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## EDITORIAL

### MORAL TEACHING IN THE PUBLIC SCHOOLS.

That the supreme end, or even one of the principal ends, of civil government is the propagation of religious truth will not be affirmed. That the primary function of civil government is temporal, that its principal end is to protect the person and property of the citizen, will not be questioned. That the State can officially establish a Church, prescribe a State religion, and grant preferment to communicants and withhold privileges from dissenters, is a proposition that will not be entertained. However, the fact that the State is barred by constitutional restrictions from endorsing or teaching a prescribed system of religion, in no way absolves the State from demanding that those things shall be taught in the schools that are maintained at public expense that are best calculated to promote and make more efficient the supreme end of civil government—the protection of person and property.

If the moral teachings of the Bible is calculated to inspire in mind and heart the highest degree of consideration for the person and the highest regard for the property of another, there could certainly be no ground for the charge that the State had subordinated its primary end to a secondary end if it should demand that teachers in public schools give careful attention to instructions in the moral essentials of the Bible. Indeed, the State would clearly be within its prerogative to make this instruction compulsory if by so doing the State could the more perfectly secure the primary end of civil government. Not to employ the most effectual means at command in order to secure for the citizenship the supreme end of civil government is to show weakness, if not to fail, at a most vital point. If a moral citizenship furnish the conditions under which the primary end of civil government is most easily and most efficiently realized, then surely the State should seek to secure a moral citizenship by grounding those who are soon to become citizens in the fundamentals of morality. The verdict of history is: The mere impartation of text-book facts, purely secular education, does not improve the morals of a people. In a sociological convention in Paris a few years ago the question of the relationship between crime and education was being discussed. Following the discussion an investigation of the conditions in France and England was made. This was the report: In England crime had decreased as education had increased, while in France the opposite was true. In France the education was purely secular, intellectual; while in England it was accompanied by moral training. The convention thus goes on record: "Mere intellectual and physical education will not lessen crime, but if moral and religious elements are introduced crime will be lessened."

The question of negro education is receiving considerable attention just now. It seems that free schools for the negro has not proven an economical public policy since the per cent of

criminals among the educated is greater than that among the uneducated. After having gone to the expense of giving them free school privileges the State is put to an additional expense in having to take care of an increased number of criminals. Are they not as a people repeating the history of education in France? The per cent of criminals among those educated in Church schools is comparatively small. The history of negro education and crime is a forcible commentary on the importance of moral teaching in the public schools. The solution is found not in less secular teaching but in more religious instruction.

There should be an insistent demand for more instruction in the public schools. Said General Washington in the course of his farewell address: "And let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that National morality can prevail in exclusion of religious principle."

Prof. Huxley once said: "I hold that any system of education which attempts to deal only with the intellectual side of a child's nature, and leaves the rest untouched, will prove a delusion and a snare, just as likely to produce a crop of unusually astute scoundrels as anything else."

Victor Hugo has said: "He who opens the door of the schoolhouse closes the door of the jail," to which Bishop Galloway adds, "That depends upon who keeps the school and what is taught there. The schoolhouse may become a place for polishing fiends and graduating outlaws. It is not the number, but the character of our schools; not how many children attend, but who teaches them, and what they are taught, that type and measure their influence for good."

When the State needs the testimony of one of its citizens in the administrative department of government the State requires that the witness shall recognize the obligation of the morals of the Bible. If the State demands that the citizen shall respect the moral requirements of the Bible in the court house, the State ought to see to it that the moral sentiment of the child is cultivated in the schools that are maintained at public expense. To quote once more from General Washington: "Let it simply be asked: Where is the security for property, for reputation, for life, if the sense of religious obligation deserts the oaths which are instruments of investigations in courts of justice." Certainly, if the State is going to obligate the citizen upon the morals of the Bible in the court house, the State ought to instruct the child in the morals of the Bible in the schoolhouse. There is nothing in either the Federal or State Constitutions to prevent the Bible from being read and its moral precepts emphasized in the public schools of Texas.

Our Lord has a right to the very best that we are and have—our money, our time, our influence, our friends and everything that is ours or is of us; and the man who robs us of any of these, robs God.

### THE RESUBMISSION ISSUE.

We are again in the fight to have submission put on the primary ballot, not that we do not believe the other instruction still binding, but because we want to take every shred of excuse out of the mouths of Colquitt and his blatant followers. They are setting forth the pretext that inasmuch as the last Legislature failed to submit, that the instruction given in the other primary has lapsed, and they are busy fixing their legislative candidates on that platform. Already they have a number committed to the proposition to turn down submission in the next Legislature on this ground. Colquitt in the meantime is saying that submission must fail if two-thirds of the Legislature do not vote for it.

So we concluded that we would explode that pretension by letting the people again express themselves on the proposition. As a result we have petitions flying over Texas like leaves in an autumn storm asking the Democratic voters to insist upon the State Committee to again put submission on the primary ballot. These are coming in by the thousands and by the 13th we hope to have at least thirty-odd thousand to go before that body. We will probably have a great many more. If we secure the requisite number there is no doubt but that the committee will heed our request, and in the July primary the submission issue will again be voted on. That it will carry by a largely increased majority there can be no reasonable doubt. We carried it before when the question was poorly known and the anti had it confused with local option. Now it is the dominating issue of the State. Every white voter knows what submission is. Thousands of anti-prohibitionists are in line for it for two reasons: 1. They want this question eliminated from politics. The only way to do it is to let the people vote on it. 2. They feel outraged because the last Legislature failed to heed the instruction of the people. Hence many of them will vote for submission. Then, we have three candidates advocating submission. The act of the last Legislature has stirred the people and they will give this State no rest until their request is complied with. We also hope to carry three additional districts for submission and thus control the necessary two-thirds of the next Senate.

Finally, we want to tie up the Legislature with double instructions and to do it with such a majority as to jar that body to its nerve centers. So the fight is on, and the liquor people are in a panic. The exploding shell has struck them amidship and they are howling from one end of the State to the other. Send in the petitions and we will do the rest. On with the battle!

Temptations follow us through life. There is no sin in them. The sin is found in our yielding to them. When through grace we resist them, our temptations become a means of development and strength. Really they are a part of our religious education.



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

By Former Gov. J. Frank Hanly of Indiana, Lay Representative of the Methodist Episcopal Church

Mr President, Fathers and Brethren:

I come from that great empire beyond the Ohio—the old Northwest Territory. An empire wrung by our fathers from forest gloom and prairie solitude, and by them dedicated forever to human liberty, civil and religious. An empire reclaimed, and peopled now by a mighty population—sixteen millions in number—in whose veins leap and course the mingled blood of every civilized nation beneath the sun. An empire continental in its vastness, immeasurable in its wealth, tireless in its energy, conquering in its power. An empire of many differing and conflicting religious beliefs and creeds, but through whose history of one hundred and twenty years there run like golden strands the silken cords of our own common faith—the faith of Wesley and of Asbury, of Simpson and of Galloway. An empire whose ever widening bounds and farthest-flung frontiers could not outstrip the winged gospel told by tongues that spoke our common creed. An empire athrill with the heart-throb and purpose of twentieth century Methodism, rising by sublime impulse to the high levels of twentieth century opportunity.

But vast as it is and many as they are, I am here to speak for more than those of our faith and creed who live in that great empire.

Your mother—the mother of all American Methodism—has sent me. I bear her commission. I am her ambassador. Her holy fathers willed that I should come to you and bring to you salutation and greeting from all her children everywhere throughout the land. And so I have come—come to you even here—to the land of my own maternal parent's birth—the bearer of a message fresh from your mother's heart—a message of continuing abiding interest; of impelling affection, of unceasing, yearning love. She holds you still in tender remembrance. She has so held you throughout all the years of your separation. She will so hold you to the end. She salutes you with pride and with exultation. Before all the world she avows her kinship and claims you for her very own. By bonds as holy as human souls have ever known, she claims you; by ties as sacred as the common altar at which you one time knelt; by the pangs that gave you birth, by the travail out of which you came. So runs her message.

And you—you have justified and earned her confidence and her love. You have justified and earned them both. Justified and earned them by the gospel you have preached, by the courage you have shown, by the adversities you have borne, by that patience you have exhibited, by the work you have wrought, by the bodily pain you have soothed, by the passions you have stilled, by the souls you have saved.

Avowing her kinship, and loving you and confiding in you as she does, she wishes you to know that, though progress marks her way, fundamentally she has not changed. That while she has caught new concepts of duty and had new visions of service; while her heart-beat has quickened with the quickening tide of modern life, and her sympathies have widened and deepened—"with the process of the suns," she is still engaged in the old-time mission of carrying the gospel of the crucified Christ to erring men and women. She stands by the ancient faith. She still believes in the existence of a triune God, in a personal Savior, in the divinity of the Christ, in the redemptive power of his spilled blood, and in the immortality of the human soul.

She still reads the same old Bible, sings the old songs, kneels at the old altars, prays the old prayers, worships the same great loving Heavenly Father as in the days gone. She is not yet weary in well doing. She knows she cannot stand still, that if she does not advance she must retreat, and her buglers do not know how to sound retreat. She makes every moral conflict of her own. In her pulpits great moral questions receive downright and fearless discussion. She throws her immense weight on the moral side of every question and believes her obligation lies wherever a moral issue is or can be raised. She holds herself bound to speak against wrongs wherever found. She insists that men go right

in life, whether in private or in public station. That,

"No house can stand, no kingdom can endure  
Built on the crumbling rock of self-desire."

She believes the religion of Christ is not a potted plant, but a virile, diffused and living force, melting evil customs, breaking down wicked institutions, affecting all it touches. She does not believe in mixing either business or politics with religion, but she does believe in mixing religion with both business and politics.

She does not believe she should enter politics to get funds from public treasuries for her use, to secure legislative mandate for her ritual or police support for her doctrines; but she does believe that religion driven from the field of national interests into the refuge of private life loses its grasp on the world and ceases to be effective among men; that there are high qualities and influences which can be created only by the Christian church and that it is therefore her duty to exert herself to reach the social and political life of the nation. That her place is on the firing line where the battle is. That it is a part of her business to translate Christ's teachings into the activities of human affairs. That she ought to be a humanizing influence. That it is not only her privilege, but her bounden duty, when she can, to create moral issues and to so press them as to compel political parties to espouse them. That it is her mission to save both the individual and the race.

She believes in the divorce of church and state, that the machinery of the two should be kept absolutely separate. But she also believes that the state needs a church devoted to the moral welfare of society. That liberty cannot survive without religion, that any people must be religious to be free. That both church and state should be the servants of humanity. That our institutions and traditions have been born and developed under the inspiration and dominance of Christian faith. That her obligations require her to assail every wrongful relation among men and to defend every rightful relation. That besides the hope of personal salvation she ought to plant the social hope.

She refuses to be muzzled or to keep silent on any great matter. She does not believe evils can be destroyed or eradicated by saying nothing about them. That they be the spokesmen of an awakened people; not dweillers singing a lullaby, but man-warriors sounding the reveille.

She is abreast of the intellectual attainment and alive to the scientific discoveries of the age. She recognizes the fact the man has at last partially triumphed over mystery and space. That a new earth and a new heaven have been created. That he has augmented his powers and multiplied his possibilities until his whisper is heard beneath the seas and among the clouds. That the "latched Antipodes" at last are open. That the east and west have met. That all the world is now her parish. That its millions are in her hands. That because of these things she must henceforth think in continents, and her deeds must henceforth be world-deeds.

She is conscious that she is at last face to face with the non-Christian religions of the world and that she must conquer or herself be vanquished.

Gathering herself to meet the shock of the impending conflict, she turns for earthly aid and comfort to those who share her traditions and her faith—to the followers of her founder—the children of John Wesley.

But she finds them divided and scattered—twenty-seven separate and distinct denominations—fighting, fighting bravely and well, but each fighting in its own way, in independent and unsupported detachments, without concert of action or unity of direction, weakened by the waste of rivalry, impotent for want of resources, foiled and defeated for lack of support. These twenty-seven denominations have resources enough in the aggregate to insure victory and save the world, but they fail because their forces cannot be brought to the point of contact at the crux of battle. The opportunity is heaven-born. The need

is imperative. But the independent regiments fight. Brave men fall. The ranks are thinned. Now and then a position is taken here and there, by sheer personal daring and supreme individual sacrifice, but final and complete victory is impossible. The condition is pitiful: Twenty-seven independent and separate armies where there should be but one! Diffusion of forces where there should be concentration! Division where there should be unity! Discord where there should be harmony! Weakness where there should be strength! Impotence where there should be power! Defeat where there should be victory!

This is especially true in Methodism in America and peculiarly so of you and of us. More than all others we should be united. Between us there should be an indissoluble union. We sing from the same hymn book and recite the same catechism. We have common educational institutions; a common order of service; a common faith; a common church polity; a common history; a common doctrinal heritage; a divided—divided at a time when the need of union is mortal, in an era when concentration and consolidation are in the very air we breathe, and every temporal interest is being melted and hammered into a solidarity as compact and round as a cannon ball.

There is scarcely a note in the music of the age that does not draw us together and impel us to unity. The ties of kinship, oneness of faith, the bounds of fellowship, memories old and sacred, incite to union; common danger and unspeakable need require it; the glories of the past; the unparalleled opportunities of the present, the splendor of the possible future, conspire to affect it; the very times themselves conspire for its accomplishment. And yet we are separated! With us the waste of rivalry goes on!

In the nation the sectional differences out of which our separation grew have passed away. I recall those differences now only in appeal to you and to those whose commission I bear, for a reunited Methodism.

It was a mighty struggle—a conflict fierce as human life in its tensest mood—between Titanic peoples. And what a story the record of it is! How it stirs the blood! How it inspires to love of country! How it impels to high endeavor! And what valorous foes they were! They were and are, thank God, our countrymen—the blue and the Gray. In their veins flowed kindred blood—blood that leaps and burns in ours today. They differed; differed until at last the parliament of debate was closed; and then, like men, they fought their differences out, in open war—on the field of battle—sealing the settlement with their blood and giving the world a new concept of human valor.

There were wounds. There was suffering. There was heartache. There were asperities. There was death. There was bereavement. These were inevitable. But there was a nobility about it all that, seen through the intervening years, silences discord, softens hate and makes forgiveness easy. From these red fields we reaped glory enough for all, enough to immortalize both peoples. Wounds then made now are healed. Today we laugh and weep together. Asperities are forgotten. The past is remembered without bitterness. Glory hovers like a benediction over half a hundred immortal fields and guards with solemn round the bivouac of all the dead, giving no heed to the garb they wore. Their greatness is their passport to immortality, the bond of our eternal gratitude. It is the legacy of all—the heritage of the nation. Reconciliation has come with influences soft and holy. We are one people again; our country, one, solid, unified, nationalized; her "Flag in love with all the winds of heaven." And yet we—who before then were one—are still divided.

Nineteen hundred years ago the shepherds, watching their flocks by night among the hills of Judea, were stirred by a cry in the sky, from angel lips, rising into the ecstasy of song, announcing the coming of the Prince of Peace, in a message glad and sweet:

"Glory to God in the highest,  
An on earth, peace, good-will toward men."

Today the nations of the earth are hearing that cry. The message of peace on earth and good-will toward men then announced to humble herdsmen is making its way now into the international relations of the world. The Savior's new commandment—"that ye love one another"—is reaching the hearts of the great, of the men who rule and administer government throughout the earth. The dawn of universal peace is desired and longed for. And the day is coming—in the providence of a merciful God—the day is coming, when war shall be made no more; when the carnage of the battlefield shall be but a barbaric memory; when the millions in uniform who now stride the bent back of overburdened producers shall toil as fellow-reapers at their side; when the Dreadnaughts that now ride the seas shall, unarmed, bear only messages of peace and good-will; when government everywhere shall be administered with justice and in mercy; when the federation of the race shall be achieved; when men shall know and acknowledge the great fact that "God hath made of one blood all nations"—the fact of universal brotherhood.

But we—we, the children of Wesley—we who should be first to catch the ripening purpose of the times—labor on in separate ways, as though we did not hear and did not know, fluttering where we might soar.

On the eve of his betrayal—aye, within a few hours of his crucifixion—the Lord Jesus, conscious of his approaching separation from them, knelt among his disciples, and prayed for them with a love so tender, a concern so profound and an eloquence so simple, that I wonder how men who love him can read it and continue estranged from one another. Here is the burden of it; and, brethren, I pray you hear it and think of it in this connection:

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. \* \* \*

Neither pray I for those alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; \* \* \* that they may be one, even as we are one;

I in them, and thou in me, that they may be made perfect in one."

So prayed the Christ for his disciples and for us; even in the shadow of his martyrdom! And yet, we continue to steel our hearts against his plea and to crucify him anew by remaining separate and apart—two, where he would have us one.

And union would mean so much to him, to the world and to ourselves! It would mean the beginning of a new day in Methodism. It would raise the membership above that of both churches now, in numbers and in character. It would stir new depths in our religious natures. It would elevate our aims, ennoble our motives, intensify our convictions and quicken our zeal.

It would lift us beyond the narrowness of the past, carry us to the peak and pinnacle of religious power and make this a summit century.

What a force we could bring to the fighting line! What an organized conscience we could become! What an impelling, centripetal, moral force! What an epoch-making event it would be! What a triumph of love and unity!

Two years ago I sat in the General Conference of the Methodist Episcopal Church, convened in Baltimore, and saw and heard that which laid upon my conscience the question of union between you and us, as it had never been laid before, and which put into my heart the germs of the appeal I am now making.

A resolution had been passed, directed to the Methodist Protestant Church, then assembled in General Conference at Pittsburg, inviting that splendid body of militant Methodists to renew organic fellowship with us. A deputation of distinguished men, composed of Bishop Warren, Rev. Dr. J. F. Goucher and Senator J. P. Dolliver, had been appointed to carry the resolution to Pittsburg. Both the messengers and the message had been kindly received, and a deputation headed by the President of the conference, Rev. Dr. T. H. Lewis, had been appointed and sent to us in Baltimore, bringing in return a message of tenderest affection and voicing the common wish of both great bodies. The message from them was presented to us by Dr. Lewis in simile so apt, in diction so beautiful and eloquence so masterful as to melt the heart-beats of the vast assemblage into one mighty throb of fellowship and love. It was the supreme



moment — the high water mark — of a supreme assemblage, surpassing by far anything I have ever experienced or seen. He brought home to us our responsibility in this behalf, as I would that I could now bring it home to you. Expressing the desire of his people to come back home, he turned to us with this:

"Our church is in the South as well as in the North. We are united in one family that knows no distinctions or boundaries. The slavery question divided us, but the Christian question united us again. We touch hands and hearts with those who differ in other things, but agree in Christ.

When we think of going back home the question recurs instantly and forcefully, 'which home?'

Fathers and brethren, suffer me to speak of this matter. If I am bold, it is your magnanimity which has made me bold.

We are like children whose parents are separated. Do not force us to separate from each other in order that we may rejoin the family. We want to unite with a united home. You who know so well how to reach the heart, will you not speak to them as you have spoken to us? You who love Christ more than any Christian denomination, do you not love Methodism more than any section of it?"

Brethren, it is in that spirit that I am come to you. I bear no official message to you to renew organic fellowship with us. That I have no authority to offer. Unhappily the movement for organic union between us has not yet progressed that far. But from the moment I heard the eloquent and pathetic appeal of Dr. Lewis to which I have referred — the appeal of a child who longs to return home, but cannot separate itself and return to a divided home—I have felt that I could not absolve my own soul until I had made this appeal to you. I did not say so to any one. My desire was never put into words, but it was ever present in my heart. When later the Board of Bishops, without a word or hint from me or any one else in my behalf so far as I am aware, commissioned me and sent me to you, they gave me the opportunity for which I longed. And now, if I can only take occasion by the hand and lay this great cause upon your hearts as it should be laid upon them and as it was laid upon ours by Dr. Lewis, God will have blessed me beyond my desert. I have said I do not speak officially upon this question, that I am without authority so to speak; but I do voice the desire and hope of all my people. I bring you the vision they have caught — a vision for the realization of which yet in their day they hope and pray—the vision of a greater Methodist Church of America, united and consecrated, and equipped for action. Fathers and brethren, it is a world vision I bring you, a vision the very concept of which is great, worthy of you and of us and of the times in which we live. Its consummation will lead great men to speak great words and do great deeds in many lands. It will be an inspiration to all our people everywhere, at home and abroad. It will enlarge our hope, unfetter our courage and evoke anew our willingness to sacrifice. The spirit of the Christ will be in it.

"Bridging the seas, shaking the continents."

Shall it be said of Methodism — of twentieth century Methodism, here in America — that, big with this mighty concept, this veritable man-child of hope and destiny — she went to accouchement when her time was come, lacking the strength to give birth? That of her travail there came no living issue, only a poor, dead thing, a something to be numbered forever among the nameless might-have-beens of human hope and endeavor?

It was said of some of the leaders of the contending factions which during the Revolution were rending France and staining her soil with her children's blood, "they hate one another more than they love France."

Brethren, shall it be, that in after years, our children, turning the pages of our lives, will be compelled to close the book and through tear-dimmed eyes say of us, "they hated one another more than they loved Methodism, or even the Christ they professed to serve?"

Fathers and brethren, hear me: I beg of you and of my own people, let not these things be written or said of us. Let it rather be said and written that in this glad morning of this tremendous century we closed forever the book of the record of our differences, and the causes that led to

them, sealed it with our mingled tears, wrote forgiveness across its clasped lids, and turning away, marched to victory and to glory, under a common leadership, beneath the white banner of the Cross, leaving to our children the priceless heritage of a reunited church, the holy joy and solemn ecstasy of a supreme consecration. Which shall it be? Which shall it be? We, and alone, under God, can give the answer. The responsibility is ours. We cannot evade or escape it. We, and we alone, can decide. Organic fellowship is not only desirable, a thing to be longed for. It is more than that. It is possible. It is practicable.

I know there are difficulties that hinder, problems that perplex, questions that embarrass; that there are Alps in the way; but to God's people there should be no Alps. There are in this no difficulties, however great, that Christian love and faith cannot surmount; no problems, however complex or intricate, that Christian grace and patience cannot solve; no questions, however delicate or embarrassing, which Christian charity and forbearance cannot either waive or answer. Each will have to yield something; both will have to make concessions; but a way can be found. Aye, hear me, a way has already been found — a star-lit way, pointed out by finger-board and spoken word. The finger-board is the Cross of Calvary, the spoken word is the dying plea of the crucified Christ — "Father, forgive them." Mutual forgiveness is the way. It is God's way. It is the way of the Lord Jesus. Wherever estrangement and separation have once been, it is the only way to reconciliation, honorable alike to both.

My friends, I finish with the prayer to Almighty God that Ephraim shall soon cease to vex Judah; that both may presently find the grace to do this great thing, to walk in this Christ-blest way. That the bonds of a restored and a reformed national union shall speedily be strengthened by a reconciled and reunited Methodism, offering

"One faith against a whole world's unbelief,  
One soul against the flesh of all mankind."

**BISHOP WILSON'S RESPONSE.**  
Bishop Wilson gave the response to the address on the fraternal delegates from the Methodist Episcopal Church, as follows, in part:

"I do not yield to anyone in personal love for all who love our Lord Jesus Christ in sincerity. You cannot beat us at that. There was a time, and there was a feeling, when there was strife without parallel in the record of the church. There was nothing but disaster. The literature of the period was not free from bitterness. We don't like to recall it, and yet I can bear witness that underneath it all, the hearts of those men turned to each other in those days. I could give instances in multitude if it were necessary. We have never yet come to the point where (if the Governor will pardon me) we have recognized the "motherhood" of the Methodist Episcopal Church. We came out of the same stock, and split at the same spot, and it was a mutual splitting, and we were ourselves face to face, and separate from that day to this in all the essentials of church life.

Then after the war—and I suppose there are some in this audience today who can recollect the scenes of that time—there were broken hearts, ruined homes, and desolate places that were due not so much to the things prior to the war, as to the bitter enmities of old fellow-workers at the same altars; men who professed the same faith were divided, and men began to get the upper hand in the regions where the desolation was still being wrought. Years must pass before the bitterness of that period can be obliterated from our memories. And yet I dare say today in the Church South, and largely in the Church North, the resentments of that time have passed away, and in a broader and deeper sense than perhaps we ever found it needful before, we have forgiven one another in love, and still maintain that attitude. There has not been a period in all our church history in which we have not held forth the olive branch of peace. I do not think there has been a period, despite outward appearances, in which we have not truly expressed our affection for our sister church. You may break up the family, and scatter it over the

face of the earth, and you let news from the old household life come, no matter where it may be seen, there is a stir. You cannot help it, and we don't want to forget it. I should be very sorry if the day should ever come in my own history when the very word "Methodism" did not stir me as hardly anything else could. I am a Methodist right through.

What the future may bring forth, God only knows; what is best he only knows. I confess for myself I have a serious fear of overgrown denominations, their history is not fruitful. We have to remember that, in almost every case, as they have increased in wealth and resources they have degenerated in spiritual power. I am afraid of it, I would rather be "little and unknown, loved and prized by Christ alone" than have all the wealth and prestige of the Roman Church at my command without the Christ. If we had such a man at our head as the Son of Man, I would not fear it. But we have to guard against human nature. What might come to us if we should have five millions of Methodists, I do not know. Still the future may bring that. I do not know, God knows, and I am content that he should know it, and whatever he does will be right. I am satisfied of that. But, in the meantime, we are carefully striving to eliminate every cause of separation. We want to get on the best terms with all people, and especially with the people called Methodists. We want to go hand in hand and heart to heart, and unite in a great evangelistic work more needed in this time than any other time of the church. We have been building on other lines too much, and overlooking the saving of souls very largely.

