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EDITORIAL

THE SUPREME MAJESTY OF CHARACTER.

Character is neither the outcome of heredity nor the accretion of environment. That a good birth and wholesome training are helpful to the development of character, we readily admit; but to these must be added an inflexible determination, a righteous purpose and persistent application. Out of this combination the aristocracy of character asserts its supremacy. Let us take a concrete example, instead of an abstract discussion, and illustrate these statements. We have one at hand, and such is its prominence that it will readily serve our purpose.

On the 7th of August, 1867, there was born in Northern Arkansas a boy destined to challenge the admiration of his fellow men. He came into the world in the midst of poverty, but he had the royal possession and a good and worthy name. At nine years of age he moved with his parents to Texas and located on a ranch on the upper Colorado and the Concho Rivers. At that time that section of Texas was on the frontier, and the wilderness of that sort of life had its perils and its hardships. A year or so later he was a typical cowboy, following the cattle and the sheep on one of the largest ranches in Western Texas, 200 miles from railroads and many other facilities and advantages of civilization. Until he was past twenty this was his experience and his manner of life. Schools were not to be thought of, and other advantages were not within his reach. For months at a time he had no companions except the cattle that browsed over the plains and the coyotes that made the night hideous with their howls. But even under those circumstances he was true to his duties and faithful to his trusts. During his idle moments he indulged in introspection, and then his thought would take in the scope of the extended horizon and the immense firmament above him. All this mental exercise deepened his conviction and enlarged his vision. There were times when his ambitious spirit longed to break through its prison walls and gratify its thirst for knowledge and attainments in the nobler realms of thought and the wider reaches of laudable ambition. But opportunity was lacking, however great were the aspirations of his soul. He was only a cowboy, far removed from the advantages of the higher forms of Christian civilization.

One day at noontide, just after he had eaten his frugal lunch and was resting under the shade of a mesquite, he picked up the scrap of newspaper with which his lunch had been wrapped, and began to scan it. His eye fell upon the account of Vanderbilt University and its work as a great institution of learning. As quick as a flash there came into his heart the impulse to quit his Western life and go to that school. The impulse crystallized into purpose, and soon he had sold his pony and other sparse belongings, and with the proceeds in his pocket he was wending his way to the nearest rail-

way station. By and by he reached Nashville, entered the literary department of Vanderbilt, and by close application distinguished himself as a student worthy of success. Not long after completing this course he entered the law department and graduated. He located in Nashville and opened his law office. Soon he had a satisfactory practice.

In 1882 he distinguished himself in civic reforms as a prosecutor of gamblers and Sunday violators. A year ago he announced himself as a candidate for the Attorney Generalship of Davidson county. He publicly stated that he wanted no violator of the law to vote for him, or to expect any favors at his hand; that if elected he would enforce the law against the rich and the poor alike, under whatsoever circumstances the sanctity of the law was set at naught. This class fought him to a finish, but he was triumphantly elected. He entered upon his duties without fear or favor; and he is the man who recently prosecuted to a successful conviction Col. Duncan B. and Robin Cooper, the murderers of Senator E. W. Carmack. His name is Jeff McArn, and his fame as a prosecuting attorney is now nationwide in its prominence. His closing speech in that famous trial is one of the most splendid forensic efforts ever heard in a Tennessee court of justice. And with all his prominence and notoriety, he is a humble member of the Methodist Church and devoted to his obligations as a devout Christian man. What an inspiration to the boyhood of America is the life of this truly great lawyer and eloquent advocate of law and order! He is a living illustration of the fact that the majesty of character will always shine forth amid even the most adverse surroundings.

THE WORK OF THE DEMON.

In the city of Dallas there was enacted last week one of the most lamentable tragedies that ever threw its dark shadow over a Christian home. A young physician who was brought up in a Christian home, and whose father had given to him the advantages of a fine professional training, went home late at night crazed by drink and deadly drugs, and with gun in hand began a murderous menace toward the members of the household. In the effort to overpower him and bring him under control, he was stabbed and shot to death by one of his brothers. Upon his body there were found fifty-odd knife and gunshot wounds. The four brothers, including the one who did the deed, were put in jail, the old widowed mother is heart-broken, and the sisters are paralyzed with inexpressible grief. Yes, the whole community was made to stand silent and aghast over the awful transaction. Scarcely anything like it in the annals of crime has ever been known in this city, when we take into consideration the high respectability of all the parties, their standing and their circle of relatives and friends.

Yet the boyhood and young manhood of the physician were without reproach, and his friends were numbered by the hundreds. His father and mother were of the highest

Christian character. But a few years ago the saloon influence got the upper hand of him and he went from bad to worse, and this heart-rending tragedy is the result. The fountain head of the whole trouble is the saloon and the deadly drug. They gradually usurped his reason, undermined his character, consumed his manhood and changed him into another being. He became a source of sorrow to his loved ones, a burden to himself, a menace to his home, and a dangerous element to the peace and order of the community. Still good men tell us, as well as bad ones, that the saloon is necessary to the business prosperity of the city. The State, the county and the city continue to license it, and humanity is reaping the awful harvest of woe, heart-sorrow, tragedy, death and destruction. It is enough to make angels weep and decency shrink away and hide its face in shame and distress. How long, how long, O Lord, will this state of things obtain?

THE SIN OF THE DOUBLE LIFE.

Recently in one of our North Texas cities an officer from an adjoining county was in close and secret counsel with a bright young woman. Inmates of the house heard two pistol shots in quick succession, and then after a short interval another report was heard. They rushed to the room whence the sound came, but the door was locked. An officer was telephoned for, and when he arrived and broke into the room he was horror-stricken at the ghastly sight which presented itself to him. Lying across the bed was the lifeless form of the woman with the blood flowing from her death-wound, and at her feet upon the floor lay the dead officer with the pistol still grasped in his hand. A note found on his person told the sad tale of the tragedy. It was illicit love. The officer, a man of high standing in his community, honored by his people, had a wife in his home town and a daughter sixteen years of age. But he had secretly formed an alliance which caused him to lead a double life—one in his home town and the other in a city several miles away.

But God's eye rested upon the duplicity and the hypocrisy, to say nothing of the lechery, and the stern process of reaping what we sow brought about the heart-rending result. There are lessons in this tragedy that ought not to be overlooked. The man who goes to the marriage altar and plights his love to a pure woman and invokes the sanctity of the Church and of the civil law to confirm the act, has no right to divide that love in after life with another. And when he does it, he flings himself into a vortex that will either impair his life and character or destroy him outright. When he does such an overt and iniquitous act he tempts the fates to strike him, and the stroke usually falls with ponderous effect. The sacredness of the marriage compact can not be tampered with and the guilty party go unwhipped of justice. He may practice his evil in a distant city, or under the cover of darkness, and think that none but himself and his partner in guilt are aware of the

sin thus committed; but there is an all-wise God, whose eye sees the thoughts as well as the acts of men, and whose inexorable law will strike the deathblow sooner or later. "God is not mocked; for whatsoever a man soweth that shall he also reap." The law of God travels slowly, but it travels surely. And unless these grievous sins are discontinued and repented of there is no immunity from the penalty of a violated justice.

The saddest feature in all such cases is found in the fact that not only do the victims suffer the consequences of such sins, but their families are made to share in the suffering. The wife, deceived and insulted, is a widow in sackcloth and ashes and the children are fatherless and disgraced. And in addition the people trusting the man who took his own life, as well as the life of another, are humiliated and stricken with dumbness. It would be bad enough for a man to take his own life, but when he entails worse suffering upon the innocent, his sin becomes doubled in its enormity. He goes on to his place, but the others remain and spend their days in inconsolable grief.

Viewed from every standpoint a man ought to live a pure life. Especially is this true when he has pretended to lavish his affections upon one who becomes the mother of his children and one with him in all experiences—except his hidden sins. What right has such a man to violate the confidence of his household, complicate himself with an unrighteous love and steep his soul in the slush of moral degradation? And yet there are men all over our land who pretend to be devoted husbands at home, who, when they get from under the eye of their community and their households, are doing just as this man did in the privacy of some other abode. Such men ought to take warning and change their manner of life. Otherwise there is a dead line lying just across their pathway not far in the future. Thank God, there are thousands of men who are faithful to their marriage vows at home and abroad. Happy is the home where this condition obtains. But unfortunate is the home where the opposite condition is true. The double life carries with it the possibilities of more than a double penalty. Let unfaithful men beware. Their treachery will not forever remain concealed from the eye of the world. When they least expect it their duplicity will reveal itself.

A good conscience with only a small competence is far more desirable than a bad conscience with an abundance. There is no happiness in the bosom where a bad conscience holds forth. Peace with God and peace with men give richness to the experience.

A bad heart filled with evil desires, unwholy ambitions, impure thoughts and mean motives is the result of the devil's creative genius. He revels in that sort of an abode. But a pure heart filled with virtue, truth and integrity is where God takes pleasure in abiding.

City Churches and Country Churches

By J. W. MADDEN, Esq.

I have read with no small degree of interest the very able address of Bishop Ward as published in the issue of the Advocate of March 4 on the subject of "The Cities and the City Church." This address should be read and re-read and thoughtfully and prayerfully studied by not only Methodists everywhere, but also by the members of all denominations throughout the Nation, regardless of Church or creed. It deals with the problem of the duties of the Church toward the cities and large towns in a most striking and lucid manner and submits data and propositions and suggestions that are both strong and convincing. It establishes the fact that our modern population is drifting from the rural sections to the cities and towns with accelerated alacrity, and when he asks, "Will the Church be able to control the cities?" he propounds a question fraught with grave import for the future weal of the Church in both city and country. But there are two features of this remarkable address especially which attracted my attention, and with which I was very forcibly impressed, and it is these features which have prompted this article. I wish to discuss them in their order.

First, Bishop Ward says: "The city is an aggregation of great forces." This is a self-evident truth, and if it were not so in itself it is made so by Bishop Ward when he elaborates the proposition and proceeds to give his reasons for making the statement, and this he does in a way that must carry conviction to every thoughtful mind. He tells us that the great wealth, the best educational advantages, the most influential press, the great corporations, the labor unions, the large theaters, the large saloons, the large Churches, the most successful business men, the most brilliant lawyers, the most skillful physicians, the ablest teachers, and all of the most tremendous forces for evil, are domiciled and find their habitation in the cities, and this is unquestionably true. And after having told us these admitted truths, he then proceeds to discuss "the control" of these forces by the Church and the importance of such control upon the "development of civilization" in all the centuries to come. He compares the strength and growth and power of the Churches with the strength and growth and power of the cities, and contends that the former have kept pace with the latter and gives figures to sustain his contention. Then, having done this, he pauses and deliberately asks this momentous question: "Will the Church be able to direct, in the interests of social, personal and public righteousness, these tremendous forces of the modern cities?" He declares that, in the answer to this question, he believes is to be found the settlement of the "course and destiny" of our civilization. It is clearly apparent that Bishop Ward is keenly sensible of the existence of the "forces for evil" that dwell in the average city, and the issue is put as to whether "the Church" will be able to "control" these forces and minimize and destroy them, or whether they will do as much for the Church in the contest they must wage against each other. He recognizes the relative strength and influence of the two separate and distinct elements and sees in it a struggle for supremacy, the result of which will either perpetuate or destroy this great Republic in which we live. He doubtless had then before his mind the struggle at that time existing between these very forces in Texas, and especially in the City of Dallas, with reference to the "anti-gambling bill" then pending before the present Legislature, and saw in it every evidence of the power and prestige of the opposition to this beneficent and far-reaching measure—an opposition that would make gambling a popular pastime upon the specious plea of "encouraging(?) stock raising," the promotion of the develop-

ment of "blooded" hogs and horses and cows!

But Bishop Ward is quite "optimistic" and believes the Church will conquer in spite of the strong entrenchment of the opposing forces, and he then proceeds to tell how this victory is to be won. And here his arguments are also convincing, and betray a knowledge of present conditions and of human nature that is worthy of the source from which it springs. He bravely and unreservedly plants himself upon this significant but unquestioned statement: "The moral power that now exists in the sentiment of the world is a creation of the Christian Churches. * * * The Church is the leader of every movement that is for moral progress." Both profound and true are these declarations, and, as evidence of the security of his "optimistic" convictions, we have only to point to the subsequent result of the fearful and awful struggle that was pending at the time he uttered these truths, viz., the enactment of the anti-gambling bill into law, a result directly attributable to the "moral power" of the Church. God bless such "heroes in the strife" as Dr. Bradford and his illustrious compatriots!

The next and second feature of this most remarkable and prophetic address is one which interests me very much, and it furnishes me an opportunity to express myself upon a question that is very "near and dear" to my heart, and one which I think is of equal importance in the consummation of the very laudable end to which Bishop Ward says the Church must aspire if it expects to fully accomplish the great mission of its existence. I advert to this, not by way of criticism of anything Bishop Ward has said, nor as antagonizing or combatting the views he has so ably expressed, but because some other things he says lay the foundation for what I am going to say. Upon this branch of the subject his statements are twofold, but both are aimed at the accomplishment of the same purpose, and they are these: He first declares that "the Methodist circuit-rider was the pioneer of civilization and a leader of prowess in Church and State," and then he adds: I have had the pleasure of looking through your magnificent banks and the offices of lawyers, who came from the country to the city, as most of us have, whether lawyers or not.

These, the "circuit-rider" and the boy "from the country," as declared by Bishop Ward, are the "forces" that can be relied on to perpetuate the "civilization and the prowess" of this great Nation, and just here I desire to submit this question: Is the Methodist Church, South, doing its duty today toward the "circuit-rider and the country boy," the great uplifting "forces of our civilization?" And to this question I add another: In its zeal to "control" the "forces" of the cities, is not the Church "losing its grip" on the "country people," and thereby weakening its prospects of "Christianizing the world" and "controlling" the evil elements of the "forces" of both city and country? Paraphrasing one of Bishop Ward's statements, I declare it to be my humble judgment that upon a proper answer to and a proper policy toward these two questions depend the "course and destiny" of our civilization, and especially the future success and welfare of the Methodist Church as the Church of Wesley and his contemporaries.

As a member of the Board of Missions of the Texas Conference my attention has been directed to these questions, and inquiries into the situation have led me to believe that a grave condition confronts the Church in this particular. Whether excusable or not, I verily believe there is no doubt that the Methodist Church of the Texas Conference, especially, is very seriously neglecting its duty to the rural sections of the State. It is a mistake to class the "circuit-rider" as

merely a "pioneer." His labors are still in demand in the preservation and upbuilding of the Church, unless some suitable and efficient substitute is provided. A large field of usefulness is yet open to him, and, strange to say, this field is constantly getting larger, despite our boasted doctrine of a "hamlet for every preacher and a preacher for every hamlet." The hamlets still exist, but the preachers are not there. The Board of Missions is grappling with the question, but what the results will be I can form no idea.

So far I have not had time to gather information upon this question, but it is my intention to do so as soon as practicable. However, I am already fully satisfied that conditions in this respect are simply appalling, and I do not have to leave my own county to get the proof. I take it that this (Houston) county is about as well supplied with Methodist preachers as the average county in the conference, but not one-half the county has a Methodist preacher, if I am correctly informed, including the leading towns in the county. There are only two circuits in the county, and one is not a large one. One is in the eastern and the other in the northeastern part of the county. The International and Great Northern Railroad runs centrally through the county north and south. One-half of the county lies west of this road, and my information is that it is not made the duty of any Methodist preacher to occupy it anywhere off the railroad. The same condition exists in the southern and southeastern parts of the county. There is no "circuit-rider" there, there is no "mission" there, and there is no "preacher" there. Other Churches partially cover this vacant territory, but this is no credit to the Methodist Church. I am confident I would not be mistaken in the statement that there are thickly settled communities in the county where the voice of a Methodist preacher has not been heard for ten years! I will go further and say that I believe there are hundreds of people in this county, and Methodist people at that, who have not heard any sort of a preacher in ten years! And all this is because no one is sent to them to carry the "good news." Shades of Cullen, Hall, Burke, Dawson, Adams, Woolam and others! How hast thy "godly heritage" been converted into absolute "waste places!"

Now, what is the inevitable result of all this going to be? This is the reverse of "pioneer" conditions. What we are today is due to the pioneer—the "circuit-rider," if you please. Indeed, those olden days were the "glory of Methodism," and that was the best system "the world ever saw," because it carried the gospel to the "boundaries of civilization." But how is it today? This once glorious "system" is being transformed to meet conditions existing in the "cities and towns," while the "boundaries of civilization" are being sadly neglected. Clearly, the "glory" of Methodism in the "rural districts" is beginning to fade, and disastrously so. The voice of the "pioneer" is hushed and thousands are starving for the "bread of life."

I dare say, if this condition is not changed, and that speedily, and these "waste places," these "boundaries" of civilization, filled with active and devout preachers of the living gospel of Him who said, "Go ye into all the world and preach the gospel to every creature," serious results must necessarily follow—nay, they are already here!

And why do I say that? I say it because it is true. The "drift" of population from the "country" to the town and city is an admitted fact. But it is also an admitted fact that the cities' best people, and those most active both in Church work and in secular affairs of moral interest, have gone there "from the country." The seat of virtue is not in the cities. Its home is in "the country," and this has been because of the labors of the aforesaid "pioneer," which, interpreted, means the "circuit-rider." But without him, what is to become of the boy "from the country?" Will his like continue to grow spontaneously? Hard-

ly, I suspect. With his environments changed, the "boy" will be changed, and "the cities" can no longer "draw on" him for "moral power." Inevitably, then, he must retrograde in moral strength and vigor. And if he does, and the "evil forces" of the "cities" should get the "control" in their contest with the Church for supremacy, then what will be our condition?

Like Bishop Ward, I expect the Church "forces" to eventually dominate and "control" the cities, but I submit that the picture above presented is not overdrawn, and I am only "supposing" a case—pointing out what may be possible. It is the actual tendency of present conditions and the present "system," if it may be dignified by such a term. I am not combatting Bishop Ward's position with reference to the "control" of the cities. I am merely "supplementing" his position with a plea for the "control" of the rural sections—the "boundaries of civilization." Both ends must be attained, or we will be only half a Church. It is all well and good to

look after the "cities and towns," but we must also seek, through the "pioneer," or some proper substitute, to hold our own with the "country," from whence "the most of us" came. And this must be done, even if the assessments for domestic missions have to be increased, and this may be the only remedy. If, to accomplish the desired result, this must be done, then well and good, for the desired result must be accomplished.

Begging pardon for the great length of this article, I will conclude by saying that the above are the views of a mere "layman," a plain lawyer, who is giving some thought to the subject discussed, and who has his own views thereon. Possibly I am mistaken, and possibly I have said more than should have been said. If so, then your readers will just attribute the position taken to an honest mistake, but I will thank some one who is "better up" on the question to point out wherein I am mistaken.

Crockett, Texas.

Some Problems Confronting the Church

By REV. G. H. McANALLY

This is an age of unrest—an age in which mind and spirit are pulsating under the pressure of grave and great responsibilities to God and man. This spirit of unrest is due, largely, to awakened intellect. We no longer slumber in the early dawn of science and religion, but stand in the full light of measures and events as living men related to living issues. Never before has there been such organized forces of good and evil. It is an age of concentration and specializing. Not only is the Church of God rallying her forces as never before, but Satan is engineering his army with wonderful skill, and stands ready to measure swords with the sons of God. It is concerning some of the forces of evil confronting the Church that we wish to speak.

America a Missionary Field.

An open world lies before us. Christianity may be tolerated anywhere. How different from conditions in 1793. In writing of conditions then Bishop Thoburn, in an address at Boston, said: "Three of five great continents and two-thirds of a fourth were sealed against God's messengers and God's truth." While an open world lies before the missionary, we must not lose sight of our homeland.

Our own Christian America is needing the consecrated effort of our missionaries as well as the foreign field. More than five-eighths of the people of the United States make no pretention to any kind of religion—a very grave problem to contend with. Thus we see religion is in the minority, and with less than three-eighths of our people we must meet the issues of the hour at home as well as care for our charge abroad. This is a land of Churches wherein is heard the soft tones of the "herald of the steeple" calling men to the "house of prayer;" yet, in the United States there are more than two hundred towns and villages that have no preaching at all. How this should fire our hearts to greater missionary zeal.

The Great Current of Immigration.

There is a constant flow of all kinds of people from Europe through the gateways of our country. More than 1,250,000 people came to live with us in 1907. Already they have been absorbed in politics, morals and religion, and we are better or worse as a nation by this absorption. Of course some of these people represent the leading and thrifty ones of their country, but the major part are the refuse and driftwood of their homeland. Europe is not careful to send us her best citizens. Ireland alone has sent us seventy-four per cent of her criminals and convicts. Italy is well represented in the gulf towns of Texas. In Galveston eighty-five per cent of the grocery houses are either owned or operated by the Italians. We said above that 1,250,000 people came to live with us last year. This is more than one-fourth of a million more

than the combined Churches added the same year. What must be done? Before us stands the foreigner in his recluse of Catholicism. He has been reared in the belief that his is the only Church, the Pope infallible, and it is for him to do and dare for the right. We must expect strong opposition from his quarters to Protestantism. But he can be won. His is a bondage to priest and Pope; ours is a service of liberty to God and his Christ. Our only hope is to win on the point of freedom of mind and spirit. Let us arise to the obligation of the hour.

City Problem of the United States.

This is a very serious missionary feature. The per cent of urban population is rapidly increasing. In 1800 only three per cent of our people lived in cities. Now forty-seven per cent live in the cities of the United States. The serious feature of this is that as cities grow larger Churches grow weaker. In the urban population there is one Church and pastor to every four hundred; while in the city it is one Church and pastor to every two to four thousand—more than any man can care for. There is a great rush of our young men from the country to the cities. Sometimes they do not find ready employment and drift about from place to place. Their associates of the city as a rule are not over given to attending Church, and they, too, soon fall into the habit of staying away. Only seven per cent of the men of Chicago belong to the Church. Sometime ago a count was taken on Sunday in San Francisco and only nineteen hundred young men were found at Church; while thirty-five thousand were found in the saloons and dives of the city.

The Saloon and Catholicism.

Thus they go hand in hand. It is a hydra-headed monster that is grappling at the throat of our country for the reins of government. It is bad enough as it is. But allow the monster to don the ermine cloak and take in hand the reins of government, then how soon would he strike away the last rose from the cheek of sobriety and virtue under the deadening blows of the knout of dissipation and immorality. It is the avowed enemy of the Church and stands ready to give vent to its vituperation of our men of God who dare to oppose it. But the saloon is doomed. Already the handwriting is on the wall. While its advocates are "feasting themselves to the destruction of bacchicals amidst their drunken worshippers," our Southland is marching to victory under the slogan: "On with the battle!"

The Divorce Evil.

There is nothing more sacred than matrimony, and the nation that lightly esteems its sanctity will sooner or later pay the price of prostitution. Look at France. More than one-fifth of her children are born of illegiti-

mate parentage. In the city of Paris alone there are recorded more than ten thousand infanticides each year. No wonder France has awakened to the fact that something must be done. Already she is making rapid strides to lift the stain by correcting her divorce laws. The home is the hope of the nation as well as the Church. Destroy the home and you destroy the nation. Destroy the home and you destroy the Church. No nation or Church can rise higher than its home life. For it is in the home where are reared the material that is the hope and perpetuation of good politics, morals and religion. Divorce is on the rapid increase in the United States. It seems we have divorce mills that delight to put out their wares by the wholesale. But of late this question is agitating the mind of our leading jurists, and they are speaking out in no uncertain sound in favor of more stringent divorce laws. Let the Church of God arise and demand laws to correct this growing evil.

Clubs and Lodges.

Clubdom to-day has become the graveyard of Christian consecration in numerous instances. Many of our women are completely absorbed with literary clubs and social clubs. Our men, too, at some places become "lodge struck," and join everything that comes along, and, of course, have no time for Church work. Club life tends to magnify its office and create a dislike for Church work. It was said by an eminent divine that as the attendance of clubs and lodges increases, the attendance of Church decreases. I believe in the mission of certain of our lodges (I have the honor of being a member), but think nothing should supplant the Church. As I see it there are three things that come first: our duty to God; our duty to home, and our duty to country. The man who takes up these things as just stated may fear no evil from his lodge or club life.

THE GENERAL MINUTES.

The Book Editor and the Publishing Agents issued recently from the press of the Publishing House the Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the year 1908. There are some facts in this book which the Church will be glad to get. This volume should have a larger circulation than its predecessors have been accorded.

The table marked "Ministerial Relations" shows that we now have 6544 effective itinerant ministers, or 228 more than we had last year. We have 162 supernumerary preachers, against 161 of last year; and 729 on the superannuate list, or 18 more than last year. The total number of traveling preachers is 7435, or 247 more than last year. The four largest conferences are the Northwest Texas, with 422 preachers, the North Georgia, with 340, the Oklahoma, with 323, and the Virginia, with 310. The smallest conferences are the Montana, with 17 members, the Columbia, with 20, and the Denver, with 21. The Northwest Texas admitted on trial 25 men; the South Georgia, 16; the North Alabama and the North Georgia, 14 each; the Baltimore, the Virginia, the North Carolina, 13 each; the Oklahoma, the Tennessee and the Western North Carolina, 12 each. The Oklahoma Conference received 33 transfers; the West Texas, 16; the Texas, 12; the St. Louis and New Mexico, 11; the Northwest Texas, 10. We have 9 effective Bishops and 1 superannuated.

The membership of the Church is now 1,770,631, or, counting the ministers, 1,778,066. Our gain over last year is 45,104. These figures are less than those given out a few weeks ago by the Methodist Hand Book. We have 4,845 local preachers—142 more than last year. The four largest conferences, counting membership and local preachers, are: North Georgia, 109,908; Virginia, 104,507; Northwest Texas, 98,122; Western North Carolina, 86,821. The conferences having less than 2000 are: Mon-

tana, 1013; South Brazil, 1180; Northwest Mexican Border Mission, 1479; German Mission, 1742; Columbia, 1798, and Denver, 1948. The largest increase in membership is in Northwest Texas, 8198; North Georgia, 3002; North Mississippi, 2665; North Alabama, 2638; South Georgia, 2617; Texas, 2517 and West Texas, 2300. Four conferences showed a decrease: Illinois, 1043; Arkansas, 630; Louisville, 408, and Montana, 98. The adult baptisms reached 79,157, an increase of 5,021; the infant baptisms were 28,804, an increase of 1108. In the Northwest Texas Conference the adult baptisms were 6363 and infant baptisms 1901.

