boys from the Boys' Club at the Wesley House recently enjoyed the pleasures of home-life with Mr. J. O. Smith, of Oak Lawn.

First, the street car ride was a treat then the games, music, etc., and, lastly, the ice cream and cake so near to a boy's heart. Miss Hemingway and the boys wish for more Smiths.

The ladies of Grace Church surprised the Wesley House Mothers' Club with a dinner last week. This club is composed of busy women who meet once a week to study the Bible under Miss Hemingway's direction. That dinner of chicken, fruit, vegetables, etc., was a very satisfying encouragement to these women who have so few pleasures.

MRS. J. R. HILL, Press Reporter.

CUERO DISTRICT HOME AND FOREIGN MISSIONARY SOCIETIES.

The Joint District Meeting of Home and Foreign Missionary Societies of Cuero District, at Nixon, March 31, was another step forward and upward for our woman's work in the district.

Mrs. O. McDonald, of Yoakum, called the meeting to order at 9 o'clock and gave us the right start, by the devotional services, a service she knows so well how to make helpful.

By the time all had answered the

TERRIBLE STRAIN RESULTED NOT AMISS

A Lenoir Lady, After Two Weeks Grinding Labor, Feels Better Than Ever.

Lenoir, N. C.—"I am not tired at all, and am stouter than I have ever been," writes Mrs. Kate Waters, of Lenoir, N. C., "although I have just finished a two weeks' wash. I lay my strength to Cardui, the woman's tonic. I have taken a lot of it and I can never praise it enough for what it has done for me. I can never thank you enough for the advice you gave me, to take Cardui, for since taking it I look so well and am stout as a mule."

You are urged to take Cardui, that gentle, vegetable tonic, for weak women. Its use will strengthen and build up your system, relieve or prevent headache, backache and the ailments of weak women.

It will surely help you, as it has helped thousands of others, in the past 50 years.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

question, Why have I come to this meeting? fear of speaking in public, or formality, had left our company, not to return.

Reports of District Secretaries showed a great increase in some departments, while a few departments had a decrease, but I am sure Cuero District is on the upgrade.

Of course some who were to take part on the program were not there, but able substitutes were present, and kept the work moving on in a way to be enjoyed.

The tithing lady was not there, but several gave the results of their tithing, and made more frieds for tithing, and I hope more tithers.

The work of Third Vice-President was handled by a woman who knows how to make her work count, so her paper was instructive.

Mrs. White's paper on "Local Work of Woman's Home Mission," shows we do many things we might have for some of the brothers to do. She also shows the improvement in organized effort.

Mrs. Carter, of Stockdale, leads us to see that one society is enough for a circuit.

With charts and woman's home mission pictures we tried to make clear in all minds what connectional work is and where we stand in relation to it.

With a large United States map to aid her, Mrs. J. E. Bell, of Cuero, made us see educational work counts, while pointing out the different places of interest represented by a bunch of grapes on the map, she told of the why, the progress and the needs of our educational work in her own happy, forceful way. Reasons for rescue and preventive work was taken from the Bible and presented in such a way as to make us glad we were taking part in the work, by Mrs. Daily, of Victoria.

Instead of our deaconess work we had a long letter from our deaconess in training, Miss Edith Fuess, a letter to the home mission women attending District Conference. Her letter had much information for us, making things more real to us, for she is our own girl.

Delegates asked many questions, showing a lively interest in the meeting.

Nixon people could not have done more for our comfort and happiness; they certainly know how to entertain a meeting.

The Leaguers met us at the train and took us to our homes. The dear young people were ever watchful for our comfort. They are a fine lot of young people, and their pastor is justly proud of them.

May Nixon and her people grow and prosper so that when Woman's Home Mission District Conference meets with them again she will be as glad to see us as we are to go to them.

MRS. M. R. STARBRARD,
District Secretary W. H. M., Cuero District.

Wisconsin was named after its principal river, which in the Indian tongue means "wild, rushing river."—Home Herald.

FROM CHINA.

Tuesday morning, April 5, with twelve other members and two passengers, I left Huchow for Dong-ding-san, where our District Conference was to be held. The day was cloudy with a cold north wind blowing. There was just sitting room in our little passenger boat; so, of course, we expected to reach our destination before night. Twenty-five miles of our journey was across the Great Lake and when we got to the edge of the lake at 11 a. m., we found that we had a direct head wind and a very strong one; so we skirted the lake through a small canal. The man rowed against wind and waves till 8 p. m. Being dark we could not cross the lake, so we stopped at a small town, got supper, a la Chinese, and eight of us took our bedding up and slept in a tea shop. We were off the next morning before good daylight and reached our destination at 9 a. m. We found a large crowd waiting for the first service. Notwithstanding the rain that fell for two days, great crowds attended all the services. Reports were good and a great advance had been made in all the work. Four young men were licensed to preach and three were recommended to the Annual Conference. One child was baptized Sunday morning and eight persons were received into the Church. Among them was an old woman sixty-seven years old, the last of twenty-one members of one family to be brought into the Church through one Christian girl who had been married into the family. She lived in Soochow and had been for several years in the Woman's Hospital as a trained nurse. Her parents moved to Dong-ding san, where she was married into a family of that place who were all non-Christians. She said in her experience Saturday that when she went into the family she tried to read her Bible on the sly, as she knew they were all opposed to Christianity. She would go off to her room and kneel down to pray, but just as soon as she would hear some one coming she would jump up and avoid any appearance of having been praying. She said that when they wanted her to join in their idolatrous worship of the home she would tell them that she knew nothing about that, but that she would go and do the cooking while they worshipped. The result of this was she grew cold in her Christian experience. A short time after this Mr. Tsa, the native pastor, called to see her and told her he was looking up the lost sheep. She felt that she was really one of the lost and told him what she had to endure. Mr. Tsa encouraged her and advised her to let her light shine, not to cover it up as she had been doing. Through his help she was able to take a firm stand for Jesus. The result of it was that every member of that family has been brought into the Church. This old mother resisted to the last, but during the District Conference she was enabled to surrender all and give herself to Christ. Sunday morning this same young woman led her old-mother-in-law by the hand to the altar where she was baptized and received into the Church. What a testimony to a Christian life!

There were thirty persons who gave their names as probationers during the conference. China is opening to the gospel in a most wonderful way. The work is rapidly increasing and the demands, both for men and money, are greater than ever before. What we are going to do I do not know. We will either have to have more money or stop our ears to the calls upon us and close up some of the work we have. The presiding elder could only give me for this quarter the actual amount for the preachers' salaries and rents for the chapels. For itineration and other expenses—not a cent. Not to itinerate and not to have anything for the native brethren to itinerate is a poor way to do mission work. But so long as I have a dollar I shall go on with my work till conference. Surely before then the situation will be relieved. This is the condition all over the district. The spread and rapid growth of the work is the cause of the condition. Should we complain? No, we should rather rejoice. This is what we are here for

You are buying for your church
DO Right
About that Organ.
If you have the money; if you're raising it, or only planning—write for helpful suggestions.
ESTEY, Brattleboro, Vt.

and what we have been praying for—the coming of Christ's kingdom. I begin a tent meeting tomorrow here in the city of Huchow. Will write about it later. EDWARD PILLEY. Huchow, China, April 14, 1910.

THE SUNDAY-SCHOOL AND EP. WORTH LEAGUE CONFERENCE OF THE CLEBURNE DISTRICT.

Our conference, May 10-12, at Alvarado, was a success. When Bro. Smith finished praying we knew we were going to have a good meeting. The League occupied the first day. Bro. J. M. Wynne, Prof. Frank Lewis and Bro. C. N. Morton discussed the League as a training force, the discovery of the worker, his development and the purpose in view.

Mr. L. E. Appleby, our State Field Secretary, and Mr. W. E. Osborne followed.

