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

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EDITORIAL

ROMANISM AND POLITICS.

When it comes to carrying your religion with you in the election of good men to office we most heartily favor it. None but a good man, honest and true, is worthy of the vote of Christian citizenship. And when it comes to using all legitimate influence to support moral legislation, or to enforce laws against vices and immoralities, the Christian citizen, be he minister or layman, has a duty to perform that he can not evade. And when the fight is being waged against the liquor business, or gambling, or lax divorce laws, or in favor of the maintenance of the sanctity of our Sunday, there is but one course to be pursued by the Christian citizenship of this country. Beyond these matters, the minister, at least, has no right to urge his claims upon politics except to cast his vote as a citizen. In the strict sense of the term, to do his duty in this respect is not politics; it is the discharge of a civic responsibility.

As to party politics, the Church as such and the minister as such have no place and they do not seek such place. That is, no Protestant denomination has ever laid claim to the right to meddle with politics of this character. Neither have these denominations ever contended for anything of the kind. But it belongs to the Roman Catholic Church to step into this sort of politics and to demand the right to name one of their order for the high office of President of the United States.

In the Daily News of Feb. 11 we read an associated dispatch dated at New York, purporting to be an interview with Monsignore George W. Mundelien, a noted Roman Catholic dignitary of this country, positively advocating the election of a Roman Catholic to the Presidency of the United States; and he advocated it not on the ground of statesmanship, which would have been bad enough, but on the ground of his being a Roman Catholic. We have waited some time to see if the interview would be disclaimed, but we have seen no denial of it and we take it for granted that it was authentic. The interview reads as follows:

"Give us a Catholic, able, honest and just, and give him the solid support of a united party and I believe he would be elected hands down, even now. The American people are just. We are the only people who have never dragged religion into politics. The Vatican trusts that it will never see the day that such is the case. We want our rights and nothing more. We want and demand the privileges granted to us by the Constitution. We are 14,000,000 strong, and all we ask and what we want is the free exercise of our faith, no discrimination against us and a square deal. And the man who gives us that we will vote for in the future as in the past, be he Catholic, Protestant or Jew."

This is the boldest move we have yet seen; but this Roman Catholic dignitary was led to this statement by the fact that he regarded Mr. Roosevelt as very favorable to the Catholic Church and liberal in his views in that direction. This grew out of the President's disquisition on the religious affiliation of President-elect Taft. Yet this ecclesiastical politician says, "We are the only people who

have never dragged religion into politics." This is refreshing. As a matter of fact there has never been a time when the Roman Catholic Church did not keep its organization just as close to all political questions as it possibly could. In Spain, in South America and until recently in Cuba and other West India Islands, it dominates everything in politics. It controlled the politics of Mexico and of Italy until the civil powers rose up and drove it out of civil affairs. And, even in the United States, in many of our municipal Governments, the Roman Church is the power that elects officials; and now Monsignore Mundelien comes out and demands that his Church be given charge of the Presidency, in the person of one of his members. Still, his Church is not in politics. If the time ever comes when this Church feels that it has strength enough to run a man into the Presidency and a majority into the United States Congress, there is no doubt but that it will be done. "We want our rights," and these rights involve the election of a Roman Catholic President. "We want a square deal, and the man who will give us that we will vote for in the future, as in the past." Yet his organization is not in politics.

This astute, though out-spoken man, claims that his Church has fourteen millions of members, which is false and misleading. He means that they have that many Roman Catholic population, including baptized children and outside constituents. As to actual communicants, they have not over half the number to which they lay claim. But they have enough to embolden their leaders to begin to look toward the control of the destinies of this country; and for this reason it is well enough to guard against their encroachments upon matters of this character. We accord to them all the rights that belong to other citizens, but when they thus begin to push their Church into the politics of this Government it is time to call a halt.

THE NATURE OF THE ATONEMENT.

Atonement is equilibrium. It is an adjustment, reconciliation, a harmony, an atonement of alienated and dissonant elements, parts or persons. It is the universal principle of harmonious being and action. Plato said that it was necessary in his ideal Republic. A still greater than Plato deemed it indispensably necessary in the kingdom of God.

A disturbance of the equilibrium of the interacting functions of the body brings physical disease and death. A like condition of the functions of the mind brings insanity or mental death. So, likewise, a disturbance of the interacting functions of the soul brings to man death spiritual.

God can not change, nor can the law, for these are perfect. But God in his wisdom can bring about an equilibrium in the moral universe, and provide for the same in man, in such a way that God can be just, and the justifier of the ungodly. He has done this through the redemption which is in Christ Jesus. Infinite love moved him to do so, and

infinite wisdom devised a method which did not disturb the balance of God's infinite perfections, nor shake the equilibrium of his holy attributes; a plan whereby justice and mercy met together in perfect harmony, and righteousness and peace kissed each other in perfect love.

This plan, in both its objective and subjective aspects, is given by St. Paul in the following words: "He who knew no sin became sin for us, that we might become the righteousness of God in him."

On God's side the atonement is a historic fact, complete and finished; and his heralds have gone throughout the earth proclaiming the good news and beseeching men to become reconciled to God. In the gospel there is a non-imputation of trespasses which precedes the message preached to men to be reconciled to God. Unless the offer, the overture, rests upon a pre-existing fact, their message is not a gospel but the precept of the law.

Jesus has assumed the burden of our guilt and shame, as though it was his very own; and we enter into his standing of favor and acceptance before God. By his self-abasement and by his passion on the cross, Jesus, who was without sin, changed our relationship to the holy God. The cross could only produce new character by removing the tremendous disabilities of the past and putting the offender against God into a new status.

There have been many theories of the doctrine of the atonement, but the great fact of its achievement on the cross, with the correlative fact in the experience of the human heart, remains unchanged and unchanging; and it is larger than any and all the theories concerning it. No one human theory, or metaphor, can sufficiently hold and radiate all its deep significance, rich implications and high disclosures. The naked fact is plain and simple, and can be embraced by all, through faith; but the philosophy of the fact lies within the province of theology, and perhaps can never be fully grasped by the mind of man. Nor is it essential to salvation to be able to do so. Men have been saved who held various and divers theories of the atonement. The theories, each and all, present some phase of the fact, and are helpful to the reverent and inquiring mind according to the viewpoint it holds. But the great fact of atonement stands unshaken, and the attitude of "repentance towards God and faith in the Lord Jesus Christ" brings salvation to every man that believeth.

The first Christians did not try to explain the fact; they had no philosophy of the atonement. All the apostles taught that Christ died for our sins. The early Christians did not attempt to go behind the fact. They gloried in the cross, and not in any theory. They counted it a faithful saying that Jesus Christ came into the world to save sinners.

But it was not long before men began to attempt to explain how Jesus by his death could save sinners. In the second century Irenaeus seized upon the word "ransom," and was followed by Origen in the third, and Gregory in the fourth century. They held

that God paid the price of man's redemption to the devil, who held man as a slave; and that by the triumph of Jesus over death and the grave, the devil was outwitted and cheated in the bargain. And this was the prevalent doctrine of the atonement in the Christian Church for a thousand years.

In the eleventh century, Anselm seized on the word "debt" as explanatory of the doctrine. Sin is an infinite debt; and man, a finite being, can not pay an infinite debt in a finite time. But Christ could and did pay it. This theory was held for awhile, and then repudiated in the twelfth and thirteenth centuries, and was entirely abandoned by the sixteenth century.

Martin Luther seized on the word "propitiation." God is the divine governor, and man broke his holy law, which called for the penalty of death. Christ became man's penal substitute that man might go free. This was the doctrine of the Reformation.

Then in the seventeenth century Hugo Grotius, a Dutch lawyer, propounded the "governmental theory." He would not admit that Christ was punished, or that his sufferings were penal, but that they were illustrative and educative. They were to show God's repugnance to sin. Unless sin is punished the dignity of God's government would be destroyed. The cross became an object lesson to the universe. This was the theory of the Church of England for three hundred years. It found its way to America and was held by Jonathan Edwards and others. It is now deemed antiquated by the best thinkers.

These are some of the theories that have prevailed for a time and passed away because, though containing some truth, they were not large enough to hold the great fact and show it in its many-sided beauty and fullness. But the fact remains that Christ died for our sins, and whosoever believes in him is in the possession of eternal life.

Good men sometimes do questionable things, and bad men occasionally do commendable things; but in neither case is there to be found a true standard of moral conduct. Good men are not always wholly and completely good, and bad men are not always wholly and completely bad; but true goodness is one and the same at all times and under all circumstances. In this is found the only infallible rule of moral conduct.

"Back to Christ" is a false issue and at heart a reflection upon the efficiency of the gospel delivered by the Savior. Christ is not a back number, neither is he simply a figure in history. He is a living and an aggressive personality and a part of the progress of the present age. The fact is, instead of saying, "Back to Christ," we would do better to say, "Forward to Christ." He gave to the world a standard of morals and religion far beyond anything that men have ever yet fully approximated. When we reach the fullness of Christ in conduct and character the millennium will be among men. Hence we are not going back, but forward to perfection.

The Laymen's Work

AND ITS RELATION TO THE CHURCH

An Address by HON. CONE JOHNSON, of Tyler, before the Methodist Laymen's Council of Dallas

The Church is the visible representative of Christ; it stands for him; and one's duty to the Church is measured exactly by his duty to God. His relation to the Church, his fidelity to it, is measured precisely by his love for the memory of Jesus. He who loves one loves the other; and the man who is out of touch with the Church may know that he has lost touch with the Master.

Now what is our relation to Him? Those who have preceded me have aptly expressed in splendid figures that relation; but it has often occurred to me that of all the similes that are used in the Scripture to express our relations to Him that which most forcefully impresses itself on my mind is the figure which Christ himself used when he said that we are to be "witnesses" for Him. Probably this has been because of my profession, I have had much to do with witnesses and testimony and know what a witness is. Christ has established but a single agency in the world to bring men to him, and that agency is his Church and its members. God is powerless, at least He does not exercise the power, to touch men except through others. He does not go down to the farmer ploughing in his field and give him a special revelation; but if that farmer is brought to the cross it will be because his neighbor in the other field has been a true witness for Him. My friends, the stenographer in your office, the bookkeeper in your counting house, the clerk in your store who has not seen Christ may never know Him except through and by you and your influence. And I think when we let one of these, with whom we are in such close personal relation, go to the bad it is time that we take stock of our own Christian power and experience. I say it with all deference to the ministry, there isn't a preacher who can preach over the head of an indifferent and lifeless Church membership and bring men to Christ and into the Church. The advocate is powerless without evidence, and this evidence is to be found in the lives and daily walk of those who profess to have been with Jesus. It was Peter and John, I believe, who, when they had been arrested for preaching the gospel, stood up in the midst of their accusers and testified out of their own conscious experience; and those who saw them and heard them took knowledge "that they had been with Jesus." Those who have truly been with Him evidence that fact to those about them. The greatest sermon, one that is being preached every day in the city of Dallas, is the daily life and conduct of these men who are before me to-night and others like them. That sermon is convincing men every day. And just as that life is so is the result of that testimony. An indifferent and sorry Christian experience showing itself in an indifferent and sorry life is the greatest argument which the world has ever employed against the truth and power of the Christian religion; while a stanch Christian life is the greatest argument in favor of it. A traveler from the South in a railroad train in a distant part of the country was recognized as from the South by a man in the seat in front of him and whose back was toward him. He knew him and where he was from and the kind of man he was from his voice, his talk, his inflection and manner of speech. Give me a half day's ride with anyone and I will tell you half of that man's biography, though we never touch his past; I can tell it from the subjects which he will discuss, the thoughts to which he gives utterance, the expression of his fact and the tones of his voice. I can tell the character of people with whom he had lived, whether

he be of the mountains or from the coast, his parentage and the family life of which he has been a part. So it is with one who has seen Jesus; his life, his walk and his speech betray him just as surely as the speech of Peter betrayed him.

Our brother, Bishop Ward, has given us encouraging statistics with regard to the advance of the Church and the increase of its membership and this tends to show the spread of the gospel in the land; but when one thinks of the treasure which we spend, the number of churches constructed, the schools, Y. M. C. A.'s and other institutions allied with the Church, the literature that is spread abroad and the other things that have been done in our own country for the conversion of men to the gospel of Christ, there must be some great reason why this country is not taken for Him, and why we should wait a thousand years to do so. Do you not think that it is our own sorry and unattractive religious lives and experience which is the trouble? Many of us have at heart been ashamed of our colors. We have sat in public and private places and heard the cause and the name of the Savior of men, and His Church and His ministry reviled, and when called to state where we stand have apologetically said "I'm a sort of brother-in-law to the Church." Let me tell you there are no brothers-in-law to the Church of God. If this cause is what we claim for it it deserves the very best that is in us; if it isn't what we claim it to be then it isn't worth the effort of an honest man. Let us stand by it, live up to it and defend it, or let us cast it away. We make more flimsy excuses in matters of religion than on any other subject in the world. What is to be said of the religious experience of a man who can make a set political speech by the hour to an immense throng, but has not the nerve and courage to publicly thank God for his mercy and ask the continuation of his protection in a congregation of his neighbors and friends? Christ has in fact asked not much of us; He has not asked me to lay down my life, nor to sacrifice my fortune nor to abandon any proper career. His call is "My son, be a witness for me." When we think of it in this light, when we consider what He has done for us, we are very sorry men when we are not willing to stand up and be witnesses of the truth and of the power of His gospel as exemplified in our own lives and experiences. Religion is a very simple matter if men would not confuse and mystify it. Take Christ's own description of the judgment. It was not that we did not believe certain details of so-called doctrine, which is often but matters of opinion, not that we did not understand or profess to understand either the purposes or plans of God for us; but it was, "I was an hungry and ye fed me not; naked and ye clothed me not; sick and in prison and ye came not unto me; a stranger and ye denied me hospitality; depart from me I never knew you." Christ is in every street urchin who runs on your street; He is in every neglected and abandoned waif; in every unfortunate girl; in every man who is about to fall through poverty or misfortune. We minister to Him when we minister to them; we deny Him when we deny them. He cares nothing for our empty salvos of praise so long as we reject Him and refuse help to those whose condition calls on us for that spirit of charity and love which He came to teach to the world and for which He gave up His own life. We have talked so much about salvation as a thing to come in some far off time, in some far off place and in some mysterious way; whereas His

religion is intended for us here and now. It means present salvation, salvation from vice and sin and the passions which destroy.

If you have ever lived in a country town you will remember how about the time the Grand Jury is to meet there is always a large number of men and boys who find it convenient to go fishing across the county line. This is because they do not want to testify. Every time there is a campaign to be waged for the cause of righteousness, a protracted meeting at which we may be called on to testify, there are many of us who want to go fishing and stay away till the row is over.

When a lawyer takes a case in hand he asks his client "who are your witnesses?" He will run over the list and cut out a number—this man will testify, but his reputation is such that his testimony will not have much weight—this one knows some facts of value, but he expresses himself so miserably and is so uncertain that his testimony is of but little weight—another knows nothing of his own knowledge, only hearsay. And then there are others who want to be excused—"can't you get along without me, there is my neighbor Mr. So-and-So, he knows all that I do?" And so on down the line. It is much that way with many of the witnesses for Christ. The cause of Jesus is on trial at all times; it will be called again tomorrow and so on

through the days. He does not ask any more of you than I would ask of you if you knew a fact that would be of value to me and I had a case pending the court. Can we not do as much for Him, in loving remembrance, as we would do for each other? He ought to be able to take the Church roll as a list of His witnesses; could he do so?

I have no patience with a sloppy Christian who spills out his religious experience and professions on every occasion, and who in season and out of season, appropriately and inappropriately and indiscriminately, is eternally asking men "How is it with your soul, my brother;" but what we need are dependable men, men who always stand for that which is right, that which is clean and that which is just; men, who as they come and go among their neighbors and friends in summer time and winter and under all circumstances maintain their Christian integrity and whose daily conduct is an attraction to all who come in contact with them.

And then there is another figure which Christ used to express our relation to Him, the union which existed between Him and His disciples, when He said to His Apostles, "I no longer call you servants, but I call you friends." Let that be the struggle of every one of us that we may be called "the friend of Jesus."

A REAL CONVERSION

By REV. A. E. KENNEDY

During Christ's ministry on earth he was passing through Jericho, a great city, and a great multitude of people was following him, eager to catch every word that fell from his lips. There was a fascination in his words of wisdom that these people perhaps had never heard anything about. There was a certain man who lived in this great city of Jericho, by the name of Zaccheus, and he was very rich. He had heard much of the Christ, and somehow he wanted to see him; he wanted to look upon him with his own eyes, and no doubt in my mind this fellow wanted to ask him some questions; in fact, he wanted to test the man and learn for himself if he was really the Christ that was to redeem the world.

This Zaccheus was a little fellow—about the size of our R. Gibbs Mood, of the North Texas Conference—and, because of the great press of people, he could not get to see the Son of God as he was passing that way. He was very much in earnest about the matter, and he did not propose because he was little to let this fact keep him from seeing the Master. He meant to see him and he did see him and found peace and pardon in so doing. My friend, you will have to get in earnest about this same matter if you ever find him who is willing to meet you more than half way.

No doubt this Zaccheus knew all these roads around Jericho just like you know the roads over the country that you live in, and he had made up his mind no doubt before he had left his office in the city that he was going to see this man that was teaching this new doctrine of peace on earth and good will to men; so this fellow debated the matter within himself and he hit upon a plan that he knew would work. He knew the road the Christ was traveling, and he remembered very well a big sycamore tree on the road, and he rushed ahead of the crowd and up he climbed this tree. He must see the Christ; his heart was fixed. He got up and did something just like you will have to do if you find the Master. You will have to decide this matter yourself; it is then so easy to come in touch with the Master.

Zaccheus is now fixed high up in the tree, holding on to a limb with open hand and looking eagerly over the great crowd of people as they come over the hill, trying to see the man that was called the Christ—that was the leader of this multitude.

This fellow was very near the kingdom: He was looking for Jesus; he

was seeking after God; his heart was fixed, and God says, my friends, that if you seek me with the whole heart, I will be found of thee. Christ is still coming; the crowd is following; he is very near to him now; he knew this fellow's heart very well, just like he knows yours and mine. He halts at the foot of the tree and looks up and sees this fellow, and listen to his words, "Zaccheus, make haste and come down, for to-day I must abide at thy house," and he made haste and came down and received him joyfully.

I can see this rich man escorting the Lord home with him, and introducing him to his family, and preparing a great dinner for him, and after dinner this happy family repaired to the great drawing-room where they listened for a long time to the words of wisdom of the Master. You, my friends, will have to invite Christ home with you; you will have to have him at the table and in the drawing-room, and at your office, and in your business; in fact, he will have to be your partner in all that you do and say if you ever enjoy full salvation.

Now, listen to the people as they murmured, saying that he had gone to be the guest of a man who was a sinner. We say the same thing at this age when we see some of our best men going down in the slums of the city, and among the saloons and places of vice and misery, taking the Book, the Word of God, with them, and persuading men to forsake sin and turn to God. Some good meaning people are ready to censure them, and say that these people are not worth saving. My friends, these sinners are the very ones that Christ came to seek and to save, and are we better than he?

Zaccheus had now got religion, and the right kind; he had the real article. Listen to him, "Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." He knew that he had been a wicked man, and that he had oppressed the poor, and that no doubt he had loaned his money at an unlawful rate of interest, and now he had found the Master and he proposed to square up with his fellow man, and he was going to make restitution for all the bad things that he had done. I have no faith in the fellow who piles up a fortune at the downfall of others, and finally in old age decides to join the Church and live a member and doesn't go back and straighten up with his fellow man.

Did you ever hear old Abe Mulkey

preach his great sermon "Restitution." If you have, that sermon is just my idea as to what a fellow must do to be a Christian. This hold-up-your-finger, and this counting noses will not do without a work of grace has been done in the heart. My friends, you can't be at peace with God and at enmity with your neighbor. The very spirit of the thing is at enmity with God's way of having you live.

Zaccheus did the thing that you must do. He first got in earnest about the matter, and he became willing and ready to do anything that was for the making of peace with God, and he proved his faith by his works just like you and I will have to do before the Lord will accept us.

Garden City, Texas.

BISHOP CANDLER'S LETTER.

It would seem that all the brethren would have been delighted with this letter that appeared in the Advocate of December 24, but they were not.

"Mighty hard to lay dirt to suit a hog," is what the old philosopher said after taking much pains with his flower garden, and that night the old sow, with her hungry brood, broke in and did the rooting act to their hearts' content.

Yes, there are some things that ought to be corrected and the sooner the better. That digging process is news to some of us—blissful ignorance may be. As for a remedy we suggest this: Pass it down the line that all such shall henceforth take pot-luck with those who cultivate the outside row. Should he ever in the future be sent to a well furnished parsonage he will be sure to do the thinking and let the others do the digging at the fourth agony.

Reflection No. 4: "Laymen should say the same thing to the preacher that they write to the Bishop, or say nothing." Let us modestly suggest, why do either? The elder is on the ground and knows what Israel ought to do. Hear him. Yes, talk to him. He is paid to hear all you have to say, and don't harass the poor preacher with a tale of woe that he can not or will not help. Then let him represent both parties to the Bishop. Rather old-timey, yet it is what we all promised to do and we best keep our vows. For the elder to suggest to the board to write to the Bishop is one way, but hardly the best way out of the difficulty. Bishop McKendree once said to shirk legitimate responsibility is to assume the responsibility of doing wrong, which is the most fearful of all. To be sure the cabinet makes the best possible fit in every case, then why not say: Down to your knitting, boys—people as well as preacher—for a four years' heat, and it is no dog-talk, either. Bishop McTyeire used to say that any man that planned his work prayerfully and worked his plans thoughtfully could always do his best work the third and fourth years. Say what you please, it does discount a man to a certain extent to move him every year, and a bad name is about as bad on a charge as it is on a preacher. The people will spend the first quarter looking for the bug, and if they fail to find him they will say it looks mighty buggyish, so we had better work for a change. Looking for spots in the sun is bad business for most folks. As for pleasing the people, by all means we should do all we can, provided we put the Master first. Make him second fiddler and if you don't land where "water is a boon" it will be a wonder. Simon Peter Richardson used to say to the officials, "Those of you who pray in your families, pay your missionary money and drink no drams, can say what you please about your pastor; let all the rest keep quiet." Out of date, some say, yet there is a good point in it.

To get at the root of the trouble, designing men are liable to work their way into any institution that handles as much money as the average conference handles these days, and the next thing for them is to get a controlling interest. Then the good

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cause and other people may expect to suffer to a certain extent. Sad, but true, we sometimes hear brethren say they took the vows of a Methodist preacher with mental reservation. Just why a good man will dare to do such a thing is beyond comprehension, especially with the fifth chapter of the Acts staring them in the face. It is really marvelous to see how the Master has honored Episcopal Methodism in the past. In the short space of 169 years it has swept the field so far as Calvinism in its naked deformity is concerned. She has at least one more important lesson to impart to all concerned, viz: Give them a Church polity with the strength of popery and the purity of the Sermon on the Mount. To be sure the other denominations are learning the lesson. Of course, they never will call their connectional worker presiding elders, yet it is substantially the same thing. **W. W. GRAHAM.**
Alto, Tex.

woman, prays with her, and thinks his duty done. I think this sort of a call in the main to be out of place. The minister and his wife should make these calls as part of their joint pastoral responsibility.

Now, what the minister must do is to seek out the men in their places of business—the shop, the store, the office—and get acquainted with them. Often, of course, they will be busy, but with a word of greeting and a hearty handshake the minister may pass on. In the course of a few months he will have a good visit with each one, and in a short time many of them will look for the call and plan for a little visit with the minister when he comes. Many have said to me: "You are the first minister who ever called at my place of business for anything except a donation or some other business." A minister ought to do this systematically. He should go from store to store, from office to office, from shop to shop, calling on all men, whether they are members of his Church or not, or members of any Church. My first presiding elder, G. W. L. Brown, now superintendent of the Des Moines District, asked me to pledge myself to do this work; and I have maintained the practice all these years, giving every Monday to it. Where I am now it takes two Mondays; in a larger place it would take more; in a city perhaps one would have to confine himself to the men of his own congregation. But of all my work in these eighteen years nothing else has brought more blessed results for the Master than this.

Never bring up the subject of religion. Sooner or later they themselves will bring it up; then, like the "Hoosier Schoolmaster," put in your "best lies." If they do not belong to any Church, always invite them to come to yours. The work is not easy. Monday is the hardest day I have. But note some advantages:

(1) You become personally acquainted with all the men in the town—a wonderful advantage. A revival meeting comes; you have a tremendous leverage; you know the men; you can go to them and call them by name. You need not ask if they are Christians; you already know. In a recent revival a minister went up to a retired Baptist preacher who had lived in the town for years and asked him if he were a Christian. How many times ministers are criticised, and justly, because they never speak to men concerning religion except at a revival period! You go to these men as a personal friend and ask them to accept Christ, and they look upon you as a friend. When they accept Christ and want to join some Church, most of them will come to you, for they would feel at home nowhere else.

Note this difference: A minister calls on the women, as ministers usually do. The man of the house comes home all tired out with his work, and his wife meets him at the door with a smile, as she should, and says: "Have you met our new minister?" He answers: "No." She says: "He called on me to-day, and he is such a fine man." The man is indifferent; he says nothing, but that minister has lost an advantage it will be hard to recover. On the other hand, when the husband comes home he says to his wife: "Have you met the new minister?" She says: "No." He answers: "I have. He called on me to-day. He is a fine man." The wife is glad, and in a Sunday or two it is not surprising if the man says to his wife: "I guess I will go to Church with you to-day." I think this work is vital. Professional clothes and mannerisms should be left at home. A minister may learn many helpful lessons from the "Knights of the Grip," whom he will meet at almost every round. In time it will be second nature, this being "a friend to man."

It is a great advantage to stand at the church door at the close of

DO YOU GET UP WITH A LAME BACK?

Have You Rheumatism, Kidney, Liver or Bladder Trouble?

Pain or dull ache in the back is evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

Danger Signals.

If these danger signals are unheeded more serious results follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you. The mild and immediate effect of Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its remarkable health restoring properties in the most distressing cases. If you need a medicine, you should have the best.

Lame Back.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, being obliged to pass water often during the day and to get up many times during the night.

Catarrh of the Bladder.

Inability to hold urine, smarting in passing, uric acid, headache, dizziness, indigestion, sleeplessness, nervousness, sometimes the heart acts badly, rheumatism, bloating, lack of ambition, may be loss of flesh, sallow complexion.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

A Trial Will Convince Anyone.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is a gentle healing vegetable compound—a physician's prescription for a specific disease.

SAMPLE BOTTLE FREE—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y. Be sure to say you read this generous offer in the Dallas Christian Advocate. The genuineness of this offer is guaranteed.

the service and speak to all men by name. It is a great humiliation if a man comes once and you say, "The name please?" to have him say: "I have been in business here ever since you came here." This is the method I have tried and found effective in dealing with what we call the "men problem."—Charles E. Chapler, in Northwestern Christian Advocate.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; and to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and everyday of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the footpaths of peace.—Henry Van Dyke.

You need not be afraid to keep God's commands; you need not think you will maybe fail if you do as he wants you to do. The only thing you really need to fear is that you may fail to keep to his ways. If you keep his will, he will keep you, that is certain.—Ex.

Wesley wrote in 1776: "When Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and, consequently, little addition to the society, and little life in the members of it. * * * Till you press the believers to expect full salvation now, you must not look for any revival." The words are as true today as when first they were utter-



Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all the drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

Most wretched men are cradled in poetry by wrong. They learn in suffering what they teach in song.

The Modesty of Women

Naturally makes them shrink from the indelicate questions, the obnoxious examinations, and unpleasant local treatments, which some physicians consider essential in the treatment of diseases of women. Yet, it help can be had, it is better to submit to this ordeal than let the disease grow and spread. The trouble is that so often the woman undergoes all the annoyance and shame for nothing. Thousands of women who have been cured by Dr. Pierce's Favorite Prescription write in appreciation of the cure which dispels all the examinations and local treatments. There is no other medicine so safe and sure for delicate women as "Favorite Prescription." It cures debilitating drains, irregularity and female weakness. It always helps. It almost always cures. It is strictly non-alcoholic, non-secret, all its ingredients being printed on its bottle-wrapper; contains no deleterious or habit-forming drugs, and every native medicinal root entering into its composition has the full endorsement of those most eminent in the several schools of medical practice. Some of these numerous and strongest of professional endorsements of its ingredients, will be found in a pamphlet wrapped around the bottle, also in a booklet mailed free on request, by Dr. R. V. Pierce, of Buffalo, N. Y. These professional endorsements should have far more weight than any amount of the ordinary lay, or non-professional testimonials.