The number of Epworth Leagues was 3951, an increase of 288; the members, 138,542, an increase of 10,618. The Sunday-schools number 15,409; the officers and teachers 116,764; the pupils, 1,204,683. The increase in schools is 454; in teachers, 3110; in pupils, 77,324. Our churches are worth \$37,864,452, and have an indebtedness of \$1,614,014. Our parsonages are valued at \$8,168,647, and have an indebtedness of \$479,992. We have 301 presiding elders and 202 parsonages for them that are worth \$714,125.

We raised \$246,008 for conference claimants, \$375,909 for foreign missions, \$286,828 for domestic missions, \$149,116 for Church Extension, and 19,217 for the American Bible Society. There was an increase of \$8733

for conference claimants, \$18,758 for domestic missions, \$28,873 for Church Extension and a loss of \$5271 for foreign missions and \$672 for the American Bible Society. The South Georgia Conference raised \$12,206 for conference claimants, \$32,019 for foreign missions, \$21,513 for domestic missions and \$7366 for Church Extension. The North Georgia Conference raised \$20,500 for conference claimants, \$24,920 for foreign missions, 17,636 for domestic missions and \$7952 for Church Extension. The Northwest Texas Conference raised \$13,591 for conference claimants, \$14,937 for foreign missions, \$17,574 for domestic missions and \$8733 for Church Extension. The South Carolina Conference raised \$10,001 for the conference claimants, \$19,146 for foreign missions, \$17,288 for domestic missions, \$6832 for Church Extension. While other conferences cannot make an exhibition of such large amounts, yet if the per capita were worked out it would be found that many of our smaller conferences were doing their duty fully. The Little Rock and Louisiana Conferences raise more for conference claimants than they do for foreign missions. The Florida, the Louisiana, the Northwest Texas, the West Texas, the Oklahoma and the Mississippi Conferences raised more for domestic missions than foreign missions. Each of these conferences has large mission territory.—Christian Advocate, Nashville.

Devotional—Spiritual

THE FAMILY ALTAR.

The cry of many a heart is "Back to the old-time religion that worships God in simplicity, saves the Sabbath from desecration, keeps Church members from worldliness and that saves the young people from the awful pitfalls that are both in public and secret for the soul!"

"Is there no balm in Gilead? Is there no physician there?" If not, God pity us, and let a future reward be a dream and eternity a myth. Far better for the races to be blotted out of eternal existence at death than to go to an eternal hell of fire and brimstone in the mad rush after money, position, worldly honors and through pride and lust. The calm, conservative Christian who reads these lines knows, and knows it with a burdened heart, that the intoxication in worldliness and sinful lusts has, in thousands of instances, robbed the home of its sanctity and driven the true spirit of worship from Churches. No time to pray! Families are distracted, brothers and sisters are moaning over each others' missteps and dreadful falls, parents, poor parents, sitting in grief, are broken-hearted over their failures and the children's ruin; and no time to pray! Alas, alas, "it might have been!" But still no time to pray. And on they go, busy and full of care, laboring and working on their way to the tomb. Still no time to pray. Horses are curried, hogs are fed and children are clothed and sent to school, but no time to pray. You see the evils, and, no doubt, feel the loss through neglect of prayer and the family altar. Now, friend, what are you going to do about it? Of course, you are in a hurry to go to the office, store, farm, shop, school room or mine, and it is certain that we have to work and some of us labor very hard, and this is the greater reason why we should labor to have a home in heaven with the children God has given us.

Going, going, going on in neglect, failing to provide religious help for your own household, and many of yours are, no doubt, beyond your reach or influence save through prayer. Is there no balm, no remedy? Still the cry comes, "Back to the old-time religion." But how shall we get back? To get back means to go forward—to the family altar. Erect it tonight, dear friend. Call your children around your supper table, thank God for your food and loved ones, and then pray,

and read some in the dear, old Bible. We read in Deuteronomy the sixth chapter and the sixth, seventh and eighth verses what to do about this. Read it for yourself, and then act. Back to our mother's religion, back to prayer, back to the Bible and back to God. Let's hurry, friend, for we have no time to waste. Twenty-eight wrote me in one mail that they were holding family prayers and some had been at it forty and sixty years. Blessed be God! Won't you join the number? All who do or will, drop me your name and address, 704 Summit Street, Marshall, Texas. IRVIN B. MANLY.

ALL IS WELL.

We are not, however, kept waiting for centuries to appreciate the good hand of God. Our individual life for long seems utterly confused and purposeless, made up of unrelated, contradictory, and even grotesque episodes; births, marriages, bereavements, losses and gains, ups and downs, succeeding one another apparently without rhyme or reason; but as we grow older we find ourselves becoming philosophical historians on a small scale; we discover how God girded us when we knew him not, and that our personal history has been the working out of a distinct and gracious pattern. They who scornfully or disparagingly criticize painful contemporaneous events forget how often the context makes an obscure paragraph eloquent, how a step farther away converts a smudge in a picture.

Everything is good for its purpose. In judging events it is essential that we do not forget the supreme end of the divine government, namely, the moral perfection of the individual and the community. We so often complain of Providence because we forget its design. Does God rule the world to the end of making us rich, great, or happy? Were this the objective, the course of the divine government would present indeed a series of sad blunders. But the goal of life is not personal enjoyment, social distinction, or material aggrandizement; it is a moral discipline, it designs the sanctification of our spirit, it is that we should be fit for the presence, joy, and service of the holy God. Could we understand the relation of each painful event to our spiritual perfecting, we should talk less of the

imperfections of his government. Mueller, a German authority, writes: "In observing the structure of the organ of motion in animals, it is found the laws of mechanics are not well observed; these laws have not been applied by nature in the most favorable and economical manner, that is to say, so as to obtain the most motion with the least possible labor. In effect, however diversely the levers are placed on the animals provided with paws, they are so almost always in a disadvantageous manner, for the muscles generally exert upon them a very oblique action; beside that, the insertion is frequently too near the fulcrum." Here, then, we have apparently an error of nature; she seems at times unable to grasp and apply her own laws. But the philosopher immediately gives a reason for this singular lapse: "Considerations of a greater order have ordained this arrangement, of which the beauty of the forms is not the only end."

"Considerations of a greater order have ordained this arrangement." May we not justly apply this solution of science to the felt imperfection of human circumstance? Seemingly errors in animal organization are seen, in their general result, to secure the more perfect welfare and efficiency of the creature; and may we not infer that the disturbing aspects of human life are capable of being similarly construed? Witnessing on every side sickness, failure, privation, pain, and bereavement, may we not believe that natural law obtains in the sphere of human life and experience, and comfort ourselves, considerations of a greater order have ordained this arrangement? Yes, wreck and ruin on lower grounds yield perfection on higher; suffering in the coarser material of our personality works beauty in the finer; loss and death in the elementary and auxiliary find their compensation in the ripened joy and accomplished glory of the enduring spirit. Nay, not only will we believe that "considerations of a greater order" justify earthly misfortune and anguish, but this time we will slightly change the language, while immensely intensifying the import of the phrase, and say, Considerations of the greatest order have ordained this arrangement. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—From the Supreme Conquest.

THE SIN OF THE WORLD.

In baptism we renounce the world, classing it with two other enemies of the spiritual man; but it is only as a master that the world is to be renounced. The Christian is a king; he must rule the world. He is a priest; he must bring it to God. When he forgets his place, and, instead of bringing society up to his standard, or rather to Christ's standard, he weakly allows the world to dictate to him, he has betrayed his Lord.

We cannot help envying our fathers. The case seemed simple in their day. Then it was largely a question of amusements. To this day there are few people who renounce nothing except dancing, card playing, and possibly one or two other matters that it never hurts anybody to give up, at least if one is not very young. Whatever may have been the case a generation ago, these things are but a very small and a very unimportant part of the sinful world now. The world has grown serious. Its sins are grim and businesslike.

In ancient times wise men talked of the "God of this world," evidently meaning Satan himself. They saw in "the course of this world" the working of a power of unlimited craft and malice. Against that "prince of the power of the air, the spirit that ruleth in the children of disobedience," they waged war. It was the great war waged by the sheep

BLADDER TROUBLES NEED PROMPT ATTENTION

Perhaps you don't know how much work is required of your kidneys and bladder or of how much importance they are. Do you know that on these important organs hinges good health? Many an apparently strong, healthy man or woman has been stricken without notice by serious kidney and bladder disease only to realize too late what might have been prevented with proper care and attention.

Some of the early symptoms of weak kidneys and bladder are lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, dizziness, you may have a sallow complexion, puffiness or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If you find you have some of the symptoms mentioned, you need then a remedy that will reach the seat of the disease and at the same time build up the system generally.

Such a remedy is Swamp-Root, the great kidney, liver and bladder remedy. In thousands of cases it has accomplished just the work you need performed now.

Sample Bottle of Swamp-Root Free by Mail.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the Dallas Christian Advocate. For sale at all drug stores. Price fifty-cents and one-dollar.

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For a long time there has been no open hostility to Christianity. Its enemies profess to be its friends. But Christianity fights not for a nominal but for a real victory. The object of the war is to make not only individuals, but society itself Christian. As long as business means war the devil can claim the world as his own. As long as society is unchristian in organization and spirit he can claim all the kingdoms of the world, as he did in the days of Christ.

There never was a time when the individual counted for so little as now. Not only in manufacture and commerce, but in almost every other field of human endeavor, people move in masses. The great machine that we call "civilization" is Jehovah's chariot so long as "the Spirit of the living creature" is in its wheels; but without that Spirit it is a monster, crushing out the lives and destroying the souls of men.

The time has passed when any man that has normal powers of body and mind can serve God by living to himself or even by living merely for his family. The battle against wrong is less and less a private matter. The Christian is called upon as never before to fight evil not only in the State, but evil that is so strongly entrenched in society that the State does not dare attack.—Nashville Advocate.

CHARACTER.

Character is greater and higher than money, intellect, or love because it determines the use and direction of a curse to society. It is character of the rich man which determines whether he shall be a benefactor or a curse to society. It is character which determines whether the learned man shall use his knowledge as a destructive or as a constructive force in society. It is character which determines whether love shall be a passion working havoc in human life or a grace beautifying and ennobling life. Character is the determining force behind money, intellect, love; and so it is the greatest force in human life. Realize this, all will appreciate the necessity of careful thought and thoughtful care in building character.—Selected.

Suffering may be the appointed means by which the highest nature of man is to be disciplined and developed.

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

A Synopsis of U. S. History By Presidential Administrations.

GEORGE WASHINGTON.

Born Westmoreland County, Virginia, February 22, 1732; died Mt. Vernon, Virginia, December 14, 1799. Term, 1789-1797. Politics: The People's President. Contemporary English ruler, George III, 1760-1820. Poet Laureate, Thomas Warton 1783-1790, and Henry James Pye, 1790-1813. Events of administration: English treaty fixing boundary of the U. S. as "the Atlantic Ocean, the Gulf of Mexico, the Mississippi River and the Great Lakes." Algerian treaty, releasing all captives and opening the Mediterranean to our ships. United States mint and bank. Whitney's cotton gin. Whiskey rebellion in Western Pennsylvania—people refusing to pay tax on whiskey—quelled by U. S. troops. Only three members to Washington's Cabinet: Secretary of War, Secretary of Treasury, Secretary of Foreign Affairs. The Attorney General was considered a kind of ex-officio member and Chief Justice Jay of the Supreme Court was often consulted. Center of population 23 miles east of Baltimore. Empty Treasury. Indian wars. Nullification Doctrine in Kentucky in 1791-1792. Barbary pirates. St. Clair's defeat. No public credit. No English minister. No treaty of commerce. Accession of Ohio and part of Indiana Territory. Navigation of Mississippi refused by France, but granted in 1795. Wayne's victory. Genet, French Minister in Washington in 1793 while Reign of Terror was at its height in Paris. Treaty with Spain. First Congress meets in New York in 1789. Population of United States, 5,900,000. First National Thanksgiving 1785. New States admitted, to be numbered always in order of admission: (1) Vermont, 1791; (2) Kentucky, 1792; (3) Tennessee, 1796. Political parties in 1796: Thomas Jefferson, Republican; John Adams, Federalist. Adams elected.

THREE WORDS OFTEN MISUSED.

Lie, lied, lied, to falsify; Lie lay, lain, to recline; lay, laid, laid, to deposit. Correct, where necessary, the following sentences, but if any are correct already, let them stand: He laid there an hour. He had laid there an hour where they lay him. He laid down. Go and lay down. When I grew weary I lay down. He lied about my laying where the hen had lain. (Show that the last word, "lain," here may be correct or incorrect according to the point of view.) The conspirators laid for him. The man laying there said that these eggs were lain by his hens, but I say that our own hens have lain them while lying there. How long have these flowers lain there? Hens lay where the dog lay. (Show that it may be either correct or incorrect.) They lie who lay where the lay had lain. I lay down the proposition now that you lay down at the start, that some of the sentences here laid out for study are correct.

SOME PROPER NAMES OFTEN MISPRONOUNCED.

(The figure immediately after each pronunciation shows the syllable to be accented, and the authority for the pronunciations here given is Webster's International Dictionary). Felicia Dorothea Hemans, (Hemanz 1, not hee-manz), English poetess, 1793-1835. Louisa May Alcott, (Aul-kut 1, not al-cot), American authoress, 1832-1888. Honore de Balzac (Bahl-zahk 2, not

Metropolitan BUSINESS COLLEGE
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bawl-zack), French novelist, 1799-1850. Anne Boleyn (Bull-in 1, not bow-lin nor bow-leen), Queen of England; second wife of Henry VIII; mother of Elizabeth, 1507-1536; beheaded. Ludwig van Beethoven (Bay-to-v'n 1), Prussian musical composer, of Dutch descent, 1770-1827. Benjamin Disraeli (Diz-ray-ly 2, or Diz-ree-ly 2), English statesman and Premier and author, 1804-1881; also Earl of Beaconsfield (Bee-Kunz-field, or Beek-unz-field). Franz Abt (Aht, not Abt), German music composer, 1819-1885. Johann Sebastian Bach (Bahk, not Eack nor Bateh), German music composer, 1685-1750. Francis Bacon (Bayk'n, not Baykon), English statesman and philosopher, 1561-1626. Samuel Taylor Coleridge (Coal-rij 1, not Kol-rij, nor Kol-er-ij), English metaphysician and poet, 1772-1834. Cunningham Geikie (Kee-ky 1, g as in get, not Gny-ky), English clergyman and author, 1826-1906. Alfred Krupp (Kroop, the oo as in foot, not Krup), German manufacturer of steel guns, 1810-1887. Louis Kossuth (Kosh-oot 1, or Kossooth 2, the first according to his own tongue, the second anglicized), Hungarian statesman and patriot, 1806-1894. James Anthony Froude (Frood, oo as in brood, not Froud), English historian, 1818-1894.

THE UNITED STATES LIFE-SAVING SERVICE.

This bureau was established in 1871. It utilizes vessels and crews, light-houses and wireless telegraphy and other means of rapid communication and quick work in saving those who are in wrecks at sea. There are now about 300 life-saving stations in our service. Nearly 200 of these are on the Atlantic coast, and about 20 on the Pacific. There is one at the rapids or falls in the Ohio River at Louisville, Kentucky. During the first 25 years of this work over 10,000 vessels were wrecked, partially wrecked and stranded, and of about 80,000 lives doomed to go down into the waters without this aid, fully 78,000 were saved. And of about \$200,000,000 worth of goods in cargoes that would otherwise have been totally lost, fully \$150,000,000 were saved. In the face of these facts the wisdom of maintaining this bureau cannot be doubted.

HE'S A BRICK.

This seems like a slangy expression, and as most ordinarily used it is unquestionably indefensible, because the spirit prompting its use is slangy. But the history of the expression is of profound significance. Plutarch, in his "Life of Lycurgus," gives an interesting account of the origin of this now slangy expression. He tells us that when Lycurgus was asked why Sparta did not have a brick wall around it for protection, as was the custom of cities in ancient times, he replied: "The city is well protected. We have a wall of men instead of brick. Every man is a brick."

THE LAZINESS DISEASE.

Dr. Stiles, zoologist of the Marine Hospital Service, asserts that the frequent condition of lassitude or languor in Southern climates is due to a parasite or parasitic disease. It has been waggishly called the laziness disease because of the indisposition of persons suffering from it to work. He says: "If we go South from Virginia to the gulf we find two totally different kinds of anemia which can be distinctly classified from the soils on which they occur as well as the immediate and specific nature of the causes, and from the symptoms and treatment indicated." One of the forms of this disease is found in a clay section of country, and is due to malaria,

which is itself due to a parasite in the blood, and may be destroyed by quinine. Another form is found in sandy-land countries or sections, and is caused by a peculiar parasite called the hook-worm. This worm thrives in the intestinal canal and is not disturbed by the use of quinine, but may be banished by the use of thymol. The diseases thus caused are characterized by a lifeless languor, a total indisposition to physical activity or mental exertion, and since it makes the person appear lazy while he is really diseased, it has been termed the laziness disease. There is usually great emaciation, though not always, and the blood is watery, thin, and wanting in much of its normal vital force.

RESOLUTIONS OF SYMPATHY.

At a called meeting of the Senior Class of Southwestern University Medical College, held March 29, 1909, the following resolution was unanimously adopted:

Whereas, Our friend and classman, Peyton J. Fullington, did on March 27, 1909, suffer a great bereavement in the loss of his mother by death; and whereas, by his sterling qualities and exemplary habits he has reflected her Christian life; and whereas, in her death he has lost his strongest earthly friend; therefore be it

Resolved, That we extend to him our heartfelt sympathy in this his irreparable loss, and commend him to the Giver of every good and perfect gift for that consolation which He alone can give.

Resolved, That a copy of these resolutions be spread upon the minutes of this class, and that a copy be furnished him.

E. H. INMON,
M. L. TURNEY,
S. J. ALEXANDER.



LITTLE RUBY KENDRICK.

Daughter of J. Emerson and Belle Price, Pilot Point, Texas. So named in honor of Miss Ruby Kendrick, who gave her life for God's cause in Korea. Born November 17, 1908; baptized by Rev. J. W. Fincher February 28, 1909.

MISSIONARY INSTITUTE.

The Pastors' Conference and Missionary Institute of the Marshall District met in Gilmer, March 9-11. The preachers of the district were all in attendance except two. We have never seen an institute so well attended by the people. Every preacher fell in love with Gilmer. We all want to meet there again. The presiding elder had prepared an excellent program, and it was well carried out. Dr. Packard preached the opening sermon on Tuesday night. He preached without notes, but not without power. We never saw the Doctor more happy, nor heard him at a time when he had more "liberty." His sermon was one of the most marvelous missionary addresses to which we ever listened—marvelous for missionary information, knowledge of God's Word, the felicitous and forceful manner of compilation. There is no office in our Church too big for Dr. Packard.

We all felt sorry for the man who was to preach the next sermon, but when it was preached, our sympathy was not needed. Bro. O. T. Hotchkiss was once our pastor, once our presiding elder, but it has never been our privilege to hear him preach a more spirit-filled sermon. We had three remarkable fine sermons, the last by J. T. Smith on "How Much Owest Thou My Lord?" It was characteristic of the man. Several of the brethren remarked: "I'll have no trouble with my collections this year. I'm going to

**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

preach J. T.'s sermon at every appointment on my work." At the conclusion of the Smithsonian sermon \$235.50 was raised on conference collections for Bro. Moody, the new but beloved pastor of Gilmer Station. The program was good and was well rendered. The visiting brethren, O. T. Hotchkiss and J. T. Smith, added much to the interest of the institute.

The preachers left Gilmer praising Bro. Moody and his good people for their abundant hospitality; praising Bishop Candler for the new Marshall District and the new elder, and a resolution to make both proud of themselves at Jacksonville in November. J. W. BERGIN, Secretary.

SUMMARY OF ANTI-SALOON WORK IN CONGRESS.

The general growth of temperance sentiment and the increasing strength of the State Anti-Saloon League organizations made the recent short session of Congress most fruitful. In addition to certain measures originally promoted by the Anti-Saloon League, such as prohibition of the canteen in soldiers' homes and the appropriation (increased this year) for the enforcement of liquor laws among the Indians, which went through this time without special effort, the Legislative Department of the National Anti-Saloon League reports the following specific things, showing the enactment of one important measure, the defeat of one highly dangerous bill and much valuable general preparation for the future.

1. The selection of Hon. James M. Miller, of Kansas, as the new congressional leader of the Anti-Saloon League forces.

2. The reorganization of Anti-Saloon League affairs in the District of Columbia so that the National League directly represents the Churches of the district, thereby practically assuring legislation for the district next time.

3. The defeat of the bill for a commission to investigate the liquor traffic, which, while ostensibly a temperance measure, was to be used by the liquor interests as an excuse for delaying further temperance legislation in Congress and the various States until the commission reported.

4. The incorporation into the Penal Code of the United States of an interstate liquor shipment amendment which prohibits C. O. D. shipments and delivery to fictitious consignees, and requires packages of liquor to be so branded as to show the contents, which is a marked step in advance, and recognizes the principle that the Federal Government should use its power to help the States in the enforcement of their own laws.

5. Finally, the preparation and introduction of the League's own interstate shipment bill, which prohibits shipments from outside the State where such shipments cannot legally be made from a point within the State, thereby obviating constitutional objections.

WILLIAM H. ANDERSON,
Acting Legislative Superintendent Anti-Saloon League of America,
Washington, D. C., March 5, 1909.

DISTRICT CONFERENCE NOTICES.

Waxahachie District.

The Waxahachie District Conference has been changed from Milford to Waxahachie. This is on account of smallpox breaking out in Milford today (Monday). It meets Thursday, at 2:00 p. m.

T. S. ARMSTRONG, P. E.

Jacksonville District.

The District Conference will convene at Rusk April 27-29, and W. D. White, of Athens, will preach the opening sermon at 8 p. m., the 27th.

ELLIS SMITH, P. E.

Georgetown District.

Will all pastors in the Georgetown District please send me at once the names of all delegates or others in their charges whom they think will be likely to attend the District Conference at Rogers.

Would be glad to have every delegate and local preacher to come.

Bro. Vaughan has written me that Bishop Ward will hold the conference, and we expect to have a great occasion.

JNO. G. POLLARD

Houston District—Second Round.

Tabernacle, 11 a. m., April 25.
Washington St., 8 p. m., April 28.
Trinity, 11 a. m., May 2.
McKee St., 8 p. m., May 2.
Harris County, May 9.
McAshan, May 9.
District Conference, Galveston, May 12-16.
Galveston, First Church, May.
Galveston, West End, May.
Humble and Katy, May 23.
CHAS. F. SMITH, P. E.

Dublin District—Second Round.

Part Two.
Bluffdale Cir., April 28, 11 a. m.
Cisco Sta., April 30, 8 p. m.
Cisco Mis., May 1, 2.
Gorman, May 2, 8 p. m.
Desdemona Cir., May 4, 11 a. m.
DeLeon Mis., May 8, 11 a. m.
DeLeon Sta., May 8, 9.
Proctor Cir., May 12, 11 a. m.
Duffau Cir., May 14, 11 a. m.

The Dublin District Conference will convene at Carlton, Texas, June 29, at 10 a. m., and embrace June 30 and July 1.

J. G. PUTMAN, P. E.

Short—I say, old man, will you let me do you a favor?

Long—Sure. What is it?

Short—Allow me to owe you \$10 for a couple of weeks.—Detroit Tribune.

The man who succeeds is the one who does more than is actually necessary.

A man's honesty in forgiving the strong is revealed by his attitude toward the weak.

The man who hustles is the man who wins.

ECZEMA CAN BE CURED!
My mild, soothing, guaranteed cure does it and FREE SAMPLE proves it. Stops the itching and cures to stay. WRITE NOW—today, or you'll forget it. Address DR. J. E. CANNADAY, 139 PARK SQUARE, SEASIDE, N. J.

Notes From the Field

Breckenridge.

Obedient to the ruling powers, your correspondent obeyed orders and came to this place on last Thanksgiving Day. On arrival we were welcomed by a most excellent class of people and made to feel at home in the best parsonage in the district. In a few days the pounding, for which the town is noted, arrived. It was participated in by a large crowd, representing the different Churches of the town. As soon as I could I hunted up the country appointments and found them to be in good condition, and feel sure that at each one of them the Lord will bless us abundantly this year. The first Quarterly Conference was well attended by the officials, and the salary of the preacher in charge was raised to \$900, regardless of the fact that the charge had suffered in the last of the year by removals. I have a most excellent official family; men who know God and love their preacher. I have put in the hands of the Treasurers the Orphanage and foreign and domestic mission collections ordered by the conference, and I will in a few days attend to the conference claimants. Our arrangements are about perfected for country meetings, and we confidently expect the victory at each place. When I reached here and studied out the situation I became convinced that an early meeting was what we wanted at Breckenridge. We have had it, and one of the best in the history of the town. R. J. Tooley came to me two weeks ago and faithfully preached for us for two weeks, and the Lord blessed the labors to the extent of reviving the Church and the town. Very few towns, perhaps, will be touched this year by the power of the gospel stronger than is Breckenridge as I write. There were between 75 and 80 conversions and reclamations that were openly confessed. Our people at the end of the services gave Brother Tooley \$227.90 to help him and rear his family. Dick is a great success in revival work, and no man will make a mistake that calls on him for help. There are no clap-trap methods, but good old repentance is called for. As I write of the goodness of our people here, I would not forget old Farmer charge. May the Lord bless them this year.—J. Hall Bowman, March 22.

