

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as second-class Mail Matter Under Act of Congress March 3, 1879—Office of Publication: 1804-G Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

Vol. LVII

Dallas, Texas, Thursday, May 11, 1911

No. 39

EDITORIAL

CHRIST SANCTIFIES SOCIAL LIFE.

This was something that the Jews could not understand. Hence they found fault with the Master for accepting the hospitality of publicans and sinners, and he was severely condemned for eating and drinking with them. His enemies made this the foundation of their harshest criticism of his conduct. "And when the scribes and Pharisees saw him eat with publicans and sinners, they said to his disciples, How is it that he eateth and drinketh with publicans and sinners?"

And when he sat in the house of Simon as his guest upon a special occasion along with others thus honored, a woman of the town stole her way into the guest chamber, dropped at his feet, broke a box of precious ointment and poured the contents upon him and filled the whole room with the perfume. And she wet his feet with her tears and dried them with the hairs of her head. Simon looked on in astonishment and said: "If this man were a prophet he would know what sort of a woman this is." And he was offended. It was because he did not know what sort of a person Christ was. Simon did not realize that Christ was not putting himself upon a level with this woman, but he was bringing the woman upon his own high level. He was imparting to her a principle that would transform her life and character, and make out of her one of the saints of God. Neither did the scribes and the Pharisees know that Christ, in dining and drinking with publicans and sinners, was not blackening his own life with the pitch of their sins and defilement, but that he was cleansing them from sin and inspiring them with a life of righteousness.

And when Christ went into the home of Zacchaeus, the chief of publicans, these same carping critics said, "See, he has gone to be a guest of a man who is a sinner." But later on Christ said, "This day is salvation come into this house." His enemies looked at the external and they estimated social standing upon the ground of east distinction. Not so with Christ. He looked at men and women as God's wayward children, and he sought to seek and to find them and to restore them to their Father. If they were publicans and sinners they needed him most and he was quick to enter into their fellowship if by so doing he could save them. Hence his presence sanctified social life and made it lofty and respectable. When he entered such circles he breathed the atmosphere of heaven into it, and made it a fit place for the habitation of God's spirit. He cared nothing for the artificial distinctions of, and the conventional usages of society. He loved men and women and his mission was to transform them, and he seemed to take pleasure in shocking the customs and usages of the scribes and the Pharisees in his treatment of the poor, the outcast

and the fallen. He was a Man among men, and not a man among the classes. He cared nothing for men as the world estimates them. He looked down into their spirits and saw what sin had done for them, and how awfully life's tragedies had played an important part in their experiences, and he sought to heal those wounds and to establish order and harmony in those deranged spirits and broken hearts. He was their Savior.

We can never know what social life owes to the teaching and influence of Jesus Christ. When he found it it was sodden with pollution, and when he finds much of it to-day, the same is true. But when he enters it its foul atmosphere is swept away and the fragrance of a new and a transformed life passes through all its relationship. Its environment is lifted, its condition is recreated and sanctity takes the place of pollution and defilement. The very presence of Christ carries with it a force, potent and strong in the development of the very best that is inherent in social life. No wonder that the "common people heard him gladly," and welcomed him to their homes and to their social festivities. They recognized the sanctifying power of his nature and influence. Therefore, to introduce him into the social realm of life is to inspire it and to lift it upon the highest moral and religious plain.

INTELLECTUAL HEALTH.

We have fallen upon the time when most people have no systematic habit of reading, and they do but little sustained thinking. Much of their reading is of the light kind, intended only to entertain and not improve the mind. Novels are so plentiful and so cheap that they are now within the reach of all people, and this style of literature is the mental pabulum of too many people. It produces abnormal habits of thought and an appetite for unnatural and spectacular reading matter. Robust manhood and well-developed womanhood can not flourish on intellectual food of this nature. Healthful thinking is but little part of the reading done by a large number of people. It takes strong articles, well-written essays and wholesome books to produce the friction of thinking.

We are not prepared to advise such people to do like Democritus is said to have done—had his two eyes put out in order that he might read less and think more, but such a course might prove more beneficial to the country than otherwise. High thinking is the need of our day and generation. Carlyle well said, "A thinking man is the worst enemy the prince of darkness can have." Evil suggestions are the gateway to evil thought

and evil action, and light reading is the mother of evil suggestion. Many temptations of subtle character come through much of the fiction of to-day. It contains impurity, clothed in language well-selected and beautifully written, but this only enhances the danger of the poison thus imparted. A radical reformation along this line is greatly to be desired. Parents and teachers are the hope of our deliverance from the curse of improper reading. They have charge of the young generation; only the graveyard can reform those who are fixed in their habits of thought, formed from prurient books and pamphlets.

THE MORAL GRANDEUR AND DIGNITY OF THE GOSPEL.

The four gospels are morally great in their simplicity and directness. They attempt no feats of science, or art, or literature. They tell the simple story of Christ—how he was born, what he taught, some few of the mighty works that he performed and how he died on the cross. Their language is without affectation. They use no technical terms, they attempt no literary stunts. Their story is without coloring; it makes no spectacular displays. Even the awful scene of the crucifixion is portrayed with simple naturalness. It dwells with no tragic touch of the dramatist upon any phase of its realism. It tells with unaffected dignity of his trial, his condemnation and his death. There is no suggestion of exaggeration. The homely language from beginning to end is so expressive that it has largely become the common speech of Christian people the world over. As a matter of fact, there is no piece of literature comparable to the gospel story in its moral grandeur and exalted dignity.

Some two or three centuries after Christ certain of his misguided followers undertook to supplement this simple life story of Christ by attempting to fill in imaginary details left untold and untouched by the original writers of the gospels. And what a mess they made of their work! Some of these spurious gospels are still extant, and their puerility is their only chief point of notice. They make the life of the Savior ludicrous, undignified, and absolutely common. The whole gospel, from their conception of the boyhood life and the maturer life of the Savior, makes him and his mission absurd. Yet the authors of these spurious gospels lived within a century or two of the apostolic age, and from many standpoints they were better prepared to present a completed life of Christ than Matthew, Mark, Luke and John. But why did they fail? Simply because they were

uninspired and they sought to do the impossible. Not so with the writers of the four gospels. They were inspired, they sought to give the simple facts, to make the life story real and natural, to present the Christ just as he lived, and just as he wrought and just as he died. Hence, the sublime dignity and the lofty grandeur of their work. They have given to us the glory of the Redeemer's life. Long may this simple gospel story be the good news to a dying world!

Many give their means to the Church in such way as though it were a clear gain to the Church, but a total loss to themselves. Such a spirit reverses God's order. He says: "Will a man rob God?" So we do not rob ourselves when we divide with God; we enrich ourselves. To rob God is to fail to divide equitably with him.

When a man comes as a true prophet of God and speaks with authority, surely he has been called to preach the gospel of salvation to mankind. A gospel invested with authority and inspired with persuasive earnestness will never lack for a hearing. The day of the true prophet is not numbered with the events of past years.

Many men who have sought to teach others have neglected their own souls, dwarfed their own spirits and have become spent forces in the world's activity long before old age has come to them. The man who makes it his business to give out must also have the power to systematically receive.

Cardinal Manning once said to Henry George: "I love men because Jesus loved them." But Mr. George replied: "And I love Jesus because he loved men." They were both right, for the love of the Master inspires love for men, and it often happens that love of men inspires love for the Master. The two are indissolubly connected.

In the arts and sciences and inventions we see something of the handiworks of God; but in spiritual law, which we can not possibly know without his revelation, we see the very face of God. In nature we trace the footsteps of God, but in Christ we behold the smiling presence of the Father.

The minister who spends years and years preaching the gospel with no visible results in the way of conversions ought to accept such results as a Providential abrogation of his call to preach the gospel.

Nothing decays more rapidly than the human mind when we cease to improve its faculties and replenish its storehouse of knowledge. Mental slothfulness and inactivity superinduce mental deterioration.



The perfect vision of our Redeemer's
Tender Face rifts every cloud
that shuts out all the Stars



THE PARABLE OF THE PRODIGAL

By REV. W. H. HUGHES

When I wrote my last article published in the Advocate, I intended it to be my last deliverance on this very interesting subject. Several well written articles controverting my interpretation of this parable appeared in the Advocate which I read with interest, but to which I have made no reply.

But now comes Bro. J. A. Puckett in his sweet-spirited brotherly way, asking questions on certain points in this controversy, which I feel honor bound to answer as best I may. When I wrote my interpretation of this parable which the brethren call new and novel, I was not so egotistic as to expect all my brethren, who had mature views of their own, would abandon theirs and accept mine. The greatest franchise heaven has conferred on man, is the privilege of every one to think and act for himself.

In my former articles my arguments are somewhat elaborated and now I only propose to answer Bro. Puckett's questions and give a condensed summary of my views and then so far as I am concerned, drop the subject. If the divine Master had designed to draw a picture (which I believe he did in this parable) of the dealings of God the Father with his two sons, angels and men, no picture could have set forth the facts from beginning to end, more clearly than does this parable which is commonly called the parable of the prodigal son, but which might perhaps be more properly called the parable of God the Father and his two sons, angels and man. Now read this parable without prejudice. "A certain man had two sons." 1. So far as we know God never had but two sons to his creative power, angel and man. 2. One of these sons was ever with the Father and never at any time transgressed his commandments. Now this can not be truthfully said of any being in God's universe, except an un-fallen angel. But it is said of the elder son, therefore according to logic and scripture, he is an un-fallen angel. 3. Now take the younger son, Adam. Does not this parable most vividly describe Adam's sin and degradation and the sinner's repentance and parental clemency? This picture is so divine, so clear and true, and so harmonious with Bible facts that we bow with reverence and admiration to its divine author. This interpretation is the only one which will logically harmonize with the general teaching of the Bible, the facts of history and with all parts of the parable itself. To make this parable describe some Jewish family, is to make the Father a mere man and leave the world guessing where they are to find a boy so good that he never at any time sinned.

Brother Puckett after reciting a number of different interpretations, none of which he could endorse, says "It always seemed to me that our blessed Savior meant the elder brother to represent the Jews as a nation, and the younger son the Gentile race. Indeed the circumstances which rendered the parable necessary, seem to justify such a conclusion. For the chapter begins with 'Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, this man receiveth sinners and eateth with them.' I can not believe this statement of the personnel of Christ's congregation on this occasion points to Jews or Gentiles as such. For there were no Gentiles present, for the Jews, and especially Pharisees and scribes, never worshipped in the same congregation. The Master was here to teach great universal, world wide principles which apply to all men in all ages, and did not minify his great mission by making this little assembly the cause of his great sermon.

It was simply the occasion and not the cause. If the elder son represents the Jews as a nation of whom God said, "This whole nation has robbed me," did Christ put a falsehood in the elder son's mouth when he made him say, "I have served thee all these years and never at any time transgressed I thy commandment?" And did God really say to the Jews as a nation, who encompassed the crucifixion of his son, "All I have is thine?" If not then the elder son can not represent the Jews as a nation.

But Brother Puckett lugs in the servant who was ordered to kill the fattest calf and asks: "If at the time of man's creation, Adam and angels were the only moral agents who were the servants?" We answer, while Adam was the only man, angels were numerous and all the servants of the Father and obeyed his command.

Brother Puckett wants to know if Christ could not have "supposed a man perfect, obedient to the law without impairing the force of the great fact which it was intended to teach." To this question we emphatically answer, No. Christ could not have supposed a falsehood. For his Father had looked down from heaven upon the children of men and said, "There is none that doeth good, no not one." And Paul says, "All have sinned and come short of the glory of God." While this parable declares this elder son "had never at any time transgressed, he was angry and would not go in." To let the misinterpretation of this one single sentence in this beautiful picture mar the whole and make a false interpretation flatly contradict both the elder son and the Father is not wise. The elder son says he "never at any time transgressed," and the Father says "Thou art ever with me and all I have is thine," and yet these false theories make him one of the worst men. It is blasphemy to contradict God. So I think it would be wise to seek an interpretation which harmonizes with the facts.

There is certainly such a thing as righteous indignation. Hence Paul says, "Be ye angry and sin not." And our Lord on one occasion, when he had "looked around about upon them with anger, being grieved for the hardness of their hearts." Here Christ was angry, being grieved because this people rejected his message of mercy and thereby dishonored God. So the elder son knowing nothing but perfect obedience, was angry, being grieved at the conduct of the younger son who had disobeyed and dishonored the Father.

It is not plausible to suppose that man or even angels could know the clemency of the Father in the great scheme of human redemption before it was revealed by the Father which he did in these words: "It was meet that we should be merry and be glad, for this thy brother was lost and is found, was dead and is alive again." After this explanation there is no intimation that the elder son ever hesitated to join in the festivities of the occasion.

But this article is growing too long, and if Brother Puckett—or any one else—will answer the following questions, I am content:

The elder son said: "I have served thee all these years and never at any time have I transgressed thy commandment." And the Father replied: "Son, thou art ever with me and all I have is thine."

1. Are these words true or false?
2. Does not the Father fully endorse the son's statement?
3. Tell us if you can, of any moral agent in the universe of God of whom this can be truthfully said, except the un-fallen angels; they "never at any time transgressed?"