The most intelligent women now-a-days insist on knowing what they take as medicine instead of opening their mouths like a lot of young birds and gulping down whatever is offered them. "Favorite Prescription" is of known composition. It makes weak women strong and sick women well.

Dr. Pierce's Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. Send to Dr. R. V. Pierce, Buffalo, N. Y., 21 one-cent stamps for paper-covered, or 31 stamps for cloth-bound. If sick consult the doctor, free of charge by letter. All such communications are held sacredly confidential. Dr. Pierce's Pleasant Pellets invigorate and regulate the bowels and bowels

Devotional—Spiritual

WITH CHRIST.

Sometimes I ponder on this life
With all its varied joys and cares;
Its pitfalls and its sudden snares,
And wonder what can mean this strife.

The way is dark without my God,
Gethsemane I cannot stand
Unless my Savior hold my hand,
And walk with me the path He trod.

The hour of death brings no relief
Unless the cross o'ershadow me,
With Him who died upon the tree,
His love alone can assuage my grief.

The cold, dark grave fills me with dread
Unless my Savior go with me;
Then grave, where is thy victory,
For Christ hath risen from the dead?

He comes a victor from that tomb,
With life eternal in his hand,
For all who follow his command,
And drive away all sin and gloom.

MRS. G. F. RAY, M. A.
Fort Worth, Texas.

CHRIST AT THE DOOR.

Behold, I stand at the door and knock; and if any man hear my voice and open he door, I will come in to him, and will sup with him, and he with me. Rev. 3:20.

Although God is continually manifesting himself in nature about us, because our eyes are so accustomed to seeing only the material, often we fail to recognize the divine presence. The clatter of the wheels of commerce, the noise of gossip, the music of the ballroom and a thousand other distractions tend to drown this gentle tapping of the Spirit of God at the door of our hearts.

About three years ago this spring while riding on a train in company with a typical Texas farmer it was my pleasure to behold one of the most beautiful expanses of prairie that my eyes had ever beheld. Long waving grass and richly colored flowers decorated the uncultivated prairie as far away as the eye could see. I invited my friend, the farmer, to consider the beauties of our surroundings, and asked if he had ever seen its equal. "Yes," he said, "that's fine land I suppose it would make a bale of cotton to the acre."

"Behold," the Spirit of God stood knocking at the door of our hearts. To me each flower that blossomed was a tap at the door of my heart, inviting me to consider the love of God as expressed in the natural world about me. But to my friend the flowers, if he saw them, were worthless weeds, consuming the substance that should go into the cotton stalk.

In the song of the bird we may recognize a tap at the door of our hearts, inviting us to open the door and have our hearts filled with the music of heaven, or it may be, if heard at all, only the chirping of a worthless bird. The helplessness of the little child may serve only to remind the father and mother of their unwelcomed responsibility, or it may be a tap at the door of their hearts, reminding them of their helplessness and dependence on their heavenly Father.

The beauties of the fields, the song of the birds, the cry of the child are a few of the many taps the Lord

makes at our hearts. "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in unto him and sup with him, and he with me," will set him right with the world about him, and with the God that made him. **L. C. LILLY.**

Helping One Soul

By BISHOP O. P. FITZGERALD

To be able to help even one

soul in its search after God

is a privilege to be thank-

ful for as long as the soul

shall live. ♪ ♪ ♪ ♪

Seabreeze, Fla.

HOW TO WIN MEN.

One of the most difficult problems confronting the Church to-day is that of interesting men more vitally in the work of the Church, getting them to accept Christ, and to throw some of their energy, their business ability, and their power of organization into the work of the Church. The Church is sadly in need of such men. We want men who will be as successful in winning souls for Christ as our captains of finance are in gathering in harvests of dollars—men who will organize the Church into an effective force to attack successfully the forts of sin and capture them for the Man of Gallilee. If we could get men who will put their business ability into the Church, so that the ministers who fill our pulpits shall be paid for services rendered, then the cry of the Church for men to fill her pulpits will be stilled, and the busy marts of this world, willing to pay for services rendered, will not be continually taking our men from us. I never look at a mighty river running through the land but I think of the power going into ineffective channels that might be used for heating, lighting, and power, if properly directed. How many times I have looked at one managing a successful business, to whom God has given great ability to lead men, and wished that some of his talents might be given to God! The question is, can these men be reached? Can many men outside the Church to-day be brought to Christ? I think they can, and shall endeavor to tell how.

I lay all the blame at the door of the ministry. I believe the minister is the man who is at fault. And his fault is that he does not interest himself enough in men. I believe men can be won for the Master if the minister will go among these men, be a man among them, become interested in their business, their problems, their successes. The average minister going to a new charge makes his first round of calls in the homes, and in nine cases out of ten finds the man of the house absent at his place of work; he calls on the

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

UNITED STATES HISTORY BY PRESIDENTIAL ADMINISTRATION—A SYNOPSIS.

(2.) John Adams.

Born Braintree, Mass., 1735; died Quincy, Mass., July 4, 1826. Presidential term, 1797-1801. Federalist. English Ruler, George III, 1769-1820. Poet Laureate, Henry James Pye, 1799-1913. Adams had been the first Ambassador to England 1786. Alien and Sedition laws passed, their object being to expel all suspicious persons and punish libelers of Congress or the President or a Governor. These laws extremely unpopular and defeated Adams for reelection. Canon and feudal law. Adams wrote *Defense of the Constitution* in London, 1797. French Directory demanded tribute money before acknowledging the independence of the United States through her envoys, William Pinckney then defiantly answered: "Millions for defense, but not a cent for tribute." Second census. Population, 5,300,000. Nullification doctrine in Virginia 1798. Department of Navy added to Cabinet. War with France imminent, 1798. Averted through treaty made by Washington and Napoleon. Seat of government settled at Washington, 1800. Adams and Jefferson had been on committee to draft Declaration of Independence. Political parties in 1800. Thomas Jefferson, Republican; John Adams, Federalist, Jefferson elected. States admitted, none.

The Passion Play.

A passion play is one representing the sufferings of the saints and martyrs. Such at least was their first significance. They began in the 4th century A. D. and were very popular in the 15th and 16th centuries in England, France and Germany. They were at first regarded as religious plays, but came later to be mystery plays. In the 18th century they degenerated into plays of profit through Europe. They have been practically abandoned everywhere. But there is at least one notable exception—one that has not been permitted to degenerate in character nor to be abandoned. It is the passion play representing especially the sufferings of Christ. It is given in only one place in all the world. This place is the little village of Oberammergau, Bavaria, a kingdom in Germany. Originally it was meant to instruct in Bible history and included scenes from the Old Testament as well as from the New. These plays were performed at first in churches, then in the open. They often occupied several days. In 1713 these plays were all suppressed and forbidden throughout Germany—except this one at Oberammergau. This one was exempted from condemnation because the villagers promised the King that the play should be a religious one.

The origin of this particular play was in this wise: In 1633 the plague, which is a terrible pestilence, depopulated the district around the little village, but the people prayed in the village and the village was saved from the plague. Thereupon the village people made a vow to God that they would perform the Passion Play in their village every ten years. Their vow has been sacredly kept.

The play begins in the Garden of Gethsemane and goes on through the trial before Pilate and all the scenes from there to the Ascension. It is given on a wooden platform in the open every tenth year, and is given every Sunday in that year. It requires eight hours to present it, with one hour for

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intermission at noon. There are over 500 characters, from old men and women to little tots and larger children. Christ, his mother, the thieves, the other Marys, Pilate, soldiers, and many others are represented. The crucifixion takes place in the play. Between scenes are given tableaux and choral odes. The tableaux are from both the Old and New Testaments. Some of them are living pictures, some settings of famous Bible paintings, such as the Lord's Supper, the Descent from the Cross, the Entombment, Mary Magdalene at the Sepulchre, etc. People from all over the world make the journey to Oberammergau especially to see this play.

DECISIVE BATTLES. Marathon.

Many a battle has decided the future trend of a country's life, and often that of many countries. Sir E. S. Creasy prepared a list of fifteen battles which he called decisive battles because upon each, as he viewed it, hung the destiny of nations that were to come after. It must not be understood that these are the only battles upon which the destiny or change of destiny of nations have rested. Many others besides those in Creasy's list have utterly changed the course of events and made history vastly different from what it would have been without them.

Marathon occupies a unique place in battles. In sacred history there is record of many battles before Marathon, and of course there were many that would properly classify in profane history before this time, but in profane history we have become accustomed to begin the world's annals with the Battle of Marathon. It took place 490 B. C. Marathon was a plain on the eastern coast of Attica in Greece. Before it was the sea; back of it a lofty hill. In the army of the invading Persian King, Darius, were fully 110,000 men. In the army of Athens there were only about 10,000 regulars, besides about as many more light-armed slaves and a few allies from Plataea. They had no cavalry, no engines of war. They were foot soldiers, heavy-armed spearmen. The Persian army had lances and scimiters. The Persian lined up along the shore, the Athenian army at the foot of the hill. It was in the afternoon, and the sun shone in the faces of the Persian soldiers. The Greeks under Miltiades rushed down upon their enemies with cyclonic fury, drove them into the sea, slaying many at the water's edge, the routed host seeking refuge in their ships. The Greeks slew 6400 and lost 192—or 32 to 1. This is one of the world's decisive battles because if Darius had won the future of Europe would have been Persian with all that that might mean. Whereas the Greek victory assured coming ages of the art treasures of Athens, of the development of free institutions, of the preservation of wise laws and institutions for future nations to copy after, and the sure growth of human civilization. A huge mound of earth is all that marks the scene of battle.

SOME INTERESTING WORD-HISTORIES.

"Serious" is made up of two Latin words, "sine," and "risus," meaning, literally, without laughter. "Salary," is from the Latin "salarium," meaning "salt money," that is, money paid to Roman soldiers for salt, or the salt itself which was often part of their pay. "Precocious" is Latin, and means "cooked prematurely," or "done," as we say, before proper time. Hence a precocious child, therefore, is one "cooked" prematurely, that is, over-ripe, over-mature figuratively. "Wife" is from an old German word meaning to weave. Hence the wife was the weaver. "Worship" is simply "worth-ship." In other words, a state of be-

ing worthy. It has, however, a two-fold interpretation, both of them profoundly significant. The first is objective, that is, it gives or concedes to the object worshiped or the person worshiped such worth as to bestow upon that object or person all that is worthy in us. The second application is subjective, that is, it means that all that is in us that is truly good, all that is worthy in us, is called forth by the divine being we adore. "Carnation" is Latin and means "flesh." It had reference more to the color of flesh than flesh itself, and therefore "flesh-color" is its primal meaning, and it was applied to the most prevalent color of the un-Barbarked pink.

A LETTER FROM RIO.

The following is a letter from Rev. Joseph Parkin, a special missionary of the North Texas Conference who is stationed at Rio. It is so hopeful that it is hereby given to the public, knowing that there are many in the bounds of the conference who will be glad to read this personal word from this consecrated man of God. His faithful wife is with him, also Miss Dye, also of this conference, supported by the Woman's F. M. Society of the North Texas Conference, and who went out from among us.

Seamen's Mission, Rio de Janeiro, February 3, 1909.

Dear Brother Barton: We were very glad to receive your cheering letter, however it laid here at the postoffice for thirty-four days before it was delivered at our office. * * * *

I am glad to say that we are both well. The weather is a little trying at present, as this is the hottest time of the year, and this is our first summer here. However we are standing the change of climate very well indeed. Our work is progressing very nicely; we continue to have conversions. We have a good spiritual time all along. Our hearts are made glad by seeing three or four seaman at a time turning their backs on sin, and giving their hearts to God, commencing to live a religious life.

I think I am the most foreign of all foreign missionaries. I preach to all nationalities. I have preached and given away Scriptures to Chinese, Japanese, and all races of sea-faring men. Could you only visit our mission you would hear a variety of languages.

We shall soon issue our annual report of the work done at the mission. At an early date I hope to mail you a copy; from it you will be able to gauge the extent of the work carried on at the Mission Hall in Rio.

This month I intend to start in the Seamen's Department, a branch of the Seamen's Christian Brotherhood. Like Methodism, it is world-wide in its scope. All members of the brotherhood wear a badge; we have already sent to New York for a supply. The brotherhood will be of great assistance in carrying on the work among seamen.

One thing that hinders us in the work is the lack of a boat of our own. To do efficient work we must get on board the ships lying at anchor in the bay, but boat hire is fearfully high. What we need is a launch of our own, owned by the mission. Possessing a launch of our own, I would board every ship that puts into the port, and thus would speak personally with hundreds of men about their soul's salvation. Six hundred dollars would purchase the boat we need. I have wondered if the friends at home would help us to acquire the boat we need so much. Contributions from a few liberal laymen would put us on our feet, if I may use that term. * * * *

We need not state our pleasure in knowing that we still belong to the Methodists of the North Texas Conference. We both love Texas very much, and the people a good deal more. Glad to hear that you had such a pleasant session at the last conference. My mind's eye often turned towards Greenville, Texas, during the time conference was in session. I gave your message to Miss Dye; she was

MR. L. BLAYLOCK, PUBLISHER OF THIS PAPER, ENDORSES WARE'S BLACK POWDER

Dallas, Texas, March 15, 1909.

Patton-Worsham Drug Co., Dallas, Texas:

I take pleasure in bearing testimony to the efficacy of Ware's Black Powder for the cure of stomach troubles. My son suffered for some years from a malady of this character, and was compelled to change climate several times for relief. He lost practically a year's time seeking a cure, spending some of the time at Mineral Wells, and in the North and East. Finally some one suggested Ware's Black Powder, and one bottle practically cured him. He has had no return of the trouble now for more than a year.

A medicine so simple as this Powder, and so absolutely harmless, curing diseases which baffle doctors, should certainly meet with heavy sales.

L. BLAYLOCK.

THE ONE AHEAD!

Ware's Black Powder for Stomach and Bowel Trouble

very much pleased to hear from you.

Greeting, best wishes and Christian love to all the brethren, Your brother and fellow servant.

JOSEPH PARKIN.

It is hoped that the eyes of some brother or sister will fall on that part of Bro. Parkin's letter wherein he speaks of the boat which he so much needs to assist him in the work.

L. S. BARTON.

TO ALL OUR PREACHERS.

One of the most lamentable sources of leakage in our Church is the removal of our members from one place to another. Hundreds and thousands of our people who were consistent members "back home," on going to a new place, either drift into other communions, or, what is worse, out into the world. This state of things is especially noticeable in our great cities. Many people, especially those from smaller towns and from the country, are slow about connecting themselves with the class of their own Church when they come to the city, and become the easy prey of the ecclesiastical sheep-stealer or of the demon of indifference. In both cases Southern Methodism is the loser, and our Church is correspondingly weakened. And there is a general rush all over this country to the great centers of population. This question becomes more vital and important every day.

We who stand at the receiving end of the line have a great responsibility, but it is not an undivided one. The pastors from whom these people go could greatly facilitate our work of gathering them into the city folds if they would only take a little time and pains to do so. If every minister who loses a member by immigration would write to the pastor in the place in which that member removes, the present great leakage in general count could be largely stopped.

Brethren, please do this. As pastor of one of the most important downtown Churches in Southern Methodism, I am in a position to appreciate this need, and in a measure, at least, to remedy it. My present address is 152 Sanger Avenue, Dallas, Texas.

J. W. HILL.

Pastor First Methodist Church.

SUNDAY SCHOOL BOARD.

To the Pastors and Sunday-school Superintendents of Texas Conference: Dear Brethren—

You know that upon recommendation of the Sunday-school Board and by action of the last Annual Conference, a forward movement in the Sunday-school work was planned and put into operation by making Brother C. J. Oxley, Field Secretary of Sunday-schools. The board, out of funds on hand, paid his salary and traveling expenses for one quarter. His future maintenance will have to come from what he collects at Sunday-school institutes and what we send in (over and above necessary expenditures of the board) from Children's Day collections. It is a new work, and as

any of you who have given it any thought will know, requires close economy and hard work on the part of Brother Oxley to make it go. It is therefore necessary now to call your attention to the need of funds by the board, with which to carry on the work, and ask that each and every Sunday-school in the Texas Conference come bravely to the rescue by sending in a liberal collection from Children's Day service.

Please begin to plan your work to that end at once. Yours fraternally,

T. F. COX,

Treasurer Sunday-school Board Texas Conference.
Brenham, Texas.

INFORMATION WANTED.

W. F. Crownover and wife, of Lueders, Texas, have a son, Samuel H. Crownover, who has left their home, and they know not where he is. When last heard from he was in Ardmore, Okla. He is a heavy built, bright young man, 18 years old. He has been gone over two years. Anyone who can give any information of the young man, please write to W. F. Crownover, Lueders, Texas.

J. H. CHAMBLISS.

ATTENTION, BELOVEDS!

At the last meeting of the Church Extension Board of the North Texas Conference the President was authorized to visit in person or by proxy every District Conference of North Texas in the interest of Church extension.

All the presiding elders have published the times and places of their conferences, except the "beloved" of Terrell, and I have made the following schedule of visitation:

Bowie, Sherman, Bonham, Paris, Rev. W. T. Morrow.
Decatur, Gainesville, Sulphur Springs, Rev. T. M. Weeks.
Dallas, Greenville, McKinney, Terrell, Rev. J. W. Hill.

TOO SPARING OF LOVE.

We are too sparing of our love and our praises: too often waiting till the object of our love and esteem lies sleeping beneath the cold, dark coverlet of clay. Then the praises that would have gladdened the heart are spoken over ears that are listless, and the fragrant and many-hued flowers are laid over a heart, stilled by death, that would have throbbed with fond emotions if they had only been sooner given.

Then let us give them now while they are living.

How many have felt in their heart when too late, "O had I known that time was so fleeting; that the one I loved best, would so soon be sleeping; sleeping: how much more love and sympathy I would have shown; if I could have known, if I could have known; but now, it is too late; echo repeats, too late. Then love that dear one now.

T. H. YARBROUGH.

Nothing lights up the sacred page like living it.

Notes From the Field

Bellevue and Vashti.

We are delighted and happy in our new charge. We found here a class of loyal and progressive Methodist people. We can but bear testimony to the great and good work done here by our predecessors, J. P. Rodgers and R. E. Porter, since the great storm of three years ago. We found here a plant and grounds in good condition and well located, that is a credit to any charge, and not one cent of indebtedness. Notwithstanding that one appointment has been taken from the charge (Friendship), yet the salary was raised from \$750 to \$840, which means more than a \$90 raise for these two points remaining, and up to date one-half of salary, lacking only \$14.75, has been paid. At our second Quarterly Conference the stewards reported \$240.50, being more than one-fourth of annual salary. How is that for a second Quarterly Conference in a hard year? Our Sunday-school at Bellevue is great. We had a rally the first Sunday in March, and the attendance ran up to 254, with an enrollment of over 200. All this with a Church membership numbering only 160. Our Superintendent, W. F. Manning, is a great leader, and a consecrated Christian man. With such a leader and a faithful corps of officers and teachers, these things are not surprising. Bro. Roach, full of faith and of the Spirit and in labors abundant, is in great favor with our people. He preaches and presides with power and dignity and always inspires our people to a greater consecration of life and service. He is a great help to pastor and people. May his tribe increase! Our Woman's Home Mission Society is doing fine work. Many new members have been received. We have paid all our conference assessments except education, Church extension and superannuated preachers. Our prospects are favorable and our faith great for a good year in all respects. To God who leads us on be glory and praise.—S. M. Black, P. C., March 17.

Glen Rose.

We are going forward with our Church work in this little station, and are steadily making progress along all lines. We note a decided increase in the spirituality as well as the attendance and interest at our regular preaching and prayer-meeting services. Likewise is this true, to a great extent, with our Sunday-school and Epworth League Chapters. There has been considerable increase in the membership in both these departments of late; the officers and teachers and leaders are putting forth zealous and consecrated effort to make live, attractive and spiritual services in these departments for the young people. However, the punctuality and attendance of our young people are not yet what they should be, and we are endeavoring to bring our attendance up to a greater percentage in both Sunday-school and League services. Since our last to the Advocate we have organized a Junior Chapter of the Epworth League, which now has a membership of 24, and is doing good work under the efficient superintendency of Sister A. W. Crockett, late of Granbury, who has had considerable experience in kindergarten and primary teaching. The pastor also attends their service on one Sunday afternoon in each month and utilizes it as a means of effectively giving "pastoral instruction of children." We have also organized a Woman's Foreign Missionary Society with 17 members and installed its full quota of officers, and they have set about their work with an earnestness and consecration characteristic of these good Glen Rose women who are so faithfully "laboring with me in the gospel." Of course all these foreign society members belong to our Woman's Home Mission Society, to which I feel I cannot do justice in these "notes." How any pastor can get along without a Woman's Auxiliary I cannot conceive; and this one at Glen Rose is undoubtedly among the best of its size in Southern Methodism. I do not flatter them when I say that I would not hesitate to pit them against any other like auxiliary for zealous, consecrated, harmonious effort and effective results—numbers and conditions, of course, to be considered. I have reported, heretofore, what they did for this pastor and his family in furnishings for the parsonage and also for our Orphanage at Waco. Since which they have raised and sent to "Mother" John

son for our Rescue Home at Dallas, \$28.25; raised \$14.10 for the temperance cause; \$37.25 for the parsonage fund, and have cheerfully undertaken to build another room and make other improvements to the five rooms now in the parsonage. On the first Sunday night in March we turned the preaching hour over to them, and assisted them in their annual installation of officers, in accordance with their beautiful and impressive service. They also rendered an excellent supplemental service which was well received and appreciated by a large congregation. We have had Hon. Jno. J. Hiner, one of Granbury's foremost attorneys and a leading Methodist layman, and Rev. Atticus Webb, President of Granbury College, to occupy our pulpit recently—the former in a masterful address upon State-wide prohibition, the latter upon Christian education. We will likewise have Rev. J. W. Fort, of Polytechnic College, with us next Sunday. Our first quarterly meeting was a decided success. Our "beloved" Rev. E. A. Smith was with us two days, preaching four times and conducted an old-fashioned spiritual love-feast service on Sunday afternoon to our delectation. He presides with ease, affability and dignity, and our people, as well as this pastor, are greatly gratified. We observed University Church Day on the 14th, and forwarded a collection of \$7.50 to Brother Booth, at Austin, as a "Church Extension special." Rev. F. M. Winburne, our superannuated member, who lives in one of our conference homes here, is now engaged in a revival meeting with the pastor at Manchaca, near Austin. He reports the meeting progressing nicely. Brother Winburne has a burning desire for the salvation of souls and the upbuilding of Zion, and though superannuated, is yet very effective in strength of body and soul, and is zealous to do the work of an evangelist. This pastor will endeavor to fill a regular appointment of Dr. Winburne's at Ward school house, seven miles west from Glen Rose on the third Sunday. "We" already have two regular monthly appointments of "our" own at school houses near town, in communities not having much preaching, and we will make another one soon. In this way we hope to spend three afternoons in each month in territory now without Methodist preaching. Our Advocate still circulates among our people and we appreciate the courageous and effective fight it is making against the saloon and gambling evils and for civic righteousness and fair play upon the part of the public press toward these reform movements.—C. D. Spann, March 15.

Venus.

We have received a royal welcome by the people of this charge. Shortly after our arrival the good people of Venus gave us a splendid pounding, and it still continues from various parts of the work, January 29 being their preacher's birthday, the ladies of the W. H. M. Society gave him a surprise birthday dinner. These Venus ladies know what and exactly how to prepare the very things any preacher would enjoy. I wish you all could have been here to have enjoyed it with me. The day was spent pleasantly by every one, and will be one of the "treasured memories of the past." The work is moving on nicely in every department of Church work. Our prayer-meeting is increasing, both in interest and in numbers. The W. H. M. Society has more than doubled in numbers and in interest. They have bought a lot near the church on which we are planning to build a nice parsonage just as soon as we can dispose of the old property. They have also added quite a lot of nice and needed furniture to the parsonage. We have also organized a splendid Junior Epworth League under the leadership of Mrs. P. H. Collins. With such a faithful leader, we do not expect anything else but great success. Our brand new presiding elder, Rev. T. S. Armstrong, has already won the hearts of the people. All lines of Church work are moving on nicely under his administration. The Lord is blessing us in many ways. At the close of last Sunday evening's service a man, head of a family, surrendered himself to God. We feel grateful for these blessings, and are praying for a soul-saving ministry. Under the leadership of God's spirit and with the assistance of such a faithful company of co-workers, we expect one of the most successful years of our ministry.—M. S. Leveridge, March 14.

Davilla.

Something like four months we have been laboring among the people of the Davilla charge, and we have received many tokens of appreciation and love, for which we are thankful. We have many reasons to think we are making progress along all lines. We are arranging for our meeting

and securing the best help possible and praying that we may have a great revival all over the work and that the Church may be wonderfully strengthened. Our second Quarterly Conference has passed into history, and we had a great time. Our beloved presiding elder, E. L. Shettles, was on hand and preached two good sermons, and looked well after all the interests of the Church. We had a good representation, all the Churches being represented, and from the reports we are proud to think the stewards are looking well after the financial part of the Church. We have a good Board of Stewards—men that are loyal to the Church and to God—and we also were able to make a favorable report on conference collections. We paid our assessments for home and foreign missions by the first of March, and have paid about sixty-five per cent of all the conference collections. We are looking for a great year spiritually.—W. A. Belcher, March 16.

Augusta.

The work on this circuit is now progressing nicely, and all my good people love the Church and all its institutions. The conference collections will not be difficult to collect, because our people are wide-awake Methodists, and they see the need of paying these collections. We have good congregations at every appointment, and we are having some conversions. Last Sunday night at Weches two young ladies confessed Jesus Christ as their Savior; however they did not join our Church, but it is great pleasure for a Methodist preacher to have conversions under his ministry even if they do not join our Church. I had the pleasure of baptizing one baby at this appointment, and will receive three adults by certificate at my appointment at that place next month. My people are all loyal to the doctrines of the Bible and our Church. They love the Texas Christian Advocate and its editor; therefore, it is an easy matter to obtain subscriptions for our Church organ. I am now standing on a platform that I will never nominate a man to be steward who does not take the Texas Christian Advocate, because he is not qualified for such place in our Church; neither will I nominate a man for any other Church office who does not have the above qualification. I am daily striving to be more and more awake, and give better instruction from the pulpit than before, and to this end I shall be in the Summer School of Theology at Georgetown this summer. I am glad our religion is a progressive religion, and I am glad the Church I represent is rapidly coming to this standard.—S. W. Stokely, March 17.

Roswell, N. M.

Roswell has had her share of local preachers this year, and they are a good lot, too. First, we had George R. Ray, who has since moved to Artesia, and has entered, I learn, the field as an evangelist. Though I was never associated with him in revival work, they say his work is good. He certainly has the courage of his convictions and you will always know on which side of a proposition to find him. Then we had old Brother R. H. H. Burnett, of Mulkey and Burnett fame in the old days. Some of his experiences as an evangelist are as full of romance as one of Scott's novels. He ought to write a book of his adventures. He is at Hope, N. M., now, having left us a few months ago. Next is Bernard Pas, who is in business here, an old Vanderbilt boy, whose heart still burns within him with missionary zeal, and with desire to enter the ranks of the regular ministry again and do valiant service for God. Three miles southeast of Roswell lives the old hero, Brother W. A. Murchison, sitting in his chair and waiting like a wise virgin for the footsteps of his Lord. He is seventy-five years old. If he had the physical strength he would unsheath his sword and enter the lists again. Last are the new comers, Rev. James F. Allison, of the North Alabama, and Rev. G. A. Jones, of the North Texas Conferences. Brother Allison and his wife, although but recently arrived, have each done good work for God in revival services here. He will soon have a small circuit close by us in the country, with one railroad town, and will still carry on the much-loved work of preaching the gospel. Brother Jones has been here only a week or two. He will preach for us next Sunday. They say he is a whole host in the pulpit or in the pew, and that his sermons on the gospel of money are simply fine. Besides these, we have had here three Methodist preachers' wives of the M. E. Church, and one of our own, who are here for health, while their husbands are still preaching on their charges in the East. It takes lots of heroism for a little woman with a house full of children and some times with more than one of them sick to leave husband at home on a charge and to come way out here

alone with her children. But you know Methodist preachers and their wives are often heroic people. There are some as fine specimens of liberal and loyal Methodists as are to be found in the world. We are looking, in view of all these things, for a good year at Roswell. The Church debt of near \$2,000, which faced us in October, has about all been paid off.—Herbert M. Smith, March 19.