Boyd and Garvin.

The second Quarterly Conference for this charge convened at Fairview March 22. Our untiring and wide-awake presiding elder, Rev. Louis S. Barton, was on time and preached, presided, took collections and called penitents as but few could have done. To say we are advancing on this charge is putting it very mildly. During the quarter we had a meeting at Boyd. We were assisted by Rev. R. E. Porter, of the Rhome charge, who did us most excellent work. Visible results of the meeting: Six conversions. We had two conversions at the 11 o'clock service of our Quarterly Conference, and that on Monday. Think of it! About 100 present at a Monday Quarterly Conference in a country community, and conversions. Tell me not that we don't need presiding elders. Yea, we need wide-awake, consecrated men who can preach, preside and do all the work of a minister of the gospel. Bishop Candler made no mistake in making L. S. Barton presiding elder. We are thankful to report our Orphanage, Bishop's and foreign mission assessments paid in full, and they have paid about \$51 more to date for support of the ministry than was paid last year. We have moved the old Bryer Church to a more acceptable point in the Fairview community, and call the Church Fairview. The moving of this church cost about \$75, besides much work. Our Home Mission Society has had the back porch of our parsonage recovered and floored, at a cost of about \$20. Last, but not least, we have been pounded by both the Boyd and the Garvin people, for which we are profoundly grateful, and we do most earnestly pray our Father's richest blessings upon the donors. After all that has been done during the past quarter on this charge, there is much to be done, and we ask all who may read this to breathe a fervent prayer for our success as pastor of this charge.—J. D. Whitehead, March 23.

Aivord Station.

I am serving my second year on this charge and am trying to make it the best of the two. There are evidences of decided advancement in the work here. An enterprise has just been completed, which is a source of joy and gratification to me and my people. Some time ago the women of

our Home Mission Society, filled with a spirit of noble discontent, decided to improve the looks and comfort of our church. Through their tireless labors we now have one of the most complete little churches to be found. Two sides of the church, which have stood for two years uncompleted, have been weatherboarded. The interior has been fitted up in a way that would do credit to a much larger town. The house has been repapered and the aisles and pulpit furnished with nice, new carpets. The pulpit has been enlarged; not to accommodate the preacher, however, as some might suppose, but for the choir. But the most important addition made was last week when we installed our handsome circular oak pews. Ours is a duplicate of the pew in First Methodist Church, Fort Worth, Texas. This work has been done at a cost of over \$600, yet we have a membership of only one hundred and thirty, and our people are poor. In addition to this, we have collected the Orphanage, Bishops' fund and foreign mission assessment. Furthermore, we have special for missions already equal to half the assessment, which has accumulated from systematic giving in the League and Sunday-school. As a fitting climax we want a great revival. As a preparation for our meeting, which begins April 4, my laymen have been holding cottage prayer-meetings, from five to seven every week, for a month. The people are calling on God for a mighty outpouring of the Spirit. I'm expecting to see great things.—C. L. Bounds, March 24.

Grandview.

Have been preaching a few nights at Rhome school house. We are having a splendid meeting. Six conversions last night. Shall close to-night. Our work is moving on nicely. Bro. and Sister Shuier did a fine work here. The Advocate is immense.—Zora B. Pirtle, March 26.

Oglesby.

Our Church at Oglesby is now in the midst of a great revival. About thirty professed religion during today's services. Our town is stirred as not before in a long time. Immense congregations attend the services in spite of much sickness and unfavorable weather conditions. The pastor of the Baptist Church is nobly co-operating in these services. The Church is graciously revived and doing a great work. Bros. Chas. E. Brown and A. C. Fisher are abundant in labors and in high favor with all our people. The preaching by Bro. Brown is up to the highest standard and Bro. Fisher is singing the gospel with pleasing effect and winning all to a higher life. The Lord is doing great things for us. Let us exalt his name together.—J. F. Tyson, March 26.

Reoner Circuit.

Our reception and continued support on this charge has been characteristic for Methodist loyalty. The Board of Stewards made ample provisions for the pastor and family by raising the salary \$100. Almost the entire work is not only doing nicely, but making a steady gain. At Richardson we have painted our church; put in a new system of lights; organized a Home Mission Society, with twenty-one members; and through the efficient work and leadership of Rev. W. C. Wallace, the Sunday-school has made a gain of one hundred and fifty per cent. Bro. Pierce, our much appreciated and loved presiding elder, held our second Quarterly Conference last Saturday and Sunday. It was a delightful occasion for the good preaching and the gratifying reports on all lines. The salary of the pastor is paid to date; the Orphanage assessment is in the hands of Dr. McLean; claim for foreign mission is in the hands of Mr. Platter, and a part of the Home Mission assessment raised. To our kind, loving heavenly

Father be all the praise, and for a Pentecost throughout the charge, we tarry at Jerusalem.—S. C. Crowson, March 24.

Paducah Charge.

We were truly glad to be returned to this charge for another year, and our people received us gladly with open hearts and hands. To show their appreciation the Board of Stewards advanced the salary, despite the fact that we had given to the Guthrie charge half of our former charge. With the railroad that is building into our town, and the flood of substantial citizens that are coming this way, we will move forward this year. Paducah will by another year be one of the best little stations in the Vernon District. We still have room for more Methodists though. Our second Quarterly Conference is a thing of the past, and our charge shows up o. k. on all lines. Our people all appreciate Bro. Stewart, our new presiding elder, and under his guidance we look for the Vernon District to be well in the forefront. Within a few years Paducah will be the "hub" of a fine district. For the county about here will now settle up fast. Our purpose is to forge to the front and keep Methodism well in the lead. No one has more loyal people than are found in this charge. We are praying God for victory and verily we expect it to be so.—J. B. McCauley, March 25.

Floydada.

Our second Quarterly Conference was held the 16th inst. Reports good. Presiding elder was sick and could not be present; very much to our regret. Everything moving at a rapid gait. Any preacher can have fine reports in the West if he will keep up with the procession. Everything growing and the Church will grow if he will do his duty. We expect a fine year, for we are looking after the Lord's interest. All our collections are provided for. Domestic and foreign mission assessments are in the hands of our Conference Treasurer. Every department of the Church is moving on splendidly.—J. E. Stephens.

Rogers.

We are now well into our third year at Rogers and the Lord continues to bless our work here. Rogers now has the full time of the pastor, as it was raised to a station at the last session of our conference. Work on our new church was begun about December 1, and we hope to have it ready for use by April 21, when our District Conference meets here. The cornerstone was laid February 13 with Masonic ceremonies. A splendid address was delivered on the occasion by Rev. E. D. Mouzon, of Georgetown, to a large and inspiring audience. It was a time for thanksgiving and rejoicing on the part of the Church and the whole community. The liberality and generosity of this good people have made possible one of the most beautiful and one of the best church buildings in the State for a town of this size. We have just closed a union revival, conducted by Rev. Burton A. Hall and Brother John D. Hall, of Westminster, Texas. This has been one of the best meetings in the history of the town. We thank God and take courage.—Jno. G. Pollard, March 29.

Deport.

On last Sunday night we closed one of the best meetings ever held in Deport. Had seventy-five conversions and reclamations, sixteen additions to our Church, seventeen to the Presbyterian and seven or eight to the Baptist Church. Twenty-five or thirty of our young people were reclaimed, and also a number in the other Churches. The people came to the altar and "got religion" in the old-fashioned way, and shouted until one could fancy himself at an old country camp-meeting thirty or forty years ago. Rev. J. O. Peterson, the fearless, did the preaching to the delight of some, the deep humiliation and conviction of others, and to the glory of God. Brother Troy Thompson, of

Paris, led the singing to the delight and profit of every one, and to the advancement of the Lord's cause. May the Lord abundantly bless these two servants of his. This was a union meeting of all the Churches in town. There was great opposition, but those who loved the Lord in the three Churches, stood and fought for their Master like true soldiers of the cross; and a great deal of the victory is due to their faithful service. The Lord's blessings be upon them all, and may the spirit of brotherly love reign supreme.—W. J. Holder, March 26.

Revival in Johnson City.

On the night of March 12 we began our revival meeting with Rev. R. A. Waltrip, of Willow City, in the pulpit, and I tell you he fills it to the brim. He is a good preacher and worker in a meeting. This was his second meeting in Johnson City, and the best in every respect. We had twenty-five conversions, twenty-three accessions on profession of faith. One will join the Baptist Church. We ran the meeting eleven days and the interest increased all the time. We have received 32 members into the Church in all this year. We are serving some of the best people in the conference. We have been praying for a good year, and so far our prayers have been answered. Our foreign mission assessment has been paid in full and we think now we will get all the collections assessed against this work. We have the parsonage lot newly fenced in with good woven wire—900 feet. The Ladies' Home Mission Society has placed a nice new cook stove and a nice box heater in the parsonage. This society has raised about \$40 for all purposes this year. We have one of the best societies I ever saw for its size. Last night was prayer-meeting night, and I was made happy to see the revival spirit in the prayer-meeting. We had the best prayer-meeting last night we have had this year. We are greatly encouraged and we are expecting great things from our Heavenly Father this year. We ask all who read these lines to pray that the revival spirit may continue.—W. A. Hart.

An Elegant Pounding.

On last Wednesday afternoon the good ladies of Loraine came to Roscoe, evincing a well organized design, and gave us the best pounding ever our portion to receive. Loraine is a live Church, and they know how to show appreciation of their ministry. We look forward to a great meeting there in early summer. M. S. Hotchkiss in pulpit.—G. J. Irvin.

Sipe Springs.

The second Quarterly Conference of Sipe Springs charge convened at Beattie March 24, 1909. Rev. J. T. Whitehurst, presiding elder, opened the conference promptly at 10:30 o'clock a. m. After roll call it was in evidence that there was as fine representation of men, women, boys and girls that ever came on a stormy day to a Quarterly Conference. They had come to render and hear rendered a program wisely arranged by our most wide-awake presiding elder, touching many vital points of interest to the Church such as, "Purpose, Spirit and Need of the Epworth League," "Who Needs a Woman's Home Mission Society?" "Ideal Board of Stewards," "Outline of Up-To-Date Sunday-school," "Importance of Early Collections," "Religious Journalism," "Best of All for Texas Methodism," "Plan and Scope of Laymen's Modern Mission Movement." Not only has this plan awakened a better interest in all the departments of Church work practically, but a deeper concern is being displayed in the financial problem of the Church, which is demonstrated in my report of \$335.10 raised for all purposes during the quarter. Beattie is a promising little village in Comanche County, eight miles from Sipe Springs, on road to Comanche. Here is where we commenced about two months ago to secure a subscription for church building that is nearing completion; to say we are humbly

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Is on every wrapper of Doctor Pierce's Golden Medical Discovery because it is full list of the ingredients composing it is printed there in plain English. Forty years of experience has proven its superior worth as a blood purifier and invigorating tonic for the cure of stomach disorders and all liver ills. It builds up the run-down system as no other tonic can in which alcohol is used. The active medicinal principles of native roots such as Golden Seal and Queen's root, Stone and Mandrake root, Bloodroot and Black Cherrybark are extracted and preserved by the use of chemically pure, triple-refined glycerine. Send to Dr. R. V. Pierce at Buffalo, N. Y., for free booklet which quotes extracts from well-recognized medical authorities such as Drs. Bartholow, King, Scudder, Coe, Ellingwood and a host of others, showing that these roots can be depended upon for their curative action in all weak states of the stomach, accompanied by indigestion or dyspepsia as well as in all bilious or liver complaints and in all "wasting diseases" where there is loss of flesh and gradual running down of the strength and system.

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You can't afford to accept a secret nostrum as a substitute for this non-alcoholic, medicine of known composition, not even though the urgent dealer may thereby make a profit bigger profit.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

proud of this enterprise does not express it, through the self-sacrificing spirit and untiring energy of W. T. Scott, J. H. Welch, W. H. Clark, J. M. Andrews, W. D. Lusk and others, we have this beautiful little monument to the devotion and sacrifice of a heroic little band of Methodists. The next Quarterly Conference goes to Macedonia. May the grace of the good Lord come in great measure upon all the people.—Mac M. Smith, March 26.

Morrow Street, Waco.

Under the direction of the pastor, Rev. Hightower, and with the assistance of our Missionary Evangelist, Rev. M. S. Hotchkiss, Morrow Street Church has just experienced a most happy revival. She has emerged into the glorious light of a new found liberty and into the realization of an added strength which will enable her to better conserve her interests and extend the range of her influence. About fifty souls were saved and forty-seven were admitted into the Church. The faith of the fathers took deeper root in the hearts of the saints and the gentle, refreshing influence of Christ was felt in lives that had never before known his presence. The Epworth League was replenished and invigorated. The women's societies received a great spiritual impetus and a stronger conviction of their duty with an enlarged vision of their opportunity. The Sunday-school had a large share in the harvest. The gracious results of the meeting were not unexpected. Long, earnest and efficient preparation had been made. The soil had been carefully tilled and bountifully enriched. The Sunday-school of Morrow Street is beyond question one of the foremost in the State in proportion to enrollment. A man of tireless energy, of great mental resources, a pure heart and a life consecrated to the cause of the Master, is our superintendent. Most any school will suffer under such able leadership. The teachers hold Christ before the pupils, impress them with the necessity of making him the pattern of their lives. About 85 per cent of school brings bibles every Sunday. The collections are rarely ever below \$5, and at times go as high as \$8 and \$10 on ordinary occasions, and \$16.50 on Missionary Sunday. With his mind replete with missions and his heart aflame with zeal for this cause, Bro. Hotchkiss fired his heart with love for the work, and all who were at all in harmony with the surroundings

The Home Circle

THE ANGEL SPARROW

By F. E. Butler

One day, when the dull clouds were dropping
Their treasures of sleet and of snow
Upon the cold earth without stopping,
I sat by my fireside without gloom,
Sat reading or dreaming—a knocking
Or tapping I heard at my door.

"Tis the snow falling down, thought I,
dreaming,
Or the north wind that moans ever-
more,
Or a bough from the oak tree that
seems
Has been broken and thrown to the
floor—
A bough with green mistletoe teeming,
Has the north wind dropped down
at my door.

"Tis a token for good, thought I, plead-
ing
The myth of the maiden so fair,
And the mistletoe, then to my read-
ing,
And I thought not of birds of the air,
Nor their hunger, their cold, nor their
pleading,
Nor of beasts in their snow-covered
lair.

And then, in my strong chair of wil-
low,
With my head on the back of the
chair
And my feet on the bureau for pil-
low,
I was basking 'neath skies bright
and fair,
With never a snow storm or billow,
But where butter-flies lit in the air.

And, as I sat gently reclining,
I saw the sweet visions of yore;
And I gazed with an infinite pining
To see as I'd seen them before.
To find if the cloud had a lining,
The cloud—still a tap at the door.

"Tis no gust," said I, rising and walk-
ing,
"Tis no branch with the green mis-
tletoe;
And no ghost would in daylight be
stalking
To whisper his secret, I know,
It is something that mutely is talk-
ing.
A something—here I opened the
door
And there in the snowdrift a sparrow
was mutely appealing for bread,
While the north wind, it cut to the
marrow
And the snow peppered down on
her head;
And the truth reached my heart like
an arrow—
The truth that the Master had said.
Come in, little sparrow, a warning
Awaits thee; come inside the door;
And a chirrup her terror disarming,
As she picked up the crumbs from
the floor,
Was the answer I got from the charm-
ing
Little guest when her dining was
o'er.

And then to a bush that was bend-
ing,
In silence beneath its white load,
In the snow without pity descending,
But thankful for mercy bestowed,
Went the sparrow that mercy com-
mending—
Went the sparrow, the angel of God,
Again I was sitting and thinking
Of those without shelter or store,
And fancy and fact I was linking,
When I heard a new knock at the
door;
And with food and with water to
drink
I hastened—but now there were four.

An Example of Friendship

By Mary Evelyn Pace

Chapter II.

Just as the beautiful morning broke and the sunlight fell upon the Moab hills, Naomi, who had remained true to her religion, was leaving the heathen country. She was accompanied by her daughters-in-law to the border land.

On a mild spring afternoon these three travelers, wearied and spiritless, reached the banks of the Jordan. They were oppressed with shadows of a sadness, which Orpah's gay manner could not shake off at once, and soon she observed the paleness of Naomi's cheeks. She exclaimed: "How white you are. Don't you want to go to Judea?"

Naomi replied: "This hour brings a heavy burden and responsibility to me. I feel that it is my duty to advise and judge. It is in poverty I am returning to the home of my youth. I can promise to you no comfortable life, for something warns me that the enmity of Hebrews against Moabites is apt to be bitter, and they may scorn you as aliens from Jehovah, which had been the condition of so many of the Moabites."

Ruth replied affectionately: "Dear mother, don't talk so; you may live years yet. Why can't you leave us to choose?"

"Because, my dears, if anything should happen to me you would be left without protection, and it is not likely anyone would ask for your hand in Bethlehem. Your speech and manner will be despised, besides you will have no fortune to commend you."

It was Naomi's darkest hour of trial, and for a moment the spirit fainted, refusing to bear the load which had come so suddenly. She must throw off the thought of personal comfort and look at things from an unselfish point of view. Also her regard and care for these young women seemed to urge her to draw them out of the paganism of Moab and settle them in the country of Judea. But Naomi was not one to falter long, and Orpah and Ruth never forgot the sweet submissive smile that played over her face as she earnestly plead with them each to return to her mother's home and marry in Moab.

"I will return to my mother's house and her idols," quickly replied Orpah with a strange, wild hope, suddenly springing up in her heart, for her interest in Naomi and the land and law of Jehovah did not suffice to make privation and peril attractive. She kissed Naomi and Ruth and took the southward road alone, weeping as she went, for she had chosen separation from one she loved and an existence that could never be exactly the old life taken up again.

Naomi, turning to Ruth, said: "Behold thy sister-in-law is gone back unto her people and unto her God. Return then after thy sister-in-law."

But Ruth replied: "Intreat me not to leave thee and return from following after thee, for whither thou lodgest I will lodge; thy people shall be

my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part you and me." The native force and energy of Ruth's character were softened and subdued. Her voice, which always possessed a certain inexpressible charm, was endued with new sweetness through the influence of her loyal decision. Her countenance beamed with fresh animation, for the righteousness of the Most High touched her soul, commanded her reverence, and drew her to follow one who was his servant, and could recount the wonderful story of his people. When Ruth first came in contact with Naomi they had immediately become friends, and her friendship once gained was never lost. Naomi gazed a moment at Ruth and said: "I thank thee for this, your conclusion as to duty, noble daughter, for thou hast set me an example. In religion also there is no escape from personal decision, and Naomi remembered gratefully what love and friendship Ruth had always shown her.

We can recall the instance of friendship in the case of David and Jonathan, and how Jonathan's father in a frenzy of jealousy had separated the two, but not their friendship, which proved perpetual.

We can recall another instance of friendship, the case of the good Samaritan who stopped by the wayside and helped and comforted the wounded man, not in words merely, but in deeds. Reflecting upon these examples of friendship we must very much admire the friendship of these women.

It was not without some regret that Ruth left the land of her birth and the scenes endeared to her by all the recollection of childhood, and set out with Naomi on their long travel. But Naomi talked of this homeward journey and how pleasant it would be in the glorious spring weather, also of the little home so long forsaken, and how glad they would be to reach it. For a moment they forgot their grief, as they looked forward to something better, if such could be possible in the future. Naomi continued: "There are fewer pleasanter things in the world than a journey through the country of Moab taken at this delightful season of the year, and all the route will afford a variety of beautiful and sublime scenery."

"How long will it take us to reach your beautiful country and home?" inquired Ruth.

"We might reach it in a few days if we traveled day and night, but I wish to put up each night at some roadside inn if convenient." Meanwhile they walked on into the open country, where the landscape was fair and striking and very pleasant to look upon. At the close of one beautiful afternoon, weary and footsore, the two travelers reached Bethlehem and lingered to rest at the well. When the people saw the strangers they pointed to the elder one and asked: "Is this

Naomi?" Though ten years had elapsed, many yet remembered as if it had been yesterday the season of terrible famine and the departure of the emigrants. They gazed at the damsel, who was tall, with almost perfect figure, with face comely and winning. Her nationality was indicated by her manner and speech, also her dress, which was of coarse stuff and simply designed. They cast half-contemptuous glances upon the weeping Naomi, whom they evidently considered far beneath them. Sweet Ruth, the Moabitish woman, was holding fast to her hand, and it was not strange that, for a moment, the iron will gave way, and the poor widow wept over her cruel bereavement. They knew the stranger addressed was Naomi, whose face still handsome, yet wore a look that told of her sorrow. She had been a happy, loving wife and mother, but the burial place in Moab contained three grass-grown graves, where rested the noble hearts that she had loved and cherished.

In Bethlehem a half ruined cottage still belonged to Naomi, and there she and Ruth took up their abode. It was a cottage built in the olden times with a wide hall in the center, a tiny portico in front and a long piazza in the rear. In all Bethlehem there was not so delightful a location, for it commanded a view of the country for many miles around, while from the chamber windows was plainly discernible the sparkling Jordan, whose waters slept so calmly amid the hills which lay to the southward. On the grassy lawn in front tall forest trees were growing, almost concealing the house from view. To Naomi it was indeed a familiar spot, yet as she passed through the gate a feeling of desolation settled upon her, for how changed she had found the home of which she had dreamed. The question now arose about a living—what was to be done? Quickly the answer came in the proposal of Ruth to go into the fields where the barley harvest was proceeding and glean after the reapers. Naomi, who was as proud and lofty in spirit as she was bowed down in sorrow and grief, listened sadly to Ruth's pleadings, but acceded to her wishes, for her own people held aloof and she herself knew not how to act. The womanly courage of Ruth, her zeal and enthusiasm to follow the reapers and gather sheaves which would be the means of support to Naomi and herself, touched her deeply.

The brave soul of women in adversity has often been a rock of Gibraltar to stronger persons than Naomi, when their feet were in the "slough of despond."

(To be continued.)

THE ARITHMETIC LESSON.

"Put down," the little fellow said, reading from the advertisement, "ten pounds of sugar at five cents a pound, an' four pounds of coffee at thirty cents a pound, an' two pounds of butter at twenty-eight cents a pound, an' two cakes of soap at five cents each."

"I've got them down," the grocer said, looking up from his pad.

"How much does that come to?" the lad asked.

The man ran up the column. "Two thirty-six," he announced. "Hurry up, son."

"An' if I was to give you a five-dollar bill, how much change would I get?"

"You'd get \$2.64—give it to me," the grocer said, impatiently.

"Thanks—that is my arithmetic for tomorrow, an' I couldn't work it," the lad said, as he disappeared through the door.—Selected.

THE LESSON THE MONKEY TAUGHT.

Norman had not been very kind to his cousin Joe; in fact, he had been really hateful to him, and Joe was not to blame either. If anything could make it worse it was because Joe was visiting there. One should surely be courteous to a guest.

Norman's mother owned a pet monkey. It had been brought to her by a missionary friend from India, and they had had it only a short time, so its funny antics were a never-ceasing surprise and joy to the children. They had named him Jacko.

One day a hand organ with a monkey stopped before the house, and, as soon as the children heard the organ tune up, out they ran, pell-mell—Norman, Olivia, Joe—and Jacko following.

What do you suppose Jacko did? Why, as soon as he saw the other monkey take off the little red cap from his head, and show what he really looked like, Jacko acted as if he knew him. He went right to him, leaped up on the organ box, put his arms around the stranger's neck, and kissed him. Then they seemed to talk to each other, and they had so much to say.

The children were delighted at this. Olivia called, "Mother, mother, do come quick, and see the monkeys hug

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each other." Mother came at once, and she was delighted also.

"Do you think, mother," Norman asked, "they could really be brothers and remember each other?"

"No, my son," mother said, "it is hardly possible. I don't think they could be even cousins." She spoke the word "cousins" pretty markedly. "But monkeys seem to know how to be kind, whether they are related or not."

Norman looked hard at his mother. She nodded and smiled. Then Norman went straight up to Joe, put his arms about Joe's neck, and kissed him. "I guess a boy can do as well as a monkey any day," he said. Norman and Joe were quite small boys and not yet ashamed to kiss.—Helen A. Hawley, in Sunday School Times.

A GEM FROM A SCRAP-BOOK.

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:2.

This is the thanksgiving issue, and I trust you will all try and say at least one little prayer of thankfulness for the blessings you have received during the past year. You who have been blessed with health, strength, a good home, loving parents and an abundance of the good things of this life, do, oh, do, please give a thought and then a helping hand to those who are sick and suffering, poor and friendless. The country is full of these poor souls, and my heart bleeds for them, and I just yearn to help them and long to teach you how you may also help them. The more you learn of the lives of those who are denied the blessings you have, the more you will learn to appreciate and be thankful for your health, strength, the love of parents and friends, and the comforts of a good home. So many of us lead narrow, selfish lives, not because we are selfish, but just because we are thoughtless and just don't think we have anything to do other than have a good time and take care of number one. I want, if I can, to get you into the habit of thinking of other than selfish things. I want you to turn your thoughts outward and upward, not inward and downward. We are all capable of doing an immense amount of good, and with very little effort and cost to ourselves, if we will only get the habit. Remember the habit of selfishness is just as bad as the habit of drunkenness. If I had to choose for an associate a man or woman drunk with liquor, or drunk with mean, contemptible, soulless, selfishness, I'd take the former every time in preference to the latter. I have seen people, trying to reform a drunkard, who had infinitely more and worse faults than the man who occasionally went and pickled himself in alcohol. But there, I've no space for preaching or moralizing. Just keep your eyes open, all of you, and look around; there is so much for you to do. Begin your work of reform on yourself. Let a good example to others. Do things, don't talk about them. God and the world judge us by what we do, not by the amount of chin music we get off—we are all dandy hands at that—but chin music cuts no ice on earth or in heaven. With God and man deeds only count—remember that—and after you have thanked God for the blessings of this year, just but in and do something worth while. God expects us to do more in this world than destroy good victuals, sleep, talk and have a good time. Each one will some day have to give an account of his or her stewardship. There is no dodging that issue, and woe betide that one whose account in the book of life reads thus: He ate, he drank, he slept, he talked and made money; he lied, stole, cheated and swindled; he imposed on his wife and let her do the most of the work, kept her at home to slave for him and his children, and perhaps a scold, or a curse for her trouble; he smoked and chewed tobacco, devoted

himself to the pursuit of pleasure, and lived only for self. Just look to it, all of you, that you are not piling up a record of that kind.