The Mission Study Class and the Boys' League occupied the afternoon. At night Mr. Appleby gave an illustrated lecture on Epworth-by-the-Sea, interesting a crowded house.

Wednesday and Thursday were Sunday-school days. Enlisting the grown people the great problem of the Sunday-school was first discussed by Mr. H. Woodruff.

Bro. Emmett Hightower delivered an address on the Sunday-school of today, filled with information, inspiring in its reach.

Dr. W. B. Streetman told us Wednesday night how he got eighty-seven boys in his class.

Rev. A. Monk, Jr., then discussed the Missionary Sunday, and Mr. Appleby gave a lecture on Brazil, illustrated, to a packed house.

Thursday morning the study circle and teachers' meeting were discussed, also Children's Day and Rally Day, followed by Bro. Jno. M. Neal on Decision Day. Bro. Neal used this as the basis of a great sermon on child training and parental influence, holding the congregation intensely interested, listening for every word of his at once spiritual and humorous address.

Bro. A. Monk, Jr., held the conference then for an hour with equal success upon the "Art of Teaching."

After noon the new graded lessons and the primary department were ably discussed by Mrs. L. E. Appleby, Mrs. Ed Hutchins, Miss Mattie Mead, Mrs. J. Hattie Thomasson, Miss Jeanie Hill Cyrus and Mr. D. B. Hunter. Many others took part throughout, touching upon the great work. An experience meeting closed, and all went home rejoicing in the splendid results of the gathering.

The district was well represented, and the visitors stayed through the conference.

Not only were the speakers practical, and their speeches filled with information, but the meeting was constantly religious. The sunrise prayer-meetings were a blessing and the inspiration of the conference was a benediction to all.

G. J. BRYAN.

OUR NEIGHBOR AND HIS NEEDS.

(Mark 14:30, 31.)

Verse 30, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."

Verse 31, "And the second is like namely this, Thou shalt love thy neighbor as thyself: there is none other commandment greater than these."

What did the Savior say? If ye love me, ye will keep my commandments, and how often did he command us to love one another? I believe in showing our faith by our works, for faith without works is dead (1 John 3:17). But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Well, the Savior said that any one, who had need of our mercy, was our neighbor, so I consider any one who has need of my mercy my brother. Now, people often need more than food and raiment; look around and see if there is there if there is not sick to visit, or prisoners; people can be prisoners who never saw a jail or penitentiary; they can be confined by ill health, or poverty, and need little delicacies to eat. The Bible says, least the poor (Prov. 14:31). He that oppresseth the poor reproacheth his Maker; but he that honoreth him hath mercy on the poor. If it takes that to honor God, how many so-called Christians are honoring him today? Perhaps we can find some old soldiers of the cross who are no longer able to work and who, perhaps, can not see to read (or, sad fact) do not know how to read; all such have time hanging heavy on their

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 have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trade.

BUILDING MATERIAL.

LUMBER AND ALL KINDS BUILDING MATERIAL sold direct to home builders and contractors. Attractive prices. Shipped anywhere. THE HOME BUILDERS LUMBER COMPANY, Houston, Texas.

EDUCATIONAL.

Western College, located at Artesia, N. M., offers a few scholarships to two pupils from each district in New Mexico Conference, a boy and a girl. Anyone wishing to apply for scholarships in the Albuquerque District, please send your application to A. C. BELL, Gallup, N. M.

EVANGELISTIC SINGER.

I have some open time in July, August and September. Write me at once for engagements. I have calls to other States, but prefer to remain in Texas. Reference: My pastor, HENRY FREDERICK EDSON, First M. E. Church, Fort Worth, Texas.

HELP WANTED.

MEN WANTED—To try coming Railway Mail, Internal Revenue and PostOffice Examinations. \$50.00 to \$125.00 monthly. Common education sufficient. Political influence unnecessary. Candidates prepared free. Write immediately for dates of coming examinations in your neighborhood. FRANKLIN INSTITUTE, Dept. T 61, Rochester, N. Y.

Any intelligent person may earn good income corresponding for newspapers. Experience unnecessary. Address: PRESS CORRESPONDENCE BUREAU, Washington, D. C.

hands and need companionship and cheering up. And, by the way, you who have a nice way to go about, just do like the Savior said, deny yourself and stay at home some and let them go, or go by and take them along. Just remember that if they are old and poor, they are some of the good Lord's creatures, and if he is not ashamed of them we need not be. Remember when you are pitying them you are honoring God and glorifying him (Matt. 19:42). And whosoever shall give unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. So we need not be afraid to do what the good Lord says do; it is safe to do his bidding. But alas! I fear too many of us have respect unto those who wear the gay clothing; they are feasted, petted and made much of, while the poor are neglected (Prov. 21:13). Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

MR. HULDAH DAVISON, Tenaha, Texas.

Open the Door.

Open the door of your hearts, my friend, Heedless of class or creed, When you hear the cry of a brother's voice, The sob of a soul in need, To the singing heavens that o'er you bend, You need no map or chart; But only the love of the Master; Open the door of your heart.

WORKING HOURS OF BIRDS.

"Our hours," said a nature student, "are nothing to the birds. Why, some birds work in the summer nineteen hours a day. Indefatigably they clear the crops of insects. "The thrush gets up at 2:30 every summer morning. He rolls up his sleeves, and falls to work at once, and he never stops until 9:30 at night. A clean nineteen hours. During that time he feeds his voracious young two hundred and six times. "The blackbird starts work at the same time as the thrush, but he lays off earlier. His whistle blows at 7:30, and during his seventeen-hour day he sets about one hundred meals before his kiddies. "The titmouse is up and about at three in the morning and his stopping time is nine at night. A fast worker, the titmouse is said to feed his young four hundred and seventeen meals—meals of caterpillar mainly—in the long, hard, hot day."—Green's Fruit-Grower.

AN INCIDENT.

On a railway train running on a branch road from a great city to the suburb, a little incident in complete contrast was noted by eyes quick to see what happened on the road. A woman, evidently a foreigner and very poor, was encumbered by a baby in her arms while two older children tugged at her skirt. In addition she had several nondescript bundles. When the brakeman announced her station

HOME CANNERS AND SUPPLIES.

If you are looking for a good Home Canner, write C. A. STILL, Oreston, Texas.

MISCELLANEOUS.

Cultured ladies wishing to make extra money, without canvassing or investment; reliable, established business, write P. O. Box 606, Dallas.

MUSICAL INSTRUMENTS.

Our retail stores offer great bargains in high-grade used organs, best makes. Value up to \$125. You'd cheerfully pay \$50 for some. Choice \$10 up. Ask for list No. 227. THOS. GOGGAN & BROS., Wholesale Offices Eighth Floor Praterian Bldg., Dallas.

Before buying a piano, no matter where you live, write for catalog No. G-229 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 Eighth Floor Praterian Bldg., Dallas, Texas, 1, Sherwood Salin, Manager.

REAL ESTATE.

150 acres unimproved, 125 acres fine, smooth land seven miles of railroad, on road; phone line; good community; \$16 per acre; \$1000 cash, balance good terms. Many other bargains. Write for particulars. STOVALL LAND AND LOAN CO., Olney, Texas.

SINGER.

If you want a singer for your summer meeting, address H. B. HENRY, Jr., Lorena, Texas.

she was bewildered and greatly impeded in her efforts to leave the car. She was not quite sure of the place, and she could not easily manage the babies and the bundles.

A tall young fellow, conspicuously well-dressed, had been sitting near, apparently lost in a book which he was studying. He tossed the book aside, seized the heavy bundles and gave a hand to one little brown-faced child, assisted the whole party out of the car. First ascertaining that they were at the right point of their journey, lifted his hat to the mother as if she had been his own, and resumed his place and book as if he had done nothing uncommon. This incident was chronicled in the memory of one whom it made happier for a whole long day.—Herald and Presbyterian.