Era.

Era has had a real revival. The Church membership has been increased by thirty. In the midst of the revival came the pounding. Conference collections have been taken. Twenty-two subscribers to Go Forward and five new ones for the Advocate. Our prayer-meeting is really on a boom, and the Sunday-school is wonderfully improved. Give me revivals in the beginning of the year. The Advocate is always popular where I go. It is a great power for reforms and that is what the people want.—M. P. Hines, March 18.

Livingston.

We came here Feb. 6 to fill out the unexpired term of Rev. W. T. McDonald, who was sent to the Huntsville prison—as Chaplain. Found a committee of W. H. M. S. ladies and others present to receive us, with a substantial dinner served. Feel perfectly at home again in the East Texas country, the land of pines, Elbertas, etc. Have been very busy since coming, visiting, looking after our new Church, etc. The stewards made a substantial increase in the pastor's salary. Congregations are fine—in fact, the outlook is very promising. My old harness fits perfectly. Am enjoying the work as never before, after spending five months in the school room as principal of the Texas City school. We are at it again now to stay until Gabriel blows his trumpet, or at least, until we depart this world. We expect to have our Church ready for use in about a month or more. It will certainly help Methodism in these parts. The cost will be between \$1,000 and \$5,000 complete.—H. B. Smith, March 19.

Queen City Circuit.

The second Quarterly Conference for this pastoral charge was held with Harmony Church March 6 and 7. Rev. R. A. Burroughs, presiding elder, was on hand and did some of his best preaching. The official board was well represented and all reports showed good work had been done during the quarter. Some features of the work showed development and growth. Our Sunday-schools are all in fine condition. In fact, our Sunday-school at Queen City is one of the best in the Texas Conference. The attendance is often 95 per cent of the enrollment. The class work is very satisfactory and in excellent condition. Our two Sunday-schools in the country are doing the best work of their existence. Our Leagues, both Senior and Junior, are well organized and doing splendid work, but League work is in its infancy in our little city and needs much development. We had several visiting brethren at Quarterly Conference, viz: Brothers J. C. Jones, pastor in charge Atlanta Station; A. F. Walker, pastor in charge Douglasville Circuit. These brethren gave good reports of their pastoral charges. Rev. T. B. Vinson, superannuated member of the conference, was able to be present and take part in the deliberations. I will say for the benefit of all Brother Vinson's friends that he is living in the quiet little town of Queen City, and his health is not sufficient for him to do any preaching at all. In fact, his affliction necessitates his leading a very quiet life. Though this is a fact, yet his presence, when able to be in the house of God, is a benediction to all of us. This is a very pleasant pastoral charge and a more appreciative people I never saw. They show us all sorts of kindnesses, for which we praise the Lord. We are planning and praying for a great revival soon.—J. C. Stewart, March 20.

San Jacinto Circuit.

We came to this work from Dodge immediately after conference. Arrived with our worldly effects on December 9; were met at the parsonage by Bro. Jesse Hoke and others who had prepared a warm supper (and we made a good beginning), and with numerous poundings we have been going at high pressure ever since. Our first Quarterly Conference was well attended. Bro. H. C. Willis, our much loved presiding elder, was on hand in due time, and preached two very entertaining and soul-lifting sermons. The stewards made a very liberal assessment for the ensuing year. We have organized our Sunday-school, and Miss Pinkie has organized one Ladies' Home Mission Society. We have been very busy renovating the parsonage. The work is about complete, at a cost of one hundred and

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fifteen dollars in material and labor. Bay's Chapel now has two Sundays in the month. These are faithful and progressive people, and the outlook for a good year's work is flattering indeed. May the good Lord help us to be faithful to this important trust committed to us. As my postoffice address is not known, and is often confounded with the name of the work, I will give my address in full.—G. W. Henderson, Keisler, Texas.

Henrietta Station.

On the 28th of February we began a protracted meeting at Henrietta and closed on the 19th inst. Brother P. C. Archer, of Whitesboro, came to our help, and preached twice a day, most of the time for ten days. He delighted and edified our people. His preaching is of a high order. We also had afternoon meetings for the school children. These were generally attended by from seventy-five to one hundred children. I have worked with children for many years, but do not think I have ever seen such a general interest manifested before, with so many in attendance. I believe that at least 80 per cent of those who attended gave good evidences of conversion or reclamation. Last Sunday, and the Sunday before, we received twenty-one members into the Church. I am glad to report that Henrietta has paid her assessments in full for Missions, the Orphanage and the American Bible Society, and has the Bishops' fund subscribed, to be collected in a few days.—L. P. Smith, P. C., March 19.

Glorious Meeting at Huntsville.

Sunday night, March 15th, at Huntsville, closed a two weeks' meeting of great power in which the Holy Spirit was present and worked great things. Our pastor, E. W. Solomon, saw the great need of the Church here for a spirit-moving revival, and he had been talking, working and praying earnestly to that end since conference. Rev. John B. Andrews, of Sloom Springs, Ark., assisted by his singer, Brother R. E. Huston, conducted the meeting. It was a great and glorious revival, which was talked of at home, in places of business and on the streets. Everywhere one would go the chief topic of conversation would be the wonderful revival and the great good which was being accomplished. Every denomination in town co-operated with us, manifested great interest and worked as zealously as if it had been in their own Churches. The entire town and the surrounding communities felt the thrill of the great revival.

(Continued on Page 12.)

The Home Circle

An Example of Friendship

By Mary Evelyn Pace

CHAPTER I.

There lived in Moab two maidens whose names were Ruth and Orpath between whom a firm and uninterrupted friendship had long existed. Their hours of leisure were always passed in each other's company. At the time the history of these maidens commences, some young men, Chillon and Mahlon, of Judah, had come to Moab, and had been engaged by Ruth's father to tend his flocks. The hospitable father introduced the Hebrew strangers to the girls as new friends.

As the sun sank slowly below the western horizon, the two handsome Hebrew strangers returning from their work stopped at the shepherd's cottage in the soft light of an autumn evening, and began a lively conversation with the beautiful ladies, Ruth and Orpath. Ruth, who became interested in the Hebrew strangers, said, "Seeing you are not of our kind, how came you to this country?"

Mahlon turned his full gaze upon her and his countenance beamed with fresh animation as he said, "Until now I have felt like an alien in a strange country. I will confess we came for our own advantage and refused the national customs and have been scorned and almost persecuted. You asked me why I came to this country? I will first tell you about my country. We dwell in the village of Bethlehem which is a beautiful place, quiet and lonely, on its high ridge overlooking the Judean wilderness. Here our people dwell in comparative peace and security. The whole land around Bethlehem exhibited with comparatively few interruptions one wide-spread scene of busy industry. The fruitful fields were everywhere tilled. The inhabitants were busy, and consequently they were happy. The scene presented to the eye an aspect of smiling verdure and beauty, until the ripening grain was gathered into the storehouse. Yet, on account of some failure in the regular course of the seasons, there was a famine in Judah. It was a terrible foe to the flock masters, and all the south land parched and unfruitful. This drought became finally so severe that we, together with our father and mother, Elimelech and Naomi, were compelled to come to Moab to secure corn and other necessities. We chose the nearest refuge and hoped that God would bless our coming to Moab and bring us back in good time to our own country. It was a trial to come, but what else could we do? Life itself, as we believed, being at hazard."

By this time the girls had drawn near to the strangers, and as Ruth confronted Mahlon, he noted the various conflicting emotions which she could not but feel under such circumstances as these, which imparted a double interest to her beautiful and expressive face, and she said, "Your nationality will make no difference with us in thought and social custom and in our feelings toward you. Also we will assist you to regain your prosperity."

Months had passed away, yet the young men almost daily saw the girls at the shepherd's cottage. Their beauty, modesty and good deportment caused the Hebrew strangers to fall in love with them. Chillon and Mahlon



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returned home late one evening. "Pray, my good sons," said their father, "why do you return so late?" They then called upon their father to approve a solemn promise of marriage which they had made to Orpath and Ruth.

"It shall never be, young sirs," said the father. "How dare you to contract yourselves in marriage to heathen women when life in Moab has become to us an exile? Do you not see that hardships in our own land would have been easier to endure than the disdain of the heathen and constant temptation to vile conformity with their customs? We have had a hard struggle, not holding our own and yet ashamed to return to Judah. He continued, "My sons, how can we expect Providence to bring a perfect result out of the imperfect?"

The words of the father had little effect and he soon perceived that the young men were too deeply in love to give up the girls at his command. Then the father left in great wrath, saying, "I will see those heathen women and forbid them ever to suffer you to see them again." He proceeded to the cottage and on meeting the shepherd, who was a humane man, greeted him cordially. The shepherd listened to the father's story. Then said, "Your sons say they love my daughter and her friend; and it would be hard to choose which loves the other best. Again, do our people not speak a language similar to Hebrew, and are they not like your tribes of Judah, in being partly husbandmen and partly keeper of cattle?"

The father replied, "I find here in the field of Moab, that is the upland country, bounded by the Arnon on the north, the mountains on the east, and the Dead Sea precipices on the west, people live very much as we did about Bethlehem. But do you not see the difference in the feeling of men and women toward us, though our prosperity in this country has been hindered, for Chemosh is lord in everything?"

The shepherd quickly replied, "You say you will never return to Judah, and will not your sons be compelled to take wives in the land of Moab?" At this moment Ruth, coming in and learning this was the father of Mahlon, wept as she saluted him, because of the love she had for his son; she had received an account of the family from Mahlon. When she had saluted the father of Mahlon, she said, "Your coming brings the most desirable and greatest pleasure to us, for you will find friends in us."

The father was quite overcome by their kindness, and at the beauty of the damsel which few of the women, at that age, possessed. Again he realized the kindness they had already rendered his family, and notwithstanding it was an uncommon thing for one nation to marry another, he gave his consent to the marriage. It was a sore trial for Naomi when she had to consent to the marriage of her sons with heathen women, for it seemed to close all hope to return to her own land. Yet she carefully decided on a path loyal to conscience.

In a few years Elimelech was taken ill of a disease contracted at a shepherd's camp where he had spent most of his time during the winter. All the skill of the physician could not save him, and on the fifth day he died, praising with his last breath the God of the Hebrews.

A few weeks afterwards the sons died with the same disease. Naomi was left a widow with her two daughters-in-law, also childless in the country of exile. Her two sons being taken away, Naomi had no tie binding her to Moab, and the bright and beautiful day seemed to mock her anguish. She felt impressed that her interest and duty was to return to her old home; loving her home in Bethlehem more warmly than ever; so she speaks of it to her daughters-in-law, describing her home which stood near the roadside, and on the bright green lawn in front were many majestic forest trees, on which had fallen the light and shadows of her happiest days. Many and hallowed were the associations connected with that little home. On some of the tall shade trees were carved the names of Chillon and Mahlon, and her dear boys had lived there and loved the place. Moreover, in Judah the fields were green again, and still she might hope to dispose of her lands and realize something for her old age.

She explained to them life need not be entirely dark with them if they would trust the God of Israel, and be submissive to his will, not in bitterness, but in gentle fidelity. The influence of her religion was upon them both, and one at least was inspired with faith and tenderness equal to that of her own. Ruth's soft hand smoothed caressingly the widow's rich brown hair and Naomi wept, for at the touch of those fingers the flood gates opened wide and her tears fell in torrents. They were bound together now by a common bond of sympathy, those three widows, each so unlike the other, and for a time they wept in silence, one for her deceased husband and sons, and the others for their dead husbands. Naomi was the first to speak and her words were fraught with interest to her daughters-in-law, as she said, "In the morning by the time the sun with a pink or rosy arch of sun-lit air is seen slowly rising over the eastern horizon, I will start on my way home and you accompany me part of the way."

They both spoke at once, "Your account of the life in Bethlehem attracts us, and we love you well. We are most decided to go all the way."

Naomi replied, "The matter is not settled. On the banks of the Jordan, the final choice will be made."

(To be continued.)

WHERE MOTHER IS.

All doubt and darkness flee away
And cheer and sunshine come to stay
Where mother is.

The center of the house is there,
The exact spot—you find it—
Where mother is.

Discord and envy, hate and strife,
Cease to exist. They lose their life,
Where mother is.

Self-sacrifice and love abound—
New joy and sunshine all around—
Where mother is.

O guide our weary, wayworn feet
Until they reach that kinder street,
Where mother is.

And open wide our Church's door—
Yes, find the spot upon its floor
Where mother is.

—Selected.

WHEN GENERAL GRANT WENT COURTING.

Some interesting pictures of General Grant in his courting days have recently been sketched by Emma Dent Casey, the sister of his wife, in the Circle Magazine. One of the most amusing of these incidents is the description of Lieutenant Grant's appeal to his future father-in-law for the hand of the daughter. As the writer tells it:

"My father has been strongly opposed to Julia's marrying into the army. She was his favorite daughter, and her health had never been strong. My father knew how arduous, pinch-ed, and restless was army life, and how it provided few of the home comforts and opportunities for care which a woman in delicate health might require. For that reason I feel sure that he had made up his mind, if he had thought about the matter at all, to refuse his consent to their marriage in case the Lieutenant should ask him for Julia."

"However, he might have spared himself the pains of any thoughts upon the subject at all. For Julia, once having said yes, had made his decision for him. When Julia wanted a thing of my father she usually got it."

"But father did not know that Julia wanted Lieutenant Grant, however, and the Lieutenant did not know that Julia always got what she wanted. On the day he came to ask her father for her hand, after greeting the rest of us on the porch, he strode quietly and resolutely into the sitting-room where our parents were. My mother glanced at him, and in spite of his calm bearing she guessed his errand and slipped out. The determined young soldier stood straight before my father and looked him in the eye."

"Mr. Dent," he said, "I want to marry your daughter, Miss Julia."

"My father looked back at him and smiled. I was peeping through the shutters."

"For a minute the older man did not answer, but sat soberly thinking. The soldier boy waited his answer, unmoved."

"Mr. Grant," my father spoke at last, "if it were Nelly you wanted, now, I'd say, 'yes.'"

"But I don't want Nelly," said the soldier bluntly. "I want Julia."

"O, you do, do you? * * * Well, then, I s'pose it'll have to be Julia."

"We were all gathered on the porch when father came out and told us about it. The Lieutenant's frankness had pleased him and had, I think, won him over in spite of himself."

The writer also takes the opportunity to refute the story that Grant was living in abject poverty before the opening of the Civil War. She says: "The Grants were not poor. They were not rich, but they were in comfortable circumstances, with plenty to eat and plenty to wear, and no depen-

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If your doctor says this is all right, remember it!

dence upon their relatives or any others. There is the famous story of Captain Grant living in such poverty that he had to haul poor little fagots of wood through the city with an ox-team and blow on his ungloved fingers to keep them from freezing. Mr. Winston Churchill, the novelist, has done Captain Grant the honor of depicting him a sort of run-down-at-the-heels countryman of the ne'er-do-well and ill-luck class, as one whose wood-peddling was barely able to keep his meager clothes upon his meager body. It is a very interesting picture, but it is not true. He never peddled wood around the streets.

"The truth is that he and his negroes cut the wood and he often sent one of them to the city with a load to sell to the families of a Mr. Blow and Mr. Bernard. Mr. Bernard was the brother of my brother John's wife. During the Christmas holidays one winter, the negro who generally drove the team for Captain Grant was ill and there was no one to send in his place. The Captain's St. Louis friends sent him word that they were out of wood, and, accordingly, he hitched up his team of white horses to his big wagon, loaded on the wood, and hauled it to the city himself. He probably hauled several loads in this way. I do not know how many. Any other man with the same temper of spirit and the same lack of false pride would have done the same."

"On one of these trips, as the Captain was driving along seated on his load of wood, he suddenly came face to face with General Harney and his staff. The General, resplendent in a new uniform and gold trimmings, eyed the figure of the farmer on the wagon with astonishment. Then he drew in his horse, Grant stopped his team, and the pair smiled into each other's eyes."

"Why, Grant, what in blazes are you doing?" exclaimed Harney.

"The Captain, sitting comfortably atop his load of wood with his ax and his whipstock at his side, shifted one muddy boot across the other and drawled,

"Well, General, I am hauling wood." "The thing was so obvious and Grant so naive that General Harney and his staff roared with laughter. They shook his hand and joked with him and finally carried him off to dine with them at the Planters Hotel. That is the true story of Captain Run-down-at-the-hells Grant peddling wood for a pittance in the streets."—Northwestern Christian Advocate.

FIREMEN'S PETS.

Many men who work at fire stations in London, though they are generally very busy, even when they are not attending a fire, find time to look after their pets, and grow very fond of them. These pets soon get used to the life, and love nothing better than to hear a "call" to a fire, and watch the rush and bustle and excitement that always follow it, while the men are putting on their helmets, bringing out the fire engine, and harnessing the horses.

Of course, the firemen are very fond of their horses, and take great pride in keeping them well groomed and happy. The fire brigade horses are very fine creatures indeed. I dare say you've noticed that when you've seen them galloping along the street, taking the firemen to their duties. The men say that when the horses have been with them some time they get to know the sound of the "call," and will hardly keep still while they are being harnessed. Directly they get anywhere near where the fire is, they seem to be able to smell it, and hardly wait guiding with the reins at all. They gallop on without the slightest doubt about the direction in which they ought to go.

But though the firemen are so fond of their horses and so proud of them, they generally like to have some other animal about the station, too. Sometimes it will be a "stray" creature that has wandered in from outside, and, after it has been taken care of, will settle down and make its home among the firemen. And sometimes it will be an animal that has been rescued from a burning building.

A beautiful dog was rescued one day from a warehouse which was on fire, and the gentleman to whom he belonged gave him to the fireman who had saved him. The fireman has taught him quite a lot of tricks. The two are great friends, and Jack (that's the dog) will do almost anything his master tells him. He has learned to put out a piece of lighted paper, for one thing, and altogether is very intelligent.

He gets very excited when the firemen get a "call" to a fire; and if it's

not very far away he always runs behind the engine, and stays to watch what his master and the other firemen do. Then when the fire is put out, he is as pleased as they are, and comes bounding back again in great delight.

At some fire stations the men have more than one pet. A white cat and cockatoo live in quite a friendly way together, and the men are fond of them both. A goat is rather a curious pet to have in London. The firemen at a station near the Thames Embankment have a beautiful white goat, which is allowed to roam about just as it likes. When the men are called out, the goat always runs up and watches them getting ready, then trots out behind the fire engine and stands at the station gate to see the men start. But when there's nothing exciting happening—no "calls" and no practices—then the goat sometimes gets rather tired of staying indoors, and takes a stroll up and down the road, much to the amusement of the passers-by, who are not used to seeing goats trotting about in the streets of London.

One day Mr. Goat suddenly thought he would like to see what went on inside a big building on the opposite side of the road from the fire station, so he watched his opportunity; and when someone pushed open the big swing-door and walked in, he slipped in behind them. Then directly he saw another door open inside the building, he walked in there, too.

And you can guess how surprised everyone was inside that room, because it was an office, and several clerks were busily writing at their desks. When they looked up and saw a white goat trotting across the room, they did laugh, I can tell you.

Firemen are not the only men who nearly always have a pet animal. Sailors generally like to take one out on their ship with them, and they take very great care of it, and often believe that it brings them "good luck." Sometimes their pet will be an animal whose home was in a country far away from England, where their ship called at some time or other, though very often they will make a pet of a cat or a dog.

Not long ago a ship called the "Argonaut" sank at sea; and though all the passengers and crew were saved, and of course everyone was delighted about that, the sailors were very sorry indeed about one thing: they hadn't been able to save any of the seven pet cats they'd had on board.—The Play-Box.

Dear friend, whatever you are, no matter what mistakes you have made, no matter how unfit you feel, you are dear to Christ at this moment: He loves you and waits for you.—G. R. Alden.

In the lifelong fight to be waged by everyone single handed against a host of foes, the last requisite for a good fight, the last proof and test of our courage and manfulness, must be loyalty to truth.—Thomas Hughes.

SPRY AT 64

Keeps Well and Active on Postum.
Postum does one good because it is made of clean hard wheat and contains no drug or other harmful substance.

"My husband always had his coffee twice a day—thought he could not do without it," writes a N. Y. woman. "About twelve years ago he began to have bad spells."

"His head felt queer, was dizzy and sick at his stomach. The doctor would come, and prescribe for biliousness but medicines gave no permanent relief."

"In a short time the same old spells would return. This went on for years, until we dreaded these spells and feared he would become an invalid."

"A friend to whom we told this experience said it was coffee. He had been the same way and stopped drinking coffee and got well by change to well-made Postum."

"He told us to be sure to make it right, according to directions on pkg. Now we like Postum as well as coffee, and I can't remember when my husband has had a sick day."

"Those had spells are a thing of the past. He is 64, works every day and is as spry as a boy. We have been using Postum a year and a half and are glad to have a delicious drink which does not injure us as coffee did."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs. "There's a Reason."

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

Unitarianism and M. E. Churches

By REV. J. DITZLER

ARTICLE II.

In our first article we aimed to show what the old time Unitarianism was—which, as to Bible inspiration, was, in large part, what it is now. All the change is for the worse. They select what they approve—to bring down the infinite divinity to their views is best for all ages, all countries, all conditions, to their limited views of such matters, when even on things they have spent the main studies of their lives—management of purely secular affairs, politics, the ablest of men change on many very essential things. Take Mr. Jefferson himself on the very Constitution he administered so ably and wisely, yet when that Constitution was made finished and signed by Washington and Madison, he was opposed to it, and but for the suave wisdom of James Madison, would have joined Edmond Randolph, Geo. Mason, Patrick Henry and R. H. Lee in opposing its adoption. And Madison, in a series of essays since then, forming by odds the most valuable and wise part of the "Federalist," won the Virginia Convention, 1788-9, to ratify that great compact which no other man in America could have done. Jay, an able man, wrote four essays, confining himself to two questions: First, the danger to the States of the "Confederation" of 1777-1781 from foreign wars; second, danger of State conflict and insurrection, in both of which both Pennsylvania and Massachusetts were heavily involved during the sitting of the old Congress in Philadelphia.

And when such men of Virginia as these named above, out of a delegation of seven, viz.: Washington, President of the Convention by unanimous vote of the whole body, Edmond Randolph, John Blair, James Madison, Geo. Mason, George Wythe (whom Thos. Jefferson regarded as a wonderful and wise man), and James McClure, only Washington, Madison and Blair signed it.

Now when such great, wise and good men differ so radically over an instrument of such stupendous import, together with these just named who fought it to the very death, what are we to think of the opinion of a man who so boldly sets himself up as the judge of what God should do? And especially when Jefferson took the views of an enemy of the Pentateuch of the sixth century of our era as to what Moses and the prophets taught. Vol. IV, 222, 223-226: "To compare the words of the Old Testament with those of the New Testament would require an attentive study of the former, a search through all its books for its precepts, and through all its history, for its practices, and the principles they prove. As commentaries, too, on these, the philosophy of the Hebrews must be inquired into, their Mishna, their Gemara, Cabbala, Jezireh, Sohar, Cosri and their Talmud must be examined and understood in order to do them full justice. Brucker, it would seem, has gone deeply into these repositories of their ethics, and Enfield, his epitomiser, concludes in these words: "Ethics were so little understood among the Jews that in their whole compilation, called the Talmud, there is only one treatise on moral subjects." He adds: "What a wretched depravity of sentiment and manners must have prevailed before such corrupt maxims could have obtained credit! It is impossible to collect from these writings a consistent

series of moral doctrines. (Enfield B. 4, chap. 3.) It was the reformation of this 'wretched depravity' of morals which Jesus undertook." Much of a like sort he adds.

And this is the way the greatest Unitarian of the ages treats Moses and the prophets and Jesus' apostles! This Unitarian could not learn the code of Moses from Exodus 20—the Ten Commandments—nor from Lev. 29:18-33, nor from Genesis 21:22-23, nor from Deut. 6:4-9, nor from Samuel, nor Isaiah, Ezek, Jeremiah, Hosea, Micah 5:6-7, etc., etc., morals as fine as any Christ ever taught. A people steeped in slavery among idolaters for centuries that culminated in John the Harbinger, Elizabeth, Anna and Christ. And he goes down centuries after Christ and follows the meanest and most bitter enemies of Moses as his teacher! Are we to judge of Christ's teachings by the murderers and anarchists we have today—Mormons, Eddyites, hypocrites and bigots? There is not a moral taught by Christ that Moses did not teach. And to see the effect of Moses' teachings, let any one look at the civil conduct of the Jews to-day, their splendid family discipline, freedom from hasty divorces, how few are jailed or hung, or put in the penitentiary. Why not look at these instead of an enemy's distortions written hundreds of years after Christ?

In Boston Unitarianism has advanced to so great strength as now to humble this haughtiest of all religious sects. In Rhode Island (Baptist), on the other hand, no sectarian preacher will permit a Unitarian to pollute his desk. Yet in the next paragraph of Unitarianism he says, "That this will ere long be the religion of the majority from North to South, I have no doubt." This written to Dr. Cooper, Monticello, November 2, 1822. (Page 258-9.)

This is the hope of Jefferson, November, 1822. Jefferson seems to be easily unsettled on some things those times. Take his letters to Adams and others, and we have him now despondent, gloomy, despairing, then on the hill-tops gazing on glories of the coming time. To Barry, July 2, 1822, (Vol. 4, p. 352), "he almost despairs of his country." The foundations are already deeply laid by their decisions for the annihilation of constitutional State rights, and the removal of every check, every enterprise to the ingulfing power of which themselves (Federalists) are to make a sovereign part." If successful "it will be one of the most extensive corruption, indifferent and incapable of a wholesome care over so wide a spread of surface." "Reformation" or "revolution" will be the only alternative. On page 323-4, in the failure of Congress to admit Missouri as a State, he says of it: "I considered it at once as the knell of the Union. * * * I regret that I am to die in the belief that the useless sacrifice of themselves by the generation of 1776, to acquire self-government and happiness to their country, is to be thrown away by the unwise and unworthy passions of their sons, and that my only consolation is to be, that I live not to weep over it." This was because Maine and Missouri were both knocking at the doors of Congress for admittance in the Union. In Congress the facts were that the Congressmen had agreed—of Missouri and Maine—to mutually vote for each other. Maine was then admitted, and turned round and violated her faith, and all, save Holmes, voted against the admission of Missouri with slavery. For keeping his oath or promise, Holmes was forever kept from election to Congress. Yet September 4, 1823, fourteen months after his droleful letter to Barry and one to Adams, January, 1821, still more doleful in some parts, he writes to Adams: "You and I shall look down from another world on these glorious achievements to man, which will add to the joys even of heaven." I mere-

ly cite these things to show that this great and valuable man was weak, very weak, in some things, immensely strong in others. That he had intense, unrelenting hatred for the greatest and best of men if their dogmas displeased him. And to show what a poor prophet he was outside of politics, his assurance in the belief that the Unitarianism of Boston would rapidly become the religion of the whole land, was a strange exhibition of the fact that he knew almost nothing of human nature. He himself had seen England in spasms of zeal tear away from theaters, and in fifty years time crowd these theaters to hear the foul and obscene plays of Wycherley, Congreve, Vonbrough, Beaumont and Fletcher. He had read how the Unitarian preachers of England go to Church with solemn step and solemn look, upturned eyes, and seeming pious devotion, then in fifty years' time enter these pulpits so drunk they would swagger and stagger.

But in our next and last article we will note these things.
Prospect, Kentucky.

MID-YEAR MEETING TEXAS CONFERENCE BOARD OF MISSIONS.