I said the other day to my colleagues that I wished them to set apart the first year of this quadrennium as a year of especial labor for the salvation of souls. We shall then have three years to train them before the next General Conference. I want to see the church united on that — one in a desire and effort to save living soul on this continent. We rejoice today and are glad to greet you in the name of our Lord Jesus Christ, and we bid you welcome, and in the name of the church I say you are entitled to our respect, esteem, sympathy and love, and you shall have it, and have it always. Let us sing the doxology.

**LET THE HOME BE BUILT AT ONCE.**

In the Advocate of May 19 there was an editorial under the above heading written by Dr. J. W. Hill, under whose pastorate First Church, Dallas, the Mission Home and Training School for friendless girls is placed by North Texas Conference. As pastor for four years Dr. Hill speaks from knowledge of facts.

Dr. G. C. Rankin, editor, has been for fifteen years pastor, friend and advocate.

Dr. Hubert D. Knickerbocker, First Church, Fort Worth, Texas, has almost had the same close relationship to the Home.

At our Texas conferences after making my report, I call on either Dr. Rankin or Dr. Knickerbocker to make my speech.

For all of these years the Texas Advocate and the King's Messenger have put the appalling facts before our people that make the need of this work imperative. Our Bishops, ministry and leading women visit the institution, see the great work we are doing, yet withal the real conscience of our people has never been aroused, or long ago the work would have been provided for.

At our Methodist Publishing House a new book has just been put on sale, "War on the White Slave Trade," a Book Designed to Awaken the Sleeping and to Protect the Innocent," edited by Ernest A. Bell, Secretary Illinois Vigilance Association, and Superintendent Midnight Mission, Chicago, containing chapters written by Hon. Edwin W. Sims, United States District Attorney, Chicago; Hon. Clifford G. Roe, Assistant United States Attorney; Wm. Alexander Coote, Secretary National Vigilance Association, London, England; James Bronson Reynolds, National Vigilance Committee, New York; Charles N. Crittenton, late President Florence Crittenton Missions; Mrs. Ophelia Amigh, Superintendent of Illinois Training School for Girls; Miss F. M. Dedrick, Missionary from Moody's Bible School; Miss L. A. Hall; deaconess Methodist Church, and many other distinguished pastors and professors. Buy this book. Its price is \$1.50. Read it in the fear of God. Then it will dawn on you what

**DON'T PAY RENT**  
Rent money IS MONEY THROWN AWAY.  
Write today for our easy plan by which you can LIVE IN YOUR OWN HOME while paying for it in monthly installments. It costs no more than rent. Address: JACKSON LOAN & TRUST CO., 1906 E. Capitol Street JACKSON, MISS.

the Mission Home and Training School of Dallas stands for.

The preface says, "With a true patriotism that rejoices not in the iniquities we expose, that blushes crimson with humiliation over the crimes we record, that glows with hot indignation against the criminals we denounce, we have pursued the painful necessary task of telling the truth to the American people concerning evils that have made us reel with horror. For the protection of the innocent, for the safe-guarding of the weak, for the warning of the tempted and the alarm of the wicked, the truth must be told — the truth that makes us free."

Read the book! Acquaint yourselves with the worse than pagan heathenism that is blighting with a curse our boasted Christian America. Then you will bring your offering to help build this Home and school and church for these helpless young girls who have been snared to their ruin. The book recounts tales of woe our poor girls know, alas from experience.

Through the King's Messenger and personally I have raised \$16,000. Our Week of Prayer offering was \$15,900. We own the seven acres on Carroll Avenue upon which our present Home is located, but we cannot sell it until we build and move.

These are our assets. Our beautiful eighteen acres in Oak Cliff has cost us \$10,800. The architect's splendid plans with main building, three stories and on either side a two-story annex, will cost approximately \$60,000, in which we can care for one hundred girls. The main building we can erect for \$10,000. To even begin we must have \$25,000 more than we now have.

If every minister in our five conferences would read "Ward on White Slave Trade," and preach one sermon giving its awful facts with the responsibility laid upon us as Christians, and take an offering, we could begin the new building in thirty days. In the name of our Master, brethren, will you help us in this? We know there are many calls for collections, but is there one in the universe of God so urgent, so vital as this?

We pray the President of each Home Mission Society to make personally this plea to her pastor. This is the cry of humanity, the wail of the lost for one more chance. We will report through the Advocate, as well the Messenger the ministers' charges and individuals who help in this Christ-like cause.

MRS. W. H. JOHNSON,  
Editor The King's Messenger,  
403 N. Pearl St., Dallas, Texas.

"Now, Johnny," said grandma, "I want you to sit just as still as a mouse." Johnny answered: "Mouses don't sit still, grandma."

**FEED CHILDREN**  
On Properly Selected Food. It Pays Big Dividends.

If parents will give just a little intelligent thought to the feeding of their children the difference in the health of the little folks will pay many times over, for the small trouble.

A mother writes saying: "Our children are all so much better and stronger than they ever were before we made a change in the character of the food. We have quit using potatoes three times a day with coffee and so much meat.

"Now we give the little folks some fruit, either fresh, stewed, or canned, some Grape-Nuts with cream, occasionally some soft boiled eggs, and some Postum for breakfast and supper. Then for dinner they have some meat and vegetables.

"It would be hard to realize the change in the children, they have grown so sturdy and strong, and we attribute this change to the food elements that, I understand, exist in Grape-Nuts and Postum.

"A short time ago my baby was teething and had a great deal of stomach and bowel trouble. Nothing seemed to agree with him until I tried Grape-Nuts softened and mixed with rich milk and he improved rapidly and got sturdy and well."

Read "The Road to Wellville," found 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.



**PERSONALS**

Dr. Sid Bass, of Terrell, was in to see us this week. He was on his way to Nashville to attend a meeting of the Book Committee.

Rev. D. H. Aston, of the Gainesville District, made us a pleasant visit recently. Since getting back from the General Conference he is hard at work in his field.

Rev. J. G. Miller, of the Clarendon District, is one of the devoted presiding elders in his conference. He is moving things in his wide field, and he never fails to put in good work for the Advocate.

Rev. W. D. Bradfield, D. D., the popular pastor of Trinity Church, this city, recently preached the commencement sermon at the Sam Houston Normal. He had a great crowd and preached a great sermon.

The attractive daughter of Rev. and Mrs. O. F. Sensabaugh, Miss Leona Caroline, was recently given in marriage at the parsonage at Amarillo to Mr. Frank Holt. It was a beautiful wedding and largely attended.

Rev. A. M. Cosby, of the Merit charge, is looking toward a new church building, and he was in the city recently on that mission. He is one of our active men, and the Advocate has no better friend in the conference.

Bishop E. D. Mouzon last Sunday preached the commencement sermon at the Stamford Collegiate Institute and the occasion was one of special interest. Bishop Mouzon is in demand all over Texas.

The three Knickerbocker brothers, H. D., P. R. and H. W., are conducting an interesting revival service in Fort Worth. They make a strong trio and the meeting is attracting large attention.

Rev. A. L. Andrews, D. D., of Grace Church, recently preached the commencement sermon at Clarendon College, and we heard good reports of the service. Dr. Andrews always preaches sermons of power and attractiveness.

Rev. J. Sam Barcus and Rev. E. R. Stanford, of Hillsboro, gave us the benefit of a brotherly call recently. Church work in those parts is to the front. These two brethren have been helping in a revival service in Ennis with good results.

Rev. J. F. Bryant and his people at Pilot Point have a brand new Church enterprise on hand. It has already taken shape and before many months they will have a handsome church structure at that point. The enterprise of the pastor and his people is bringing that charge to the

front in a splendid forward movement. Rev. J. F. Archer and his people at Nevada will soon have one of the most beautiful and commodious brick church structures in the McKinney District. The work is approaching completion, and it is something of which to be proud.

In mentioning last week the fact that Rev. George S. Sexton had received the degree of Doctor of Divinity from Kentucky Wesleyan College of Winchester, Ky., we also said that his correspondence would reach him henceforth at Atlanta, Ga. This latter statement is in error. Until further notice his correspondence will reach him at Louisville, Ky.

Rev. James Campbell, of Waco, dropped in to see us recently. He is a member of the Book Committee, but will not be able to attend the call meeting this week at Nashville. He feels that the meeting of the Board of Trustees of Southwestern University at the same time of more importance just now. And he is correct. That board has some serious work before it at this time.

Rev. I. F. Betts, of Marlin, ran in to see us last week. He was in the city looking after hardware for his new church. He has the building well under way and hopes to have his opening in it the last of July. It will be one of the best located and one of the handsomest church buildings in the

conference when completed. Brother Betts is a successful worker as well as a fine preacher.

Rev. W. H. Howard of Ennis, made us a pleasant visit the other day. He is bringing things to pass down that way, but we did not learn this last fact from him. We have gotten it from a number of his people.

**KEY-SEARS.**

Miss Agnes Sears was united in marriage Wednesday evening, June 1, at the Methodist Church, to Rev. I. F. Key, of Harleton. The ceremony was performed by Rev. O. T. Hotchkiss. A large audience was present to witness the marriage.

The arrival of the bridal party at the Church was signaled with an organ voluntary by Mrs. O. T. Hotchkiss, followed by a solo, "Thou Art Mine All," sung by Mrs. T. E. Russell. At the first notes of Mendelssohn's wedding march the party started down the aisles in the following order: Ushers, W. B. Abernathy and J. F. Lightfoot; flower girls, Alice Traynham and Christelle Hall; Miss Nannie Jud Swayze and Mr. Ed Moughon, of Gilmer; and Miss Gladys Tooke, of Jacksonville, and Mr. Lane Knox, of Harleton; maid of honor, Miss Florence Sears, of Austin; followed by the bride leaning on the arm of her father, Rev. Jos. B. Sears, who were met at the altar by the groom and his best man, Mr. Thos. Little, of Harleton, who approached through the pastor's study.

Taking their stand beneath a beautiful floral arch, the couple were united in marriage with a pretty ring ceremony.

The bride was gowned in a handsome lace robe over white messaline and carried a bouquet of white carnations.

Her maid of honor wore pink pongee silk and carried pink and white carnations.

Miss Swayze and Miss Tooke were gowned in pink silk, with pink roses for arm bouquets. The flower girls wore dainty lace trimmed Swiss frocks over pink slips.

The altar was beautifully decorated with evergreens, pot plants and magnolias, an arch way artistically arranged forming the center about which assembled the bridal party.

The bride is an adopted daughter of Rev. Jos. B. Sears and wife, and while she has been a resident of Pittsburg but a short time, she has made a wide circle of friends who regard her as a young lady of most admirable qualities of head and heart, thoroughly practical and worthy of the love of all. The fortunate groom is well known in the Texas Conference of the Methodist Church and is regarded as one of its most promising ministers.

Mr. and Mrs. Key left on the night train for Waco, where they will spend a few days and then go to their home at Harleton.

**METHODIST FIFTH SUNDAY INSTITUTE.**

At the Institute of Colorado District, held last fall, it was decided that profit would come of different fifth Sunday Institutes properly distributed over the district. Such was planned and the one held at Lamesa beginning Friday evening, May 27, and ending Sunday evening, May 29, is the occasion of this report.

The opening sermon was preached Friday evening at 8:30 by Rev. C. C. Wright, our young pastor at Pride. His subject, "The Brotherhood of Man," was very appropriate and he handled it well, for all present had a great spiritual uplift and a closer union with each other, also stronger faith in God, the one Father of us all.

At 9 a. m. Saturday, with Rev. R. B. Young, our Lamesa pastor, as President, the organization of the institute was at once effected and the wisely planned program begun.

Much attention was given to the discussion of our Methodist doctrines and many, some not Methodists, claimed to think much more of the grand old Methodist Church which they now believe the biggest thing in the world.

We can only give a few of the main subjects discussed, namely: "The Organized Church," by Rev. J. G. L. Mitchell. "Does the World Necessarily Depend Upon the Organized Church for Salvation?" by Mr. M. J. McDonald. "Sustain to the Evangelization of the World?" by Rev. S. C. Dunn. "The question of the removal of our Southwestern University from Georgetown to Dallas was enthusiastically debated, and we gained a victory in favor of the beautiful little city of Georgetown.

"Why Is Methodist an Integral Part of the Evangelization of the World?" by our presiding elder, Rev. Simeon Shaw. Saturday evening a sermon that will never be forgotten by all who heard it and many who have and will hear of it was delivered by Bro. Shaw on "The Fine Points of Calvinism."

**To "COOL COLORADO"**  
THOUSANDS GO FROM POINTS BELOW "THERE'S A REASON."  
VISIT THE **BOULDER CHAUTAUQUA** OPENS JULY 4<sup>TH</sup> CLOSES AUG 14<sup>TH</sup> FOR VACATION ESTIMATES BOOKLETS LOWEST RATES MAPS AND SCHEDULES ALL FREE WRITE A. A. GLISSON C. P. A. FT-WORTH TEXAS REDUCED RATES AFTER JUNE 1<sup>ST</sup>

of the Evangelization of the World?" by our presiding elder, Rev. Simeon Shaw. Saturday evening a sermon that will never be forgotten by all who heard it and many who have and will hear of it was delivered by Bro. Shaw on "The Fine Points of Calvinism."

Sunday morning until preaching hour was devoted to a Sunday-school rally, which, after a short prepared program, took an informal aspect and many enjoyed speaking in open conference.

At 11 a. m. Bro. Shaw preached on "Baptism." All Methodists present were delighted with our views on the subject and many who are not Methodists acknowledged that "the one baptism necessary to salvation" is that of the Holy Ghost. Bro. Shaw showed clearly that "water baptism" is only "the sign" of "the true baptism."

Sunday afternoon the subject, "The Sunday-school a Mission Force," was discussed by Mr. E. R. Bainbridge, our Sunday-school superintendent. "The Sunday-school a Foundation Builder," by Mrs. M. J. McDonald.

The permanent organization of the institute was then attended to with delegates and representatives elected. Mr. M. J. McDonald is President for the next meeting, which will be in July.

The name of our worth pastor at Lamesa does not appear on the program, as he was chairman of both the Program Committee and the institute as well; but we were favored with several speeches from him on different subjects mentioned above. He is young and active, deep thinker, a clear and strong preacher.

It was the exalted privilege of the writer to preach the closing sermon of the institute Sunday evening to a large and appreciative audience.

Monday morning at 10 o'clock the third Quarterly Conference of the Lamesa Station was held with Rev. S. Shaw, presiding elder, in the chair. Bro. Shaw is in every way a real presiding elder. He looks after the interests of the Church and preachers in detail. S. C. DUNN, Secy

**COMMENCEMENT AT WESLEY COLLEGE MAY 20-24.**

The first commencement program of our school at Terrell under the new name of Wesley was termed by all visitors and friends the best in our history. Everything came off on schedule time and a good attendance characterized all the exercises.

**Champion Debate.**

The annual debate between the Sam Houston and John H. Reagan Literary Societies attracted much interest and college spirit was rife. Earl Hamilton and Henry Vale represented the Houston and Claude Campbell and John Langwith represented the Reagans, the question being, resolved that the United States Government should adopt the income tax. The Reagans came off victorious.

**Commencement Sermon.** Dr. W. E. Boggs, of Corsicana, de-

livered the sermon to the graduates. The services were held in the Methodist Church. The day was ideal, the house crowded and the sermon was a message full of power and truth. For one hour and twenty minutes Dr. Boggs held his audience in wrapt attention, declaring to them the true meaning of Christian education.

**Annual Concert.**

The climax of Mr. MacFall's musicales came off Monday night and the gold medal for the most artistic piano playing was awarded to Miss Jeanette McKay.

**Oratorical Contest.**

The contest for the R. L. Warren medal in oratory was held Tuesday afternoon. The contest showed good preparation and drew a large audience. Seven young men were in this contest, and the judges called the decision for the medal a close one. Mr. Casey, of Bells, was declared the winner.

**Art Exhibit.**

Wesley is proud of her art department and this year the exhibit showed to the many visitors that the teacher and pupils had been doing some very fine work. A special feature was the display of China painting.

**Atwell's Address and Graduating Exercises.**

Never have we heard a message to graduates more brilliant and thoughtful than the one Mr. Atwell, of Dallas, delivered in our chapel Tuesday night. It was a life message never to be forgotten, full of helpful, sparkling truth, delivered in a most eloquent manner. The valedictory was delivered by John Langwith, of Rose Hill, Texas, and the salutatory by Belle Whitehead, of Corsicana. Both will attend Southwestern next year.

J. J. MORGAN.

**MARRIED.**

Bland-Lacy.—On May 18, 1910, at 8 p. m., in our home, near Mabank, Texas, Mr. Floyd Bland and Miss Fannie Lacy, Rev. J. H. Roberts, L. D., officiating. The groom is a nephew of my wife and self; both residing in Henderson County, Texas.

Chisenhall-Gordon.—At the home of the bride's parents, Mr. and Mrs. C. M. Gordon, near Burleson, Texas, on June 1, 1910, Mr. Martin B. Chisenhall and Miss Edna Gordon, Rev. Jno. W. Hawkins officiating.

Ling-Jones.—In the parsonage of the First Methodist Church, in Austin, Texas, May 31, 1910, at 3:30 p. m., Mr. H. W. Ling and Miss Ioda Jones, Rev. V. A. Godbey officiating.

**WILL ASSIST IN REVIVALS.**

I will have two weeks to spare this summer in July or August and would like to assist in a revival meeting. I prefer in the West Texas or Northwest Texas Conferences. If you are contemplating holding a meeting, write me and I will gladly donate my services. Can furnish the best of references. Write me at once.

REV. W. Z. WOODWARD, Dallas, Texas.



# Notes From the Field

### Sipe Springs.

Children's Day observed with fine success. We are proud of our children for the splendid way in which they rendered the program. All honor to Miss Cora Wilkerson, who guided them to such victory. It was quite fitting for the Sunday-school, at the close, to surprise her with a fine Bible collection—\$11.33.—Mac. M. Smith, P. C.

### Sacul.

Things are moving along nicely on this charge. We have the devil to fight in all of his forms, but we have lots of people who love God and are loyal to the Church and their pastor. We have just closed a meeting at Sacul. The results were not what we would like to see, but every one went away with the assurance that the membership of the Church was lifted to higher grounds. Brother E. C. Escoe, of Kellyville, did the preaching, and truly it was well done. There is no use talking; Escoe knows how to do the work, and he does it. We are still expecting to gain the victory.—A. A. Rider, May 30.

### San Sabn.

After a campaign of three weeks we closed our meeting here last Sunday evening. Rev. H. E. Draper, a member of the Missouri Conference and pastor at Glasgow, Mo., was with us two weeks and a half, preaching twice and sometimes three times a day. He is devout, scholarly and one of the very best helpers I have ever had in a meeting. His preaching and methods were satisfactory to all, and he went away with the respect and love of the entire community, regardless of denominational lines. There were forty additions to the membership of the Church, and the entire membership received a great spiritual uplift. Our work is moving along quietly. We have not yet begun our much-needed church building, but hope to be able to report progress soon. The work of the General Conference seems to be very satisfactory to the Methodists in this part of the State. Especially are we glad to see one of our members, in the person of Dr. Mouzon, elevated to the episcopacy.—J. S. Bowles, May 3.

### DeLeon Mission.

At Stamford the Bishop read us out for DeLeon Mission. We reached it on Saturday following. In a few days we were so severely pounded that I am not quite sure we are well of it yet. The stewards met and raised assessment for support of ministry \$100 above that of last year. They also ordered over \$100 worth of improvements on parsonage. We have organized one new Church, received nearly thirty new members into the Church, taken seventeen new subscriptions for the Advocate, paid Orphanage claim, with excess, and raised \$351 for Ward Memorial Endowment Fund. (Brother Reedy writes that we had the Sunday-school and good-sized, attentive congregations, yet we are in great need of old-fashioned revivals all over the entire work. Will all who name the name of Christ please join us in prayer for the same?—Eustace P. Swindall.

### Liberty.

Rev. Etheridge Payne is the earnest pastor at Liberty, Texas, where I spent a week in a meeting. Eight members had joined and a number of others were to be received. Some of the oldest and most hardened sinners were manifesting an interest in their souls; great interest among the young, and the Church is quite hopeful. Brother Payne and his wife are doing fine work among appreciative and cultured people. Good improvements have been made this year, and all interests of the Church are being forwarded. Their much-needed relief now is freedom from the drunkard factories and murder mills.—Irvin B. Manly.

### Farmington, N. M.

We have just closed the greatest meeting in this frontier section of New Mexico. Evangelist Abe Mulkey with us only nine days, and at Aztec only seven days, but the results were great. The Presbyterian Church has received about fifty and our Church about seventy-five, and more will join our Church. This report doubles, at least, the record of any preceding year in the history of this Church. Abe Mulkey is certainly a great evangelist. His work was thorough. No man has been able before to reach the people as he did in this town. The "Little Chief" of the Navajos was converted to Christ under Brother Mulkey's preaching. This means much. I was with Brother Mulkey some at Aztec. Our preacher at Aztec has been down sick for some time, and was not able to attend the meeting. He is a good preacher and a true man. We expect for our new church and parsonage to be completed soon at Farmington, costing \$15,000.—J. W. Mayne, June 1.

### Pittsburg Circuit.

This is our second year on the Pittsburg Circuit, and we think that we are looking up along every line (and

not because we are flat on our backs, either, but on our feet). Our new presiding elder is impressing our people as a good presiding elder. We all like him. And oh, how he can preach! This people raised our salary each year, and paid it last year and will pay it this year. This circuit will soon pay \$1000. Then it will get the very best talent in the conference—just what it ought to have. As soon as our circuits get up and begin to do what they ought to do, then we will see the Church going by leaps and bounds, for the Church must grow in the country, to grow as it ought; for the country feeds the towns. I don't know how long the Bishop will let me stay on this work, but as long as I stay I want to see it grow; so let us work and pray for a great year, brethren. We can do anything we want to by the help of the good Lord, and he pledges us his help.—S. N. Allen, June 4.

### Stephenville Circuit.

The first half of the year on this charge has not passed without some results for good. We have received twenty-five members to date, have organized two Woman's Home Mission Societies, which start off hopefully. Three Sunday-schools have been organized or reorganized during the year. We now have five Sunday-schools which are doing well. Brother E. L. Nance, our Conference Sunday-school Missionary, has been with us one month, spending a week with each congregation, visiting and praying in almost every home, and then holding his all-day institute on the following Sunday. He has reached almost every individual on my charge. Bro. Nance is regularly adapted to this work, and is making a success of it. Our plans for the revival campaign are made, and we are hoping for great things.—J. H. Baldrige, June 4.

### Beaumont.

Sometimes good things come to a preacher in the city. I have read with some interest the accounts given by the brethren from time to time of the poundings that they have received, and I have sometimes wondered how it would feel to be pounded at my time of life. I have had the experience. The members of the First Methodist Church stormed the parsonage on last Friday evening and left substantial and delicacies galore. It felt good. There is complaint that the cost of living has rapidly advanced. It is not true at the Beaumont parsonage. The tokens of affection that have been given the pastor of the First Methodist Church make him feel very unworthy, and fill him with a desire to be of greater service to that dear people.—J. W. Moore, June 4.

### Fort Worth Methodism.

Brother D. A. Coale was present and led in an opening prayer. H. D. Knickerbocker took recently a \$7000 collection to pay off the remaining debt on the church. D. A. McGuire has just closed a meeting at McKinley Avenue. Had a number of conversions. McKinley Avenue is moving up splendidly under the leadership of Brother McGuire. There was a good day at Missouri Avenue; ten conversions and additions. Ed R. Wallace is moving things at Boulevard. The Knickerbocker Brothers have begun a meeting at Central. H. W. Knickerbocker is pastor. Brother Morris was present and reported having placed two children. W. E. Hawkins, Jr., will be assistant pastor at Missouri Avenue this summer. Rev. S. R. Hay preached at Polytechnic at both services. Had good services. Dr. H. A. Boaz spent Sunday at Bonoke. Rev. C. A. Hickley had a good day and a number of conversions.—Ashley Chappell.