A BOY WHO KNEW HOW.

An American boy nineteen years of age once found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who are "willing to do anything" because they know how to do nothing; but he had learned how to do something, and knew just where to go to find something to do; so he went straight to a printing office, and inquired whether help was needed.

"Where are you from?" inquired the foreman.

"America," was the answer. "Ah," said the foreman, "from America. Can a printer come from America?"

The young man stepped to one of the cases, and in a brief space set up this passage from the 1st chapter of John: "Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any kind of strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster-general, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia at the age of eighty-four. There are more than one hundred and fifty counties, towns and villages in America named after this same printer boy, Benjamin Franklin.

Little Annie was found one Sunday morning busily crocheting. "Annie, dear, it is Sunday," said her mother. "Did you forget?" "O, no, mother," she replied; "I knew it was Sunday, but I am playing that I am a little Jew."

Men and pins are useless when they lose their heads.—Chicago Tribune.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing an obituary notice. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Footy 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.

BROYLS.—E. F., son of George and Rosse A. Broyls, near Palestine, Texas, passed to his reward May 8, 1910. The funeral services were conducted at the home of his son, George D. Broyls. He was born in Calhoun County, Ala., March 14, 1832. He came to Palestine, Texas, in August, 1858. In September, 1859, he was happily married to Miss Elvira C. Debord, of Palestine. Brother Broyls was converted and joined the Methodist Church when about eighteen years of age. He enlisted in the Confederate Army in San Antonio, November 1, 1861, Company E, Seventh Texas Cavalry. He was advanced to the commission of First Lieutenant; was in the famous campaign in New Mexico made by Sibley's Brigades. He was also in the battle of Galveston, January 1, 1863. Then he went to Louisiana and was captured at the battle of Camp Buissland, April 8, 1863. After his release he remained in the war till its close. After the close of the war he was elected Probate Judge. The county and community has lost one of its best citizens, his family has lost its counselor and support. He loved his Church; attended Church when he could. He was in bad health; had contracted neuralgia and rheumatism during the war, and was a sufferer all the rest of his life. He suffered much, but was as patient as a man could be to a constant sufferer. While he was not at Church in person he was in heart. He was always ready to encourage his pastors with words of comfort, and when discouragements came his words were: "Cheer up; perhaps you are doing more than you think." He not only loved his Church, but as he loved he supported the Church and her institutions. He had strong convictions, and always stood by them. He was always on the right side of every moral question. He had earnestly coveted life for the sake of those he loved, but when he knew that this was not to be he was perfectly reconciled, and in a calm reliance on the wisdom and love of his Heavenly Father he faced and triumphantly passed the last dreaded ordeal. Near sacred dust in the old cemetery in Palestine, Texas, we laid him to rest. A wife, two sons, an adopted daughter, brothers and sisters abide in sorrow. Dear loving brother, farewell till we meet again in the sweet by and by.

J. I. WEATHERBY.

TINNIN.—Mr. Emmett Tinnin was born May 12, 1891. He was the son of Mr. William E. and Mrs. Ruth A. Tinnin. He died March 22, 1910, and leaves a mother, step-father, two sisters, four brothers and many friends to mourn their loss. He was a member and joined the M. E. Church, South, when eight years of age. He was an obedient son, a kind brother and had a bright future before him. He has left an excellent record, one that his loved ones, his many friends and the Church of which he was a member and pastor, was his pastor for three years, and was very much impressed with his devotion to his Lord and with his loyalty to his Church. He was a regular and active member of the Sunday-school and Epworth League. He was a faithful attendant at the prayer-meeting and preaching services, and rendered valuable assistance not only with his presence, but with his prayers and soul-cheering testimony. He had God's Word as his man of his counsel, Jesus as his Savior, the Holy Spirit as his guide and heaven as his goal. He felt that he had been called to the ministry, and was endeavoring to equip himself in every possible way for this work. He had spent one term and part of the second in Granbury College. His intention was to complete his education, when God, in his wisdom and infinite love, saw that it was best for him to lay down his cross and take up his crown and his abode in heaven—a place of life, activity and eternal happiness. May God's divine hand of love gently lead the sorrowing loved ones of our ascended brother through life, and at last place upon each one of their heads a fadeless crown in glory. W. D. GASKINS.

SOWELL.—Elizabeth J. Sowell (nee Heffner) was born in Buncombe county, N. C., August 5, 1833. Her parents moved to Alabama when she was a child; moved to Texas in 1853, she being converted at seventeen and joined the Baptist Church, in which she remained until she united with the Methodist Episcopal Church, South. To this Church she remained loyal and faithful until her death, which event took place at her home in Stamford, Texas, May 18, 1910. She was married to W. H. Sowell March 19, 1856, and to this union six children were born. Her husband went to heaven about four years ago. Since that time she has lived with her daughter, Mrs. J. M. Cosstephens. Her husband was one of the early settlers of West Texas. Their home was always open to the preacher. At camp-meetings many a boy found something to eat from her table and good motherly advice from her lips. She leaves three children, several grandchildren and many friends to lament her death. To all sorrowing ones I would say: Imitate her good example and by and by in a fairer world than this we shall meet her again. I. L. MILLS.

REV. JAMES SANFORD TUNNELL.

Rev. James Sanford Tunnell was born April 12, 1855, near Tyler, Texas. He was called from labor to refreshment at 10:45 p. m., on the 9th day of March, 1910, his departure was unexpected and very sudden. The call came while at work on the parsonage yard at Ranger, Texas, his last pastoral charge. He never spoke or saw the light from that moment, but was ready. His house was in order, and preparation was not necessary for the journey. The purity of his life and purpose was never questioned, and was above reproach. He was studious, thoughtful, logical, and his sermons were models in construction, being more than the ordinary of his day. He studied his sermons, never coming before his congregation without thorough preparation. A large, neat and well kept journal shows every detail of his work, record of texts, time and place of delivery of sermons, number of sermons preached in each pastoral charge, number of baptisms, adult and infant, amount of money collected for missions and general collections, for pastor and presiding elder, and all with such care through thirty-two years that we see method and great pride in all his work. Total number of marriages, 29; with fees of \$166. Number of members received, 1323; number of sermons preached, 3599; amount on conference collections, \$5344; paid presiding elder, \$2565; preacher in charge, \$15,530. This is a fine showing for the hard circuits of his earlier ministry. He joined the Northwest Texas Conference at Belton, Texas, in November, 1878. He served, in order, 1879, Mountain Mission; 1880-81, Lampasas Circuit; 1882, Marlin Station; 1883, South Gabriel Circuit; 1884, Round Rock Circuit; 1885-86, Liberty Hill Circuit; 1887, Burnet Circuit; 1888-89, Coolidge Station; 1890, Taylor Station; 1891, Mexia Station 1892-93, Boonville Circuit; 1894, Whitt Circuit; 1895-98, Mineral Wells; 1899-1900, Moran and Albany; 1901-02, Gordon; 1903-06, Valley Mills and Clifton; 1907-08, Morgan and Walnut; 1909, Whitney Station; 1910, Ranger Circuit for three months, when he laid his armor down and went to his reward. But few men have made an unbroken record of so many years. He was married to Miss Nellie Mabry December 25, 1881, at Burnet, Texas. To this union he gave six children—two sons and three daughters. Gladys, Avis and Florry were his daughters, who were the pride of his happy home. His sons are Sanford, Buford and Olin, who are an honor to their parents, and promise much to the world. Brother Tunnell's devotion to the Church was very marked, and the response was delightful, making a most happy family. May the God of this brave and strong man comfort and guide the grief-stricken companion and wife, and may the mantle of the father fall upon his children. May they be true to the spirit and teachings of the Lord Almighty. Peace be to his sleeping dust. We shall meet again. M. K. LITTLE.