The Texas Conference Board of Missions met on the call of the President, Rev. J. T. Smith, at Jacksonville, February 17, at 9 a. m. There were eight members of the board present, and only one of these a laymen, Mr. M. D. Field. The program was carried out with reasonable dispatch, and with about as good conformity to the regular program as is generally had. Those present showed themselves interested in the welfare of the missionary cause, and those who spoke were prepared on the themes assigned them. The meeting was a good one. One month earlier would have made the meeting much more valuable to the cause than the one had can possibly be. We are right now at a crisis, and the time for meeting it is so short that the best laid plan can do but little. The Treasurer's books at Nashville on February 1, 1908, showed that the Texas Conference stood \$7,353.28, on March 31, 1908, \$11,036.73, showing that the Texas Conference raised in sixty days \$3,683.45. This was beautiful, and pulled us through in fine shape. But we are not so favorably situated this year. February 1, 1909, we stood on the books at Nashville, \$5,292.18, which is less by \$2,061.10 than we were last year at the same time. So it is easy to see that if we are to stand as well March 31, 1909, as we did March 31, 1908, we will have raise between February 1 and March 31 \$5,744.55. With about one month for real work on this proposition, it is evident that we will have to be diligent. The board with this situation before them passed the following resolutions:

- (1) This board earnestly urges the presiding elders and pastors to do their utmost to co-operate with the General Board in pushing their educational plans, especially by circulating all our missionary publications, and particularly in getting mission study into the Sunday-schools and mission study classes into the Epworth Leagues.
- (2) We earnestly beg our presiding elders and pastors to lend all possible aid to the leaders of the Laymen's Missionary Movement, and in every way possible help to put the Laymen's Movement on its feet in all our districts and charges in this conference.
- (3) We respectfully request every presiding elder to hold a Missionary Institute in his district in the early part of the year, and that in such Institute he shall have the great issues now upon our General Board, and the most pressing missionary features of his own district, brought before the pastors and missionary workers of his own district.
- (4) We further earnestly ask the presiding elders to project a vigorous campaign for the immediate collection of the missionary assessments and report by March 31. And we beg to suggest to the presiding elder that, first

of all, he get the strong Churches in his district with large assessments to lead in this matter of early collections.

If this last suggestion adopted by the board should be promptly carried out by the presiding elders, and the pastors should act in harmony with them, the several strong Churches alone could by the 20th of March raise \$2,750, which is nearly one-half of our shortage. If the strong Churches will dare to take the lead, we can safely rely upon the smaller rank and file bringing up their part. Will the brethren in the strong places take the lead in this matter?

The board authorized the employment of a second Italian missionary for Bryan. We hope to have him in his place in some two months.

JOS. B. SEARS, Secretary.

BELIEVES IN DISCIPLINE.

I appreciate the Advocate very much. I read every line of it. I think every Methodist ought to take it, as it will make a better Christian out of anyone who will read it. I see so many things in it that are so helpful to me in our prayer services. I would like to give a few of my views in regard to our Church laws and my idea as to what a Christian ought to be and do.

1. I do not think our laws are enforced enough for the good of our Church. I am as willing to be lenient with a brother or sister as anyone, but when you can't get a member to come to Church or help support the ministry I say they are a draw-back to our Church. And a member, no matter who he is, ought to be turned out also who does not comply with our Church law.

2. I do not think any minister ought to be allowed to preach the gospel unless he preaches the gospel. The Bible says "Go ye into all the world and preach the gospel." It does not say "Go ye into the world and fight other denominations." We need to fight sin on every corner.

3. The Bible says: "Go work in my vineyard." That applies to every Christian. Are we doing anything to lead the lost to the Lamb of God that taketh away the sins of the world?

A few lines about what we are doing in Elkins and Polar community: We have a Methodist Church and Sunday-school and prayer-meeting, three Baptist organizations and one holiness organization and one union prayer-meeting—all held in the Polar school building. We have a fine community of people, most of them religious, some very warm Christians and some only luke-warm.

Let every Christian take new courage at the starting of this year to pray more and do more and work harder than ever before to make this the best year for the rebuilding of God's kingdom.
G. M. ELKINS
Polar, Texas.

VOICES FROM THE ENEMIES' CAMP.

The Wholesalers' and Retailers' Review: "The liquor trade has to acknowledge the power of the Anti-Saloon League. It engages the brainiest preachers, brainiest lawyers and the brainiest politicians in the country. As a prohibitive measure, it is doing more than all other temperance forces combined."

Beverages: "The ramifications of the Anti-Saloon League are now general. Its missionaries are in every State and its work is thoroughly organized. Organization and system have made the Anti-Saloon League a success."

Bonfort's Wine and Spirit Circular: "The Anti-Saloon League is prohibition under another name, but the prohibition forces of the past were never directed as this movement is directed or financed as this movement is financed. We have a foe to reckon with now that is worthy of our steel, and if we are to be victorious in the battle surely coming we must march to the front united, and we must have but one flag and but one battle cry."

Bonfort's Wine and Spirit Circular: "We have had many so-called temper-

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We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascectic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only acceptable pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well-known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

ance and prohibition waves in this country in the past, but never before such a well-organized movement as the one being directed by the Anti-Saloon League. It would be foolish not to credit the men who are directing this movement with great ability, directness of purpose and generalship."

Wholesale Liquor Dealers' Association, Atlantic City, N. J.: "The Anti-Saloon League is able to prepare its plans far in advance. They know just what points they intend to attack for months before and make quiet but effective preparation in preliminary work."

Doctors of all kinds are unable to cure troubles. They may be entirely successful in a thorough course of Hood's Sarsaparilla.

Dead men, like dead trees, may stand alone—in a calm.

BRPSY (Cured, quick relief, restores all swelling in 8 to 20 days; 8 to 10 days effects permanent cure. Total treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box Q, Atlanta, Ga.

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FOR CASES OF STOMACH, INTESTINAL, KIDNEY AND LIVER TROUBLES
Delicious foods to stick to.
Unlike other cereals, requires no cooking, write FARWELL & BISHOP, WATERBURY, N.Y., U.S.A.

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TO OUR CORRESPONDENTS.

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

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

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

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

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

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: Waxahachie, Milford, San Marcos, Luling, Austin, Smithville, El Paso, Alpine, Georgetown, Rogers, Bowie, Ringgold, Cuero, Hallettsville, Corsicana, Irene, Beeville, Kennedy, Vernon, Childress, Sherman, Whitesboro, Gainesville, Sanger, Brenham, Brenham, Waco, Hubbard City, Sulphur Spgs, Cooper, Fort Worth, Arlington, San Antonio, Hondo, Houston, Galveston, Clarendon, Dalhart, Albuquerque, Brownwood, Ballinger, Plainview, Tulla, Dallas, Lewisville, San Augustine, Tenaha, Colorado, Roscoe, Greenville, Quinlan, Bonham, Bailey, Abilene, Anson, Gatesville, Meridian, Decatur, Chico, Paris, Roston, Terrell, Rockwall, Beaumont, Newton, Stamford, Hamlin, Llano, Lometa, Cleburne, Godley, McKinney, Wylie, Weatherford, Graham, Marshall, Beckville, Calvert, Lott.

Rev. H. J. Hayes, of Jefferson and his people have recently put over \$1200 of improvements on the interior of their church building, consisting of six beautiful electric chandeliers, totaling thirty-eight lamps, quarter oak circular pews, carpet for the entire floor space, new chancel railing, new rostrum, beautiful walls and ceiling. They were out of the building two months during the progress of the improvements, and on last Sunday they had an impressive opening. The whole program was most attractive and very religious. Good for Jefferson!

A PLEASANT DAY IN FT. WORTH.

Last Monday we went to Fort Worth to attend the closing exercises of the Northwest Texas Laymen's Institute. It was presided over by Judge Erskine Williams, though it was mostly conducted by Judge W. B. Stubbs, of Nashville, who is the Secretary of the Laymen's Movement. The institute had been in session some days and was largely attended by leading laymen of the conference. On Sunday these laymen filled all the Methodist pulpits in and around the city, and their addresses were well spoken of by the large audiences hearing them. The work of the laymen was thoroughly put before the people and voluntary contributions were made to the fund being raised by these leaders for foreign missions to the amount of \$2000. Bishop Key was with them also and made a number of excellent talks and addresses. Judge Stubbs' work was of a high order and the meeting adjourned with much enthusiasm. At the last meeting Monday morning at least fifty men pledged themselves to put the tithing system to an honest test, and they entered into the agreement with a zest that amounted to the spirit of a revival.

Monday afternoon there was a mass meeting at Mulkey Memorial, mostly for the good women workers in this cause, and speeches were made by Judge Stubbs and this writer. A goodly number of men were also present. The district leaders of the Northwest Texas Conference are greatly encouraged and deeply in earnest, and their work is most promising. A large number of the ministers from the different sections of the extensive territory were in attendance. It looked like an adjourned session of the conference with the laymen in the lead.

At 5 o'clock in the afternoon a large concourse of people, including the visiting ministers and laymen, repaired to the Polytechnic College to take part in the laying of the cornerstone of the new church building being projected. The foundation of heavy concrete is already in place and the preparation for the brick work is about ready. It will be an immense auditorium when finished, seating more than 1500 people, and costing when finished some \$30,000. The floor joice will be in place at an early date. Bro. Long, the pastor, is working night and day to carry this project through to completion. He is a man of great energy and untiring zeal. There must have been a thousand people present to see the cornerstone put in place. Bishop Key had charge of the ceremonies, and Prof. Hemphill and a number of his singers had charge of the music. The ritual was read by the Bishop, and then several parties came forward and deposited articles in the copper box, among them a copy of the Texas Christian Advocate, with a few appropriate remarks. The cornerstone was then dropped in place and the doxology and the benediction followed. It was an intensely interesting service and greatly enjoyed. This piece of enterprise marks an important stage of progress in our Church work on the Heights. Our people have been worshipping for some years in the college chapel, but they have grown in numbers until larger accommodations are necessary. So this enterprise was begun some months ago, following the revival conducted there by Rev. J. B. Andrews. The pastor has persistently followed up the work and now he and his people are about to realize their cherished hopes. It will stand on a prominent corner of the beautiful campus, and when done it will be a great accession to the public buildings now taking shape on that plot of ground.

At 7 o'clock about one hundred ministers and laymen gathered in the beautiful and spacious dining room of the college to enjoy a great banquet and enjoy a feast of reason—and vands as well—and a flow of soul. This was prepared by Dr. H. A. and Mrs. Boaz. They know how to get up an occasion of that character. Dr. Boaz is a prince among men, and Mrs. Boaz does her part

with a dignity and queenly grace in every way worthy of the high station she occupies. A more delicious spread never faced a crowd of good-natured men. It was served in courses, and beautiful college girls served the tables. Prof. Hemphill had a splendidly trained Glee Club of young men, and between the courses they rendered delightful and appropriate music. Some of it was serious but the most humorous and much enjoyed. A stringed band of beautiful girls also rendered enchanting music. Judge Williams presided as toast master, and did his part elegantly. Judge Stubbs, Bishop Key, Bro. Bynum, Rev. H. D. Knickerbocker and the writer did the responding. It was a successful occasion and greatly enjoyed. Dr. and Mrs. Boaz and young gentlemen and the young ladies assisting them were heartily congratulated by the gathering. Polytechnic College has reduced the grace of hospitality to an exact science, and it is dispensed with an open hand and heart. No wonder the college is a popular resort, for its doors and gates hang open day and night to guests and visitors.

At the close of the speech-making Brother H. D. Knickerbocker sprung a collection for Polytechnic, and it took like wildfire. In a shorter time than it takes to tell it \$10,000 was secured, and yet this was no studied part of the program. It was very nearly spontaneous. Laymen are ready to put money in an institution when they realize that it is a success.

The school is in fine condition. Its patronage is up to a high water mark, and its progress is most satisfactory. There was a meeting of the Board of Trustees, presided over by Bishop Key, in the afternoon, and all its business was thoroughly gone over and found to be in good shape. Like all great institutions the college owes some debts, but it has available assets with which to meet the most of these. Other facilities are still needed, for the college is looking to great things in the years to come. That it has a brilliant future is no longer a question.

While in the city we enjoyed, along with Bishop Key, an elegant birthday dinner at the home of Rev. I. Z. T. Morris. He lives on Polytechnic Heights. He has a delightful family, and his home is that of a well-regulated household. And his good wife knows how to make guests feel at home under their roof. Bro. Morris is now turning into his sixty-third year, but he is strong and robust. No man is doing more for helpless humanity than I. Z. T. Morris.

Rev. Sam R. Hay, presiding elder, lives near the college in a comfortable district parsonage, and he is enthusiastically received by the people and preachers. He is a popular preacher, a painstaking executive, and the revival fires are burning over his district. He has had hundreds of conversions and accessions since conference. All his preachers are at their post and doing nobly. All of them were present at the various services on Monday except Rev. B. R. Bolton, who was confined at home with an attack of la grippe. But by this time we hope he is on foot with his recovery in sight. He is taking well with his people at Missouri Avenue. We would love to mention scores of the brethren, but time and space forbid. G. C. R.

THE TRINITY MEETING CLOSED.

The evangelistic services at Trinity Church, this city, conducted by Rev. Robert Jones, closed last Sunday. It was one of the most successful revivals held for years in any one of our city congregations. Several hundred were converted and reclaimed and the membership of the Church largely increased. A great many were received Sunday, and many more are to follow. Mr. Jones did the preaching. It was spiritual, vital and forceful; and its methods of revival work were of the old sort. The altar was the place where penitents were converted. Sometimes there were shouts in the camp. Dr.

Bradfield and his entire congregation feel that the meeting has been a powerful uplift to the entire membership, and that the benefits have flowed out and benefited the entire city.

THE COOPERS CONVICTED.

After one of the most lengthy and sensational trials in the history of Tennessee Criminal Jurisprudence, Col. Duncan Cooper and Robin Cooper were convicted last week of murder in the second degree for the killing of Senator E. W. Carmack and sentenced to twenty years in the penitentiary. John Sharpe, who was indicted along with them for conspiracy, was cleared. Thus ends one of the most noted cases in this country. That the Coopers wantonly murdered the dead man there can be no doubt. Six of the jury were for murder in the first degree, five for murder in the second degree and one for acquittal; but they finally compromised on the above result. Thus, in a measure, the law has been vindicated, and this dastardly crime, we hope, is to be punished. The Coopers are out on bail pending the appeal. The death of Carmack is one of the most lamentable tragedies in history. But it has given Tennessee a Statewide prohibition law, and aroused the law-abiding elements to a wonderful sense of duty. But it is the result of a fearful cost.

SERMONS ON THE FUTURE STATE.

Rev. J. D. Young, of Belton, is preaching a series of sermons to his people on the "Future State of Man," and they are attracting the attention of the people of that city. The County Democrat thus speaks of them:

Last Sunday evening at 7:45 o'clock, Rev. J. D. Young, pastor of the First Methodist Church, delivered the second of the series of sermons on "The Future State of Man," using for his theme, "The Resurrection of the Body." That these sermons are creating a good deal of interest may be had from the fact from all sources may be heard comments concerning the views of the minister, and the large congregations that are hearing them. While of course some people differ with the views presented, yet every one who has heard them speak in the very highest terms and appreciation of the ability in which Mr. Young has handled each of the subjects.

We have before us a card from Rev. W. G. Switzer, of Shamrock, far out in the western section of the State, containing a picture of their new Church edifice now just about completed. It has cost them \$4000 and it is a beauty. Brother Switzer is one of the strong young men of his conference, and he does things wherever he is sent. The West is the coming section of the State in enterprise and progress.

The Advocate is in receipt of a letter from Bro. M. S. Schwab, superintendent of West End Methodist Sunday-school, Galveston, containing a program of the Sunday-school Institute recently conducted in that city by Rev. C. J. Oxley. Bro. Schwab was very much pleased with the result and says:

This institute was a success which might be measured in two ways: First, it was educative and instructive. It showed to the Sunday-school workers the magnitude of the work, and the great opportunities for good to be accomplished through it. It showed where the work was deficient, and how it might be remedied in order to make it adequate. It also enlightened the individual worker as to how he might better equip himself in order to do more effective work.

Second, it was a means of inspiring the officers, teachers and scholars to go forward and do greater things. It brought as it were new life into the whole school. It showed the possibilities within the reach of the Sunday-school teacher which made him realize the great responsibility resting upon him.

The Stamford Collegiate Institute is still flourishing. It is one of the most promising educational plants in Texas Methodism, located in the western portion of the State where

population is rapidly increasing and where men of progress do things on a large scale. Stamford is one of the coming cities of that section and this institute is keeping abreast of its growth. It has elegant buildings already, but others are contemplated. We also have a splendid Church enterprise on foot out there, and by the time the Northwest Texas Conference meets there next fall, Stamford, the Collegiate Institute and the Church will be ready for the gathering. Rev. Jerome Duncan writes us that the school has the brightest prospects and its interests are growing.

Rev. J. G. Forester, of Farmersville, has recently had a fine revival in his charge. Rev. D. F. Fuller did most of the preaching for him, and it was done in most effective style. Brother Fuller is one of our strongest evangelical ministers. The Church was greatly revived, many were converted and a goodly number received into membership by profession. Brother Forester is doing a fine work at Farmersville.

GENERAL CHURCH NEWS

A great revival is in progress at Centenary Church, Knoxville, Tennessee, conducted by Frank Y. Jackson. About six hundred conversions have resulted and the end is not yet. It is said to be one of the most remarkable meetings ever held in that city.

The Oklahoma Conference raised last year for Church Extension and local Church building \$176,000. And its work in this respect has just properly begun. That conference is evincing great vitality in all departments of Church enterprise. It has a marvelous future.

Miss Mary Hoss, only daughter of Bishop and Mrs. E. E. Hoss, is to be married to Mr. John McCurdy Headman, of Philadelphia, on the 31st instant. The wedding will take place in Nashville, and the couple will reside in Philadelphia. Bishop Hoss, we are glad to say, continues to improve since his recent slight setback.

In the Southern Methodist Hand Book for 1909 the statistics show that our sixteen Church papers have a combined circulation of 148,200; and that our combined membership aggregates 1,648,134. This gives us about ninety-five subscribers to every thousand of our members. These figures are brief, crisp and unobtrusive; but they tell a world of results. What our people need is to put themselves in touch with our Church papers.

Booker T. Washington, the noted negro orator and educator, will address the faculty and students of the Biblical department of Vanderbilt on April 8 on, "How the Two Races Can Help Each Other." This is a new departure, but we are sure that good will come of the address. The negro problem will have to be settled by the Church and the school in the South, and when men of prominence get to discussing the question before intelligent gatherings, light will be thrown upon the subject.

The Hon. E. L. Smith, brother of the late Bishop Coke Smith, is the new United States Senator from South Carolina. And he is the son of an humble Methodist preacher. The Methodist parsonage has given and is giving a splendid type of citizenship to the States of this Union. Religion in the home, supplemented by the training of our Church schools, is the hope of this country as well as the hope of the Church. The parsonage is a factor in this country.

Rev. E. L. Massey, of the Oklahoma Conference, died in great peace on the 7th of March. He joined the Arkansas Conference in 1883 and served prominent work in that body for a number of years. Sometime ago he transferred to the Oklahoma Confer-

Is cer... T... pimple... cures... adapts... pepsi... matis... debilit... Sars... let form... into ta... liquid f... curative... racy of... eration... by mail... F... HAV... "Wh... "No... "Wh... "Hal... papers... "Wh... forene... "Do... "Wh... ing n... "Do... "Ha... now?"... "Th... certal... "Wh... "Ar... "Su... know... "Ho... them... "Do... "W... "Do... "W... most... "Do... "Is... at pr... "Do... see... tian... A p... a reli... always... ways... always... an in... imbex... I l... quart... scrib... charg... porte... will l... the E... Th... 1848... Advo... every... arou... up... read... as lo... faith... morn... noon... does... and... edito... first... back... ford... class... offer... artic... ters... ver... him... He... Th... mile... meet... conv... men... I rec... his... Te... Th... regi... lo... ence... thro... ster... a pi... The... in h... ence

Pure Blood

Is certain if you take Hood's Sarsaparilla. This great medicine cures those eruptions, pimples and boils that appear at all seasons; cures scrofula sores, salt rheum or eczema; adapts itself equally well to, and also cures, dyspepsia and all stomach troubles; cures rheumatism and catarrh; cures nervous troubles, debility and that tired feeling.



Sarsatabs—For those who prefer medicine in tablet form, Hood's Sarsaparilla is now put up in chocolate tablets called Sarsatabs, as well as in the usual liquid form. Sarsatabs have identically the same curative properties as the liquid form, besides accuracy of dose, convenience, economy,—no loss by evaporation, leakage, or leakage. Druggists or promptly by mail. C. I. Hood Co., Lowell, Mass.

Mrs. C. K. Tyler, Burlington, Vt., says: "The cares of a large farm, so much to do and so little health to do it with, caused almost a complete breakdown; blood poor and thin; no strength, little sleep. Hood's Sarsaparilla gave appetite, natural sleep, perfect health strength to do all my work."

work is in fine shape and he is moving along with much encouragement in his charge.

Rev. W. F. Davis, of Wills Point, was in the city recently and made the Advocate a pleasant visit. His work is prospering and he is well pleased with his charge.

Rev. H. G. Scudday, of Tyler, made us a brotherly visit the other day. He is now engaged in evangelistic and temperance work, and he is putting in good time along these important lines.

Brother J. S. Mullendore, formerly of Keller, but now in this city, made us a brotherly visit recently. Not long ago he had the misfortune to lose his good wife, and his own health is not very robust.

At Warren, Arkansas, February 22, 1909, Mr. H. W. Biggs was united in marriage to Miss Daisy Kounce. Mr. Biggs is a rising young business man of Womble, Arkansas, and is a son of Rev. J. A. and Mrs. Mattie Biggs, of Ballinger, Texas. We wish blessings on the young couple.

Rev. J. D. Young, of Belton, was in the office this week. He gave a fine report of Rev. W. H. Vaughan, their new presiding elder on the Georgetown District. He says Brother Vaughan is preaching splendid sermons, and that he is moving things all over his district. He is no new man in that business, if he has been out of it for several years.

Rev. Thomas Barcus, of Plainview, was in the city this week looking after plans for a new church building in his charge. Of course he called to see the Advocate force. He and his people are arranging to build a house that will cost \$25,000. That Western outfit never does things on a small scale. They plan and build for something worthy of their effort.

Some nights ago while Rev. R. B. Moreland, of Celeste, was conducting service in his church, the acetylene gas went out and he went to the room where the gas is generated, with a lamp in his hand. When he opened the door there was an instantaneous explosion and he was badly burned. It was thought awhile that he would lose one of his eyes, but that danger has passed, and we hope that he will soon be fully recovered from his unfortunate accident.

CORSICANA DISTRICT—CONTINUED.

Kirk is a fine work. Bro. Heizer had been there before, and went to a former charge with very natural reluctance. When a real man serves a Church for several terms he is very likely to generate friction somewhere. But Bro. Heizer has met with a warm welcome. The first Quarterly Conference was a feast to all. The stewards increased the assessment \$200 above last year, and expect to pay in full. A splendid missionary collection on Sunday morning closed the occasion.

Mexia Circuit is plodding along after the manner of several years past. But O. B. Turner is using fine tactics and is earnestly working and praying for great revivals. He has had a warm welcome and hopes for advance all along the line. The ideas of the stewards in regard to support of the ministry were so far below the scriptural standard and fall so far short of a genuine support for the pastor that we postponed the answer to the sixth question until the second Quarterly Conference.

Mexia Station is the "kid glove" appointment. They increased the estimate for the support of the preacher \$300. They pay monthly in advance whether or no. They do the presiding elder the same way. They have a fine meeting in progress now and hope for great results. Bro. Head is assisting Bro. Mims in the meeting. The pastor and his family are in high favor with the people and the presiding elder.

Munger Mission is new. A blizzard blew and snowflakes flew; but they are getting on their feet. The circuit is compact and well arranged. Bro. G. M. Sawyer is doing good work. A new church is in prospect at Munger. A parsonage will follow shortly.

THE SOUTHERN METHODIST HANDBOOK

EVERY PREACHER NEEDS IT.

EVERY MEMBER OF THE CHURCH NEEDS IT.

This book gives facts of great value. It is the encyclopedia of what the Church has done and is doing.

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SMITH & LAMAR, AGENTS.

296 ELM ST. DALLAS, TEXAS.

PUBLISHERS' DEPARTMENT

HAVE YOU SEEN THIS MAN?

"What Church paper do you take?"
 "None."
 "Why?"
 "Hain't time to read one. Take more papers now than I can read."
 "When and where is our next conference?"
 "Don't know."
 "What are our foreign missions doing now?"
 "Don't know."
 "Have we any foreign missions now?"
 "Think we have, but don't know for certain."
 "What are they doing?"
 "Don't know."
 "Are they doing anything?"
 "Suppose they are, don't really know."
 "How much money did we raise for them last year?"
 "Don't know."
 "Who are our missionaries?"
 "Don't know."
 "Where is our home mission work most needed?"
 "Don't know."
 "Is our cause making much progress at present?"
 "Don't know—that is, I—well, you see—"
 —Adapted from Pacific Christian.

A preacher, in urging people to take a religious paper, says, "You will not always agree with it; it does not always agree with itself. No man will always agree with himself unless he is an incorrigible Bourbon or a hopeless imbecile."

I have made it an idea for this quarter to secure at least five new subscribers to the Advocate from each charge. Many of the pastors have reported that many or more. I think we will be able to gain 100 subscribers in the Bowie district.

JNO. E. ROACH, P. E.

This is my birthday, March 1. In 1848 my husband subscribed for the Advocate. In 1852 he died and left every paper filed, but I have moved around so often I could not save them up. I gave them to good people to read. I can't do without the Advocate, as long as my beautiful black hen is faithful. The Bible is my Sabbath morning reading; the Advocate afternoon. B. first, A. next, or last. What does it mean? "The first shall be last and the last first." We accept the editor's surrender to Bishop Key on first page. This article carries me back fifty years when old Brother Pafford would come around and ask the class if we had any spiritual meat to offer this evening. Yes, Bishop Key's article would do to be written in letters of gold and set in pictures of silver. Also Dr. S. A. Steel was at himself in the "Windy City."

MRS. A. J. PRICE.

Henderson, Texas.

The above subscriber lives fifty miles from my charge. I chanced to meet him the other day and while in conversation he asked me to recommend him a good paper. Of course I recommended the Advocate. I took his subscription.

L. B. SAXON.

Tenaha, Texas.

The Advocate was never better. I regard it as my efficient co-pastor.

C. P. MARTIN.

Iowa Park, Texas.

ence and rendered valuable service there until the end. He was a man of strong personality and his ability as a preacher was above the average. The Western Methodist speaks of him in high terms, and his entire conference mourns his demise.

I have been taking the Advocate for thirty years and have missed only about one or two years. The Advocate is worth all others to me.

C. A. CARTWRIGHT.

Decatur, Texas.

A note to the editor contains the following endorsement from Rev. S. W. Thomas, our preacher at Timpson, Texas. We take the liberty of printing it:

"I desire to commend you for the gallant fight you are making for State-wide prohibition. It seems now that the anti's will have to face the issue. I also greatly appreciate the manner in which you have set before the people the rights of the ministry."

I have been a subscriber to the Advocate thirty years. Oh, what a source of comfort it has been to me! No Methodist home can afford to be without the Texas Christian Advocate. I am now seventy-one years of age. Must have the paper. God bless you in the good work.

MRS. M. H. FLEMISTER.

Daingerfield, Texas.

Don't think of letting us miss a copy of the dear old Advocate. Each copy improves. The editorials are fine. The entire paper comes to us like a letter from "home"—Texas.

J. H. GREEN.

Barlow, Miss.

I gave one day to the Texas Christian Advocate yesterday and as a result I send you thirty-two new subscribers.

It might be interesting to know something about how it was done. On consulting the list I found that thirty-four copies of the Advocate were coming to Bryan, and I was pleased at the showing, knowing that this number in proportion to Church membership was fully up to the average in our Churches. But I missed some names that are always prominent in our Church work, and I decided to run over my Church roll and see how many there were who ought to take the paper, but were not doing so. My list reached a total of fifty-eight, and I afterward found and canvassed two others, making a total of sixty that on a conservative estimate needed the paper and were able to take it, but who were not getting it. I looked at the list a little and concluded that I could get a number of the people on it to take the paper, decided to try it, closed my desk and started out about 9 o'clock. By night I had canvassed thirty-seven names, securing thirty-two subscribers, and have canvassed two this morning, making thirty-nine canvassed in all. I lack just two of doubling your list at Bryan and I am confident I will get those two. Besides the canvass, I read some, wrote some, attended two games of basket ball and attended and voted in a city election. I found the work very easy. Most of the people needed nothing more than a statement of the case.

THOMAS H. MORRIS.

Bryan, Texas.

PERSONALS

Rev. E. H. Casey, of Greenville, made us a brotherly visit this week. He has largely recovered his health and seems like himself again. His

and conference at Stamford will hear a good report.

HORACE BISHOP.

THE DALLAS METHODIST PASTORS' CONFERENCE.

The conference met in regular session with Rev. J. L. Morris, the Vice-President, in the chair. All the Churches are in splendid condition, and much revival interest is manifested. Aside from the wonderful success of the revival conducted by Rev. "Bob" Jones, at Trinity Church, the reports for the week show 31 conversions, 1 baptism and 38 accessions.