### Fate Circuit.

When we came to the Fate Circuit last fall we found a loyal people, and they gave us a cordial welcome, our predecessor, Brother Whistler, had just finished a year of faithful work, and the people love him dearly. There were two Sunday-schools and one W. H. M. Society on the work when we came. These are doing good work now, and we have organized another Sunday-school, which has about eighty members. It is progressing nicely. We have held only one protracted meeting on the charge to date. On March 16 we began an eight days' meeting, which resulted in the conversion of about twenty-five sinners and a great spiritual uplift to the Christian people of our town. We had the co-operation of our sister Churches, and I think every Christian who attended the services regularly is enjoying a richer experience of God's love and grace than he did before. Brother E. N. Parrish, of Joshua, Texas, did the preaching, and he did it well. Our people during those days learned to love him very much. When our preachers need a man to hold a meeting they will do well to get Brother Parrish. He is sound in his doctrine, has a rich religious experience, and is one of the most devout, consecrated men that I have ever known. We have received twenty-four into the Church. We have taken ten new subscriptions for the Texas Christian Advocate and some for the Go Forward. I find that where our people read our Church papers they make much better Church workers. Financially we are getting along very well. In addition to what has been raised for the support of the ministry, our people have repaired the church and parsonage property to the amount of about \$75; also, we have paid off the conference claims for foreign missions, Orphanage and Bishops' fund. Well, yes, the pounding came. It began in about two hours after we ar-

# Annual Cut Glass Sale

The display is one of sparkling beauty and for this annual event we have secured a great number of very handsomely specially cut pieces, from the leading makers in the United States. If you need Cut Glass for your own home use, or thinking of a gift for the June bride, or a Birthday or Anniversary present

### YOU CAN SAVE MONEY

- by sending us your order this week. Here are some of the savings:
- CUT GLASS SALAD OR BERRY BOWL, worth \$5.00; annual sale price ..... \$3.50
- CUT GLASS HANDLED OLIVE DISH, special value, annual sale price ..... \$1.00
- CUT GLASS LEMONADE OR ICED TEA PITCHERS, worth \$5.00 annual sale price ..... \$3.50
- CUT GLASS CLARET PITCHERS, all shapes, worth \$7.50, annual sale price ..... \$5.00
- CUT GLASS FLOWER VASES, trumpet shape, worth \$3.50, annual sale price ..... \$1.95
- CUT GLASS FLOWER VASES, trumpet shape, larger, worth \$7.50, annual sale price ..... \$5.00
- CUT GLASS CELERY DISH, in new deep cutting, worth \$2.50, annual sale price ..... \$1.95
- CUT GLASS PICKLE DISH, new cutting, fancy shape, worth \$1.25, annual sale price ..... 95c
- CUT GLASS OIL OR VINEGAR BOTTLES, new shape, worth \$2.00, annual sale price ..... \$2.25
- CUT GLASS BERRY BOWL, the largest and finest cut, special for this annual sale, price ..... \$5.00
- CUT GLASS FANCY SHAPE HANDLED BON BON DISH, worth \$3.00, annual sale price ..... \$2.25
- CUT GLASS BASKET WITH CUT HANDLE OVER TOP, worth \$3.00, annual sale price ..... \$2.35

# SANGER BROS.

DALLAS, TEXAS.

rived at the parsonage, and continually since then, to the delight of the preacher and his family, good things have been finding their way to our home. But on the night before our meeting began, while we were away, some of our people broke into our house and when we returned we found awaiting us an abundance of good things too numerous to mention. These expressions of thoughtfulness and kindness from our people cannot but be highly appreciated by us. We are among good people, and we love them dearly. We are planning for some other great meetings soon. Brethren, pray for us.—J. H. Scrimshire.

### Comanche.

Three Quarterly Conferences are now behind us, and they tell of many things that have been done. Both in material and spiritual things we have moved up. The Sunday services have been well attended, and at times during both morning and evening hours, the house has been literally crowded. The prayer-meetings have been gracious and most beneficial. Our Sunday school has been growing, and, under the faithful management of Brother O. M. Simmons, will continue to grow. The Leagues are taking on new life, and our Home and Foreign Missionary Societies are wide awake and are constantly making things happen. We have received about thirty people into the Church. There has been some much needed work done in a material way. We have built a splendid new barn. The church has been repainted on the inside, which adds greatly to its appearance. A fine organ has been placed in the church, and a communion table, with other pulpit furniture, has been ordered; also choir chairs and chairs for the infant class. The parsonage has had some conveniences put in it by the good ladies, and the expense of lighting same assumed by the Board of Stewards, through their incidental fund. It seems that nothing has been left undone that would increase the happiness and comfort of the pastor and his family. To say we are delighted among such fine people expresses it mildly. We are just simply happy. We have in our Church here as fine a class of Christians as can be found anywhere. The pastor and his companion have just returned from the General Conference, at Asheville, N. C., in the land of the skies. We looked in on this the grandest legislative body of men on earth for many days, and it would have done your heart good to have heard them sing-

ing "Blessed Be the Tie That Binds" on Friday morning, May 13, when every continent on the globe, except Australia, was represented. We cannot begin to tell how we enjoyed the fellowship of this company of godly men. We remained till after the election of the seven new Bishops. This was, of course, the most interesting part of the whole proceedings. After this we visited Washington, D. C., and there spent three of the most interesting days of our life. The World's Sunday-school Convention was in session, and we heard some of the greatest Sunday-school men in the world. We visited the National Capitol, looked in on the Senate and House of Representatives, then that Beautiful Congressional Library, which no man can describe; the White House, the Treasury and nearly all the other public buildings. To complete the trip, we visited Mount Vernon, the home of George Washington. We saw his tomb, his old barn, coach kitchen and the entire mansion just as he left it. Drank some water out of his fine well. After leaving Mount Vernon we came back on our steamer, Charles Macalester, to Alexandria. Here we visited the old church where Washington and Lee worshipped, and sat down in their pews. We visited the old Alexandria Washington Lodge No. 22 and saw the chair in which Washington sat while he for two years served as Worshipful Master. His gavel, with many personal belongings, is in this room. We then took an interurban car for Washington City, passing in full view of Robert E. Lee's mansion at Arlington. We left the city on Friday night at 10:45 o'clock, arriving in Asheville the next day in time to see the last session of the sixteenth General Conference. There are many things that could be said about the trip, but space and time forbid. Suffice to say that it was the

Continued on Page 13.

## EDUCATIONAL

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### PAPYRUS AND CLAY.

To the ancient Egyptians may be ascribed the making of paper from the papyrus plant. This plant is tall and bushlike and belongs to the sedge family. The stems of the plant were cut into long, flat strips and then placed across one another forming a kind of lattice work. Then this lattice work was pasted or glued together and then pressed, and after drying a little it was ready for use. This plant did not grow very well in the Babylonian country. Hence the Babylonians had to use something else. They resorted to clay tablets. The Egyptians used a reed pen and various colors of ink, while the Babylonians had to use a pointed instrument like the later Latin stylus. It was difficult to make curves in the clay with the stylus, but easy to make them on the papyrus sheets with the reed pen. Hence on the clay tablets of Babylon we find what is known as the cuneiform characters, that is cone-shaped characters, with sharp angles, while in Egypt we find curvilinear characters. In upper Egypt many letters have been found written on these clay tablets in cuneiform characters and the Babylonian language, and they have conveyed to archaeologists a vast fund of information. These letters were proofs of correspondence between the courts of Egypt and the Babylonian kings, and they show that the Babylonian language must have been the medium of diplomatic and literary intercourse. They belong to the century before the exodus which was nearly 1500 years before Christ. It was prior to the Phoenician alphabet in Palestine.

### THE BURNING OF THE BOOKS.

Once in the history of China the emperor became deeply interested in literature. His country had distinguished itself in many forms of originality. Their inventions were numerous and venerable. But in literature, while they had done much, they had not come up to the emperor's ideals. In order to encourage and stimulate literary genius to greater activity, he ordered all the books in the empire burnt. The imperial library had over a million volumes.

### PARADISE AT THE NORTH POLE.

For centuries all manner of speculations have been indulged as to the original location of Eden. One of the latest efforts to tell us where we began our terrestrial history is a work by Dr. W. F. Warren, president of Boston University. In a book of nearly 500 pages he goes on with the task of proving that our pristine paradise was at the North Pole. The arguments are ingenious and attractive, and are presented upon strict scientific bases. On the other hand, Dr. Le Plongeon has discovered that our Eden must have been in Central America, and his arguments are equally ingenious, especially where he claims to have found idioms still extant that are identical with those of Babylon. The manuscripts of the Mayas, particularly one known as the Troano manuscript, shows a remarkable case of identity with the Egyptian language. The letters of the Greek alphabet are also found, and these characters themselves constitute a narrative of the destruction of the land of Mu.

### LIQUIDATE.

The word is from Latin, "liquidus," clear, and through the Latin verb, "liquidare," to liquidate or make clear. To make clear one's business matters, especially so as to strike a balance of debits and credits, or to pay each according to his claim and the amount to pay with.

### MAMMOTH.

The mammoth is an extinct animal of the elephant class. Remains are found of it in the northern parts of both continents. The Tartars believed that this animal worked its way into or through the earth, like a mole. The word for earth was "mamma," and the animal received his name from this word.

### MANUFACTURE.

It is strange and interesting that this word now means precisely the

opposite of what it meant originally. Etymologically it means to make by hand. Its formation shows this. It comes from two Latin words, "manus," a hand, and "facere," to make, hence hand-made, or to make by hand. It has long ago come to mean the art of making things by machinery and is not only opposite in meaning, but is the most formidable enemy of hand-made articles.

### WHY THE LATIN LANGUAGE DIED

A language dies like everything else—when it has served its time in the final and ultimate utilities of the race. When Rome was finally conquered and new races and blends of races held supremacy of the world, the language of Romulus could not be spoken, since it was not known to the hordes that infested and invested Rome. Hence the Latin language died, about 580, as nearly as such a date could be given. It had been a dominant tongue for over 700 years, and perhaps longer. In the revival of learning, however, in the fifteenth and later centuries, the Latin was the language of polished literature, and even so late as Dr. Johnson of England all the best literature was written in Latin.

### THE BLIND MAN'S TEST OF ART.

A blind man was examining a group of statuary, and he was told that the same group could be represented on a smooth surface, that is, on canvas, so that to the eye it would appear the same as the real marble group. He was then asked which art he considered the superior. He examined the canvas with his fingers, and it seemed impossible to him that they could be telling him the truth. But they insisted. Then he returned to the marble group, and, again feeling about over it, said: "If that can be made to look like this, that is the greater art."

### DEADLY PATRIOTISM.

That we may expect accidents and fatalities in any business or in any form of pleasure is to say that we are merely human, but that we should persist in such forms of holiday entertainment as on its face is positively deadly seems too unwise for belief. But it is a fact that on the 4th day of last July just a little short of 100 persons were killed outright, others were fatally wounded and died afterwards, while nearly three thousand others were more or less seriously maimed for life.

### RAILROAD MILEAGE OF THE WORLD.

There are in the world to-day nearly six hundred thousand miles of railroad. More than half of this amount is in the New World. Including sidings these railroads, if put into continuous circuit at the equator, would belt the earth twenty-five times.

### THE NEED OF CHURCH EXTENSION DEVELOPMENT IN THE LLANO DISTRICT.

The Llano District, like many other parts of the State, needs Church development in the rural districts. We understand there are twenty-five places in this district where preaching is carried on in school houses and about three times that many other places without preaching where preaching ought to be done. This indicates the sore need of home mission work in our section. The country Church work is just as important as the city work. The people living upon the farms and ranches constitute the bone and sinew of our land. They are the best citizens in time of peace and make the best soldiers in time of war.

From these rural communities have sprung a great part of the best element of our ministry as well as laity. We can not afford to neglect the country Church. I think we should pause and ask ourselves the question, are we not as Methodists, like the other denominations, lavishing money upon luxurious and extravagant Churches in the cities and large towns to the neglect of the country church? The work in the cities is, indeed, important, but not more so than the work in the country. The early disciples, who were first commissioned to preach the gospel, preached, not only at Jerusalem, but in all the region round about.

We have the gospel preached in Center Point, but is it being preached in all the region round about? The greatest sermon that ever fell upon the ears of man was preached in the country, away from the city—the Sermon on the Mount. It seems to me that we had better schools and more preaching in the outlying districts in this country twenty-five years ago than we have today. It is no wonder the people are flocking into the cities and towns. Who wants to bring up his children away from good schools and Church privileges?

Thousands of acres of uncultivated land lie on the outskirts of our great towns. There are barren and untitled farms in every Eastern State. Need we be surprised at the gradually increasing prices of the necessities of life? This explains to some extent at least the high cost of living, of which we hear so much now days.

Why this abandoning of the country places? This migration to the cities? It is on account of discontent with rural surroundings. We believe the depreciation of rural life is largely due to a failure of the country Church and the country pastors to see aright their vocation among these communities. We hold that the problem of the country Church is the most important feature of the rural problem which we see discussed in the magazines so often. The solution of this problem will have most to do with bringing about a permanent rural civilization. Will the Church rise to her opportunities?

Some think we are just upon the eve of a turning point in this movement of the people. Some predict that the next decade will witness such a turning back to the farm, such an exodus from the cities to the country, as the world has never witnessed before. People in the crowded towns are beginning to see a new charm in country life. They are beginning to wish for the freedom, independence and ease of some country site. The high price of farm products will no doubt entice many men to agricultural pursuits. The conveniences of the daily rural mail and the telephone, together with other conveniences that are being added every year, will make the city man see a new and attractive opportunity in the country. He will long for some quiet field where he can labor and thrive beneath his own vine and fig tree away from the mad rush and confusion of the city.

If we are to witness this migration back to the country, will the Church be able to meet her responsibilities in providing churches and wide-awake pastors to meet the demands of each community? We do not think the Church should relax her efforts to evangelize the heathen nations, but we should certainly increase our endeavor to evangelize our own nation. There are thousands of people in our own land, within hearing of our church bells, who never hear the gospel. Crime is running rampant while our officers and courts are unable to stem the tide. We are far from being a Christian nation in fact as in name. These are stubborn facts and must be faced. Some people seem to think that our nation is a model in all respects and should be held up as a pattern for the world to follow. If any of you think there is no need for Church extension or mission work this side of China, let me quote you some things I have been reading.

Mr. Hugh C. Weir, in a leading magazine of Chicago, says: "Two hundred persons a week are being murdered in this country, and crime is costing us \$2,500,000 per day, while the officers of the law stand practically helpless. Two hundred and fifty thousand persons, whom the law never touches, are engaged in the systematic pursuit of crime as a business. Over 350,000 arrests for drunkenness were made in this country last year. It is one of the arguments of the temperance reformer that if drunkenness were abolished, the police could give more attention to protecting life and property. Ten thousand persons are murdered in this country every year—shot, strangled, poisoned, stabbed or beaten with a club or sand bag. Of the murderers two in every one hundred are punished. The remaining ninety-eight remain absolutely free. In many of our States the proportion of convictions is only half as great. In Georgia, for instance, only one murderer in every one hundred is punished. In a recent census of American crime, digesting the nation as a whole, the statement was made that in only 1.3 per cent of our homicides do we secure a conviction. Chicago averages 118 murders in a year. In the same space of time Paris records only fifteen murders and attempted murders. London, four times the size of Chicago, has only twenty murders. In the course of twelve months Georgia, a typical example of the average Amer-

ican State, records forty-five homicides—more than the whole of the British Empire! More people are murdered in this country in a year than are killed on the railroads in the same length of time. In three years the victims of our murder cases total more than the losses of the British army in the Boer War. And now we discover that when our poets and our orators and our artists have finished telling of our greatness and our glory, we have fostered wickedness and lawlessness as has no other nation in the world; that, behind our boasted institutions of government, the thug and the thief and the assassin are operating with a vigor and a freedom duplicated nowhere else in civilization. And our crime and wickedness are steadily increasing. There are four and one-half times as many murders for every million of our population as there were twenty years ago. The significant fact about it all is the rest of the world does not share these statistics. Our increased wickedness is confined to our own borders. In the march of civilization as applied to the protection of public life and public property, we have fallen woefully behind. We may lead the globe in many things, we assuredly lead it in crime. In 95 per cent of the homicides of Germany the guilty person is brought to justice. In Spain the number of convictions is 85 per cent of the total number of crimes. In France it is 61 per cent. In Italy 77 per cent. In England 59 per cent. Do these facts when offset against our two convictions in every 100 murders explain why our lawlessness is increasing? Why, we have more homicides every year than Italy, Austria, France, Belgium, England, Ireland, Scotland, Spain, Hungary, Holland and Germany combined.

"A number of years ago the jewelers of America were forced to form a National detective organization to guard their property. The bankers of America have done likewise. So have the hotel keepers. So have the railroads. They could not depend upon the public police. It was cheaper to maintain a police system of their own. Will the people of America be forced to employ private watchmen?"

Now we give you this quotation for what it is worth. It may be exaggerated, yet I see it nowhere called in question. If the half of it be true, it is an alarming situation. Now these questions naturally present themselves: Can we hope to evangelize China or Japan when these conditions exist at home? Do you not suppose the more intelligent foreigners know that, for every dollar we spend in Christian work at home, we spend five dollars for liquor? That we are spending \$100 for jewelry for every dollar spent in sending the gospel to foreign lands? That we spent more last year for chewing gum than in mission work abroad? Do they not know that our missionaries often take voyage in a vessel whose cargo consists in part of rum? They will, no doubt, be led to exclaim, "O consistency, thou art a jewel!" when applied to nations as well as to individuals. I am not a pessimist as to the future of our nation. These conditions do not exist because of our religion, but in spite of it. I believe the little heaven will eventually leave the whole lump. I believe the world will in time be taken for Christ, but there remains yet a great work to be done at home as well as abroad. We should not relax our efforts in the foreign field, but should redouble our efforts at home. We believe much can be accomplished in reaching the thousands of foreigners coming to us by intelligent effort rightly directed. Let us ponder these questions well, in an effort to solve the problem of the evangelization of our own nation. W. D. BURNEY.

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# "BACK TO THE BIBLE"

My attention was caught by an article which appeared on the editorial page of the Advocate of May 12, entitled "Back to the Bible." The editor pro tem. had the week before disclaimed any responsibility for that article, and I was glad to note this, for I should regret to think the editors of the Advocate, either temporary or permanent, shared in the contentions set forth therein.

The cry, "Back to the Bible," is misleading. We have not left our Bible in the rear. More men are studying it today and studying it more rigorously and reverently with an honest desire to find its real value than ever before, and the printing presses were never busier than they are today sending it forth in almost all the languages spoken by the tongues of men, while Christian scholars are bending their trained powers in purifying its text and translating its language so that the plainest man who reads may clearly understand its divine message. The mere mention of the gigantic Sunday-school movement and the young people's societies with their multitudinous appliances for the correct interpretation of the Scripture is sufficient to allay the fear that the Bible has been relegated to the rear end of the procession. No, the Bible is still the guide and inspiration of the men who lead the van of human progress and the cry, "Back to the Bible," contains a false implication.

The author of that article is evidently confused. He has fallen into the not uncommon error of identifying his notion of the Bible with the Bible itself. For the Bible itself I have no fears; it will live by its own inherent power; but for our brother's notion of the Bible I entertain the gravest apprehension. It is swiftly and surely passing away and in vain may he lift up his wailing cry; it is departing to that bourne from which no exploded idea has ever yet returned.

The Bible as a book of religion and ethics, as the record of God's revelation of himself through men to man culminating in the matchless person and message of Jesus will survive. Edmond Sherer says, "If there is anything certain in the world, it is that the destinies of the Bible are linked with the destinies of holiness on the earth." That is to say that the Bible can not perish until man become ungodly and absolutely bad; the Bible and righteousness stand for all together. That witness is true. But the Bible as an encyclopedia of human knowledge or as a text-book on natural science has passed, or rather it never existed save in the minds of its all too zealous supporters. To set the Bible up as an authority on science and history is to lay burdens on it which it has never been able to bear.

Our brother endeavors to make much of two or three mistakes into which he claims scientists have fallen. They doubtless would freely confess to a thousand more. They do not claim infallibility for their opinions nor unerring exactness for their methods. They push their investigations with extreme caution, with a patience and perseverance, a humility and self-sacrificing zeal that are truly commendable. The pathway to human knowledge has never been a short and easy one, but long and toilsome has it proved, marked all along with the wreck of systems that have had their day and ceased to be; for only thus may we hope to come to a perfect knowledge of the truth. Profiting by their mistakes, these much abused scientists have pursued their painful and often thankless journey along this rugged road, exhibiting a dauntless courage and a fearless love for truth that would have well become the early Christian martyrs. The contention that an error relative to the age of Niagara, a flint implement or a piece of pottery invalidates all the findings of geology is simply absurd.

But, speaking of mistakes, has the orthodox Church any right to throw stones? Have we forgotten Galileo and Copernicus? Was it not the ancient and orthodox Church who crucified Jesus and persecuted Paul? Was not the Church orthodox (from her standpoint) when she dogged the heels

## BETTER THAN SPANKING.

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

of Luther and shut her door in John Wesley's face? Have we not had to "about face!" more than once? Has not the heresy of one generation become the orthodoxy of the next? Does this invalidate the Church's claim? No; it is simply a part of her painful progress toward the truth. It emphasizes the fact that in the matter of mistake making we are all in the same sad state and the pot has little right to call the kettle black.

In pressing investigation into the prehistoric past which stretches vast, dark and unknown before our peering gaze, we can not expect to be rigidly exact in our conclusions. A high degree of probability must satisfy our inquiring minds. But this much seems sure—the records of the rocks indicate that our earth is many times older than good old Archbishop Usher ever dreamed. But granting in deference to our brother's contention that the findings of geology are uncertain, there is a realm where our feet may touch solid fact where his notion of the Bible fares little better. I speak of history. It is certain Egyptian civilization was flourishing 4200 B. C.—200 years before the world was created (on his view); and it's probable that in Babylonia and in Egypt a high degree of civilization was reached 5000 B. C. Now if men began as barbarians and developed their civilization from an originally crude state, vast stretches of time were required. If they descended from Adam, then the advent of our first parent must be pushed back centuries or millenniums beyond the date usually reckoned. Just how long it would take one pair of human beings to multiply into two great populous civilizations is a question that I plead incompetent to answer. Then there is the flood which (on his view) followed creation 2000 years; but the unbroken continuity of Chinese, Egyptian and Babylonian civilization can be traced from a period that antedates the flood hundreds and thousands of years. What does this prove? That the Bible is false and worthless? No; nothing of the kind. It simply makes clear that the Bible is not a book of history, and those who so construe it involve themselves in grievous error to their own confusion and the hurt of others. We have no more right to decry the Bible because it does not teach us history or science than we have to abuse the hardware man for not selling us a suit of clothes.

Granting that the Bible is a book of science and meant to give an exact account of creation, let us see what we can learn from it. Take the two stories of creation—for there are two. Vide Gen. 1:11-4a and 2:4b-25. Compare them closely and question them honestly. In the second, which appears to be the most primitive, we see the earth a dreary waste with man standing "solitary and alone." No herb or plant or creeping things, no form of animal life relieves its unbroken sterility. Vegetation appears for man's food and animals are created for his companionship, but among the latter no helpmeet was found and so woman was made; for it was not good for man to be alone. The first account proceeds more stately. First, the earth without form and void, covered in darkness; then light, then the creation of the firmament, which according to the ancient conception was a great hollow dome supporting the sky and separating the waters above the earth from the waters on the earth; then gathering of the seas and animal life and woman was made as a kind of an afterthought at the end of creation. In the first man follows at the end of an orderly movement, male and female appearing together—"male and female created he them." If these accounts are to be reduced to scientific exactness, how are we to reconcile their contradictions? It is plain that man can not have both preceded and followed the creation of vegetable and animal life. In themselves they are irreconcilable, and it is folly to undertake to harmonize their statements with the conclusions of science. "The harmony of science and the Bible" is an idle dream on which a great deal of well-meant but ill-directed energy has gone to waste. The Bible and natural science occupy entirely different fields and conflict is impossible. The mistaken adherents of one may join battle with the mis-

guided allies of the other, but it is simply a case of zeal without knowledge.

What follows? First God has not revealed the plans, specifications and processes by which he made the earth. He may have built it up like the carpenter makes the house. He may have made man like the child makes a mud doll. Or this vast scheme of things that stretches through illimitable space, these myriads of intelligent creatures that think their thoughts and live and love and suffer and die may be the unfolding of an infinite purpose through unnumbered ages. None of us know. We must study all the facts within our reach and draw our conclusions in accordance with these facts; but, while we are cautious, let us be fearless in our quest; for if God made the world and gave us the Bible we shall not likely find that he has contradicted one by the other.

What is the value of these ancient stories of creation? They have been and are still priceless. They set forth the fundamental doctrine that God made the world and us. Behind the universe of things and all the processes of nature they posit an intelligent person who is the author of all. In the midst of polytheistic thought with its degrading idolatry and impure nature worship their pure monotheism was of incomparable value in keeping alive the doctrine of the one true and living God. Their forms of thought are crude, for they belong to the childhood of the race; but their charming simplicity is still irresistible. It is only when men undertake to reduce them to terms of exact science and to extract teachings from them which they were never meant to convey that their beauty is spoiled and the thoughts of men are driven into confusion. Let them stand in their simple grandeur as the "morning stories" of the earth, as a voice from out the distant past proclaiming: "In the beginning God made the heaven and the earth;" and whatever a pseudo-science or a soi distant philosophy may have to say, those words will stand there pointing out the impregnable foundation of our holy religion, the "unknowable" of science and the "unconditioned absolute" of philosophy.

The Bible is in no danger. Let it have its way in the hearts and lives of men, and in all the future as in the past it will prove its inspirational and saving power. But let us not put burdens on it it was never meant to carry, for in so doing we shall confuse the issue and drive men away from the source of life.

FRANCIS A. DOWNS,  
Merced, Cal.

## CO-OPERATIVE HOME WORK.

Two years ago Miss Mamie Howren, one of the teachers in Southwestern University, Georgetown, Texas, conceived the plan of assisting, or rather enabling, young ladies to assist themselves through the University, and the Methodists of Texas deserve to know that her efforts have been successful. There has always been a great demand upon the University for help for deserving young people who are willing to do anything reasonable to secure an education. Really the lack of means with which to help them is one of the most painful shortcomings of our educational economy. The young men have for years had the advantages of "Giddings Hall." This is a splendid dormitory for young men only, established and donated to the University by the Giddings family of Brenham, Texas. The world will never know just how much that philanthropy has accomplished. Nearly one hundred splendid young men each year find all comforts and conveniences necessary for them there at the small cost of \$2.50 per week, an amount really less than their board at home would cost in many cases.