I am going to show you how you can get a record of another kind entirely—one that will be to your eternal credit and make you a man modeled after your Maker, and not a soulless, selfish clod:

In a world where sorrow ever will be known,
Where are found the needy, and sad and lone,
How much joy and comfort we may help bestow,
If we scatter sunshine everywhere we go.

Slightest actions often meet the sorest needs,
For the world wants daily little kindly deeds;
How much care and sorrow we may help remove
With our songs, courage, sympathy and love.

MRS. HULDAH DAVISON,
Tenaha, Texas.

START RIGHT AND STAY RIGHT.

Dear Children:
I am going to write you all a letter, and as I don't believe in falsehood and fairy tales I will just write a true story about a little boy I once knew a long, long time ago, when I was a little girl. He was a good little boy; never did anyone any harm. He was always tender-hearted and kind to all his little playmates, and everyone loved and respected him. He always learned his lessons well, and his knife was always ready to sharpen a pencil for his little friends. He was always doing little acts of kindness which will always be remembered, and while he was so generous and kind, yet he was brave, which increased his nobility. When a vicious bad boy tried to impose upon a small boy he would step between them and command peace. He was a boy who started right and stayed right, and today his light is shining brightly wherever he goes. Take his life for example and be good children, and if you would be happy, keep the sunshine of a living faith in your heart. Your mind is a white page, unscrubbed. The writing you put on it is your character. Always tell the truth, for the truth bears the impress of her own divinity and fills the secret chambers of the soul with a light and glory not born of earth. And when you are tempted to do wrong, remember the little boy I have been telling you about, and remember, too, that his trials were just as great as yours, but he had the courage and manhood to overcome every difficulty.

And now, my little friends, can you guess who I have been telling you about? His name is John R. Nelson, of Nashville, Tenn. He is a great, wise, good man, loved and respected by all who know him.

Now I must not write any more, for fear my letter will find its way to the waste basket. Some time I will write you another letter and tell you something about Arkansas and the little people here.

From the children's friend,
MRS. LILLIE GENTRY.

He who is looking for a chance to get his feelings hurt is satisfied often.

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IS A MAN BETTER THAN A SHEEP?

Thanks to the Legislature for putting the race track gambler out of business! It would seem that some of our Representatives and Senators are trying to vent their spleen on the ministry of Texas. Christ had to deal with a hard set on more than one occasion. At one time he asked them this question, "How much then is a man better than a sheep?" By reading the context we learn that Jesus found a man which had a withered hand and he healed him on the Sabbath day. These fellows objected, not that they cared anything for the Sabbath, but that they might falsely accuse Jesus. He said to them, "If one of you had a sheep that was worth a few dollars and it should fall into the ditch, you would help it out on the Sabbath day. How much better then is a man than a sheep?" Some of those fellows are still living. They actually think that a sheep is much better than a man, especially if that be a thoroughbred sheep.

There are two common views of life, either of which is erroneous: The materialistic view that man and all created things were produced by development, upon the principle of evolution; the commercial view, how much is a thing worth in the markets of men; the dollar mark must be stamped on everything. Jesus' conception of life was very different. He regarded man as worth infinitely more than any other being in the world. That he was the offspring and likeness of God, created in his own image; that he was able to hold communion and fellowship with God; that man stands first upon the earth, everything else secondary. We need today to emphasize Christ's doctrine of the meaning of manhood.

From what standpoint do the American people view life to-day? Largely from the commercial standpoint. Men read their ledgers more than they do their Bible. They keep better posted on the fluctuation of the markets from the daily papers than they do of God's value of the human soul. There are a great many people in Texas to-day who do not believe with Christ that a man is better than a sheep, especially if it be a thoroughbred sheep. They say let manhood go to the devil, but give us good sheep! There were men who stood up in the legislative halls of this great State and put thoroughbred horses above thoroughbred manhood. They said we must have thoroughbred horses, and to have thoroughbred horses we must gamble on thoroughbred horses. But not one word was said by that side in defense of the thoroughbred boy.

Some politicians are very fearful that the preachers are going to wreck the ship of State. While the ministry will always stand up for that which is right, they are not standing alone in this great fight for civic righteousness. The best men of Texas are lined up on these questions, and it will be only a question of a few years when we will have a clean State, and some of these fellows that are raising such a howl now will soon be clothed and in their right mind, and be trying to explain why they ran with that gang for a short while.

As for the preacher taking hand in party politics, that charge cannot be brought against him. But when an issue comes up in which a moral question is involved and the moral welfare of the people is at stake, to play the part of a dummy would be the height of hypocrisy. Nathan went before the King and told him of his wrong. Elijah condemned Ahab because of his wickedness. John the Baptist rebuked Herod because of his sin.

Ours is a Christian land, and as a people we must stand for the principles of Christianity. The foundations of this Government were laid by our Christian fathers; men who came to this country in an early day, more from religious inspiration than for commercial ambition; who felt that the fear of the Lord is the beginning of wisdom in State as well as in

Church. The Christian religion is interwoven into the very fiber of our civilization. That which has made this Nation great is our faith in God. And faith in the God of our fathers is the condition of our National security and continued prosperity.

We need not think we have grown so strong as a Nation that we can slap God in the face, trample upon the teaching of his Word and relegate to the background the principles of right and purity for which our fathers stood. There have been nations just as great as ours; they forgot God and went down in defeat. We are a great people; great in extent, in numbers and wealth. But remember that Egypt was great; that Thebes rolled in splendor; Ninevah was powerful; more. The splendor of Grecian art magnificent, and Rome was mighty! But where is the land of the pyramids to-day? Ninevah's acts of valor are read only from the tablets quarried from her ruins. Babylon's walls and hanging gardens are sunk to rise no more. The splendor of Grecian art and literature is a thing of past centuries. The glory and might and dominion of Rome are involved in one common ruin. Shall we caress the chains that bound them and caused their destruction? We count him a patriot who, when the nation's honor is insulted, takes his life in his hand and marches to the front to meet the enemy in mortal combat. We honor such while they live and cherish their memory after they are dead and build monuments over their sacred dust. And it is well that we do. But to-day we need not so much heroes in carnal warfare, not patriots to face bullets; but men who are willing to live for our State and Nation; men who, inspired with love for God and home and native land, will face and contend with greed and lust and rum and political corruption and Sabbath desecration and wage this battle until right does prevail.

"God, give us men! A time like this demands Strong minds, great hearts, true faith and ready hands. Men whom the lust of office cannot kill; Men whom the gold of office cannot buy; Men who have honor; men who will not lie; Men who can stand before a demagogue And dam his treacherous flatteries without winking. Tall men, sun-crowned—who live above the fog In public duty and private thinking. For while the rabble with their thumb-worn creeds, Their loud professions and their little deeds Mingle in selfish strife—lo! Freedom weeps, wrong rules the land, and waiting Justice sleeps."

W. F. BRYAN. Sulphur Springs, Texas.

AN INTERESTING DISCUSSION.

By Clint C. Reynolds.

Sectarianism—Good morning, Bro. Anti-Sectarianist! Glad to run across you this morning. I hear that your announcement of your convictions in regard to the religious sects has created somewhat of a sensation in your neighborhood?

Anti-Sectarianist—Not much. Only one member of "my denomination" mentioned the matter to me. They did not seem to differ from me much after all.

Sectarianist—Are you not unconsciously working against Christian organization?

Anti-Sectarianist—No, emphatically no!

Sectarianist—You assert that sectarianism is evil. Why do you think so?

Anti-Sectarianist—Because sectarians fight each other more than they fight the devil.

Sectarianist—But don't you believe in Christian organization?

Anti-Sectarianist—Most assuredly—yes; but I believe we ought to be organized in Jesus' name and fight the

devil. I don't believe it right to organize in the name of theorists and fight each other.

Sectarianist—But don't you believe in a visible Church?

Anti-Sectarianist—Yes! and there is but "one" visible Church of God on earth, viz: "The true children of God."

Sectarianist—You are off there. There are hundreds of Christian organizations on earth. There's the Baptist Church, the Presbyterian Church, the Disciples' Church and the Methodist Church.

Anti-Sectarianist—Yes, but all these were founded by theorists. Doubtless many members of these belong to the Church; but Jesus doesn't honor but one plan of salvation, nor does he honor selfish contentions or endeavors of theorists. He will bless his gospel, but takes no pleasure in sectarian divisions and squabbles.

Sectarianist—But may we sectarians not honestly agree to disagree?

Anti-Sectarianist—You may; yea, you should agree to be peaceable and "be" so; but are you? That's where the evil is.

Sectarianist—You said while ago that we ought to be organized in Jesus' name. Whose name are we organized in?

Anti-Sectarianist—Judging by your eagerness to add members to your organizations, and by your little concern over lost souls, I am persuaded that you are organized in several names—in a name for the founder of each of your organizations, viz: Wesleyites or Methodists; Campbellites or Disciples; Smithites or Mormons; Calvinists or Presbyterians and Baptists; Mumfordites or Seven Day Baptists, etc., through the list.

Sectarianist—Well, I declare. I hadn't thought about it just in that light before. I believe you are about half-way correct after all.

Anti-Sectarianist—Look in Hitchcock's Bible Dictionary and you will find all of your sectarian organizations which—

Sectarianist—But just one other question, Brother Anti-Sectarianist, and you may proceed. Don't you believe it proper to have houses of worship?

Anti-Sectarianist—Yes, indeed, and I think every dwelling house in the land should be a "house of worship."

Sectarianist—You do not consider it necessary to have religious teachers, do you?

Anti-Sectarianist—Yes, evangelists, not debaters and proselyters.

Sectarianist—Ho! ho! ho! You are knocking at stationed preachers—I see.

Anti-Sectarianist—If by "stationed preacher" you mean an enthusiast with no warmer message for lost souls than a theory-hobby, I say yes. If, on the other hand, you mean a man called of God to preach Jesus to sinners, I say he is very, very essential to Jesus' cause in every community.

Sectarianist—What would you prefer to have all Christians named since you oppose sectarianism?

Anti-Sectarianist—The Book says they shall be called Christians.

Sectarianist—And so they are.

Anti-Sectarianist—Exactly, and for that reason I contend that there is but one true Church on earth, viz: The children of God, or true Christians.

Sectarianist—How would preachers be supported if we do away with Church divisions?

Anti-Sectarianist—Men called of God to preach would continue to preach for his glory, and God's children would support them. Men who now preach for money and their own glory would not be so numerous, but gradually gravitate to their proper level. Fairlie, Texas.

A LITTLE HISTORY.

The old preacher, the young preacher.

The old Church, the new Church.

Time: February 7, 1909.

Place: Methodist Church, town of

Persons: Old preacher who joined the East Texas Conference October,

1860; young preacher three years in the ministry.

Occasion: Bible Class taught by young preacher.

Young preacher, reading from the Sunday-school magazine: "In what way did the spirit of brotherhood express itself in the early Church?"

Old Preacher: "What is meant by the 'early Church?'"

Young Preacher: "The new Church set up or established in the days of Christ."

Old Preacher: "I thought it was the teaching of the Methodist Church that no new Church was established in the days of Christ, but that the Church was the same under all dispensations."

Young Preacher: "This may have been the teaching of the Church in the years gone by, but it is not the teaching of the Methodist Church now. In preparing for this lesson I took particular pains to look into this matter and to show that I am right, you have only to examine the Sunday-school Magazine for February, 1909, published by the Methodist Church, South, at Nashville."

On page 96 it is said: "The expectation of the immediate return of Christ gradually passed away from the early Church." If the Christian Church an dthe Jewish Church were the same, would it have been appropriate to call the Christian Church the "early Church?"

Again, the Christian Church is called the "infant Church."

Would this be proper if the Church at that time was already thousands of years old?

Again the Christian Church is called the "primitive Church." (Page 98.)

Again, on page 99, the sin of Ananias was said to be "The first sin that darkened the pages of the Church's history."

Again on page 103 the Church is mentioned as the "early Church." Again on the same page the Church is mentioned as the "new Church."

On page 104 it is said, "Even in this new and beautiful Church."

On page 105 it is said, "not many months after the beginning of the Church."

On page 107 the great secession under Stephen and Paul is mentioned. If they did not secede from one Church and join another, then what did they secede from?

On page 108 Bishop Candler says, "The chief persecutors of the early Church were the Sadducees." On page 160 he, speaking of the resurrection of Christ, says, "Whence the Church then established." Again on same page he speaks of the "early Church." Again on page 114 the term "early Church" and of its being "founded" in the days of the apostles.

Again the term "early Church" is used on page 116.

On page 117, speaking of the min-

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istry of Stephen, it is said "it was the turning point where Christianity broke off from Judaism." Again on page 120 Bishop Candler speaks of the "early Church" at Jerusalem, and on page 121 speaks of the "infant Church." On page 126 the term "early Church" is again used. On page 126 Dr. Hamill speaks of the Church at Jerusalem as being the mother Church, and of the "young Church."

Now does not all this teach that the Methodist Church now believes as the Baptist have always taught, that it was an entirely new Church that was organized about the time of Christ?

Old Preacher: "No, I think not, but it proves that some of our prominent Sunday School Magazine writers have a very careless way of writing about the Church and its history, and that such carelessness very often causes grave mistakes to be made by young people as to the doctrine of the Church." W. F. CUMMINS.

A small office boy, who had worked in the same position for two years on a salary of \$3 per week, finally plucked up enough courage to ask for an increase in wages.

"How much more would you like to have?" inquired his employer.

"Well," answers the lad, "I don't think \$2 a week more would be too much."

"Well, you seem to me rather a small boy to be earning \$5 a week," remarked his employer.

"I suppose I do. I know I'm small for my age," the boy explained, "but to tell you the truth, since I've been here I haven't had time to grow."

He got his raise.—St. Nicholas.

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, cures the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

The art of smiling when a customer approaches is one of the things taught in the course of saleswomen in the New York public schools. It might be supplemented with some suggestions as to the importance of preserving or renewing the smile when the customer departs without making a purchase.

The happiness of your life depends upon the quality of your thoughts.—Marcus Aurelius.

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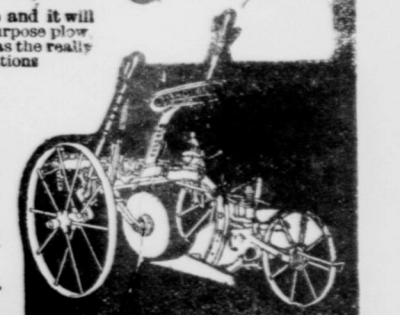
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TO OUR CORRESPONDENTS.

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.

DISTRICT CONFERENCE NOTICES.

Table listing district conferences with dates and locations: Waxahachie, Wax, 2 p. m., April 1; San Marcos, Luling, April 2; Austin, Smithville, 7:30 p. m., April 6; El Paso, Alpine, April 15; Albuquerque, Albuquerque, April 29; Georgetown, Rogers, April 21; Bowie, Ringgold, April 26; Cuero, Hallettsville, 7:30 p. m., April 27; Jacksonville, Rusk, 8 p. m., April 27; Corsicana, Irene, 9:30 a. m., April 28; Boeville, Kenedy, May 4; Yernon, Childress, May 5; Sherman, Whitesboro, May 6; Gainesville, Sanger, May 6; Brenham, Brenham, May 10; Waco, Hubbard City, 10 a. m., May 11; Sulphur Spgs, Cooper, 7:30 p. m., May 11; Fort Worth, Arlington, 8 p. m., May 12; San Antonio, Hondo, 2:30 p. m., May 12; Houston, Galveston, 8 p. m., May 12; Clarendon, Duhart, 7:30 p. m., May 13; Brownwood, Ballinger, 8 p. m., May 25; Plainview, Tulla, May 25; Dallas, Lewisville, 4 p. m., May 25; San Augustine, Tenaha, May 26; Colorado, Roscoe, 8 p. m., May 26; Greenville, Quinlan, May 27; Bonham, Bailey, 9 a. m., May 27; Abilene, Anson, May 28; Gatesville, Meridian, May 27; Decatur, Chico, May 27; Paris, Roxton, 7:30 p. m., May 27; Terrell, Rockwall, 2 p. m., May 28; Beaumont, Newton, June 1; Stamford, Hamlin, 9 a. m., June 17; Llano, Lometa, 9 a. m., June 23; Cleburne, Godley, June 25; McKinney, Wylie, June 25; Weatherford, Graham, 9 a. m., June 25; Marshall, Beckville, June 29; Calvert, Lott, June 29.

ADDRESS WANTED.

Will F. M. Crawford who wrote us last week please write again, giving us his postoffice address? BLAYLOCK PUB. CO.

Rev. J. F. Tyson, aided by Rev. Charles E. Brown, has been conducting a most successful meeting at Oglesby. The attendance has been large and the conversions numerous. The influence of the meeting reached the entire community, and the different denominations took quite an interest in its success. Brother Tyson is a very faithful and earnest minister, and Brother Brown is full of evangelical fire and his preaching appeals to the people.

He makes a crooked path who gets into the habit of passing by on the other side.

OUR COMING SPECIAL EDITION.

Sometime in April we contemplate bringing out a special edition of the Advocate in which will be presented the duty of our Texas Methodism to look after the evangelizing of our foreign population. We have these people here in large numbers from many parts of the old world, and so far we have done but little as a Church to reach them and give to them our form of Protestant Christianity. In this contemplated special edition, we propose to help stir our Church to a sense of its duty to these people. We have asked a number of brethren, lay and clerical, who have given this subject close study, to prepare numerous articles touching the various aspects of this subject, and these columns will be filled with them. They will contain facts and figures of importance, and we hope our preachers will put copies of that edition numerously among their congregations. It will bristle with interest.

THE DIVISION OF THE NORTH-WEST TEXAS CONFERENCE.

At the last session of the Northwest Texas Conference there was a paper adopted for the appointment of a committee, consisting of one minister and one layman from each presiding elder's district to take under consideration the division of the conference and to adopt a line and boundaries looking to that result. As will be seen in another column of this issue that committee met last week in Cleburne and proceeded to carry out the instruction of the conference. The unanimity with which they agreed to the conclusions reached is remarkable, and it points out the fact unmistakably that the division will take place at the next General Conference; for the next Annual Conference session at Stamford will doubtless adopt the plan submitted by the committee. According to this plan the old conference will take the name of "Central Texas Conference," and will be composed of the following ten districts: Dublin, Weatherford, Fort Worth, Waxahachie, Cleburne, Corsicana, Waco, Gatesville, Georgetown and Brownwood. It will also retain the archives and history of the old conference and will continue as such. The new conference will be known as the "Northwest Texas Conference," and will include the following six districts: Abilene, Colorado, Stamford, Plainview, Vernon and Clarendon. Its history will date from its organization and first session. It takes the old name because geographically it is the proper thing to do. It is in the northwestern portion of the State. The old conference takes the new name because it is located in the central portion of the State. We congratulate the brethren upon their wise action in this matter. It settles a question for them most amicably that has been a bone of contention for some years. And the arrangement will give to Texas Methodism five Annual Conferences of nearly equal strength in territory and membership, for it will be only three or four years until the new conference will have about as many districts as the older ones. It is rapidly settling up with thrifty population, and its future is bright with promise.

METHODISM IN DALLAS AND FORT WORTH.

The progress of Methodism in Dallas and Fort Worth is marked by a wonderful growth in spiritual and material matters. The two cities are running neck and neck without knowing it. Recently Rev. J. M. Peterson, of the Dallas District, and Rev. Sam R. Hay, of the Fort Worth District, set themselves to the task of making a careful compilation of the figures and facts in connection with the progress of their respective cities. The former took in the Dallas situation, and the latter the Fort Worth, and then they compared notes, and the result is interesting. Dallas has ten organizations with an aggregate membership of 4,920 and property valued at \$307,500. Fort Worth has eleven organizations with a membership of 5,601, and

property valued at \$241,075. This gives Fort Worth 186 more members than Dallas and one more in organized congregations. But in property values, Dallas outdistances Fort Worth by \$66,425. The largest congregation in Fort Worth is First Church with a membership of 1500. The largest in Dallas is Grace Church with a membership of 1360. The next largest in Fort Worth is Mulkey Memorial with a membership of 700, and the next in Dallas is Trinity with a membership of 1074. The third largest in Fort Worth is Polytechnic with a membership of 693, and the next in Dallas is First Church with a membership of 800. The largest property value in any single Church in Fort Worth is First Church, \$125,000, and the largest in Dallas is First Church, \$115,000.

These figures show a wonderful progress in membership and property in the twin cities. But candor compels us to say that these figures give Fort Worth the advantage, for Dallas claims to be a much more populous city than Fort Worth. So Dallas Methodism will have to hump herself or Fort Worth will lead in Church enterprise. In the course of the year Polytechnic will have completed a \$25,000 church building, and this will cut the \$67,425 lead down considerably, and Central Church in Fort Worth is contemplating a new church enterprise at an early day; so Dallas will have to look to her laurels, or they will slightly wither, even from a financial point of view. But it is a well known fact that First Church, Dallas, in the course of a few years will project a large enterprise, and Oak Lawn has been holding under advisement for some time a new church building, and these facts will keep Fort Worth sitting up and taking notes. We rejoice to see these two cities making such strides in their Church work. May both of them have thousands of conversions is our prayer. For after all, conversions make the real status of Church progress.

DEATH OF REV. SAMUEL WEAVER.

As we go to press a 'phone message from Rev. L. S. Barton, presiding elder Decatur District, announces the death of Rev. Samuel Weaver on Tuesday night, March 30.

About a week ago he had the misfortune to fall and break his hip, from which he did not recover, and this, with other complications, caused his death. He was conscious to the last, and Bro. Barton says he never witnessed a more triumphant death.

Bro. Weaver was pastor of Decatur Circuit, to which appointment he was assigned at the last conference. He has served the Church faithfully and successfully for many years, and has passed to his reward. A good and true man has been taken from the ranks. His remains were laid to rest at Decatur, Revs. L. S. Barton and N. C. Little conducting the services. The Advocate extends sympathy to the bereaved family.

STATE SUNDAY-SCHOOL CONFERENCE.

Remember that our State Sunday-school Conference will begin its session next Monday night in the city of Waco. The committee has arranged one of its very best and most attractive programs, with leading men to have charge of each number. Among our speakers will be some of our Bishops and prominent ministers and laymen, both in and out of the State. Neither time nor labor has been spared to make this one of the best gatherings in the history of our Sunday-school work. It will afford the very best opportunity to our teachers and superintendents to get an idea of the best plans and most improved methods for Sunday-school work. Ample opportunity will be afforded for open conferences and committee work. No preacher ought to miss this occasion, and he ought to see to it that as many of his teachers as can be induced to be present and get the advantage of this conference.

PLEASE MAKE THE FOLLOWING ANNOUNCEMENT TO YOUR SUNDAY-SCHOOLS AND CONGREGATIONS NEXT SUNDAY:

The fifth annual Texas Methodist Sunday-school Conference will meet in Fifth Street Church, Waco, Texas, Monday night, April 12, and close Wednesday night, April 14. The railroads have granted the regular convention reduced rates, good over all roads in the State. All entertainment will be on the European plan. Good homes at reasonable prices will be provided for all who attend. Write J. M. Ferguson, Chairman Entertainment Committee, Waco, Texas, and tell him what you want, and he will reserve it for you.

The program is unusually good and the addresses all promise to be of surpassing excellence. The singing will be led by E. O. Excell, of Chicago, and he promises a feast of song. The Southwestern University Glee Club will spend one day with us and give some excellent selections. Every Sunday-school should send a good delegation, but should pay all expenses of the preacher, superintendent and primary teacher—at least these three, and urge them to attend. They make liberal sacrifices of their time and means to serve the Sunday-school, and should be complimented in this way. It promises to be a great conference, and we hope every school in the State will send a good delegation.

W. C. EVERETT, President.

FIRST METHODIST BOYS' CLUB.

It has always been found best to make organized efforts in Sunday-school work. First Church, Dallas, has felt its need and so the work has recently been started in a small way among the boys, between the ages of twelve and sixteen. The older classes are already organized.

The boys, our coming men, have been banded together in a club, with a President and other officers, and have started in to build up their Sunday-school class. They have business and social meetings once a month at one of their homes, and are starting a base ball team. Every boy is putting his whole heart into the work, and that in itself means success. The boy that is interested will stick by his Sunday-school, and the results in his life will be good.

The work has only been started, but we believe that we are going to reach higher ground with our boys. "Growth" will tell the story before long.

A GREAT SUNDAY-SCHOOL CONVENTION.

The State Convention of the Interdenominational Sunday-school Movement met in Fort Worth last week and continued over Sunday. There were a great many workers from the different Church organizations of the State in attendance, and some of the noted experts in this line of service were on the program from a distance. It was a great gathering and no doubt of it. All the denominations were represented, many from our own being there. And just here we ask to be permitted to say that our own Church Sunday-school people need to take a greater interest in this State work. We must not neglect our own great State conference, but we must not let the opportunity go by to get our part of the good out of this general movement.