Rev. Daniel Schrimpf read a most excellent paper on the "Duties of the Christian Ministry." Next Monday morning Rev. J. L. Morris is to read a paper on "The Current Review Articles."

We had the pleasure of having several visiting brethren with us, who reported their work in splendid condition.

LAWRENCE L. COHEN, JR., Secretary.

WANTED

Lady photographer for a few weeks. Address Lock Box 26, Crawford, Tex.

STAMMERING Cured by Mail

Dr. W. Randolph, that noted Specialist of the voice who has cured thousands of stammerers in all the cities of the South, is now at Tower Hotel, 421 Elm St., Dallas, Texas, to cure many stammerers, both in person and by mail. He charges \$25.00 for personal treatment, under a guarantee, and \$15.00 by mail—\$7.50 each and \$7.50 to be paid after the patient is cured. He does this to help out the poor. Dr. Randolph is well known all over the South as a great voice teacher and a restorer of ability. He is now an old man and wants to cure as many stammerers as possible while he lives. That is the reason he charges so little. We saw many of his patients in Dallas eight years ago. They all talked fluently. No one should hesitate a moment to give him a trial. Hand this to a stammerer, please.

WANTED

A GOOD GOSPEL SINGER for a meeting. O. C. SWINNEY, Crawford, Texas.

FOR SALE—Four sections of fine land. About \$15,000 of improvements. Will go cheap. Good reason for selling. Address, for particulars,

W. H. DUNCAN, Toyah, Tex.

WANTED—Location by graduate Medical Department Vanderbilt University. Address F. P. McElwraith, 2109 San Gabriel St., Austin, Texas.

TOUR TO EUROPE

From June 11th to September 5th, under the auspices of North Texas College. Countries visited: France, Belgium, Holland, Germany, Denmark, Sweden and Norway. Personally conducted by Mr. and Mrs. Carl Youth, teachers in Klondike Conservatory. Price, including all expenses, \$700. Apply to Mrs. Klondike Key, Sherman, Texas.

PIPE ORGAN FOR SALE

Pipe organ, now being used in the Methodist Church, Marlin, Texas, is offered for sale at a bargain, for cash. Write for particulars. Address MRS. J. W. SPIVEY, President Home Mission Society.

CHURCHES, AID SOCIETIES, ETC. Do you want to raise funds easily and do missionary work at same time? Our Ladies' Prayer Bookmark will do it. Send stamp for particulars. Sample 25c. NOVELTY SE-LING CO., Box 273, Spencer, Mass.

BELLS.

MENEELY & CO., WATERVILLE, (West Troy), N. Y. The Old Reliable CHURCH, CHIME, SCHOOL & OTHER BELLS. Established 1847. 163 YEARS AGO.

Epworth League Department

GUS W. THOMASSON EDITOR
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be commenced upon should be addressed to the League Editor.

The following rules should be observed in remitting money on account of the State Organization: Local Chapter dues should be sent to Frank L. McNary, Dallas. Assembly funds should be sent to Theo. Berling, Jr., Houston.

STATE LEAGUE CABINET.

President—A. K. Rigsdale, Dallas.
First Vice-President—Tom C. Swope, Houston.
Second Vice-President—Miss Mattie Harris, Dallas.
Third Vice-President—P. W. Horn, Houston.
Fourth Vice-President—Dr. E. E. Ball, Austin.
Secretary-Treasurer—Frank L. McNary, Dallas.
Junior Superintendent—Miss Ella Mae Christopher, Arlington.
Secretary Board of Trustees—A. J. Weeks, San Antonio.
Special Correspondent—Richard H. Stober, Dallas.

THE TYPEWRITER FUND.

Two nice contributions have been received this week, materially increasing this fund for the purchase of a typewriter for Miss May Dye. Miss Lula Wilson writes that her League at Carrizo Springs asked for \$1, and the members responded with \$5.10. This would be the result in other places if only a request was made. We should like if this were our last call for funds, and maybe it will be. We shall send names of all donors to Miss Dye when the machine goes forward. If you want your name in this list let us have your contribution at once.

The Fund.

Previously reported	\$72 75
Center Point League, Mrs. J. W. Owens, Treasurer	2 00
Carrizo Springs League, Miss Lula Wilson, Pres.	5 10
Total	\$79 85

We take great pleasure in announcing that Mrs. M. L. Hargrove, teacher of Bible in Scarritt School, Kansas City, has consented to conduct our Bible study course at Epworth this summer. This gives us a very excellent faculty of our own Southern Methodist leaders and no pastor can afford to have his young people miss the opportunity of associating with

Business in Church Methods

In view of the great lack of business method in the conduct of many of even our strong Churches, and the great need of such methods for the best work, it has occurred to me that I might do great good in telling something of the methods of the Church at Bryan. It will "show the way" to those who need light, and at the same time give just credit to those who deserve honor for this achievement. And it is not in any sense a "blowing of my own horn," for all that is now being done was being done when I reached the scene. I am entitled to no part of the credit.

First, let me state that Bryan Methodists have in about six years built and furnished two houses of worship, a parsonage, bought two pipe organs and one or two pianos. I have not at hand an estimate of the total cost, but I live in the parsonage, worship in the present church house, and can testify that they are first-class in every particular. There is, of course, some indebtedness upon both the house of worship, the pipe organ and the parsonage, but the business is being handled with as much promptness as the business of a great secular institution, and will in due time be fully liquidated. The cornerstone of the first house of worship was laid in 1902, under the pastorate of Rev. E. L. Shettles. At that time there was not a respectable house of worship in town. Now there are four fine, modern brick houses, and one neat, well-kept frame house, used by the Free Baptists. Then, Bro. Shettles' salary was fixed at \$800 and slightly overpaid, but a large amount

and learning from these leaders for ten days.

The following responses have come for the sidewalk fund at Epworth: Orange Junior League.....\$10.00 Mr. and Mrs. A. A. Hughes.... 10.00 S. A. Female College League.... 10.00 This is a good beginning, but we must have forty-seven more like them in order to put in the walks we need for this season. Who will be next? Write me to draw on you if fifty ten-dollar subscriptions are secured.

It is not too early to plan for your trip to Epworth, Aug. 5 to 15. Remember the dates. Ask for your vacation at that time. See that your protracted meetings do not conflict. Bring the young converts and the leaders in your League work. We know they will go home enthused and with a better knowledge of how to do and what to do.

We are expecting a definite reply from the Vanderbilt Quartette as to their engagement with us. They may be available for a few evenings en route about the latter part of July. What Leagues would like to have them for an evening for the benefit of the improvement fund?

The greatest problem we have had at Epworth has been feeding the people. We have been seriously considering operating the hotel dining room this year with volunteer help from our Leaguers. It is our property and we must make it pay and we can not do so by shipping in expensive outside help for so short a time. We are open to suggestions on this. Will the ladies of some of our societies aid us in the management and operation? We can get cooks from some of our church schools and if the Leaguers will help run the dining room we can handle it easily. We can't promise big pay but will do our best. Won't ten Leagues volunteer to serve a day each? Please help us to help ourselves.

was raised at the end of the year; now the salary is \$1600, paid monthly in advance. The conference collections aggregated nearly \$300, and frequently not paid; now they are nearly double, and always paid, with sometimes a surplus.

By questioning and observing I have learned the following facts, which I think account for their success:

1. The Board of Stewards hold regular monthly meetings, at which nearly all the members are present.
2. The members of the board assume responsibility for that part of the business of the Church committed to them. They make their contracts for general expenses after due consideration, assess the whole amount, and meet every obligation promptly. The pastor and organist are paid in full monthly in advance; the presiding elder is paid in full quarterly; the janitor is paid in full weekly; electric lights and other bills are paid promptly on presentation. To avoid any embarrassment a loan of \$200 is negotiated at one of the banks in the beginning of the year and the proceeds put into the hands of the Church Treasurer. A semi-annual statement is published for distribution among the members, showing amounts contributed, for what purposes and by whom contributed. As a result, the credit of the First Methodist Church is as good in Bryan as any other organization or corporation in it. The indebtedness for building, furnishing, etc., is handled in the same way. When a note is about due an assess-

ment is made covering it; the money is collected and the note retired.

3. The members of the board are concerned in every phase of the Church's work. They are willing to advise and confer and then when a decision is reached work upon the agreed plan in perfect harmony. Usually every man has an opinion on every subject, and is willing to give the opinion and the reasons for it.

As a result, the Church has grown rapidly in all respects, and is one of the most pleasant charges in the entire connection. While I am sure that each of the pastors who have preceded me in recent years has contributed to bring about this very satisfactory condition of affairs, I feel equally sure that much of the credit is due to the faithfulness and intelligence of the members of the board themselves. A Board

of Stewards such as Bryan has is the crying need of every Church in Southern Methodism. If the brethren in the stewardship of the Churches knew how much more satisfactory this business-like way is, and how easily it can be done, I believe we would have more thoroughly organized Churches.

The present Board of Stewards is composed of the following: Ed Hall, Chairman; E. J. Jenkins, Vice-Chairman; W. H. Lawrence, Secretary; E. W. Crenshaw, Treasurer; R. S. Webb, C. E. Jenkins, H. T. Lewis, T. C. Nunn, John H. Allen, W. H. Cole, A. M. Waldrop, C. G. Walkker, Wilson Bradley.

While greatly enjoying the present, we are by no means satisfied; but we are constantly seeking "for higher ground" and greater usefulness.

THOMAS H. MORRIS, Pastor.

Depravity—Reply to R. A. Ellis

By Rev O. T. Rogers

Is Bro. R. A. Ellis a Methodist or a Campbellite? A few years ago it was generally understood that the followers of Alexander Campbell were the only sect that denied the doctrine of universal depravity aside from Universalists; but of late years this Pelagian heresy is hobbing up in so many places and asserting itself so persistently that to some of us the signs are alarming.

Aside from the doctrine of Christ's divinity, if there is any doctrine of the Bible more fundamental than the doctrine of "original sin," i. e., of human depravity, we are not aware of it. Our VII Article of Religion (God forbid it should ever be revised) says: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk, Bro. Ellis among them), but it is the corruption of the nature of every man (infant) that naturally is engendered of the offspring of Adam," etc. But in these days creeds count for little. Bro. Ellis and others must be convinced—this phase of the Pelagian controversy must be fought over again.

The gist of the question is found in the definition of sin. That "sin is transferable from sire to son" is to Bro. Ellis "the seemingly absurd notion" (of the Methodist Church and of the entire Christian Church since Pelagius.) But it is an "absurd notion" on his basis of sin as an act of the will only. Here is the key to the whole problem. Acts are not transmissible. The consequences of acts are. Our brother asks: "Does not such a view involve the declaration that sin is an entity, a substance, and not merely an act of the will of a person as the Bible defines sin?" Here he refers to the words: "Sin is the transgression of the law." If this were all the Bible said about sin there might be some excuse for the "absurd notion" of sin as an act merely. We say might, for do not the desires "cross the law" before the hand is reached out to pluck the fruit? Is no man a murderer, an adulterer, a thief until he commits the deed? Surely the apostle would turn in his grave at such shallow interpretation of his words, so contradictory of all the teachings of the Divine Master as well as of the whole scriptures beside. There is no more ruinous error touching sin conceivable to our mind than this of sin, an act of the will merely.

Jesus taught us clearly the fundamental truth when he showed that nothing defiled a man save what issued from his heart—that it is impossible for the water to be bitter unless the fountain whence it flows is bitter. Sin then is not an "entity" nor a "substance" nor "an act merely," but a state of the heart. No one sins or can sin outwardly until he sins inwardly. And no one, man or angel, can sin inwardly until there is found within a sinful state of heart; for back of act and back of choice lies evil affection, evil desire.

But "Why then," inquires our author, "if the gospel is a sufficient remedy, does not regeneration elimi-

nate this depravity and in such case righteousness would be as readily transferred to son as sin from a depraved father?" This question has been often asked and answered. Our answer is that depravity is not our guilt and cannot be pardoned. Its removal is a work of sanctification rather than regeneration. A man's acquired grace can no more be transferred to his child than his education.

Our author falls gently into the lap of Universalism in Rom. 5:18. Christ the second Adam did take the place of the first and the life that was lost in the first was restored in the second and much beside, but not unconditionally. The atonement was not of such nature as to compel God on grounds of justice to save any man. Christ is the "Lamb of God that taketh away the sin of the world," i. e., Adam's sin, its guilt, not its consequences. Hence while the infant race necessarily is involved in the ruin of the first traitor inheriting his nature, "the flesh," "the carnal mind," this is not his sin until he makes it so by choice, but his misfortune to be corrected by the sanctifying blood. They belong to the kingdom on earth. Are they therefore fit for the heavenly inheritance? Many confuse a title to glory with a fitness for it. The young convert, the "babe in Christ," who has "become as a little child" has a title to, but is he fit, meet for the heavenly inheritance? If so then all need for inward sanctification of the Spirit is past and much of Holy Writ is worse than vain. In fact, this entire theory of infantile regeneration, whether baptismal or otherwise, pursued, can only land us back again in the quagmire of an unconverted membership with—soon to follow—an unconverted ministry, from which abyss the Wesleyan revival saved us, for it takes out from under our feet the very foundation truth necessary to conviction. To call any one a sinner becomes at once a reflection on his parents and an insult; while Jesus could look the religious rabbi in the face and declare "Ye must be born again;" "except a man be born of water and the Spirit he cannot see the kingdom of God," because "that which is born of the flesh is flesh." It seems the very A, B, C of theology that Jesus asserts here, first, that the first, or human birth, is the ground and the sufficient ground of necessity for the second, the divine birth; second, that the fleshly birth involves necessarily depravity, a fallen nature such as renders it not merely difficult, but impossible, "to see the kingdom of God." Those who dream of saving the world through the Sunday-school do dream vain dreams. Salvation never was and never can be a matter either of education or of training.

Dallas, Texas.

Your assurance of salvation does not depend upon your feelings about Him, but upon His about you.—R. J. Campbell.

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucus membrane lining to the stomach, bowels and urinary organs was provided and must be maintained if health and vigor of body is expected.

You who read the pages of the Texas Christian Advocate are entitled to receive, Free and Prepaid, a small trial bottle of Vernal Palmettona if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent. Vernal Palmettona is a specific for the cure of catarrh of the stomach, bowel troubles and urinary organs.

All readers of this publication who need a cure for sluggish and congested liver, indigestion, natulence, constipation and kidney troubles should write immediately to Vernal Remedy Company, Buffalo, N. Y., for a bottle of Vernal Palmettona. It will be sent promptly, Free and Prepaid. In cases of inflammation of bladder or enlargement of prostate gland it is a wonder worker. For sale by all leading druggists.

BOOK NOTICES.

Minutes of the Annual Conferences. Issued from our Publishing House by Smith & Lamar. This is the publication, in one volume, of the minutes of all the Annual Conferences of our Church. It is a most convenient volume, put up in manilla binding, ready for use at any and all times.

Christ's Way of Winning Souls, by Rev. John C. Sligh, and issued by Smith & Lamar. This is a handsome booklet of seventy-old pages on a most practical subject. Rev. J. C. Sligh is a member of the Northwest Texas Conference, now stationed at Eastland. He presents his subject in a most attractive manner, and takes such phases of it as commend themselves to the thought of the man who wants to reach men. He takes Christ's method as his model and shows how he reached and won men in all the walks of life. The little volume is suggestive and worthy of a reading by ministers, especially young ministers.

Messages of Hope, by George Matheson, D. D., and issued by A. C. Armstrong & Son. We have often noticed Dr. Matheson's works. As most of our readers know he was the eloquent blind preacher of Scotland, and in his day was one of the most popular preachers and authors before the religious world. This is a volume of his well-prepared sermons and addresses, and very spiritual and suggestive. Whatever Dr. Matheson has written has had a wide circulation among the best readers of the religious press.

Luke, the Physician, by W. M. Ramsay, D. C. L., and published by A. C. Armstrong & Son. Dr. Ramsay is the most celebrated authority on Biblical Oriental questions now living. He has issued more than a dozen important works on subjects of this character; but this is his latest volume, and it is equal to the best from his fertile pen. It takes up the personal character of Luke as a minister and writer, treats of his gospel as the oldest of the four, reviews the country through he traveled with Paul, tells of the Orthodox Church of the Byzantine Empire, and all kindred subjects in connection with Luke's travels and ministry. It is a valuable contribution to the literature of the New Testament times and conditions. No minister will make a mistake when he purchases this volume.

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Our Letter From Georgia

By Rev. Geo. G. Smith

The North Georgia Conference about forty years ago established the first of "Methodist Brotherhoods." It was suggested to some of us by the Masonic Insurance Society. At first it was designed to make it an insurance society for the entire conference and to seek to secure a thousand dollars by an assessment of \$5 on each death or more if needed. Very wisely it was decided to simply make it a Widows and Orphans' Aid Society, and in order to enable all to join it, to put the mortuary fee as low as \$3. This was found sufficient to render great aid, but as one year we had seven members to die, it was found to be too heavy an assessment and it was made \$2. Many of our preachers carried an insurance for \$2,000 to \$5,000, but were able and willing to belong to this aid society. Many conferences followed us and brotherhoods, more or less successful, were established all through the Churches. Some good brethren in Nashville thought they could improve on our simple plan by establishing an insurance company for Methodists, and using business methods could pay a larger amount. They offered inducements for the Brotherhoods to unite with their association and disband, or at least practically disband, their conference associations. Many did so. The hope of getting \$1,000, rather than \$300 or \$400, based on assessments, influenced many to go into the Nashville Insurance Company. The results have not been satisfactory. Business methods and benevolence did not mix, and the Nashville company have made the assessment on old men so great they are forced to let their policies lapse. Fortunately the North Georgia did not merge; the South Georgia did. The absolute impossibility for the old men to pay the increased assessment has forced them to let their policies lapse, and now the conferences who merged propose to return to the old plan. Our plan is very simple and very benevolent, and very unbusiness like. It is simply this:

1. Any traveling preacher can join of any age and in any state of health.
2. When a member dies each man is to send \$2 to the treasurer. In case he can not do so at once, he is allowed till conference to do so.
3. In case he dies while in arrears his arrearages are to be deducted from the amount due his family and the rest is paid them. His policy is non-forfeitable till after conference.

Laymen pay one dollar and get no benefit.

This is all of it. It cost us about \$8 a year and our families will get about \$300. In forty years I have paid in about \$320 and my folks will get \$300, but how many of my brethren beloved have been relieved? There is no conflict between a brotherhood and the Insurance Company in Nashville. It is simply supplemental. A letter to Rev. S. B. Ledbetter in Atlanta will secure a copy of our constitution.

Superannuates and homes for them are engaging some thought now.

Advice to the Aged.

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

Tutt's Pills

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

IMPARTING VIGOR to the kidneys, bladder and LIVER. They are adapted to old and young.

BELLS

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Please mention this paper.

There is in the last Nashville Advocate a most pitiful letter from the wife of an old preacher, which wrings the hearts of some of us, who are in better condition, and leads us to cry out, "can this thing be allowed in a Christian land among Methodists? One hundred and thirty-eight dollars for a year's support of an old Methodist preacher and his wife shivering with cold and suffering for food! The last dollar gone for rent! I do not know who the preacher is and I do not care to know where these old people live. The poorest old negro in Macon can do better than that by going to the paupers' home.

Shame! Shame! The Publishing House can pay no dividends. A large part of the proceeds of the superannuate collection is to be held till \$5,000,000 is secured, but the old folks shiver and starve. I sent by the next mail a check for \$5. I am afraid some well-clad, well-fed official will say: "Brother Stewart ought not to disgrace us by telling such a tale." It ought to be told and told in capitals.

Another Story.

Dr. J. F. Mixon, one of our most venerable octogenarians, tells of how he entered into an elegant home, furnished from top to toe, with all things needful, with a table well spread and an abundance of viands for the future in the pantry. The gift of Sister Leegh, to the superannuate preacher, the home to be his and his wife as long as they live. It is our first home yet opened. Two others, one the gift of a Baptist, and the other the gift of a great lawyer, are getting ready for tenants. North Alabama has its conference dotted with homes for the old preachers. It began the work, Texas followed. We come in a good third. My heart glowed with joy when I read this story. I have a home paid for, comfortable and beautiful for situation, which cost me many a year of labor and many a stroke of the pen and many a sacrifice of the finer feelings, but God helped all the way and I have it, and have given it to my wife free from all claims from any party whatsoever, and because I have I want my brethren to enjoy one too. I want these homes to be the free gifts of those who love God and love his ministers, and I am ashamed of my conference that it has so few. Brother W. A. Parkes, an old veteran, is at work without salary to increase the number of these homes for the aged.

My heart has been very heavy since dear Hoss went to the hospital, and thrilled with joy when I heard he was out of danger. God bless him, the knightliest son of a knightly race, a man without fear and without reproach. We could ill spare him in a time like this. We are on the eve of a battle royal with rationalism. When men are so daring and so know Jesus after the flesh that they begin to talk of "Christ's sense of humor" and of his nervous temperament, they have about reached the limit. It fills us old men with unutterable disgust, coming from what source it may. We must join issue with these vain philosophers despite their sneers at hide-bound orthodoxy. I can not stand by and see my Lord's body or mind dissected by students of a false science.

AN ADDRESS TO THE PEOPLE OF TEXAS.

I wish to say to the friends of prohibition that the fight against the saloons in Texas is in no wise abated. A campaign of organization and education will go right along, and as long as there remains a single saloon in our State, the Anti-Saloon League will have a mission.

All are tammur with the fight for submission, and how we won at every point, until the matter came before the Legislature. There we will, in all probability, be defeated by a small mi-

nority, who have forsaken the Democratic platform, and are saying to the people of Texas, "You shall not vote upon the liquor traffic." I feel sure the people will resent this when they elect members of the next Legislature, and none will be chosen except those who are in favor of people rule.

The friends of submission in the Legislature have been very active for some weeks in securing remedial legislation in regard to law enforcement in prohibition territory. In this they have been very successful, and later on I shall give a full report of what has been accomplished along this line. There is nothing which helps our cause and brings good people to our side of the question more than strict law enforcement, and we are giving a great deal of attention to this part of the work.

Our cause is not defeated, but only postponed. And this will only tend to make our victory more certain when the time comes to choose members of the next Legislature. The Anti-Saloon League is not a political organization, but always supports men for office who are opposed to the liquor traffic. We expect to go into every legislative district in Texas and organize the forces opposed to saloons, and assist in the election of men to the Legislature who will carry out the demands of the people. We are forced to this action from the fact that the present Legislature has failed to give the people what they have asked for.

It is absolutely necessary that all who oppose the saloons should remain active in this fight, and help to make converts to our cause every day in the year. Because the influence of the saloon is always exerted, and their work of organization and pushing their nefarious business never ceases. Then why should those who favor righteousness and want to help the fallen and see the drunkard factories driven from our State hesitate in the least to give this awful business a blow every day and every hour in the day?

No, the fight will never cease until every saloon is closed for all time. That is the purpose of the Anti-Saloon League in Texas, and all we ask is for the good people to stand by us and victory will be sure. Our workers will remain in the field organizing our forces, distributing good literature, and making converts to our cause in every legitimate way possible. The cause of prohibition is stronger in Texas now than ever before, and we should see to it that no backward step is taken. It is only a matter of time when the people will have the opportunity of settling this question for themselves, so let us stand by the fighting forces under the Anti-Saloon League and drive the saloons from our State. Then the home, the school and the Church can carry out their great mission without hindrance from the greatest foe to mankind—the open saloon. Yours for the cause,
STERLING P. STRONG,
Supt. Anti-Saloon League of Texas
Austin, Texas, March 5.

IF THE BABY IS CUTTING TEETH

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

A pretty hat doesn't last even as long as an empty head.

You can spell sin with one letter, if you make the I big enough.

WEST TEXAS CONFERENCE.

- Austin District—Second Round.**
McDade, at Alum Creek, Mar. 27, 28.
Columbus, at Columbus, April 3, 4.
Smithville, at Smithville, Apr. 10, 11.
Walnut, at Merriltown, Apr. 17, 18.
Eagle Lake, at Rock Island, Apr. 24, 25.
University Church, Austin, 11 a. m., May 2.
First Street, Austin, 7:30 p. m., May 2.
Tenth Street, Austin, 11 a. m., May 9.
South Austin, Austin, 7:30 p. m., May 9.

N. B. READ, P. E.

Llano District—Second Round.

- Center Point, March 27, 28.
Kerrville, March 28, 29.
Bandera, at Bandera, March 31.
Boerne, at Comfort, April 3, 4.
Kingsland, at Moor's, April 10, 11.
Blanco, April 17, 18.

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I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all woman's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address
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It Is Beam Hitch

With no frame. There's lightness and light draft. Only a few parts, and they simple ones. Adjustable front axle, dust-proof, removable wheel boxes, adjustable rear wheel attachment. Widest latitude in the hitch, and you can set it to plow any depth, two to eight inches. Just the kind of plow you'd expect to get long, satisfactory service out of. Write for catalog and let us tell you more about it.

The Parlin & Orendorf Imp. Co.
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- Johnson City, April 24, 25.
Cherokee, at Salem, May 1, 2.
Willow, at Oxford, May 8, 9.
THEOPHILUS LEE, P. E.
- San Marcos District—Second Round.**
Buda Cir., at Lyton Springs, March 27, 28.
District Conference and Missionary Institute will convene at Luling, April 2 and 5, inclusive.
Waelder and Thompsonville, at T., April 10, 11.
Lockhart, April 17, 18.
Dripping Springs Cir., at Fitzhugh, April 24, 25.
Harwood Cir., at Clark's Chapel, May 1, 2.
Belmont Cir., at B., May 8, 9.
San Marcos, May 15, 16.
D. K. PORTER, P. E.
- San Augustine Dist.—Second Round.**
(In part.)
Camden, at Chester, March 27, 28.
Tenaha, at Lone Oak, April 3, 4.
Center Cir., at Good Hope, April 7.
Corrigan, at Moscow, April 10, 11.
Timpan, Wednesday, April 14.
Nacogdoches, Thursday, April 15.
Minden, at Glenfawn, April 17, 18.
Geneva, at Sexton, Wed., April 21.
San Augustine, Thursday, April 22.
Gary, at Tennessee, April 24, 25.
C. A. TOWER, P. E.
- Cuero District—Second Round.**
Palacios, at Midfield, March 27, 28.
Buckeye, at Markham, March 29.
Cuero, March 31.
Stockdale, at Caído, April 3, 4.
Leesville, at Hancock's Chap., April 6.
- Smiley, at Davy, April 10, 11.
Port Lavaca, at Traylor, April 17, 18.
Nursery, at Thomaston, April 19, 20.
Shiner, at Sweet Home, April 21.
Yoakum, April 24, 25.
Hope, at Light's Chapel, April 26.
R. A. ROWLAND, P. E.
- Beeville District—Second Round.**
Rockport Cir., at Ingleside, Mar. 26-28.
Runge, Apr. 2-4.
Floresville, Apr. 9-11.
Pleasanton Cir., at Fairview, Apr. 16-18.
Oakville Cir., at Oakville, Apr. 23-25.
Corpus Christi, May 1, 2.
Sinton Cir., at Gregory, May 7-9.
A. L. SCARBOROUGH, P. E.
- San Antonio District—Second Round.**
Travis Park, March 27, 28, 11 a. m.
Prospect Hill, Mar. 27, 28, 7:30 p. m.
South Heights, April 3, 4, 11 a. m.
Alamo, April 3, 4, 7:30 p. m.
Moore Cir., at Tehuacana, Apr. 10, 11.
Eagle Pass, April 16.
Del Rio, April 17, 18.
Sabal and Utopia, April 24, 25.
Carrizo and Batesville, May 1, 2.
Atascosa, at Oak Island, May 8, 9.
A. J. WEEKS, P. E.
- San Angelo District—Second Round.**
Paint Rock, March 27, 28.
Sherwood, March 30.
Sterling City, April 3, 4.
San Angelo, First Church, Apr. 10, 11.
Garden City, April 17, 18.
Midland, April 24, 25.
Junction City, May 6.
Menardville, May 7.
W. T. RENFRO, P. E.

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.

"Nor need we power or splendor,
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home."