But it was left to Miss Howren to find the plan to assist the young ladies. This she did by renting for the first year a small cottage with barely room sufficient for nine young ladies. She called it the Co-operative Home, signifying a partnership of the young ladies, in the expense as well as the labor of the place. The plan was a success from the beginning. This year a much larger house was rented and accommodations for eighteen young ladies were had. They have worked in perfect harmony, dividing the days in the kitchen and laundry, and keeping the house in perfect order, and have been enabled to have necessities and many luxuries for a sum of less than \$90 for each pupil for the school year—less than \$10 monthly. It is unnecessary to say that these young ladies have proven to be the very best type of students. They do not fear to save the expense of servants by

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I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, K-157 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, the recipe contains only pure, harmless remedies, but it has great healing and pain-conquering power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.

doing their own cooking, washing and housekeeping. Economy and industry are taught and practiced without theory. Few families of one-third that number get along so well. Every duty is discharged in a systematic way, and the work is brought to a minimum with no hardship on any one.

Even in the matter of dress has good sense with simplicity and economy assisted to success. The young ladies, of course, have not time to make all of their clothes, but they do co-operate in such a way that purchases and mending are much saved. Nor are the young ladies in any sense social recluses. Their home is as attractive as any in the city, and under the proper chaperonage they have all ample social privileges. There is always care taken that they may attend Church and school functions, and at regular intervals they are allowed to receive informally their friends at home. It is unnecessary to state that when young ladies arrange to work their way through the University after the manner of these, it is very unlikely that they would abuse any privilege or confidence. It is to date unknown that any of them have brought any censure or embarrassment to the home by insisting upon extreme frivolity or disobedience to the simple regulations. If they come here chiefly to work (and their daily life proves their purpose) they can be trusted to find work their chief pleasure.

Even with the prevalent high prices of supplies they have been enabled to keep expenses below \$10 per month. The question has ceased to be whether or not the plan is a success, but rather how many or how few can be accommodated without breaking the equilibrium. There will not be accommodations for all who apply. Arrangements for a larger home are in process of accomplishment, but it is very important that those who desire accommodations should apply at once. The number is necessarily greatly limited, and we are thankful to say that the number of young ladies who are willing to secure an education by such independent and honorable means is much larger.

FRANK REEDY.

## RED OAK CHARGE, PROTRACTED MEETINGS.

Chappell Hill, July 1, 8 p. m.  
Boyce, July 10, 11 a. m.  
Red Oak, July 24, 11 a. m.  
Reager Chapel, Aug. 14, 11 a. m.  
Dixon Chapel, Aug. 21, 11 a. m.

Ministerial aid has been engaged for these meetings, but the people must help if we have good meetings. Come.

C. E. LINDSEY, Pastor.

You can not run away from a weakness; you must sometimes fight it out or perish; if that be so, why not now, and where you stand?—R. L. Stevenson.

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

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

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**DISTRICT CONFERENCE NOTICES.**

- Plainview, Lockney, 8 p. m. June 14
- McKinney, Princeton, 2:30 p. m. June 17
- Tyler, at Edgewood, June 22
- San Angelo, Miles, June 23
- Wentworth, Weatherford, June 23
- Bonham, Petty, 7:30 p. m. June 23
- Waxahachie, Ennis, 9 a. m. June 24
- Sherman, Sadler, 3:30 p. m. June 27
- Colorado, Stanton, June 27
- Brownwood, Bangs, 8 p. m. June 27
- Pittsburg, Hughes Springs, 2:30 p. m. June 27
- Marlin, Teague, 3 p. m. June 28
- Cleburne, Morgan, 1:30 p. m. June 28
- Dublin, Carbon, 9 a. m. June 29
- Beaumont, Port Arthur, 8 p. m. July 5
- Beeville, Floresville, July 5
- Huntsville, Conroe, July 12
- Jacksonville, Bullard, August 14

**OUR CONFERENCES.**

- New Mexico, Artesia, N. M., Bishop Atkins, Oct. 6
- West Texas, Austin, Bishop Atkins, Oct. 26
- German Mission, East Bernard, Bishop Murrain, Oct. 27
- Central Texas, Waxahachie, Bishop Atkins, Nov. 2
- Northwest Texas, Clarendon, Bishop Atkins, Nov. 9
- North Texas, Wichita Falls, Bishop Murrain, Nov. 23
- Texas, Galveston, Bishop Murrain, Nov. 20

Evidently Southern Methodism is living up to its reputation in the matter of warm-hearted cordiality. In a personal letter to this office, Dr. Young, our representative, says: "My visit to Asheville was one of the most pleasant and my reception by the conference more than cordial. As their guest I was royally entertained, and a whole evening given up to the reception of my address. Southern Methodism has a very warm place for a delegate from the Canadian Church." —Christian Guardian, Canada.

They do things in a business way at Kavanaugh Church, Greenville. We have before us a tabulated statement of their financial operations for the first half of the conference year, and it shows that for all purposes they raised and paid out \$2547.92. Every item is given so that the membership of the Church can see every dollar that has been raised, who paid it and how it was applied. Rev. C. Pugsley, the efficient pastor, certainly has a Board of Stewards worth the while. They pay as they go and keep a reserve fund in the bank. When all our Churches reach that development in the management of their business, then we will have our affairs on a business basis. Many of our congregations are doing this; but we are glad to mention this particular one at Kavanaugh as an example worthy of emulation.

**OUR PROPOSED NEW CHURCH NAME.**

It was a matter of surprise at the General Conference that the advocates of the change of our Church name developed so much sentiment in their favor. This became manifest when the Committee on Revisals reported in favor of the change; but many thought that when the open conference considered it the majority would reverse the committee's finding and that the agitation would thus receive a setback. But the surprise was even greater when it became manifest that the advocates of the change came very nearly carrying their proposition by a two-thirds majority. Bishop Kilgo who was in the chair declared that the vote it received did carry the measure, but the full College of Bishops vetoed the action on the ground that all constitutional changes passing matter to the Annual Conferences for determination must have a two-thirds majority of the General Conference.

Those favoring the change did not care to encounter the proposition to pass the measure over the Bishops' veto, or may be they had some question about being able to thus pass it, and declined to press the matter. But finally they reached the same result through another channel. They introduced a resolution with an entirely new name suggested, and brought this before the body de novo. The name proposed was, "The Methodist Episcopal Church of America," and Dr. DuBose made a speech in favor of this name, and such was the force of his argument that he practically stamped the body and it was carried by more than two-thirds majority. Thus it comes down to the Annual Conference to be voted on by them in 1913; but it will have to get three-fourths of all the members of these Annual Conference voting, in order to go back to the next General Conference for final action by that body. This is the status of the question at present.

But now comes Bishop Thos. B. Neely of the Methodist Episcopal Church in the New York Advocate, giving the history of the origin and evolution of their Church name, in which he proves by incontrovertible history that at first the name of the Church was the Methodist Episcopal Church in America; that it afterwards became the Methodist Episcopal Church in the United States of America, and finally the Methodist Episcopal Church, which is now the abbreviated though accepted name of that Church. And he further shows that thousands of dollars of church, parsonage and school property are held by their Church under all these names which in the courts are one and the same. And while he does not say so in specific words, yet he leaves us to infer that the name we propose to adopt in place of our present one is already pre-empted by the Methodist Episcopal Church. So there we are!

The Bishop further contends that donations and bequests of property or money to the Methodist Episcopal Church in America, or to the Methodist Episcopal Church in the United States of America, or to the Methodist Episcopal Church, could naturally be claimed by the Methodist Episcopal Church as in law it is recognized as the rightful possessors of all these names. So it looks like we will be barred in the use of this name should the Church change from the Methodist Episcopal Church, South, to the Methodist Episcopal Church of America. But the probability is the new name will fail, because it will be well-nigh impossible to secure three-fourths of all the members of all the Annual Conferences voting in favor of it. One-fourth of the members of the Annual Conferences will be easily mustered against it, and a much larger number in our judgment. At Asheville we personally voted to submit it to the Annual Conferences, as we stand com-

mitted to submission on general principles, but in the Annual Conference when the question comes up on its merit we will certainly vote against the change. We opine that a great many others did the same way at Asheville, but will vote against it in their conferences.

**A DAY AT CEDAR HILL AND DUNCANVILLE.**

Last Sunday we spent with Brother J. D. Hudgins and his good people at Cedar Hill and Duncanville. These two towns are located in Dallas County and in the midst of a most prosperous farming section. Last year the dry weather hit these communities hard and but little was made in the way of crops. One year ago the hot weather was on and everything looked withered. But this year they have had good seasons and we have never seen a brighter prospect for a prosperous year. The wheat and oats are fine and already in the shock. The crop is abundant and the people are happy. Corn is most promising. With one more rain it will produce from fifty to sixty bushels per acre. Grass is luxuriant. The cotton is a little backward, but it will come all right later on.

At Cedar Hill we had a fine service in the morning followed by the sacrament of the Lord's supper. It was a deeply spiritual occasion. At Duncanville we had a large temperance rally in the afternoon, and the meeting had inspiration in it. Those people have prohibition out there, but they are often annoyed by the liquor shops in the city. They are ready for the prohibition fight. Brother Hudgins is doing faithful work and his people appreciate him. We enjoyed the hospitality of his parsonage home and our communion was good to the use of edifying.

**THE HOUSTON CHRONICLE'S ENTERPRISE.**

The Houston Chronicle recently issued a great "House Warming Number" edition and it was most creditable piece of newspaper enterprise. It consisted of ninety pages, embracing seven sections, five of them in rich colors. The edition celebrated the completion of the Chronicle's ten-story building on the old Shearn Memorial Church site, and it is the completest newspaper plant in Texas. This special edition gave a history of the beginning, the progress and the present status of the Daily Chronicle, and its growth is a marvel. It has developed into one of the leading dailies in the State, and it is by all odds the leading afternoon daily in Texas, not to say in the Southwest. Other departments of this special edition touched upon and included a variety of matter concerning Houston, South Texas and other sections of the State. No finer exhibition of newspaper enterprise has been issued from the press of Texas than this "House Warming Number" of the Chronicle. We congratulate the management upon such a successful showing.

**GENERAL CHURCH NEWS**

Rev. Jno. D. Simpson has been unanimously elected by the Board of Trustees of the Birmingham College to the presidency of that popular young institution, to succeed Bishop McCoy in that position. Thus one man goes to the Episcopacy, but another is found without difficulty to take his place thus made vacant. Methodism is wonderfully self-adjusting.

Mrs. Julia Ward Howe, the author of "Uncle Tom's Cabin," and the sister of Henry Ward Beecher, is still living. She resides in her quiet home in Boston and the other day she celebrated her ninety-first birthday. In the fifties her little book stirred the Northern heart against slavery, and she did more than any other one woman to

bring on the Civil War. She has almost passed out of memory in the South, but her influence abides. There was much that was exaggerated and greatly overdrawn in her book, but Northern people read it and accepted it as the gospel truth, and its effect was marvelous. She is still greatly revered in and around Boston, and on her recent birthday she received many tokens of love and esteem.

The Baptist Standard says: "We are glad that the General Conference did not make Dr. Rankin a Bishop. We like him just as he is." Thank you for the compliment. We are perfectly satisfied with the result and never at any time expected anything else. We appreciate the complimentary vote we received, but no man of our aggressive methods ever stands much show for promotion. It is well, for the Church sometimes needs men a great deal worse in the ranks to fight its battles with the world, the flesh and the devil than she does in places of restricted authority. We thank Dr. Gambrell for his expression of confidence. He and this writer fight the enemy well and hard in our places as editors of the organs of the two most militant Church organizations in Texas. We join hands afresh with him and say, on with the battle!

Rev. L. S. Massey has been elected to take the place of Rev. T. N. Ivey, D. D., who was lifted out of the editorship of the Raleigh Advocate by the last General Conference to take charge of our Central Organ at Nashville. Dr. Massey has a hard man to follow, but that sort of a man always makes it easy for his successor. We welcome him to the tripod and hope to find him as genial and brotherly as his distinguished predecessor.

Dr. G. B. Winton, in taking his farewell of the Nashville Christian Advocate readers, explained, in his way the cause of his failure of re-election. In every particular he justified his course and expressed his adherence to every position he had taken on mooted question as editor of the Advocate. That was of doubtful propriety, but it was his abstract right; and it went even further toward convincing the majority of the General Conference that they made no mistake when they relieved him of further editorial responsibility. We will now have surcease from disturbance in our Central Organ. So mote it be!

Rev. H. M. DuBose, D. D., will preach the commencement sermon at Southwestern University this year. He will also represent our Church as fraternal messenger before the Canadian Methodist next fall. That he will do both these tasks happily and well, no one doubts. He is a most versatile and accomplished man and minister.

Bishop A. W. Wilson will represent us before the Irish and the Wesleyan Methodist Conferences at their next session as our fraternal delegate. Bishop Hoss will attend the conferences in the Orient, and Bishop Lambuth will visit distant mission fields looking to the establishing of other lines of mission work for the Church. So it seems that our Bishops are to be very busy men this year.

The people of Durham, N. C., are anxious to have Bishop Kilgo make his home permanently among them, and they have taken action looking to this end. For years he has been the dominant force behind Trinity College which is located at Durham, and the people know the Bishop's worth as a citizen and they want him to remain among them. But we hope he will come West. We need him in this broad and inviting field.

The report has gone out from Dallas, and we have seen it printed in the



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San Antonio Express, that Adolphus Busch, the St. Louis brewer, is going to put one hundred thousand dollars into the Southwestern University if it will require that to secure its location in Dallas. It is useless, almost, for us to state that Adolphus Busch, the St. Louis brewer, has no money for a Methodist institution, and that Methodist institutions would not think of accepting money from such a source. The report would not be worth noticing had reputable papers not given publicity to it. No such a thing has ever been thought of in this vicinity, and such a report is too ridiculous to even be considered for a moment in this section.

Our Northern brethren treated our General Conference with much consideration. Some of their editors were on the ground and wrote from personal observation and contact with that body, and others of their papers had their special correspondents present, and their columns and pages teemed with accurate reports of the proceedings. We must confess that those papers have been far more generous toward us in this matter than our papers have heretofore been toward them. And we have seen no unbrotherly criticism of any action we took at Asheville. Verily the spirit of fraternity is abroad in the land.

**THE NORTH TEXAS LEAGUERS.**

The conference of North Texas Leaguers will soon be in their annual session at Bonham, and they are anticipating a most profitable time. The Bonham Leaguers are making preparation to care for the delegates and visitors in good style; but they request us to state that they are anxious to have a correct list of those who expect to attend, so as to be able to look after their comfort. Therefore let all who expect to attend the conference make haste to send their names in to the Committee of Entertainment. This is really necessary in order to make the reception and entertainment of the conference a success.

**REV. P. E. NICHOLSON.**

Many Methodists in South Texas are familiar with the life and work of Rev. P. E. Nicholson, who passed to his reward June 4 in Galveston, Texas. Perhaps no man wielded a greater influence or was more effective in revival services than this grand old local preacher. There were two who were often together in meetings—Bro. Dingman, who died in 1885, and Bro. Nicholson. The former was known amongst the brethren as a "Child of the Sea;" the latter as a "Child of the Forest." Bro. Dingman was a seafaring man and Bro. Nicholson a farmer. The Galveston Tribune

of June 4 gives the following account of Bro. Nicholson's death:

"Rev. P. E. Nicholson, 90 years old, of Houston, who has been visiting his son, W. A. Nicholson, in this city for several months, died at 10 o'clock this morning after an illness of only a few days. He was born in South Carolina October 15, 1819. When he was 7 years old his parents moved to Florida. He married Charity Hobbs in Florida in 1849. In 1851 he moved to Texas, landing at Indianola. In 1878 he moved to Seabrook, which he made his home until 1900, since which time he has been making his home with his children. He was the father of seven children—J. W. Nicholson, Mrs. E. A. Arnold, Mrs. J. E. Idlebrook, E. N. Nicholson, Mrs. John A. Caplen, P. E. Nicholson, Jr., and W. A. Nicholson, six of whom survive, Mrs. Arnold having died in 1909. Mr. Nicholson is also survived by thirty grandchildren, fourteen great-grandchildren and three great-great-grandchildren. He had been prominent in the ministry in the Methodist Church for forty-five years, and his life had been an active one. Funeral services will be held at 12 o'clock tomorrow from the home of his son, W. A. Nicholson, 1021 Avenue I. The remains will be taken to Houston at 1:20 and burial will be made in Hollywood Cemetery."

The Rev. P. E. Nicholson passed from earth to heaven on Saturday, June 4, 1910, 10:45 a. m., at the home of his youngest son, Archie Nicholson, in Galveston. He was nearly ninety-one years old. He was buried from his son-in-law's home in Houston Monday morning, June 6, 1910, Rev. H. M. Whaling, Rev. T. J. Windham and Geo. H. Phair officiating, and a large number of those who loved him was in attendance. "His crowning day had come."

GEO. H. PHAIR, Hempstead, Texas.

**A DOUBLE DOCTOR OF DIVINITY.**

At the recent commencements at the Meridian Male College and the Meridian Female College the degree of Doctor of Divinity was conferred by them jointly upon Rev. Lewis Powell, pastor of the First Methodist Church, Memphis, Tenn. Dr. Powell is a native Mississippian and these two degrees come from schools in his native State. One such degree is sometimes pondrous, but two at the same time are heavier. But Dr. Powell will wear the double honor gracefully and becomingly. He has many friends in Texas who will congratulate him on this deserved distinction.

**A MERITED COMPLIMENT.**

Rev. Dr. J. E. Wray, former pastor of Shearn Memorial Church, Houston, recently preached the commencement sermon at one of the leading Georgia colleges and the following is what the Atlanta Constitution said about it:

"Dr. J. E. Wray, pastor of Mulberry Street Methodist Church of Macon, preached the annual commencement sermon Sunday to a large audience. It was a masterful presentation of the 'Hope of the Gospel' and made a lasting impression upon every one. He drew many striking illustrations from the life of Paul and other celebrated characters of sacred and profane history. Dr. Wray preached also at the evening service. The commencement exercises will continue through Tuesday evening, when the graduation exercises take place."

"Moral Teaching in the Public Schools" is one of our editorials on the front page this week. We are indebted to Rev. Charles A. Spragins, of Denison, for this timely and well-written production. He knows how to wield a pen, as well as how to preach an efficient gospel sermon.

From the Christian Guardian we clip the following:

"Bishop Hoss believes in the Church paper, and has his own opinion of the pastor who does not try to increase the circulation. He says: 'It is folly for any pastor to intimate that he has not time to push the circulation of the Church papers. The very scarcity of time is a reason why he should see to it that every family in his charge is supplied with them. There is no expenditure of effort which brings a larger return. Let us sow down the Church as never before with our Church papers. The duty can not be

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- The History of Protestant Missions. Gustav Warneck. Net, post-paid.....2.80
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shirked or neglected without loss in manifold ways. We have, naturally, a good deal of sympathy with the Bishop's views. The Church paper is the pastor's friend and helper. Can any pastor afford to be other than a friend and helper to the Church paper?"

**DISTRICT CONFERENCE NOTICES.**

**Dublin District.**

Let each preacher inform me at once how many from his charge will attend District Conference, also whether his wife will also attend. Brethren, please bear in mind that the revival begins at Carbon the night the District Conference closes, and come praying for a great spiritual tide as a preparation for our meeting. J. N. VINCENT, P. C.

**Beeville District.**

The Beeville District Conference will convene in Floresville, 3 p. m., July 5. Committees appointed are as follows:

1. License to Preach and Admission on Trial—I. T. Morris, D. A. Williams, A. W. Wilson.
2. Deacon's and Elder's Order, Recognition of Orders and Renewal of License—V. G. Thomas, W. A. Govett.
3. The Free Scholarships in Southwestern University—O. F. Hatfield, J. W. Black, W. H. Mitchell, T. A. Simons, W. C. Agee.
4. The following are appointed Chairman of several committees in advance, with the idea and request that they begin at once to prepare for the occasion, accumulating information and arranging program so as to render most efficient service by their work: (1) Spiritual state of the Church, C. W. Perkins; (2) Sunday-schools, J. W. Black; (3) Epworth Leagues, Marcos Williamson; (4) Financial system, J. W. Rowland; (5) Church Extension and Missions, C. W. Godwin, Chairman, with sectional helpers: R. L. Pyle, V. G. Thomas, A.

B. Bynum, C. Williamson, E. W. Mornton; (6) Laymen's Movement, S. D. Scale, Floresville, Chairman, with sectional helpers: Prof. J. Bixler, Pleasanton; Tom Sonley, Beeville; W. H. McCracken, Kingsville; Prof. C. G. Hallmark, Brownsville.

Will each one of these committee-men please consider himself responsible for getting ready for District Conference? Facts should be gotten in hand, and a program prepared, so as to make the most of the subject in hand. A. L. SCARBOROUGH, Presiding Elder

**Plainview District.**

Notice, preachers of Plainview District, please send me at once the names of all delegates to the District and Epworth League Conferences which convene here June 16-20. If your wife will accompany you, please notify me of that fact, too. P. E. RILEY, P. C.

Lockney, Texas.

**Weatherford District.**

The Weatherford District Conference will convene at Weatherford, in First Church, June 23, at 9 a. m. All the members and connectional visitors will please notify Rev. Ernest E. Robinson, pastor.

**ADDRESS WANTED.**

Will some one please give the undersigned the present address or whereabouts of a Methodist preacher by name of Tracey, who transferred from Southeast Missouri to Texas ten or twelve years ago? About that time he took charge of an orphan boy whose sister is anxious to locate him. Address, BREWER & RILEY, New Madrid, Mo.

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

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At the beginning of summer we find in our stock a number of used instruments, which we want to dispose of before the arrival of several shipments of new pianos from the East, and we will close these out at the following attractive prices:

- FISCHER, Upright, almost like new, \$550 style - - - - - \$285
- MATHUSHEK, Upright, in good order. For quick sale - - - \$150
- ADAM SCHAAF, Cabinet Grand, Fancy Walnut Case (can hardly be told from new) - - - \$225

Reasonable terms of payment can be arranged on any of the above instruments, and we will pay the freight to any point. These are unusual prices for pianos of such excellent quality, and they will not remain on the market long. For complete list of spring clearing sale offerings, address

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The Reliable Piano House,  
411 Main Street Dallas, Texas.



## Epworth League Department

Gus W. Thomason, Editor  
239 Victor Street, Mungler Place, Dallas, Texas.  
Address all communications intended for this department to the League Editor.

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

### STATE LEAGUE CABINET.

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First Vice-President—J. L. Goggans, Dallas.  
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Treasurer—Rev. S. C. Riddle, White-wright.  
Nonholder—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, 1910.  
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-by-the-Sea, August 3-14.  
North Alabama Conference, Huntsville, Ala., August 23-28.

### EPWORTH-BY-THE-SEA.

So far a number of people have secured reservations in the hotel for the Encampment season August 3-14, but not a great many have asked for tents. Those of you who expect to come and want tents will secure better accommodations by speaking early — in fact we must have some idea of the number wanted in order to secure the tents. We do not own these and have to have them shipped in and must know in time so that they will be on hand. Make up a party right away from your home town, arrange to camp together and enjoy the outing. A few days in camp will get you better acquainted than a whole year at home.

In order that your baggage may be put off at Epworth and to save delay the "Sap" has had printed a number of tags reading "Put me off at Epworth." These will be furnished free on application to the general office or to the undersigned and should be attached to your trunk or bundle before it is checked. Send for a supply and use them.

Prof. Marshall and his good wife are in charge of the Inn and are in fine condition for the entertainment of any guests who may want to spend a week or more on the bay. They will treat you well, make reasonable rates and I am sure you will enjoy it. The private beach and plenty of room will appeal to you and you enjoy it.

Bro. W. A. Knight is in charge of the grounds, has a few cottages and tents to rent and will look after your family if you send them down now.

Attention, friends of Epworth: We

## AN OLD ADAGE SAYS

"A light purse is a heavy curse" Sickness makes a light purse.

The LIVER is the seat of nine tenths of all disease.

# Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

Give tone to the system and solid flesh to the body.

Take No Substitute.

are offered a car of lumber at the very low price of \$5 per thousand — this to use in making arbors, tent floors, camp furniture, etc. We need about a hundred dollars to buy this. How many of you will help? We need these things very much and have been trying from time to time to get them, but it takes money. Who will be first to send in a "lumber donation?"

We also are in need of ten beds complete for use in our "Guest House." A cottage for the entertainment of program people. Have you a bed at home you don't need? Why not send it down and add to our equipment.

Write today for information folder and reserve your accommodations.

A. K. RAGSDALE.

### MISS ERWIN TO BE AT EPWORTH.

It will come as good news to Texas Leaguers to learn that Miss Cordelia Erwin, the missionary in Korea, who was Ruby Kendrick's co-laborer, and who, since the death of this dear Texas girl, has looked after the arrangements for placing a monument over her grave, will be in Texas and at Epworth-by-the-Sea during the Encampment in August. This information is conveyed in a letter from Miss Erwin to Mrs. Dora E. Bowman, extracts from which we are permitted to publish as follows, viz:

#### Miss Erwin's Letter.

Mrs. Dora E. Bowman, Plano, Texas: My Dear "Aunt Dora"—When this reaches you I will be on my way home via Edinburg to the Missionary Conference, and New York on home. One of the things I am looking forward to most is a visit to Epworth-by-the-Sea with the Texas Leaguers. I want to know the date of this meeting as early as possible so I will not have any conflicting dates. I am counting on coming to Plano and going with you. Won't you take me under your wing? Ruby and I had planned to go together with my darling, May Dye, in 1912. How God has changed it all. I bow in humble submission. If he does not want me to go any place or do anything, I do not want to (D. V.). I have bargained for the monument as near the rough sketch I sent Miss Mary Wolf, at Dallas, as I could make the Chinese stone-cutter understand. I expect it to come under \$100, and what is left over I want to put in Korean mats, pictures, curios, etc., for the "Hall" at Epworth-by-the-Sea. I wish I had time to write to the Leaguers and see if they approved of this, or if they would rather have what was left to go into the building proper. Since there is not this time, and I can bring the things, and I believe they will approve, I am, under the circumstances, using my own judgment.