On Sunday afternoon there was a great temperance rally, and the crowd filled the First Church auditorium. The Hon. Cone Johnson, Judge D. E. Garritt, and the writer made the addresses. Hon. Sterling P. Strong, Superintendent of the State Anti-Saloon League, presided and made a pointed statement. The speech of Cone Johnson was the feature of the occasion. It was incisive, logical, pointed, argumentative and overwhelming. Only a few years ago he was a prominent anti and stumped the State in 1887 against prohibition. But, like Saul of Tarsus, the scales have fallen from his eyes and now he is our most powerful advocate. His accession as a speaker will be a great contribution to our cause, for he is one of the most eloquent and powerful speakers in Texas. And he has the

ear of the public beyond that of any other one leading layman in the State. His address last Sunday was a tremendous presentation of the question, and its echoes are still sounding throughout the Commonwealth. He was received with an ovation, the great crowd cheering for five minutes when he was introduced. His arraignment of the treacherous minority in the present Legislature was something terrific, and its keen edge cut to the bone. That his appearance on the rostrum in the interest of prohibition will lend an additional impetus to the movement there can be no question. And that great gathering of earnest workers gave such a hearty response to his eloquent periods as to leave no doubt as to where the Sunday-school workers of Texas stand on the question of prohibition. On with the battle!

GENERAL CHURCH NEWS

The General Board of Education will hold its annual session in Richmond, Virginia, April 21-23, and many well known speakers will take part in the proceedings.

Rev. J. C. Morris, D. D., will preach the commencement sermon for the Scarritt Bible and Training School in Melrose Church, Kansas City, Missouri, on May 16, and Dr. S. H. Wainright will deliver the commencement address at Central Church on Tuesday evening, May 18.

Dr. George Adam Smith, the noted theologian, scholar and preacher, is booked for a series of lectures before the Vanderbilt Institute at Wesley Hall to begin June 16. He is one of the most eminent men of our day, and his work on this occasion is already beginning to attract the attention of our Church.

From the Church Extension office it is given out that Rev. N. L. Linebaugh, Field Secretary for Oklahoma, has secured a lot in Oklahoma City in one of the finest residence districts for \$4,350, and that it is proposed to build upon it a modern \$50,000 church edifice. We have just about finished a splendid building in that city, and this second move shows that those people are wide-awake and full of enterprise. Oklahoma City is the greatest center of population in the new State.

At the session of the Baltimore Conference last week Bishop A. W. Wilson, who was presiding, was taken quite ill and had to be conveyed to his room. Bishop Candler was present and took charge of the Presidency of the conference. Bishop Wilson has been feeble for some time, and his

Peculiar to Itself

In combination, proportion and process, Hood's Sarsaparilla is therefore *Peculiar to Itself* in merit, sales and cures.

It is made from the best blood-purifying, alterative and tonic ingredients by such original and peculiar methods as to retain the full medicinal value of each and all.

The severest forms of scrofula, salt rheum, catarrh, rheumatism, dyspepsia, and debility are cured every day by

Hood's Sarsaparilla

Sold by druggists. 100 doses \$1. Begin to take it today.

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, - there being no loss by evaporation, breakage, or leakage. Sold by druggists or sent promptly by mail. C. I. Hood Co., Lowell, Mass.

PUBLISHERS' DEPARTMENT

HOW TO GET SUBSCRIBERS FOR THE ADVOCATE.

The Advocate should by all means have a much larger circulation than it has, as it is one of the greatest forces in all the Southwest in the fight against the wrong. Every preacher among us ought to go out and make a thorough canvass among those who do not take the paper and make a strong appeal for new subscribers.

It might be well for us to exchange views as to the best plans to procure these new subscribers. I do not know that my plans are any better than the plans that others follow, but I know they are successful, and if another brother has a different plan which is a success, I would be glad to compare with him and add on some of his to what I now pursue. Well, here is my plan: One of the first things I do when I reach a new charge is to get an alphabetical list of the membership, then have some brother who is well acquainted go over the list with me and find out who are heads of families and who are not. (By the way, would you believe it? There are some pastors who never carry a pocket list of their membership. Let each presiding elder ask every preacher in his district for his pocket list of the members in his charge and see if you don't find out something.) Then I find out where these heads of families get their mail. Then I write to Blaylock Publishing Co., Dallas, to send me a list of the Advocate subscribers at each of these post-offices. Then I run over my whole list of membership and make out a full list of those who do not take the Advocate—heads of families—and send in the names to L. Blaylock, with instructions like this: "Please send a few sample copies of Advocate to each of the following." The publishers are only too glad to do it, and for the next few weeks the whole charge is literally sown down with Advocates. There are multiplied hundreds of Methodists in Texas who never saw an Advocate, and they know nothing about what it is. About the time these sample copies are putting in their work I hold a short Church Conference just before the morning service, when we have as many in as possible, using the prepared Church Conference blanks, and call out Question II—

age and infirmity make against him. We hope, however, that he will recover after a needed rest and continue among us for years to come. He is one of the strongest men in American Methodism.

Rev. J. B. Cochran, of the El Paso District, is one of the busiest men in our Methodism. He has a wide expanse of country through which to operate, and he and his preachers have in process of building more than a dozen new churches, and at Artesia the new school enterprise is going forward at a cost, when completed, of \$40,000. The salaries of the pastors have been increased this year, and the door of opportunity out that way seems to be swinging wide open.

PERSONALS

Rev. E. L. Egger, of Denison, was visiting friends for a few hours in the city last week and gave us the benefit of a pleasant visit.

Rev. J. B. Andrews has been engaged in a good revival service for some days with Rev. J. H. Matthews

"Is our religious literature circulated and read?" Then and there I put in a talk for the Advocate. Then I follow up this with a house-to-house canvass. In pastoral visiting I ask: "Did you get a few copies of the Advocate?" "Yes." "How did you like it?" They generally say: "All right, it is a good paper." "Well, I am making up a list of new subscribers. I want your name on the list." Some will say: "I would like to have it, but I have no money now." "Well," I say, "you can pay for it after you pick cotton in the fall, or after you sell your cattle, or collect your salary," etc.

If I fail to get the name for a full year I will compromise on six months, or even three months. By working this plan I generally send up some new ones. C. G. SHUTT, Georgetown, Texas.

"Is not G. W. Kincheloe a good Advocate agent?" said a preacher in the Advocate office recently. He continued: "I began to notice his name appearing frequently in your letter list acknowledging subscribers. Then I took to watching for his name, and I find it occurs two or three times every week, and generally for more than one subscriber."

That is about the size of it. Brother K. believes the Advocate helps him materially in his ministerial duties, hence he believes it pays to circulate the Advocate. This is seven new subscribers this year, and I intend to double the required number. M. W. ROGERS, Alma, Texas.

I have been a subscriber to the Texas Advocate for forty years. I read it with great interest. I do not forget it in my prayers. I am in hearty accord with its battle against sin and wickedness of all kinds. E. H. HOLBROOK, Helena, Texas.

I have received the first number of the Advocate, and it was like meeting with a dear friend. You cannot know what a joy, what a consolation it is to me. I would not part with it for ten times its price. It was almost like an angel's visit. Long live the Advocate! LILLIE GENTRY, Slocomb, Texas.

and his people at Mulkey Memorial, Fort Worth.

Rev. M. K. Little, of the Weatherford District, spent a day or so in the city recently. His diocese is in good shape and all his men are in line for a good year's work.

Rev. E. A. Smith, of the Cleburne District, made us a brotherly visit recently. He gives a good account of himself and his diocese. Everything is very promising in the new district.

Rev. Jerome Duncan, of Stamford Collegiate Institute, was in to see us this week. He gives a good account of things out his way, and his plans for that school are on a large scale.

Rev. S. P. Brown, of Millsaps, was to see us recently. He is actively moving things on his charge. He never lets grass grow under his feet after he reaches his work and gets his hand on it.

Dr. and Mrs. H. A. Bourland have returned from San Antonio and are again located in their home, 164 Thomas Avenue. His phone number

is Haskell-1066. Mrs. Bourland is greatly improved in health. Her stay in San Antonio was a benediction to her.

Rev. Jno. R. Nelson, our Home Mission Secretary, has been spending a few days in Texas of late, and he was in Dallas a part of the time. We had the benefit of a delightful visit from him while here. He is one of the busiest men in Southern Methodism.

Rev. C. W. Macune, of Thurber, made us a delightful visit recently. His work continues to prosper and his field is a most important one. He and his people are putting forth special effort looking toward Christian work among the Italians and Mexicans of that section.

At their last meeting the Board of Trustees of San Angelo Collegiate Institute elected Rev. Wallace M. Crutchfield as President for a period of five years. The future of this institution is full of hope, and Brother Crutchfield is making good in his work as President.

Rev. Samuel Weaver, of the Decatur Circuit, had the misfortune to fall and fracture his hip bone recently. He is advanced in age and his hurt is rather serious, but we hope for his recovery soon. Brother Weaver is one of the most faithful and godly men in the North Texas Conference.

The recent meeting in Huntsville, under the pastorate of Rev. E. W. Solomon, in which Rev. Jno. B. Andrews did the preaching was a great success. The conversions and accessions were numerous and the Church greatly blessed.

Rev. F. O. Miller, of Selina dropped in to see us recently. He has things moving up his way. His people are contemplating a new church enterprise, and when they get ready to move in it they will do something handsome, for they are able and willing. That is one of the finest little towns in that section, and our people are devoted and full of energy.

Rev. V. G. Thomas, of Corpus Christi, was in this city this week looking after some ideas on church architecture. He and his people are beginning to agitate a new church enterprise in that wide-awake little city. They want to do something on a commendable scale, and we are sure they will succeed.

We are sorry to learn through Rev. Samuel Linde, of Gallup, New Mexico, that their beautiful little church building was recently very greatly damaged by fire, entailing a loss of about \$1000, partially covered by insurance. That is not a strong charge and the loss will fall very heavily upon them.

Rev. D. W. Carter, D. D., of the San Antonio District, Mexican Border Mission Conference, was a visitor to the Sunday-school Convention at Fort Worth. He came back through this city and made the Advocate a pleasant visit. We are only sorry that we did not get to see more of this earnest and consecrated man of God. We have known him for more than thirty years and a truer man does not live in Texas.

DIVISION OF THE NORTHWEST TEXAS CONFERENCE.

The committee of thirty-two, appointed at the last session of the Northwest Texas Conference, to suggest an equitable line of division, met in Cleburne, Texas, at 8 o'clock p. m., Wednesday, the 24th.

Every member was present except three, and two of these were represented by proxy. After a very careful consideration of all the points involved the committee decided, unanimously, to recommend the following line:

"Begin at southwest corner of Archer County; thence south with east line of Throckmorton, Shackelford

CHILDREN'S DAY PROGRAMS NOW READY

THIRD SUNDAY IN MAY

The Discipline requires every school to observe Children's Day (see Par. 248). Bishop Key holds that no preacher should report "Collections in full" who has not observed Children's Day in his Sunday-schools, taken a collection as ordered and reported it to the proper Treasurer.

You Can Get Programs Free

By ordering them from the Secretary of your Conference Sunday-School Board.

The List of Secretaries is as Follows:

German Mission Conference, Rev. J. C. Winkle, Fredericksburg, Tex.
Louisiana Conference, Rev. H. R. Singleton, Alexandria, La.
New Mexico Conference, Rev. W. E. Foulkes, Deming, N. M.
North Texas Conference, Rev. A. L. Andrews, Dallas, Texas.
Northwest Texas Conference, Rev. C. S. Field, Fort Worth, Texas.
Oklahoma Conference, Rev. R. A. Crosby, Okemah, Ok.
Texas Conference, Rev. C. J. Oxley, Houston, Texas.
West Texas Conference, Rev. J. W. Black, Goliad, Texas.

If you order them from us, please send cash with order. The price is 20 cents per dozen, or \$1.00 per hundred.

SMITH & LAMAR, DALLAS, TEXAS

and Callahan Counties to line of Brown County; thence west with county lines to Colorado River."

This division gives to the southern end ten presiding elders' districts with one hundred and ninety-five pastoral charges and to the northern end six districts with one hundred and thirty-eight pastoral charges, and leaves the present district lines practically undisturbed.

The committee also recommended that the southern division be named "Central Texas Conference," and the northern division "Northwest Texas Conference," and that all the old records be the property of the Central Texas Conference.

The meeting of the committee was most harmonious and the unanimity with which they reached their conclusions was beautiful.

JNO. M. BARCUS.

STORM—APPEAL.

We were in the center of Tuesday night's cyclone and three churches on this charge were wrecked. Our church at Greenwood was completely ruined, and the churches at Slidell and Rush Branch were both badly wrecked, and we are in great need of help and it is impossible at this writing to estimate the loss.

Our homes are all wrecked—very few houses but what were damaged. Greenwood alone gave over one hundred dollars to the Bellview sufferers, and the whole charge gave liberally.

Any one wishing to help in our misfortune can forward contributions to James Riley or James A. Ellis, preacher in charge. J. A. ELLIS, Greenwood, Texas.

PREACHER WANTED.

I need a first-class man for a first-class circuit. Have your presiding elder also to write me.

D. K. PORTER,

Presiding Elder San Marcos Dist. San Marcos, Texas.

TIME TO HELP.

If any of the brethren want me to help in meetings in summer or fill their pulpits while they are on vacation write to me at 509 Louisiana

Street, Palestine, Texas, as I will have some time through the summer months. WALTER L. GIBBONS.

STAMMERING Cured by Mail

Dr. G. W. Randolph, that noted Specialist of the voice, who has been curing thousands of stammerers in all the cities of the South, is now at Pansack 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 in 60 days 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 student 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.

GOSPEL SINGING.

I am open for a few more engagements after the 15th of June.

J. EDWARD BUTTRILL,

713 S. 9th St., Temple, Texas.

SINGER.

Those desiring the assistance of a singer, write to M. W. BOWDEN, Blanket, Texas. For reference, write Rev. Ashburn, P. C., Methodist Church, Blanket, 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.

Evangelistic Singer Wanted.

Wanted—An evangelistic singer to sing in a revival. Address: Rev. W. F. BRYAN, Sulphur Springs, Texas.

WANTED.

Wanted by First Church, Beaumont, a first-class organist and choir master. Methodist young man preferred. Write M. L. Hunter, Beaumont, Texas.

SINGER

It is my desire, and I have also been advised by my pastor, to offer my services for the summer to sing for the pastors of this conference. Anyone wishing help will please address me at Buffalo, Albert Richardson, Buffalo, Texas.

Your Opportunity

To buy a home, or invest, where you will realize at least 50 per cent on your money within two years. For reliable information about Lynn County lands address BOX 182, Taloka, 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.

Letter From Cuba

A WEEK'S
DIARY

Rev. Ben O. Hill

On Monday morning, February 15, in company with Rev. W. F. Jordan, West Indian Agent of the American Bible Society, Rev. W. E. Sewell, pastor of the Cienfuegos Circuit, and I, his "ayudante," took the eight o'clock automobile for Manicaragua, a small town among the mountains, some thirty-five miles to the north-east. Places were arranged for Bro. Jordan and myself on the front seat with the driver in order that we might lose nothing of the beauty of the landscape. The morning air was cool and fresh, and the heavy dew of the night was still glistening on the foliage and rising out of the distant valleys like smoke as the morning sun shone upon it. The automobile was one of the large French cars with a carrying capacity of perhaps twenty-five persons and considerable mail and baggage. The breeze in our faces and the swift movement of the car, with its rapid descent of long slopes and sweeps around curves, flashing now and then over little tropical streams, than which scarcely anything in the way of scenery can be more pretty, make this ride an exhilarating one at this time of the day.

Just before arriving at the first little village out of Cienfuegos we observed something that provoked thought. As our car met another, both were stopped, and a man in our car called to one in the other that he would like to have about fifteen "centenes"—a centen being a gold coin worth \$5.30 in silver. The other gentleman counted them out and passed them over, a whole handful, and the cars proceeded. I did not understand the situation until it was explained to me, but the crowd in the other car were mostly men returning from a series of cock-fights at Cumanayagua, and the crowd in our car mostly those going out to cock-fights in Cuanao. The two men mentioned were partners, and the one returning with spoils furnished a little more capital to the one going out. At Cumanayagua, about twenty miles from Cienfuegos, we changed "cars," taking for the remainder of our journey a smaller machine of the private type, with room on the front seat for two and on the back seat for three. There were eleven of us to go, including the driver and two small children, and some of us had baggage, but no one was left behind. We arrived in Manicaragua at eleven-thirty, in time for late breakfast at one of the "fondas," where we also secured rooms. The first thing after breakfast was to find a preaching place and arrange for announcements and so on. Bro. Sewell had been out there once before and preached to a small crowd of men, and we met several of these who seemed to remember him very kindly. One of these readily consented for us to use one of his tobacco houses which is situated in the central part of the town, and plenty of chairs were secured from the sorting rooms of an American who owns an estate not far out. Bro. Jordan was disappointed in not making connection with one of his colporters who was to join us on the way, as he himself had but a small supply of Bibles and portions, but he set out to feel of the popular pulse on the subject of the Scriptures while Bro. Sewell and I set to work with the printing outfit which we had brought with us to get out some announcements and posters advertising the services. We also made a copy of the

DROPSY Cured: quick relief; removes all swelling in 8 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment, write
DR. H. H. GREEN'S SONS, Box 9, Atlanta, Ga.

Telephone M. 5720. Hours: 9 to 1, 3 to 5

W. D. JONES, M. D.

Practice Limited to

EYE, EAR, NOSE AND THROAT.

615 Wilson Building. Dallas, Texas.

"Glory Song" on cloth which we used to good advantage at the services.

The congregation was composed of men and boys, for the Cuban women are modest about appearing in public, and no special invitation had been extended to them. The boys had the best seats, while a good many men were standing, but as the boys grew more restless and the men tired, the seniors began to relieve the juniors of the chairs. The efforts of some of them to keep order were somewhat amusing, since frequently the peace-makers made more disturbance trying to silence others than the peace-breakers themselves were making. Cubans have not the habit of whispering; they talk in subdued tones or else right out. But this they seem unconscious of in themselves, while their zeal for good order in others revealed their kindly feeling toward us and their reverence for holy things, which is genuine. Many took an interest in the singing lesson which preceded the sermon. Gospel singing is, of course, a new thing to them, but they are great lovers of music and learn readily enough. Bro. Sewell took for his text, "The Kingdom of Heaven is at Hand," and he explained to them in a way that was clear and convincing what the kingdom is and what it is not—not "outward show," nor "eating and drinking," but "righteousness and peace and joy in the Holy Ghost"—where this kingdom is, "within you," and what it means to lost men. (Luke 17:21 and Romans 14:17.) There was close and attentive interest, and when at the close the preacher said, "Now let those of you here who believe the message which I have brought you, and would like to know more of this kingdom and have it in your hearts, give me your hands," nearly every one of the fifty or more men present responded, and their impulse had evidence of sincerity.

On the next morning, Tuesday, with coffee and a stroll along one of the little streams and across the hills from where we could get a view of the densely populated valleys, and with two hours' study and devotion, the time was spent until breakfast. Later we made visits to several places, including the home of the Judge of the municipal district. He was making his afternoon "siesta," but we waited till he came out. In the meantime we were entertained by his wife, whom we found very pleasant and intelligent, and gathered from the conversation some valuable points of information regarding the practices of spiritualism and witchcraft among the people. When the Judge came out we were all served with the strongest of coffee of that fine flavor which the Cubans know so well how to get out of the bean. The Judge informed us that within the bounds of his judicial district which has a boundary of about six Spanish miles—less than five English miles—there reside about ten thousand people, and that the Catholic priest on a recent baptismal and matrimonial tour had collected over \$500 in fees in the one month. This was the only attention the priest gave the people, did not even celebrate mass, but since there is neither instruction nor inspiration in the mass, they would not have been any the better off if he had. The Judge did not attend our services, but it was through him that the cart of the sanitary department—the only cart we could find for our purposes—was put at our disposal, and he further showed his friendliness by the offer of a choice lot in the town to our Church on the condition that we would locate a neat little church building there and have regular services. This offer was seconded by the Mayor, who did not miss a service. O, if someone in the States with plenty and to spare would only enable us to take up the offer!

In approaching and leaving the Judge's house we noticed that his next door neighbor had a great many fight-

ing cocks tied in the front yard to stakes driven in the ground at regular intervals. By keeping ears and eyes open and asking an occasional question about town, we added considerably to our knowledge of the state of affairs. In answer to the question, "What do most of the young men do?" we were told that the greater number trained and fought cocks. The father of the man who let us have the preaching place, an old man over sixty years of age and worth a good deal of money, we found was one of the chief cock-fighters of that section. Some of his cocks were valued at twenty centenes—over \$100! Large sums are staked on the opposing roosters.

That evening the colporter joined us, and he was a very great help, for he is a live salesman, evangelistic in his method and thoroughly at home among the people. He began at once to do a good work in the sale of the Scriptures. The congregation this evening also was composed of men and boys. The text of the preacher was, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." He explained to them what grace is—the favor of God which sends us all the means of being saved, such as the Bible and the preaching of the gospel, and the divine influence in the heart causing men to desire and purpose a better life—and that salvation is the work which God effects in our hearts; not an entrance into heaven, but the preparation for entrance; God keeping the heart; and faith is—believing these things. Do you believe in what is good and noble and pure? I know you believe in them. Can you put trust in Jesus for these things, trusting him to save and to keep the soul? I know you believe; can you trust him? He then explained the purpose of our Church in instructing men in the way to Christ, and said that if any wanted to undertake to learn of this way and become candidates for membership in the Church after they had made proof of their earnestness, they might give him their names and addresses. Thirty-nine gave their names.

The next day, Wednesday, more chairs were secured for the meeting place, and the men invited to bring their families. Better lights also were secured. Another excellent sermon was preached, from the text, "Behold the Lamb of God which taketh away the sin of the world!" The sorrow and tragedy of man's sinful condition and his helplessness and hopelessness left to himself was contrasted to the help and hope through Christ. The truth was clearly brought out that sin is not the acts that man commits, but the seed in the heart from which these acts, as fruit grows. The water from the spring is muddy because a hog is in the spring; the remedy for the aching tooth is the cure or extraction of the diseased nerve. Sin is the worst of all maladies, for it causes not only sorrow and pain, but its certain end is death. Christ is the cure. Twenty other names were added to the list of candidates, nine of them women, making fifty-nine in all for the three days.

We arose early the next morning, Thursday, and caught the eight o'clock "guagua," or "bus, back to Cumanayagua. Bro. Jordan and the colporter returned to Cienfuegos, as their supply of Bibles had run so low as to make their stop-over scarcely worth while, but Bro. Sewell and I remained at Cumanayagua for a service that night. We had expected one of the young Cuban preachers to meet us there, but he called by telephone saying that he was unable to come. One of the residents opened his doors to us for the service, and again we printed and posted notices of the time and place of meeting and made a few personal calls. While seated at the breakfast table we were commenting upon the number of able-bodied men there were sitting idly about the place, for we were impressed more with their number here than at Manicaragua. About that time a man entered by a side door with a fancy rooster under his arm. The bird was

passed about for inspection among those present, who stroked him with a show of admiration as they discussed his "points." The economic affect of this will be more apparent when it is borne in mind that the cultivation of this sport is not a mere side hobby with those who take part in it, but is indeed a profession which requires a great deal of time. The little old roosters need in addition to such care as is demanded by the ordinary and useful sort a great many little attentions that would make the average barnyard chancier wonder what manner of bird he was. They must be sheared and plucked just right and kept to the proper weight—not over three pounds and eight ounces and not under three pounds and four ounces, and they must have their daily exercise which their master gives them by turning them about with his hands. A little later card games were in progress at two or three of the tables in the front saloon. At one of the tables two of the men became very much excited, but the presence of a well armed rural guard was no doubt a quieting factor.

While we were still seated there, the Catholic priest entered. Having seen Bro. Sewell upon a former occasion, he was quick to recognize him, and giving no chance for a greeting turned and went out. A little later as we were passing his Church we saw him and his sacristan out in front watching some repair work that was being done near the door, so in we walked as big as you please and chatted them a while. The old priest assumed an icily polite air, but shook hands, and as the conversation progressed had to unbend somewhat. Both priest and sacristan were dressed in civilian style with nothing to distinguish their calling except a shaved spot not as large as a dollar in the crown of the former's head. We begged leave to enter his church, which of course was granted. The usual images of Mary and all the saints were present, and close by the entrance was a little box with the notice that if gifts were placed in it, indulgence would be given to eat meat. The sacristan smiled and winked when he saw that we had noticed it, but the priest showed impatience at our presence. We exerted ourselves to be agreeable, and enjoyed the visit all the more perhaps because we found a wicked amusement in the fact that he did not enjoy it at all.

The weather was somewhat stormy this afternoon, and during one of the showers we stopped in a little grocery store where we had already been attracted by the unusually fine face of a boy, the son of the proprietor. We found him engaged in reading an average novel. In the course of our conversation quite a little feeling of friendship sprang up between us, and when we went away we felt as though perhaps we had sown some seed that might grow and bear good fruit in his after life. Bright and ambitious, and with a higher conception of the possibilities of life than many his age, what he needs most is encouragement and the inspiration of a vision and a motive. We met two other young men at supper, older than the boy to whom our hearts went out at once; noble faces, full of sense and honest purpose, but as to religious convictions, without any; they had no taste for the east wind, and hence were doubters rather than believers, but they had gotten the idea down at Matanzas where they had known some Methodist converts that there was meat and kernel in the evangelical gospel, and were interested in it. They asked sensible questions and listened respectfully and thoughtfully to the answers. We asked ourselves, who knows but what the power of a Gypsy Smith lies dormant in one or both of these hearts, needing only to be awakened into life by the Divine touch?

When we approached the place of meeting at service time we saw from a distance that we have a congregation, for the house was overflowing, and a considerable crowd stood about the doors and windows unable to en-

ter. It was a mixed crowd; some had come out of curiosity, some for no purpose at all, and no doubt the priest had his representatives there, but many were there because they were hungry to hear the word. The only disturbances were some ridiculously discordant singing during the first two songs and some extra "amens" during the opening prayer. The popular sentiment was strongly against the offenders, and they either went away or became interested in the sermon. The theme was the ever-new story of the prodigal son. As an analysis of motives, it went straight home to the listeners, for they recognized some of their own. In five services which we have held there since the conference in January we have received thirty-eight candidates; on the Cienfuegos Circuit in the five weeks, one hundred and thirty. It does seem to be true indeed that where the gospel message is presented in the right way to this people it is sure of a glad reception. By instinct they are religious people, and willing to know the truth. In spite of the fact that their respect for holy things has been taken unfair advantage of and their confidence betrayed, we still find them fair-minded. The evangelization of Cuba is not a hopeless task. On the contrary, in spite of all difficulties—and many difficulties there are, of course—the prospects are "as bright as the promises of God."