The recent visit of Miss Belle Bennett, President of the Woman's Board of Home Missions of the M. E. Church, South, and of Mrs. McDonnell, the General Secretary to the Auxillary of the W. H. M. Society in Dallas, gave great pleasure and encouragement to the membership. A mass meeting was held on Sunday afternoon at the First Methodist Church, addressed by both these visiting officers. At the evening hour, 8 o'clock, Miss Bennett addressed a fine audience in the new Ervay Street Church, which was delivered in her own most effective manner, bringing forth facts in connection with the work of the society that were heard with marked interest by all present. A general meeting composed of members of all auxiliaries of the city was held on Monday afternoon at Grace Methodist Church, when addresses were made by Miss Bennett and by Mrs. McDonnell, and also by Mrs. L. P. Smith, of Henrietta, Texas, the President of the W. H. M. Society of the North Texas Conference. On Tuesday afternoon from 3 to 6 o'clock a reception was given by Mrs. Henry King, the District Secretary, W. H. M. Society of Dallas District, at her home in honor of the three visiting officers, which proved to be a most enjoyable social occasion. Miss Bennett and Mrs. McDonnell were en route to the Pacific coast on a tour in the interest of the work of the Woman's Board of Home Missions, and stopped over for this brief visit in the interest of the work in Dallas.

FROM WAXAHACHIE.

The Auxillary Woman's Home Mission Society here has just closed a very successful year. We strive and expect greater things each year, so hope to build up Christ's work and help suffering humanity all we can. We now number sixty-eight members. On the 8th of February the following officers were elected for the ensuing year:

Mrs. E. P. Hawkins, President; Mrs. J. B. Dunaway, First Vice-President; Mrs. Alta Willis, Second Vice-President; Mrs. Will Moore, Third Vice-President; Mrs. T. O. Cheatham, Recording Secretary; Mrs. A. Laswell, Corresponding Secretary; Mrs. W. O. Beatty, Treasurer; Mrs. T. H. Cheatham, Press Reporter; Miss Mollie Phillips, Local Treasurer; Mrs. Tom Hunter, Agent Our Homes; Mrs. L. Hey, Organist.

On March 6 a reception was given in honor of Bishop Seth Ward and others. This reception, given by the Home Mission Society of the Methodist Episcopal Church, Saturday evening, honoring Bishop Ward, Rev. and Mrs. T. S. Armstrong and Rev. and Mrs. J. T. McClure, proved one of the most memorable social events in the annals of the Church. The spacious parlors of the C. D. Pickett home were thrown open for this happy affair and presented quite an inviting and festive appearance under the soft effulgence of chandeliers against a background of pot plants. The guests were welcomed in the reception hall by a special committee, then passed into the parlors where they were cordially greeted by the receiving line composed of Mr. and Mrs. C. D. Pickett, Bishop Ward, Rev. and Mrs. T. S. Armstrong, Rev. and Mrs. J. T. McClure, Dr. Boaz, Rev. Boen and Rev. and Mrs. Nevins. Later these friendly pleasantries were lulled into silence by the soft voices of a woman's quartette and Mrs. Crow, Mrs. Hey, Miss Shelton and Miss Pierce sang "O Holy Father" in a very impressive manner. Mrs. Peters then gave two negro dialect selections in that de-

lightful style which none but an artist possesses. Miss Shelton closed the program with a voice selection rendered with her characteristic charm. Congenial groups were then shown to the dining room under the guidance of Messrs. W. A. Crow and J. Lee Penn. Here the artistic decorations of cut flowers and geraniums lent an aroma of sweetness which made the dainty refreshments of sandwiches and tea all the more enjoyable. The honored guests were reminded that America, too, had acquired the tea-drinking habit. And thus the hours waned as "all went merry as a marriage bell."

REPORTER.

NOTICE.

The Woman's Home Mission Society of the Northwest Texas Conference will meet in Corsicana, May 5, 1909. Let all auxiliaries bear this in mind, and elect delegates who will attend. Rates will be announced soon. The program will appear in next week's Advocate and the King's Messenger.

MRS. J. T. BLOODWORTH, Pres.
MRS. NAT G. ROLLINS, Sec.

NOTICE.

To W. H. M. Society, Northwest Texas Conference:
The annual meeting of the Northwest Texas W. H. M. Society will convene at Corsicana May 5-9.

MRS. J. T. BLOODWORTH,
Conference President.
MRS. NAT G. ROLLINS,
Conference Corresponding Secretary.

W. H. M. SOCIETY, FIRST CHURCH, DALLAS.

Annual Report 1908-1909.

Members 50.	
Membership dues	\$ 53 10
Dues for life members	25 00
Week of prayer fund.....	300 00
Conference pledge	49 75
Conference expense fund.....	6 00
Denton Dormitory	63 15
Supplies sent away	22 00
Supplies given locally.....	267 80
Assistance of needy	141 20
Expended on parsonage.....	24 50
Expended city missions.....	216 70
Shares in Mission Home and Training School	100 00
Total Expended	\$1269 20
Visits to sick and strangers.....	1693
Visits to benevolent institutions..	147
Garments given away.....	390
Needy assisted	51

Our offering this year far exceeds that of last year and we have a fine balance remaining in the treasury. This splendid record gives us courage and enthusiasm as we enter upon another year's work. In reviewing the year we see where much could have been done better; but we also see how God's hand has directed us and how His richest blessings have been poured out upon us. We are indeed happy over the consciousness of what we as the Woman's Home Mission Society of First Church, Dallas, have been able to contribute toward helping humanity, and we go forward with renewed hope and a zeal kindled by the review of our successful year. It has been a pleasant and an easy year, because of the continued efforts of every member. The officers have been greatly aided and encouraged by the hearty co-operation and confidence of the members. We believe we are especially blessed in having such a fine corps of enthusiastic officers, and are indeed most grateful to them for their faithful and efficient service. Through their untiring efforts and able management we have been inspired to greater things. Following are the duly elected officers for the ensuing year:

Mrs. J. G. Fry, President; Mrs. Max Hahn, Secretary; Mrs. H. K. Gibson, Corresponding Secretary; Mrs. John

M. Young, Treasurer; Mrs. J. M. McCormick, First Vice-President; Mrs. W. H. Vaughn, Second Vice-President; Mrs. B. Blankenship, Third Vice-President; Mrs. B. Blankenship, Recorder; Miss Annie Denman, Agent Our Homes and King's Messenger; Mrs. Alice Wolfe, Mrs. E. B. Perkins, Mrs. W. O. Siler, Mrs. Max Hahn, Settlement Home Board; Mrs. Chas. Gill, Mission Home Board.

Our President, Mrs. J. G. Fry, who was unanimously re-elected, is worthy of high commendation. She is a tireless worker and her influence is deeply felt. She is always on the alert for new ideas and working plans; and her energetic manner stimulates us to expect great things—and we get them.

We are proud to belong to a "living society," where the living God is manifest. During the year our members have grown spiritually and received individual blessings. Especial attention has been given to the devotional exercises and through this medium we have reaped marked results in every department of work. A different leader is appointed each week to lead the devotional and she conducts the Scripture study in such a manner that each takes some part. In this way the weaker ones gain confidence and go out better prepared for real missionary efforts during the week. Effective work has been accomplished through our individual prayer list. At nearly every meeting we realize answers to our prayers. Members who have been long in the Church are being added to our society; and generally these prove to be the most effectual workers.

We feel that each and every one of the various departments have done excellent work as shown by the report. However, we know that the "circle work" (our society is divided into five circles) is the most far-reaching. This division of members into groups gives us a system by which to reach those not especially interested and those who are of necessity confined at home. The definite work done in the circles is without doubt the most effective in any branch. The friendly visiting by the circles, loving words, phone messages and notes and deeds of charity have cheered many hearts and been an inspiration for better, useful lives.

The work is all so interesting and dear to us! We feel we have a bright year before us. We realize there are many opportunities awaiting us and our fervent prayer is "To see opportunity and seize it; to be advocates of the good, the beautiful and the true." We truly believe we can make this the greatest year that has ever been if we will simply let it be God's year. Accept Him individually as Lord and guide, and yield to his direction.

MRS. A. L. FREW,
Press Reporter.

DISTRICT MEETING WOMAN'S MISSIONARY SOCIETY, GAINESVILLE DISTRICT, NORTH TEXAS CONFERENCE.

The District Meeting of the Woman's Foreign Missionary Society, Gainesville District, convened at Collinsville in the Methodist Church, February 25, at 2 p. m., the District Secretary, Mrs. Moore, in the chair. After devotional exercises by Rev. D. F. Fuller, the presiding officer proceeded to organize the meeting, and later called for reports of delegates. Then followed interesting discussions on the subjects, "Awakening of Our Women on the Subject of Missions," and "Why Study Missions," in which a number participated.

At the evening session, Bro. Olds, of Gainesville, preached a forceful and instructive sermon. Talks were made on "The Possibilities of the Foreign Field," and the Scarritt Bible and Training School.

Bros. Aston and Olds, of Gainesville, were present and rendered valuable assistance.

Bro. Fuller, the pastor at Collinsville, was very cordial and helpful, and we trust the meeting will result in the strengthening of the auxillary at Collinsville.

The Methodists of Collinsville are hospitable people, and made us feel very much at home. The choir furnished some beautiful and inspiring music. The place of next meeting will be Tioga.

MRS. W. D. BUTLER,
Rec. Sec'y of District Meeting.

WOMAN'S HOME MISSION SOCIETY OF BAIRD.

Baird has good things to report and hopes to have better in the future. The first Monday in February the Aid Society enlarged its sphere of usefulness by becoming a Woman's Home Mission Society. The following officers were elected:

Mrs. J. B. Harmon, President; Mrs. B. L. Boydston, First Vice-President; Mrs. W. J. Lee, Second Vice-President; Mrs. J. C. Gray, Third Vice-President; Mrs. H. O. Powell, Recording Secretary; Mrs. H. W. Ross, Corresponding Secretary; Mrs. J. C. Barringer, Treasurer; Mrs. W. J. Lee, Press Reporter and Agent for Our Homes.

We feel that in doing good to others the blessing will revert to ourselves, and hope this will be the best year spiritually that Baird has ever known.

MRS. H. W. ROSS,
Corresponding Secretary.

FROM DELEON, TEXAS.

The Auxillary Woman's Home Mission Society had a very interesting meeting this afternoon, conducted by Mrs. Odwin E. Whaley; Scripture Lesson, John 15:1-14. Mrs. Whaley brought out some fine points on the lesson. "Select Reading from Our Homes," "The Laywomen's Movement," Mrs. Grace Whaley; "Work for the Laywomen in the City," Mrs. Jim Crow; "Personal Missionary Work," Mrs. J. B. Wilson. Solo, "Somebody," Mrs. Dick White, "Lord's Story on Missionary Giving," Little Pauline Bills.

The fourth meeting being our free-will service the collection was very good, but we hope to make it better each meeting. Quite a number of our members took part in the service and we hope that all will be on hand next time, for "in union there is strength." The following officers were elected for 1909:

Mrs. W. C. Streety, President; Mrs. W. B. Nance, First Vice-President; Mrs. Odwin E. Whaley, Secretary; Mrs. Jim Whaley, Corresponding Secretary; Mrs. A. M. Pate, Treasurer; Mrs. J. F. Crow, Local Treasurer; Mrs. A. M. Neal, Press Superintendent; Mrs. C. M. Nance, Agent Our Homes.

MRS. A. M. NEAL,
Press Superintendent.

Sunday, March 7, the W. H. M. and W. F. M. Society of Haskell held a joint installation service. With Mrs. F. M. Morton acting as escort, the pastor, Rev. C. B. Meador, installed the following officers for the H. M. Society: Mrs. C. P. Morris, President; Mrs. P. D. Sanders, First Vice-President; Mrs. G. T. McCulloch, Second Vice-President; Mrs. Henry Alexander, Recording Secretary and Corresponding Secretary; Mrs. G. J. Graham, Treasurer; Mrs. S. W. Scott, Press Reporter.

PRESS REPORTER,
W. H. M. Society.

FROM NAVASOTA, TEXAS.

The Woman's Home Mission Society met in regular business session February 8, and after devotional exercises the following officers were elected:

President, Mrs. M. B. Foster; First Vice-President, Mrs. A. P. Terrell; Second Vice-President, Mrs. J. D. Franklow; Third Vice-President, Mrs. W. Bennett; Recording Secretary, Miss Francis A. Leak; Corresponding Secretary, Mrs. M. Buchanan; Treasurer, Mrs. Mollie Gibbs; Agent for Our Homes, Mrs. O. L. Steele.

Our society did faithful work the past year; improved the interior of our church and parsonage. Christmas the society sent quite a valuable box to the orphanage at Waco. Each officer seems to be impressed with the responsibility of her office and has en-

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

tered the new year with new life and energy, determined by the help of her all-wise Father to aid in doing the best work which has been done by the auxillary. Pray that we may come out conquerors.

MRS. M. B. FOSTER, Pres.

MARRIED.

Livingston-Higginbotham. — March 14, 1909, at Jonesboro, Texas, Rev. A. D. Livingston, of the Jonesboro Circuit, and Miss Eunice Higginbotham, Rev. Banks, of the Protestant Methodist Church, officiating.

Miller-Dugger.—At the home of the bride's sister, Mrs. M. C. Hillyer, March 16, 1909, at 9 a. m., Mr. Jno. Miller, of Henrietta, Texas, and Mrs. Emma Dugger, of Austin, Texas, Rev. V. A. Godbey officiating.

Rice—Langley.—At the Methodist parsonage in Mesquite, Texas, Sunday afternoon, March 21, 1909, Mr. W. H. Rice and Miss Minnie Langley, Rev. W. R. McCarter officiating.

Love makes mathematics look ridiculous.

Trifling with truth is never a trivial matter.

LESS MEAT

Advice of Family Physician.

Formerly people thought meat necessary for strength and muscular vigor.

The man who worked hard was supposed to require meat two or three times a day. Science has found out differently.

It is now a common thing for the family physician to order less meat, as in the following letter from a N. Y. man.

"I had suffered for years with dyspepsia and nervousness. My physician advised me to eat less meat and greasy foods generally. I tried several things to take the place of my usual breakfast of chops, fried potatoes, etc., but got no relief until I tried Grape-Nuts food.

"After using Grape-Nuts for the cereal part of my meals for two years, I am now a well man. Grape-Nuts benefited my health far more than the \$500.00 worth of medicine I had taken before.

"My wife and children are healthier than they had been for years, and we are a very happy family, largely due to Grape-Nuts.

"We have been so much benefited by Grape-Nuts that it would be ungrateful not to acknowledge it.

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

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

PUDDING,

pie, floating islands, custards—they all grow monotonous, and no wonder the head of the house is sometimes out of sorts at dinner when the dessert comes on—the same old thing year after year! He and the whole family welcome



Jell-O

as a delightful change. Jell-O comes in 7 fruit flavors: Lemon, Raspberry, Strawberry, Orange, Chocolate, Cherry, Peach.

10c. per package. Enough for 6 people. All grocers sell Jell-O. Beautifully illustrated recipe book, free. Address,

The Genesee Pure Food Co., Le Roy, N. Y.

NOTES FROM THE FIELD

(Continued from page 5)

many came in from the rural districts to attend services. The Church was crowded every night to overflowing, even on the most inclement nights. Brother Andrews is a man of great ability and full of the spirit of God; all of his sermons were simple, soul-stirring and direct, but full of love and persuasion. He opened the eyes of the indifferent Church members to their sins of omission as well as commission and brought scores and scores to a knowledge of Christ as a personal Savior. Little children, young girls and women, young business men and old men came to the altar and surrendered their lives to Christ. There were over 250 conversions and reclamations. Brother Huston, who is a consecrated singer, won the hearts of our people, and he and his wife were splendid personal workers. The increased interest and attendance in last Wednesday night's prayer meeting was one attestation of the many gracious results accomplished by this great and glorious revival.—J. A. Elkins, March 20.

Mancha.

At the call of Rev. R. A. Holloway, P. C., I began a meeting here on the 7th, and closed last night, the 21st—my birthday. I held two services each day for fourteen days. We pulled against wind and tide and, last but not least, indifference. Meantime the pastor and wife took sick, but a faithful stayed with us day and night. Our best meetings were among the children, many of whom came daily to the altar and fourteen gave their names for membership in our Church. So it's been a sweet, good meeting. Holloway is a sweet-spirited man; reminds me very much of the sainted Marvin. His wife is an efficient helpmate. This to me has been a fine trip. En route down here I stopped awhile with our friendly Geo. A. Proctor, who showed me much of Austin.—F. M. Winburne, March 22.

Revival at Wolfe City.

Last Sunday closed what the people say the greatest revival in the history of this town. It was the greatest meeting this scribe ever witnessed. We secured the services of my uncle, Evangelist A. P. Lowrey, of Fort Worth. His wife rendered great service in many ways. Brother Lowrey condemns sin in plain words, in and out of the Church, but while he uses the gospel "lash" he draws the people to him, and every service closes with a great spiritual feast and shouting praises to God. He stands with great courage, telling people of their sins and most of the people repent. I believe, brethren, more people will repent if we will preach against all sin and call sin by its right name. This is the first revival this town has had for years of any far-reaching consequence. To God be all the glory! Fifty have joined our Church by profession and several joined other Churches. The other Churches co-operated with us. There were seventy-five conversions and twenty-five reclamations, making a grand total of 100 brought to God and the Churches greatly revived. Several others will yet join our Church. The first week it rained, but we never missed a service. The people came anyhow. The sinners were attracted to the house of God. Conversions were reported in the school rooms and in other places. The Holy Spirit was at work in the whole town and we closed while many were still under conviction. We believe this revival will continue and we are expecting others yet to yield themselves to God at our regular services. The work is of an abiding nature. Every one who joined the Church was really converted at the mourner's bench. Brethren, the mourner's bench is not a thing of the past where the

evils are condemned in unmistakable words. The closing day was the greatest of all in every department of our Church. There were 135 at Sunday-school and a collection of \$9.97, and our school stays for preaching. There were 400 at the preaching service in the morning and about 700 at the night service. This is great for Wolfe City. Strong men were converted and united with our Church, many of them promising to erect family altars. A purse of \$225 or more was presented to Brother and Sister Lowrey as an appreciation of their services. We are rejoicing over the victory and pressing forward. Our assessments for Orphanage, Foreign Missions and Bishops' fund have been paid and some subscribed on the other collections. We have raised money to insure our church house for three years, making a total raised up to date of \$861.80. Besides this amount our W. H. M. Society has raised \$150, making a grand total of \$1,011.80 for Wolfe City in less than four months and we haven't a single wealthy member. We love our presiding elder, Brother Mood. He is a live wire. We love our people and they show their love for us in many ways.—J. W. Mayne, March 22.

Denison.

We closed a meeting at Trinity Church last night with twenty accessions and about the same number of conversions. We were assisted by W. H. Brown, of Whitesboro. We have really been in a revival ever since conference at Trinity Church. We have had in all forty-five accessions. Our prayer meetings have been a real Pentecost at times. We have the finest Home Missionary Society I have known. The pounding has continued from our arrival until the present. We have paid the assessments on Foreign Missions and Orphanage and hope soon to pay our Domestic Mission assessment.—L. L. Naugle, March 17.

Sadler Mission.

Our Church at Sadler, with only 58 members, is like a live, working beehive; every member in his or her place, willing to do with their might whatsoever their hands find to do. Our Sunday-school is one of, if not the best, in the Sherman District, with an average attendance of 95. But how could it be otherwise with such a man as Prof. C. A. German at its head as superintendent, whose life is Christlike and whose motto is punctuality, regularity and spirituality? Prof. German is a success wherever you place him in the school room, as steward or preacher. Our Church and Sunday-school at Gordonville are doing a splendid work. Our dear superintendent there, Brother Rogers, has served faithfully for a number of years. A good set of officers and teachers and a splendid choir. Gordonville is coming to the front on all lines. She should have a pastor, and will, no doubt, sell the old parsonage and build a nice new, up-to-date one this year, and ask for a preacher next year. We have received some very valuable members into the Church, both at Gordonville and Sadler since conference, and the outlook is encouraging. At Dixie as yet we are not doing much. At Standfield Chapel, Basin Springs, Cedar Mills and Rock Creek we are only holding our own, and some increase in the congregation; except at Rock Creek, where our Church has but little chance for its life because of other denominations, who propose to furnish them a free gospel, and this will take with many people.—J. T. Turner, pastor

MANY THINGS IN FEW WORDS.

Our first Quarterly Conference passed and three written reports have gone to record. Brother Tower was with us and expressed no dissatisfaction at progress. He is a strong character and has true worth with patience and benignity. Brother G. A. Marvin, of Sherman, is with us in a protracted meeting and revival effort. After three days I am willing to write that he is very fine help. Will we succeed? That depends on what you mean by success possibly. I have known more than one brilliant success that was a dismal failure. The Lord save us from that kind of success. Did you ever try to condense and crystallize the smoke of a gun discharge into something useful and permanent? I have never yet met the man who was skilled in physics enough to do it. Sin is the sad ailment and gruesome malady of this world. The tap-root of the world's multitudinous infanities is the rejection of Christ, to the redress of which is Church and revival effort. We do well to write and preach against race track gambling, saloonism, vaudeville, et id omne genus. These are all fruits from the Dead Sea of sin. All our battles are but skirmishes leading to the Dead Sea Armageddon. No matter what his habits and philosophy are, no man is safe till he is in

Christ. Men are blind to the plainest fact. In all our communities are so-called good moral men, men who would resent the charge of rejecting Christ, yet have so neglected Christ and "these sayings of mine" till their own sons and daughters have grown up out of Christ. Many of these sons have gone to hell pell-mell by drink and vice, and many of the daughters have married men who have, by drink, brought woe unutterable to these women and their children. Hereby hangs a tale, yes a thousand tales of pitiable calamity. I once walked out at eventide to muse as Isaac mused, and think and pray. I stood amid the approaching shadows of evening and looked out about me. The pine boughs looked glad, and were bowing and waving and waiting to the strains of some aeolian harp hidden. Two men, one married, were talking of their troubles. They seemed to say one to the other, the burdens of life are heavy, and troubles come thick and fast. Let us have something to nerve us up. Drink, oh, drink this kind nepenthe, and bury our sorrows in this quart flask. A razor-back hog held up his snout and smillingly grunted, a frog croaked, a sparrow hissed, a bull-bat screamed and fled away, the pine boughs sighed and had strange whisperings among themselves. What did you do? you ask. Well, I simply looked and thought as I listened to the airy tongues that syllable things strange and true to hearing ears and understanding hearts. I was listening to the tongues that speak on wild shores of the wide sea where breakers are, and on the wilderness where no water is, and on the desert sands where mirages entice to entomb. Now, you need not laugh. You admit that Shakespeare is a poetic prophet. Does he not tell you about the "sightless couriers of the air" that carry tidings? Your thought and imagination are in bad repair if you cannot hear them relate, promulgate and prognosticate. Certain of our Legislators and Senators might just as well listen to these airy tongues, these couriers of the air. For the Lord God will turn the counsel of Ahithophel into foolishness, and the prophet Samuel will hew Agag in pieces with a meat axe, in spite of Saul's corrupt and temporizing policies. Their faces will be "all sickled o'er with the pale cast of thought" when they go to hunt for ladders to climb into other band wagons. We have all seen that done too many times to count. There is a power not of ourselves which makes for righteousness, thank God. Here at Lufkin is the same and universal casus belli, the foolishness of preaching versus the philosophy of the world, the flesh and the devil. The Lord give us victory. Others have labored in these ends of the earth. Just to-day I was thinking of Jno. Mathis, of Jno. Adams, of R. W. Thompson, et al. (some have crossed the flood and some are crossing now); men who hazarded their lives in these woods, and poured them out as a libation to the cause of righteousness, and whose memory is as ointment poured forth. There was a tear in mine eye, and there was a huskiness in my throat when I prayed, "O Lord, make me like unto them and unto thee!" J. A. STAFFORD.

DEDICATION OF HAYNIE MEMORIAL.

On May 16, at 11 o'clock a. m., Bishop Seth Ward will dedicate Haynie Memorial Church at Rice, Texas. All former pastors are cordially invited to attend and enjoy the occasion. H. B. HENRY, P. C. Rice, Texas.

AN INDORSEMENT.

I have had Rev. W. J. Lemons in meetings for eight years and find in him good help. He will be a great benefit to any pastor that may employ him. He preaches some splendid doctrinal sermons. If you have a weak-kneed Church send for him. He preaches old-time doctrine of the Church, and builds on a firm foundation. He will do you and your Church good. M. C. DICKSON. Randolph, Texas.

MISSION BOARD NORTHWEST TEXAS CONFERENCE.

Your meeting is to be at Anglin Street M. E. Church, South, on corner of Anglin Street and Lone Star Avenue. My residence is 918 N. Anglin Street, first house south of the church. My phone number is 599, Old Phone. The above information is given in case you should miss the committee when you come to Cleburne, Texas. J. P. PATTERSON.

CHANGE OF ADDRESS.

Rev. M. A. Cassidy, from Argenta, Ark., to Ada, Ok.

More Than Soda Crackers

When you eat Uneeda Biscuit you taste something delightfully different from common soda crackers.

The difference begins with better baking of best materials, in the greatest, cleanest bakeries in the world, built expressly to bake Uneeda Biscuit.

The difference is protected and preserved for you by the only package in the world that effectively retains freshness and excludes all dust and moisture.

5c

NATIONAL BISCUIT COMPANY

DISTRICT CONFERENCE NOTICES.

Waco District.

Owing to unavoidable circumstances and much to the regret of the people of Mart, the Waco District Conference is changed from Mart to Hubbard City. Date, May 11-13, 10 a. m. W. L. NELMS, P. E.

El Paso District.

To the Preachers of the El Paso District, New Mexico Conference: The District Conference convenes in Alpine, Texas, April 15. You will please send me at once the names of all delegates and all who will be in attendance from your charge. If any of the preachers or delegates are planning to bring their wives and "cousins," you had better notify me so I can make provisions for them. L. E. ALLISON, P. C. Alpine, Texas.

Cleburne District.

To the Pastors Cleburne District: The call from the Missionary Secretaries is very urgent. Send to J. H. Wiseman, Corresponding Secretary, all the missionary money you possibly can before the 1st. Let every one help now. The demand from the field is great. E. A. SMITH, P. E.

Beeville District.

The date of the Beeville District at Kenedy is hereby changed. It will begin with a sermon Tuesday night, May 4. The business session will begin at 9 o'clock next morning, and continue through Sunday, May 9. Let all concerned take due notice. The committees as ordered by the Discipline are hereby appointed as follows: License to Preach and Admission on Trial—W. H. H. Biggs, V. G. Thomas, S. D. Seale (layman). Deacon's Orders—L. T. Morris, D. A. Williams, C. W. Perkins. Elder's Orders—Carpenter Williamson, W. A. Govett, J. E. Lovett. A. L. SCARBOROUGH, P. E.

Gateville District.

The place for holding Gateville District Conference has been changed from China Springs to Meridian. Date May 27-30. J. M. SHERMAN, P. E.

UNANSWERED LETTERS.

March 16—H. W. Stanford, sub. L. G. White, sub. E. P. Swindall, sub. G. W. Kincheloe, sub. R. A. Clements, sub. L. E. Riddle, sub. C. N. Morton, sub. J. F. Luker, sub. J. W. Holt, sub. March 17—H. B. Johnson, sub. S. Weaver, sub. B. S. Crow, change. J. F. Garrett, sub. E. R. Barcus, sub. E.

P. Williams, subs. C. W. Jacob, sub. M. A. Turner, sub. L. E. Conkin, sub. J. T. Turner, sub.

March 18—C. R. Wright, sub. D. A. Williams, subs. S. H. Mannes, subs. A. E. Carraway, sub. O. E. Moreland, sub. H. B. Smith, sub. W. A. Neill, sub. J. F. Sherwood, change. W. M. Bowden, sub. R. F. Dunn, sub. has attention. H. P. Shrader, sub. N. W. Turner, sub. W. H. Harris, subs. M. D. Hill, change.

March 20—H. I. Vincent, sub. B. F. Alsop, sub. J. J. Callaway, sub. J. Kilgore, sub. E. G. Hocutt, sub. has attention.

March 22—H. B. Smith, trial sub. S. Shaw, subs. T. C. Willett, subs. C. A. Evans, subs. O. S. Thomas, sub. W. W. Moss, sub. I. D. Dorsey, sub. W. L. Shoemaker, sub. J. M. Smith, sub. E. L. Egger, sub. has attention. J. O. Phenix, subs. A. W. Waddill, sub.

March 23—B. T. Sharp, trial sub. L. A. Revis, subs. W. C. Hillburn, sub. R. R. Wagner, sub. J. F. Sherwood, sub. J. S. Major, sub. S. C. Riddle, sub. I. L. Bostick, sub. R. A. Langston, sub. change. M. M. Beavers, sub. has attention. D. A. Williams, subs. C. J. Atkins, subs. G. W. Kincheloe, subs. C. D. West, subs.