4. If this can be said of none but the un-fallen angels, does it not logically and scripturally follow that the elder son was an un-fallen angel?

darkness, sin-cursed and eternity-bound, until Jesus Christ brought life and immortality to light through the gospel of the resurrection.

It is not always easy to see that the dead in Christ are blessed. Much depends on our point of view and on the circumstances. When the Christian comes to the end of his journey in the midst of the fruitage of a long and well-spent life it is easy to say blessed are our sainted dead. But many of God's chosen servants are cut down in the midst of their labors and often when their work appears most incomplete. Often they have fallen in the midst of reproach and seemingly at the caprice of the wicked. Stephen, the first Christian martyr had reached a place of great usefulness in the Church when he was seized by his enemies who could not resist the force of his arguments, and tried before a prejudiced court and put to death as blasphemer. To the disciples who stood around his bruised and lifeless body it must have seemed a strange providence. It must have seemed to them the triumph of bigotry to the hurt and damage of the Church. They could not foresee that out of it would come Paul the greatest champion of the cross. James, a pillar in the Church, was slain by a petty politician in order to please the wicked Jews of Jerusalem. Paul, the matchless preacher, had been beheaded at Rome by the tyrant Nero, when thousands looked to him as a spiritual father, and when his sane and fatherly counsel seemed so necessary to the growing Gentile Church. John, it seems, had narrowly escaped martyrdom, and had been banished to Patmos where he wrote the above beautiful lines.

Before, he had seen under the altar the souls of them who had been slain for the Word of God and the testimony of Jesus. He heard them crying with a loud voice: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" But a definite answer was not given. They were given white robes to indicate their innocence and purity and they were told to rest awhile until their brethren should suffer like treatment. But John could not yet see that these martyred saints were blessed. He was not yet in a position to see them in the right perspective. He saw them only as the sufferers of wrong crying out for the vengeance of a just Judge.

Surrounded by strange sights and sounds he seems, for a time, to have forgotten the souls under the altar. He watched four angels as they held the four winds of the earth as in fury they struggled to break loose and wreak vengeance on a sinful race. He saw another angel having the seal of God and heard him say to the four angels: "Hold the four winds till we have sealed the servants of God in their foreheads. John saw them seal a hundred and forty-four thousand whom he knew—for they were tribes and thousands each from the twelve tribes of Israel. Then he saw a great multitude which no man could number of all nations and kindred and peoples and tongues. He saw them standing before the throne clothed with white robes and palms in their hands. One of the elders asked John who these were but true to his traditional Jewish exclusiveness he answered "thou knowest." They were not Jews. They had no claim through kinship to Abraham. They were not there through circumcision and the observance of the Mosaic ritual. The elder had to answer his own question, "These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." He saw the execution of judgments and curses and plagues. He saw the enemy of souls arise, hydra-headed and ten-headed. He saw him wearing the emblems of royalty as the ruler of this world and entrenched behind a heathen world-power. He saw this monster attack the child of promise on the very threshold of life until that child was caught up to heaven and to God. He saw the forces of the good engage this monster evil and the war that followed. He heard the shout of victory when the servants of God cast the old devil out. He heard their song of triumph when they celebrated the first great achievement of the Christian Church. He saw the real secret of their success and declared that "they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto death," a noble eulogy to heroic soldiers.

Again he stood on the shores of time and looked across the sea-life and beheld another great world-power arise until it assumed the character of a great composite beast with the fierceness of the lion, and the cruelty of the bear. He saw that this great power was animated by the spirit of the same old slimy dragon of sin. Then he saw another power arise, lamb-like in appearance, but possessing the wickedness and cruelty of the

dragon of sin. He saw these two powers united in one purpose to bring the world under their dominion. He saw them overcome the saints, and enslave the world. The case seemed hopeless and doubtless John turned away sick at heart, but true to his instinct as a Jew and as a Christian he turned his face to the mount of God, the hill whence cometh our help, and as the mists lifted he saw on Mount Zion the Redeemer and a hundred and forty and four thousand of the faithful and true. Doubtless he knew these. They were the Peters, the Jameses, the Pauls, the Barnabases, and the Timothies. As he looked and listened there came to him voices from the heavenly world as of a great multitude. Perhaps they were the unborn millions of coming Christian nations. The voices were as the murmur of many waters ever increasing in volume as they drew nearer until they fell upon the ear with thunder-roar like mighty ocean billows breaking on the rockbound coast. Then came the soft strains of sweetest music of harpers, working with their harps until the heavenly melody was lost in the glad new song that only the redeemed could sing. And John saw like Elisha's discouraged servant that they which be with us are more than they which be against us.

Then he saw a beautiful sight. He saw an angel flying in the midst of heaven having the everlasting gospel to preach. But before he could see the rise of church spires, schools, colleges, Bible houses, orphanages, and hospitals, another angel followed on swift wings, like effect following cause, and saying, "Babylon is fallen, is fallen." But before he could see the shadows flee before the coming light another angel followed, saying: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall

drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and with brimstone in the presence of the holy angels, and in the presence of the Lamb." As John thought of the smoking pit and the awful doom of the wicked and contrasted it with the happy state of the sainted martyrs clothed in white and resting in peace with God he mused aloud, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Then he heard a gentle voice from the skies saying "write," here is something that will do to record. Here is a truth that will live through time and eternity, in the midst of falling worlds or where seraphs make melody in the realms of everlasting day. Write it! write it! write it! Write it for the weary and discouraged soldiers of Jesus Christ. Write it for the broken-hearted and the down-trodden. Write it on the tomb of the departed one. Write it in letters of living light across the gloom of the world's darkness. Write, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." They rest, but not in the grave; they rest, but not alone. They rest in the paradise of God, in the midst of the world of life and light. They rest hard by the throne of God and the river of life. They rest with the blood-washed and the good, and their good works, like a convoy of lovely angels conduct them on to a glory as yet undescribed. The first fruits of their labor are built like precious stones into the palace of the King but of the fullness of their increase only eternity can tell. "The blood of the martyrs is the seed of the Church," and "He buries his workmen, but carries on his work."

Just One Thing After Another

By GULLIVER

While I think, with Bolingbroke, his great patron, that Alexander Pope was an "indifferent philosopher," his works, taken as a whole, constitute what Bishop Wilson once said to me concerning Drummond's "Natural Law in the Spiritual World," "a bundle of suggestions." And among other things which he wrote, calculated to "quicken the mental vein," as Byron says, is that "We're so well expressed" suggestion, that in studying the ways of God's creatures, we may learn much if not quite enough to guide us in our several duties and relationships to men and things. The wise man, it will be remembered, sends the slug-gard to the ant, to teach him lessons of thrift and industry; and our Lord pointed his restless and anxious disciples to the lilies and to the birds. So, it may be, in a larger degree than we think, that in the gardens, vine-yards, dove-cotes and sheep-cotes, we shall find suggestive, if not reliable teachers of many things we need to know.

The above right neat paragraph came into my head just after a thirty minutes' siesta following a good vegetable dinner, all the items of which, mustard-greens, lettuce, onions, radishes and Irish potatoes were taken out of my own garden. Let no alleged "intimate acquaintance" wag his head and insinuate a doubt as to who works that garden. Let no "lazy bones" of a preacher thus judge me by himself. Not for a moment. On the other hand, it would do the hearts of all my friends, both clerical and lay, a real good could they behold my daily operations among the rank, thriving greenery that adorns the large garden that lies just behind the Centenary parsonage in this goodly city of Paris. Behold me, there, arrayed in last year's vestments, hoe in hand, hilling up the beans, shaving off the grass, and striking down, here and there, an impudent cockle-burr who dares to lift his head among my smiling tomatoes and swift-running canteloupes! Meantime the lance-like rays of the early morning sun shoot through the hearts of a thousand dewdrops until they blaze and sparkle like first-water diamonds upon the bosoms of my sweet-pea and flower-beds. But hark! I sing; and like a very chorus, a covey of blackbirds in the branches of some neighboring trees just over the garden wall, led by a half-dozen mocking-birds and a neatly dressed blue jay, re-enforce the melody, and make the welkin ring with rapturous harmony. It is great! In the language of one of our Bishops, "It's a plum sight."

Five days before the event, Dr. McCuiston called me into his office and asked me to deliver an address before the "Paris Training-school for Nurses." He informed me that the "more part" of my audience would be composed of nurses and doctors, and he intimated that he would take it kindly if I would make it a point to

extend myself. Now if there are any two things in the whole catalogue of human endeavor of which I know next to nothing at all, they are the practice of medicine and the nursing of the sick. But I promised the Doctor that I would try, and in the language of Scottie Briggs, "I went and done it." I read a paper on "The Work That Counts," and discussed the question of loving service and its subjective rewards. One old lady—a chronic patient in the infirmary—who was kindly assisted down into the chapel where the lecture was delivered, remarked at its close, that "The speaker was right peart." Good for her! That dear old lady may have lost her health, for good and ever, but

"Imperial Reason retains its ancient seat."

Come to think of it! Did it ever occur to the reader, that it was easier to speak or preach to intelligent specialists upon questions foreign to their professional studies, than it is to the common herd? The more such people know about their own business, the less they are likely to know about yours; and as they are trained to think, if you have anything to say that is worth their while, and would pay them for putting the band on their thinkers, they will give you an attentive and an appreciative hearing. This is a fact.

It is amusing to note how some preachers—especially some young preachers—take themselves so seriously. They change the tones of their voice, on occasion, and become self-conscious and constrained—not, as I take it, because they are modest and shy, but because they suppose that mannerisms and make-believe add to the dignity of their calling. It reminds me of a young fellow who was licensed to preach on Saturday, and was announced to preach his first sermon on the next day, at 8 p. m. He had a good voice, a fine presence, and was well dressed in the fashion of the day. This was on Saturday. But when Sunday evening came—he did not appear at the morning service—what a transformation! He had procured from some one an old frock coat; he wore an immense collar turned hind-part before; had fished from some garret, as it would seem, an ancient "bee-gum" hat—the tallest I ever saw; and though he lived in the neighborhood, he appeared at the Church with a pair of old saddle-bags stuffed full of something, and carried over his shoulders a large gray shawl. It must be borne in mind that the items here enumerated constituted the traveling outfit of the "Circuit-rider" of that day. And the way he entered the pulpit! and the tone of voice in which he read his hymn! and the patronizing manner in which he asked if anyone had any announcements to make! Yea, and the deep-toned voice in which he read his text, and the flamboyant style in

THE BLESSED DEAD

By Rev. John D. Major.

Some say they find the Apocalypse a sealed book but really there is much in it that everybody understands. Here is a text that needs but little comment. Its message is as clear as a bell and has been rung out to the ends of the earth: "Write, 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'" What precedes and follows is not so easily interpreted. The text is like a diamond found in the midst of forbidding crags and barren wastes, its own priceless

value is easily discovered, but its natural setting is not so well understood nor so fully appreciated.

But the truth expressed is not self-evident: it is a discovery based on a series of divine revelations, and demonstrated by a wide range of observation, but a cluster of exquisite beauty and purity. It is the truth of a hundred precious promises like so many rays of golden light converging through the open heavens and falling in floods of glory on the empty tomb of our risen Redeemer. It expresses not merely the hope of the seer, but of the race as it struggled on in the

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which he undertook its "exegesis." Man alive! It was something fierce! Old people groaned, young people snickered, and the "sinners"—Well, they just had a picnic! Poor fellow! He really thought no doubt, that all that "put-on" and tomfoolery contributed to his personal impressiveness and helped to give weight and dignity to his "message." Now, "there are others." The fools are not all dead. Some of these are wont to talk on the trains in such a manner as to let the traveling public know, beyond the possibility of a doubt, that they are gentlemen of the cloth. I have been shocked more than once, to hear them talking thus about things that should never be discussed except in the inner circle of their clerical brethren! On one occasion I heard a preacher describing certain antics cut by an old crank at a revival meeting. Had his hearers all been religious people—especially Methodists—they would have known that the man meant no harm, but was just "limning a likeness" we have all seen; but in a crowded car of promiscuous passengers, the poor man's "yarn" was woefully out of place. Indeed, on that occasion, a big, fat man, with a red nose and other evidences of the absence of saintliness, took up the matter with a group of "lewd fellows of the baser sort," and they scoffed—not at the preacher, merely, but at religion itself. An old gentleman sitting across the aisle from me, asked if I was not a preacher and when with "shame-facedness" I confessed that I was, he said: "So am I; but that fellow yonder is a disgrace to the ministry." Allow me to remark just here, that such indiscretions are not confined to the young preachers, nor to Methodist preachers!

I read somewhere about missionary work among the Eskimos, and the writer, among other things, said that the idea of hell among that people was an eternal snow-storm, where there was no walrus, no fish, no dogs to pull a sled—an eternity of nakedness in the coldest conceivable temperature! And I thought that that surely was the right figure to use for the punishment of the wicked, since it conveyed the true idea to their minds—the idea of the greatest suffering known to their earthly life. Then I thought, that the Gospel was wonderfully well adapted to the hearts and lives of all peoples, kindreds, and tongues. But what about certain theological dogmas—baptism by immersion, for instance? It is impossible in those arctic regions. Thank God! Methodists can carry their theory of the Gospel everywhere! Selah!