MALLONEE.—On the morning of the ninth day of May, 1910, James A. L. Mallonee, of Ruckert, Texas, was called from labor to rest, and the following day a large crowd of friends and relatives followed his body to its resting-place in DeLeon Cemetery, where the I. O. O. F. Lodge laid it away. Brother Mallonee was born in Tennessee, March 4, 1844. He was among the first of the Civil War, moved to Texas in 1905, and by his honesty, upright-ness and kindness drew around him a large circle of friends. He was converted at the age of twenty-one, immediately joined the Methodist Episcopal Church, South, and remained a faithful member thereof until death claimed him. He leaves a wife, five children and a number of grandchildren behind. But they need not weep as those who have no hope, for, truly, a splendid neighbor, a kind and faithful husband, a loving father and grandfather and an upright Christian man has gone to his reward. Then, my friends, let us, by faith, resolve anew to live that when our summons comes we may ascend to a brighter world above and there clasped hands with Brother Mallonee and there, in the presence of the Savior, enjoy his association forever. His pastor, EUSTACE P. SWINDALL, DeLeon, Texas.

LACE.—Mrs. C. A. Lace (nee Parker) was born in Laporte, Ind., February 12, 1836. She was married to W. C. Lace September 26, 1860. To this marriage there were born four girls and one boy, all of whom survive their parents. Sister Lace, with her husband, moved to Texas in 1873 and settled in Johnson County, near Marystown. Here they lived for thirty-one years, when they moved to Burleson, Johnson County. From this place Grandfather Lace preceded grandmother by about five years. Grandmother went to join him and her many friends who had outstripped her in the race, on April 14, 1910. Sister Lace was baptized in infancy and in childhood accepted Christ as a personal Savior. For about sixty years she was a faithful member of the Methodist Church. She loved her Church with a love that made her willing to sacrifice personal pleasure for the Master's cause. In such sacrifice she found a genuine pleasure. Their home was truly the preacher's home. Many are pastors who have gone to Sister Lace's home when it looked to them like progress was impossible for the Church, and have put the whole matter before her. But, with a faith characteristic of one of her intelligence and deep piety, she soon led them to see that back of all the dark and threatening clouds there was an omnipotent Father's hand, and all his child had to do was to labor on and leave the results with him. Then, with a triumphant faith, they came away better pastors than they went. Of all her good works, none but the final judgment can ever decide. Her Sunday-school pupils are numbered by the hundreds, and of these many were led to Christ by her and all were made to see the simple beauties of the Christian religion. The

Church and the community that were blessed by her godly life are made sad by her death. The pastor has sustained a real personal loss. But she is not dead. Such a person cannot die. "She is not dead, but sleepeth." A long life of active service had richly prepared her for rest. It was a loving Father that said to his weary child, after seventy-four years of toil: "It is enough, come home." And, thank God, grandmother has just gone home. She awaits the coming of her children and grandchildren and her numberless friends and loved ones to that home where sorrow is forever past. We expect, through God's wonderful grace, to meet her there. Her pastor, JNO. W. HAWKINS.

JOHNSON.—Mary Zeldia Johnson (nee Smith) was born in McNairy County, Tenn., March 3, 1859, and died in Tyler, Texas, February 27, 1910. In 1885 she moved with her parents to Bascom community, Smith County, Texas. It was here, while in her girlhood, that she was converted and joined the M. E. Church, South, of which she remained a faithful and consistent member till God called her to "pass over the river and rest under the shade of the trees." She was taken with a violent hemorrhage and died in less than thirty minutes. She knew when the angel of death came, and told her children: "There was nothing they could do for her." Her last words were: "I'll soon be home." For years she had been a victim of consumption and suffered greatly, but with her will power and wonderful energy, her household duties were carefully performed. Her home was adorned by her own handwork. Idleness was a stranger to her. She believed that God would give her strength to labor for her children, and she was never too tired to look after their comforts. Her life was one of sacrifice, and her labors extended beyond the home circle. There was never a sick neighbor, friend or stranger to whom she would not give her services. Much experience and sound judgment made her a valuable nurse. Willing-ness to help and tender sympathy for the distressed led to over-exertion. She often labored beyond her physical strength. But it is blessed to die in the service of the Lord. Christian charity and earnest labors were her virtues. She was a true soldier of the cross, who has fought her last battle, has gained the victory and is safe at home. In my Father's house are many mansions." She has gone, but the beauty of her Christian life lingers, and I trust it will lead her children home where she now rests and waits for them. She is joined by her many dear ones gone before, among whom I mention her sainted brother, Rev. T. P. Smith, who labored for years in the East Texas Conference. In 1867 Mary Zeldia Johnson was married to Captain Sid S. Johnson, a young Confederate soldier who had distinguished himself and bravely fought for his Southland. When the cause was lost he, with his comrades, returned home to fight the battles of civil life. From this union were born eight children, seven of whom survive. Captain Johnson had gone up on "that mysterious journey from whence no traveler returns," only four weeks before his devoted wife. The home had been broken up, and his sorrowing wife longed to be with him. When the reaper came she was willing to go, and died in the faith of a glorious resurrection and the reunion of loved ones. For many years Tyler was her home, and she was a blessing to her family. "Twas here that the light of her Christian life shone forth to bless those around her. Her candle was not "lighted and placed under a bushel," but it shone afar and brought comfort and joy wherever it shined its beams. She was gone from among the walks of mankind, but the beauty of her Christian life lingers and I trust it will lead her children in the paths of righteousness. Dear children, the life of your mother should show you what a Christian faith can do. She had many sorrows in her life, which she bore with fortitude. "Sorrow and silence are strong, but patient endurance is Godlike." However dreary the day and threatening the cloud, she looked for the brightness beyond. She extolled herself to be cheerful, that her home should not be shadowed. She wanted her children to be happy, and, however heavy her heart, tried to make their lives full of sunshine. No mother ever took a greater interest in the plays and amusement of her children. She loved to crowd their lives with pleasure, and made every sacrifice for their enjoyment. Both Captain Johnson and his wife were indulgent with their children, yet they tried to direct them in their amusements and develop in them good moral and religious habits. The good moral and religious habits, the pictures of the old home that hang upon memory's wall are beautiful, indeed. In trust they will never cease to influence the lives of the dear ones left behind. May they continue in the faith till, like mother, they can say: "I will soon be home." "A truer, nobler, trustful heart, more loving or more loyal, never beat within a human breast." She has left a beautiful example of a life well spent. Her earnestness, courage and religious convictions have left impressions upon the innermost souls of those with whom she was associated. She was a "perfect woman, nobly planned," whose Christian life has won for her a home. Her treasures are "laid up where moth nor rust doth not corrupt." When death came she passed so peacefully away, and with the morn those angel faces smiled, which she had loved long since, but lost a while." C. H. SMITH.

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FERGUSON.—Mrs. Lydia Ferguson (nee Wilson) was born in West Virginia April 16, 1837, came to Texas when a child with her parents; married to W. P. Ferguson March 21, 1856; died at her home in Prosper, Texas, May 9, 1910, of paralysis, after a few days' illness. She leaves a husband, four children—her youngest child having preceded her to the land of rest—father and mother, seven brothers and five sisters, with a host of relatives, to mourn her death. Sister Ferguson was converted in early life, joined the M. E. Church, South, and lived a consistent member to the day of her death, at which time she was president of the W. H. M. Society of Prosper Church; had been for a long time teacher in the Sunday-school. While she only remained on this earth a little more than forty-two years, yet in usefulness and good works she lived a long life. Nobody ever knew a child of her, but she was loved as far as she was known. Next to her own family she was a friend, indeed, to her pastor and his family. Her death is a great loss to the Church. Her funeral was preached in the Prosper Church by her pastor in the presence of hundreds of people, and her remains were laid to rest in the Zion Cemetery. Dear ones, you will meet her again. J. T. BLUDWORTH, Prosper, Texas.