March 24—J. P. Tyson, sub. W. M. Bowden, sub; trial sub. A. P. Lipscomb, sub. J. C. Campbell, sub. R. A. Walker, subs. W. A. Belcher, subs. B. R. Bolton, sub.

Waco District—Second Round. (Revised.)

Aquilla, at Aquilla, March 27, 28, Fifth Street, April 4. Lorena, at Mooreville, April 19, 11, Hewitt, at Hewitt, April 11, 12. Peoria, at Minlow, April 17, 18. Bosqueville, at Mt. Zion, April 24, 25. Axtell, at Axtell, May 1, 2. Reisel, at Reisel, May 5. West, May 8, 9. Elm Street, May 6. Mt. Calm, May 15, 16. Mart, May 22, 23. Abbott, Bell Springs, May 29, 30. W. L. NELMS, P. E.

Small men, like small figures, sometimes multiply large ones.

A man's life doesn't consist in dwelling upon the abundance of the things that he doesn't possess either.

IF YOU WANT FINE

Barred Plymouth Rock Eggs

You can purchase the same of me at \$1.50 per setting of 15. My cock that heads my select pen has taken seven prizes—three firsts as a cockerel and four seconds as a cock. My pullets and hens are equally as fine. Send in your order now. M. H. MAJOR, Station A, Sapulpa, Ok.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 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.

CLAYTON.—Rev. William Daily Clayton, died in Albuquerque, New Mexico, February 18, 1909. He was born in St. Louis County Missouri, 1838; graduated from Dickerson College, Pennsylvania, in 1862, and then immediately entered the Confederate Army and served till the close of the war. He married Miss Della Moore, daughter of Jonas Moore, a merchant of old St. Louis. He engaged in political and business life for a number of years, but later was converted and entered the ministry of the Methodist Episcopal Church, South, Here, as in all his relations in life, he was faithful and devoted to his work. In the ministry he served as pastor and presiding elder. Wherever he went he won the confidence and respect of all classes of people. He was one of the original members of the New Mexico Conference, and the only member of that body who remained with it continuously from its organization. His greatest desire was to lead men to Christ. Brother Clayton was unassuming in manner, true to convictions, and lived before the world as a man of God. As a pastor and presiding elder he was faithful to every duty. One of his most notable characteristics was his consideration of others. When appointed presiding elder of the Albuquerque District he found a large territory and few preachers. With this difficult problem before him, he set about to man the field. In this he succeeded and opened new works, doubling the working force of his district. The membership of the Church increased continuously under his leadership. Every accessible mining camp or other settlement had at least one Methodist preacher to visit them, and if possible work was opened and a preacher supplied. He would spend and be spent; his whole effort was to spread the gospel. He helped many young preachers in their work by prayers and wise counsel. His home was ideal. In the family circle he moved with the loving spirit of service. Every one's care was relieved when he was near. This thoughtfulness went out to the neighbors, and on and on, until everywhere Brother Clayton was known his helpful spirit was felt. Like his Master, he came not to any place "to be ministered unto, but to minister;" he sought out those who were hardened by sin and told them of God's love for the lost and his power to save. Some of the most wicked men of this country have acknowledged their desire to become Christians, because he had personally plead with them to give their hearts to God. In revival effort his strong hold was in personal work. He would go out into the congregation and invite persons to the altar to seek Christ. Many times numbers of persons have yielded to his earnest entreaties and found the Savior precious to their souls. The last years of his life were years of affliction, but he suffered through them without a murmur. He was a man of prayer and an earnest student of the Word of God. His custom was to daily present the conference roll in prayer to God. He leaves a devoted wife, two noble sons and loving daughter, with a host of friends, to mourn his departure. To him the future held out the "hope that maketh not ashamed, because the love of God was shed abroad in his heart." May the God of all comfort sustain and guide this bereaved family that they may at last enter the eternal home of the soul and be reunited with their loved one, an unbroken family in the kingdom above. **W. E. FOULKES.**

CRAWFORD.—February 10, 1909, the bodily sufferings of Bro. G. V. Crawford were brought to an end, and a glorious exchange was it for him from chronic suffering to ineffable joy. Bro. Crawford was conscious of failing strength a long time, and yet sunshine was discernible in his life to the last. In early manhood he was united in marriage with a noble lady who, with her two boys, survives. Bro. Crawford's father passed away last year, and by the death of these two good men it is indeed a stricken home. Our glorified brother had lived but thirty-six years upon the earth. Though he is gone, a good man as he was known to be in every relation of life, separated for awhile, we expect to see him again. He loved the work of the Church, and, like other faithful ones gone from us, he is missed. Prayers go up for the stricken family. His pastor, **J. C. JONES.**

MOORE.—Rev. W. A. Moore, A. M., was born in Franklin, Georgia, January 29, 1840. He was converted and joined the Methodist Church at Newnan, Georgia, in 1855, and was licensed to preach June 20, 1860. His early training was received at Newnan, Georgia, and Auburn, Alabama, and he was graduated from Emory College in his early manhood. Not long after his graduation he enlisted in the Confederate Army, joining the 61st Georgia Regiment, but was afterward transferred to the 12th Alabama Regiment, Company F, in order to be with his former friend and classmate, Captain R. E. Clark, now the honored Treasurer of the State of Georgia. He saw hard service in the army of the East, and was on duty there at the time of the surrender. It was here that the motto of the man was made to shine forth in its beauty and strength, for his former comrades give ample testimony that he was a man of rare intelligence and culture, of wide information, of undaunted gallantry, and a true, patriotic citizen. At the close of the war, with some friends, he came to Texas, and May 19 he was married happily to Miss Sarah Waters Odin, a daughter of Rev. John Odlin, of Carthage, Texas, but formerly from Georgia. To them were born three children—a son and two daughters—all of whom survive him, and are active members of the Methodist Church. Brother Moore joined the East Texas Conference at Crockett in December, 1870, having been ordained deacon by Bishop Marvin, October 15, 1866, and by the same Bishop he was ordained elder November 19, 1871. His last appointment before locating was to the Kickapoo Circuit, in Anderson County, to which place he came in December, 1871, since which time his home has been near enough to be in touch with his first friends and acquaintances, friends that remained steadfast till the day of his death. It was owing to the delicate health of his wife that he located early after joining the conference, but he continued to preach right up to the time of his death as a local preacher, surveying and teaching school as a means of support. His wife died at Neches, February 21, 1895, thus preceding him by fourteen years. Six years later he was married to Miss Clem Holmes, of Georgia, an acquaintance of his early life, and with her lived a happy life in his nice little home at Neches, where he was suddenly taken away of heart failure just after midnight on February 20, 1909. But he was ready, though the call came at midnight. He had not been long from the services at the Baptist Church, when the call came. There was nothing unusual in his health when he retired except that he was very nervous. He laid down to sleep and awoke in heaven. He was buried in the cemetery at Neches on Sunday morning, February 21, the funeral being conducted by the Methodist pastor, Rev. J. I. Weatherly, and by Rev. J. M. Newburn, a Baptist minister and former pupil, Brother Moore and I were close friends, and I loved him. I never went to Neches that he was not at Church, and I frequently enjoyed the hospitality of his comfortable home. The more I came to know him the higher was my appreciation of him. He was a man of liberal culture and kindly heart, and enjoyed the esteem and confidence of his neighbors. Those who knew him loved him. It may be at times he was not appreciated, but I think it usually grew out of the fact he was not understood. To be sure he had his faults, but his virtues far outweighed them all. He was always active in his work, and preached a great deal. He was strong and discriminating in his thought, and had a clear grasp of gospel truth. He loved the house of God, and was interested in the things that make for righteousness. I was never with him that he did not speak of some phase of the Church's work. He especially enjoyed talking of the early days of Georgia Methodism. He knew the leading men in Church and State, and counted many of them among his personal friends. A great many had gone before, and now their happy spirits are blending amid the harmonies of the heavenly chorus. Sadness comes to us, to be sure, as the result of his going, and especially to his family who were tenderly devoted to him, but he had lived a long and useful life, and now rests from his labors. In a little while we shall see him again if we but watch and patiently wait. **ELLIS SMITH.**

REEVES.—Mrs. Selena Reeves (nee Baley) was born in Georgia, April 13, 1832. She was converted at the age of sixteen and joined the M. E. Church. She was married to C. E. Reeves in 1851, and moved to Texas in 1858, and departed this life March 10, 1909. Sister Reeves was a light in the community, a star in the home. She stayed with her loved ones a long time, but she had to leave us. Oh how we miss her! She lived a consistent Christian life, and was ready when the Lord called for her. When she was nearly gone she told her family that it was all right; she was ready. It is mighty hard to give mother up, but it is encouraging to know that we can see her again over yonder where the angels sing. Sister Reeves leaves an aged husband and four children to mourn for her. She was the mother of nine children; five of them have preceded her to the other world. So look up, dear Brother Reeves, it won't be long until you will join her on the shining shores of peace. May the two boys and two girls take courage and press on, and by and by we will all meet again. God's richest blessings rest upon the aged husband and dear children, and keep them in the way. Her pastor, **S. N. ALLEN.**

TERRY.—T. G. Terry died at his home in Dallas, Texas, on February 12, 1909, after a long and painful illness. The announcement of his death carried sorrow to many hearts. For more than a third of a century he had been a citizen of this city and was known and honored and loved through all these years by the thousands with whom he came in contact. His genial salutation, his happy smile, his gentle manners, his consideration for others drew to him the affection of old and young. As an official in the First Methodist Church of the city he was faithful in the performance of every duty, and was not afraid of work or responsibility. As Secretary of the School Board of the public schools of Dallas for many years, he was faithful, painstaking, laborious and competent. In every department of life where he was called to make footprints he scattered sunshine and left the imprint of a good man. The schools have lost a faithful officer; the Church a devoted member, and the city a manly citizen. He lies in the city of the dead among the silent ones who have gone before him and we will not hear his happy voice any more, but his influence and memory will abide with us through all the coming years. **W. C. PADGITT, W. C. EVERETT, J. R. COLE,**

Committee Board of Stewards, First M. E. Church, South, Dallas.

RAND.—William H. Rand was born in Franklin County, Alabama, May 5, 1822; married Miss Sallie A. Mullen in Lawrence County, Alabama, August 2, 1842, Bishop Robt. Paine officiating. He moved to Texas about 1853, and died in Cass County on February 27, 1909. He joined the Masonic Lodge when he was about 23 years of age, and was a Mason until he died. He joined the Methodist Church when about 65, and for more than twenty years was a devout Christian. "Uncle Hal" was one of the best men this writer ever knew. He was my steward on my first work nearly 19 years ago. His manly form, though bent by the weight of years when I first knew him, held a soul as guileless and as interesting as a babe, and he was manly without and within. Before I knew him he was a bear hunter, and the courage and fortitude exhibited then were converted when he gave himself to Christ, and were his characteristics as a fighter against wrong until his departure. During his last illness the Bible which he loved was ever with him on the bed. He died with it resting upon his breast, and as the last struggle began he placed his hand upon it as if to lead by it through the darkening shadows. His worn-out body sleeps in Shiloh Cemetery. His released spirit is with the ransomed somewhere above the sorrows he bore so long and well. He leaves three sons and three daughters to mourn, not for him, but for their own loss: J. P. Rand, San Angelo, Texas; Ed Rand, Alexandria, Louisiana; and W. H. Rand, Huntsville, Texas; Mrs. Rebecca Lockett, Shiloh, in whose home the father died; Mrs. J. M. Lockett, Texarkana, Texas, and Mrs. R. P. Coke, Atlanta, Texas. May our Heavenly Father bless you! "Uncle Hal" was your father and he was my friend. Let us meet him "some sweet day." **IRA M. BRYCE.**

JOHNSON.—Bro. Carey J. Johnson, one of the best citizens, one of the tenderest of fathers and a faithful member of the Methodist Church from boyhood, died Jan. 11, 1909. Bro. Johnson had lived nearly 55 years upon the earth and was one of a numerous and highly esteemed family that came from Marion County, Georgia, in the early settlement of this country. Last summer the family had a reunion, and it is said there are more than two hundred descendants from the family. In January, 1881, Bro. Johnson was happily united in hand and heart with Miss Sallie Spell, an estimable lady who, with 12 children out of the 16 of this union, survives. He was a personal friend of this scribe, and by every token given in life, and in the last triumphant hour he is at home. May all the loved ones meet him in heaven. He sleeps well after life's fitful fever is ended. This brief tribute is offered by his pastor, **J. C. JONES.**

SEDWICK.—Charles Francis Sedwick, son of C. Z. and M. M. Sedwick, was born at Moody, Texas, April 7, 1889; was converted and joined the M. E. Church, South, at the age of 12 years. After a long and painful illness, which baffled the virtues of health resorts, the skill of physicians and all else that love and money could do, he passed peacefully away at the home of his parents in Alvin, Texas, March 6, 1909. Frank was an only son, idolized by fond parents and loving sisters, and was a favorite with all who knew him. His love for his mother was tender and true, and while she nursed and cared for him as only a Christian mother can, they often talked of a home over there, where he repeatedly assured her he was going, and would be watching and waiting for her and father and sisters at the beautiful gate. On Sunday afternoon, March 7, 1909, followed to the Confederate Cemetery by the longest procession that ever passed through Alvin, loving hands deposited the mortal remains of him whose spirit we had reason to believe was safely housed on high. There is a broken circle, a vacant chair, there are bowed heads and burdened hearts, but an unshaken faith in the promises of God assures us of a meeting where good-byes are never spoken, and with renewed consecration we press forward to the grand reunion. **T. B. GRAVES.**

Alvin, Texas.

SMITH.—Emma E. Smith, daughter of W. M. Webb and Frances Webb, was born in Saline County, Arkansas, March 13, 1850. Bro. Webb came to Texas in 1892. Sister Smith was married to R. L. Smith in 1898. Sister Smith was converted in 1896 at Union Valley Church, in Hill County, Texas, and joined the M. E. Church. She has lived a devoted Christian from that time until her death. God in his wise providence saw best to take her up higher March 1, 1909. She leaves four little children to grieve over her departure. She was conscious until she breathed her last breath. Her last request was for all to come to her bedside. She urged them to meet her in heaven. As her little children drew near she reached out her cold, clammy hand, placing it on their little heads, telling those that could understand to meet mother in heaven, then asked God, through faith in Jesus, to remember her feeble prayer some future day and call her little children home to dwell with mother forevermore. Can such a prayer fail? Nay; God is ever mindful of his children. May the loving hand of God ever be over these little children. **W. T. SINGLEY.**

PRITCHETT.—Thelma, little daughter of Brother W. L. and Nannie Pritchett, was born June 29, 1902, and departed this life March 2, 1909, aged six years. She was taken very ill and lived only a few days. All was done for her that could be, both by physician and friends. Her stay on earth was brief, but long enough to gain the affections of all who knew her. She leaves a papa and mamma and little brother and sister and a host of relatives with bleeding hearts. While her little tender voice cannot be heard in the home, we believe that she is singing praises in glory, because Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Those little hands are beckoning to the dear ones: "Come." We tenderly laid her remains to rest in the Erls Chapel Cemetery to await the resurrection morn, when God shall wake her sleeping dust to live with him forever. Dear weeping ones, look up through your tears to our gracious Father who doeth all things well, and by and by we will meet Thelma again where sorrow, pain and death can never come, but will be joy and bliss forevermore. **G. W. TROTTER, L. D.**

Fort Worth, Texas.

MCCRANEY.—March 8, 1909, our beloved sister, Mrs. E. M. McCraney, closed her eyes to the things of this world to open them in a better world. Mrs. McCraney was a devoted Christian and a member of the Methodist Church, South. Bro. and Sister McCraney moved from Covington County, Mississippi, and located in Polk County, Texas. They moved to Fort Worth. Sister McCraney's health failed and they were forced to move back to Polk County. Sister McCraney leaves a husband and four children to mourn their loss; one child dead. She was 53 years, 11 months and 16 days old. It is sad indeed to separate from our loved ones. It is hard for us to understand, but the Lord always knows best. Sister McCraney is done with the toils of this old world, and is now resting in the strong arms of Jesus. Let us all strive to meet her in heaven, and when Jesus calls us, like Sister McCraney, we can fold our hands across our breasts and pass out without any fear. We all join in sympathy with Bro. McCraney and children in their bereavement. **C. B. FULLER.**

Denison, Texas.

DENISON.—Mrs. A. P. Denison (nee Minnie Gwaltney) was born December 5, 1874. She was converted in a meeting held by W. H. Brown north of Honey Grove. She joined the Church at Honey Grove, 1892. She was married to A. P. Denison, a prosperous merchant of English, May 24, 1899. She joined the M. E. Church, South, with her husband May 24, 1907. She died at San Antonio, Texas, February 12, 1909. Sister Denison was a sweet-spirited Christian woman, loved and respected by all who knew her. She exerted a great influence for good upon the entire community. She was a faithful Church worker, taught in the Sunday-school, and was ever ready for every good word and work. For the last six months of her life she was a great sufferer, yet she bore it with patience and Christian fortitude. She died in the triumph of a living faith, and has gone to receive the Christian's reward. The Church and community mourn their loss and extend sympathy to the bereaved husband. May the Lord keep him in this dark hour of his life. **W. A. PRITCHETT.**

"COLDS."

Radway's Ready Relief cures and prevents Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing, Radway's Ready Relief is a sure cure for every pain, Sprain, Bruises, Pains in the Back, Chest or Limbs. It was the first and is the only Pain Remedy that instantly stops the most excruciating pains, allays inflammation and eases congestions, whether of the lungs, stomach, bowels or other glands or organs, by one application.

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A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomachs, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, colic, flatulency, and all internal pains. There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. RADWAY & CO., New York.

HUGHES.—Miss Ella Hughes was born in Blount County, Alabama, September 4, 1877, and died at Merkel, Texas, December 11, 1908. She was the daughter of Mr. and Mrs. William Hughes. She died of that dreaded disease—consumption. Loved ones and friends did all they could for her while she was sick. She was converted and joined the Methodist Church about six years ago, and lived a true Christian life up to the time of her death. She was loved by all who knew her. She leaves a host of friends and relatives to mourn her death. It was a sad good-bye, but 'tis not forever. When the beautiful gates unfold we will meet her in the city of God. **ALONZO BICKLEY.**

SIMS.—James Nathan Stuart Sims, son of Nathan and Cynthia Sims, was born in Walker County, Texas, August 11, 1902, and departed this life March 12, 1909. Little James was a sufferer from the time he was two years old until death came to his relief. All that a tender father, a loving mother, kind friends and faithful physicians could do was of no avail. The number of friends and relatives that attended his funeral attested the amount of sympathy the little sufferer attracted. God grant that this may not lose its influence until father, mother, relatives and friends shall gather around the great white throne and, with little James and all the redeemed host, shall meet to part no more. **G. W. HENDERSON.**

COLEY.—Another sweet little one gone to heaven. The death angel visited the home of Bro. and Sister Jeff Coley and took from their fond embrace their little son Lyman. He was born February 13, 1907, and died March 12, 1909. He lingered a short time to bless the home with his smiles and to thoroughly entwine himself in the affections of papa and mamma and then left them for the city of God to dwell with the angels. He was a member of the cradle roll of the Riverside Methodist Sunday-school, but has been transferred to the cradle roll of heaven. Earth is poorer, but heaven is richer and richer for this treasure over there. He will be missed, but we all know where to find him. Weep not, loved ones, sweet little Lyman is safe in the arms of Jesus who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." **ALONZO BICKLEY.**

Fort Worth, Texas.

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Denison, Texas.

TEXAS CONFERENCE.

Brenham District—Second Round.

Thorndale, March 27, 28. Bellville, April 3, 4. Sealy, April 4, 5. Bay City, April 10, 11. Wharton, April 12. Glen Flora, April 17, 18. Giddings, April 24, 25. Hempstead, April 4. Waller, April 5. Caldwell Miss., May 1, 2. Caldwell Sta., May 2, 3. Rosenberg, May 7. Richmond, May 8, 9. Lexington, May 15, 16. Somerville, May 22, 23. Fulshear and B., May 29, 30. A. A. WAGNON, P. E.

Houston District—Third Round.

Shearn, 11 a. m., March 28. Brunner, 8 p. m., March 28. League City and Texas City, Apr. 3, 4. St. Paul's, April 6. Alvin, April 10, 11. Grace, 11 a. m., April 18. Harrisburg, 8 p. m., April 18. CHAS. F. SMITH, P. E.

Calvert District—Second Round.

Travis, at Chilton, March 27, 28. Iola, at Norman, April 3, 4. Fairfield, at Mt. Zion, April 10, 11. Teague Sta., April 11. Lott and Durango, at Pleasant Valley, April 17, 18. Rosebud Sta., April 24, 25. Centerville, at Evans' Ch., May 1, 2. Maysfield, at Ben A., May 8, 9. Wheelock, at Edge, May 15, 16. Franklin Sta., May 16, 17. Jewett, at Jewett, May 22, 23. E. L. SHETTLES, P. E.

Jacksonville District—Second Round.

Elkhardt, at Antrum, March 27, 28. Cushing, at Cushing, April 3, 4. Caro, Haywards Mill, April 4, 5. Neches, at Pleasant Grove, April 10, 11. Centenary, April 11. Enstace, at Elm Grove, April 17, 18. Kilgore, at Hickory Grove, April 24, 25. Troupe & Overton, at O., April 25. Mt. Selman, at Cove Springs, May 1, 2. Bullard, May 2, 3. LaRue, May 8, 9. Athens, May 9, 10. Jacksonville Cir., at Pierce's, May 15, 16. Jacksonville Sta., May 16, 17. Brushy Creek, Pace's Ch., May 22, 23. Grace, May 23, 24. Malakoff, at Oakland, May 30, 31. ELLIS SMITH, P. E.

Pittsburg District—Second Round.

Nash, at Nash, March 27, 28. Hardy Memorial, March 28, 29. Central, Texarkana, April 3, 4. Redwater, at Maud, April 10, 11. Winfield, at Bridges' Chap., Apr. 17, 18. Mt. Pleasant Sta., April 24, 25. Pittsburg Cir., at Pleasant Grove, April 30. Pittsburg Sta., May 1, 2. Winsboro, at Maple Springs, May 8, 9. Quitman, at Liberty, May 15, 16. Daingerfield, May 21. Hughes Springs, May 22, 23. Naples and Omaha, May 29, 30. R. A. BURROUGHS, P. E.

Marshall District—Second Round.

Gilmer Sta., Mar. 27, 28. Fairview, preaching 3 p. m., Sunday, Mar. 28. Rhonshoro Cir., at Marvin's Ch., Apr. 3, 4. Henderson Cir., at Carlisle, Apr. 10, 11. Hallville, at Lagrone's Ch., Apr. 17, 18. Longview Sta., preaching Apr. 25. Longview Sta., Quarterly Conf., May 3. Beckville Cir., at Ebenezer, May 1, 2. Harleton Cir., at Coffeyville, May 8, 9. Marshall, First Ch., Quar. Conf., May 12. Marshall, Second St., Quar. Conf., May 19. Waskom, at Waskom, May 15, 16. Harrison Cir., at Union Ch., May 22, 23. Kelleyville Cir., at Moore's Ch., May 29, 30. Jefferson Sta., May 28, 30. H. T. CUNNINGHAM, P. E.

Huntsville District—Second Round.

Madisonville Miss., at Midway, March 27, 28. Madisonville Sta., March 28, 29. Grapeland and Lovelady, at Lovelady, April 3, 4. Navasota Sta., April 6. San Jacinto Cir., at Union, Apr. 10, 11. Augusta Cir., at Percilla, April 17, 18. Crockett Sta., April 21. Willis Cir., at Old W., April 24, 25. Conroe Sta., April 26. Bryan Sta., April 28. Cold Springs Miss., at Farley's, May 1, 2. Dodge Miss., at Riverside, May 4. Huntsville Sta., May 8, 9. Groveton Sta., May 15, 16. Willard Cir., at Westville, May 16, 17. Shepherd and Cleveland, at Shepherd, May 22, 23. H. C. WILLIS, P. E.

Tyler District—Second Round.

Edgewood Cir., at Creagleville, Mar. 27. Grand Saline, Mar. 28, 29. Mt. Sylvia, at Center Point, Apr. 3, 4. Lindale, Apr. 4, 5. Canton, at Todd Hill Apr. 10, 11.

Edgewood Sta., Apr. 17, 18. Mineola, Apr. 18, 19. Murchison, at Wanda, Apr. 24, 25. Edom, at Sexton Ch., May 1, 2. Colfax, at Oakland May 8, 9. Tyler Cir., May 15, 16. Cedar Street, May 16, 17. Alba, May 21. Emory, May 22, 23. Marvin Church, May 26. Whitehouse, May 29, 30. C. B. GARRETT, P. E.

Beaumont District—Second Round.

First Ch., Beaumont, Mar. 28. Cartwright and Spindletop, at S., Mar. 28, 29. Port Bolivar and A., at Stowell, Apr. 3, 4. Silsbee, at Silsbee June, Apr. 10, 11. Jasper Sta., Apr. 16. Brownell and Brookland, at B'k'nd, Apr. 17, 18. Kirbyville, Apr. 23, 25. Jasper Mis., at Magnolia Spgs., Apr. 24, 25. Kountze, at Olive, Apr. 28. Warren Mis., at Spurger, May 1, 2. Orange, May 5. Woodville, at Colmesneil, May 8, 9. Dayton, May 12. Call Mis., at Buna, May 15, 16. Cedar Bayou, at C. B., May 19. Liberty Cir., at Devers, May 22, 23. Saratoga and Batson, at B., May 26. Aldridge Mis., May 30, 31. Burkeville Cir., at Newton, June 1. District Conference, Newton, June 14. Port Arthur, June 9. Wallisville, June 12, 13. D. H. HOTCHKISS, P. E.

NORTH TEXAS CONFERENCE.

Sherman District—Second Round.

Tom Bean Cir., at Cedar, April 24. Trinity and Preston, at Trinity, April 11, 12. Waples Memorial Sta., April 14-18. Pottshoro Sta., April 21-25. Southmayde Cir., at Hagarman, May 1, 2. Whitesboro Sta., May 5-10. Sadler Miss., at Dixie, May 15, 16. Pecan and Friendship, at Pecan, May 22, 23. District Conference will be held in Whitesboro, May 6-10. C. M. HARLESS, P. E.

McKinney District—Second Round.

Frisco Cir., at Lebanon, March 27, 28. Farmersville Sta., April 3, 4. Princeton Cir., at V. G., April 10, 11. Nevada Sta., April 17, 18. Josephine, at Copeville, Apr. 24, 25. Farmers Branch and Carrollton, at F. B., May 1, 2. Wylie Cir., at St. Paul's, May 8, 9. Weston Cir., at Roseland, May 15, 16. Celina Sta., May 16, 17. Blue Ridge Cir., at Henslee Ch., May 22, 23. Anna Cir., at Melissa, May 29, 30. J. F. PIERCE, P. E.

Greenville District—Second Round.

Wolfe City, at Wolfe City, Mar. 27, 28. Lone Oak Cir., at Lone Oak, Apr. 3, 4. Lee Street and Jones-Bethel, at Jones-Bethel, Apr. 10, 11. Campbell Cir., at Caney, Apr. 17, 18. Floyd Cir., at Caddo Mills, Apr. 24, 25. Merit Cir., at Harrel's Ch., May 1, 2. Wesley Sta., May 8, 9. Commerce Mis., at Center Ch., May 15, 16. Commerce Sta., May 22, 23. Kingston Mis., White Rock, June 5, 6. Kavanaugh Sta., June 13, 14. Celeste and Lane, Celeste, June 20, 21. R. G. MOOD, P. E.

Sulphur Springs Dist.—Second Round.

Pecan Gap and Ben Franklin, at Ben Franklin, March 27, 28. Mt. Vernon Cir., at Weaver, April 3, 4. South Franklin Miss., at Holmes Chap., April 10, 11. Hagansport Miss., at Prairie View, April 17, 18. Sulphur Springs Sta., April 24, 25. Sulphur Bluff Cir., at Sulphur Bluff, May 1, 2. Lake Creek Cir., at Brushy Mound, May 8. Cooper Sta., May 9, 10. Klondike Cir., May 15. Yowell Cir., May 16. Riley Springs Cir., May 22, 23. W. D. MOUNTCASTLE, P. E.

Paris District—Second Round.