Not long since I came up to a group of men on the street corner who were discussing preachers in general, and one man in particular. Just as I got in earshot I heard one say, "Oh, he is just a big windy! He just blows and blows, and there is nothing in him but wind." Then I thought, how can such a man do anything but harm to the cause of truth and righteousness?

LONE OAK CIRCUIT By Rev. J. F. Sherwood

The conference—oh, how inspiring and helpful to a young preacher! With what reverence we came in touch with the grand old characters! We loved them, and we loved each other.

That company is almost all gone over the river to the great conference on the shores of eternal deliverance. I felt then like everything was done for the glory of God and for the advancement of his kingdom among men. The business of the conference past, the refreshing seasons of love came as one after another read their simple reports of the great revivals and gathering in of hundreds of souls—the brightest thing on earth then, and ought to be now. Sunday passed with the grand love-feast, a feast to the soul, followed by the great sermon preached by Bishop Kavanaugh.

The close of the happy season came Monday. The hymn was sung and prayer offered, then the hush, the still moment, came, waiting for the command—shall I use the word command? Yes, command from God to every member of that body of regenerated and called-of-God to go, go anywhere, just waiting for the word. Trembling sometimes, weeping sometimes, fearing with a godly fear, because, as St. Paul said in I Corinthians, second chapter, third verse: "And I was with you in weakness and in fear, and in much trembling." Name after name, slowly and distinctly. My name was read out for Lone Oak Circuit just across the Sabine, east of where I was, twelve miles.

The conference adjourned, and the time came to say good-bye till we meet again. Back to the place where the wife and children had been waiting without a murmur or complaint, that is, so far as one preacher's wife is concerned. No wires or railroads to carry the news. She would wait until the news came by slow private

A preacher who is not reliable in his statements, and one who will not pay his honest debts, is a positive hurt to the Christian cause, whatever other virtues he may possess.

This makes me think of a good story told about one of our Texas preachers. He was a city pastor; and "his failings leaned to virtue's side," his friends said, for he always spoke well of every one, but it was generally understood among those who knew him well, that his reports of his Church, had to be taken with a grain of salt. His was the best board of stewards. He had the best woman's societies. His Sunday-school teachers were the most intelligently devout, etc. He was especially desirous, it seemed, to outdo a certain other pastor in the city who had in charge the largest Church. He was president of the Pastors' Conference, in the city, and on Monday when the preachers met, he made it a point, as he reported last, to always be just "a huckleberry above the persimmon" of the leading man. Now, as the story goes, the pastor of the big Church came in before the "President" arrived, one particular Monday morning, and said to the assembled preachers, "Brethren, I've got Bro. B. this time. Yesterday, at the close of the morning service, I received a man and his wife and six children by ritual, into the Church—a thing unfollowed in the history of Methodism. Bro. B. can't beat that report." Just about then Bro. B. came in; and after calling the conference to order, and after "religious exercises," the reports were called for and made. The pastor of the big Church was the last one to report, except the president, and he stated it somewhat like this: "We had ten accessions to our Sunday-school yesterday. The house was full at the morning service, and I preached with usual liberty. The Epworth League was very well attended at 7 o'clock, and at 8 o'clock I preached to a good congregation, had three penitents at the altar, and one was converted. But the most remarkable thing about the service yesterday was, that I received, at the close of the morning service, a man and his wife and six children by ritual!" Then he sat down.

Evidently nervous and agitated, the president rose to his feet and said: "Brethren, we had a great day yesterday. We had thirteen new scholars in Sunday-school. The league was great—large attendance and very spiritual. I preached to packed houses morning and evening. At the evening service we had five penitents and three of them were converted. But, brethren, (with great emotion), the grandest sight I ever saw was at the close of the morning service, when a man and his wife and eight children came forward, and with tears rolling down their cheeks, were received into the Church by ritual." The effect of this may be imagined, but it would be hard to describe. Verily, you can't keep a good man down!

conveyance. "Well, where do we go?" The question was answered: "Lone Oak." "Well, all right." We finished our arrangements and ready to leave. We had just occupied the new parsonage a few days. We bade adieu to the dear old friends, who had been so good and true.

Soon in the afternoon the wagon came to assist us in our move to Lone Oak. No parsonage; so a little old log hut that had been used for a shop was all we could get. It was twelve or fourteen feet square, with a small room on one side, with a dirt floor. We moved in. The pounding was unheard of then, so far as I was concerned, but kindness and love tokens came almost every day. We occupied this place for eight months. Every time it would rain, day or night, we would have to pile up everything we had and cover our things as best we could to keep them dry. On one occasion, a Quarterly Conference, our presiding elder, Brother Neely, and a prominent layman came and took dinner with us. It had rained all night, and water was standing under the dining-table in the dining-room and kitchen, with the dirt floor. Brother Harkey, the layman, looked across the table and said: "Sister Sherwood, you must be one of the best women ever, or you would not stand this."

The days went by; storms and rain and cold. I did not miss an appointment. But the one at home! We talk of the hardships of the preacher. We had better talk of the privations, the loneliness and everything else of the preacher's wife. On one occasion, while I was away on the circuit during the stormy season, late one afternoon, the darkness coming was made more intense because a storm was gathering. There were the wife and four little children in the little old hut.

There was a well-to-do man living close by, so wife gathered her little brood and went across to that home. But alas, a very cool—well, cold—reception she received, which made the heart ache. Then from that woman came the words: "I would ask you to stay, but husband may come home in the night and bring some one with him." The darkness coming on fast, the lightning flashing, thunders rolling, but she took "the little charge to keep" and hurried back, saying in her heart: "I had rather risk the storm than stay where I am so unwelcome."

The night passed. I believe if ever the angels did encamp around about any one, they did that stormy night. I returned and found the faithful watchwoman at her post, still singing her song of triumphant grace, as happy as possible for any one to be under such circumstances. We never can estimate the worth of the gift of God in a faithful wife, the preacher's wife.

Time passed along. The time came for the summer revivals. I was following my old friend and classmate, Brother D. F. Fuller. He had wrought well; laid a good foundation, so success came in many ways. Eight months passed, and we moved into a new parsonage—the third in Hunt County. How happy, how glad we were to get under a good roof. This parsonage home was largely the result of the faithful work of old Uncle Alex Heffner, as he was called. With this come trooping up the many good old fathers, mothers, brothers and sisters and homes a hundredfold. Go back and read the word of God I gave in the first chapter, "My First Conference." Read Mark, tenth chapter, twenty-eight to thirty-first verses, inclusive.

The grand old man of God, J. B. Rabb, a superannuate; Brother Rowley, the good, faithful local preacher; S. W. Jones, afterward admitted into the conference and made one of our best circuit preachers; Brother W. R. Davis—oh, so many I can't name them. They are nearly all gone, but their works still abide. The Lone Oak Circuit embraced all the country from Emory, Rains County, to Prim Hill, the northeast corner of Hunt County—fourteen appointments. The revivals came, lasting over three months, day and night, with scarcely a day or night of rest. From place to place, singing, "Oh, if poor sinners did but know how much for them I undergo."

One or two of these meetings I would love to describe. First, the one at Lone Oak, the home Church. It began on Saturday. The power of God was manifested from the beginning, but there seemed to be something in the way. Day after day and night after night passed until Wednesday morning. A large congregation assembled, and it seemed everybody somehow felt the burden on their hearts, and prayed for God to remove the hindering cause. All by this time felt like they knew what was in the way. There were two prominent members who were not on speaking terms, two good men with families, and leaders in the community. We were having an old-fashioned social meeting. One after another would speak, songs or verses of songs were sung, and prayers were going up to God. The wonderful power of God pervaded the whole assembly. I was asking the good Lord to direct. I was watching these two men, one over to the left and the other to the right. I saw they were moved to tears. I called to prayer the faithful servant of God, Sam Jones. He prayed as none but a man or woman in close touch with God can pray. He prayed for God to remove the hindering cause from the way. We arose from that unrivalled prayer with the Holy Ghost in power resting on all, it seemed, in the house. Subdued expressions of "Glory to God!" would escape the lips of some. I made a short talk, and said: "I want a good song, and want everybody to rise when we begin to sing and turn right about and shake hands as an expression of 'I freely all forgive, and from this moment on let by-gones be by-gones.'" The move was promptly made. The song was a heavenly song. There was a heavenly glow in every face. There was a new grip in the hand of love. These two men stood for perhaps a minute, then looked each other in the face and started to meet. Soon they were in each others' arms. No tongue can tell the scene that came. Almost forty years have passed and gone, but that scene is one of the brightest things in all the memory of the past. We had no more trouble in our great meeting. Souls were converted by the score, and the whole community revolutionized and a foundation laid for the whole summer campaign.

We arranged for the Donalton meeting—what we called a self-supporting camp-meeting. The brush arbor was built out on the creek close to the water. Tents were made of wagon-

sheets and other simple things. Saturday and Sunday passed, the tide of grace, love and power rising higher and higher all the while. But heavy clouds were gathering. The congregation assembled at the night service. Soon a slow rain began to fall. It was just a brush arbor, but they remained still until the sermon ended and penitents were called—and they came, came by the score. They cried to God, and many were converted that night. Still, the slow rain was falling. We held a little conference, and made the announcement for everybody to come next morning and move the arbor up to the little old schoolhouse, so by noon the next day, Monday, we were ready. The clouds gave way until services were over. Souls were converted, and shouts of praise went up to God. The next day our presiding elder unexpectedly but providentially came along, on his way to Kaufman. The heavy rains had swelled the creeks, so he stayed with us eight days and preached sixteen sermons. Souls were converted at every service, until the number was immense. We did not stop to count them. Many of them still abide, good and true men and women. I meet them once in awhile along the way. Brother Neely is now just waiting for his release. He will remember this meeting if, perchance, he sees this, but will never know the good he did at that meeting until on the other shore. They came one by one and tell him: "I was led to Christ at the great meeting at Donalton." Many, in fact, nearly all, are gone over there. The ones who camped and bore the burden of that meeting, they did not care for expenses or exposure. They came through rain, for it rained almost every day through the whole meeting.

Now, these were only two of the fourteen meetings held. I do not know the number converted, nor remember the number received into the Church, but it is not less than three or four hundred. The year passed; the conference came. I think we received nearly \$400, mostly in such things as they raised on their farms. We lived happily. We had counted the cost as best we could before entering the itinerant work, not expecting much of this world's goods and succeeding better than we had anticipated.

We arranged for the conference at Denton November 4, 1874. There were no railroads, so by private conveyance we made the trip, in company with that grand old man, Uncle Alex Heffner. He assisted us in carrying our little group. We stopped at night on the way at the homes of our good old friends, till we reached the old home of wife's father and grand old mother. Oh, the happy meeting! I think it a little like the meeting by and by.

We spent the Sabbath at the old home, and Monday all the crowd of preachers gathered, as they did on their journeys to and from the conferences in those days.

The conference opened with Bishop McTyeire in the chair. We had a grand time. This was a very important time with me. I was to be ordained deacon, if found worthy. I do pity the man who approaches such a responsibility without fear and trembling. The time came, Sabbath morning we stood before the man of God and heard the charge. We answered the solemn questions affirmatively.

Conference over and announcements made, my name was called out for Lone Oak. Oh, how glad to return and live in the parsonage built the past year! The first night after conference we spent with my own dear brother, the only one left now of the six, with myself.

Then we passed from the home and bade adieu to loved ones, and returned to the work assigned, as happy and joyful, without a fear so far as the promises are concerned, but that God would fulfill every one, feeling if there was any failure it would be on my part, and not on his.

STATE-WIDE PROHIBITION.

Report of Temperance Committee of the Conference at Merit.

The following report of the Committee on Temperance and State-wide Prohibition was made on last Monday to the recent District Conference at Merit.

To the President and Members of the Greenville District North Texas Conference, Merit, Texas:

Dear Brethren—We your Committee on Temperance and State-wide Prohibition report the following:

The Methodist Church, throughout all its history, has been the champion of temperance and sobriety, and the foe of the liquor traffic, and we pledge ourselves to continue the uncompromising foe of this traffic until it is banished from our land. We believe the saloon is the relentless foe of all social, political, economic and moral

THE DAILY PRICE OF ONE CIGAR

Will protect your wife, mother or children with a \$1,000.00 Twenty-year pay certificate with The Praetorians. If under twenty-five years of age, 5 cents daily will cover the cost; if forty-seven or under, it will not require more than 10 cents per day.

This certificate is fully paid for in twenty years; carries paid-up and extended insurance after the third year. In event of death, full face of certificate is paid; no scaling.

We save you from \$10.00 to \$12.00 per thousand on your insurance, and give you just as good, if not better, protection than you get in other companies. \$100,000 paid to beneficiaries of deceased Praetorians.

1000 applications written during the first four months of this year.

See the Deputy or Recorder in your town, or write direct to the Home Office for particulars.

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growth; the foe of the home, the school, the Church, the State and the Nation, and we pledge ourselves to work and pray until it is removed from our midst.