Don't fail to send me the date, in care of W. A. Buckner, No. 2 Wall Street, New York City, by the first of July. Fondly,

(MISS) CORDELIA ERWIN.

Seogdo, Korea, April 18, 1910.

### MUSIC AT BONHAM.

To the Epworth Leaguers of North Texas Conference:

Dear Epworth Leaguers — In just about three weeks our Annual Conference meets at Bonham and I am praying that every one who attends may receive the greatest blessing possible out of the meeting.

Surely we will receive in proportion to what we put into the meeting. Shall we not put our best into this service. I want the singing to be the best we have ever had, and I hope each Epworth Leaguer will put his or her whole soul into this portion of the program. We will use the "Revival Praises" in the service, and as this song book has been used by a majority of our Chapters at some time during the past two years all should be familiar with the songs. Refresh your young people on these songs and come praying for God's richest blessings on the efforts. Yours for service,

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

### BEAUMONT DISTRICT.

The date for the Beaumont District League Conference, which is to be held at Orange, has been set as July 12-14. The prospective program includes the State Field Secretary, Mr. Appleby, and the most able workers in the district. A large attendance is expected, and a great meeting is hoped for.

MARY CAMPBELL.

### NORTH TEXAS LEAGUE CONFERENCE.

The eighteenth annual session of the North Texas Conference Epworth League will meet in Bonham June 16-19, 1910. It will be the biggest meeting of the young people of the Church in North Texas. Bonham is preparing to entertain a large number of preachers and several hundred visitors and delegates. Are you planning to go?

#### PROGRAM:

##### Thursday Evening.

8:00: Address of Welcome, Mr. Ed D. Steger. Response, resident O. L. Hamilton. Reception to visitors and delegates.

##### Friday Morning.

6:00: Sunrise prayer-meeting. 8:15: Devotional service. 8:30: President's annual address. Reports of Secretary-Treasurer; organization, etc. 9:00: Devotional Department, Senior. Report of First Vice-President J. B. Jared, Pottsville. "The Value of the Epworth League to Southern Methodism." Rev. J. B. Guber, Bonham. "The Weekly Prayer-meeting: The Source of Power." J. L. Goggans, Dallas. "Some Difficulties Met in the Devotional Department." J. E. Park, Denton. "Value of the Epworth League to the Pastor." Miss Lora Long, Whitesboro. Music; benediction.

##### Friday Afternoon.

2:15: Devotional service. 2:30: Devotional Department, Junior. Report of Junior Superintendent, Mrs. Fred Mercer, Royse. "The Importance of Junior League Work." Mrs. N. R. Stone, McKinney. Discussion: "How Juniors Can Help Their Pastor," led by Rev. D. H. Aston, Gainesville. Special music. "Charity and Help Department, Senior. Report of Second Vice-President, Miss Lucy Davidge, Paris. "What We Can Do for the Charity and Help Department in Our Every-day Life: What It Can Do For Us." Miss Eunice Mansfield, Bonham. "Who Is To Be Our Example, and What Were the Limitations of His Suffering?" Jesse Mason, Paris.

##### Friday Evening.

7:45: Devotional service. 8:00: Charity and Help Department, continued. "How Can We Train the Young Men To Be Interested in This Work?" Mrs. J. P. Pierce, McKinney. Five-minute talks by Miss Gussie Rogan, Dallas; Miss Ruth Hardin, Denison, and Miss Jamie Webster, Paris. "Charity and Help Department of the Junior League." Mrs. I. S. Ashburn, Ravenna. "The Junior League as the Solution of the Boy Problem." Rev. L. L. Cohen, Dallas.

##### Saturday Morning.

6:00: Sunrise prayer-meeting. 8:30: Devotional service. 8:45: Literary Department, Senior. Report of Third Vice-President, Miss Lolla Haswell, Nocona. "The Social Side of a Christian Life as a Factor in the Social Life of Every Community." Miss Mary Kate Brown, Detroit. "The Importance of Devotional Study of the Bible." Clinton L. Bowen. "Socials to Save." Mrs. L. E. Appleby. Music. Open discussion of the Literary Department of the Junior League, led by Louis Stuckey, Bonham.

##### Saturday Afternoon.

2:15: Devotional service. 2:30: Missionary Department, Senior. Report of Fourth Vice-President, Miss Floy Haley, Denison. "The Mission Study Class." C. A. Shock, Sherman. "The Money Problem—Its Relation to Missions." Miss Mattie Mathis, Dallas. "The Needs of the Church, and Its Claim Upon the Young People." Miss Verberna Barnes, Methodist Training School, Nashville, Tenn. Music. "The Junior League and Missions." Miss Pearl Wallace, Dallas. Open discussion.

##### Saturday Evening.

7:45: Devotional service. 8:00: Business session. "Epworth-by-the-Sea." L. E. Appleby, Field Secretary State League.

##### Sunday.

9:30 a. m.: The visiting Leaguers will have the opportunity and pleasure of attending one of the largest and best Sunday-schools in the State. 11:00: Annual conference sermon, Rev. J. T. McClure, Dallas. 7:00 p. m.: Missionary Rally Service, O. L. Hamilton, Lewisville. 8:00 p. m.: Consecration service sermon, Rev. J. A. Old, Gainesville.

#### Conference Officers.

President, O. L. Hamilton, Lewisville; First Vice-President, J. B. Jared, Pottsville; Second Vice-President, Miss Lucy Davidge, Paris; Third Vice-President, Miss Lolla Haswell, Nocona; Fourth Vice-President, Miss Floy Haley, Denison; Chairman Ruby Kendrick Memorial Fund Committee, Miss Mary Ferguson, McKinney; Junior Superintendent, Mrs. Fred Mercer, Royse; Secretary-Treasurer, A. B. Hardin, Denison; Musical Director, Dr. Ben S. Brown, Whitesboro.

#### RATES TO BONHAM—SPECIAL NOTICE.

The Dallas-Sherman Interurban rates are on the certificate plan. Tickets sold to either Sherman or Denison. Be sure to get certificate from agent selling the going ticket. Reduced rates on Katy and T. & P. Railroads. Leaguers from points not on either of these lines will buy regular ticket to nearest Katy or T. & P. station and then buy excursion ticket.

Bonham is easily accessible from all parts of the conference. Consult your local agent about the schedule and arrange to be present the entire session — Bonham, June 16-19, 1910.

A. B. HARDIN,  
Secretary-Treasurer N. T. E. L. C.  
Denison, Texas.

## R R R RADWAY'S READY RELIEF



### CURES RHEUMATISM.

It never fails to relieve even the most stubborn attacks of Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Chest or Kidneys, Stomach, Muscles, Sprains and Strains, and will drive away every trace of soreness and stiffness, whether caused by unusual exercise, the strain of ill or by annoying and painful attacks of inflammatory diseases.

RADWAY'S READY RELIEF is a sure cure for every Pain, Sprain, Bruise, Pain in the Back, Chest and Limbs.

Taken inwardly, there is not a remedial agent in the world that will cure Fever, Chills, and other fevers, aided by RADWAY'S PHIL'S, so quickly as RADWAY'S READY RELIEF.

Sold by druggists.  
RADWAY & CO. NEW YORK.

### STREET RAILWAY EXTENSION.

#### Commercial Club Appoints Committee to Look After Work.

The directors of the Commercial Club at their meeting last afternoon appointed the following committee to thoroughly canvass the matter of extending the street car line to the Epworth Encampment, and to secure a definite proposition from the street railway people upon which to work: Col. Jno. T. Dickinson, J. Lichtenstein, H. G. Sherman, C. H. Steele, Geo. R. Clarke, Rev. V. G. Thomas and E. G. Crabbe.

The directors also received an invitation from Mr. J. E. Cotter inviting the members of the Commercial Club to make the trip over to the island as his guests.

Those present at the meeting were P. P. Dunn, Vice-President; Messrs. Royall Givens, Edwin Flato, L. G. Collins, Dr. H. G. Heaney, Secretary Roy Miller and Capt. E. L. Crouch.—Corpus Christi Daily Caller.

### INFORMATION FOLDERS.

From the President's office at San Antonio information folders are being mailed out regarding the Encampment at Epworth-by-the-Sea this summer, accompanied by the following letter, viz:

Dear Friend—I hand you herewith folder with information concerning the Encampment, August 3 to 14, 1910.

We are planning and expecting the greatest ever held. The reservations are coming in rapidly for rooms and tents. I will appreciate it if you will take a personal interest in working up a delegation from your section.

Kindly advise me if you are coming, and how many you will be in your party. A. K. RAGSDALE, President.

San Antonio, Texas.

### SAN MARCOS WANTS APPLEBY.

Mr. L. E. Appleby, Dallas, Texas: Dear Bro. Appleby—I desire to announce that we want you. We are glad to learn of the prosperous condition of the work in your hands, and, believing in the character of advertising you are giving the League, in a general way, and the Encampment in particular, we feel sure that the fruits of your labors will be evidenced by a very large crowd at Epworth in August. WM. P. RYLANDER, San Marcos, Texas.

### NOT NICE ENOUGH.

We read in the Texas Christian Advocate a splendid tribute to Sister Susan. It has one fault. That is, it is not half nice enough. No one but a despondent editress can fully appreciate the value of so valuable a contributor, who keeps one supplied with a mine of good things. Sister Susan has never given the League editress a chance to say she had nothing to write, for there still remained an article or two signed Sister Susan. May God bless her!—Miss Fannie McLean, League Editor, in St. Louis Christian Advocate.

### IF THE BABY IS CUTTING TEETH.

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

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# TITHING

The human race has ever had an intuitive belief in the existence of an infinite power or first great cause. No nation, I believe, has ever yet been found, from the Fetich worshippers of darkest Africa, clear back to the Pantheism of Greece and Rome, which did not believe in the existence of some great power, which though unseen in action, yet existed and dominated humanity.

It has been our favored lot to live in the enjoyment of this "unknown God" revealed to us in love, redemption and promise. Our God whose immensity fills space, and whose works show forth his marvelous handiwork, is not a God of confusion. Order and system are as fixed as the laws of gravitation, or the rotation of the seasons; it has pleased him to let us become co-workers with him, and from earliest recorded history he has encouraged his children, the human family, in recognizing his providence by accepting offerings of the flock or the first fruits of the land, as an offering of gratitude and love for his ever watchful care. God not only accepts, but inculcates this recognition of divine sovereignty. Through the Old and the New Testaments, illustration after illustration is given, that we should recognize God's bounty by laying aside a portion for his acceptance. The power which created the ore veins of both common and precious metals, the hand which studded the mines of Kimberly with diamonds and scattered pearls through the waters of the ocean, the creator of Golcondas and the source of every good and precious thing is not dependent on his creatures for anything but their love, and this he seeks.

We have been divinely instructed what form this love should assume. With infinite condescension he permits us to become co-workers with him in the salvation of the world. He accepts our offerings to carry on the work of establishing and enlarging his "Church on the earth." Could jealousy enter the celestial portals we might imagine angelic sympathy changed to envy at the privileges given our redeemed race.

As stated before the Bible not only illustrates but sets the minimum for tithing our gifts to God. Long centuries before the Mosaic laws were promulgated, Abraham recognized in the King of Salem a being whose blessings called for gifts. Sleeping Jacob beheld and heard his God in the visions of the night, and with his earliest waking hours consecrated that natural Bethel, and vowed an offering to God of one-tenth of all substance which might accrue from divine blessings. In the laws given from Sinai's smoking summit the measure of tithing was clearly laid down accompanied by promises of blessings in their fulfillment, and disaster in their continued neglect. This admonition is as binding on us as on the children of Israel, but it should find its fulfillment as an expression of heartfelt gratitude to our Heavenly Father for the tender love with which he has ever unwrapped us.

Tithing is a religious duty. It is not only commanded in the Old Testament, but has also received the tremendous re-indorsement of our Savior. It is clearly stated that this consecrated portion of our increase "is holy unto the Lord."

Promise after promise is given those who obey this command. We are invited to test or prove God's promise by bringing in our tithes. He tells us in Malachi he will open heaven's windows to pour out blessings upon us. Notice the significance of the word "pour." In the failure to recognize God's beneficence we invite disaster from the drouth, canker-worm and soil, which responds not to our tillage. It is a solemn thought that we are counted as "robbing God" when we withhold the minimum of the sacred tenth. Oh, that our zeal would overleap this small act of homage, and our giving only be limited by our ability to do!

Could we rouse the professed Christian world to this sense of duty and privilege what wonders might we not accomplish. We would find in nearly every community numerous groups of people supporting their special missionary and yet having an abundance to give to their own local Church and suffering poor. The whole world would soon be converted to God and the millennial age would begin before the close of this present century. God grant that we may all become imbued

with holy desire to give and work for the salvation of those our Savior died to save.

Recognizing this command, duty and privilege, the questions naturally suggest themselves in the order of how, why and when to tithe.

Nearly everyone, whether acquainted with either system of double or single entry accounts, has a method of their own, which is ordinarily honest and correct.

Among the extremely poor Christians of Oriental lands a one-tenth portion of their daily and often meager allowance of rice or meal is with the preparation of their meals placed in a receptacle consecrated to God, and when a sufficient amount is accumulated its value is given to the missionary.

In other districts every tenth working day is given, or its value, as an offering to Him who loves us.

The house-wife from her self-denial and savings can make her tithe.

The farmer's wife from the receipts of the dairy, poultry yard or barn lot can render back the tenth. The seamstress in overwork can give her tithe. The one utterly unable to give a cash equivalent may render in ministrations to the Church or the sick, the evidences of a loving, cheerful heart.

The work of the "Salvation Army" among the extremely poor has belted the slums of the world with benefactions, and God has blessed their poverty and made them rich in Christian love. These remarks are merely on the line of suggestion for woman's offering.

Each sister present may have a system entirely different, but if it rests on the foundation of love to God, it will assuredly result the same as "Those who do his will shall know of the doctrine."

Why should I give? Why should I with my stinted revenue, give a portion back to God? Simply because it is both my duty and my privilege. It is a test of love and a strengthener of our faith. God challenges us to put Him to the test. The pulse, the spiritual life of any congregation, centers around the purse-strings of our selfishness. If from a grateful heart, for what God has done for us, we cheerfully bring our offerings we shall be blessed in return, for "God loves a cheerful or hilarious giver."

When shall I offer my tithes? He who gives quickly often doubles its value. Don't wait for your last will and testament to unlock the hoard, but bring it into the house of the Lord as promptly as the seasons permit. You can lay aside during each day a portion unto God, or if your receipts come in by the week, the month, at particular periods, at the first available moment bring your tenth to the proper Church repository.

It is needless to go into detail as to how, why and when, for the loving heart will operate with intuitive correctness in all these suggestions. Of all benefactions to our race Christianity appeals the strongest to our sex. Conceived by the Holy Ghost, but born of a human mother, Christ has elevated us to highest honors wherever his name is known.

He has enabled us as the queen of the home, endowed us with attractions for the sterner sex, made us man's adviser, and co-equal with him on lines of Christian work. This same Christ, how highly exalted, looks down in sympathy and love upon us.

No longer the slave or toy of mankind, we are now co-equal in all things good. Shall we in turn, for this great salvation wrought by Him, forget Him Nay, nay, let us go hence, determined to offer the fragrance of our lives to His service and break our alabaster vases at his feet.

MRS. R. S. OVERSTREET,  
Secretary-Vice-President New Mexico Conference.

## VERNON DISTRICT CONFERENCE.

The twenty-second session of the Vernon District Conference met in Paducah, Texas, May 12, 1910, 2:15 p. m., J. H. Stewart, presiding elder, in the chair. Roll call revealed the presence of eighteen pastors and a goodly number of the local preachers (who deserve more praise for being present than pastors do). Quite a number of the lay delegates were present. Our laymen are noble, "whole-hearted" and "wide-awake." The Holy Ghost came upon the first service and each succeeding service measured up to "high-water mark." Everything was harmonious, not a jar from the first

service to the close. Especial attention was given to devotional services. How the brethren did preach! A spirit of devotion was prevalent in the business sessions. It would be difficult to determine which was the best service. The local preachers and lay delegates entered freely into all discussions, thus manifesting their deep interest in the work of the Church. Not a feature of the Church work was forgotten in the deliberations of the conference.

The financial report showed a marked advance over last year. Every charge seems to have the "traces tightened" with preachers and laymen in a "high trot." The spirit of church building seems to have gotten hold of the people and not any too early, for there are only seven churches in the district adequate to present demands.

Vernon, with A. L. Mooré at the head of things, is pressing toward completion of an excellent building, one that would do credit to any city in Texas.

Chillicothe has sold out "lock, stock and barrel" their old property and are going to build soon on a new lot in a better location.

Quannah is going to build right soon. Smith at Chillicothe and Henson at Quannah are "moving down the line."

Paducah, the seat of the conference, that plucky and growing little city, with the inimitable McCauley in charge, states that it is going to build a \$15,000 house this year. Mack has the lines well in hand and don't need any whip, for his people are well fed. They have the "high life" of prosperity all over them. They are going forward along all lines by long leaps.

The preachers in rendering their reports were hopeful and full of good spirit. Many reported conversions at regular services; quite a few good revivals. Some six hundred conversions to date. Our congregations and Sunday-schools are growing so fast that it is most impossible to take care of them. God is blessing this great and growing "West" with an abundance of rain, and if he continues to smile on us church houses will spring up as if by "magic" all over this district.

Our district is getting too large for any presiding elder (excepting present company).

We have enough territory for three presiding elders' districts, and it is filling up rapidly with an enterprising people.

We are all back at home and hard at work for the greatest year that Vernon District ever had. With Stewart to boss and God to lead and bless us we are going to have it.

W. M. LANE, Secretary.

## MRS. ELLEN J. ROBINSON.

### Resolutions by the Woman's Home Mission Society of Centenary Church.

Whereas, Our Lord and Master, our kind and loving Father, has been pleased to remove from us a mother in Israel, our revered and much esteemed and loved friend, co-laborer, Mrs. Ellen J. Robinson, our dear "Aunt Rob," after a long, useful and consecrated life, to be with him, therefore the W. H. M. Society of Centenary Methodist Church of Paris, Texas, feels called on to pass the following resolutions:

Resolved, That in the life of Sister Robinson the world has been by example, precept and glorious works as missionary, teacher in schools, Sunday-school teacher and Church worker, and in her death the world's loss will be indeed great; be it further

Resolved, That her life meant much to the M. E. Church, South, both in foreign and home mission work, and comes as a sad event after an unusually long life of service; be it further

Resolved, That as President, Vice-President and Corresponding Secretary of the Foreign Missionary Society of North Texas Conference for over thirty-five years she did much to advance the cause of Christ by wise counsel and strenuous work, and that her life was fully and freely given to the Master, and she will be mourned by many personal friends in the conference; be it further

Resolved, That her death has cast a gloom over the Foreign Missionary Auxiliary Society of Centenary Church, of which she had been President since its organization to the day of her death—thirty years; be it further

Resolved, That our Home Mission Society Auxiliary has lost an example of faithfulness, unselfish devotion to our cause to follow without question or criticism; ever punctual, ready to go forward in all things looking to the uplift of society and humanity; to the upbuilding of our beloved Church and the furthering of his kingdom; be it further

Resolved, That after seventy years of 8-bath-school teaching she will be missed from her accustomed chairs,

both in the school room and auditorium, and tears of sorrow will be shed by gray-haired men and women who were her pupils in the long ago; be it further

Resolved, That these resolutions be spread on the Secretary's book of the W. H. M. Society, and be published in our home and Church papers.

Dear Aunt Rob, we will meet and miss you as the years come and go, but know we are better women for having known and worked with you. But blessed be His holy name we will meet and greet you in the sweet by-and-by, where all tears are wiped away, have a surcease of sorrow. We know in whom we have believed. You have seen Him face to face and are satisfied, for you are like Him.

MRS. A. P. BOYD,  
MRS. J. T. CONWAY,  
MRS. E. H. CONWAY,

Paris, Texas.

## TREASURER'S REPORT.

Report of funds received during the month of May by L. L. Jester, Treasurer Texas Conference:

### Beaumont District.

W. H. Long, Nederland, Conf. Cl. \$32; Am. Bible Socy., \$3. P. I. Milton, Woodville Cir., D. M., \$9.50. Total of district: Conf. Cl. \$32; D. M., \$9.50; Am. Bible Socy., \$3.

### Brenham District.

G. C. Cravy, Caldwell Mission, Orph., \$7.

### Houston District.

H. M. Timmons, Harrisburg, F. M., \$4; Am. Bible Socy., \$2; Orph., \$2; S. S. Secy., \$5. J. L. Williams, Houston, F. M., \$10. C. S. Harkey, Houston, Conf. Cl. \$2; Songdo, \$25. Total of district: Conf. Cl. \$2; F. M., \$14; Am. Bible Socy., \$3; Orph., \$2; S. S. Secy., \$5; Songdo, \$25.

### Huntsville District.

S. W. Stokely, Augusta, F. M., \$9; S. H. Kelly, Madisonville, F. M., \$10; D. M., \$11.50. P. S. Wilson, Sheppard and Cleveland, F. M., \$8. J. P. Carter, Trinity, Conf. Cl. \$20.50; S. S. Secy., \$8. Total of district: Conf. Cl. \$20.50; F. M., \$27; D. M., \$11.50; S. S. Secy., \$8.

### Jacksonville District.

W. D. White, Athens, F. M., \$60; D. M., \$65; S. S. Secy., \$12. J. M. Mills, Brushy Creek, F. M., \$20; S. S. Secy., \$4. J. I. Weatherby, Neches, Bishops, \$22; Orph., \$5.50. Total of district: Bishops, \$22; F. M., \$80; D. M., \$65; Orph., \$5.50; S. S. Secy., \$16.

### Marlin District.

Allen Tooke, Fairfield and Dew, Ch. Ex., \$27. C. H. Adams, Lott and Chilton, D. M., \$10. D. W. Gardner, Wheeler, F. M., \$10; Chil. Day., \$12.

### Marshall District.

L. A. Matthewson, Bettie, Orph., \$6; H. G. Williams, Church Hill Cir., Exp. Gen. Conf., \$0; F. M., \$15; D. M., \$20. H. R. Taylor, Rosewood Cir., D. M., \$10; Orph., \$3.

### Pittsburg District.

C. F. Smith, Atlanta, Orph., \$22; J. M. Smith, Douglassville Cir., Bishops, \$10; Conf. Cl. \$27.20; F. M., \$28.25; D. M., \$28; Orph., \$11. A. M. Pinkham, Redwater Cir., Bishops, \$9.60.

### San Augustine District.

E. M. Myers, Burke, F. M., \$21; E. Bindord, Geneva, F. M., \$26.41; D. M., \$25. R. F. Hodges, Kinnard Mis., F. M., \$18.25; D. M., \$10; Ch. Ex., \$1.75. W. A. Craven, Shelbyville Cir., Del. Gen. Conf., \$1; Bishops, \$12; F. M., \$16.25; D. M., \$50; Education, \$25.10; Orph., \$9; Chil. Day., \$7.50; S. S. Secy., \$9. Total of District: Del. Gen. Conf., \$1; Bishops, \$12; F. M., \$91.91; D. M., \$85; Ch. Ex., \$1.75; Education, \$25.10; Orph., \$9; Chil. Day., \$7.50; S. S. Secy., \$9.

### Tyler District.

J. B. Luker, Edom, F. M., \$10. C. U. McLarty, Mineola, F. M., \$12.20; D. M., \$8.50. J. M. Fuller, Willis Point Cir., F. M., \$16; D. M., \$16; Chil. Day., \$4.30. Total of district: F. M., \$38.20; D. M., \$24.50; Chil. Day., \$4.20.

### Grand Totals.

Expenses Delegates to General Conference, \$1.50; Bishops, \$32.60; Conference claimants, \$100.70; Foreign Missions, \$204.60; Domestic Missions, \$263.60; Church Extension, \$28.75; Education, \$35.10; American Bible Society, \$6; Orphanage, \$67.50; Children's Day, \$24.80; Sunday-school Secretary, \$28; Songdo, \$35. Grand total, \$928.91.

L. L. JESTER,  
Treasurer Texas Conference,  
Tyler, Texas, May 31, 1910.

Happiness is a wayside flower that grows along the highway of usefulness.—Richter.

"Jimmie, don't you know that your mother's looking for you?" "Course I know it; that's why she can't find me."

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



## 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.

### NOTICE!

The Joint District Meeting of the Woman's Home and Foreign Missionary Societies of Weatherford District will convene at First Church, Weatherford, Texas, at 9 o'clock, Tuesday morning, June 21. All delegates and visitors expecting to come and desire entertainment will please send names to Mrs. J. B. Price, Weatherford, Tex. We are very anxious that all the preachers and their wives attend; we urge you to come.

MRS. J. B. PRICE.

Dist. Sec. W. H. M. Society.

MISS EMMA BEELER.

Dist. Sec. W. F. M. Society.