It is sad to have to tack on a "provided," but perhaps I had better say the future is bright provided we do our part. Is there any doubt that we will do our part? We are slow sometimes. There ought to be a man right now for that Manicaragua valley to go straight ahead with the work there; the opportunity is ripe, and we do not know what may be lost by delay. A resident pastor there would have an opportunity that the angels might well covet; he would be the central figure of a constantly growing circle of those whose hearts he had gladdened with light; old and young would look to him for spiritual guidance, and if he were a true messenger, they would not have to look in vain. How much longer must they desire it and not get it? If they go on still in their mistaken way trying to appease the hunger of the soul with the husks of nervous excitement and sensuous indulgences, who shall be the more responsible, they or we.

I want even at this late hour to thank my friends in Texas for their response to my appeal in behalf of Baracoa. The Church is progressing there under strong hands and God's grace. There are already one hundred and seventy-five candidates preparing themselves for Church membership, and the growth is steady, the good news spreading out into the country roundabout. At one place in that part of the island the people got together and said we must have some kind of a building to worship in. They cut logs out of the woods, hauled them to the place and for lack of a saw-mill cut them up into boards with hand saws. This sort of spirit makes things happen, and it is the spirit of the converts. But usually they are comparatively helpless, because poor, and frequently it happens that by professing conversion they lose social

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways TAKE

Tutt's Pills
And save your health,

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standing and influence among friends, for even if there be a tolerance towards the gospel. There is also a large conservative element, and this element is often in a position to make its ideas very strongly felt. A little more help is still needed at Baracoa. Five hundred dollars more would be of immense relief in finishing off the contract and enabling them to proceed with their work unhampered by the pressure of debt. Won't a number contribute this amount to the work there—there in the oldest town of the Western world, the landing place of Christopher Columbus? Or is there not some person who will consider it a privilege to supply the whole amount? I wish I had time to-day to write a few personal letters, for I am sure I know several who could do this easily enough if they would. Investments in this cause in any amount may be made through the Mission Board at Nashville—signifying, of course, for what it is intended—or sent to Rev. W. G. Fletcher at Matanzas, Cuba, who is attorney for the Board of Missions on the island. Amounts sent through me will also reach their destination, and I will endeavor to give a personal account of its expenditure. We are thankful that the Lord's business is prosperous, and that the limit of "decreasing returns" on investments has by no means been reached. Remember us in prayer.

With regards and love for the noble old Advocate and for all Texas. Cienfuegos, Cuba.

STAINLESS FLAG SINGING BANDS.

I want to donate a dozen little Lone Star flags to each of one hundred bands of twelve little girls furnished by one hundred Texas Sunday-schools located in one hundred county seat towns, who will use the flags in rendering the chorus of our Stainless Flag prohibition ballad in temperance rallies in their towns and vicinities.

Brother Superintendent, would you not like for your Sunday-school to furnish this Stainless Flag Singing Band in your town? If so, find some lady in your school who can sing the stanzas of the song as a solo to the tune of "Bonnie Blue Flag," and who will agree to be the leader of the band and drill the children to sing the chorus, waving the Lone Star flags to the tune of "Bonnie Blue Flag" as they sing. Have the lady write me that she will take the leadership of the band and I will send her the flags, together with song slips and full instructions for drilling the children.

These Stainless Flag Singing Bands are going to be a factor in the Texas prohibition campaign. I hope to have a hundred of them in a hundred different counties singing "Hurrah for our Texas men who'll vote the dram shop out," in public meetings within sixty days.

I will donate all supplies to the first applicant from each county town. First come first served. Yours for a saloonless Texas. H. A. IVY.

Hurrah for the Stainless Flag.

Solo and chorus by girls with Lone Star Flags.

Air—Bonnie Blue Flag.

(Adapted by H. A. Ivy, for Texas campaign.)

And now old Texas shakes herself, all eager for the fray.

To cast the whisky demon out upon election day.

Her noble men are ready, her ladies are in line.

And the children, too, are here to make the vict'ry shine.

Chorus—

Hurrah! hurrah! for the stainless flag we shout.

Hurrah! for our Texas men who'll vote the grog shop out.

Repeat.

FOR GRANDMA.

A little girl was very fond of pleasant days, and at the close of a heavy rain storm petitioned in her prayer for fine weather. When the next morning the sun shone bright and clear she became jubilant and told her prayer to her grandmother, who said:

"Well, dear, why can't you pray to-night that it may be warmer tomorrow, so grandma's rheumatism will be better?"

"All right, I will," was the quick response. And that night as she knelt, she said, "O Lord, please make it hot for grandma."—Harper's.

There is no room for the man who has no working inclination. He is a "back number."

TEXAS CONFERENCE.

Brenham District—Second Round.

- 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.

- 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.

- Iola, at Normangee, 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.
- Wheeler, 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.

- Cushing, at Cushing, April 3, 4.
- Caro, Haywards Mill, April 4, 5.
- Neches, at Pleasant Grove, April 10, 11.
- Centenary, April 11.
- Eustace, 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.

- 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.
- Dalingerfield, May 21.
- Hughes Springs, May 22, 23.
- Naples and Omaha, May 29, 30.

R. A. BURROUGHS, P. E.

Marshall District—Second Round.

- Rhodesboro 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 Coffeeville, May 8, 9.
- Marshall, First Ch., Quar. Conf., May 12.
- Marshall, Summit St., Quar. Conf., May 19.

H. T. CUNNINGHAM, P. E.

Huntsville District—Second Round.

- 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.

- Mt. Sylvan, 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.

- Port Bolivar and A., at Stowell, Apr. 3, 4.
- Silsbee, at Silsbee June, Apr. 10, 11.
- Jasper Sta., Apr. 16.
- Browndell 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 Baison, at B., May 26.
- Aldridge Mis., May 29, 31.
- Burkeville Cir., at Newton, June 1.
- District Conference, Newton, June 1-4.
- Port Arthur, June 9.
- Wallisville, June 12, 13.

D. H. HOTCHKISS, P. E.

WEST TEXAS CONFERENCE.

Austin District—Second Round

- 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.

- Boerne, at Comfort, April 3, 4.
- Kingsland, at Moor's, April 10, 11.
- Blanco, April 17, 18.
- 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.

- District Conference and Missionary Institute will convene at Luling, April 2 and 5, inclusive.
- Waelder and Thompsonville, at T., April 19, 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.)
- Tenaha, at Lone Oak, April 3, 4.
- Center Cir., at Good Hope, April 7.
- Corrigan, at Moscow, April 10, 11.
- Timpson, 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.

- Stockdale, at Caldo, 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.

- 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.

- 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.
- Sabinal and Utopia, April 24, 25.
- Carrizo and Batesville, May 1, 2.
- Atascosa, at Oak Island, May 8, 9.

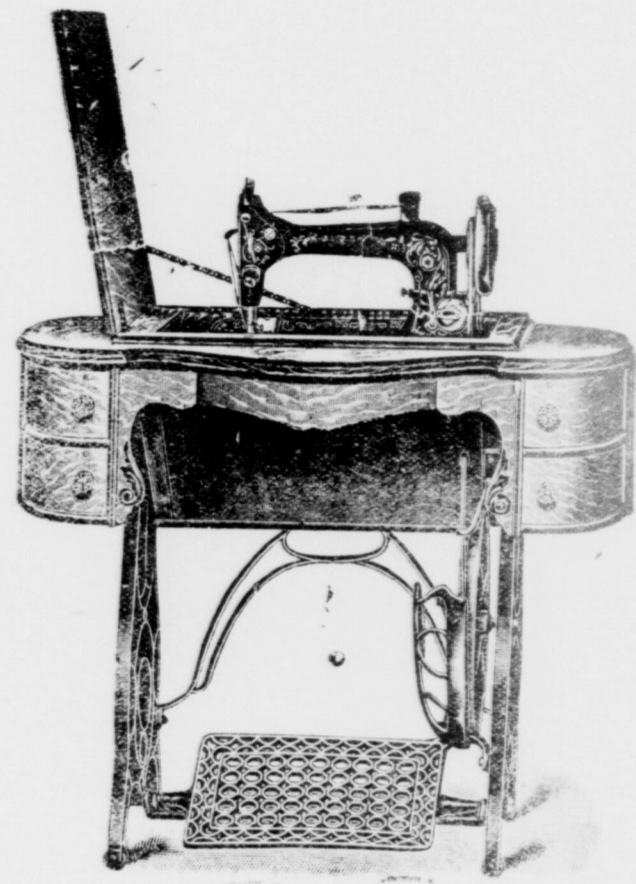
A. J. WEEKS, P. E.

San Angelo District—Second Round.

- 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 "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years

IN GENERAL.—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and every one is sold with that distinct and unqualified guarantee. You may pay more for a sewing machine, but you cannot buy more. A trial order will demonstrate this fact to your entire and lasting satisfaction.

THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8 1/2 x 5 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Take-up, Gear Releasing Device, Automatic Bobbin Winder, Steel Forged, Double Width Four Motion Positive Feed, Steel Capped Needle Bar, Self-Threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

THE CASE is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror-finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid tape-measure in table and patented unbreakable steel chain and Lever Automatic Lifting Device.

THE STAND has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running.

The Stand is fitted with an ingenious device changing directly over the wheel which automatically reverts both wheels when sewing head is raised to position for use.

THE STEEL ATTACHMENTS, furnished free of extra charge and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tucker, Binder, Brader, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth Guide, two Screw Drivers, six Bobbins, twelve Needles, filled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

SUPPLIES.—Statements of sewing machine agents to the contrary, we are prepared to furnish needles and all parts at all times at prices that are much lower than those obtainable by agents.

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine? The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back, and we will take the Machine off your hands. Address, inclosing amount,

Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas.

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.

THE CALL OF CALVARY.

The missionary call is the call of Calvary. Every motive that constrained Jesus to die for mankind constrains his disciples to bear the news of that sacrifice to those in whose behalf it was wrought. Christ "died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again."

Two notices of the same annual meeting appeared in this department last week, the mistake coming from the fact that one notice was sent to the office of the Advocate and one to the personal address of the editor of this department. Let all matter intended for this department be sent to the address of the editor of the department to avoid confusion.—Editor Woman's Department.

W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE ANNUAL MEETING.

The annual meeting of the W. F. M. Society of the Northwest Texas Conference will be at Vernon May 22-26, beginning Saturday evening at 8 o'clock.

The date is some earlier than usual. Let us begin to get ready for it, and see that every society in the conference has a representative at the meeting.

We desire a full attendance, and are expecting a great time. Let us pray for it and have our plans ready to project larger enterprises than ever before.

The success of our work at home and in the foreign fields demands greater effort on our part to provide means to carry it on. Let us be ready to meet the demands and to take hold of the opportunities lying before us.

MRS. MARY E. BULLOCK,
Cor. Sec. Conference Society.

ANNOUNCEMENT.

The twenty-ninth meeting of the Woman's Foreign Missionary Society, North Texas Conference, will be held June 1-4, 1909, in Grace Methodist Church, Dallas, opening Tuesday night, June 1, at 8 o'clock, and closing Friday night, June 4.

All adult auxiliaries, Young People's Societies and Juvenile Societies are requested to elect delegates as soon as convenient, one for every twenty members or fraction thereof, so that one and all may be represented at the annual meeting.

MRS. F. E. HOWELL,
President.
MISS MARTHA TINNIN,
Cor. Secretary.

ATTENTION, AUXILIARIES, WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

The attention of officers and members of the auxiliaries of the W. F. M. Society of the North Texas Conference is hereby called to the fact that each auxiliary is requested (see minutes of last annual meeting) to hold an open meeting on Easter Sunday, at such hour as can be arranged with the pastor, each auxiliary providing such program for the hour as may be desired, the collection on that occasion going to the Eliza Bowman School. If a program cannot be given on Easter Sunday, let same be observed on some other date as soon after as possible. All auxiliaries are urged to hold such a meeting without fail in the interest of the fund for the Eliza Bowman School.

PRESIDENT CONF. SOCIETY.

NOTICE.

The district meeting of the W. F. M. Society, Dallas District, will be held at Trinity Church Thursday afternoon at 3 o'clock, April 8.

Let all auxiliaries bear this in mind and elect delegates who will attend. Especially do I urge all Corresponding Secretaries to be present, as important features of their work will be discussed.

MRS. EUGENE ORDINGER,
District Secretary.

NOTICE.

Will fourteen auxiliaries of the Northwest Texas Conference please read this?

The following auxiliaries sent reports to Mrs. Rollins of boxes sent, but gave neither value nor destination: Hamilton, Crowell, Chillicothe, Estelline, Wellington, Knox City, Temple, First Church; Troy, Hutto, Rogers, Hillsboro, Ferris, Grandview. They all should have been reported to me with value and destination. Though now too late for my annual report to the General Superintendent, yet I could include them in my report to the Conference Society if they will write me their value and destination. As the largest conference society in the connection we should have the banner report.

My report is fine, but without this large number of unreported boxes I am sure others will bear off our honors. Please let me hear at once.

MRS. C. C. ARMSTRONG,
Supt. of Supplies, Conference Society, Weatherford, Texas.

"WORK OF THE FIRST VICE-PRESIDENT," AUXILIARY W. H. M. SOCIETY.

(A paper read at the joint district meeting of W. F. M. Society and W. H. M. Society, of Pittsburg District, Texas Conference, and published by request.)

"A wonderful stream is the River Time,
As it runs through the realm of Tears
With a faultless rhythm and a musical rhyme,
And a broader sweep, and a surge sublime,
As it blends with the ocean of Years."

So the rivulet of 1908 has almost added its quota of joys and sorrows, of failures and successes to the countless others that have gone to make up this vast ocean of years.

The thoughts, words and deeds of 1908 will soon be sealed into the final day—ours no more, but the future will arise before us and make them into a beautiful picture, or a marred canvas—as we may choose.

God's pictures are perfect, yet he allows us to fill in this life's canvas ourselves. He gives us the color, the canvas, puts the brush in hand, and will guide it, if we but allow. The high lights of hope must be toned down by disappointments; the bold strokes of ambition softened by blue shadows of failure; the splendor of success mellowed by the touch of humility that comes from being a child of God.

Service is God's own law, even though these same services lead us by way of the cross.

So, in my mind, no greater avenue of service has ever been opened to woman than the duties which fall to the First Vice-President and her co-laborers in the great work of our beloved Woman's Home Mission Society.

I shall quote a few points from our own hand-book, that we may have the legal terms, designating the duties of this office:

The First Vice-President shall have in charge the local interests of the auxiliary, and is Chairman of the Committee for Local Work.
This local committee looks after the parsonage and benevolent work of the Church. It is elected annually, or quarterly, as the auxiliary may prefer; it elects its own Treasurer for local funds, which are raised in any way the auxiliary deems best.

The ideal First Vice-President selects a large committee, which is divided into sub-committees according to the departments of home work and individual fitness for the work to be done. These sub-committees are as follows: Parsonage, Church, Local Benevolent Work and Visiting Sick and Strangers.

Let us give a paragraph or two to each of these committees.

If we, as Christian women, did thoroughly the duties assigned us in these sweet labors, surely there would be work enough for all, and the poet would exclaim again:

Committee No. 1. The Parsonage.

"Honor to women, to them it is given
To garden the earth
With the vases of heaven!"

Our own little hand-book, which serves as the "Home Mission Discipline," says:

The parsonage work is committed to wise, tactful women. One of these is made treasurer of the parsonage fund. A list of Church members is secured and divided among them, and they secure a contribution from every one possible.

While the care of the parsonage is given over to the Woman's Home Mission Society, no member of the Church should be denied the privilege of caring for the preacher's home. Once a year a canvass of the Church is made, and most members—men and women—contribute a dollar each, which keeps the committee supplied with a fund available at any time for refurnishings, interior repairs, and renewing the table and bed linen.

These women approach those who are not disposed to contribute anything to the parsonage in such a manner as to win their favor, if not cooperation.

Each month they visit the preacher's wife, and in such a sisterly way find out the needs of the house, as to make her feel they are her best friends. By keeping up with the needs of the home, that deterioration of property which makes some parsonages look forlorn, is avoided.

Let us look at this from two viewpoints, that of the Home Mission members and that of the preacher's wife. In the first place, the members are quick to make demands on the minister's wife. They feel that she should beautify her home, keep it sweet and clean, and not allow her children to deface the furniture or to break and spoil anything that belongs to the parsonage. This is right. Further, they feel that she should be thrifty and economical, and leave things in as good, if not better, condition than she found them.

This is all right, and no less should be expected, for the preacher's family has no rent to pay, and should show their deep appreciation by caring for the parsonage and its equipments as they would for their own.

Let us view it from another standpoint.

My heart goes out to the preacher's wife. God bless her! She has many burdens that we know nothing of; she knows her home is transient, and so soon will have to be torn down, like last year's "little nest." She knows nothing is stationary. If she plants flowers, she may not get to stay to see them bloom; if she and her good husband enterprise a new building, they may not get to occupy it. You may say that they should labor for their successors as well as for self, but that would make them divine instead of human.

Again, I believe if I should have to tear up my home and live in as many different kinds of homes as does the little preacher's wife, I do not think I could keep my wits and nerves straight, let alone a tidy "ship-shape" house. God bless the little tired wife of the pastor! She goes uncomplainingly "from pillar to post;" she does the packing, the unpacking, the moving, the tearing up of affections, and the economizing. She hears the little stinging criticisms of an uncharitable world who thinks her family should be perfect; that she should have as

many nerves; that she should laugh and cry at the proper time; should speak to everybody's child; should know everyone by name; should be both stylish and tacky; should dress finely on nothing; should be at home all the time, but visit from morning till night, and enjoy the company of disagreeable fault-finders as well as loving friends. She has her share of life's burdens, and bears many for you and me, so let's give her a sweet little home.

I am sure the society that I represent does as well as the common run of Home Mission Societies, year in and year out, but how poorly do we attend to our duties in this department. We are not systematic and I am sure not one-third of our members even know who our First Vice-President is, and further, we do not, in any wise, approach the requirements in our little "hand-book."

It is true, we did a lot of work on our little parsonage early in the year, and improved it very much on the interior, but indeed much more would have to be done before it would in any wise compare with the many beautiful convenient homes of the majority of our members, and yet none of our pastor's wives have ever complained.

Most Churches send a few visitors around with the "pounding" when the preacher's folks are new, and most of the necessary articles are provided, but nine out of ten cases the little "preacher woman" is afraid to open her mouth again during the year, for fear she might meet with a rebuff some where.

We should not forget that window panes get broken in our own homes, that locks need repairing, that rooms need papering, that a new door is needed here, a gate there, and many and various kinds of improvements.

One point I think we should carefully observe, and that is that we should not allow little parsonage bills to be discussed in any unpleasant way before a minister's wife, for some thoughtless members will make some suggestion that will cause a scar in her sensitive heart of hearts that time alone can heal.

I have a friend, a preacher's wife, who loves me dearly, and who often tells me her sensitive feelings, and she says that not more than twice in twelve years has any First Vice-President seen to the needs of a parsonage, but that she herself has striven to raise funds to help furnish five different parsonages, oftentimes doing the papering and painting of a decorator or carpenter, that she had lived in only one parsonage that was not partially furnished from a second-hand store. Still she was not complaining. She said that once after raising \$100 through entirely her own individual efforts and putting it all on the parsonage, a thoughtless member made such an unkind remark about \$1.25 worth of somethings—irons—that her heart bled for weeks.

Of course, dear sisters, that was not one of us, but how carefully should we guard these little sensitive points and make her heart free. We could do so much better if we would. I once heard of a minister's wife—Methodist, too—who went to town and ordered \$1,000 worth of furniture and had it charged to the Home Mission Society, which of course they had a right to repudiate, but most of our preachers have common sense, practical wives, and not in one case out of a hundred would there be an exorbitant demand.

Let us do the best we can and make our parsonages Edens, as far as we have power, for I believe they all deserve the homes they get. What they have to spend on moving year in and year out would easily make their little homes palatial. God bless our precious little preachers' wives! It is very little "pin money" they have to put on their homes, and I for one shall ever stand for maintaining and beautifying our parsonages. Their occupants are the servants and handmaids of our own dear Lord.

Next, the care of the Church should be given to ladies who will inspire the sexton to keep everything well dusted and swept. This should not be left to the preacher. There should also

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.
Try Cardui.

be a committee to tend the flowers, and have a bright spray here and there. Also a committee to welcome strangers at each service.

There should be another committee to care for a local fund and to disburse the collections which are taken for the poor at the communion service. Judgment should direct in this instance instead of sentiment, but the sweet hand of mercy should ever be turned toward the needy. How many little destitute children there are whom our Home Mission Societies should clothe and put into the Sunday-school. Our pastor's wife at Central Church has been diligent about the poor of our city, and through her solicitation our women have clothed between twenty and thirty little helpless children who have shown their gratitude by their loyalty to our Sunday-school, which I believe now deserves the State banner.

"What can I do?" she said, "I am too weak to battle with the strong;

Brute force will conquer, whether right or wrong."

'Mid want and wretchedness I saw her stand.

Armed only with a woman's slender hand.

"What can I do?" she said,

In foul, polluted ways,
'Mid want and wretchedness I saw her stand
And scatter blessings with her voice and hand.

Until the pallid children of the street
Stooped down to kiss the dust beneath her feet,
Hushing their noisy plays.

'Mid sorrow, shame and sin
She walks as calmly as through guarded halls,
Nor fears to go wherever duty calls;
And many a helpless wreck, afar from land,
Has grasped the life rope of her slender hand,
And been drawn safely in.

Oh, strength of weakness born!
What though the jarring fight be fierce and long?
There swells above the roar a mighty song;
And woman's hand endowed with holy might,
Shall lead this great, sad world up through the night
Into the promised morn.

—Union Signal.
The fourth and last department for our First Vice-President and her staff is "Visiting Sick and Strangers."

This needs no comment. We all know it is the work of our Master. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Our women are most diligent on this

score, and we have reaped wonderful results. Our pastor sends us out each week, two and two, as they did of old, and we visit, from house to house, the sick, the stranger and those who need our tender sympathy, and our own hearts rebound with reflex action, for it blesses the giver as well as the recipient.

The quality of mercy is not strained; It droppeth as the gentle rain from heaven Upon the place beneath. It is twice blessed. It blesses him that gives and him that takes."

This local committee can be and should be used for great good. A united meeting of these sub-committees should be held each month, and in this manner the Church will keep informed of what is being done.

Sisters, let us see to it that we are more diligent, and should "1909" be engraved on your tomb or mine, may they say:

"She hath worked for some good, be it ever so slowly; She hath cherished some flower, be it ever so lowly. For labor, all labor, is noble and holy." MRS. R. D. HART. Texarkana, Texas.

NOTES FROM THE FIELD

(Continued from page 5)

were moved with a sense of their duty along this line. A large mission study class was organized. The Texas foreign work received a liberal contribution. Four young ladies offered themselves for the mission field. A more satisfying meeting many declared they had never enjoyed before. It seemed that God poured out blessings that it had not yet been the fortune of man to receive. The preaching of both Bro. Hotchkiss and Bro. Hightower was of excellent worth and was enlivened by the Spirit of God. These men we love. Though the daily and special services have been discontinued, yet will those who attend Morrow Street from Sunday to Sunday come in contact with an awakened and revived zeal for the Master's cause which zeal seems to be constantly reinforced. People serve God here. They love one another. They love their Church and its pastor, and we believe that Morrow Street is writing a splendid record on the Book of Life. —S. R. Steele.

Albuquerque, N. M.

To-day, March 21, marked an epoch in the history of our Church in this goodly city. The occasion was the formal "dirt-breaking" for our new institutional Church. We have made a beginning; how we will finish God knows, and our faith is in him. We have adopted plans for a building to cost, when completed, some \$50,000 or \$60,000, and dirt for the basement begins moving to-morrow. The building is to be 62½x125 feet, and it will be three stories besides the basement. The basement will contain a large, free reading room, where men and boys may have library advantages, men's rest room for privacy when needed, gnasium for men and boys, gnasium for women and girls, shower and tub baths, laundry rooms, refreshment room, janitor's apartment and heating plant. The first floor will contain the main auditorium with seven hundred and fifty sittings, the lecture room with two hundred and fifty sittings, office for business manager, where will be conducted an information and employment bureau, pastor's private office, pastor's reception room, young ladies' parlor, choir room and musical director's studio, and children's room for kindergarten and sewing classes. The second floor will contain the auditorium balcony, with three hundred sittings, pastor's family apartments, five rooms for young ladies, and a general reception and reading room for women. The third floor will contain two large dormitory rooms for homeless boys and girls, fifteen rooms for young ladies, large

kitchen and dining room for use by young lady occupants, individually or in clubs, and a complete district parsonage for the presiding elder and his family. In this city of 25,000 souls there is Church provision for only 2650 adults in all the Protestant Churches, so we concluded there is room here for a sure-enough Church, and the wisdom of our plans has been manifest in the fact that people in large numbers are turning to us, both with their encouragement and their means. Under the blessing of Almighty God, and the proper support of the Church, our Church will soon hold her rightful place in this cosmopolitan city of the Southwest. I say "cosmopolitan" advisedly, for they are here from every quarter of our own country, and I preached to-night to no less than seven nationalities of people. "The work is great and we cannot come down" to write long articles to the Advocate, but we wanted you to know something of our State, and that we didn't come from great old Texas over here to play or take a vacation. The other Churches of the city are co-operating with us in this great work. Pray for us, brethren, that the work of God may prosper in our hands. Let the readers of the Advocate look up Dr. McMurry's article in last week's Advocate on "New Mexico," and give it a careful re-reading. "What we do here we must do quickly," or else our people will drift into other communions, or worse, back into the world. —C. A. Clark.