We thank God for what has been done by local option, and congratulate our citizenship, in many parts of the State, for voting as they prayed, and banishing this monster evil from many parts of our great State; but as local option can not logically be distinguished from State-wide prohibition, and as the evils caused by the saloon are as great in any part of the State as they are in any other part, we indorse the plan now in progress to wipe it out, at one stroke, by power of the ballot.

We note the methods of many of our anti friends who are now trying to clothe themselves in the livery of local optionists: a plan that is likely to deceive many good men, and we urge our people to plant themselves unalterably upon the main question at issue and stand there until righteousness and humanity are protected by the last vote on July 22.

We indorse and approve the courageous, faithful and efficient labors of Dr. G. C. Rankin in the work he has done to assist in removing this monster evil from our State. We pledge our active co-operation and sympathy with the Hon. B. F. Looney, chairman of our county organization, and to all of our precinct chairmen, and agree, if possible, to go at their bidding, until July 22 shall find a note of warning in every Church, every home, and every schoolhouse in the entire district.

We indorse the suggestion of our County Chairman that Sunday, May 14, which will be Mothers' Day, be made also a special day for the advancing of the cause of State-wide prohibition. Respectfully submitted,

COMMITTEE.

Just a Reminder

that for pimples, blackheads and other blemishes of the skin, Glenn's Sulphur Soap is the best remedy. It's a fine toilet soap, and cures skin diseases.

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CHILDREN for the homes.
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Notes From the Field

TEXAS CONFERENCE.

Cartwright Chapel, Beaumont.

When we arrived here in December we found the Church ready for a forward movement along all lines. The salary has been increased. The Sunday-school has had a remarkable growth, there being present last Sunday two hundred and forty. We have under construction an addition to our church 30x44 feet, which will be cut up into eight classrooms so as to better accommodate the Sunday-school. We held our meeting at Spindle Top in February, the preaching being done by Rev. W. H. Long, of Nederland, Sabine Pass charge. Brother Long is a man of splendid preaching ability. He presents the Gospel in a clear and forceful way that appeals to the people. As a result of the meeting the Church received a great spiritual uplift. There were also several additions to the Church. On Easter Sunday we began at Cartwright Chapel with Rev. A. P. Lowrey and wife, of Fort Worth, in the lead. Brother Lowrey is a preacher of peculiar power and a leader of marked ability. His wife is a successful leader of the singing and a very fine personal worker. As a result of Brother Lowrey's searching messages and wise leadership in conducting the meeting there were between ninety and one hundred conversions and reclamations and the spiritual life of the whole Church was quickened. Forty-eight were added to our Church, with more to follow, besides those who have or will join other Churches. Some of those who have been members of this Church since its organization say it was the greatest meeting in many respects in the history of the Church. Brother Lowrey's preaching and method of conducting a meeting has my unqualified indorsement. We have most all departments of the Church well organized and doing effective work. This bids fair to be a great year in every way on this delightful charge.—L. J. Power, P. C., May 1, 1911. P. S.—I might state that the rain interfered materially during the meeting or the results would evidently have been far greater.—L. J. P.

Madisonville.

Madisonville has just in the last few days come to herself. There is not to be found in all Texas a more liberal Church than is ours. All our conference collections are paid, and the preacher and presiding elder are paid up to date. There will be a large excess in all the collections. This is the report of our second Quarterly Conference, held on the 4th instant. But, unlike most Churches, our spiritual condition was not keeping pace with our financial policy. This was worrying us no little; just how we could remedy this has been the thought and prayer of the more devout for some months past. We began praying for the presence of the Spirit. We began talking to sinners. We planned together, we prayed together and we worked all the time. We discussed available men to do the preaching, and all of my people with one accord said: "Write Brother Boyles, our presiding elder, and tell him we want him to hold our meeting." I did this. He came two weeks ago, and put in. We had procured the help of Brother E. C. Huckabee, of Georgetown, to lead the choir. He came on Thursday before the meeting was to begin on Sunday, and began laying his plans. Brother Boyles came Monday, and they began the work. I have never seen just such weather. It rained; it turned cold; it failed off; it turned warm, and then rained again all of the first week, and till Tuesday of the second. But we continued, and the people came to the services through rain and mud. We moved slowly, but we moved all the time. I have never heard a man for two weeks do better preaching than did Brother Boyles. He dug the Church up, root and branch, and transplanted it. Men and women who had been members of the Church for years owned up. They said: "We have not been converted." We brought them to the mourner's bench, and they gave themselves to God and the Church for service. It has been, indeed, a great time. I have never seen a Church work so. They have worked and prayed day and night since the meeting began reaching the heart of the community. I feel that we need say nothing of Brother Boyles that is not all true, as he is not for sale or swap. But he can preach and manage men as few men can. He had to leave us Friday afternoon. I had to take hold. It looked like the whole thing would run into the ground, but it did not. We conquered! I wish to say this for Brother Huckabee: He is the best help I have ever had in a meeting. He has found out that there are some

things that he don't know, and yet I feel sure that he knows some things better than some who think they know everything. He is full of the Spirit; will and can work anywhere you put him. He is one of the finest singers in Texas, and there is a great future before him. He is capable of leading any chorus in the State. I most heartily recommend him to the preachers. We closed out last night. We had twenty-two accessions to the Church. This is nearly half of all the available material in our reach. Some of the worst men in the town are included in the number. But, best of all, most of them were children brought up in the Sunday-school, and come as the result of consecrated teachers. The teachers worked for their salvation, and they were saved. We have much work ahead of us, and nothing to do from now till conference but to do it.—Jesse Lee, May 8.

NORTHWEST TEX. CONFERENCE.

Chillicothe Mission.

Our second Quarterly Conference has recently past. Brother Miller, our presiding elder, preached us two good, healthy sermons. They were what our people needed. At the conclusion of the Sunday service five babies were baptized. We knew those babies were there, for we had learned that their mothers were kin to Timothy's grandmother Lois. There are two great questions about which we daily and plainly have no apology to make. One is the baptizing of babies; the other is the money question. A great number of mothers are being ruined about their babies and a great number of men are being ruined about their money. We are now living in our new parsonage at Odell. This house is roomy and substantial. We will not outline minutely what's being done or proposed to be done, such as painting, papering, large and commodious cellar just finished, additional lots and new church in Odell. All this is being done and will be completed. We are glad to mention Brothers Bell, Carter, Bucys, Harvey, Price and Easley, who are standing by their pastor especially in what's being done. God has placed these men here and we are glad that their work is being done joyously. Other brethren have fallen in line, God forbid that we should cease to pray for all men who are in the Church doing nothing.—W. P. Davis, May 1, 1911.

WEST TEXAS CONFERENCE.

Lometa.

I just returned home Wednesday from Junction City, where I assisted Bro. Batchelor, the P. C., in a meeting. Truly God was with us in great power. From 30 to 50 were converted and reclaimed; twenty-six additions. Bro. Batchelor and his good wife are doing a fine work. The Church was much revived. I was pastor at Junction ten years ago, hence it was a great pleasure to be with Bro. Batchelor and his people. I am glad to say that Junction has some of the best people that any man ever served. One hundred and six additions up to date, and 175 converted and reclaimed. September and October are unoccupied. I shall be glad to hold at least three meetings during these months—September and October.—M. J. Allen, May 5.

NORTH TEXAS CONFERENCE.

Como.

We recently entertained the Sulphur Springs District Conference, and incidentally had a very great occasion. We feel like it is time for us to speak out. Rain came, and that in great abundance up to the time, and even after the conference convened; but a good time was due us, and we had it. Bishop Key was present, as previously announced, and opened the conference with a most helpful talk. Every session of the conference had a decided spiritual ring that was most refreshing and inspiring, but the event of first importance was the dedication service on Wednesday morning. The ground was muddy in the extreme, but it was known that Bishop Key was to dedicate the building in which the conference was being held, and the mud did not seem to interfere. They came in numbers from the surrounding country and neighboring towns until no more could find room in the building. As they entered every face showed expectation. Then Bishop Key preached. As that great and good man launched out into his sermon the look of expectation on the faces of the congregation gave way most naturally and beautifully to a look of perfect satisfaction, to be followed in turn by a look of

deep-seated resolution to do more for God and the cause of righteousness than ever before. Then as the good Bishop rounded out to the close that splendid audience was moved and lifted up as no audience in our little town, probably, ever had been. Rev. R. C. Hicks, of Naples, preached a splendid sermon at night to an audience that again filled the house. Conference adjourned Thursday at noon. It will require good proof to make us believe that we did not have the best District Conference in the State. On the third Sunday in May our presiding elder, Rev. W. D. Mountcastle, will dedicate our new church at Forest Academy and hold our second Quarterly Conference. The reader is invited to be present. With some good revivals of religion added to the good things that are coming our way the joy of the itinerant down this way will be so great that he may not be able to hold himself down. We are praying, however, that God will put us to the test in the matter.—W. L. Tittle.

Clinton.

We have just closed one of the most remarkable revivals Clinton has ever known. We began on the first Monday in April with the home folks. Tuesday night the services were interfered with by rain and from that day on to the close of the meeting on the 24th there were but few favorable days, but in the face of all the disadvantages we had a fine meeting. Brother Willie Thomas, of McKinney, preached one sermon. Visible results: Church wonderfully revived, twenty conversions and reclamations, fifteen accessions to the Church—eleven on profession and five by certificate. Those who know the history of Clinton for the past ten years will be surprised to learn that on Monday, May 1, eight hundred dollars was raised for building a Methodist Church and much more will be raised. We need and will appreciate donations from any one. The Church was only organized a short while ago, with twelve women and two men. They now have a progressive Sunday-school of fifty-five regular attendants. Rev. L. E. Conkin is one of the most earnest and untiring preachers we ever met. His manner, simple, his effort intense and his consecration is apparent to all. He preaches the gospel of the Holy Spirit, taking the position and defending it with power that where he dwells in the heart there must be manifestations in the outward life. He is practical and seeks to conserve the results of his work by endeavoring to commit men and women to an effort to live their convictions. He has an energy invincible, determination with a right motive, and these are the levers move the world.—J. L. Avaritt.

CENTRAL TEXAS CONFERENCE.

Belton.

The McIntosh-Phillips meeting at Belton began April 16, and closed April 20. We battled with wet weather and muddy streets from beginning to end, but in spite of that it was a good meeting. Rev. W. M. McIntosh is a deeply spiritual man, a strong, thoughtful preacher, and a wise leader. His superior in a meeting I have never had. Brother Ed G. Phillips is an able second to him—a fine choir leader, and an excellent personal worker. They make a strong team that any Church is fortunate to get. Under favorable conditions there would have been a great ingathering here. The Church was wonderfully blessed and there have been some twenty additions to the Church, with more to follow. We are looking for better things in Belton.

Last evening the most successful District Sunday-School and League Conference I have ever known was closed here. There was a fine attendance, and an excellent program. The house was crowded every night and on Sabbath morning. The district furnished all the talent except on Sunday morning, when Rev. Ashley C. Chappell, of Waco, preached a strong sermon that almost swept the vast congregation off their feet. All in all, the conference was a great occasion. Some other pen will likely describe it in detail for the League column of the Advocate. League and Sunday-school interest down this way is on a boom. We thank God and take courage.

S. J. RUCKER, P. C.

WACO METHODISM.

Rev. H. D. Knickerbocker presided over the meeting. Creed has a meeting going on. There was a great day yesterday; many conversions and an old-time love feast. The meeting will go on this week. The writer will assist some this week. Creed is doing a great work at Elm Street. Dr. McLean was present, a little out of order, having come in contact with a bicycle. But he is all right. He preached two good sermons yesterday for Brother Hightower, who is in Corsicana helping Dr. Boggs in a revival.

McCain had a good day. During the

WHISKEY!

Liquor that intoxicates, should be avoided as poison.
Strong drink will debase man.
The man who drinks may soon want a loaf of bread.
Strong drink leads to the debasement, both of mind and body.
We look with amazement on the evils of strong drink.
We pity the social drinker of rum.
The drunkard's face will publish his vice and disgrace.
There is a near intimacy between drunkenness, poverty and vice.
Intemperance is a grievous sin of our community.
Strong drink poisons the blood and produces disease.

IS THIS NOT TRUE? THEN WHY CONTINUE.

When there is relief, yes a wholesome, lasting, painless cure for you at the WHITE SANITARIUM.
Our patients leave the Sanitarium well, happy and rejoicing.
Free from all desire for WHISKEY or DRUGS.

Correspondence Confidential. Address

The White Sanitarium,
Telephone Cliff 142 DALLAS, TEXAS

week he gave a pie social. There were about 600 people present; it was a great time. There were four conversions and additions. Brothers Thomas and Redding were present.

Munger had a very fine day. There were eighty-one at prayer meeting and 225 at Sunday-school; one addition.

Presiding Elder Andrews preached a great sermon at Fifth Street in the morning. The writer preached for the Georgetown District Sunday-School Conference at Belton.

Brother Knickerbocker gave a reception Wednesday evening to the new members. There was a great time.

There were splendid services during the day. There were six conversions and eighteen additions. The preachers' meeting this morning was splendid. The brethren were at their best.

ASHLEY CHAPPELL.