### NOTICE.

For auxiliaries of W. F. M. Society, North Texas Conference. The railroads have granted special rates of one and one-third fare for the annual meeting to be held Plano, June 21-24. Sale of tickets June 20 and for trains arriving Plano morning June 21, final limit June 25. Where it is possible please use the H. & T. C. and Cotton Belt instead of the Interurban, as connecting roads would not grant rates until they were first secured through these terminal lines to Plano.

MRS. LOUIS BARTON.

President.

### TO THE FOREIGN MISSIONARY SOCIETIES OF SAN ANTONIO DISTRICT.

The work of the auxiliaries in San Antonio District advanced on all lines during the past year; and for this your District Secretary does rejoice, and takes courage to press forward until the ideal of her first vision of service has been fully met—"an auxiliary in every pastoral charge of our district." Will not the Christian women and children enlisted in this cause pray earnestly that wisdom and strength may be granted her to carry forward with vigor and earnestness this work? I rely upon every enlisted worker of the Woman's Foreign Missionary Society to aid in promoting and advancing the work this year. We are growing. The increase in membership and the larger giving proves this fact. But our work across the seas also grows, and to meet the growing demand for larger appropriations and increased number of workers, larger giving and an increased number of contributors to the work is necessary. Your District Secretary has watched the reports of every auxiliary and she has noted with rejoicing and gratitude the larger giving of many societies.

The missionary pledge of the conference—that love offering to our own missionaries who have gone out to take the message to those who have never heard the "sweet story"—was fully met, and a prayer of thanksgiving filled our hearts.

Of this \$7000 conference pledge our district promised \$150. The statistical report of the year just closed shows an increase in the pledge taken, for \$500 was paid in by the societies of this district and 130 new members gained.

San Antonio District claims ten auxiliaries that met their pledge in full, namely: Travis Park, South Heights, Prospect Hill, West End, Alamo, Uvalde, Travis Park young people, Travis Park juveniles, West End young people and West End juveniles. Seven of these went over and

above the pledge made for them by the Secretary at the last annual meeting. This is as it should be, for our pledge is a sacred obligation and should be met to the last cent. There should never be even a small deficit in the payment of an auxiliary, district or conference pledge to the support of the missionary sent out. The paying of the pledge should take precedence of all special work, and should be paid to the Treasurer of the conference quarterly, and to meet your pledge in this systematic way, I strongly recommend to my auxiliaries the using of pledge cards reading: "I promise to pay quarterly \$..... to the District Missionary Pledge." If we will follow this manner of giving our district can send out a full missionary. Will not every auxiliary rally to this call and say we can and we will?

We more than redeemed our pledge on membership last year, so let us pledge to double our membership this year. One small society in one of our mission Churches, our "Alamo Auxiliary of San Antonio," doubled their number during the Week of Prayer, and gained besides two honorary members. If we put the same earnest, prayerful efforts in our work we can do likewise. Now I would stir your minds up by way of remembrance about the importance of sending the quarterly report on time. You do your auxiliary, your district and your conference a very great injustice by not being prompt in this matter. Remember, your report for this first quarter should reach your District Secretary and your Conference Treasurer by the fifth of June. Endeavor to bring up in full the conference expense money, the retirement fund, Scarrit scholarship, all dues for the first quarter, and your pledge for this quarter should be as large, as generous giving and self-denial can make it. Our June quarter appropriations require a full treasury for new missionaries are sent out; traveling expenses must be met, and furloughs begin during this quarter. So an increased giving is called for from every consecrated Christian woman and child.

Our first missionary from our West Texas Conference, Miss Margaret Eadle, goes out to her chosen field of labor—China—and we must have as a conference the full amount of her salary this quarter—\$750. Our district must measure up to the full standard in this pledge to our own Texas missionary. Relying upon Him who has been our strength, we feel your efforts will be rewarded with showers of spiritual blessings, and this year will find that you measure up as before to the full standard. Let our watchery for the year be, "A doubled membership and our own missionary." MRS. JAMES CRIDER, District Secretary.

### PROGRAM.

Program of the annual meeting W. F. M. Society, North Texas Conference, to be held at Plano, June 21-24, 1910.

Tuesday, June 21—3:30 p. m., preliminary meeting for conference officers and district secretaries (to be held at the home of Mrs. J. H. Bowman).

8:30 p. m.—Hymn 631. Solo, Mr. Heery Bowman. Opening sermon, meeting to be held in Plano, June 21.

Wednesday, June 22—9 a. m., devotional service, Rev. C. B. Fladger.

9:30 a. m.—Organization, appointment of committees, reports of conference officers, letters from missionaries.

11 a. m.—Report of board meeting, Miss Martha Tinnin.

Afternoon session, 2:30 p. m.—Devotional service, Miss Rebecca Tejada.

3 p. m.—Reports of District Secretaries followed by a District Secretaries' Conference led by Mrs. B. W. Moore. Adjourn for special committee meetings.

8:30 p. m.—Our mission fields, stereopticon address, Rev. L. S. Barton.

Thursday, June 23—9 a. m., devotional service Mrs. W. D. Butler.

9:15 a. m.—Report of Finance Committee followed by general discussion, Institute of funds, Mrs. C. B. Bryant.

11 a. m.—Report of Commission on the Unification of Missionary Boards and Societies, Mrs. W. F. Barnum.

Afternoon session—2:30 p. m., devotional service, Miss Jessie Douglass.

3 p. m.—Workers' Conference in which all delegates will be expected

to take part, led by Mrs. A. R. Nash. Reports from Young People's Societies. Committee meetings.

8:30 p. m.—Hymn 654. Solo, Mr. J. H. Bowman, Jr. Annual sermon, Rev. J. M. Peterson.

Friday, June 24—9 a. m., devotional service, Mrs. J. E. Wiley.

9:15 a. m.—Reports of committees, unfinished business, pledges.

Afternoon session—2:30 p. m., devotional service, Miss Chloe Bock.

3 p. m.—Reports of committees continued, election of officers, selecting place for next annual meeting.

8:30 p. m.—Hymn 545. Solo, Miss Mary Kate Kendrick. A message from Mexico, Miss Rebecca Tejada. Our Training School, Miss Jessie Douglass.

MRS. LOUIS BARTON,  
President

### TEXAS CONFERENCE MEETING OF W. H. M. SOCIETY.

No one has reported the meeting of the Texas Conference of the W. H. M. S. of May 7 and 8 at Longview, and it was an important, enthusiastic and profitable one. The attendance was good, the interest inspiring, and the talks and addresses full of the spirit of missionary zeal and power.

Surely the wave of influence will reach the uttermost society; at least those which were represented.

The president, Mrs. Woldert, presided in her usual kind, tactful, efficient Christian manner, assisted by her able secretary, Mrs. M. B. of Nacogdoches; Mrs. Call, corresponding secretary, Orange; first vice-president Mrs. A. T. Cunningham and indeed the heads and superintendents of all departments of this great society.

One evening was given to a closer view or study of tithing and a large audience listened to an able and convincing address on this subject by Mrs. Cunningham. So earnestly did she present the duty of every Christian along this line that tithes and tithers poured in.

Rev. A. E. Rector delivered an instructive address on the Immigrant Home at Galveston; Mrs. Mary Bruce Alexander told of the Cuban work, and by vote of the house "Cuban Day" is to be a day set apart in missionary calendars for study and offerings. Mrs. Alexander also led the daily devotional hour, which lifted many a weary, discouraged heart to higher heights of strength and glory, and was worth in itself the trip to Longview.

Miss Page Lane told, in her own interesting way, of the Girls' Dormitory at Denton, and of what this means to the girls and young women attending the College of Industrial Arts there. Miss Lane is the right jewel in its proper setting, and her influence for good will be far-reaching. Mrs. W. H. Johnston spoke for her Dallas Home and Training School and met a ready response. The question of woman's voice in the laity vote was of course a live one and a memorial was read and the cause espoused by Mrs. Call of Orange. Discussion was open and free and a new viewpoint given, eliminating all political phases and discounting selfish, office-holding, aspiring, ambitious motives except for broader Christian work. Many were evidently won over, for when a vote was taken it stood fifty-nine to twenty-eight in favor of the memorial. An innovation was the delegates' reports—really only a district privilege, but proving helpful and inspiring to many who have not had that privilege. The combining of the press and reading course seems a good move, and text books and programs were discussed intelligently, and new thoughts were gained to be carried out later by the delegates, who so wanted suggestions for failing auxiliaries and discouraged superintendents in this department. The election of officers showed intelligent selection as follows:

President, Mrs. Woldert, Tyler; first vice-president, Mrs. J. D. Hefley, Cameron; second vice-president Mrs. A. T. Cunningham, Marshall; third vice-president, Mrs. Bramlett, Longview; treasurer, Miss Hill, Livingston; corresponding secretary, Mrs. Geo. Call, Orange; recorder, Mrs. J. W. M. B. Nacogdoches. District secretaries: Beaumont, Mrs. H. W. Potter; Brenham, Mrs. A. A. Keld; Marlin, Mrs. B. C. Nettles; Tyler, Mrs. Byrne; Houston, Mrs. H. H. Shattuck; Huntsville, Mrs. R. O. Allen; Jacksonville, Mrs. J. Bufford; Marshall, Mrs. R. E. Ligon; Jefferson; San Augustine, Mrs. White; Pittsburg, Mrs. M. E. Finley.

### Notes.

Too much can not be said of the hospitality of the Longview people and of the untiring courtesy and care of Rev. Bergin and his inestimable wife and his people. Dinner was served every day in the auditorium of the beautiful Baraca hall, thus giving more time for

## WORTH WEIGHT IN GOLD

Lady Learned About Cardui, The Woman's Tonic and is Now Enthusiastic in its Praise.

Mount Pleasant, Tenn.—"Cardui is all you claim for it, and more," writes Mrs. M. E. Rail, of this place.

"I was a great sufferer for 2 years and was very weak, but I learned about Cardui, and decided to try it. Now I am in perfect health.

"My daughter, when changing into womanhood, got in very bad health. I gave her Cardui and now she enjoys good health.

"Cardui is worth its weight in gold. I recommend it for young and old."

Being composed exclusively of harmless vegetable ingredients, with a mild and gentle medicinal action, Cardui is the best medicine for weak, sick girls and women.

It has no harsh, powerful, near-poisonous action, like some of the strong minerals and drugs, but helps nature to perform a cure in a natural easy way.

Try Cardui.

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.

social intercourse without encroaching on business or devotional hours and saving the time and strength of the delegates.

A year-book is to be a new help, in which will be given programs for the whole year made up by a committee appointed by the president, Mrs. A. T. Cunningham, and W. T. Spencer, Marshall, with space, however, left for some original work, and the individual needs of auxiliaries. Every emphasis ought to be put on the necessity of every superintendent, every head of a department, every president and a delegate or two from every auxiliary and society attending these meetings. Your society will not be slow, draggy or dead if you become thus informed, but a new outlook and impetus will be gained and your Christian vision cleared.

MRS. W. T. SPENCER,  
Marshall, Texas.

### FROM BOVINA, TEXAS.

Our auxiliary met in January and after a short devotional service, decided to reorganize and elect officers for 1910. The following officers were elected:

Mrs. Pearl Stallings, president; Mrs. A. A. Fields, first vice-president; Mrs. Mildred Townsen, third vice-president; Mrs. Mamie Birggen, recording secretary; Mrs. T. O. Cuning, treasurer; Mrs. Pearl Sweeney, corresponding secretary, press superintendent and agent on paper.

Our society was an Aid until last fall when it was organized into a W. H. M. S. We have thirteen members and with this little band are trying to do some work for the Master.

We went out quite a number of circular letters asking the societies to help us in building a Church at this place. Only a few have responded to our call and we wish to take this opportunity to thank you and to express our appreciation for your help. May the Lord abundantly bless you in your work. Our pastor hopes to begin work on our Church the 16th of May. Any who may wish to assist us, please send at an early date, as we need your help. We hope to have a good report at District Conference.

MRS. PEARL SWEENEY,

### FRISCO, TEXAS.

The Home Mission Society of Frisco met Monday, February 28, and elected officers for the following year as follows:

President, Mrs. Will M. Smith; First Vice-President, Mrs. O. H. McConnell; Second Vice-President, Miss Champ Clark; Recording Secretary, Miss Virde Clark; Corresponding Secretary, Mrs. W. L. Saye; Treasurer, Mrs. Matt Clark, Agent for our paper, Mrs. A. E. Earley.

Our society is about three years old and we have twenty-one members. We have tried to do our duty, though, perhaps, we have not done all that we might have done. We began the new year with renewed interest and hope to make our society a success. May God bless the home mission work everywhere. MRS. LELA BRISTOW,



NOTES FROM THE FIELD

Continued from Page 5.

best of our lives, and we owe it to our beloved people here; and we are now back to work, and hope to fully repay all for this glorious trip. Our meeting begins the first Sunday in July. Brother D. L. Coale will be with us. There is much I would like to say about our beloved presiding elder, who has the hearts and places of his preachers as I have not seen any one have them. Brother Albert Tierney has captured his people and pocketed the whole business. We all take courage and move forward.—R. F. Brown, P. C.

Merkel.

We have just closed a protracted meeting at Merkel. There were twenty-one conversions; thirteen have joined the Church, and we expect to receive several more soon. There have been sixty-one accessions since conference; thirty-five conversions to date. Our collections are well provided for, and about half has been paid in cash. The pastor did the preaching in the revival and Henry P. Edson led them in the song service. He is a splendid singer, a good Christian character, and his personal work in the congregation was the best of any singer it has been my experience to use. We will soon move into our new parsonage. It is an up-to-date cottage with seven good rooms, front porch and bath-room, with lobby in hall additional. We have built with it a new barn, and all of the improvements are in harmony with the parsonage. We will have the best plant of any little town of my knowledge. Our Sunday-school is one of the best. It is abreast with the times, and is one of the leading factors for righteousness in the Church at this place. H. C. Williams is at the head of the school, and to all who know him that means success. The Senior League is doing good work under the leadership of M. E. Mackey, and the Juniors have made a splendid record under the leadership of Miss Catherine Matthews. We serve a good people, and expect nothing else but a full report at Clarendon in November. The district is doing well. S. A. Barnes is a hummer, and he, with his men, is bringing things to pass. Come and see. Selah! —J. M. Sherman, June 7.

A Great Revival at Riverside, Fort Worth.

On April 12 we began a revival at our Church. The following Saturday Rev. A. P. Lowrey and wife came to us and remained ten days. They are fine help. Brother Lowrey denounced sin wherever it was found, and the Holy Spirit honored his preaching. Our faithful band of personal workers rendered very effective service. There were one hundred conversions in and out of the Church. Forty-five united with our Church during the meeting. It was a great victory, and our people are in fine condition spiritually. Yesterday we had a conversion at each service, both grown people. I have received seventy-two members since conference. At our last Quarterly Conference Brother C. F. Vance was recommended for license to preach. Brother Oscar Whyte, our superintendent, is moving things in the Sunday-school. We are using the graded literature and find it a great improvement. With enthusiastic Baraca and Philathea classes and a splendid Senior League, our young people are being trained for the best service. The Junior League is also doing good work. A live W. H. M. Society, a true Board of Stewards and a loyal membership, aided by the Holy Spirit, are bringing things to pass in this part of the city. Since we moved into our well-furnished parsonage last June, the thoughtful people have ever been mindful of our comfort, and the shower in our larder seems to be a perennial one. But, since the General Conference did not remove the time limit and this is our fourth year, we know we will have to move. Surely the Lord hath done great things for us, whereof we are glad. And we bespeak for the next preacher a loyal, religious Church at Riverside.—Alonzo Bickley, June 6.

AN APPEAL.

During a wind and rain storm which struck our town on the evening of June 3 our Methodist church, which was nearing completion, was destroyed. This leaves us in a critical condition, as we have a small part of the lumber, windows and doors, but are financially stranded. The pastor has had the burden of taking and collecting the subscription. Any donation will be thankfully received to assist us in replacing our church.

J. A. SWEENEY, P. C.

Bovina, Texas.

DRINK KNAPP'S ROOT BEER

A Delicious Temperance and Refreshing Drink. Contains no drugs or impurities. Nature's own product. One large bottle of EXTRACT will make 64 pints.

COST 25c PER BOTTLE.

Don't pay 5c a glass for summer drinks when you can make 8 gallons (128 glasses) of DELICIOUS ROOT BEER for 25 cents. Root Beer made from KNAPP'S EXTRACT is not only a delicious drink, but contains ROOTS, BARKS and HERBS used for centuries to purify the blood.

KNAPP'S ROOT BEER EXTRACT

Sold since 1879—the kind grandma made. None so good. None goes so far. Send 25 cents for large bottle by mail.

The Knapp Extract Co., 85 WARREN ST., New York, N. Y.

THE QUARTERLY INSTITUTE OF THE CORSICANA DISTRICT.

The Quarterly Institute of the third sub-division of the Corsicana District, M. E. Church, South, held its first session at Shiloh, Texas, May 27-29. The only visible disappointment of the occasion was that over forty homes had thrown wide open their doors of hospitality, expecting to entertain one hundred and twenty delegates, when only nine preachers and two laymen responded.

An unanswerable truth of the need of such institutes throughout the entire Church was verified by the repeated expression of so many adult members of the Methodist Church who declared that they had never before heard a sermon preached on any of the doctrines of our Church.

Every man on the program was present and responded promptly as his name was called. The following subjects were presented in an able manner, showing a careful study on the part of each speaker:

"The Possibility of Apostasy," Rev. W. Vinsant.

"Are We Accountable to God for Sins that We Commit After Regeneration?" Revs. O. B. Turner and G. M. Sawyers.

"Does the Fact that the Flesh is Weak Give Us any Excuse for Committing Sin?" Rev. J. B. Curry.

"Terms of Communion," Rev. H. B. Landrum.

"Can We Afford to Commune with People Who are not Members of the Methodist Church? If So, Why?" Revs. S. C. Baird and W. Vinsant.

"Who are Fit Subjects for Communion?" Rev. J. B. Curry.

"How May We Know that Our Sins are Forgiven?" Rev. G. M. Sawyers.

"The Mode of Baptism," Rev. S. C. Baird.

"Infant Baptism," Rev. J. B. Curry.

Rev. J. B. Dodson, our Chairman, besides frequently adding interest to the program by his words fitly spoken, preached Sunday afternoon to a large congregation of children, and conducted the love feast Sunday morning, at which time the power of the Holy Spirit was felt by all present.

The business session resulted in the selection of Big Hill as the next place of meeting which will be July 27-29.

H. B. LANDRUM, Sec.

HOME-MADE QUARTETTE.

I am now the father of a male quartette which makes music every night to the delight of a tired father and patient mother. The last member of this quartette arrived at the parsonage Friday evening, May 27, at 11:35 o'clock. Mother and child are doing fine. While the quality of music furnished by this quartette is not the best, it is confidently expected that, like wine, it will improve with age.

CHAS. L. BROOKS.

Tucumcari, N. M.

GO NE TO HER REWARD.

Mrs. M. B. Franklin, who recently died at Tampa, Florida, at the advanced age of eighty-eight years, will be remembered by many matrons of Texas, who are now mothers and grandmothers. She was Miss Anne R. Forbes. She graduated from the first normal college in New York State; came to Texas and taught at old Rutgersville College, and after her marriage to Dr. M. B. Franklin, at Goliad, Seguin and other places. She and her husband were fine educators, and their pupils remember them with gratitude.

Mrs. Franklin was active up to the time of her death, and continued her reading and writing.

Mrs. Joseph Norwood, Tampa, Florida, was one of her pupils and was privileged to visit her in her declining days.

PASTORS ORGANIZE.

The pastors of the city met Monday afternoon at the parsonage of the Methodist Episcopal Church, South, and organized a Ministerial Association. Rev. Chas. L. Brooks was elected President, Dr. Geo. R. Varney Vice-President, and Rev. Guy M. McBride Secretary-Treasurer. The association will meet hereafter on the Mondays following the first and third Sundays in each month. The place of meeting for the present will be at the Methodist parsonage.—The Tucumcari Sun.

POSTOFFICE ADDRESS.

Rev. Jas. W. Allbritten, 1209 South Palmetto Avenue, San Antonio, Texas.

I call it one's first duty to be socially delightful at home. The art of being lovely at home is the finest, hardest, highest art I know of. I don't care what other art a woman has if she hasn't that.—Elizabeth Glover.

Classified Advertisements

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

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.

HOME CANNERS AND SUPPLIES.

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

MALE HELP.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big-paying business without capital and become independent for life. Write at once for full particulars. Address: E. R. MARDEN, Pres., The National Co-operative Real Estate Co., Suite 551, Marden Bldg., Washington, D. C.

MISCELLANEOUS.

Cultured ladies wishing to make extra money, without canvassing or investment; reliable, established business, write P. O. Box 626, Dallas.

It is the results which we have garnered that are of consequence to us, not the steps by which we attained them. It is what we are, not what we have done, or what any one else has done, that concerns us.—Anna C. Brackett.

RESOLUTIONS.

Whereas, The Father, in infinite wisdom, has taken from us our beloved "Aunt Rob" (Mrs. Ellen J. Robinson), our missionary and for fifty years the mother of Paris Methodism; be it

Resolved, 1. That our society has lost not only its founder and Life President, but a most spiritual, intellectual and modest Christian, who truly emulated her Master's example.

2. That we deeply deplore our loss of dear "Aunt Rob," and we feel that one who was, indeed, missionary in spirit has left a place vacant that can never be filled.

3. That her mantle of loveliness and Christlikeness fall on all of us, and that in her going she may accomplish that for which she lived and prayed—a deeper zeal and united effort on the part of us all in lifting the world to the foot of the cross.

4. That a copy of these resolutions be placed upon the minutes of our auxiliary, and be published in the Texas Christian Advocate.

MRS. R. L. BLAKENEY.

MRS. A. P. BRYAN.

MRS. J. M. BROWN.

MRS. G. E. CAMERON.

Paris, Texas.

Terrell District—Third Round.

- Fate Cir., June 11, 12. Garland Sta., June 12, 13. Kaufman Sta., June 19, 20. Porney Sta., June 26, 27. Mesquite Cir., July 2, 3. Pleasant Mound Cir., July 9, 10. Elmo Mis., July 16, 17. Rockwall Sta., July 24, 25. Roxie Sta., July 29, 31. Crandall and Seago, Aug. 6, 7. Kemp, Aug. 12, 14. Mabank, Aug. 20, 21. College Mound, Aug. 24. Scurry Mis., Aug. 27, 28. Chisholm, Sept. 3, 4. Terrell, Sept. 4, 5.

M. L. HAMILTON, P. E.

Weatherford District—Third Round.

- Santo, at Tarlton, June 18, 19. District Conference, June 23-26. Millsap, at Dennis, June 26. Strawn, at Strawn, July 2, 3. Ranger, at Bullock, July 4. Caddo, at Oakley, July 5. Thurber, July 6. Gordon, at Palo Pinto, July 9, 10. Mineral Wells, July 19, 11. Grafado, at Salesville, July 11. Wayland, at Harpersville, July 15. Breckenridge, at B., July 16, 17. Crystal Falls, at Cook's Ch., July 19. Davis Mis., at Reynolds, July 21. Throckmorton, July 23, 24. Elbasville, at E., July 26, 27. Graham Mis., at Henry's Ch., Aug. 2. Graham Sta., Aug. 3. Loving, at Flint Creek, Aug. 4. Newcastle, at Farmer, Aug. 6, 7.

M. K. LITTLE, P. E.

MUSICAL INSTRUMENTS.

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Brenham District—Third Round.

- June 25, 26, Hempstead, at Milligan. July 1, Lexington, at Early Chapel. July 2, 3, Giddings, at Giddings. July 9, 10, Waller, at Waller. July 16, Bellville, at Camp-ground. July 16, Chappell Hill, at Camp-ground. July 23, 24, Lane City, at Lane City. July 23, 24, Caldwell Mis., at Cook's Point. July 24, 25, Caldwell Station. July 24, 25, Wharton. July 27, Brenham. July 29, Sealy, at Sealy. Aug. 6, 7, Richmond. Aug. 7, 8, Rosenberg. Aug. 13, 14, Somerville. Aug. 19, Thorndale, at Pleasant Hill. Aug. 21, 22, Rockdale. Aug. 26, Fulshear, at Patterson. Aug. 27, 28, Bay City.

A. A. WAGNON, P. E.

Marshall District—Third Round.

- Rosewood, at Hopewell, June 23, 26. Gilmer, June 26, 27. Elysian Fields, at Midgett, July 2, 3. Bettie, at Graceton, July 9, 10. Kilgore, at Hickory Grove, July 12, 13. Jefferson, July 14, 17. Kellyville, at Shiloh, July 16, 17. Marshall, First Church, July 24. Conference, p. m., July 27. Longview, July 24, 25. Pritchett (fifth Sunday), July 31. Hallville, at Maple Springs, Aug. 6, 7. Beckville, at Rehoboth, Aug. 10, 11. Woodlawn (second Sunday), Aug. 14. Church Hill, at Fountain Head, Aug. 20, 21. Henderson Sta., Aug. 21, 22. Henderson Cir., at Union Chapel, Aug. 23, 24, 25. Conference, Aug. 24. Harrison Cir., at Grover, Aug. 27, 28. North Marshall (conference), Aug. 31, preaching, p. m., Sept. 4. Harleton, at H., Sept. 3, 4.

H. T. CUNNINGHAM, P. E.

Clarendon District—Third Round.