Deport Cir., at Milton, Mar. 27, 28. Shady Grove and Marvin's Ch., at Pattonville, Mar. 28, 29. Annona Cir., at Coleman Springs, Apr. 3, 4. Whiterock and Williams Ch., at W. C., Apr. 10, 11. Rosalie Cir., at McKinzie Ch., Apr. 17, 18. Detroit Sta., Apr. 24, 25. Blossom and Sylvan, at B., Apr. 25, 26. Avery Mis., at Cedar Creek, May 1, 2. Clarksville Mis., at Bethel, May 8, 9. Clarksville Sta., May 9, 10. Paris Cir., at Reno, May 15, 16. Bonham Street, May 16, 17. Bagwell Mis., at B., May 19. Centenary, May 22, 23. Lamar Av., May 23, 24. J. M. SWEETON, P. E.

Bonham District—Second Round.

Ector Cir., at Ravenna, Mar. 27, 28. Telephone Mis., at Telephone, Apr. 3, 4. Randolph Mis., at Edhube, Apr. 10, 11. Bonham Sta., April 11, 12. Gober Mis., at Center Point, Apr. 17, 18. Ladonia Sta., April 18, 19. Trenton Cir., at B. Ch., Apr. 24, 25. Brookston and High, at B., May 1, 2. Petty and Whiterock, at P., May 2, 3. Petty Mis., at Maxey, May 8, 9. South Bonham and Savoy, at B., May 15, 16. Dodd and Window, at Dodd City, May 22, 23. Honey Grove Sta., May 23, 24. Bailey Cir., at B., May 26. J. B. GOBER, P. E.

Dallas District—Second Round.

Cedar Hill and Duncanville, at Duncanville, March 27, 28. Wesley Chap., 7:30 p. m., Mch. 28. Oak Lawn, 11 a. m., April 4. Oak Cliff, 7:30 p. m., April 4. Lancaster, April 10, 11. Trinity Church, 11 a. m., April 18. Ervay Church, 7:30 p. m., April 18. Cochran Cir., at Cochran, April 24, 25. Forest Ave., 8 p. m., April 25. Wheatland, May 1, 2. Grace Church, 11 a. m., May 9. First Church, 8 p. m., May 9. Oak Cliff, 11 a. m., May 16. Oak Lawn, 8 p. m., May 16. Hutchins and Wilmer, at Hutchins, May 22, 23. J. M. PETERSON, P. E.

Terrell District—Second Round.

Crandall Cir., March 27, 28. Garland Sta., April 4, 5. Fate Cir., April 10, 11. Rockwall Sta., April 11, 12. Elmo Mis., April 17, 18. Tolosa Mis., April 24, 25. Mabank Mis., April 25, 26. Kemp Cir., May 1, 2. Kaufman Sta., May 2, 3. Roysa Sta., May 9, 10. Pleasant Mound Cir., May 15, 16. Mesquite Cir., May 22, 23. Forney Sta., May 23, 24. College Mound Cir., June 5, 6. Chisholm Cir., June 12, 13. Terrell Sta., June 13, 14. M. L. HAMILTON, P. E.

Gainesville District—Second Round.

Broadway, April 4. Myra & Hood, at M., April 9-11. Aubrey, at Friendship, April 16-18. Woodbine, at Callisburg, April 23-25. St. Jo. April 30-May 2. District Conference, at Sanger, May 6-10. Denton Station, May 16. Pilot Point, May 21-23. Collinsville and Tioga, May 27-30. D. H. ASTON, P. E.

Decatur District—Second Round.

Argyle, March 27, 28. Jacksboro Sta., April 3, 4. Chico Sta., April 10, 11. Chico Cir., April 17, 18. Ponder and Krum, April 24, 25. Justin, April 25, 26. Decatur Cir., May 1, 2. Bryson, May 8, 9. Bridgeport, May 15, 16. Mexican Miss., May 17. Oak Dale, May 22, 23. L. S. BARTON, P. E.

NORTHWEST TEX. CONFERENCE

Corsicana District—Second Round.

Dawson, at Harmony, March 28, 29. Purdon, at Dresden, March 31. Corsicana Cir., at Pleasant G., April 3. Eleventh Avenue, at Eleventh Avenue, April 3, 4. First Church, at 1st Ch., April 4, 5. Groesbeck, at G., 7:30, April 9. Horn Hill, at Big Hill, April 10, 11. Thornton, at Locust Grove, Apr. 11, 12. Kirk, at Ben Hur, April 13. Richland, at Grape Creek, April 17, 18. Kerens, at Bazette, April 20. Barry, at Cryer Creek, April 22. Munger, at Callina, April 24, 25. Coolidge, at Coolidge, April 24, 25. HORACE BISHOP, P. E.

Cleburne District—Second Round.

Grandview Cir., at Bethany, March 27, 28. Alvarado, March 28, 29. Covington, at C., April 3, 4. Morgan, at Kopperl, April 6. Joshua, at Egan, April 8. Cleburne, Main St., April 11-28. Granbury Mis., at Post Oak Apr. 17, 18. Granbury Sta., April 13, 19. Cresson, at Acton, Apr. 20. Grandview Sta., April 24, 25. Glenrose Mis., at White Ch., May 1, 2. Glenrose Sta., May 2, 3. Blum, at Blum, May 8, 9. Epworth League and Sunday-school Conference at Morgan, May 14-16. Godbey, at Bono, May 18. Burleson, at Everman, May 22, 23. Walnut Springs, May 29, 30. E. A. SMITH, P. E.

Waxahachie District—Second Round.

Britton, at Britton, March 27, 28. Maypearl, at Maypearl, April 3, 4. Lillian, at Cahill, April 10, 11. Ovilla, at Onward, April 17, 18. Midlothian, April 18, 19. Venus, at Mountain Peak, Apr. 24, 25.

Bethel, April 25, 26. Lovelace, at Berry's Chap., May 1, 2. Milford, at Derr's Chapel, May 2, 3. Red Oak, at Boyce, May 8, 9. T. S. ARMSTRONG, P. E.

Bowie District—Second Round.

Crafton, at Red Bud, March 27, 28. Fruitland, at F., April 3, 4. Nocona Sta., April 10, 11. Montague, at M., April 11, 12. Electra, at Beaver Ck., April 17, 18. Wichita Falls, April 24, 25. Bowie Sta., April 25, 26. Nocona Cir., at Barrel Sprg., Apr. 29, 30. Archer City, at Annerine, May 1, 2. Iowa Park, at Burkburnett, May 8, 9. Post Oak, at Antelope, May 15, 16. Byers, at Charlie, May 22, 23. Bonita, at Spanish Fort, May 29, 30. Bowie Mis., June 1-3. Holliday, at Dundee, June 5, 6. Henrietta Sta., June 12, 13. Henrietta Mis., at Riverland, June 19, 20. JNO. E. ROACH, P. E.

Colorado District—Second Round.

Clairmont, March 26-28. Gall, April 2-4. Fluvanna, F., April 4, 5. Stanton, April 10, 11. Stanton Mis., Slaughter, April 11-13. Lamesa, Mullins, April 15-19. Seminole, Shafter, April 23-26. Colorado Mis., April 30-May 2. Colorado Sta., May 2, 3. Dunn, May 8, 9. SIMEON SHAW, P. E.

Georgetown District—Second Round.

Taylor Sta., March 27, 28. Hutto, Robinson Ch., March 28, 29. Temple, 7th St., April 3, 4. Temple Sta., April 4, 5. Moody Sta., Apr. 6, 7. Granger, Jonah, April 10, 11. Georgetown Sta., April 11, 12. Bartlett Sta., April 14, 15. Florence Cir., Wesley Ch., April 18, 19. Rogers Sta., April 24, 25. W. H. VAUGHAN, P. E.

Stamford District—Second Round.

McCauley and Silvester, at Silvester, March 27, 28. Stamford Miss., at Corinth, Apr. 3, 4. West Stamford and Liberty, at L., April 10, 11. Stamford Sta., April 11, 12. Avoca, at Bethel, April 17, 18. Haskell Miss., at Sagerton, Apr. 24, 25. Weinert, at Pleasant View, May 1, 2. Haskell Sta., May 2, 3. Tuxedo, at Fairview, May 8, 9. Pinkerton, May 15, 16. Rule, at Rochester, May 16, 17. Knox City, at League, May 18. Munday Sta., May 22. Goree, May 29, 30. Bomarton, May 31. J. T. GRISWOLD, P. E.

Weatherford District—Second Round.

Aledo, at Benbrook, March 27, 28. Breckenridge, at Pisgah, April 3, 4. Crystal Falls, at Baker, April 6. Wayland, at Aker, April 8. Peaster, at Poolville, April 10, 11. Whitt, at Garner, April 12. Mineral Wells, April 17, 18. Grafrod, at Oran, April 19. Graham Miss., April 24, 25. Graham Sta., April 25, 26. Farmer, April 27. Eliasville, April 29. Throckmorton, May 1, 2. Davis Miss., May 2, 3. M. K. LITTLE, P. E.

Plainview District—Second Round.

Lubbock, March 27, 28. Matador, at White Flat, April 3, 4. Dickens, at Cottonwood, April 6. Gomez, at Plains, April 10, 11. Brownfield, at Meadow, April 13. Barton, April 15. Emma, at Estacado, April 17, 18. Tahol a Sta., April 24, 25. Post City, April 27. Turkey, May 1, 2. Silverton, May 4. Hereford Mission, May 8, 9. Wildorado, May 11. Dimmitt, May 15, 16. Plainview Sta., May 22, 23. G. S. HARDY, P. E.

Brownwood District—Second Round.

Talpa Cir., at Norwood, March 27-28. Indian Creek Cir., at Zephyr, 10 a. m., Wednesday, March 31. Comanche Cir., at Indian Creek, 10 a. m., Friday, April 2, and 11 a. m., Sunday, April 4. Gustine Cir., at Hebron, 10 a. m., Saturday, April 3. Comanche Sta., 8 p. m., Monday, April 5. Blanket Sta., 8 p. m., Tuesday, April 6. Coleman Cir., at Blanket, 10 a. m., April 10-11. Valera Cir., at Milligan, 10 a. m., Saturday, April 17. Santa Anna Cir., at Santa Anna, April 18-19. Bangs Cir., at Salt Branch, April 24-25. Brownwood Sta., April 25-26. J. A. WHITEHURST, P. E.

Ft. Worth District—Second Round.

Bonlevard, March 28, 11 a. m. McKinley Ave., March 28, 8 p. m. Handley & D. Hill, Apr. 4, 11 a. m. Riverside, April 4, 8 p. m.

Mulkey Memorial, April 11, 11 a. m. Missouri Ave., April 11, 8 p. m. First Church, April 15, 8 p. m. Kennedale, April 18, 11 a. m. Mansfield, April 25, 11 a. m. Smithfield, April 28, 8 p. m. Grapevine, May 2, 11 a. m. Brooklyn Heights, May 5, 8 p. m. Azle, May 9, 11 a. m. Arlington, May 12, 8 p. m. SAM R. HAY, P. E.

Waco District—Second Round.

Aquilla, at Aquilla, March 27, 28. Fifth St., April 4. Lamar, at Moorville, April 10, 11. Hewitt, at Hewitt, April 11, 12. Peoria, at Minlow, April 17, 18. Bosqueville, at Mt. Zion, April 24, 25. West, at West, May 1, 2. Reisel, at Reisel, May 5. Elm St., May 6. Axtell, at Axtell, May 8, 9. Mt. Calm, May 15, 16. Abbott, May 22, 23. Mart, May 29, 30. W. L. NELMS, P. E.

Vernon District—Second Round.

Spring Creek, March 27, 28. Olney, at Olney, March 29. Quail, at Quail, April 3, 4. Wellington Mis., at Fresno, April 10. Wellington Station, April 10, 11. Childress Mis., at Carvey, April 17. Childress Station, April 17, 18. Seymour Mission, April 23. Seymour Station, April 24, 25. Crowell Station, April 28. Vera, May 1, 2. Estelline, May 4. J. H. STEWART, P. E.

Gatesville District—Second Round.

Killeen Sta., March 27, 28. Clifton Sta., April 3, 4. Nolanville Mis., at Brookhaven, April 10, 11. Jonesboro, at Jonesboro, April 16, at 11 a. m. Evant Cir., April 17, 18. Hamilton Sta., April 19, at 8 p. m. Gatesville Cir., at Rowlin's Chapel, April 24, 25, at 11 a. m. Gatesville Sta., April 25, at 8 p. m. and Monday, 9 a. m. Turnersville, at Mt. Zion, May 1, 2. Pearl, May 8, 9. Copperas Cove, May 15, 16; will meet Bro. M. Mills' people one hour, Fairy and Lanham, at Fairy, May 22, 23. Crawford, at Compton, May 26, 11 a. m. China Springs, at Mill's Chapel, May 27, 11 a. m. JAMES M. SHERMAN, P. E.

Abilene District—Second Round.

Lawn, at Lemon's Gap, March 27, 28. Albany, April 3, 4. Caps, at Caps, April 10, 11. Nubia, at Elm Grove, April 17, 18. Tye, at Rock Crossing, Apr. 24, 25. Escota, at Newman, May 1, 2. Dudley, at Elm Dale, May 8, 9. Cross Plains, at Drossy, May 15, 16. Sabanno, May 16, 17. Moran, May 18, 19. GUS BARNES, P. E.

Clarendon District—Second Round.

Miami Cir., at Mobeetie, Mar. 25. Wheeler Mis., at Wheeler, Mar. 27, 28. Shamrock Cir., at Shamrock, Mar. 29. McLean Cir., at Alapreed, Mar. 30. Groom Mis., at Washburn, Apr. 3, 4. Canadian Sta., Apr. 8. Glazier Mis., at Glazier, Apr. 9. Higgins Sta., Apr. 10, 11. Texline Mis., at Texline, Apr. 17. Dalhart Sta., Apr. 17, 18. Stratford Sta., Apr. 24, 25. Hanstford Mis., at Hanstford, Apr. 27. Ochiltree Mis., at Ochiltree, Apr. 28. Dumas Cir., May 1, 2. Channing Sta., May 2. J. G. MILLER, P. E.

Dublin District—Second Round.

(First part) Huckabay Cir., March 27, 28. Stephenville Cir., Mch. 29, at 11 a. m. Stephenville Sta., Mch. 29, at 8 p. m. Carbon Cir., March 31, at 11 a. m. Harbin Cir., April 3, 4. Banyan Cir., Apr. 6, at 11 a. m. Carlton Cir., April 10, 11. Duffau Cir., April 12, at 11 a. m. Tolar and Lipan, April 24, 25. Ireddell Miss., April 17, 18. J. G. PUTMAN, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Second Round. Dayton & Lakewood, Mar. 27, 28. Carlsbad, Apr. 3, 4. Malaga, Apr. 4, 5. El Paso, Trinity, Apr. 6. J. B. COCHRAN, P. E.

NERVOUSNESS AND NERVE.

The more nervous a man is, the less nerve he has. That sounds paradoxical, but it isn't, for nerve is stamina. Head's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take. If you get tired easily, mentally or physically, take it. It will do you good.

Take it not grudgingly if some think ill of thee, and speak that thou wouldst not willingly hear. Thou oughtest to be the hardest judge of thyself, and to think no one weaker than thyself. If thou dost walk spiritually, thou wilt not much weigh fleeting words.—Selected.

Fifty Years the Standard
DR. PRICES
CREAM BAKING POWDER
 A Cream of Tartar Powder
 Made from Grapes
NO ALUM

THE SUNDAY SERVICE

I said in one of my articles that the manner of placing the so-called new order in the Discipline seemed irregular to me, but I said it must have been right or the General Conference would not have done it that way.

So with perfect deference for the General Conference I shall state the *modus operandi* as I have it.

The General Conference appointed a commission, that is, authorized the Bishops to appoint a commission to meet a like commission from the M. E. Church to consider the matter of a hymnal and uniformity of worship. That commission met the one from the M. E. Church and accepted the M. E. Church Sunday service, putting it in brackets, thus giving permission to use or omit.

At the General Conference of 1906 no report from this commission was made and the General Conference did not formally adopt their work. For my single self I am opposed to any eleven men, however good and wise they may be, being permitted to say what the entire Church shall do in any one thing.

The General Conference at Birmingham by mere resolution instructed the book editor to put the new order of worship in the Discipline, and it has been put in by the authority of a resolution.

One of the rules governing the conference is: "No proposition to change the Discipline shall be considered until it has been at least one day in possession of the conference."

A paragraph of the Discipline was changed by having the old paragraph removed and a new one substituted, by a mere resolution authorizing the book editor to make the substitution.

The only grounds upon which the resolution could at all be in order would be that the previous General Conference in calling for the appointment of the commission signed away all right of the Church through the next General Conference to have anything to say at all about the work of the said commission; in which case they might have introduced the burning of candles and the wearing of gowns in service and the M. E. Church, South, would have been helpless in the matter, for whatever these less than a dozen men said was to be law, without recourse to the General Conference.

These brethren, of course, felt that they went North with plenary power and were responsible to no Annual or General Conference. If a General Conference has the right to appoint a few men on a commission to take up some important work and has authority to free them from responsibility of reporting to the next General Conference, thus clothing them with a peculiar autocracy, is it not a dangerous right to exercise and one fraught with great possibilities of harm?

No change should be allowed in the language of the Discipline until it has been in due manner considered by the General Conference and by proper processes legally made. So far as I have ever read, our commission have never given a reason for introducing into our

Church the bracketed forms of liturgical service, and I can see no reason for their introduction except that we may be like the M. E. Church. Did the M. E. Church brethren convince our brethren with plenary power that the liturgical parts were conducive to spirituality? If so, why did they not use their right to change the Discipline of the M. E. Church, South, and make the entire service with parts of the Episcopal liturgy thrown in, compulsory?

And if the brethren of the M. E. Church did not show them that the liturgy made people more spiritual, why did our brethren introduce it at all?

Did not our men show either a division among themselves or a doubt in their own minds when they threw around the parts of the hitherto rejected Sunday service the protecting arms of the printer's brackets?

J. E. HARRISON.

The Jews: The Peculiar People of God

By Rev. W. H. Hughes

(I have never seen an attempt upon the part of anybody to solve the question of why the Jews are said to be the peculiar people of God.)

There is perhaps no truth more clearly taught in the Bible than that the Jews have been in some sense the peculiar people of God. This fact conceded by all has been misinterpreted by both Jews and Gentiles. That God dealt directly with the Jews and through them with all the peoples of the earth, there can be no doubt in the minds of those who believe the Scriptures. This fact was misinterpreted by the Jew to his downfall and national overthrow. They thought God was partial to them, and that they were better than other people and that all others were dogs. The Gentiles looked upon this claim with a jealous eye, and it caused them to feel resentful at the assumption of the Jews. Hence the unkind and unbrotherly feeling toward the Jews in all the nations among whom the Jews are sojourning. But when the teachings of the Bible and the facts of history are properly interpreted, this bigoted claim of the Jews and resentful spirit of the Gentiles both vanish. The Bible recognizes but two divisions among the nations of the earth, viz: the Jew and the Gentile. The Scriptures put every man in one of these classes, and when properly interpreted, the truth will be clear that God is no respecter of persons, but that in every nation "he that feareth God and worketh righteousness is accepted of him."

Peter, in a discussion with all the apostles, tells us that so far as salvation is concerned God "put no difference between us and them" (Jew and Gentile) "purifying their hearts by faith." Paul says that circumcision and uncircumcision are nothing. Then the very pertinent question comes up, "Wherein are the Jews the peculiar people of God?" We answer: In the specific work assigned them in the great drama of the world's redemption. It did not consist in any partiality to the individual Jew which exempted them from any moral obligation which was binding upon the Gentile. There is no sin condemned in a Gentile which is not equally condemned and punished in the Jew. Bible history shows that God selected Abraham because of his piety, with whom he made his covenant and established his Church which naturally became the custodian of revelation, religious ceremonies and symbols. The promise was made to Abraham that in his seed all the nations of the earth should be blessed. The promise to Abraham and his seed marked a channel through which God proposed to communicate his will to all men. To them we are indebted for the Old Testament, which is the foundation and bulwark of the New Testament. This at once states the peculiar work of Abraham and his posterity, and why they are called the peculiar people of God. They had a peculiar work assigned them. In keeping with God's promise to Abraham no covenant was ever made with any one but Abraham's seed and no prophet ever arose among the Gentiles. This peculiar responsibility was placed upon the Hebrews for which they were held strictly accountable and for the breach of which they were, and are to this day, more severely punished than any nation on earth. The very presence of the homeless Jew is a

world-wide advertisement of this punishment. Under the old dispensation when the Hebrews obeyed God and did righteously the nation was abundantly prosperous and they were a shining light to the nations around them, but when they rebelled they were scattered among the Gentiles as an evidence that God punishes the disobedient and rebellious. To this day God's use of the Jews is an illustration of the truth of the Psalmist when he said, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." The heathen was taught something of the knowledge of God, both by the obedience and disobedience of the Jews. Just as the scattering of the Jews among the heathen in the old dispensation disseminated the knowledge of the one true God, so the scattered Jews in the new dispensation are the fulfillment of prophecy, and are a perpetual testimony to the divinity of the religion of Jesus Christ. The awful imprecation "his blood be upon us and our children" has painted every rebellious Jew red with the blood of the Son of the living God. So that wherever we meet a Jew without home or country, in spite of his verbal aspersions of Jesus Christ, he says, "I am here and all my people for two thousand years have been scattered because we crucified the innocent." If there were no other evidence of the divinity of the Christian religion the presence of the wandering Jew would be sufficient. If not, how can the history be accounted for? A nation of millions with no land or country, and yet as distinct a race as they were two thousand years ago. All other people when they leave their fatherland intermarry, mix and mingle with the people whither they go. Not so with the Jew. He is a good and law-abiding citizen in whatever country he is found, and yet to the same of almost all nations they persecute and mistreat him. They are a hiss and a byword. Paul, with a prophetic eye, gives us a solution of this whole matter. He represents the Church which was composed exclusively of Jews up till the crucifixion of Christ, under the similitude of the olive tree. He represents the Israelites as the original tree, and that by unbelief some of the branches were broken off, and the Gentiles were grafted in and partook of the root and fatness of the olive tree. He warns the Gentiles against the mistreating of the Jews, and states that the Jews also "if they abide not still in unbelief shall be grafted in, for God is able to graft them in again." Thus we are led to believe that the time is coming when the Jews shall believe and be converted and gathered back to their own land, and come "to Zion with songs and rejoicing and everlasting joy upon their heads. They shall obtain joy and gladness and sorrow and sighing shall flee away." The movement of the Zionists seems to be looking toward that happy consummation. Millions of money is being raised by the Jews to recover their own God-given land, and remove the reproach that they are a people without a country or a home. When the Jew is converted he will be grafted back into his own olive tree; then shall the statement of Christ be realized: "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled."

DUBLIN DISTRICT MISSIONARY INSTITUTE.

Our Missionary Institute at DeLeon, March 15, was well planned and ably carried out. The attendance was excellent. The institute began with a sermon at 7:30 p. m. by Rev. D. L. Collie, of Stephenville, on "The Sufficiency of the Holy Scriptures," which showed scholarly research and grasp of the subject, and which closed with a devout practical application.

Services began Tuesday morning with devotional exercises conducted by the presiding elder, Bro. J. G. Putman, after which there was an experience meeting on the subject of "A Call to Preach." Bro. Putman gave us his experience with pathos and power. There was a remarkable coincidence in most of the experiences which followed, in that the call to preach came from within, without any outside influences, and was afterwards recognized by the Church.

At 9:15 Bro. W. D. Gaskins, of Hico, opened the discussion upon "The Rights of the Ministry," which proved to be a lively one. Rev. C. E. Gallagher, of Carlton, announced, "God did not call me to be a foot-pad for the balance of the world to wipe their feet on." There is no higher office than that of the ministry. Other speeches were made, emphasizing the preacher's political, social and financial rights. Bros. Collie and Dodson spoke with some emphasis and freedom upon the preachers' ecclesiastical rights; that Methodist people are often unduly critical because they know they will get a preacher anyhow; that the presiding elder who makes too many inquiries among the people will invite this criticism; that a presiding elder has been known to move a preacher upon the opposition of a minority when a majority favored his return, and that while the preacher hasn't the right under our law to choose his appointment, he has a right to be consulted about his appointment. These remarks were taken in good part by the presiding elder, who smiled and said: "It is better further on, and when these brethren get in power it will be all right. But let us not exceed the limits of constitutional Methodism."

At 11:10 there was a sermon by Bro. R. B. Evans, of Dublin, on "Reveries." Bro. Evans took the position that there have always been revivals in the history of the Jewish people and the Christian Church, and we will always need them; but that while the emotional element would not be discarded, men would more and more think themselves into the kingdom of God. To which this writer says "Amen."

After devotional exercises the afternoon session was opened by a talk on the subject, "Pastoral Visitation, How and Why?" by your Secretary, followed by Rev. C. E. Cameron, of Eastland.

Bro. Dodson sandwiched in a good talk on "The Pastoral Instruction of Children."

"The Scriptural Basis of Missions" came up at 3:10. There was a series of excellent talks. Rev. Early Morton spoke on "The Missionary Idea in the Old Testament." The presiding elder made a brief talk on "The Missionary Idea in the Gospels." Rev. J. H. Baldrige reviewed "The Missionary Idea in the Acts." "The Missionary Idea in the Epistles" was given by Rev. G. H. McAnally, of Iredell, who also had somewhat to say upon the subject, "The Lack of Ministerial Supply." Bro. C. E. Gallagher said that he would "let her go, Gallagher," and made us a serious practical talk on "The Missionary Idea in the Book of Revelation."

Discussion of "The Plans and Purposes of the Laymen's Missionary Movement" was opened by a layman, Bro. T. L. Gates, of Gorman. Mr. Gates is a fine type of the American business man, and it did us good to hear him rebuking the niggardliness of the contributions business men have been making to missions, and following up a fine array of missionary facts calling us to larger liber-



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ality. When the layman got to preaching liberality—and practicing it—then the millennium cannot be far away.

Bro. W. C. Streety, of DeLeon, our district lay leader, then made us a much appreciated talk.

Rev. J. T. Bloodworth, Missionary Evangelist, preached an excellent sermon at the night service.

The first topic discussed Wednesday morning was "How Best to Take Care of the Waste Places in Our District?" led by Rev. J. H. Clark, of Proctor. His talk showed study of the subject.

Other talks were made, and the discussion crystallized into something practical enough to meet with the approval of even the Apostle James.

Bro. Early Morton was appointed by the presiding elder to act as collector, to distribute Methodist literature and preach at points throughout the district where there is no Methodist preaching, and the sum of \$285 was subscribed by the various churches toward his support.

"The Work of the Women in Our District" was well represented in speeches by Mrs. E. W. Kimble and Mrs. J. H. Clay. These good women spoke out of hearts touched by a conscious religious experience and minds well stored with accurate missionary information.

Rev. R. A. Clements, of Gorman, spoke very much to the point on "A Deficit, What Does it Mean?" showing that a deficit in the preacher's salary was generally due to an unfaithful steward and that such ought to be put out of office, and that a preacher might as well cut off his ecclesiastical head as to go up to conference twice in succession and report a deficit in his conference collections.

"Honor to whom honor." We cannot keep from saying that the closing sermon on Missionary Achievements" at 11 a. m. by B. W. Dodson was a grand and thrilling climax to our splendid meeting. It was a truly great sermon in its wealth of literary and scientific information, philosophic breadth of treatment, and the profound evangelical feeling which melted us to tears.

The meeting closed with a vote of thanks to the good people of DeLeon for their splendid hospitality.

Our presiding elder spared no pains to make the meeting a success, and he has reason to feel gratified at the result; nor should we fail to mention the unflinching courtesy and enthusiastic interest of our conference host, Bro. C. A. Evans.

JOHN C. SLIGH, Sec.

Albuquerque District—Third Round.

Gallup, May 8, 9.
 San Marcial, May 11.
 Albuquerque, May 12.
 Cerillos, May 15, 16.
 Moriarty, May 17.
 Cimarron, May 19.
 Tucuman, May 21.
 Logan, May 22, 23.
 San Jon, May 25.
 Grady, May 27.
 Roosevelt, May 29, 30.
 Taiban, June 3.
 Sunnyside, June 5, 6.
 Cantara, June 8.
 Melrose, June 9.
 Blacktower, June 10.
 Clovis, June 11.
 Texico Cir., June 12, 13.
 Texico, June 14.
 Kenna, June 15.
 Elida, June 17.
 Cromer, June 19, 20.
 Portales, June 22.
 Causey, June 26, 27.
 Monument, July 3, 4.
 District Conference at Albuquerque April 29.

B. T. JAMES, P. E.

The heart soon gets crooked when it is set on a corkscrew.