FIFTH STREET, WACO.

It was a case of love at first sight when Fifth Street Methodist Church and Ashley Chappell met; and this love grew stronger as pastor and people learned to know each other better, and this love soon found expression in "doing" something for the Master, and the result was the greatest revival in the history of Old Fifth Street, the Mother Church in Waco. This revival was remarkable in many respects: it was conducted by our consecrated, able and efficient pastor who was so filled with the Holy Spirit that at every service sinners were converted and led to accept our Lord and Savior, Jesus Christ.

Two of the best meetings during the revival were held while a violent storm raged outside; inside God's house souls were being saved and God glorified.

Another peculiar feature was that there were about forty men converted before a woman, girl or boy accepted Christ.

Other features of the revival were the prayer meetings; the men met a half hour before services, and this time was spent in earnest prayer and supplication to God that he would bless old Fifth Street with a harvest of souls. The average attendance at these meetings was about twenty, and not a man present failed to pray especially for some unsaved member of his family or for some friend, and many of these prayers were answered.

The young men also held their prayer meeting each evening, the attendance being good and each one taking an active part in the service.

The ladies also held several cottage prayer meetings each afternoon. These meetings were well attended and were a spiritual feast and blessing to those participating.

One of the best features of the meeting was the work done by the young girls; these consecrated young people went out into the congregation and worked with their unconverted friends, and in many instances were instrumental in God's hands, in leading them to the altar. They also held prayer meetings every day in the parlors of the church, these meetings being conducted wholly by themselves.

Brother Albert Fisher and his wife led the singing; and, while I write of their work last, it was by no means the least effective that was done. God's love for man and mercy to the penitent can be expressed and hearts touched by music and song, and Brother Fisher has the gift of interpreting it. Accompanied by Sister Fisher at the piano, his solos were especially

appropriate and carried a message to hearts that possibly could not have been reached otherwise.

Brother Fisher has also the gift of organization as well as leadership. Taking our regular choir as a nucleus, he organized a special choir that could and did fill the old church with the melody of God's message expressed in song. Brother Fisher is a worker in the Master's cause in other ways; he can show the way of salvation to the sinner and carry the penitent to God in prayer. God bless Brother Fisher and his wife.

Led and directed by our beloved pastor and with the Holy Spirit working through us, Fifth Street gained the victory over sin and the devil. One hundred and forty additions to the Church, besides reclamations and those that joined other Churches, were the fruits. Equally as great was the work done within ourselves, self being lost sight of; and pastor and people, and even the little children, working together for the Master, has welded us into one in his cause.

C. B. HARMAN,
Sunday-School Superintendent.

RESOLUTIONS.

Bridgeport, Texas, April 26, 1911.

Whereas, Rev. Ira M. Bryce, who has been our beloved pastor for the past five months, has found it necessary, on account of the inadequacy of the salary to support a large family and contribute to the support of a mother and an afflicted sister, to leave this charge at this time. In appreciation of Bro. Bryce and his work among us the Board of Stewards of this Church in meeting April 25, 1911, passed the following resolutions:

Resolved, 1. That in losing Bro. Bryce our Church has lost one of the best preachers and pastors we have ever had, an excellent Christian character, and a man who was loved by the entire Church, and others equally as well who knew him.

Resolved, 2. That Bro. Bryce has left the Church in an excellent condition in a spiritual as well as a financial way. Having had several conversions and additions to the Church, and half of the conference collections taken, and his salary paid to date.

Resolved, 3. That we appreciate Bro. Bryce having been our pastor, we appreciate his work while here, and we appreciate his position clearly in having to leave at this time. We deeply sympathize with him in this connection and wish for him such success as he may attain.

Resolved, 4. That a copy of these resolutions be given to Bro. Bryce and family, and a copy be sent to the Texas Christian Advocate for publication.

L. D. Kirkpatrick, B. E. Brazelton, I. S. Boggy, C. B. Roberts, G. W. Hinds, Wm. Simpson, Frank Turner, A. H. Lowry, E. T. Blighorn, F. M. Roberts, Members Board of Stewards.

KEEP THE BALANCE UP.

It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite, or to get tired easily, the least imprudence brings on sickness, weakness or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength and endurance.

The old German inscription on a key, "If I rest, I rust," is as true of people as of iron.

DR. RICE'S "SET OF TOOLS:" A CRITICISM.

In the issue of the Advocate of May 4 appeared an article from the pen of Rev. Jno. A. Rice, of Fort Worth, under the caption of "A Set of Tools." Any man does the young preachers an invaluable service when he recommends a series of books which, when studied, give them the mastery of one or more of the fields of useful information. It is unwise for any young man to depend upon his own judgment in the selection of books. I have selected most of my books from reading circles, institute courses, lists of best books, advice of friends, reviews, etc. Otherwise I am sure my shelves would have been weighted down with trash. As it is, I am sure I have in my possession some of the best books in existence. I admire the powers of Dr. Rice, and when I saw what his article was I rushed through it, thinking that I had before me some valuable suggestions as to books useful for Biblical study. But I have learned that it won't do to trust entirely to the judgment of even our greatest men when they give "lists of best books." It may seem unseemly for one so young and inexperienced to make an objection to any suggestion by one of Dr. Rice's power, scholarship and character. I have had some experiences as a young man that qualify me in some measure to speak to young men.

Four of the books he recommends were written solely or jointly by Dr. Earnest Burton of Chicago University. And, by the way, all the books came out of Chicago University except the Commentary, Hastings Bible Dictionary and Davidson's Theology of the Old Testament. I do not seriously object to any of these authors except Dr. Burton, though the balance must be read with discrimination. They all learn toward higher criticism. As to whether or not some of the findings of the higher critics are correct, I am not capable of saying, and I will not deny that they are. I only wish to say a word about Dr. Burton. I have not read the books in Dr. Rice's list written by him. Everything in them may be all right for aught I know. I have read some of Dr. Burton's writings and heard him in two courses of lectures. From what I know of him I feel justified in my opinion that he is the most dangerous theologian in America. I don't believe that more hurtful infidelity has been announced in this country than what was contained in one of his courses of lectures. His subject was "The Atonement." Here are some of his statements, which I have taken from my notebook, made on that occasion:

"In the Old Testament sacrifices there is no thought of, reference to, or connection with the death of Christ. They had absolutely nothing to do with the death of Jesus in the thought of the Jews or in the mind of God." This he argued at length; I could not have misunderstood him.

"Jesus' death was only an incident of his life; it was not necessary to man's salvation. Whatever the atonement was, his death was not necessary to it."

"Jesus' devotion to righteousness brought him into collision with the sin-power in man. There could be no compromise, hence Jesus came to his martyrdom. But he died in no sense different from the death of one of his followers. He gave himself a sacrifice for sins no more than any other martyr does. There is no significance in his death except that it shows the extent of his devotion to righteousness. He died for righteousness rather than for others. I can die or you can die in the same sense that Jesus did."

"In his death Jesus did not bear the sins of any one except those who killed him. He was the victim of their malice. The only meaning in his death was martyrdom. In his death he had nothing to do with my sins or yours."

"Jesus died in order to save God from the suspicion of condoning sin. God could have forgiven sins without the death of Jesus, but to prevent this suspicion Jesus died to show that God did not condone sin. Neither the nature of God nor the divine government demanded the death of Jesus. On God's part it was only to save him from the suspicion of condoning sin."

There are many of the same kind of quotations which I might take from his lectures. I think a more proper man to teach young preachers is one who can say with Paul: "God forbid that I should glory save in the Cross of our Lord, Jesus Christ, by whom the world is crucified unto me and I unto the world."

THE WAXAHACHIE DISTRICT CONFERENCE.

The Waxahachie District Conference convened in Midlothian at 2 p. m. April 26, 1911. Presiding Elder T. S. Armstrong in the chair. The business of the conference was conducted rapidly, but not too rapidly. Every interest of the Church received careful attention. As Bishop Atkins would say,

the time was not wasted, but used. Our presiding elder knows how to steer the work of the District Conference.

After devotional services conducted by Rev. H. D. Huddleston, the writer was elected Secretary. The roll was called, showing many absent delegates on account of the great rush to get cotton planted. The necessary committees were appointed, after which the routine work was begun.

The pastors were all hopeful and full of faith. All of them reported progress in their work; some of them have made great advancement in salaries, material improvement and spiritual uplift. Several good revivals with many conversions and additions to the Church were reported. Brother Singley has built one new church on the Britton charge, and Brother Patterson has built a parsonage at Bardwell. The outlook for a great year in the Waxahachie District is fine.

P. A. Shaw was granted license to preach. There were no candidates for deacon's or elder's orders. We have eleven local preachers, without orders, within the bounds of the district. All their characters were passed and the licenses of those who were present renewed. The absent ones can get their licenses renewed by presenting them to the presiding elder. Brother Armstrong made some timely remarks about our local preachers not attending the District Conferences. They should by all means attend. We have eight local preachers with deacon's or elder's orders, all of whom had their characters passed.

Delegates were elected to the Annual Conference as follows:

J. W. GAYNOR.
G. F. SMITH.
W. T. FARRAR, L. P.
W. A. THORNTON.

Alternates:

E. G. HARRIS.
J. M. BROOKS.

Dr. Jno. R. Nelson, presiding elder of the Corsicana District; Prof. W. M. Board, President of Central Texas College, and Rev. J. H. Wiseman, our pastor at Blooming Grove, were introduced to and addressed the conference, their mission being to urge the Waxahachie and Hillsboro districts to join the Corsicana District in the support and maintenance of the Central Texas College, located at Blooming Grove. The conference voted to instruct the presiding elder to appoint a committee consisting of himself, two preachers and two laymen, to meet a like committee from the Hillsboro and Corsicana districts to consider the proposition. The committee will be announced later.

Rev. J. T. Bloodworth, Field Secretary of the Children's Aid Society, was present and made a short address explaining his work. Dr. R. C. Armstrong, representing the Sunday League of America, made a short address to the conference and preached on Thursday night.

A collection of \$106 was taken for Rev. S. T. Cherry, who had to give up his work at Ovilla on account of his health.

The spirit of the conference was fine. I am sure I never attended a more congenial, harmonious and religious District Conference in my life. The preaching was spiritual and helpful. W. T. Gray, of Italy, C. E. Lindsey, of Red Oak, and D. L. Collie, of Arlington, all preached. They are true men and are much loved by both preachers and laymen of this district.

Special mention should be made of the address of Rev. D. L. Collie on Wednesday evening on the timely subject of temperance. It was something unique and new, and Collie delivered it with power. The conference unanimously indorsed it, and recommended Brother Collie to the public as a strong and forceful speaker. Any community would do well to hear him on this subject.

Ferris was chosen for the place of holding the next District Conference. Too much could hardly be said in praise of the good people of Midlothian for the open, free and hospitable manner in which they received us. No stone was left unturned to make us comfortable and happy. They are a loyal band and much in love with their pastor, Rev. I. E. Hightower, and well they may be. In my estimation no purer, better man lives than he. They had just closed a gracious revival at that place. We pray our Father's richest blessing upon them all.

T. E. BOWMAN.

DUBLIN DISTRICT CONFERENCE.

The District Conference of the Dublin District was held at Tolar April 28 to May 1, inclusive. Rev. M. K. Little presiding. The twenty-one pastors of the district were present. The district has thirty-one local preachers in addition to those serving as supplies. Nine of these and thirty-one lay delegates were present. We had the following visitors: Dr. John A. Rice, Fort Worth; Rev. E. A. Smith, Cleburne; Rev. C. N. Norton, Glen Rose; Rev. J. A. Biggs, missionary evangelist.

list; Prof. J. T. Russell, Rev. W. C. Hildburn and Rev. F. L. McGehee, the last three of Granbury.

Rev. and Mrs. R. W. Nation and the good people of Tolar entertained the conference so royally that but for precedent the conference would have voted to meet there next year.

With few exceptions the work of the Church was reported in a healthy condition throughout the district. Epworth Leagues up to date, finances in good shape, Sunday-schools with organized classes, a religious spirit among the people, and State-wide prohibition rapidly gaining ground.

The following were elected delegates to the Annual Conference:

REV. N. J. MORTON.
W. C. STREETY.
L. A. POWLEDGE.
M. J. SNOW.

Alternates:

J. D. BROCK.
W. C. CAMPBELL.

W. C. Streety, of De Leon, was elected district lay leader.

Licenses to preach were granted to the following: T. J. Poe, W. R. Snyder, R. M. Parks, W. T. Stanford and J. F. Haggard.

Rev. A. J. Henry and Rev. L. E. Hill were recommended to the Annual Conference for admission on trial into the traveling connection, and Rev. J. W. Glenn, for deacon's orders.

Prominence was given to religious services. We will not write in detail of the sermons we had, but you ought to have heard them. We had preaching at 6 a. m., 11 a. m., 4 p. m. and 8 p. m. throughout the session. Had the sacrament of the Lord's Supper, love feast and all. We put it mildly when we say it was a most delightful session all the way. The next District Conference will meet at Iredell.

K. P. BARTON, Secretary.

HOMELESS CHILDREN.