Fruitland Circuit.

We are moving along nicely on our work. Have sold the parsonage at Fruitland. Bought and improved at Sunset, and by conference expect to have one of the neatest parsonages in Bowie District. We have raised our foreign mission assessments, Orphanage and American Bible Society in full. Our people are liberal and kind-hearted. We are expecting great times at our second Quarterly Conference which will convene at Fruitland April 10. Bro. Roach is in favor with all of our people. We have organized all of our Sunday-schools into missionary societies. We are expecting a neat little sum, special for missions, in addition to all our assessments paid in full. We find fine interest manifested over the entire work. We are looking forward for great revivals at every appointment. —Chas. N. Smith.

Coolidge.

We have just closed a two weeks' meeting at this place resulting in a revival of the Church and eleven accessions. We had engaged Bro. E. P. Williams, of Corsicana, to assist us, but on account of the serious illness of his little boy he could not come, and so Bro. Mimms, of Mexia, came to our relief. Bro. Mimms is an affable Christian gentleman and a great preacher. He is the veritable Apolos of the Northwest Texas Conference. Coolidge is rapidly coming to be one of the most pleasant little stations in the conference. The membership is made up of a noble class of men and women, and a truer band would be hard to find. The Board of Stewards consists of nine intelligent farmers and merchants, who consider wisely the business interests of the Church. We have a splendid Home Mission Society, a good Sunday-school, an excellent Senior League, and a most delightful band of Juniors, but for fear some preacher will be trying to crowd me out of my little nest I will hush. —R. B. Young, March 29.

AN INCIDENT OF TRAVEL AS I WAS EN ROUTE HOME FROM WALNUT SPRINGS.

Yesterday a gentleman and his wife hailed me to know if I could stop long enough to baptize their little girl. Of course I proceeded to do so in due form and then received the father and mother, both converted, into our Church, baptizing the mother also. Pretty clever half hour meeting. Selah! F. M. WINBURNE.

Fear is the element that spots many a forgiveness.

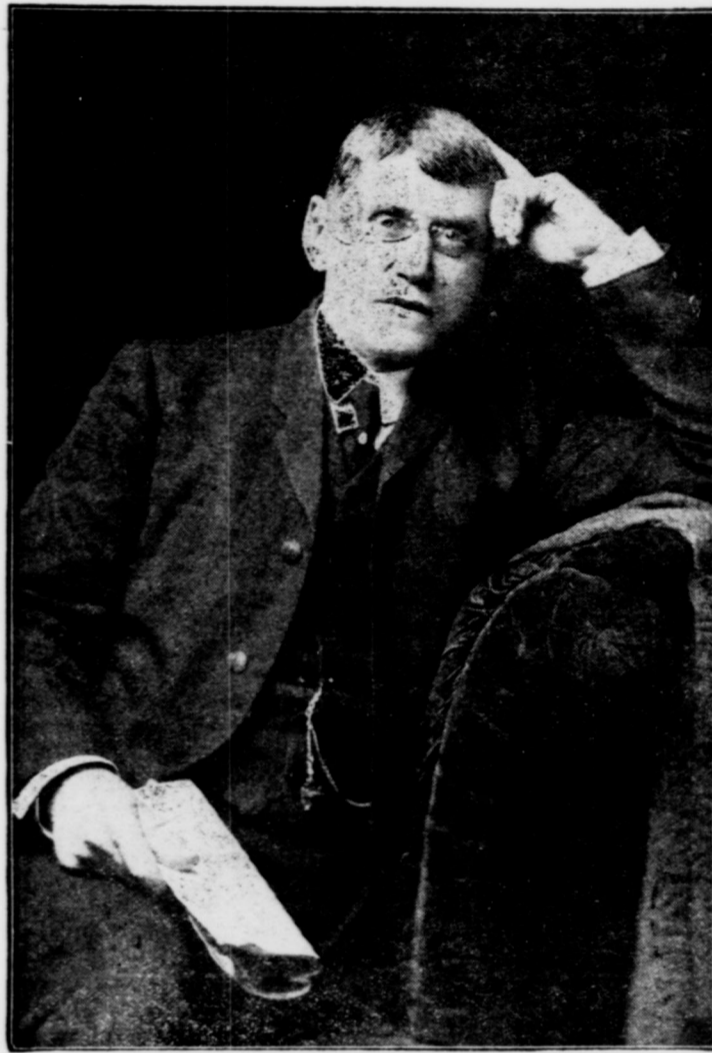
THE MATTER OF ENTERTAINMENT.

It is the desire of the local committee of arrangements to do every thing possible for the comfort of all who attend our State Sunday-school Conference. A list of hotels, boarding houses and private homes where guests may find board and lodging, or lodging and breakfast, or lodging without board, with rates, is being compiled by the committee. If individuals and parties expecting to attend the conference will notify us as to the kind of accommodation desired and the prices they are willing to pay, we will locate

glad to send such singers tickets for the choir, which will make strangers feel free to take their seats there when they arrive and thus avoid confusion and insure good singing from the start. This is important. Please help me out. E. HIGHTOWER. Waco, Texas.

IMPORTANT TO SUNDAY-SCHOOL WORKERS.

The fifth annual session of the Texas Methodist State Sunday-school Conference will meet in Waco, Texas, April 12, 13 and 14. A splendid program has been pre-



DR. H. M. HAMILL.

pared covering all phases of the work by those most competent in each branch to give instructions.

The music will be under the direction of Prof. E. O. Excell, of Chicago, the best in the United States. Every school should be represented by at least one live, earnest worker, and as many more as can possibly attend. I have been superintendent twenty years and have attended every State Conference and almost every institute held by Dr. and Mrs. Hamill in Texas, and I can testify to the great importance of all workers attending these conferences. You cannot do your best work without the help given at these meetings. Remember when you accept a place in the Sunday-school you are under obligation to do everything in your power to fully equip yourself for the work. These conferences bringing together the very best men and women in our Church qualified

Music at Waco.

Mr. Excell will be at Waco with a brand new song book which, by arrangement of our Executive Committee, he is preparing for that occasion. The singing will be a treat and there will be enough inspiration in it to pay for the trip. This scribe has been delegated by the committee to take charge of that feature of the conference and I desire to make it "tip top."

I am making no effort to organize a local choir. The conference is not a local affair. There will be little or no solo singing. But I want at least fifty trained voices from all parts of the State to help Mr. Excell lead the singing. If pastors and superintendents who have good singers coming to the conference will send me their names when they see this I shall be



MRS. H. M. HAMILL.

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Powerful reed organs for churches, chapels, etc., afford music rivaling that of the pipe organ for impressiveness, brilliancy and range of expression, and sonority of tones. For illustrated catalog write, MASON & HAMLIN CO., BOSTON. Department U

to give instruction is by far the best place to learn to be proficient in your part of the work.

Your Church expects you, your school wants you, and God requires you to go. D. H. ABERNATHY. Pittsburg, Texas.

TO PASTORS AND SUPERINTENDENTS OF THE WEST TEXAS CONFERENCE.

The Children's Day programs are now ready, and it is earnestly desired that preparations be at once begun in every Sunday-school to observe Children's Day the third Sunday in May, if possible, or on the Sunday nearest that day that is convenient. We expect a very large increase in the number of Sunday-schools in the West Texas Conference contributing to the Children's Day fund this year. Do not let your school be one that shall fall. The board has decided not to furnish the programs free, as was done last year, so each school will be expected to order programs direct from Smith & Lamar, and deduct the cost of the programs, which will be slight, from the amount collected at the service. I make this explanation, as some have written to me to send programs. Of course the present plan amounts to the same thing, as you deduct the cost of the programs before sending in your contribution, instead of leaving it for the board to do after it is received. Observe the day, and you will not only aid the worthy causes to which the fund is devoted, but give your Sunday-school the happiest occasion of the year. J. W. BLACK, Secretary-Treasurer West Texas Sunday-school Board. Goliad, Texas.

A NOTE OF THANKS.

Through the Advocate I want to send a note of thanks to the Sunday-school of Edna, Texas, and to the pastor for their generous contribution of eleven dollars and sixty-three cents for the Church in Brownsville, Tex. We are ready to let the contract in a short time. Nobody outside of our own membership knows how much good these contributions do, how cheering, how helpful! Brownsville is growing, property is going higher; Methodists are coming; but some of them want to see that we mean what we say, and able to finish what we are beginning before they come into the Church.

A. NOBLE JAMES, Pastor, Box 337, Brownsville, Texas.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure deafness, head noises and catarrh. Address: Dr. G. M. Buchanan, 1219 Walnut St., Kansas City, Mo.

A GOSPEL SINGER WANTED.

I want to secure the services of a good singer for meetings for some months. I have more calls than I can respond to at all. I want a singer who knows music, can sing, can command a choir and can conduct a song and prayer service. Address me, Fort Worth, Sta. A.

J. T. BLOODWORTH, District Evangelist.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 150 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.

MRS. HENRIETTA TROTMAN.

Mrs. Henrietta Trotman, beloved wife of Thomas Trotman, Sr., entered into the joy of her Lord March 15, 1909. Her parents—John W. and Eliza Cooper—were devout Methodists, and she was reared in the nurture and admonition of the Lord. Born in Huntsville, Ala., March, 1850, she seemed to have caught into her spirit the melody of the song birds, the aroma of the early flowers and the brightness of the sunshine. No sunnier soul have I ever known. She was educated in the Huntsville Female College, under the presidency of Dr. John Wilson. On the 9th day of November, 1871, she was happily married to her bereaved husband, Dr. Wilson performing the ceremony, and in 1875 they came to Dallas. Four children were born to them, one dying in infancy; the others grew up under her tender care and were present when the end came. Never was husband blessed with a more faithful wife, nor children with a more devoted mother. Her home life was beautiful. Besides her immediate family, Father and Mother Trotman lived with them until their death, and they shared her love as if they had been her own parents. As a Christian she adopted her profession from childhood to the close by a guiltless life, and glorified God by her good works. In a marvelous way she exemplified the thirteenth chapter of first Corinthians, sharing forth that charity which suffereth long and is kind. Notwithstanding all these splendid traits of character she was called to suffer as few have ever suffered. For three long years pain's furnace heat kindled about her, and all her frame quivered in pain, but she said, "As God wills," and suffered still until purified as by fire, her trusting spirit found rest at home. Brief tributes were paid to her worth by Drs. Rankin, Andrews and this writer, who had shared her friendship for over thirty years and had baptized all her children, and who remembers her with sincere affection.

H. A. BOURLAND.

SPROUL.—Nannie J. Sproul was born in Augusta County, Virginia, October 29, 1848. Her parents moved to Texas, where her life was spent. In Selma, Bexar County, Texas, when twenty-one years of age, she was converted and joined the Methodist Church. The last few years of her life were spent in Fort Davis, Texas, where we will miss her more than we can tell. Her life was all on God's altar. She had nothing too good for the Church. If her seat was vacant at any Church service the preacher had better go see—Miss Nannie was sick. Her means, as well as her prayers, were all given to God's service. Her heart was constantly burdened for the salvation of souls. The women will meet in the Home Mission Society today, but Miss Nannie's chair will be vacant—vacant here, but filled in glory. Hers was a life for others. Her own wants were simple. Her time, energy, love and all were spent for others. Word came that a sister in Uvalde, Texas, was sick. She hastened to her bedside. There, while ministering in her labors of love, she herself was stricken with pneumonia, lingered but a few days, and on March 5, 1909, she just fell asleep. They laid her dust with other loved ones in the Uvalde Cemetery, but the soul lives forever with the blessed.

B. W. ALLEN.

SPINKS.—The death angel came into the home of J. W. Spinks and claimed as its own the aged father, J. L. Spinks. Grandfather Spinks was seventy-one years old, and his age almost indicates the time of his service in the kingdom of his Lord. In his conversation he had little to say of his experience as a carnal soldier, but had the experience of many hard fought battles and triumphant victories in the army not equipped with carnal weapons. His devotion to the Methodist Church could only be described by his strong belief in its doctrines and polity and his willingness to answer the call of service or the command to sacrifice. Some three years ago his dear good wife preceded him to the better land, since which he has been kindly cared for in the homes of his children until his parting summons came March 10, 1909. He leaves a host of children, grandchildren and friends to mourn their loss, but to rejoice over his great gain. His pastor, W. B. MOON, Mullin, Texas.

McGEHEE.—Mrs. Annie Maude McGehee was the daughter of Col. David H. and Fannie C. James, and was born in Cuthbert, Ga., September 1, 1848, a descendant of the famous Lamar family of Georgia and Mississippi. She was married at the home of her birth to Thomas L. McGehee of Eufaula, Ala., April 5, 1866. Here they lived a few years, then moved to Georgia, thence to Mississippi, coming to San Antonio, Texas, in 1884, where she lived until the earthly was exchanged for the heavenly home January 22, 1909. She was the mother of seven children, four of whom the good Father took unto himself in early childhood; and one, Mrs. Effie Lou Moore, went May 24, 1898, at the age of twenty-nine, leaving one child—Miss Annie E. Moore—now sixteen years of age, and the oldest grandchild of the subject of this sketch. Besides her husband, a son and a daughter remain—Lucius McGehee, now in manhood's prime, and Mrs. Annie Maude Dorsett and her three children—Neoma M. Lamar, and Thomas Dorsett, ages thirteen, ten and five years, respectively. Mrs. McGehee had the best literary, moral and religious training that the time of her young life afforded, and she made excellent use of the same, becoming proficient in many lives. Retiring in disposition, she was not in any sense a general mixer in society, though she was always at ease and readily adjusted herself to any surroundings. She had an unusual intuitive insight into the inner life of people and read more than appeared on the surface. This power to divine hidden things, together with a deep sympathetic love for the needy, made her, by the grace of God, a messenger of good cheer and an angel of blessing, not only in her own home, but among her neighbors and in the broader circle of her acquaintance. She failed to recall the time when she was not a Christian, but at the age of fourteen she made a public confession of the saving power of Christ in her own behalf, and joined the Church. Without extra demonstration she was religious—really pious—with a strong abiding faith and an ever brightening hope, which gave her a comforting experience to the last. Once in an agony of suffering she exclaimed, "Though He may slay me, yet will I trust in Him." Among her favorite songs we mention three—"Yield Not to Temptation," "Abiding and Confiding," and "I Am Resting in the Savior's Love." She called for this last to be sung just before the end came, and sang in such a way herself as to evidence the fact that she was enjoying the happy experience in her heart. It is said of Christ, "He gave himself for us." She followed in his steps in that she regarded not personal ease in looking after the well-being of others. She gave up—and lost for his sake—the selfish life, and now she has found the higher and better life. She was always optimistic. Her presence brought fresh inspiration, her association banished the threatening storm from discouraged hearts and scattered the gloom from despondent spirits. She created smiles, scattered sunshine and drew the bow of the promise of better things athwart the pathway of many a life. In music she was talented by nature, and cultured by special training. She taught and loved it dearly, taking a lively interest in it to the last. Her disposition was a soothing, cheering song; her life a beautiful Christian poem. The place she occupied here, from choice determined the place to which Christ has called her there. There she will watch the home-coming of loves ones that await their call. J. D. SCOTT.

TROTTER.—Joseph Trotter was born November 16, 1832, on the Atlantic Ocean while his parents were en route from Germany to the United States. His parents settled in Missouri, where Bro. Trotter was reared to manhood. He came to Lamar County, Texas, in 1854. In December, 1858, he was happily married to Miss Sarah C. Stevenson. To this union were born ten children—eight girls and two boys. His wife and five children preceded him to the better world; the other five are all members of the Church. Bro. Trotter enlisted in Company F, Thirtieth Texas Cavalry, C. S. A., in 1862, and remained a faithful soldier to the close of the war. He was converted in August, 1864, and joined the M. E. Church, South, in which Church he retained membership to the close of a long, active and efficient life, serving the Church most of this time as a faithful steward. He came from Lamar to Coryell County in 1860. He died March 6, 1909. Four years after the death of his wife he was married a second time to Mrs. Lou P. Donaldson. This marriage, like the first, proved to be a happy union of heart and life. We laid his remains in Pleasant Grove Cemetery to await the resurrection of the just. Christian, citizen, soldier, husband and father. "Well done."

T. K. TRUE, P. C.

REASONOVER.—Mrs. Sallie C. Reasonover (nee Bass) was born in Giles County, Tennessee, July 18, 1828. She was married to T. B. Reasonover April 23, 1865, and died at her home near Forreston, Texas, February 27, 1909. Sister Reasonover was converted and joined the Methodist Church in 1866, and throughout her remaining days she was a devoted follower of the Lord Jesus Christ. She had been in Texas and had lived at the one place for thirty years. She has left her husband in his declining years to fight the battle alone to the end of his journey. There was a large number of her neighbors and friends who attended her funeral, and we all felt that we were bereft of one we loved. We laid her body to rest in the Glenwood Cemetery near her home. Peace be unto her soul.

IRVIN F. HARRIS.

AULT.—Little Noel Ault was born June 19, 1904, and departed this life January 3, 1909. He was the son of C. W. and A. E. Ault. Little Noel was a sweet, obedient child. He was only sick a few hours, then the end came. His spirit has gone to the God who gave it and to him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Weep not, papa, mamma, brothers and sisters, but meet little Noel in the skies. W. F. CAMPBELL.

GIBBONS.—Died at the parsonage in Bonita, Texas, Dr. E. T. Gibbons, of Ozark, Ark., brother of Rev. J. C. Gibbons, of the North Texas Conference. He leaves a wife and three children. He professed religion about three weeks ago. He was a Royal Arch Mason and an Odd Fellow. His remains will be interred at Sulphur Springs, Ark. May the Lord sustain Bro. Gibbons in this bereavement, which occurred March 22, 1909.

A. P. SAFFORD.

NICHOLS.—J. O. Nichols was born in Wright County, Missouri, March 2, 1874. He came to Grayson County, Texas, in 1899, and to Edgewood, Texas, in 1900. He was married in Missouri to Miss Sallie F. Holder February 2, 1898. Bro. Nichols was converted in 1900, but from some cause deferred joining the Church till 1905, at which time he received a wonderful blessing, and from then lived an earnest, consecrated Christian life till March 7, 1909, when he passed to his great reward. He leaves a wife and three little children, an aged father, seven brothers and two sisters to mourn their great loss. But they mourn not as those who have no hope, for he was known as one of our most faithful men. We miss him here, but our loss is his gain. That the tender mercies of the all-loving Father attend the wife and little ones, is the prayer of their pastor.

J. B. LUKER.

SEAWRIGHT.—On February 26, 1909, Bro. W. W. Seawright, a member of the Tenth Street M. E. Church, South, in Austin, Texas, was called from his labors to his final reward. He was born in Atalla County, Mississippi, May 8, 1843, and lived there until 1892, when he moved to San Marcos, Texas. From there he moved to Kyle, Texas, in 1895, and from thence to Austin in 1897, continuing his residence in this city until his death. He was married to Miss Frances Townsend in Atalla County, Mississippi, in 1867. Two sons were born to them, Phillip and Cranton, the former living at this time in Austin, and the latter in Conroe, Texas. His wife has been left in solitude in the evening of life, but she shared with him the blessings of a saving faith, and looks forward to a joyous meeting in the future. Bro. Seawright has been a member of the M. E. Church, South, since 1866, and while he has not been very active in public, he has nevertheless been true to his covenant with Christ. He went about quietly doing good.

V. A. GODBEY, Pastor.

WHORTON.—Joda L. Whorton responded to the Master's summons about 2:15 p. m. February 21, 1909, in Mangum, Okla. At 1 p. m., the 22d, a very impressive funeral service was conducted by the pastor of the Methodist Church, Bro. Lamar. After the services the W. O. W., of which order he was a member, concluded the obsequies and accompanied his remains to the depot, where it was shipped, in charge of his father and other loved ones, to his old home near Poolville, Texas, where he was born on September 4, 1889. Bro. Whorton was converted near the age of sixteen and united with the Methodist Church. He beautifully adorned his Christian profession by an upright life and passed away in the triumphs of faith. To his sorrowing wife, who had shared his companionship near seven years, we would say, sorrow not as those who have no hope; and to his relatives and friends, remember his virtues and live that life of faith that leads to the heavenly city, where there will be no more sorrow. A FRIEND.

SMITH.—Phebe Alice Smith, daughter of Jesse B. and Addie Lane, was born September 13, 1883, and passed from this life March 17, 1909, in Cisco. She was born into the kingdom of Christ at the age of fifteen at Bedford Chapel and united with the M. E. Church, and remained a member and lived a consistent Christian till death claimed her. She was united in matrimony to Vivian Smith July 1, 1900. Of this union were born five bright-faced children—three boys and two girls. This was a sad stroke of Divine providence; but she was ready. A few days before she died she talked to her companion and loved ones and told them she was going to die, and gave directions concerning the children and other things. She was perfectly rational, as preparing for a journey. We buried her at Central Churchyard with the assistance of Rev. J. M. Lane. A host of friends and loved ones followed, who mourn their loss. May her life and dying testimony be an incentive to us and an index finger pointing heavenward to the children and sorrowing husband. C. M. BARRICK.

WALLEY.—Born to W. Gail Walley and wife in Acton, Texas, Carroll Ray and Flora Ray, January 26, 1909, who were beautiful and sweet twins, but delicate. They stayed in the earthly home one month and 15 days. Within a few hours of each other they took their flight for their heavenly home. The funeral service was conducted in the Methodist Church, Saturday, March 13, 1909, in Granbury, by Rev. Chandler, of the Baptist Church, and the writer. Tenderly were they laid to rest in the Granbury Cemetery at 5 p. m., March 13, 1909, by a host of friends. To the bereaved we tender our sincerest sympathy.

E. V. COX.

MONTGOMERY.—J. N. Montgomery was born in Polaski County, Missouri, April 4, 1832. Here he spent his childhood, and in 1851 he moved to Parker County, Texas. He was married to Miss Sarah Louisa James May 5, 1853. To this union were born seven children, one of whom preceded him to a better world, while his wife, daughter, five sons, grandchildren and a host of friends are left to mourn their loss. He was converted in middle age and joined the Methodist Church. Grandpa lived a long and useful life, which is the richest legacy God can give through our poor humanity to this world. He was faithful in all the relations of life as a husband, father, neighbor and citizen. He has left a good name, which is better than great riches. He died at the home of his sons in Swisher County, near Vigo Park, January 23, 1909. The bereaved ones do not mourn as those who have no hope, for it can be truly said, "Blessed are the dead that die in the Lord."

J. ARTHUR LANEXY.

McDANNIEL.—Mrs. Minnie Ola McDanniel (nee Price) was born in Cherokee County, Texas, January 2, 1887. She departed this life at her home in Cherokee County January 8, 1909. Sister McDanniel professed religion and joined the Methodist Church at about thirteen years of age, and from then until God took her home she was a loyal, consecrated, sweet-spirited Christian. She died happy. She knew she was going home. She said that the angels had come for her and everything was so bright. She told the loved ones good bye and triumphantly passed away. Sister McDanniel was married to W. F. McDanniel September 30, 1903, and to their happy union were born two children. One had already gone on to welcome mamma to the haven of rest. The other one still lives to cherish and comfort papa, grandma and grandpa. Sister McDanniel was the daughter of N. Z. and M. E. Price, both of whom are still living. She has one brother and six sisters living. Weep not, Minnie Ola is not dead, but has just begun to live. Her pastor, W. F. CAMPBELL.

BRISSENDINE.—Mrs. Irene Brissendine (nee Moore) was born March 29, 1847, and died August 12, 1908, at the residence of her daughter, at Kaufman, Texas. She was married to J. T. Brissendine August 15, 1862. Sister Brissendine professed religion and joined the Cumberland Presbyterian Church in 1874. At the time of her death she was with her husband, a consistent member of the M. E. Church, South. Sister Brissendine was a great sufferer, and to the writer's knowledge, bore her suffering with patience as possessed only by a Christian. They sang at her grave the song, "My Christian Friends in Bonds of Love." This was her request before she died. She leaves a husband, three daughters and four sons to mourn their loss. Just before death she stated she had no fears of death. Mourn not, dear ones, as those without hope. Let us so live as to meet dear mamma on the other shore.

MINNIE SCOTT.

McKANDLES.—Mrs. M. F. McKandles (nee Reeder) was born in Mississippi, near Columbus, May 20, 1846. Her father, B. F. Reeder, a Methodist preacher, came to Texas in 1858. Mother was married to J. A. McKandles March 14, 1861, in Leon County, Texas. To this union were born thirteen children, seven of whom, with father, having preceded her to the glory land. Mother was a consecrated Christian ever since I, the oldest that

LIVER ILLS.

DR. RADWAY & CO., New York:

Dear Sirs—I have been sick for nearly two years, and have been doctoring with some of the most expert doctors of the United States. I have been talking and drinking hot water at the Hot Springs, Ark., but it seemed everything had failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have ever used. My trouble has been with the liver. My skin and eyes were all yellow; I had short, dreamy feelings; felt like a drunken man; pain right above the navel, like as if it were bile on top of the stomach. My bowels were constive. My mouth and tongue were most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully, BEN ZAUGG, Hot Springs, Ark.



Price, 25c a box. Sold by druggists or sent by mail. Sent to DR. RADWAY & CO., New York, for Book of Advice.

CHILDERS.—Dr. John V. Childers, an honored citizen of Dallas, Texas, died at his home March 9, 1909. He was born in Tennessee in 1832, and served as a surgeon in the Third Tennessee Regiment during the Civil War. Brave and faithful in the discharge of duty on the field and in the hospital, he won the admiration of his comrades. At the close of the war he came to Dallas, where he practiced his profession for many years until his health gave way. He was twice married. First to Miss Elliott, who lived but two years, and he again married Mrs. Ida Patton, who ministered to him in health and sickness with wifely devotion. Dr. Childers was a member of the First Methodist Church, Dallas; a good man and a faithful friend to those who knew him and shared his confidence. He was generous in helping those who needed his kind offices. In a ripe old age he was gathered to his fathers. We expect to meet him again.