WILLIS.—Zilba Harrison Willis was born in Marshall County, Miss., May 29, 1848. He went into the Confederate service in 1861. He was paroled in May, 1865. On May 8, 1867, he was married to Miss Eugenia L. Callahan. To this union were born eight children, four of whom have preceded the father to their reward. His first wife died September 12, 1885. He was afterwards married to Miss Martha J. McCauley, who survives and mourns her husband's departure. Brother Willis professed religion in the 70's and joined the Southern Methodist Church, in which he lived a consistent Christian life till the day of his death, which occurred at his home, in Vinson, Okla., May 1, 1910, after a short but painful illness of pneumonia. Truly, a good man has gone. His presence was a benediction. Brother Willis said to me, two or three days before his death: "I have had many dark hours, but the Lord has always been sufficient for me. My experience and observation is that if a man will stay with God, that God will stay with him. The Lord has been wonderfully good to me. Let me express a perfect willingness to go and be at rest. A large concourse of people attended his funeral service. He was buried with Masonic honors. Brother Willis is in heaven, waiting and watching for his loved ones." R. P. WITT.

BREWSTER.—Peyton G. Brewer was born in Fayette County, Ala., February 23, 1821. Keziah Tapley was born in Fayette County, Ala., November 6, 1823. This couple married in Fayette County, Ala., November 6, 1851. To this union ten children were born. Two died in infancy. Five sons and three daughters are living and all members of the M. E. Church, South. Two sons are preachers. Twenty-five grandchildren are members of the M. E. Church, South. This couple gave their hearts and lives to God and the Church in early and lived earnest, active Christian lives till May 2, 1910, when Uncle Peyton passed to his great reward, and his wife joined him May 11, 1910. They enjoyed the love and confidence of the people of Edom for over thirty years, and we will miss their cheerful faces and wise counsel. They rest from their labors, and their works will follow them. For long years Uncle Peyton was a steward and class leader. His mantle has fallen on his sons and daughters, and there will be a happy reunion one glad day in the sweet by and by. Their pastor, J. B. LUKER.

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BELEMY.—Narcissus E. Beley (nee Hall) was born November 10, 1826, in the State of Mississippi; died at the home of J. H. Culwell, her son-in-law, of Okra, Eastland County, Texas. She was confined to her bed only four days, having been suddenly attacked with paralysis, which took her away. She was married to Mr. B. S. Beley May 9, 1860, in the State of Louisiana. To this union were born nine children, three of whom still survive. She was converted in early life and joined the Methodist Church, of which she was a consistent member for about fifty years. May the bereft children and loved ones look to Him in whom there is consolation of love and fellowship of spirit in this their time of sorrow.
MAC M. SMITH, P. C.

CAGLE.—Mrs. Mattie L. Cagle, born December 9, 1889, died March 5, 1910. Sister Cagle professed religion and joined the Church at the age of fourteen; was married to C. P. Lowrance June 14, 1895. To this union was born one child—a boy. After the death of her first husband she was married to Mr. T. L. Cagle in June, 1909. Sister Cagle was the daughter of Brother and Sister Ayres, of Cottonwood, lifelong members of the M. E. Church, South. Brother and Sister Ayres have lost three of their married daughters in the last sixteen months, for which we are in great sympathy with them. They earnestly ask the prayers of the entire Church, and especially of all their former pastors, in this time of sore bereavement. We commend them and the sad family to Him who is ever ready to soothe and to care for and sustain in every dark hour of trouble and bereavement. Each of the three daughters was a consistent member of the Church militant, and now of the Church triumphant. Oh, what a meeting that will be when our loved ones' faces we shall see! Paul says: "If we believe that Jesus died and rose again, then also which sleep in Jesus will God bring with him." We thank God for such faith and for such sweet promise. Her pastor, T. H. DAVIS.

PETTIGREW.—Mrs. A. E. Pettigrew was born in Haywood County, Tenn., August 2, 1822, and died at the home of G. C. Russell, in Hico, Texas, April 29, 1910. She leaves two daughters—Mrs. G. C. Russell and Mrs. E. A. Clark—and a host of friends to mourn their loss. She was converted about seventy-one years ago, and was a member of the Cumberland Presbyterian Church. She was a consecrated Christian, and rested with an unflinching faith upon the promises of God. For about fourteen years she was in bad health, and for the last eight years she had been blind. It has been the writer's privilege to visit and pray with her frequently, and not one time did he ever hear her murmur or complain of her afflictions, but always left her feeling that he had been in the presence of one of God's most faithful and happy saints. To know and to associate with Grandma Pettigrew was to love her, and to be inspired to a higher and nobler life. Her battle is fought; her victory is won. Loved ones, weep not as those who have no hope. The soul of Grandma Pettigrew is now safe in heaven. And, through Jesus, in the sweet by and by, it is your privilege to meet her there, and all the loved ones gone before.
W. D. GASKINS.

SWOFFORD.—Sunday, April 2, 1910, the Church lost one of its most faithful and devoted followers in the death of Sister Martha J. Swofford. Great interest and marked respect of the home Church and neighbors showed the esteem in which she was held by those who were the best acquainted with her, and she will be missed by a number of friends scattered over the territory where she has traveled as the wife of an itinerant Methodist preacher. She was the daughter of John S. and E. Ann McCarver, and was born in Lincoln County, Tenn., March 11, 1844. She was married to Gaston Webb Swofford August 21, 1866, at Auburn, Ellis County, Texas, Rev. T. Stanford officiating. Rev. G. W. Swofford was licensed to preach August 15, 1872, by the quarterly Conference of Springfield Circuit, and admitted on trial November 11, 1875. So Sister Swofford traveled with him the following circuits: Fairfield, Dresden, Groesbeck, Hillsboro, Cedar Island, Corn Hill and Granbury Station. She ever made a tried and true Methodist preacher's wife, and was known and loved wherever he went. Sister Swofford was dearly loved by the local Church here at Paint Rock, where she died, and we were grieved to give her up; but we know she has gone to be with the husband who has crossed over before, and there she will meet many whom she has made happy and ministered to as the wife of a traveling preacher.
C. T. DAVIS, Pastor.

Gatesville District—Third Round.
Meridian Sta., 8 p. m., May 21.
Meridian Mis., 11 a. m., May 21.
McGregor, May 28, 29.
China Springs Mis., at C. S., 1:30 p. m., June 2.
China Springs Cir., at C. S., June 4, 5.
Clifton, June 11, 12.
Valley Mills and Lane's Chapel, June 18, 19.
Hamilton Cir., at Blue Ridge, 11 a. m., June 25.
Hamilton Sta., June 26, 27.
Fairy and Lanham, at F., 11 a. m., June 28.
Oglesby, at Station Creek, July 2, 3.
Gatesville Sta., July 3, 4.
Coppers Cove, at Reece's Creek, July 9, 10.
Kilbuck Sta., July 11.
Turnersville, at Hurst, July 16, 17.
Gatesville Mis., at Winfield Chapel, July 23, 24.
Crawford, at Compton, July 29, 31.
Jonesboro, at Sardis, Aug. 6, 7.
Nolanville, at N., Aug. 13, 14.
Brown's Creek, at Topsey, Aug. 20, 21.
Pearl, at Pidgeon, Aug. 21, 22.
Quarterly Conference, Monday, 2 p. m.
S. J. VAUGHAN, P. C.

FRATERNAL ADDRESS TO THE GENERAL CONFERENCE.