By the help of the good Lord (and a good physician of course) I have about recovered from my illness (they called it sickness when I was a boy on the farm). I am now doing full work, receiving children from El Paso to New Orleans, and from Galveston to Texline, also from New Mexico, Georgia, Oklahoma and Texas and from 14 counties in Texas and placing them in twenty-three counties in Texas. Have received as many as six from one family and placed as many as four in one family. I think that is pretty good work for one old man to do. But these Methodist preachers are the best men in the world; when I want help I call and they answer. Thanks to you all, brethren. If you know of a child wanting a home or a child in a bad home and ought to have a better one; or, what is worse, if you know of a home having no children, write me and I will do my best to rescue the child or help the childless home into a real happy life. Or if you know of any one, and from what I see about the colleges and universities there are lots of Methodists who have quit talking about thousands and gone to talking about millions of dollars (in Texas, too) wanting a place to invest their money tell them I can use some. Let them try our work with \$10, \$25 or \$100 and if they will just send me a \$1000 or two I will get Ft. Worth or Dallas to help me pledge it in some department of the college or university. By the time they get here they will have had some experience in placing it. I really need help financially and will thank any person, Church, Sunday-school, Home Mission Society, or any one for any amount.

We placed in 1910, 46 girls and 41 boys; have placed since January 1, 41 children. I. Z. T. MORRIS.
Ft. Worth, Texas.

COLLEGE MEN STUDYING THE BIBLE.

Those who refuse to become alarmed at the magazine articles which set forth the appalling godlessness of our college students, and the irreligion of our university professors, point in reply to the growing collegiate interest in Bible-study. The college man is now thoroughly aroused to the value and to the modern means of Bible-study, declares Mr. Clayton Sedgwick Cooper in the March Homiletic Review (New York). The vital question now, he tells us, is to unite this mighty and growing stream of Biblical interest that is rising in the colleges with a similar interest springing up in the Church itself, for the Church is also, through the Sunday-school, "taking fresh hold upon the Bible." "It is of critical importance to the Church" to know how widespread is this voluntary Bible-study uprising among all classes of educational institutions in this country and Canada. Mr. Cooper gives a list of twenty-five representative institutions, with their total attendance and the number of students enrolled in Bible-study classes. We

WHISKEY MORPHINE

And All Drug Addictions Painlessly Cured

BY THE NEAL PAINLESS METHOD—Yes, our approved treatment and methods make it possible for us to cure the liquor habit in a shorter time and a surer way than any other under the sun. No pain whatever. No danger. No unpleasant after effects.

Our methods, our knowledge, our kindness make everything favorable for the patient's quick and cheerful recovery.

We believe we have the best equipped institutions of the kind in the South. Competent physicians and assistants in attendance all the time. No one is permitted to suffer for the want of anything, night or day. The pleasures and comforts of a happy home all belong to our guests as well as a fitting treatment and satisfactory cure.

Should we fail to effect a cure to the patient's entire satisfaction we would not think of accepting money for what we did not do. Write us on any point regarding our practical treatment. We want to tell you more about it. While in Dallas call and see us. All correspondence held in strictest confidence.

Read What Two Eminent Physicians Write.

Minneapolis, Minn., Aug. 27, 1910.

To the Medical Profession:
I am quite familiar with the various liquor cure treatments, their therapeutic action and pathological results, and I wish to say from purely a professional standpoint that the Neal Treatment for the liquor habit is superior to all others in its highly satisfactory action and desired results. It simply has no equal, and therefore should not be compared to any other medication.

Fraternally yours,
(Signed) J. F. LANDRY, M. D.
Graduate Laval University, Canada.

Davenport, Iowa, Sept. 6, 1910.

Having had over twenty years of experience in general practice in the eastern part of Iowa, I feel convinced after careful investigation that I have made of the results of the Neal Liquor Cured patients, that they are thoroughly satisfied with their condition in every particular, and are enthusiastic in recommending this cure to their friends, which to my mind is best evidence as to the splendid success the Neal Treatment is having.

Yours very truly,
DR. S. P. HEWINS
212 W. Eighth Street.

NEAL INSTITUTES

912 Pease Avenue HOUSTON PHONE 1717 Richardson Ave. M. 3351 DALLAS Ervay Car

quote the figures as he gives them:

	Bible	Total study	Attend-Enroll-
			ment
University of Toronto.....	2,800	1019	
University of Texas.....	1,150	636	
University of Illinois.....	3,000	900	
Iowa State College.....	1,600	512	
Yale University.....	3,297	900	
Penn. State College.....	1,400	810	
Cornell University.....	4,000	810	
Princeton University.....	1,400	524	
Miss. Agricul. College.....	956	430	
University of Wisconsin.....	2,800	650	
Clemson Agricultural.....	651	238	
Stanford University.....	1,740	306	
Columbia University.....	2,000	280	
Georgia School Tech.....	593	356	
Dartmouth College.....	1,112	200	
William Jewell College.....	509	298	
U. S. Naval Academy.....	774	350	
U. S. Military Academy.....	413	220	
Syracuse University.....	1,625	360	
Lafayette College.....	464	162	
Northwestern College.....	220	147	
Emory and Henry Coll.....	232	166	
Keystone State Nor. Sch.....	300	105	
University of Virginia.....	800	200	
Lawrenceville School.....	392	167	

Furthermore, this movement appears to be largely in the hands of the brightest and ablest undergraduates and to have reached "students of all classes of opinion, of all races, of all vocations." Facts and figures secured from the student constituency of this country and Canada show among college Bible students a large proportion of men active in college life, including:

1522 members of 'varsity football teams.
1454 members of college glee clubs.

653 editors of college papers.
1402 members of 'varsity baseball teams.
755 class presidents.
983 prize and scholarship men.
712 members of 'varsity basketball teams.
92 members of 'varsity crews.
1053 members of 'varsity track teams.
"The sweep of this great awakening" is further indicated by these returns:
28,562 men reported by 490 institutions as having attended Bible classes for two months, or more.
9,089 men following habits of daily Bible study in 338 institutions.
6156 non-Christian men were reported in Bible classes in 302 institutions.
With the Sunday-school "also recasting its methods and revising its appeals to all classes," and paying particular attention to adults, the next thing, according to this writer, is to unite the two great movements.—Literary Digest.

EDUCATIONAL

ARMITAGE SCHOOL FOR GIRLS

WAYNE, PENNSYLVANIA
Suburb of Philadelphia

Surrounded by the many historical places of Revolutionary days—Independence Hall, Home of the Country's Flag, Valley Forge—Armitage School is an ideal home as well. General course offers special advantages in the languages, history, literature and domestic science. Prepares for all the leading colleges. Send for catalogue.

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Do you want a good position? We can prepare you in a short time and at small expense for earning from \$50 to \$100 per month. We will do it right now if you will come. Our schools are of the highest rank in business scholarship and moral tone. Modern shorthand is a winner. You want it if you want Shorthand. \$50 Life Scholarship for \$12.50. Address:
R. H. HILL, Waco, Texas, or Little Rock, Ark., or Memphis, Tenn.

THE PEACOCK NAVAL SCHOOL

Corpus Christi, Texas. June 12-August 19, 1911.

Texas gets the only Marine School in the South. Authorized by Congress March 4, 1911. The Naval Bill provides for "a suitable vessel of the Navy, with all her apparel, charts, books and instruments of navigation."

Five Navy cutters loaned by the Government already on hand. The bill provides for a nautical instructor and an annual appropriation by the Government. The summer school solves the boy vacation problem. Public school studies in forenoon: swimming, fishing, rowing, sailing, life-saving, signaling and "instruction in navigation, steamship-machinery engineering, and all matters pertaining to the proper construction, equipment and sailing of vessels." The Alta Vista Hotel of 125 rooms, elegantly furnished, will be known as the Naval Hotel, open for guests as heretofore, as well as for cadets. Post cards for names.

WESLEY PEACOCK, Peacock Military College, President.

THE HOME CIRCLE

THE DAWN OF THE DAY.

Every day has its dawn,
Its soft and silent eve,
Its noontide hours of bliss or bale—
Why should we grieve?

Why do we heap huge mounds of
years
Before us and behind,
And scorn the little days that pass
Like angels in the wind?

Each turning round a small sweet face
As beautiful as near;
Because it is so small a face
We will not see it clear.

We will not clasp it as it flies,
And kiss its lips and brow;
We will not bathe our wearied souls
In its delicious Now.

And so it turns from us and goes
Away in sad disdain;
Though we would give our lives for it,
It never comes again.

Yes, every day has its dawn,
Its noontide and its eve;
Live while we live, giving God
thanks—
He will not let us grieve.

—Dinah Mulock Craik.

A LOST CITY.

While sojourning in the great West,
near the confines of that mysterious
region known as the Bad Lands, we
went out on one occasion to view a
stone wall which had just been dis-
covered.

We found a stone wall which had
formerly been entirely under the
ground, but which had been un-
covered by the tremendous rains. The
wall was about a foot thick, with
joints nicely broken, and was plastered
equal to the finest granitoid finish
of to-day.

The gully which had been washed
out and which revealed the presence
of the wall was about eight feet in
depth at the lower side, where the
water had fallen over, and the wall
came to within eighteen inches of the
top of the ground.

A hole had been dug about ten feet
deep on the lower side of the wall,
showing nothing except that the wall
continued downward.

There was no doubt about the
walls having been fashioned by the
hands of man, and the cement used,
though it must have been there for
ages, was of a quality scarcely
equalled by the expert builder of to-
day.

In our party was a man who had
traveled much in the Republic of
Mexico, who said that there was a
story in that country to the effect
that at a remote time in the past a
part of the ancestors of the Aztecs
had lived in a great city far away
to the north, and that the whole city,
with all of its people, had been sud-
denly destroyed.

As we stood looking out over the
Bad Lands, which look as though they
had been turned upside down to the
depth of a thousand feet, and con-
cerning which the Indians say that
if even a bird attempts to fly over
them it will be overcome by the poi-
sonous gases which abound there, and
lose its life, the man from Mexico
said: "Is it not possible that that old
Aztec story is true after all, and
that these Bad Lands before us are
the burial place of that ancient city,
buried by a mighty upheaval, and that
this wall was on the city's outskirts,
and was not covered so deeply as the
city proper?" And may it not be true?
—Exchange.

EATING WITHOUT FILLING.

Southern negroes are very fond of
roasted opossums, and a paper of that
section tells how an old black hunter
captured a fine specimen and, feeling
hungry, stopped to cook it in the
woods. He built his fire and dressed
and spitted his meat; but, being very
tired, as well as hungry, he fell asleep
while the 'possum was roasting.

As he slept, a "low trash" negro
came upon the scene, doubtless at-

tracted by the fire and the smell of
roasting meat. The newcomer ap-
proached cautiously, with one eye on
the 'possum and the other on Uncle
Eph, who slumbered.

First, he shook the old man, who
turned into an easier position, but
would not wake. The stranger took in
the situation, and then proceeded to
take in the 'possum. He, too, was a
'possum-eater, and he made short work
of the dainty roast. He ate and ate
till little but bones were left.

Uncle Eph was still sleeping, and
it occurred to the vandal that he would
make Eph think that he had been to
supper so that when he awoke he would
not suspect the theft. Then the "low-
trash" negro proceeded to 'possum
grease Eph's hands and face and
mouth, and to pile in the old man's
lap the gnawed bones.

Nights have mornings, and sleeping
must have its waking. Uncle Eph
awoke and immediately thought of his
'possum. It was not on the fire; it
was not anywhere to be seen; but
there in his lap were the bones which
had been gnawed. His hands, lips
and beard were grease and with the
smell of 'possum. He was self-con-
vinced. He concluded that he had eat-
en the 'possum, yet he could not re-
member the pleasure the eating had
given him.

Weighing all circumstantial evi-
dence carefully, the old man slowly
pronounced judgment: "Dat's a fac'.
I 'se ben eatin' dat 'possum. I 'se ben
eatin' it in my sleep."

But then his stomach—why did it
not stand out as a witness in his
case? It felt empty, and yet it should
be full.

"It's certain sho'r I done eat up dat
'possum. Must a done it when I 'se
sleep. But," and the old man placed
his hand sadly over his really empty
stomach, "but it interferes less'n any
'possum I eber did eat!" —Michigan
Advocate.

"AS THE CROW FLIES."

Johnny Wheelan looked at the little
side gate hanging on its hinges and
wished very hard that he hadn't tried
to swing on it. Father had told him
not to, and Johnny had meant to swing
but a minute, but he had taken only
one or two rides when, ker plunk!
down came the gate, dragging its top
hinge right out of the post.

Father would be sure to ask how it
happened. "Look here," Johnny said
to himself, "that hinge must have been
just barely hanging on, or it wouldn't
have pulled out so quick. I'm not that
heavy!" And, having persuaded him-
self of this comfortable excuse was
true, Johnny went around to the front
porch, where his father was reading
the evening paper. "What are those
black birds, father?" Johnny asked
presently as a long-winged line of
birds crossed the yard above the tree-
tops.

"Crows," answered father. "Don't
you know a crow when you see him,
Jonathan?"

"I know 'em when they're close,"
said Johnny. "Where are they going,
father?"