- Canyon City Sta., May 21, 22. McLean Cir., June 4. Amarillo Mis., June 5, 6. Memphis Sta., June 11, 12. Claude Sta., June 18. Higgins Sta., June 24. Glazier Mis., June 25. Canadian Sta., June 25, 26. Newlin Mis., July 9, 10. Groom Cir., July 16, 17. Lakewood Cir., July 23, 24. Hedley Mis., July 29, 31. Clarendon Mis., Aug. 4. Panhandle and Pampa, Aug. 6. Shamrock Cir., Aug. 13, 14. Wheeler Mis., Aug. 15. Gem City Mis., Aug. 16. Miami Cir., Aug. 17. Clarendon Sta., Aug. 20, 21. Channing and Hartley, Aug. 23. Dumas Cir., Aug. 24. Textline Mis., Aug. 25. Dalhart Sta., Aug. 26. Stratford Sta., Aug. 27, 28. Hansford Mis., Aug. 31. Ochiltree Mis., Sept. 3, 4. Amarillo, Polk St., Sept. 8.

J. G. MILLER, P. E.

49 Statements of Facts on Baptism

By REV. E. V. COX.

This Tract has been read, and I have recommendations from the following, as well as many more:

Bishop E. D. Moulton, Bishop Jos. S. Key, Rev. J. Ditzler, D. D.; Rev. H. M. Dullace, Rev. H. A. Boaz, Dr. G. C. Rankin, Rev. M. S. Hotchkiss, Rev. W. F. Lloyd, Rev. Geo. S. Sexton, Rev. W. F. Packard, Rev. C. L. Ballard, Rev. Jno. M. Burgess, Rev. A. L. Andrews, Rev. J. C. Weaver, Rev. Horace Bishop, Rev. John Adams, Mr. C. C. Cody.

It is the consensus of opinion that nowhere else will one find so much on the subject of Baptism in so small a space, and all wish the Tract the widest circulation.

Order direct from me. THE PRICE IS 10c PER DOZEN, OR 50c PER HUNDRED.

REV. E. V. COX, Granbury, Texas.



OBITUARIES

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

Poetry Can In No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

STRICKLAND.—John W. Strickland, the son of William and Elizabeth Strickland, was born in Jasper County, Miss., June 2, 1848. He was one of a family of nine children, of whom but three are now living. He was married December 25, 1875, and was the father of fourteen children eleven of whom and his devoted wife survive. He moved to McLennan County in 1877 and to Burkett, Coleman County, in 1882, where he has made many friends. Bro. Strickland was paralyzed last August, and, though a constant sufferer ever since, died without a struggle May 21, 1910. He had been a Christian for forty years, and expressed himself as being ready to die. We will all miss him, but know that his life will live on amongst us. W. T. JONES, P. C.

WRIGHT.—Minnie B. Wright (nee Bransford) was born in Tarrant County, Texas, January 23, 1877. She professed faith in Christ at twelve years of age and joined the Methodist Episcopal Church, South. Sister Wright was loyal to her Church until death. She loved God and enjoyed the hope of a better life. She was loved by her many friends, and those who knew her best loved her most. She was married to E. H. Wright January 1, 1896. To this union four children were born. Sister Wright passed from labor to reward April 26, 1910, at Vernon, Texas. To her grief-stricken loved ones I would say: Look up; you shall see her again. R. L. PATTERSON, Bowie, Texas.

MOORE.—Mrs. J. T. Moore was born in Evansville, Ind., December 11, 1859. She lived there for a number of years, coming to Texas about twelve years ago. In early life she was converted and united with the Cumberland Presbyterian Church, of which she lived a faithful and devoted member to the day of her death. On May 16, 1901, she was married to Brother Moore, who survives her. It was our privilege to be in her home and hear her relate her Christian experience, and it was impossible to listen to it without realizing that a great experience is ours if we will only let God lead our lives as he led hers. She often thought of her other home, and after a sermon preached on heaven she came to us and said that she knew that she had a home in the skies. "Blessed are they who die in the Lord." We know where to find her, and to the husband we can say: Weep not as one who has no hope. Though your heart is almost broken and your life is lonely and sad, yet look beyond the few short years of this life to the eternal reunion in the skies. Christ and his love can be your only consolation in this sad hour. J. ALFRED MORGAN, Kingsland, Texas.

DRAKE.—Brother M. M. Drake was born October 5, 1841, and died May 5, 1910. He joined the M. E. Church, South, in 1871, in Cotton Gin, Texas, and never moved his membership from Cotton Gin. He first married Miss Susan Oliva Ferrell. To this union were born eight children—four boys and four girls. The mother and three boys preceded him to the better world some years ago. His second marriage was to Miss Nannie Ferrell, a sister to his former wife. Brother Drake was a quiet, unassuming, good, true, Christian man. We never heard an unkind remark made of him. We asked him how he felt religiously. He said: "My life is an open book. I have lived here many years. If I have an enemy I do not know it. I have tried to do right. I feel like I am all right." He served four years in the Confederate Army. The Church suffers a severe loss, the community a valued citizen, the sorrowing wife and children an irreparable loss. He leaves a wife and five children, besides other relatives and a host of friends to mourn their loss. The body was laid away in the Cotton Gin Cemetery. His life was a benediction to all. His pastor, O. B. TURNER.

PATTERSON.—Mrs. Lydia F. (Powell) Patterson was born in Franklin County, Ala., July 23, 1854; was married to Peter C. Patterson December 19, 1872. To this happy union were born seventeen children. The father and thirteen children survive this good mother. Sister Patterson was reared in a Christian home and taught while young to fear and honor God. She was converted at thirteen years of age and joined the M. E. Church, South, July 1874, in her twentieth year, and lived a devout Christian life from the day of her conversion until the day of death. Sister Patterson enjoyed the service of her Savior, and was loyal to her Church. She would often in Christian experience refer to her conversion when a child. She bore the pain with patience until God saw it was enough and called her up higher, May 21, 1910. Her remains were placed in the Prairie Dale Cemetery to await the general resurrection, when the trumpet shall sound and the dead shall arise in the twinkling of an eye and our mortal bodies shall put on immortality. May God's richest blessings rest upon the grief-stricken family, and may each of them ever remember that mother is gone, but not dead. W. T. SINGLEY, P. C.

CULWELL.—Mrs. E. L. Culwell (nee Powell) was born in Kentucky January 17, 1843; came with her parents from Kentucky to Missouri, and from Missouri to Texas, settling in Collin County, where she was married to E. L. Culwell August 2, 1866. They moved to Erath County in 1872 and settled on Green's Creek, near where the Methodist Church and camp-ground were afterward built. They were charter members of that Church when it was organized in 1875, and both lived there until death. Father Culwell died a little more than three years before his wife. Mother Culwell died March 25, 1910. To this union were born seven children—four boys and three girls. One little girl died when small, the other six are still living. All nave families. Sister Culwell was converted at nine years of age and joined the M. E. Church, South, and lived a true Christian until death. She was a woman of more than average intelligence, very outspoken in her religious life. Hers was a Christian home, and she led many to Christ. She loved her pastor; she loved her Church; she loved her Lord, and was ever ready to sacrifice anything for his glory and to save souls. Her youngest boy, S. L. Culwell, is a member of the North-west Texas Conference. She has two grandsons who are Methodist preachers, E. W. Morton, in the West Texas Conference, and O. A. Morton, supplying the Bluffdale work, Dublin District. She lived a beautiful life and died a triumphant death. Our loss is her eternal gain. Look up, dear ones, for we know where to find her. J. E. MORTON, Huckabay, Texas.

BLOCKER.—William G. Blocker, son of R. M. and Sarah Blocker, was born October 30, 1832, in Tuscaloosa, Ala.; was married in 1856 to Miss M. E. Archdale. Unto this union nine children were born—eight boys and one girl. With his family Brother Blocker came to Texas in 1849 and settled in Burleson County, where he lived until death, which came May 26, 1910. In 1849 death robbed Brother Blocker of his loving companion. On August 6, 1850, he was again married to Miss Lou Jackett, and unto the day of his death they lived happily together. In 1858 Brother Blocker was converted and joined the Methodist Church, South, and on through the remainder of his life he loved, honored and worshipped God. Brother Blocker was a true, loving husband, a devoted father, a good neighbor and an honorable citizen. Death did not find this good man unprepared, nor did it come as a great surprise. A while before he died he addressed his companion in such words as these: "Soon I'm to cross over the river, but I'm taking no fear. My way is bright and clear." So it was when the last came, with great peace he bade farewell to this world and went home to die no more. Brother Blocker served four years in the Confederate Army. Here he proved himself worthy of the name of a good soldier. He was a member of the Masonic Order, and by this order he received a beautiful burial. Only four of his children survive him—Mrs. J. C. Beckham, of Cherokee, Texas; Mr. Wm Blocker, of Sonerville, Texas; Mr. Joe Blocker, of Lyons, Texas; Weep not, dear ones, as those who have no hope. Only trust in God and he will bring you where no good-byes are known. His pastor, G. C. CRAVY.

McELHANNON.—Presly, the oldest son of J. D. and Lillie McElhannon, was born June 20, 1835; died April 22, 1910. His death was caused by jumping from a barn loft and falling upon a pitchfork, one prong of which entered his left side, resulting in his death in two hours and a half. Presly was a noble boy in every particular, beloved and honored by all who knew him. While he was raised up in the Church and Sunday-school all his life, yet he had not made a profession of religion. So this one thing was lacking. His father and the writer talked with him, and he soon professed faith in his Lord, and I never witnessed a brighter conversion and fuller resignation to God. So many times he would say: "Jesus has saved me, and will help me." He died holding on to Jesus. Oh, what awful agonies of heart these parents had to see their noble boy suddenly snatched away from them. But, then, what a comfort to them to see him so happy in Christ. And, oh, so much did the Christ comfort them as they leaned upon him in this awful hour. Amid a host of weeping relatives and hundreds of friends we laid his body to rest under a bed of flowers in the Good Hope Cemetery to await the resurrection morn. Dear ones, you will meet Presly again. J. T. BLUDWORTH.

SPOONER.—In the death of H. N. Spooner Hollis has lost one of her best citizens. He was born January 9, 1872, in Hill County, Texas. He was converted at the age of thirteen and joined the Methodist Church, of which he has been an active and efficient member ever since, serving for a number of years as superintendent of the Sunday-school. He graduated with the B. A. degree at the age of twenty-one, and on his return home entered the hardware business as an employe. On September 25, 1909, he married Miss Keys, of West, Texas, and went into business for himself in Whitney, Texas. In 1906 he moved to Hollis, Okla., where he lived an earnest Christian life ever since. He died at Claremore May 19, 1910, where he had gone for treatment, his wife only being with him at the time of his death. He leaves a wife, mother and sister to mourn their loss. We laid his remains to rest in the Hollis Cemetery May 22, according to the rites of the Masonic Lodge, after the funeral preached by his pastor. May his example and influence long abide. His pastor, W. C. SAVAGE, Hollis, Okla.

ELLIS.—John F. Ellis was born in Eastern Tennessee February 8, 1870, and died at Anson, Jones County, Texas, April 14, 1910. When he was nine years old his parents moved to Texas and settled in Hamilton County, where they now reside. But, in order to be near a school, they moved to Iredell and lived here six or seven years, and the deceased was well known here. Brother John Ellis, though forty years old at the time of his death, had never married, and had always remained with his mother, who was left a widow many years ago. And but few young men showed a greater attachment for their mother than did John Ellis. He was converted and united with the M. E. Church, South, at the age of eleven years, and remained a true and faithful member until God called him to the communion of the saints above. He had been in failing health about four years, and all means used to bring relief had failed, and three weeks before his death he left his home, accompanied by his mother, for a trip in the West in search of relief, and at his sister's, at Anson, he passed peacefully to his home on high. He expressed himself in most consoling words, and said that his way was clear, and that which made death sad to him was the thought of leaving his mother. His body was shipped here for burial, this being his old home, and his father and a sister were sleeping in the cemetery here. He was an honored member of the Masonic Fraternity, and also of the Odd Fellows, and at the close of the religious service the Masons took charge and laid his body to rest in the Riverside Cemetery, with the beautiful and impressive ceremony of that ancient order. We can truthfully say that a good man has fallen, and that the world is poorer, but heaven is the richer. He leaves a widowed mother and several brothers and sisters, but they sorrow not as those who have no hope. And we commend them to God, and the word of his grace, who is able to keep them and give them victory in the end. W. V. JONES.

LOVE.—Mrs. Fannie Powell Love was born of Methodist parents in Madison County, Miss., August 23, 1831. Her parents moved to Coryell County, Texas, when she was sixteen years old. Here she was soon afterwards converted and joined the Methodist Church. She was married to Leonard K. Love, and together they began the greatest institution of earth—a Christian home. Twelve years later they moved to Hamilton County, and in 1871 to Taylor County. They were always advancing with the first settlers. They wagoned their supplies 150 miles from Fort Worth. Still "westward ho!" they moved in 1886, to Marfa, Texas, and reached here just in time to hold up Brother Thornbury's hands and pass to completion the first church ever built in the town. (It is now the Mexican Methodist Church.) September 23, 1901, Brother Love preceded her to the glory land. Still westward, in 1905 she followed some of her children to Sierra Blanca, Texas. Here her last great work was to hold up the hands of a young preacher, and she was the leading spirit in building the first church, and only one, in the town. Her life was given to God and the Church, and this Western country was made stronger by her life. Nine children blessed the home—Thomas D., George W., Richard C., John R., of Sierra Blanca; Vert E. and Mrs. Mary E. Moore, of Marfa; Robert W., of Clint, Texas; James and Charley died in infancy. In her home in Sierra Blanca, in the early morning of March 28, 1910, she simply fell asleep in Jesus. They brought her body back to Marfa, and from the Methodist Church they carried it out to the silent city. Earth is sadder and poorer, but heaven is richer, because our treasure is there. R. W. ALLEN.

DELLAFIELD.—James C. Dellafield died May 1, 1910, at his home near English, in Red River County. He was born April 26, 1845, in Louisiana. He moved to Texas when quite a boy. He served through the Civil War, belonging to Randall's Regiment, Company I. In 1863 he was married to Miss Mary A. Campbell, who died March 6, 1882. On April 19, 1881, he was married to Laura B. Dunnagan. Brother Dellafield professed religion when a young man and joined the M. E. Church, South, and was a faithful member to the day of his death. He served the Church at Williams Chapel twelve years as Sunday-school superintendent. Brother Dellafield was a good man. Every one, from the smallest child to the oldest man or woman in the community, had implicit confidence in him. He was faithful to every trust committed to him. Always cheerful and hopeful, he carried sunshine with him wherever he went. Truly, it may be said of him he has fought a good fight and kept the faith; henceforth there is laid up for him a crown of righteousness. To the wife left behind we extend sympathy. He is waiting for you over on the other side. W. A. FRITCHETT, P. C.

REESE.—John Henry Reese, infant son of D. S. and Nettie Reese, was born February 15, 1910, and died April 17, 1910. This is all the statement the world is interested in, but to mother and father he was like an angel clothed with earthly garments. The parents are both on the way to meet their child, and weep not in the despair of everlasting separation. They bade him good-bye just for a season, but will greet him with joy some day. J. M. VINCENT, P. C.

HARRIS.—Floyd, the daughter of E. E. and Maggie Harris, was born September 22, 1908, and died May 25, 1910. Floyd was a bright little babe, and so entwined her tender affections about the hearts of parents, grandparents, brothers and sister that it was hard to say good-bye. Floyd suffered intensely for ten days before death, but is now where pain and parting never come. W. T. JONES, P. C.

TERRY.—On the morning of May 31, 1910, the soul of little Dale Terry, the three-year-old son of Brother and Sister William Terry, took its flight to a brighter world above, and we laid his body away in DeLeon Cemetery. Earth to earth; ashes to ashes; dust to dust. During his stay upon earth he by his kind and loving disposition had so entwined himself about the hearts of all who knew him that this early separation has caused many tears to flow, many groans to be uttered and many hearts to ache. But, my friends, let us look beyond the narrow limits of the grave and behold Dale in shining garments, where he does always behold his Savior's face. Then let us resolve that our future lives shall be such as will cause our Savior to gladly receive us and usher us into the presence of all the redeemed of earth, where we shall forever dwell. His pastor, EUSTACE P. SWINDALL, DeLeon, Texas.

GRAY.—Last Thursday morning the death angel entered the home of Judge James E. and Nancy L. Gray and took away the spirit of their loved daughter and carried it to the home on high. Emma was born in Washington County, Texas, August 2, 1869, her father moved to Comanche, Texas, in 1889. Here, two years later, she united with the Methodist Church, and in this Church she lived a faithful and devoted Christian. The Home Mission Society will miss her presence and timely counsel. The Church will miss her, and in the home and community an irreparable loss has been sustained. We bow with humble submission to our Father in heaven, who doeth all things well. We shall look forward to the time when we shall meet again on the shores of everlasting bliss, where no sorrow, sickness nor death ever come, and where partings are no more. The sympathy and prayers of the pastor and family go out to the bereaved family, and may the God of all grace sustain the aged father and mother, brother and sister in this dark hour. May you meet your loved ones again. Her pastor, R. F. BROWN.

CENTRAL TEXAS CONFERENCE

- Brownwood District—Third Round. Sipe Springs Cir., at Duster, June 10. Rising Star Sta., June 11, 12. May Cir., at Wolf Valley, June 12, 13. Pioneer Cir., at Bartlett, June 18, 19. Norton Cir., at Hatchel, Aug. 7, 8. Robert Lee Cir., at Sano, July 20, 21. Bronte Cir., at B., Aug. 1. Talpa Cir., at Crews, Aug. 6, 7. Mexia Cir., at Kirven, July 5. Datura Cir., at Hardy's Chapel, July 4. Wortham Sta., July 3. Valera Cir., at Milligan, June 25, 26. Indian Creek Cir., at Junction, June 26, 27. Gustine Cir., at Gustine, July 2, 3. Zephyr Cir., at Harmony, July 4. Brownwood Sta., July 7. Blanket Sta., July 9, 10. Ballinger Sta., July 21, 25. Winters Sta., Aug. 14, 15. Wingo Cir., at Brasco, Aug. 14, 15. Indian Creek Cir., Aug. 29, 31. Coleman Sta., Aug. 27, 28. Santa Anna Sta., Aug. 28, 29. Bangs Cir., Aug. 29. J. A. WHITEHERST, P. E. Cleburne District—Third Round. Grandview Cir., at Price Chapel, June 11, 12. Cleburne, Brazos Ave., 8:30 p. m., June 12. Cleburne, Main St., June 19. District Conference at Morgan, 1:30 p. m., June 28. Blum and Rio Vista, at Blum, June 21. Cleburne, Anglin St., 11 a. m., July 3. Godley, at Bono, July 3, 4. Burleson, July 5. Granbury Cir., at Post Oak, July 21. Crosson, at Falls Creek, July 9, 10. Glenrose Sta., July 13. Joshua, at Crowley, July 16, 17. Granbury Sta., July 23, 24. Glenrose Mis., at Freeland, June 25, 26. Brazos Ave., 8:30 p. m., July 28. Victoria, July 29, 31. Morgan, Aug. 6, 7. Walnut Springs, Aug. 29, 31. Cleburne, Main St., 8:30 p. m., Aug. 23. Cleburne, Anglin St., 8:30 p. m., Aug. 24. Grandview Sta., Aug. 27, 28. Hasca, Sept. 3, 4. E. A. SMITH, P. E. Corsicana District—Third Round. Corsicana, First Church, June 12, 13. Corsicana, Eleventh Ave., 8:30 p. m., June 12, 13. Rice Sta., June 26, 27. Mexia Sta., 8:30 p. m., July 7. Thornton Cir., at T., July 9. Groesbeck Sta., July 19. Horn Hill Cir., at Big Hill, July 19, 21. Barry Cir., at Embouse, July 16, 17. Brandon Cir., at Mertens, July 19. Irene Cir., at Rienzi, July 29. 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 29, 31. Dawson Cir., at Harmony, Aug. 7, 8. 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. Dublin District—Third Round. Bluffdale Mis., June 11, 12. Tolar and Lipan, June 12, 13. Iredell Mis., June 18, 19. Dublin Sta., June 26. Cisco Sta., July 3. Telephone M 5720. Hours: 9 to 1, 3 to 5. W. D. JONES, M. D. Practice Limited to EYE, EAR, NOSE AND THROAT 515 Wilson Building. Dallas, Texas.



Hico Sta., July 9, 10.  
 Carlton Cir., 11 a. m., July 11.  
 Cisco Mis., 11 a. m., July 16.  
 Eastland Sta., July 17.  
 Deadmona Cir., 11 a. m., July 19.  
 Stephenville Cir., July 23, 24.  
 DeLeon Mis., July 30, 31.  
 DeLeon Sta., July 31, Aug. 1.  
 Bunyan Cir., 11 a. m., Aug. 3.  
 Duffau Cir., Aug. 6, 7.  
 Proctor Cir., 11 a. m., Aug. 9.  
 Harbin, 11 a. m., Aug. 11.  
 Huckabay Cir., Aug. 13, 14.  
 Stephenville Sta., Aug. 21.  
 Carbon Cir., Aug. 27, 28.  
 Gorman Sta., Aug. 28, 29.  
 J. G. PUTMAN, P. E.

**Gatesville District—Third Round.**  
 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.  
 Copperas Cove, at Reece's Creek, July 9, 10.  
 Killen 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 Picoque, Aug. 21, 22.  
 Quarterly Conference, Monday, 2 p. m.  
 S. J. VAUGHAN, P. E.

**Georgetown District—Third Round.**  
 Florence Cir., at Wesley's Chapel, June 10, 11.  
 Georgetown Sta., June 12, 13.  
 Bohemian Mis., June 14.  
 Troy Cir., at Geneva, June 18, 19.  
 Temple, Seventh St., June 29.  
 Belton Cir., at Leona, June 26, 27.  
 Belton Sta., June 27, 28.  
 Holland Cir., at Mills' Chapel, July 2, 3.  
 Granger and Jonah, at G., July 3, 4.  
 Glorietta, at G., July 9, 10.  
 Rogers Sta., July 10, 11.  
 Corn Hill and Weir, at Goodville, July 16, 17.  
 Bartlett, at Star, July 17, 18.  
 Salado Cir., at Prairie Dell, July 23, 24.  
 W. H. VAUGHAN, P. E.

**Waxahachie District—Third Round.**  
 Venus, at Barnesville, June 11, 12.  
 Palmer, at Bristol, June 18, 19.  
 Ferris, at Bluff Springs, June 19, 20.  
 Ennis, June 26, 27.  
 Italy, June 27, 28.  
 Milford, at Midway, July 2, 3.  
 Lovelace, at Berry's Chapel, July 3, 4.  
 Bardwell, at Bardwell, July 9, 10.  
 Forrester, at Culler's Chapel, July 19, 20.  
 Lillian, at Lillian, July 16, 17.  
 Ovilla, at Long Branch, July 23, 24.  
 Middlothian, July 24, 25.  
 Britton, at Webb, July 29, 31.  
 Bethel, Aug. 18.  
 Red Oak, at Reager, Aug. 29, 31.  
 Maypearl, at —, Aug. 27, 28.  
 T. S. ARMSTRONG, P. E.

**Weatherford District—Third Round.**  
 (In part.)  
 Courts Memorial, June 11.  
 Weatherford, First Church, June 12, 13.  
 Santo, June 18, 19.  
 District Conference, June 23, 24.  
 M. K. LITTLE, P. E.

TEXAS CONFERENCE

**Huntsville District—Third Round.**  
 Shepherd and Cleveland, at Lamb, June 11, 12.  
 Spring Mis., at Spring, June 25, 26.  
 Trinity and Onalaska, at O., June 29.  
 Groveton Sta., July 2, 3.  
 Willard Cir., at Carmona, July 3, 4.  
 Anderson, at Roun'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.  
 Willis 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.

**Jacksonville District—Third Round.**  
 Cushing Cir., at Douglass, June 11, 12.  
 Troup, at Troup, June 18, 19.  
 Elkhart, at New Prospect, June 25, 26.  
 Grace, June 27.  
 Athens, June 29.  
 Malakoff, at M., July 2, 3.  
 Jacksonville Cir., at Pigeon's Chapel, July 9, 10.  
 The other announcements will be sent in later.  
 J. T. SMITH, P. E.

**Marlin District—Third Round.**  
 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.  
 Teague 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 29, 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.  
 Wheelock, at Harris' Ch., Sept. 3, 4.  
 District Conference, Teague, 3 p. m., June 28.  
 E. L. SHETTLES, P. E.

**Pittsburg District—Third Round.**  
 Hughes Springs Cir., at Min's Chapel, June 11, 12.  
 Naples and Omaha, at O., June 18, 19.

Linden Circuit, at Hammel's Chapel, June 25, 26.  
 Atlanta Sta., July 2, 3.  
 Queen City Circuit, at Harmony, July 9, 10.  
 Douglasville 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 30, 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.  
 Wainsboro Cir., at Shady Grove, Aug. 20, 21.  
 Pittsburg Cir., at Ebenezer, Aug. 26.  
 Daingerfield, at Bradfield Chapel, Aug. 27, 28.  
 Hughes Springs Cir., at —, Aug. 30, 31.  
 JOS. B. SEARS, P. E.