(Continued from page 3)

lations and branches of one family will be so jarred by spiritual forces that they will fall down under the gravity of love. I have no faith in paper millenniums; I have made several of them myself; but paper is not substantial enough for a millennium. Negotiations, policies of explanation, the craft of diplomatists, the fashion, and tricks of religious phrases can never amaze us; only a new vision of Christ and his kingdom and a new Pentecost can do it. We all know full well the difficulty in the way. To the heart of that difficulty, in God's name, I mean to speak frankly. I will so speak, even though it may involve criticism and the loss of influence in some ecclesiastical circles. Yet in the presence of God and under the responsibilities of this hour, I must speak my deepest conviction. God means something by races and color regulating the relations of the various families of mankind, just as he means something by the mountain ranges that run on the face of the earth and by the seas that separate the nations. The Alps, for instance, extend politically clear across the Atlantic. The line was a divine projection and protection. The northern continent of this western hemisphere was settled from Northern Europe and dominated by the Anglo-Saxon civilization, and the southern continent was settled from the south of Europe and dominated by the Latin civilization. Paul said at Mars Hill, "God hath made of one blood all nations of men for to dwell in all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." The nation is the unit of the world's progress. God's plan is fulfilled not by coalescing, but by correlating the races. God's lines and purposes are equally distinct in racial characteristics and endowments. We are to think God's thoughts after him, not through prejudice or pride, but by enlightened reason and under the law of love. There comes a time in the life of a child when he must maintain his own center or gravity and move forward by his own initiative or be arrested in his true development. It is no less true of races; but, brothers, the time will never come when the obligation of guidance, of protection, of the ministry of love and service, will cease so long as there is need. Absolutely the main question between us is the form in which this helpful ministry may be most effective. Virgil takes leave of Dante on the edge of Paradise with these words:

"Thus far, with art and skill thy way I've urged
Along the narrow, steep and dark descent,
Behold the sunlight on thy forehead thrown
Thy will is henceforth upright, free and sound,
Lend o'er thyself, be mitered and be crowned."

Such is the relation of Christianity to all the backward races of the earth. Patiently and at any cost she must lead them forward until they obtain the splendid crown of personality, true self-control and self-direction. Brothers, this will only be possible in obedience to the supreme law of the gospel. O, ye Methodists, North and South hear the Word of God: "Thou shalt love the Lord, thy God, with all thy heart, with all thy mind, with all thy soul and with all thy strength." The dominant notes of the Christian life are: with all thy heart, consecration; with all thy mind, rationality; with all thy soul, aspiration; with all thy strength, driving energy. I don't if ever a people more nearly attained the grace of loving the Lord with the whole heart than the Methodist folk; but, brothers, we have something to learn yet about loving God with the whole mind; it means facing new truth and the problems before us, not with prejudice and inherited tradition, but with an open and hospitable mind, and thinking them through devoutly, humbly but bravely to the end; and then rising to the sublime height of daring obedience and connecting the full force of our personality with our clear and sincere conviction. A true Methodist will respond to all the high notes of the law of Christ. It is imperative, brothers, that we think our way through our differences, close up the ranks and unite our forces more wisely against the mighty battle-lines of evil advancing against us. Great victories of the cross await the new alignment. The day before Nelson fell at Trafalgar he asked Admiral Collinwood where



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Captain Rotherham was: "We are not on the best of terms," was the reply. Nelson immediately sent a boat for Rotherham and taking him to Collinwood, said, "Men, we are under the guns of the enemy. A battle is imminent involving the very life of the kingdom. In God's name, join hearts and hands and forces against the common enemy." They shook hands in tears.

Brothers, I close my message with a challenge of love. O, ye chivalrous sons of the South! You who have been the knights and guardians of the holiest rights and the highest hopes of humanity! let us join forces against our common foes and for the unity of Methodism, the glory of our Lord and the redemption of the race. Let us think our way through our differences, justly and kindly, under the guidance of the Holy Spirit, who will lead us into all truth until our hearts touch again at the cross and we find the true center of the King's highway. Let us pay the price, whatever the cost may be, and promptly and generously make the new adjustments necessary to the interest of the kingdom. Brothers, I speak in the name of multitudes who look this way with solicitude. Accept our challenge of love. We will meet you on the heights of Christian fellowship and in a new covenant of love to fulfill the great ideal of Methodism and spread holiness over this land and over all lands. The whole earth will then ring with a new note of triumph and heaven itself will thrill with the joy of our glad jubilee.

Marlin District—Third Round.
Pettaway, at Elliott, May 28, 29.
Buckholts, at Corinth, June 4, 5.
Cameron Sta., June 5, 6.
Davilla, at Davilla, June 11, 12.
Hearne and Bremond, at H., June 18, 19.
Calvert Sta., June 19, 20.
Kosse and Reagan, at Stranger, June 25, 26.
Fairgate Sta., July 1.
Fairfield, at Dew, July 2, 3.
Lott and Chilton, at L., July 9, 10.
Marlin Sta., July 10, 11.
Iola, at Iola, July 16, 17.
Travis, at Cedar Springs, July 23, 24.

Durango, at Blevins, July 20, 31.
Rosebud Sta., July 31, Aug. 1.
Centerville, at Leona, Aug. 6, 7.
Franklin Sta., Aug. 13, 14.
Jewett, at Cedar Creek, Aug. 20, 21.
Maysfield, at Sneed's Ch., Aug. 27, 28.
Whoeck, at Harris' Ch., Sept. 3, 4.
District Conference, Teague, 3 p. m., June 28.
E. L. SHETTLES, P. E.

Bonham District—Third Round.
Bonham Sta., June 11, 12.
Honey Grove Sta., June 19, 20.
Honey Grove Cir., at Forest Hill, July 2, 3.
Edgar Cir., at Savoy, July 9, 10.
Gober Mis., at Center Point, July 16, 17.
Ladonia Sta., July 17, 18.
Trenton Cir., at Blanton Ch., July 23, 24.
Rayenna Mis., at Mount Pleasant, July 30, 31.
Bailey Cir., at Bailey, Aug. 6, 7.
Telephone Mis., at T., Aug. 13, 14.
White Rock and Petty, at W. R., Aug. 17, 18.
Brookston Cir., at B., Aug. 20, 21.
Dodd Cir., at Shady Grove, Aug. 27, 28.
Maxey Mis., Sept. 3, 4.
Randolph Mis., Grove H., Aug. 10, 11.
J. B. GOBER, P. E.

Sherman District—Third Round.
Sherman Cir., at Friendship, May 29, June 1.
Travis Street Sta., June 19.
Key Memorial Sta., June 19.
Van Alstyne Sta., June 26.
Howe Cir., at Ferguson, July 2, 3.
Pilot Grove Cir., at New Prospect, July 8-10.
Whitewright Sta., July 24.
Bells Cir., at Virginia Point, July 29-31.
Trinity Mis., at New Hope, Aug. 7.
Cooke Springs, Aug. 7.
Waples Memorial Sta., Aug. 14.
Sadler and Gordonville, at G., Aug. 20, 21.
Pottsboro and Preston, at P., Aug. 27, 28.
Southmayd Cir., at Ethel, Sept. 3, 4.
Whitesboro Sta., Sept. 11.
C. M. HARLESS, P. E.

Colorado District—Third Round.
(In part.)
Coahoma, at Center Point, June 4, 5.
Big Springs Sta., June 5.
Colorado Mis., at Shepherd, June 10.
Hernleigh, at Winston, June 11.
Colorado Sta., June 12.
Quarterly Conference, June 10.
Seminole, at Andrews, June 28, 29.
District Conference, Stanton, June 27-28, July 1.
Stanton Mis., July 2.
Stanton Sta., July 3, 4.
SIMEON SHAW, P. C.

PASSING.

Good morning, Mary, how are you? Surely I have slept late; Strange thing for me to do, Where are the boys? What a fine day!

They need a little rest; let's stop A while, what do you say? They have worked over the crop; Let's take a holiday.

Well, the boys today will not work. How do you feel after your rest? The doctor said you must not talk. Ah, yes, the doctor knows best.

But a change has come over me, Perhaps I am better; Prop me up a little, Mary, With a chair and pillow.