"Wherever it is, they are taking the
shortest cut to it," answered Mr.
Wheelan. "They always do. I never
forget it, because when I was a little
boy like you my father told me I could
never be a real man unless my speech
was 'as the crow flies'—right straight
to the truth, no cutting off corners and
going around hard places."

"Father," said Johnny quite sud-
denly. "I was swinging on the side gate,
just now, and it broke down."

"That is told 'as the crow flies,'"
said father.—Jewels.

THE AUTO THAT TOMMY HEARD.

"Grandma, there's an auto coming,"
shouted Tommy from the bank where
he was enjoying his new sled. "I hear
the honk."

Grandma and mamma both smiled
at the idea of an auto on country
roads which were covered with snow.
"Autos do not run in the country dur-
ing winter, as they do in New York,"
replied mamma. But suddenly Grand-
pa rushed to the door.

"That 'honking' you hear is in the
air," he exclaimed.

"An airship! O glory!" shouted
Tommy.

"Look," said grandpa. But Tommy
saw only a dark line in the sky like
a letter "V," passing over their heads.
The noise, too, was not from one; but
several voices were joining in the
"honk."

"Wild geese," said grandpa; "this
means that winter is at hand."

Tommy looked in wonder as the
birds passed out of sight.

"They are on their way from Can-
ada, where they spend the summer,
down to Mexico," said grandma. "We

shall see them next spring on the re-
turn trip, and that will tell us that
winter is over."

"But what a funny looking flock,"
replied Tommy. "I never saw birds
fly that way before."

"You never saw wild geese fly in
any other way unless it was in a
straight line. They usually fly in a
V-shaped flock, and an old gander
which knows the way takes the lead.
They feed on seeds, roots and other
parts of plants which grow in or near
the water. So when winter comes
they must either move South or
starve."—Bessie L. Putnam, in Pitts-
burgh Christian Advocate.

WORKING HOURS OF BIRDS.

"Our hours," said a nature student,
"are nothing to the birds. Why, some
birds work in the summer nineteen
hours a day. Indefatigably they clear
the crops of insects."

"The thrush gets up at 2:30 every
summer morning. He rolls up his
sleeves and falls to work at once,
and he never stops until 9:30 at night.
A clean nineteen hours. During that
time he feeds his voracious young
two hundred and six times."

"The blackbird starts work at the
same time as the thrush, but he lays
off earlier. His whistle blows at 7:30,
and during his seventeen-hour day he
sets about one hundred meals before
his kiddies."

"The titmouse is up and about at
three in the morning, and his stop-
ping time is nine at night. A fast
worker, the titmouse is said to feed
his young four hundred and seven-
teen meals—meals of caterpillar main-
ly—in the long, hard, hot day."—
Green's Fruit Grower.

NOTES ON COTTON.

Ellis was the banner cotton county
of Texas for 1910, producing 99,391
bales ginned up to January 1, 1911.
Williamson County was second, with
33,362 bales; McLennan third, with
31,394 bales. Harris County produced
3421 bales, Brazoria County 3287,
Matagorda only 589, Fort Bend 25-
442, Jackson 2794, Wharton 16,383,
see 11,169. All the rice belt coun-
ties will grow more cotton acreage
this year. Cotton and corn are tak-
ing the place of rice in all these coun-
ties. The canal and mill middlemen
are gradually killing the goose that
lays the golden egg.

The number of active cotton spin-
dles in the world increased 27 per
cent from August 31, 1909, to the
same date in 1910. The United States
produces about two-thirds of the
world's cotton. The consumption of
cotton during the year ending August
31, 1910, was 13,321,000 bales of 500
pounds each. Massachusetts ranked
first among cotton manufacturing
States, North Carolina second, South
Carolina third, Georgia fourth, New
Hampshire fifth, Alabama sixth and
Rhode Island seventh.

Nearly all the cotton imported into
the United States is Egyptian, used in
making thread, knit goods and ma-
chine lace; and Peruvian, used as a
substitute for wool in making "wool-
en" goods. The United States depart-
ment is experimenting with the
growth of Egyptian cotton in this
country. Bulletin 209 of the bureau
of plant industry gives details. Spin-
ners say the Egyptian cotton grown
in the American Southwest is as good
as the imported. Texas growers might
well send for Bulletin 209 and study it.

Of this the total supply of cotton
grown in the United States for the
fiscal year ending August 31, 1910, 4,
508,953 bales were consumed in this
country, 6,339,028 bales were exported,
and 1,040,000 bales remained in the
country, unused, at the end of the
year. American mills consumed 446-
323 bales less cotton in 1910 than in
1909. Exports for 1910 fell 2,234,396
bales below those of 1909.

The government estimates that 9-
000,000 persons are employed in the
growing, handling and manufacture of
the American cotton crop. Of this
number, it says, 6,000,000 are farmers
and farm laborers; about 1,000,000 are
otherwise engaged, to some extent
with the raw material in the United
States, and at least 2,000,000 are em-
ployed in foreign countries in connec-
tion with its transportation and man-
ufacture.

FROM OUR FIELD EDITOR.

This is my second visit to Arizona
this year. We had such good times
the first trip I was glad the brethren
said, "Come again." In this instance I
appreciate the "recall." This is truly
a delightful land, with many advan-
tages, great attractions and prospects
of greater things. On March 12 Mrs.
Green and I began work in Cartwright
Church, a good rural station several
miles out from Phoenix in a prosper-
ous community of splendid people.
There we have a fine brick church,
handsomely furnished, and a well or-
ganized membership. The pastor, Rev.

Alcohol Not a drop of it in Ayer's Sarsaparilla.
No alcohol habit. No stimulation.
Ayer's Sarsaparilla is a tonic, a regu-
lar tonic. It tones up, restores healthy activity. Consult
your doctor freely about using it. Do as he says.

J. C. Ayer & Co.,
Lowell, Mass.

C. M. Cagle, formerly a Texas Confer-
ence man, is a good preacher and un-
tiring worker. Most of the people in
this thickly settled neighborhood are
members of our Church. We had a real
revival which resulted in reclamations,
conversions and nine accessions. Since
my return to the Territory, I have
learned of the permanent good which
is manifested in large attendance upon
prayer meeting and all regular ser-
vices. We enjoyed our work with good
Brother and Sister Cagle, and the
clever people. This Church is located
in the rich Salt River Valley, erstwhile
a barren desert of little or no value,
now well watered by the finest irriga-
tion system, perhaps, in the world.

The great Roosevelt Dam, 210 feet
high, forms a vast reservoir twenty-
five miles long and nine miles wide.
From this large lake are irrigated
200,000 acres of the richest land. Six
or eight crops of alfalfa are reaped
from these fertile fields every year.
The land is valued at \$200 and \$250 an
acre. Our great government reclaimed
from a wild waste this valley land
by advancing \$9,000,000 to construct
the dam and cut the canals. Great
returns are now coming in from this
wise investment. Oh, that our
great Church would be more lib-
eral in her contributions of money
and men to this great, growing
West. An outlay now would mean
much in the near future. It is es-
timated that one year's crop in Salt
River Valley would more than pay
back the \$9,000,000 government money.

Bishop Waterhouse came into our
Cartwright meeting and preached us
a strong, helpful sermon. Then we
attended the District Conference at
Tempe, where this good Bishop pre-
sided to the delight and profit of the
brethren.

On my return to Texas I preached a
few days for my friend, Brother H. A.
Abney, at Stoneham, to a clever, cul-
tivated people. What they lack in
numbers they make up in quality. We
had a good meeting. Next I attended
the prohibition rally at Waco. It was
by no means "a frost," as designated
by deluded dailies. On account of the
busy season with the farmers, the at-
tendance was not as large as we hoped
it would be; nevertheless there were
representatives from nearly all quar-
ters of the State, and great good was
accomplished.

Before leaving home, I bought and
paid for two lots at Brunner Addition
and began the building of a superan-
nuated preacher's home which will
soon be ready for Brother and Sister
O. A. Shook.

Last Sunday I started off well in the
beautiful mountain city of Arizona,
picturesque Prescott. The sublime
scenery on every side can't be por-
trayed by my pen. Surely there is no
finer climate than in this pretty place,
which is 5350 feet above sea level.
As one enjoys this bracing air and
pure water, he is ready to believe if
sick folks were not brought in some-
body would have to kill a man to start
a graveyard or wait a long time for
the cemetery. Brother I. F. McKay,
the pastor, is a foundation man. He
has done thoroughly good work, which
will live and grow. Brother and Sister
McKay are Tennesseans lately come
West, but they fit finely in this field.
Our meeting has had a propitious
opening. From here I go to Phoenix
Central Church. By the middle of
June I'll be in Giddings, Texas, provid-
ence permitting. After that I will do
some campaign work for State-wide,
keeping within easy reach of my vot-
ing place till after election. Then I
will hold several meetings in West
Texas.

JNO. E. GREEN.

Prescott, Ariz., May 3.

FIFTH SUNDAY DOCTRINAL INSTITUTE.

Just closed at Pine Hill a most pro-
fitable Fifth Sunday Doctrinal Institute.
The six pastors in our division of the
district were present, and each (not
including the writer) handled his sub-
ject with much ability. And despite
the rains large crowds were in at-
tendance at each service, because it
was something new under the sun in
these parts for a number of Metho-
dist preachers to come together and
discuss doctrinal subjects. But they
did—"Why I Am a Methodist (with
emphasis on open communion); "The
Possibility of Apostasy;" "Design and
Mode of Baptism;" "History and Poli-
ty of the Church;" and last, but not
least, "The Church and the Children."

A common expression is: "I am
glad we had this meeting. I am a
much stronger Methodist. It is the
first series of doctrinal sermons I
ever heard Methodists preach," or
"Why have not Methodist preachers

been preaching their doctrines more?"
And we repeat the question: Why?
The masses will not inform themselves
by reading, and the doctrines they
hear and believe will be from some-
body's pupil.
A. T. McCARY.
Pine Hill, Texas.

BIG SPRINGS DISTRICT ON STATE-WIDE PROHIBITION.

To the Presiding Elder and Members
of the Big Springs District Confer-
ence, in Session at Lamesa, Texas:
Dear Brethren—We, your Commit-
tee on Temperance, submit the follow-
ing report:

Whereas our great State is in a cri-
sis in her development, and whereas
the saloons and breweries, their sup-
porters and henchmen, neither fear
God nor regard man, neither do they
fear or regard the laws of God or man;
and whereas they feed and fatten by
the wrecking of manhood and the de-
struction of womanhood, their busi-
ness is to ruin the homes of our fair
State, to drown woman in sorrow and
grief, to steal from childhood all that
is bright and happy and over the lives
of the children hang the dark pall of
blight and grinding poverty; and,

Whereas, The saloons, breweries
and their adherents not only distort
facts, but will stoop to any untruth or
falsehood to gain votes; and,

Whereas, They are disseminating
whiskey literature over the State;
therefore, be it

Resolved, That it is the sense of the
District Conference in session assem-
bled that our pastors appoint a day
and announce it beforehand and
preach a sermon on the evils of the
saloon and in addition thereto they
get the literature from our Anti-Saloon
League and distribute it among the
people. We indorse the Home and
State and recommend that it be put
in the hands of as many people as
possible. We also find that the ed-
itors of our country papers almost as
a whole stand for prohibition; we
therefore commend them heartily for
the stand they take against the
whiskey traffic in Texas. We further
recommend that a copy of these resolu-
tions be sent to Texas Christian Ad-
vocate, and that each pastor have a
copy placed with the editor of his town
paper for publication. Respectfully
submitted,

V. H. TRAMMELL.
A. D. JAMESON.
S. D. McWHORTER.

FOOD IN SERMONS

Feed the Dominie Right and the Ser-
mons Are Brilliant.

A conscientious, hard-working and
successful clergyman writes: "I am
glad to bear testimony to the pleas-
ure and increased measure of efficien-
cy and health that have come to me
from adopting Grape-Nuts food as one
of my articles of diet."

"For several years I was much dis-
tressed during the early part of each
day by indigestion. My breakfast
seemed to turn sour, and failed to di-
gest. After dinner the headache and
other symptoms following the break-
fast would wear away, only to return,
however, next morning.

"Having heard of Grape-Nuts food,
I finally concluded to give it a trial.
I made my breakfast of Grape-Nuts
with cream, toast and Postum. The
result was surprising in improved
health and total absence of the dis-
tress that had, for so long a time, fol-
lowed the morning meal.

"My digestion became once more
satisfactory, the headaches ceased, and
the old feeling of energy returned.
Since that time I have always had
Grape-Nuts food on my breakfast ta-
ble.

"I was delighted to find, also, that
whereas before I began to use Grape-
Nuts food I was quite nervous and be-
came easily wearied in the work of
preparing sermons and in study, a
marked improvement in my aspect
resulted from the change in my diet.

"I am convinced that Grape-Nuts
food produced this result, and helped
me to a sturdy condition of mental
and physical strength.

"I have known of several persons
who were formerly troubled as I was,
and who have been helped as I have
been, by the use of Grape-Nuts food,
on my recommendation." Name given
by Postum Company, Battle Creek,
Mich.