**San Augustine District—Third Round.**  
 Gary Mis., at Mount Pleasant, June 25, 26.  
 Shelbyville, at Good Hope, Wed., June 29.  
 Center Sta., Thurs., June 30.  
 Center Cir., at Short, July 2, 3.  
 Pine Hill, at Clayton, Wed., July 6.  
 Carthage Sta., Wed., July 6.  
 Tenaha, at Old Center, July 9, 10.  
 Lufkin Sta., Tues., July 12.  
 Burke Cir., at Ryan Chapel, Wed., July 13.  
 Corrigan, at Corrigan, Thurs., July 14.  
 Camden, at Kirkpatrick, July 16, 17.  
 Kennard, at Prairie View, Wed., July 27.  
 Melrose, at Fairview, July 30, 31.  
 Nacogdoches, July 31.  
 Mount Enterprise, at Laneville, Aug. 6, 7.  
 Hemphill and Bronson, at B., Friday, Aug. 12.  
 Geneva, at Hawthorne, Aug. 13, 14.  
 Garrison, at Arlam, Aug. 20, 21.  
 Timpson, Wed., Aug. 24.  
 Appleby Cir., Aug. 27, 28.  
 Livingston Cir., Sept. 3, 4.  
 Livingston Sta., Sept. 4, 5.  
 San Augustine, Wed., Sept. 7.  
 C. A. TOWER, P. E.

NEW MEXICO CONFERENCE

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

**El Paso District—Third Round.**  
 Sierra Blanca, June 11, 12.  
 Dayton, June 12, 13.  
 Hazerman, June 18, 19.  
 Hope, June 21.  
 Artesia, June 22.  
 Dexter, June 23.  
 Roswell, June 25, 26.  
 Carlsbad, June 27.  
 Malaga, June 28.  
 La Mesa, July 2, 3.  
 J. B. COCHRAN, P. E.

**Clovis District—Third Round.**  
 Roosevelt, June 11, 12.  
 Talban, June 15.  
 Melrose, June 16.  
 Cantara, June 18, 19.  
 Grady, June 22.  
 Knowles, June 25, 26.  
 B. T. JAMES, P. E.

NORTH TEXAS CONFERENCE

**Bonham District—Third Round.**  
 Bonham Sta., June 11, 12.  
 Honey Grove Sta., June 19, 20.  
 Honey Grove Cir., at Forest Hill, July 2, 3.  
 Ector 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.  
 Ravenna Mis., at Mount Pleasant, July 30, 31.  
 Balley 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.

**Bowie District—Third Round.**  
 Bellevue Sta., June 12, 13.  
 Bonita, at Spanish Fort, June 18, 19.  
 Archer Mis., at McCormick, June 25, 26.  
 Archer City, at B. H., June 26, 27.  
 Wichita Falls Sta., 8 p. m., June 28.  
 Nocona Cir., July 2, 3.  
 Nocona Sta., July 3, 4.  
 Blue Grove, at Friendship, July 9, 10.  
 Petrolia, July 16, 17.  
 Ryers Sta., July 17, 18.  
 Sunset, at Dry Vall., July 23, 24.  
 Post Oak Cir., July 30, 31.  
 Crafton Cir., July 31.  
 Montague and Dye, at D., Aug. 6, 7.  
 Montague Mis., at Tabor, Aug. 7, 8.  
 Holliday Mis., Aug. 13, 14.  
 Dundee Sta., Aug. 14, 15.  
 Henrietta Cir., Aug. 20, 21.  
 Henrietta Sta., Aug. 21, 22.  
 Iowa Park, at Denny, Aug. 27, 29.  
 Electra, at Marvin's C., Aug. 28, 29.  
 Bowie Sta., Sept. 3, 4.  
 Bowie Mis., at Rockhill, Sept. 4, 5.  
 JNO. E. ROACH, P. E.

**Dallas District—Third Round.**  
 Ervay, 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.  
 Lewisville, 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.

**Decatur District—Third Round.**  
 (In Part.)  
 Rhone Cir., June 11, 12.  
 Alvord Sta., June 18, 19.  
 Greenwood Cir., June 19, 20.  
 Roanoke Cir., June 25, 26.  
 Decatur Cir., July 2, 3.  
 Decatur Sta., July 3-5.  
 Paradise Cir., July 9, 10.  
 Boyd and Garvin, July 10, 11.  
 Bryson Cir., July 16, 17.  
 Jacksboro Sta., July 17, 18.  
 L. S. BARTON, P. E.

**Gainesville District—Third Round.**  
 Denton Street, June 12.  
 Wesley and Bethel, at B., June 25-27.  
 Woodbine, at Friendship, July 1-3.  
 Valley View, July 3, 4.  
 Sanger and Bolivar, at S., July 9, 10.  
 St. Jo, at Gladys, July 16, 17.  
 Era and Spring Creek, at E., July 23, 24.  
 Rosston, July 24, 25.  
 Collinsville and Tioga, at C., July 30, 31.  
 Denton, Aug. 7, 8.  
 Pilot Point, Aug. 13, 14.  
 Myra & Hood, at H., Aug. 30, 31.  
 Broadway, Aug. 27, 28.  
 Dexter, at Rock Creek, Aug. 27, 28.  
 Marysville, at Sivell's Bend, Sept. 3, 4.  
 D. H. ASTON, P. E.

**Greenville District—Third Round.**  
 Lone Oak Sta., June 18, 19.  
 Kingston Mis., at Ballard Grove, June 25, 26.  
 Floyd and Caddo Mills, at Floyd, July 2, 3.  
 Wolfe City Sta., June 9, 10.  
 Commerce Sta., July 10, 11.  
 Quinlan Cir., at Oak Grove, July 16, 17.  
 Business session July 17, at 3 p. m.  
 Campbell Cir., at Friendship, July 23, 24.  
 Greenville Mis., at Concord, July 30, 31.  
 Fairlie and Wesley Chapel, at W. C., Aug. 6, 7.  
 Kavanaugh Sta., Aug. 13, 14.  
 Wesley Sta., Aug. 14, 15.  
 Merit Cir., at Bethel Grove, Aug. 20, 21.  
 Commerce Mis., at Mt. Zion, Aug. 27, 28.  
 Lone Oak Mis., Sept. 3, 4.  
 Lee Street and Jones-Bethel, at Lee Street, Sept. 10, 11.  
 R. G. MOOD, P. E.

**McKinney District—Third Round.**  
 Prosper Cir., at Elm Ridge, June 11, 12.  
 Farmer's Branch and Carrollton, at C., June 12, 13.  
 Nevada Sta., June 18, 19.  
 Plano Sta., June 19, 20.  
 Wylie Cir., at Pleasant Valley, July 2, 3.  
 Renner Cir., at Alpha, July 3, 4.  
 Anna Cir., at Chambersville, July 9, 10.  
 S. Mck. and White's Grove, at W. G., July 16, 17.  
 Farmersville Sta., July 17, 18.  
 Princeton Cir., at Cullcooka, July 20.  
 Celina Sta., July 23, 24.  
 Weston Cir., at Cottage Hill, July 30, 31.  
 Blue Ridge Cir., at Pleasant Grove, Aug. 6, 7.  
 Josephine Cir., at Cokeville, Aug. 13, 14.  
 Allen Cir., at F. H. Chapel, Sept. 3, 4.  
 J. F. PIERCE, P. E.

**Paris District—Second Round.**  
 Centenary, June 11, 12.  
 Lamar Ave., June 12, 13.  
 JNO. M. SWEETON, P. E.

**Sherman District—Third Round.**  
 Travis Street Sta., June 13.  
 Key Memorial Sta., June 19.  
 Van Alstyne Sta., June 26.  
 Howe Cir., at Fergusson, 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.

**Sulphur Springs District—Third Round.**  
 Pecan Gap and Ben Franklin, at P. G., June 11, 12.  
 Cuddy Cir., at Miller Grove, June 18, 19.  
 Klondike Cir., at Price, June 25, 26.  
 Cooper Sta., June 26, 27.  
 Riley Springs Cir., at Arbala, July 2, 3.  
 Lake Creek Cir., at L. C., July 9, 10.  
 Hagansport Mis., at Prairie View, July 19.  
 Sulphur Bluff Cir., at Dennis Chapel, July 16, 17.  
 Como Cir., at Harper's Chapel, July 23.  
 Sulphur Springs Sta., July 24.  
 Yowell Cir., at Jordan's, July 26.  
 Wainsboro Sta., July 30, 31.  
 Purley Cir., Aug. 3.  
 Brashear Cir., Aug. 6, 7.  
 Weaver and Sallito, Aug. 13, 14.  
 W. D. MOUNTCASTLE, P. E.

NORTHWEST TEX. CONFERENCE

**Abilene District—Third Round.**  
 Denton, at Oplin, June 11, 12.  
 Merkel, June 18, 19.  
 Hawley, at Hodges, June 25, 26.  
 Anson, June 26, 27.  
 Ovalo, at Gulon, July 2, 3.  
 Escota, at Padava, July 9, 10.  
 Tye, at Stith, July 16, 17.  
 Trent, at U. R., July 23, 24.  
 Cross Plains, at Gililand, July 30, 31.  
 Albany, Aug. 7, 8.  
 Nugent, at Bethel, Aug. 13, 14.  
 Caps, at Caps, Aug. 20, 21.  
 Buffalo Gap, at Tuscola, Aug. 27, 28.  
 GUS BARNES, P. E.

**Stamford District—Third Round.**  
 Aspermont Mis., at Peacock, a. m., June 11.  
 Aspermont Sta., June 12, 13.  
 McCauley and Silvester, at S., June 18, 19.  
 Royston Mis., at Fisher, 11 a. m., June 24.  
 Hamlin Cir., at Dovie, 11 a. m., June 25.

Hamlin Sta., June 25, 26.  
 Rotan Mis., at Dowell, 11 a. m., July 2.  
 Rotan Sta., July 2, 3.  
 Tuxedo, at Ledger Chapel, 11 a. m., July 8.  
 Stamford Mis., at New Hope, July 9, 10.  
 Ward Memorial, July 10, 11.  
 McConnell, July 15.  
 St. John's, July 17, 18.  
 Haskell Mis., at Gillum, 11 a. m., July 23.  
 Haskell Sta., July 24, 25.  
 Sagerton, July 30, 31.  
 J. T. GRISWOLD, P. E.

**Colorado District—Third Round.**  
 (In part.)  
 Colorado Mis., at Shepherd, June 10.  
 Herndleigh, at Winston, June 11.  
 Colorado Sta., June 12.  
 Quarterly Conference, June 10.  
 Seminole, at Andrews, June 28, 29.  
 District Conference, Stanton, June 27-29.  
 Stanton Mis., July 2.  
 Stanton Sta., July 3, 4.  
 SIMEON SHAW, P. C.

**Vernon District—Third Round.**  
 Vernon Sta., June 19.  
 Tolbert Cir., at Doane, June 21.  
 Kirkland, at Goodlet, June 22.  
 Wellington Mis., at Louie, June 24.  
 Quail Cir., at Lee's Chapel, June 25, 26.  
 Wellington Sta., June 26, 27.  
 Vernon Cir., at Wesley, July 2, 3.  
 Childress Mis., at Garden Valley, July 9, 10.  
 Quenah Sta., July 10, 11.  
 Paducah Sta., July 15.  
 Guthrie Mis., at Dunlap, July 16, 17.  
 Vera, at Benjamin, July 22.  
 Margaret Cir., at Black, July 23, 24.  
 Crowell Sta., at Crowell, July 24.  
 Estelline, at Bethel, July 29, 31.  
 Spring Creek, at Palo, Aug. 6.  
 Olney Sta., Aug. 6, 7.  
 Seymour Sta., Aug. 12.  
 Seymour Mis., at Lone Star, Aug. 13, 14.  
 J. H. STEWART, P. E.

WEST TEXAS CONFERENCE

**San Angelo District—Third Round.**  
 (In part.)  
 Milburn, June 10.  
 N. Angelo, June 13.  
 Water Valley, June 14.  
 Paint Rock, June 18, 19.  
 Eden, June 29.  
 WILL T. RENFRO, P. E.

**San Marcos District—Third Round.**  
 Waelder and Thompsonville, at W., June 11, 12.  
 Buda, at Buda, June 18, 19.  
 Harwood, at Clark's Ch., June 25, 26.  
 Dripping Springs, at Wimberly, July 2, 3.  
 Lockhart, July 9, 10.  
 Belmont, at Nixon, July 23, 24.  
 San Marcos, July 30, 31.  
 W. H. H. BIGGS, P. E.

**San Antonio District—Third Round.**  
 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.

**Cuero District—Third Round.**  
 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.  
 Leeville, at Floyd's Chapel, July 23, 24.  
 Yoakum, July 30, 31.  
 Lavernia, at Parita, Aug. 6, 7.  
 R. A. ROWLAND, P. E.

**Austin District—Third Round.**  
 McDade, at Lawrence Chapel, June 11, 12.  
 Hyde Park and Walnut, at W., June 18, 19.  
 Smithville, at S., June 25, 26.  
 LaGrange, at LaGrange, June 26, 27.  
 Manchaca, at Carl, July 2, 3.  
 Weimar, at County Line, July 16, 17.  
 Columbus, at Columbus, July 18.  
 Eagle Lake, at Rock Island, July 20.  
 Cedar Park, at Sandy, July 30, 31.  
 Ward Memorial, Austin, Aug. 9.  
 First Church, Austin, Aug. 13, 14.  
 West Point, at Ford's Prairie, Aug. 20, 21.  
 University Church, Austin, Aug. 26, 27.  
 South Austin, Austin, Aug. 27, 28.  
 NAT. R. READ, P. E.

**Beeville District—Third Round.**  
 (In part.)  
 June 11, Fremont, 8 p. m.  
 July 1, Beeville, 4 p. m.  
 July 9, Fairview, 4 p. m.  
 July 18, Sandia, 10 a. m.  
 July 21, Kenedy, 8 p. m.  
 July 23, Claireville, 4 p. m.  
 July 28, Fannin, 2 p. m.  
 July 29, Gregory, 8 p. m.  
 July 30, Arkansas Pass, 8 p. m.  
 Aug. 1, Corpus Christi, 8 p. m.  
 Aug. 10, Rockport, 8 p. m.  
 Aug. 20, Kingsville, 8 p. m.  
 This schedule assigns dates for business sessions only. Dates for preaching will be arranged with pastors.  
 A. L. SCARBOROUGH, P. E.

**Llano District—Third Round.**  
 Center City, at Knox, June 11, 12.  
 Mullin, at North Brown, June 18, 19.  
 San Saba Sta., June 21.  
 San Saba Cir., at China Valley, June 22.  
 Cherokee, at Salem, June 26, 27.  
 Willow City, at Oxford, July 2, 3.  
 Johnson City, at Walnut, July 4.  
 Blanco, at Flat Creek, July 6.  
 Boerne, July 9, 10.  
 Center Point, July 19.  
 Kerrville, July 20.  
 Harper, July 23, 24.  
 J. D. SCOTT, P. E.

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# SUNDAY SCHOOL ITEMS

## ON SUNDAY-SCHOOL LESSON, MAY 29.

"I will not send them away fasting, lest they faint on the way."  
 "I will not send them away," the Master said,  
 When weary ones fasting around him stood;  
 And he, who had taught the prayer for daily bread,  
 Supplied the needy ones with food.  
 "I fear lest they faint on the way," the Master said;  
 "The suffering ones who have followed me;"  
 And he, who had taught the prayer for daily bread,  
 Fed the hungry thousands by the sea.  
 Hast thou called us, Lord, in thy stead,  
 To stand in thy place to those who fast,  
 Be it the common need of daily bread,  
 Or longings of souls by doubt overcast?  
 Then give us each, dear Lord, a compassionate mind  
 To care for the daily need of those who are hungry, or halt, or lame or blind,  
 To feed, or comfort, or heal, or lead.

MRS. JESSIE J. HAYES, Uvalde, Texas.

## NOTES FROM THE SUNDAY-SCHOOL EDITOR.

Some time ago Rev. L. S. Barton, a presiding elder in the Northwest Texas Conference, found a colony of Mexicans in a certain mining village in his district. He developed a mission work among them, and then placed a local preacher in charge of the work. He was reported in the Church papers at the time as having said: "If a Sunday-school is started among a colony of foreigners anywhere a few will be found who will attend. If this Sunday-school is conducted carefully and prayerfully it will only be a matter of time until it will grow into a congregation of faithful believers. This work of reaching the foreigners must be studied, for they are at our door. With the new port of entry at Galveston, in a few years the foreigners who are now numbered by the thousands will increase to a million. They are coming; yes, in multitudes; and if we do not Christianize them they will paganize us. The Sunday-school is the solution of the question. Are there any foreigners in your locality? If so, why not start a Sunday-school among them? Here is a chance for the League and the Sunday-school to do a great work for missions."

The day appointed by the General Sunday-school Board as Children's Day is June 12, or as near that date as possible. Some conference in the State selected other dates, and many schools have already observed Children's Day and taken the special collection. It is very important that this day be appropriately observed and that the schools receive advantage locally therefrom. It is absolutely necessary to the existence of our mission schools in Texas that the money be raised and sent to the Treasurers of the Conference Sunday-school Boards. Let schools that have observed the day send the Advocate a report, four or five lines long, and let us know how much money was raised on that day.

Not long ago the Sunday-school Board of the M. E. Church made an appeal to college men to engage in Sunday-school work and as the conditions are the same in Texas as they are in that region we publish it with our sanction:

"There is scarcely a Sunday-school in America which is not losing the older boys from its classes for the reason that the most capable young men in the Church, the college graduates, leaders in business and social life of the communities, will not join the Sunday-school as teachers, and give some of their talent and sympathy to saving the boys to the Church and to society. The Big Brother

Movement, of which we hear something, is but a shadow of the work which a consecrated young Sunday-school teacher can do if he will lend his life to a class of boys in Sunday-school. With the weight of the pastor behind it a word to these young men might lead them to make the sacrifice of time and lay hold on the reward here and hereafter. Nor should the day be altogether a selfish one. It is first for 'our own school,' of course and by rights, but the day will be half a failure if from it a thought and a blessing do not go forth to some other school, or to the world-wide Sunday-school work of the Methodist Episcopal Church."

Our Church claims to be the first in the world to equip and maintain a teacher-training department and to institute a complete department of Sunday-school supplies under expert direction, the first to dispatch to the Orient its Sunday-school specialists to assist missionary work, and the first in history to organize a specific chair of religious pedagogy and Sunday-schools to be maintained by an endowment from the Church at large and operated for the benefit of candidates for the ministry. The misfortune is that a better report is not made on what has been accomplished for this endowment.—Ex.

Our progress in Sunday-school work, as reported at the General Conference, during the four years since last General Conference, has been most encouraging, over 240,000 increase in scholars and 13,255 in teachers. The total enrollment is now 1,393,903.

## GRADED LESSONS FAVORABLY RECEIVED IN MANY SECTIONS.

"You will be pleased to learn of the continued interest in the Graded Lessons. As a rule all that is necessary to secure their adoption is to have them explained. They are being used in villages and towns, as well as in the cities. I was interested to know that they are being used in a cotton mill Sunday-school in the suburbs of Mobile, also in the Sunday-school conducted at the Settlement Home out in the slums. In the first instance one of the mill people is the teacher. They are also being used in all the grades in Crichton, a little suburb of Mobile, where the people have not had many advantages and but little training. The fact that they are more than satisfactory under these conditions shows that even without equipment or trained teachers they are to be desired or used. We are all delighted with the lessons. They solve a great problem. By the first of the year I am sure that every primary department in greater Birmingham will be using them."—Miss Minnie E. Kennedy, field worker, Alabama.

## CHILDREN'S DAY FUND.

That no confusion in regard to the direction of Children's Day fund may result from the recent action of the General Conference, I beg that you will allow me to make through your paper the following explanation:

1. There will be no change in the direction of the fund for the present year. That is, ten per cent is to be sent as heretofore to the General Board of Education and ten per cent to Mr. D. M. Smith, Treasurer of the General Sunday-school Board, to be used in helping the Sunday-school cause in our mission fields. The various conference Sunday-school boards are to use so much of the remaining eighty per cent as may be required in aiding needy Sunday-schools within their respective boundaries and in defraying their own expenses. The rest, whatever it may be, is to be sent to Mr. D. M. Smith, to be applied to the endowment of the chair of religious pedagogy and Sunday-schools in Vanderbilt University. The General Conference at Birmingham directed that \$50,000 should be raised for this purpose. Of this amount the Treasurer has in hand at present \$16,838.34. The Sunday-school Board has sent out an appeal for special offerings this year for this chair from all our schools, believing it possible by concerted action to raise the entire balance of \$33,161.66.

2. After this year each conference board is to retain sixty per cent of the Children's Day fund for helping needy Sunday-schools and carrying on

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**New Idea! New Principles! Amazing Results!**  
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**New Method of Cleaning Clothes. Cleans Family Wash in 30 to 50 Minutes. No Labor. No Rubbing. No Motors. No Chemicals.**

**WOMAN'S HARDEST WORK MADE EASY.**  
**MONEY BACK IF NOT SATISFACTORY**  
 You decide after using

Beautifully cleans woollens, flannels, blankets, colored clothes and white clothes, finest lace, curtains, bed clothes, Suits, frocks, money, time and labor. Easy Way in 30 to 50 minutes cleans washing which before took entire day. Largest family washing seems like play. All metal, strong, durable, sanitary, light in weight. Easily used, cleaned, handled. Always ready. Child or frail woman can use it easy.  
 Wash day robbed of its awful misery. No more rubbing, sweating, stewing, backaches, blisters.

### EASY WAY SMASHES ALL RECORDS.

Washing machines in the infant class—can't compare with it. Easy Way is agent's favorite, filled with joy. Honest-hearted, hard-working women write of their own free will. They can't help it.  
 • Simply bubble over with praise.  
 Listen: J. McGee, Tenn.: "One young lady cleaned her washing in one hour with Easy Way. Another in 45 minutes." Mrs. T. Bullen, Canada: "I washed bedding, heavy quilts, curtains, etc., without rubbing." Loretta Mitchell, O.: "Did a big washing in 45 minutes. Sold 3 already." A. D. Pospolitan, N. Y.: "Gives perfect satisfaction. Washed bed quilts, gray overalls and fine clothes. Greatest thing on earth." F. E. Post, Pa.: "Did two weeks' washing in 45 minutes. Clothes cleaned without rubbing." J. H. Barrett, Ark., after ordering 28 Easy Ways, says: "You have the greatest invention I ever heard of." J. W. Meyers, Ga.: "Greatest invention to revolutionize forever ordinary miserable wash day. Sells best." Mrs. Albert Lamb, Ill.: "Have washed everything in it I could think of, from lace curtains down to dirty overalls and rag carpets. I wouldn't part with Easy Way now for any money. Wish you success."

### AGENTS' FREE SAMPLE.

One thousand Easy Ways shipped to Russian agent, B. C. COWAN, N. Y., placed in six hours—profit \$20.00. Mrs. J. BROWN sold 10 in 3 days—profit \$30.00. K. J. BLEVIN, O., made 7 calls, sold 3 one day—profit \$15.00. H. H. Laitmore, Pa.: "Sold 1 this morning; never yet turned down." A. G. Witt, Pa.: "Sold 1 today. Not out for orders." Mrs. Gerriah, Mont., orders sample, then one dozen, then 100—profit over \$200. N. Boucher, Mass., orders 25 more, and says: "Everybody wants one. Best business I ever had." A. S. Verrett, La.: "Sold 5 one day"—profit \$21.00. Our facilities now greatly enlarged—still enlarging. Easy Way is agent's favorite. We want managers, agents, or women at home or spare time, to show, take orders, and appoint agents. Easy Way new article—not worked to death. Best seller out. Every family washing machine, no matter how old, and those away costs \$5.00 to get, only 2 sales a day means \$20.00 a week profit. Price only \$5.00, ready for use. Sent anywhere. Not sold in stores. Order one for your own use. Money back if not satisfactory. Send for free sample offer, special agent's proposition, etc. Cost's nothing to investigate. Send name and address anyway. Many have done so and afterward thanked us for giving them the opportunity to get this big money-making opportunity pay you.



HARRISON MANUFACTURING CO., 1424 Harrison B'd'g, Cincinnati, O.

## THE ORDER OF WORSHIP—A CORRECTION.

In the "General Conference Notes" appearing in the Texas Christian Advocate of June 2, you say: "In the Apostles' Creed, where it is used in the order of service, the 'Holy Catholic Church' was supplanted by the 'Church of God.'" The facts in the case are, the Commission appointed four years ago provided for the substitution of "The Church of God" for the "holy catholic church" where the preacher preferred the former, but the Committee on Revisals of the recent General Conference was composed largely of men of extreme high Church notions, and they struck out that permission proposed by the Commission and made no report on the creed at all, except to report non-concurrence on memorials asking that "the Church of God" be placed instead of "the holy catholic church" in the creed. The last day of the conference this report of the committee came up normally without any previous effort to hold it up for a depleted conference to consider. The fight was good humored and fierce and was a fight between two wings of the high Church party of our connection. Knowing that this fight was coming when the report was reached on the calendar and knowing that it would be a fight between two wings of the party proposing to put liturgy into our worship, I decided to let the report on "order of worship" which was, of course, non-concurrence pass by unnoticed in order to see the fight between our antagonists. That explains why "at the General Conference but little was said about it," in the fight between the "Church of God" and the "Holy Catholic" forces the Church of God side showed more voters, but the Holy Catholics showed more skill and got the report thrown out on a technicality, so that you brethren who use the new order of worship will have to say "the holy catholic church" whether you like it or not. J. E. HARRISON. San Antonio, Texas.

"It is no use crying over spilt milk," says the proverb. Of course not—crying will not gather up the milk into the pail again, white and sweet. That particular milk is done with. But we can say: "With God's help we will not spill any more milk."—Rev. J. G. Greenhough.

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