Let me look through the window; 'Tis a splendid morning, dear. How sweet the breath of May! 'Tis the climax of the year.

When spring has come to stay, Such a day some great event should crown. But, Mary, I am tired now, Please come and lay me down.

My sight seems dimmer grown, Are the children all at home? The boys are standing near your bed, And Mamie now has come.

Is there something you wish said Before—you understand, my love. Yes, yes, we'll shake hands, that is all. The boys, I've shown them how to live.

Ever ready for duty's call, This the supreme thing—I'll give This lesson, how to leave, last of all—Come, wife! you will be brave.

And help our little girl, Her little heart from sorrow save; The sweetest thing in all the world, Let us receive our guest.

With such becoming grace As doth honor the most and best our King from whom he comes, This messenger who heaven's high

Commission holds, from his home He my promotion brings, and by its seal I go to claim our estate. I know that you will understand

That he goes with me through the gate And signs with his own hand The deed to our inheritance there. When I went to the famous springs,

You know that you were reconciled, Up there in the court of the King Is the fountain of life. A child Of his should rejoice to go.

No, it will not be long; I'll come back soon, I'm sure; Now we will say good-bye, Help the children to be strong.

Now, let the friends all come in And have a pleasant hour, And we will now begin To magnify the Spirit's power.

Now, do not fear for me, I'll die decently, you be sure. Why struggle with a friend? 'Tis he, 'Tis he, who comes to take me over.

I'll embrace him as he does me; We need to understand this more. Now, let the people sing A strong old-fashioned hymn;

Not some new-fangled thing, Ah! that's a good one, I see. Glory! Glory! Sure, that will be Glory, yes, yes, glory for me!

Your hand, Mary, I pass into the hall, When you come to the city, friends, You'll know just where to call. Just a word: Life begins just where it ends.

I've made the creed; that is all. M. S. WATTS.

THE CHILDREN'S DAY COLLECTION.

The writer is receiving inquiries asking what to do with the Children's Day collection.

The request of the Sunday-school Board that the observance of the day be postponed until the second Sunday in June and that a special effort be made toward indowing the Chair of Religious Pedagogy in Vanderbilt has caused some confusion. In answer to all inquiries let me say: Send your Children's Day collection to your Treasurer of your Conference Sunday-school Board as usual, and that whether the day observed be in May or June.

Under the new law, which is, of course now operative, all the Children's Day collection goes into the Sunday-school work, sixty per cent being retained by the conference and forty per cent forwarded to the General Board.

The General Board uses its part to endow the Chair in Vanderbilt until fifty thousand dollars is reached, after that to put additional workers in the field and otherwise promote the interest of Sunday-schools.

E. HIGHTOWER.

CLEBURNE DISTRICT SUNDAY-SCHOOL AND EPWORTH LEAGUE CONFERENCE.

The second annual session of the Sunday-school and Epworth League Conference of the Cleburne District convened at Alvarado, May 10-12. The first day was given over entirely to the Epworth League. All the depart-

ments of the League work were ably discussed. Great stress was laid on the organization of Boys' Leagues.

We were glad to have with us Mr. and Mrs. L. E. Appleby, State Field Secretary and wife. Mr. Appleby's lectures in connection with his stereopticon views on Epworth-by-the-Sea and Brazil, were very helpful to all. The missionary spirit was evident throughout the League Conference. We were impressed by the fact that the missionary conscience is becoming more general.

On Wednesday and Thursday the Sunday-school in its many different phases was studied. It was inspiring to see so many anxious to take part in all the open discussions.

The eleven o'clock hour on Wednesday was filled by Bro. E. Hightower in an address, "The Sunday-school of To-day." Bro. Hightower is President of the State Sunday-school Conference, M. E. Church, South. His sermon was interesting and also encouraging as he compared the Sunday-school of to-day with the Sunday-school of years past and gone.

"The Art of Teaching," by Brother Alonzo Monk, Jr., at the eleven o'clock hour on Thursday, was logical, clear and just the point needed to be known by so many of our teachers.

There was a goodly number in attendance, 127 delegates being enrolled by the Secretary.

The following officers were elected for the ensuing year:

Presiding elder E. A. Smith, Cleburne, President; Miss Maude Akers, Grandview, Secretary and Treasurer; Mr. Horace Gordon, Burleson, and Mr. D. R. Hunter, Morgan, Superintendents of the Boys' League.

No District Conference was ever more kindly received and royally entertained. Bro. G. J. Bryan and wife, with the good people of Alvarado, were untiring in their efforts to minister to our comforts.

Grandview was chosen as the place of meeting of the next District Conference of the Sunday-school and Epworth League.

MISS MAUDE AKERS, Secretary.

THE QUARTERLY INSTITUTE OF CORSICANA DISTRICT.

The Quarterly Institute of the First subdivision of the Corsicana District of the M. E. Church, South, convened at Kerens, Texas, May 27-29. Every man on the program was present and responded. It was evident to all that careful preparation had been made by each member on the program.

The times given on the program for devotional services were made interesting and profitable by Revs. W. A. Neil and G. W. Kincheloe. This scribe had "The Origin of Methodism," "The Lord's Supper" and "Infant baptism." Rev. W. E. Boggs made a deep impression by the able manner in which he handled "The Geography and Social Design of the Kingdom of God." His denunciation of commercial methods and social corruption was terrific. "Christian Experience" was presented in a careful and instructive way by Rev. T. W. Taylor. Rev. W. H. Smith impressed those present that he had made a careful investigation of the vital difference between the Baptist Church, from which he comes to us, and Methodism. His theme was, "Why I Am a Methodist." Prof. J. E. Blair made good on the subject given him on the program, "The Sunday-school as a Training School." "The Possibility of Apostasy," by Rev. J. W. Head, had its ample evidence presented by the method of Bible readings and suitable comments. "The Mode and Design of Baptism," by Rev. M. W. Rogers was presented in an unanswerable way. No man can say truthfully, after hearing Rogers, "The Bible does not prescribe the mode of baptism," as is sometimes ignorantly asserted by some of our preachers, who have never studied the subject.

Rev. Samuel Morriss, of Kerens, one of our venerable superannuates and the father-in-law of Rev. G. W. Kincheloe, our pastor at Kerens, was present. Though he is now feeble from age and service, he is one of the most inspiring auditors that Kerens has.

The hospitality of the good people of Kerens was all that could be desired, and both the people and pastor repeatedly expressed their appreciation of the services of the institute.

Rev. W. E. Boggs, D. D., our chairman, expressed his conviction of the need of such work as is being done in our institute in this district and throughout the Church. The business session resulted in the selection of J. P. Patterson as Secretary and of Tupelo, on the Chatfield and Alma Circuit, as the place of meeting for our next institute, July 29-31.

J. P. PATTERSON, Sec.

AN OPEN LETTER TO C. E. BROWN, AGENT.

Dear Brother Brown: In the Advocate of May 12 appears an open letter from you addressed to W. B. Andrews, Secretary of the Superannuate Homes, Board of the Northwest Texas Conference. I take great pleasure in replying to the questions in that letter, for the reason that I am greatly interested in the superannuates and the widows and orphans of our deceased preachers. Indeed, that interest became so intense six years ago that I wrote out the constitution and by-laws of our board and launched the present movement at the session of our conference held at Hillsboro. The constitution and by-laws were adopted by that conference and you were appointed agent to secure these homes. Each Bishop since that time has appointed you to that same work. By reason of your appointment you have access to every pastoral charge in the conference. There is no work in our Church that appeals more directly to the hearts of all the people than the proper care of our worn-out preachers and the widows and orphans of our deceased brethren. The Church is willing to provide for them and is abundantly able to do so. All that the people need is an opportunity to contribute.