H. A. BOURLAND.

ORR.—Mrs. Eliza Orr was born in Mississippi May 7, 1842, and died at her home on Quitaque, March 17, 1909. Mrs. Orr moved to Texas in early childhood. Her first marriage was to John Long in Hopkins County. Of this union one child was born, Mr. John Long, of this, Motley County, who survives her. Her first husband died, and on December 27, 1880, she was married to J. S. Orr. To them were born seven children, six of whom, with the aged companion, survive. Mrs. Orr, with her husband, came to Motley County in 1890. She lived a Christian life from early childhood until her death, and we doubt not but that when the summons came she heard the welcome: "Well done, thou good and faithful servant; enter thou into the joys of thy Lord." We tender our heartfelt sympathy to the bereaved family, and especially to the aged companion and the two sons who have so recently lost their wives. May God be with them in their sad hour, and may their lives be such that they may meet these their loved ones on the banks of sweet deliverance, where sickness and separation never come.

R. L. JAMESON.

Matador Texas.

McKANDLES.—Mrs. M. F. McKandles (nee Reeder) was born in Mississippi, near Columbus, May 20, 1846. Her father, B. F. Reeder, a Methodist preacher, came to Texas in 1858. Mother was married to J. A. McKandles March 14, 1861, in Leon County, Texas. To this union were born thirteen children, seven of whom, with father, having preceded her to the glory land. Mother was a consecrated Christian ever since I, the oldest that

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is left, can remember. She was always ready to lend a helping hand to the suffering and needy. She was a tender and loving wife and mother. She departed this life on the morning of February 25, 1909, in New Mexico. She was there with her four boys. She leaves four boys and two girls to mourn for her, but our loss is her gain. We mourn not as those who have no hope. We know where to find our mother. She is watching and waiting to welcome us home, and God grant that each will live so that some sweet day we will meet her over there. We have the assurance that she was ready and willing to go. She was laid to rest at Encino, New Mexico. Her loving daughter. MRS. POCA COLEY.

PIERCE.—Lillie Howlett Pierce was born in Limestone County, Texas, September 21, 1888; baptized in infancy by W. J. Lemons; converted and received into the Church under the ministry of Rev. C. N. Oswald, at the age of seven years. At twelve years of age she gave herself anew to God, and in a most intelligent service rendered her life to the Master. Though deprived of her own mother in infancy, she very fortunately fell into the hands and home of Bro. and Sister R. P. Pierce, who, having no children of their own, adopted Lillie as their own, and were to her father and mother, giving her training in Christian ethics and divine truth. Lillie grew up in the Sunday-school and Church. She died at Georgetown, Texas, February 8, 1909, of tuberculosis, surrounded by those dear to her. Being fully conscious that she must go, showed a most perfect resignation. A beautiful life gone to be with God.
 G. J. IRVIN Former Pastor.

YOUNG.—Elizabeth Young (nee Brock) was born in DeKalb County, Tennessee, November 23, 1837. She was married to W. M. Young in 1859. From this union there were born twelve children—six boys and six girls—all of whom lived to be grown. In 1894 Sister Young, with her children—her husband having died—left Tennessee and came to Texas, settling in Kaufman County, near Terrell. Sister Young for many years had been a devoted Christian and a faithful Methodist, even in the last years of her life she loved to make some money with her own feeble hands to pay the preacher. After many days of intense suffering she parted this life to be with her Lord February 15, 1909, and in the presence of many relatives and friends we gently laid her body to rest to await the resurrection morn. To her eight children, fifty-eight grandchildren and seven great-grandchildren I would say: "Remember her life, her teaching, her example and that in heaven she is waiting for you."
 RALPH S. KERR, Pastor.
 Chisholm, Texas.

SWEENEY.—James W. Sweeney was born in Bartholomew County, Indiana, in 1833, and died of paralysis after an illness of six days in Waco, Texas, March 6, 1909. He was reared in Louisville, Ky., and there married Miss Sarah J. Turner in 1856. He moved to Dallas, Texas, in 1876, and in 1905 came from Dallas to Waco. In 1906, after fifty years of praying and waiting, on the part of his faithful wife, he was soundly converted and united with the Morrow Street Methodist Church. From then until his death he found great delight in the sanctuary, and was never absent from Church or prayer-meeting except when sick. He had just returned from Church when the fatal stroke fell. Beside the wife of his youth he is survived by six children—W. A. Sweeney, of St. Louis; Thos. M. Sweeney, of New York; Mrs. R. F. Minnock, of Waco; Mrs. J. W. Cochran, of Dallas, and Mrs. C. J. Wilson and Mrs. Harris, of San Diego, Cal. They know where to find him.
 E. HIGHTOWER.

PAYNE.—Mary Olive Payne, wife of T. J. Payne, was born in East Tennessee December 11, 1844. She was converted and joined the Church when but ten years of age. She came to Texas with her husband and settled at Hardy, in Montague County, in 1878, where she lived till the time of her death, which sad event occurred at Temple, Texas, February 7,

1909. She had gone to Temple to undergo a difficult operation, from which she never recovered. It was my pleasure some years ago to be Sister Payne's pastor, and while she was unassuming in her manner of life, she was one of the most devoted Christians that it was ever my pleasure to know. Sister Payne was the mother of seven children—five girls and two boys—all of whom, with her broken-hearted husband, survive her except Sister Wren, who died two weeks after the death of her mother. Those living are: Mrs. Lizzie Robertson, Mrs. Grace Maxwell, Mrs. Ella Martin, Mrs. Minna Nichols, Dr. J. H. Payne, and Mr. J. E. Payne. I would say to the bereaved husband and weeping children, weep not as those who have no hope. You can meet her again where there is no sickness, pain nor death.
 H. B. JOHNSON.

THE KIDNEYS AND THE SKIN.
 In the spring the kidneys have much to do. If they are weak or torpid they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words. Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions. Don't fail to take it. Buy a bottle today.

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NORTHWEST TEX. CONFERENCE

Corsicana District—Second Round.
 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.
 Covington, at C., April 3, 4.
 Morgan, at Kopper, April 6.
 Joskua, at Egan, April 8.
 Cleburne, Main St., April 11-25.
 Granbury Mis., at Post Oak Apr. 17, 18.
 Granbury Sta., April 13, 19.
 Cresson, at Acton, Apr. 120.
 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.
 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.
 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.
 Gail, Gail, April 24.
 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.
 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.
 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.
 Breckenridge, at Pisgah, April 3, 4.
 Crystal Falls, at Baker, April 6.
 Wayland, at Aker, April 8.
 Peaster, at Poolville, April 10, 11.
 Whitl, 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.
 Ellasville, April 29.
 Throckmorton, May 1, 2.
 Davis Miss., May 2, 3.
 M. K. LITTLE, P. E.

Plainview District—Second Round.
 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.
 Tahoka Sta., April 24, 25.
 Post City, April 27.
 Turkey, May 1, 2.
 Silvertown, 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.
 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, 19 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.
 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.
 Fifth Street, April 4.
 Lorena, at Mooreville, April 10, 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.

Vernon District—Second Round.
 Quail, at Quail, April 3, 4.
 Wellington Mis., at Fresno, April 10.
 Wellington Station, April 19, 11.
 Childress Mis., at Carey, April 17.
 Childress Station, April 17, 18.
 Seymour Mission, April 23.
 Seymour Station, April 24, 25.
 Crowell Station, April 28.
 Crowell Mis., April 29.
 Vera, May 1, 2.
 Estelline, May 4.
 J. H. STEWART, P. E.

Abilene District—Second Round.
 Albany, April 3, 4.
 Caps, at Caps, April 10, 11.
 Nubla, 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 Dressy, May 15, 16.
 Sabanno, May 16, 17.
 Moran, May 18, 19.
 GUS BARNES, P. E.

Gatesville District—Second Round.
 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.
 J. M. PETERSON, P. E.

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.

Clarendon District—Second Round.
 Groom Mis., at Washburn, Apr. 3, 4.
 Canadian Sta., Apr. 8.
 Glazier Mis., at Glazier, Apr. 9.
 Higgins Sta., Apr. 10, 11.
 Textline Mis., at Textline, Apr. 17.
 Dalhart Sta., Apr. 17, 18.
 Stratford Sta., Apr. 24, 25.
 Hansford Mis., at Hansford, Apr. 27.
 Ochiltree Mis., at Ochiltree, Apr. 28.
 Dumas Cir., May 1, 2.
 Channing Sta., May 3.
 J. G. MILLER, P. E.

Dublin District—Second Round.
 (First part.)
 Carbon Cir., March 31, at 11 a. m.
 Harbin Cir., April 3, 4.
 Bunyan Cir., April 6, at 11 a. m.
 Carlton Cir., April 10, 11.
 Duffau Cir., April 12, at 11 a. m.
 Tolar and Lipan, April 24, 25.
 Iredell Miss., April 17, 18.
 J. G. PUTMAN, 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.
 Pottsboro 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.
 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.
 Lone Oak Cir., at Lone Oak, April 3, 4.
 Lee Street and Jones-Bethel, at Jones-Bethel, Apr. 10, 11.
 Campbell Cir., at Coney, 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.
 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.
 Coepe 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.
 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. SWETON, P. E.

Dallas District—Second Round.
 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.

Bonham District—Second Round.
 Telephone Mis., at Telephone, Apr. 3, 4.
 Randolph Mis., at Edhub, 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 Whiteock, at P., May 2, 3.
 Petty Mis., at Maxey, May 8, 9.
 South Bonham and Savoy, at B., May 15, 16.
 Dodd and Windom, at Dodd City, May 22, 23.
 Honey Grove Sta., May 23, 24.
 Bailey Cir., at B. May 28.
 J. B. GOBER, P. E.

Terrell District—Second Round.
 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.
 Royse 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 8-11.
 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 Toga, May 27-30.
 D. H. ASTON, P. E.

Decatur District—Second Round.
 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.

NEW MEXICO CONFERENCE.

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.
 Tucumcari, 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 20.
 B. T. JAMES, P. E.

El Paso District—Second Round.
 Carlsbad, Apr. 3, 4.
 Malaga, Apr. 4, 5.
 El Paso, Trinity, Apr. 6.
 J. B. COCHRAN, P. E.

CORNMEAL BATTER CAKES.

Use coarse cornmeal, not the bolted variety. The ingredients used are one and three-quarter cupsful of cornmeal, a scant half cupful of flour, two eggs, one and a half pints of sour milk, two teaspoonfuls of sugar, one-half teaspoonful of salt and one teaspoonful of soda. Soak the meal overnight in the milk. In the morning beat the eggs well into it; mix the flour, sugar, soda, and salt and sift into the first mixture. Beat thoroughly let it stand a few minutes and then bake in small cakes on a hot griddle.

BABY'S TOYS.

Very satisfactory toy animals may be made for the young child by using cotton flannel, which comes in various colors and costs ten to fifteen cents a yard. The patterns for these animals may be had of any pattern agency. Bran, sawdust, cotton, wool, or rag-clippings may be used for stuffing; beads or shoe buttons may be used for the eyes, and the mouth and nose may be outlined with thread.

DR. PRICE'S Cream Baking Powder

No alum, no lime phosphates

As every housekeeper can understand, burnt alum and sulphuric acid—the ingredients of all alum and alum-phosphate powders—must carry to the food acids injurious to health.

Read the label. Avoid the alum powders

THE SUNDAY SERVICE

If I may say, this one time, a word concerning myself, I wish to state that every line of these articles is written in love for my Church and for all my brethren, and also that I am writing on this subject because I feel that the Holy Spirit has called me to do so. I have had calls from my Church which I declined on the ground that the Holy Spirit did not impress me to go. Bishop McTyeire accepted this reason as sufficient grounds for excusing me from going to the Soochow University in China.

I am writing because it has become a necessity laid upon me by the Lord, and because I wish the Methodism of the Southern States, after having stood for gospel preaching and against all forms of liturgy in the heroic colonial days, during the struggle for American liberty, in the period of making a nation, in the fierce fratricidal war of secession, amidst the ruins and wreck of the home land and in the time of prosperity's mighty wave, which took almost everything else into its engulfing stream—I wish the Methodism I love to stop and consider well before she goes with the multitude. Our Savior warned us against following general sentiment and the crowd. It cannot be doubted that there is now a very strong tendency in all Churches to liturgical service and to brevity of preaching; to magnifying worship and minifying preaching.

If this tremendous impulse is to be checked, the Methodist Episcopal Church, South, must check it.

Let us stop and ask wherein will our people be benefited spiritually by our joining the liturgical movement? Will it help to save sinners, and to develop loyal followers of Christ? Is there any degree of pride in the desire for a liturgy? Do we find in the movement any ambition to be like other Churches?

Are not the pastors, to some extent, surrendering to the choir their function as preacher in charge? Does the choir wish the Glori Patri and other accompaniments for religious reasons, or in order to make a better musical display?

This point was made by a man whose name would carry great weight in its influence. He said: "I have observed that some of our preachers who are most insistent on repeating the Apostles' Creed twice every Sunday deny the teaching of that creed in their pulpit utterances from Sunday to Sunday."

Why should a Methodist preacher who has doubts as to the divine Sonship of Jesus Christ lead his congregation twice every Sunday in the public declaration, "I believe in Jesus Christ, His only Son, our Lord, who was conceived of the Holy Ghost," unless he considers that it is a popular formula the use of which adds style to the service and attracts a certain class of people?

My object in writing these articles is to beg the Methodist Episcopal

Church, South, to stop and carefully consider the matter.

I feel sure that Southern Methodism, after considering this question, will again discard liturgical service.

J. E. HARRISON.

TO PASTORS AND SUNDAY-SCHOOL SUPERINTENDENTS, NORTHWEST TEXAS CONFERENCE.

Dear Brethren: I have mailed blank orders to each of you for Children's Day programs. Many of these have been filled out and returned. Every school should be provided with programs by April 10 so as to give ample time for preparation.

If you have mislaid the order blank I sent you either copy or cut out from below and mail it to me—you will be supplied free of charge—to Chas. S. Field, Secretary, Sta A, Fort Worth, Texas.

Please send a sufficient number of Children's Day programs for our use and we will observe a day as the Discipline requires. (Paragraph 244.)

Name of School.....

Name of Superintendent.....

Name of Pastor.....

Pastoral Charge.....

District.....

Average Attendance.....

Send to.....

Order made by.....

Date..... Signed.....

I hope every school will observe Children's Day this year—May 16—and in no case postpone later than May 20, and use the 11 o'clock Sunday hour in each case.

C. S. FIELD, Sec.
Sta A, Fort Worth, Texas.

ALEXANDER COLLEGIATE INSTITUTE.

The Board of Trustees in session March 23, at Jacksonville, Texas, elected Rev. F. E. Butler as President of the Alexander Collegiate Institute for next term, to take the place of Rev. W. K. Strother, who goes to Artesia, New Mexico, to take charge of a new college enterprise for the New Mexico Conference. The board was sorry to give up Brother Strother, and our strongest endorsement of his qualifications go with him to his new field, while we feel sure that our institution and the Texas Conference are to be highly favored by the coming of Brother Butler.

G. W. RILEY.

"A CHANCE TO MAKE MONEY."

Cecil Rhodes, the Diamond King of Africa, said: "The richest mining country in the world is Mexico, and from her hidden vaults will come the gold, silver, copper and precious stones to build the empires of tomorrow and make the future cities of the world, veritable 'new Jerusalems.'" Any man or woman can make big money by getting a little stock in a rich operating gold mine of Mexico. \$10.00 invested now may bring you hundreds. Always buy in a mine that is fully developed. For particulars of such a mine address E. A. Casey, Block 35, East Liberty Station, Pittsburg, Pa.

TEXAS STATE SUNDAY-SCHOOL CONFERENCE, WACO, TEXAS, APRIL 12-14.

In this issue we present the faces of some of the leading Sunday-school workers of the South who will appear on the platform at Waco.

Among the number our Bishops Atkins, Key and Ward will be there and speak.

Dr. and Mrs. H. M. Hamill.

It has been several years since these leading workers have been in our midst. They have since been to the Orient and have studied the Sunday-school in its world-wide aspects. It will be an inspiration indeed to hear them. We also introduce Dr. Ed. F. Cook, of Nashville, who will be with us.

Among our Texas workers Rev. R. P. Shuler, of Temple, stands foremost.

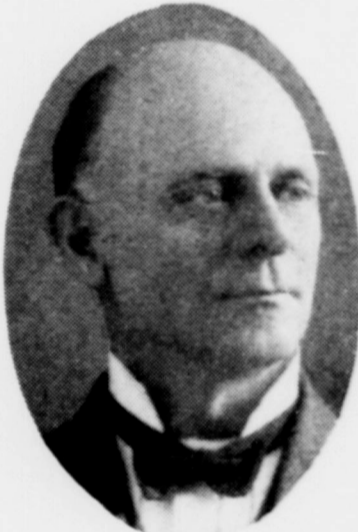
Prof. P. W. Horn, of Houston, is a brilliant and gifted speaker and promises to be at Waco.

Dr. J. E. Harrison, of San Antonio, is always heard with great delight.

Prof. Excell, of Chicago, will lead the song service, and that is enough said.

Go to Waco—April 12-14!

C. S. FIELD, Secretary.



REV. J. E. HARRISON, D. D.

SOUTHWESTERN HOME-COMING.

A large per cent of the "old boys and girls" of Southwestern are actively interested in the "great home-coming" occasion—launched for San Jacinto Day, April 21—and many more of them would be equally interested if we could reach them with the "glad news." I have received a number of personal letters indorsing the idea of a big reunion, and all of them say they are coming. That is the main thing that we desire to know—who is coming. All of us would ride from the "utmost parts of the State" to be present if we were sure our crowd would be there. Like every other move, it is simply a question of individual action. Let each boy and girl decide to go; then write to as many of your schoolmates as possible that you expect to meet them there and we will have the greatest reunion ever held in Texas.

Skid Thomas writes me that he will go and take his wife. Virgie Clower Cleveland is rounding up all the Houston contingent and will try and fill three or four sleepers. Henry Jackson and Will Atwell, with the able assistance of Hearne Adams and others at Dallas, expect to bring the biggest bunch of "schoolmates," and they will come expecting the time of their lives. Boaz and Sam Hay will see that Fort Worth is there with a great big delegation. This is not to be a "formal affair," with addresses and cut-and-dried program. We will have ball games by the old boys and the new—Skid Thomas and John Brown will pitch and Ike Sessions and Ben Pierce (if Ben has grown another thumb) will catch. Tom Taylor and John Coffee will hold down a bag each and the other renowned artists will be dug up from bench and bar and put back once more in the "lime light" of adoration on the campus.

A red-hot debate between the Alamos and San Jacks, with Senators, Judges and "almost" Bishops taking

part, will be a feature never to be forgotten. A barbecue dinner—an athletic meet between Southwestern and Baylor—a great love-feast on the lawn, with experiences and reminiscences, go to make up the full measure of glee, "and the rules will be suspended." None of us can afford to miss this great gathering—the first opportunity we have to meet again.

Let's strike hands on the old campus, hear the old, old bell, loaf again under the old oak tree, come up "before the years," and subtract a bunch of faculty from those that have piled up on us since we scattered out in the world. Remember, no collection, no scheme, simply a great meeting of the gang. All you need spend is your railroad fare; the good people of Georgetown will see to the rest, and surely you will gladly spread that much to meet with us. Special sleepers will be operated from Dallas, San Antonio, Houston, Fort Worth, Longview (either tourist or standard), reaching Georgetown in the early morning where they will be cut out to be occupied again late that night. This is a legal holiday—no time lost from business—so let's put in full time. Bring your wives, bring your boys and girls, bring your friends. We want to meet them all. Write John Reedy, Secretary, Georgetown, that you are coming, and from what point you will start.

A. K. RAGSDALE.

San Antonio, Texas.

OUR SUNDAY-SCHOOL INSTITUTE.

Rev. C. J. Oxley has been conducting an institute in our Church four days, beginning last Wednesday night and ending Sunday night; every service was intensely interesting and informing.

The elaborate treatment he gave departmental work in departments we already have was helpful and stimulating—his demonstration work was fine. Henceforth ours will be a "standard."

Bro. Oxley has made a special study of principles and methods involved in the Sunday-school work, and any pastor or Church will do well to procure his service, as no pastor can do his proper work, and yet make "specialty" of any part of the territory it is his imperative duty to occupy.

We most heartily commend his work to all our Texas Conference pastors, as he will certainly give them methods that will improve many of our best Sunday-schools.

S. E. WATSON,

Superintendent.

F. W. FITZPATRICK,

Leader Bible Class.

G. V. RIDLEY,

Pastor.

T. W. VAUGHAN,

Treasurer Board of Stewards, Mount Pleasant, Texas.

POSTOFFICE ADDRESS.

The postoffice of Rev. J. M. Slatten, of the Dudley Mission, is Clyde, Texas.

SPECIAL NOTICE.

The following brethren are appointed to examine candidates for license to preach and for admission on trial into the Annual Conference, and for orders: Rev. James Campbell, Rev. E. P. Williams, Rev. J. H. Wiseman, Rev. H. B. Henry, Rev. J. C. Mims.

HORACE BISHOP, P. E.

MARRIED.

Chamberlain-Burnett.—At the home of the bride's father, near Duffau, Texas, Jan. 31, 1909, Mr. W. P. Chamberlain and Miss Fannie Burnett, Rev. J. H. Baldrige officiating.

Payne-Ramsey. — In the Tenth Street Methodist parsonage, March 20, 1909, at 8:15 p. m., Mr. Ed. Payne and Miss Sallie Ramsey, of Austin, Texas, Rev. V. A. Godbey officiating.

Duncan-Aycock. — At Skipper's Chapel, Duffau Circuit, March 21, 1909, Mr. James Duncan and Miss Minnie Aycock, Rev. J. H. Baldrige officiating.

Hunt-Hamilton. — In the Tenth Street Methodist parsonage, Austin, Texas, at 10:30 a. m., March 23, 1909, Mr. Thos. Hunt, of Haskell County, Texas, and Miss Mattie Hamilton, of Travis County, Texas, Rev. V. A. Godbey officiating.

JELL-O

FOR DESSERT
Can be Prepared Instantly.



Simply add boiling water and set to cool. Flavors: Lemon, Orange, Raspberry, Strawberry, Chocolate, Cherry, Peach. Approved by Pure Food Commissioners. 10c. per package—enough for 6. At all grocers. Recipe Book Free, on request.

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

Blankinship-Smith.—In the Methodist Church at Rome, Texas, Sunday night, March 28, 1909, Labe Blankinship and Miss Gola Smith, Rev. G. W. Kincheloe officiating.

Soules-Lambert.—At the Methodist parsonage in Mesquite, Texas, Sunday afternoon, March 28, 1909, Mr. John Soules and Miss Katie Lambert were united in marriage, Rev. W. R. McCarter officiating.

McDonald-Ross.—At the residence of the bride's parents near Staples, Texas, Guadalupe County, on March 28, 1909, at 7 p. m., Mr. Terry C. McDonald, of Floresville, Texas, and Miss Annie Pearl Ross, Rev. W. A. Scott officiating.

Purples, blotches and all other spring troubles are cured by Hood's Sarsaparilla—the most effective of all spring medicines.

UNANSWERED LETTERS.

March 24—W. T. Singley, subs. B. F. Alsop, subs. G. A. Nance, subs. W. T. McDonald, sub. M. F. Hawkins, sub. H. D. Huddleston, sub.

March 25—G. W. Harris, sub. B. W. Dodson, sub. S. L. Habern, sub. P. B. Summers, sub.

March 26—B. S. Crow, sub. M. H. Read, change. C. P. Martin, sub. R. B. Bonner, sub. W. A. Craven, sub. W. D. Wheeler, sub. J. S. Huckabee, sub. D. A. Williams, sub. F. Hughen, sub.

March 27—B. A. Evans, sub. J. T. Osborn, sub. M. W. Clark, sub. J. B. Kilgore, sub. W. H. Harris, subs.

March 29—H. Brandon, subs. J. A. King, subs. J. D. Young, sub. J. T. H. Miller, sub. J. W. Bridges, sub. J. D. Dorsey, sub. W. B. Bayless, change. C. E. Statham, subs. J. A. Stafford, sub. W. J. Land, sub.

March 30—E. L. Spurlock, sub. J. D. Hendrickson, sub. G. W. Kincheloe, sub. J. B. Adair, sub. J. W. Holt, has attention. J. D. Hudgins, subs.; 2 cards. M. L. Moody, subs. E. L. Ingram, sub. R. B. Bonner, subs.



Let Us Pay You to Sell this Organ to Yourself

When you buy an organ or piano from a traveling agent or drover, a little more than half of the money goes to buy the instrument. The balance goes to pay the salary and expenses of the agent and the losses from failure to collect from other people. You have to pay for the dishonesty of others. Why not pay an agent to sell to yourself? Why not pay the money to yourself?

The "WATKIN PLAN"—Every Man His Own Agent.

Saves you nearly one-half the cost. Makes ten sales where the agent makes one. On the "Watkin Plan" all your money goes into the organ or piano. The agent's profit, salary and expenses go into your own pocket. Write for our free catalogue describing all kinds of musical instruments, and explaining the "Watkin Plan." Address

The Will A. Watkin Co
Dept. D-6, Dallas, Texas.

Don't Wear a Truss



Brooks' Appliance, the modern scientific invention, the wonderful new discovery that cures hernia will be sent on trial. No obnoxious springs or pads. Has automatic Air Cushions. Blood and draws the broken parts together as you would a broken limb. No salves. No Bos. Durable. Pat. Sept. 10, '91. Sent on trial to prove it. Catalogue and measure blanks mailed free. Send name and address today. C. E. BROOKS, 231 Brooks Bldg., Marshall, Mich.