You intimate in your letter that the pastors are indifferent to this sacred cause. Allow me to suggest—and I do so from the standpoint of a pastor—that in this you are mistaken. They are not indifferent, but are in most hearty sympathy with this work. The seeming indifference grows out of two things: First, the pastors are overloaded with so many other things that they MUST do, that they unintentionally neglect this; and second, they have such confidence in your ability to succeed in everything you undertake that they have made themselves believe you will succeed with this even without their co-operation. Many of them have not invited you to come into their charges to present the cause for the reason that each hoped you would have invitations enough from other places to keep you busy. So many of us have done this that you have concluded that we are indifferent to the great work committed to your hands.

Let me repeat, there is no cause in the Church that lies nearer our hearts than the proper care of these old servants of God. W. B. ANDREWS, Waco, Texas.

ACT PROMPTLY.

To the Pastors and Superintendents of the Texas Conference:

Dear Brethren—It is a trite saying that the Sunday-school is the right arm of the Church; and that it is doing a great deal to help in the saving of the children to the Church is no longer doubted by the most skeptical.

Your Conference Sunday-school Board, working to this end, in absolute harmony, is making strenuous efforts to keep Bro. C. J. Oxley in the field as Sunday-school Secretary. So far we have succeeded, by your help and the sacrificing efforts of Bro. Oxley, better than many of our real friends had thought we could. That we are doing a good work along this line all agree who have had Bro. Oxley with them, or who have seen him in this work.

Now the time has come when we must make a pull all at the same time and together if we would make success sure for this conference year. Pro. Oxley is operating on borrowed money, the interest on which he must pay himself; and as Children's Day is fast approaching we want to urge you one and all to take a good collection and forward it to me as Treasurer of the Sunday-school Board (not to Bro. Jester, who is Conference Treasurer), and I will receipt you for same at once.

This will greatly facilitate matters, and help to relieve your board of embarrassment.

If your Sunday-school has not already paid the assessment placed on it by the Annual Conference for the support of the Field Secretary, do so at once.

Brethren, we need your help NOW! do not delay. T. F. COX, Treas. Texas Con. S. S. Board, Brenham, Texas.

San Antonio District—Third Round.

- Prospect Hill, May 25. McKinley Ave, May 29. Alamo, May 29. Cotulla, June 2. Pearsall, June 2. Devine, June 4, 5. West End, 11 a. m., June 12. Government Hill, 8 p. m., June 12. Laredo, June 16. Hondo, June 18, 19. Sabinal, June 19, 20. Eagle Pass, June 25, 26. (Other notices to follow.) A. J. WEEKS, P. E.

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Dallas District—Third Round.

- Ervey, 11 a. m., June 12. Oak Lawn, 8 p. m., June 12. First Church, 11 a. m., June 19. Oak Cliff, 8 p. m., June 19. Corsicana, June 25, 26. Hutchins and Wilmer, at W., July 2, 3. Forest Ave., 8:30 p. m., July 3. Wesley Chapel, 8:30 p. m., July 7. West Dallas, at Estell, July 9, 10. Trinity, 11 a. m., July 17. Grace, 8:30 p. m., July 17. Lancaster, July 23, 24. Fairland, 8:30 p. m., July 24. Wheatland, July 30, 31. Cedar Hill and Duncanville, at C. H., Aug. 6, 7. Cochran and Maple Ave., at C. Aug. 13, 14. Grand Prairie, at Bethel, Aug. 20, 21. J. M. PETERSON, P. E.

Corsicana District—Third Round.

- Mount Zion Cir., at Dresden, 11 a. m., June 4. Blooming Grove Sta., June 5. Corsicana, First Church, June 12, 13. Corsicana, Eleventh Ave., 8:30 p. m., June 12, 13. Rice Sta., June 26, 27. Wortham Sta., July 3. Datura Cir., at Hardy's Chapel, July 4. Mexia Cir., at Kirren, July 5. Mexia Sta., 8:30 p. m., July 7. Thornton Cir., at T., July 9. Groesbeck Sta., July 10. Horn Hill Cir., at Big Hill, July 10, 11. Barry Cir., at Embouse, July 16, 17. Brandon Cir., at Mertens, July 20. Irene Cir., at Rienz, July 20. Kirk Cir., at Ben Hur, July 23, 24. Chatfield and Alma, at Tupelo, July 27. Kerens Cir., at Roane, July 28. Frost Cir., at McMord, July 30, 31. Dawson Cir., at Harmony, Aug. 6, 7. Richland Cir., Quinby, 11 a. m., Aug. 9. Munger Cir., at Callina, 11 a. m., Aug. 13, 14. Coolidge Sta., 8:30 p. m., Aug. 13, 14. HORACE BISHOP, P. E.

Pittsburg District—Third Round.

- Linden Circuit, at Hammel's Chapel, June 25, 26. Atlanta Sta., July 2, 3. Queen City Circuit, at Harmony, July 9, 10. Douglassville Cir., at Jones Chapel, July 12, 13. Nash Cir., at Pleasant Grove, July 16. Hardy Memorial Church, Texarkana, 11 a. m., July 17. Central Church, Texarkana, 8:30 p. m., July 17. New Boston and DeKalb, at D., July 23, 24. Redwater Cir., at Red Springs, July 26, 27. Winfield Cir., at Bridges Chapel, July 29, 31. Dalby Springs Cir., at Lawrence's Ch., Aug. 2, 3. Pittsburg Sta., Aug. 6, 7. Mt. Pleasant Sta., 8 p. m., Aug. 11. Naples and Omaha, at Dalton, Aug. 13, 14. Quitman Cir., at —, Aug. 17, 18. Willsboro Cir., at Shady Grove, Aug. 20, 21. Pittsburg Cir., at Ebenezer, Aug. 26. Daingerfield, at Bradfield Chapel, Aug. 27, 28. Hughes Springs Ch., at —, Aug. 30, 31. JOS. B. SEARS, P. E.

Cuero District—Third Round.

- Flatonla, at Colony, May 21, 22. Hallettsville, May 28, 29. Edna, May 31. Victoria, June 1. Nursery, at Terryville, June 4, 5. Pandora, at Dewville, June 8. Ganado, June 11, 12. El Campo, June 13. Cuero, June 18, 19. Palacios, at Blessing, June 23, 24. Markham, at Dunbar, June 25, 26. Port Lavaca, at Traylor, June 28. Port O'Connor, at Bloomington, June 30. Shiner, at Sweet Home, July 2, 3. Hope, at Light's Chapel, July 9, 10. Nixon, at Gillette, July 13. Stockdale, at Sunnyside, July 16, 17. Smiley, at Cabeza, July 19. Leesville, at Floyd's Chapel, July 23, 24. Yoskum, July 30, 31. Lavernia, at Parita, Aug. 6, 7. R. A. ROWLAND, P. E.

Huntsville District—Third Round.

- Madisonville Mis., at Midway, June 4, 5. Madisonville Sta., June 6. Shepherd and Cleveland, at Lamb, June 11, 12. Spring Mis., at Spring, June 25, 26. Trinity and Onalaska, at O., June 30. Groveton Sta., July 2, 3. Willard Cir., at Carmona, July 3, 4. Anderson, at Roan's Prairie, July 5. Dodge Mis., at Oakhurst, July 9, 10. Conroe Sta., July 14. Navasota Sta., July 16, 17. Ulma, at Navasota, July 16, 17. Bryan Sta., July 20. Wills Cir., at Old Waverly, July 23, 24. Augusta Cir., at Pleasant Grove, July 30, 31. Crockett Mis., at Jones S. H., Aug. 6, 7. Crockett Sta., Aug. 7, 8. Huntsville Sta., Aug. 10. Grapeland and Lovelady, at G., Aug. 13, 14. Montgomery Cir., at Spring Branch, Aug. 20, 21. San Jacinto Cir., at Mary's Ch., Aug. 27, 28. Cold Springs Mis., at Farley's Ch., Sept. 3, 4. F. M. BOYLES, P. E.