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

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

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exclusive patterns, made expressly for us, in Red
and Green, Green and Tan, and Oak Colorings.
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Sherman, Texas.

Devotional--Spiritual

EMOTION--FAITH.

Our young friends are besieged with many theories about the life of faith in contrast with emotional life. May we give you a thought? Here's one: All regenerated hearts keep the moral law, but not all that keep the moral law are regenerated folk. Here's another: All the life of faith projects itself into the realm of the emotional, but not all the emotional lies in the sphere of faith. The truth is, the more the spirit dominates the intellect the less physical manifestations there are. Emotional religion is all right so long as it is the movement of a profound conviction. Vociferousness, floods of tears, and bodily contortions oftentimes are traceable to excited nerve centers and unsteady wills. We wouldn't mislead you. Faith is the rational grasp of a tremendous revelation out of which principle is generated, emotion being a characteristic and spiritual life an actual result. Emotion that is of sudden birth is a misnomer. What we want is to dwell in high altitudes and profound solitudes. Paul said: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God."

"LAUNCH OUT."

That was the command the Master gave to Simon Peter. This is a command we need much to heed. We are often fishing too near the shore, confining our labors to the immediate precincts of our Church, when there is a great deep beyond the confines of the district in which our Church is situated, or lying between our Church and the next one—a deep of neglected districts and classes of people—where there are shoals of souls awaiting our net. Consciousness of responsibility is the very pulse of life. No anti-missionary can ever survive the shock of the onward movement. Death finds its analysis in abnormal restriction. There's no output of life. Self-centered lives must end. Restrict your boundaries, and you die. A narrow horizon argues approximate blindness. Christ drew no geographical lines for world-wide redemption. Neither can you. Christ cast the drama of universal salvation for an arena as big as a lost world. Can you play in any part of it?

THE DEPARTING PROBABILITY.

The nearer we get to an objective point the more remote becomes the place of starting. As the years pass over us the probability of salvation dies away in the distance. The call of the Spirit knows no sudden hush. Like the distinct yet ever-dying echo of the voice on the Echo River in that natural wonderland, Mammoth Cave, the call of the Spirit loses itself. What an awful thought! How desperate to take the chance of responding to the lingering echo! We shudder—O, it makes our very heart ache. Thousands have gone so far on the highway of death as to have become far distant from the better life. God pity them! If it be but a faint echo, shall we not pray that no ear become insensate? It's not a withdrawal of the Spirit; it's the rapid going of the heart toward the haven of dead souls. God forgive us! The vision is bewildering—it staggers, it appalls us so.

THE SPIRIT'S ECHO.

It is generally supposed that Ecclesiastes was written by Solomon at the close of his life, and according to 1 Kings 11:1-13, contains the expression of his repentance. He holds himself as a warning to others. In his constant alternation he declared the utter hopelessness of his search. There's something plaintively sad in his last utterances. In the day when the silver cord was loosened and the pitcher was broken at the fountain, he sadly said: "Vanity of vanities, saith the preacher; all is vanity." What is

more than all the vanities combined? Not that tangible and knowable object from which we expect to draw our joy—that isn't the supreme vanity. Not the will-o'-the-wisp whose fitful vanishing draws us on. Not the rainbow-tint whose fabulous footstool we would find. The vanity of vanities—what can it be? Just what Solomon found—only that. The lapse from a sweet, glad experience in hope of finding supreme joy amid the world's proffered pleasure. The supreme vanity—a false sense of pleasure's source. Ah, must we wait till the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, to learn that "all is vanity?"

MISDIRECTED CONSECRATION.

Consecration may be ever so genuine, but powerless. Such devotion, calling into requisition all the powers of the soul, may be utterly ineffective, but shall not lose its reward. God honors any act of supreme devotion. The world loses, not you. We remember a story in which James D. Cunningham, police magistrate of Chicago, and his young and beautiful daughter were the actors in a pathetic scene at the gates of the Notre Dame Convent at Milwaukee. A press dispatch to a Chicago paper says: "For almost a half hour, it seemed, he held her to his breast and rained kiss after kiss on her beautiful, upturned face, then clasped her in his arms as if to take her from the waiting nuns. When the nuns finally took her in charge and kindly led her through the gateway and the great gate flew to its fastenings, the magistrate buried his face in his arms against the wall and tears streamed down his cheeks. It was with difficulty that he got to his carriage, so overcome was he by his feelings. Miss Cunningham came from her home to take the veil of the Sisters of Notre Dame, and she can not again see her parents unless in the event of fatal illness. The young woman acted with great courage, but could not keep back the sobs and tears as she said her last 'Good-bye, papa.' We do not believe that Christ ever taught any such immolation. His command to the disciples was to go into all the world and preach the Gospel to every creature. The consecration of this young lady, like the consecration of many another, is lofty, but it is misdirected."

IN THE GOOD OLD TIMES.

The time is coming when we shall yield to the tooth of time. Some day the sun, the moon and the stars will be dim and the clouds shall never return after the rain. Some day the keepers of the house shall tremble, and the strong men shall bow themselves, and the once far-distant vision shall be shadowy and dark. Some day the silver cord will break. The golden bowl and pitcher shall be broken at the fountain. At best it is not long till we hear the swish of the boatman's oar. Time is so rapid in its awful flight. Gray hairs, furrowed brows, decrepit forms, are our inheritance. We shall soon possess them. Those are the days when the mind, weary of its toil, turns within for rest. We feed then on treasured stores. We dwell on the past. They call it dotage; but who would deny to us this privilege when the hours grow long and the age far outstrips us in the race? Love the aged—love them. The aged and the youthful dwell in spheres whose boundaries can only touch.

THE DEATHLESSNESS OF LOVE.

A mother, wearing an old split bonnet, pushed her way through the crowd. She stood at the foot of the gallows and begged the sheriff to let her kiss her "baby" once more. Ah! a grown and repulsive murderer? Yes, to us, but not to that mother. Once

we saw a row of criminals, chained neck to neck, marched into a train by a Texas penitentiary agent. As the train began to move, a woman clad in black waved a black-bordered handkerchief and with quivering lip said: "Good-bye, Tommie!" That pet name was his when she rocked his innocent curly head over her mother heart. Such love is deathless; all else must yield to its reign. Of Nero, one of the worst tyrants that ever held the reins of power in Rome, it is recorded that on the morning after he was buried amid general execration, fresh flowers were found strewn by an unknown hand upon his grave. O, it has always been true that—

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, awakened by kindness,
Chords that were broken will vibrate once more."

BACK TO THE FATHERS!

Times have changed—that's true. The same vital experience that glowed in the hearts of our worthy sires burns in the breast today. Power is not necessarily reduced because the mechanical apparatus has changed. The truth is, the modern improvements in the appliances of power have intensified it many fold. The modern panoply is no disfigurement of the ancient armor. We have, in a large measure, found out how to use wasted energies. The secret of modern Christianity, over and above that of our fathers, is, we've found out how to utilize surplus power. What became of that overflow to "David's cup?" The problem of this age (and we're solving it) is the retention and utilization of "the overflow." We've found out a place for the surplus of individual experience. If that modern phase is fatal, make the most of it!

NO TIME FOR INDIVIDUALS.

Julia Ward Howe once wrote to an eminent Senator of the United States in behalf of a man who was suffering a great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album with this comment: "When last heard from, our Maker had not reached this altitude." "If we have no interest in individuals," says an exchange in this connection, "then we have no real interest in Christ, and he who waits until he can save many souls will never save one."

THE LLANO DISTRICT CONFERENCE.

The Llano District Conference met on April 12, 1911, at Liberty Hill, Texas. Presiding Elder J. D. Scott in the chair directed the affairs of the conference in a successful manner.

After devotional services conducted by Rev. J. W. Cowan, the roll was called. J. K. Rector, of San Saba, was elected Secretary, and W. L. Lightfoot, of Llano, Assistant Secretary. The chair then appointed committees on the various phases of the work.

A number of letters were read by the Secretary in regard to Church matters.

Preaching at 11 a. m. by Rev. N. G. Ozment, of Marble Falls.

Wednesday Afternoon.

Conference met at 2:30 p. m. Devotional services were conducted by J. R. Ragsdale. Reports were then heard from the various pastors of the district, showing an advancement in all lines.

Rev. J. S. Bowles spoke on "Why should laymen manage all the finances of the Church and leave the pastor free for other important duties?"

Rev. R. D. Moon spoke on "The weekly assessment and payment plan contrasted with the old way."

On motion, conference adjourned. Rev. J. T. H. Miller, of Burnet, preached at 8 o'clock.

Thursday Morning.

Conference convened at 8:30 a. m. Devotional exercises were conducted by B. W. Skinner.

Rev. J. R. Robinson spoke on "The spiritual conditions of the Church: The defects and needs pointed out, and the remedies named."

Rev. C. A. Lehmborg, of the German Mission Conference, stationed at

Houston, arrived and was introduced to the conference.

Rev. J. P. Garrett spoke on "What will be the spiritual significance and effect of the Laymen's Movement on the other departments of the Church."

Carl Francis, the progressive Sunday-school Superintendent of Marble Falls Sunday-school, addressed the conference on "Why we have the graded system and method of teaching in our Sunday-schools."

Rev. F. M. Jackson spoke on the subject of "Explain and set forth the benefits of the four special days required to be observed by our Discipline in the Sunday-school."

On motion, conference adjourned. Preaching at 11 o'clock by Rev. H. B. Owens, of Cherokee.

Thursday Afternoon.

Conference met at 2:30 p. m. Prof. Lehmborg, of Georgetown, was introduced to the conference, and spoke in the interest of the Southwestern University.

C. W. Bailey spoke on "The place and responsibility of the steward's office and work in our system." The following were elected trustees of the Cherokee Junior College: J. D. Scott, Robert Paine, Rex B. Wilkes, J. W. Cowan, Fritz Kothman, J. M. Wykendall, Daniel Jordan, Chas. Lehmborg, George M. Watkins.

San Saba was selected as the next meeting-place of the conference.

The following were elected delegates to the Annual Conference at San Marcos in October:

CARL FRANCIS,
B. W. SKINNER,
RUSSELL CRAFT,
J. K. RECTOR.

Alternates:
E. F. Casey,
John Monroe.

Rev. J. H. Stuckey spoke on "What is the missionary policy of the Sunday-school? Why should it be observed?"

Rev. J. W. Cowan spoke on "The place and part of the Bible in our educational system."

Rev. J. H. Clark spoke on "The claims of the Texas Christian Advocate and the Missionary Voice set forth."

Reports were heard from local preachers in the district, and their characters passed.

On motion, the conference adjourned.

Rev. F. M. Jackson, of Goldthwaite, preached at 8 o'clock.

Friday Morning.

Conference convened at 8:30 a. m. Devotional services conducted by Rev. W. L. Lightfoot.

Rev. W. B. Moon spoke on "The best method of making our Missionary Committee effective in the work designed for them to do."

Rev. J. T. H. Miller spoke on "The place and responsibility of the pastor with reference to the Laymen's Missionary Movement."

Rev. N. G. Ozment spoke on "How are we to reach and save our foreign population?"

On motion, conference adjourned. Preaching at 11 o'clock by Rev. J. H. Clark, of Johnson City.

Friday Afternoon.

Conference met at 2:30 p. m. Devotional exercises were conducted by Rev. J. T. Osborne.

Rev. J. P. Rodgers spoke on "The different kinds or departments of our missionary work, and the value of each explained."

The Southwestern University scholarship was awarded to Miss Ophelia Irvin, of Kempner, Texas.

Reports from various committees appointed were then heard.

There was subscribed \$68 for the support of Miss Dora Krause, a young lady now attending the San Antonio Female College, preparing for work in the mission field.

The Licensing Committee was appointed as follows: F. M. Jackson, J. W. Cowan, J. T. H. Miller, W. B. Moon. The following resolution was unanimously adopted:

Whereas, The Texas Christian Advocate was never better. Dr. George C. Rankin was never so popular, and was never wielding his pen more gracefully. Blaylock Publishing Company are giving us one of the cleanest sheets we have in our land. In view of the above facts, therefore be it

Resolved, That we join heart and hand in assisting them in placing the Advocate in every home in our district.

J. T. H. MILLER,
J. P. GARRETT.

The following resolution was also unanimously adopted:

Whereas, The growing sentiment against the saloon in our State is, indeed, encouraging. In almost every county where a local option election has been held in the past few months, in spite of the vast sums of money that have been spent by the liquor

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powers to defeat us, victory has crowned our efforts. All admit that the saloon is an unmitigated evil. No good reason can be given for its existence. It has nothing good to its credit. The Church cannot—will not—compromise with the evil. The liquor evil cannot be changed into anything but an evil by any attempted regulation. The advocates of the saloon declare: "Prohibition does not prohibit." The only reason why they make such a claim is because they know it does prohibit. It is a fact, known and read of all men that regulation does not regulate. Nothing but the complete destruction of the saloon will stop its nefarious work of death and destruction. Nothing short of this will satisfy our liberty-loving, God-fearing people. To accomplish this the Church stands pledged. This end, by the help of God, she will accomplish.

Whereas, The State-wide election, called for the 22nd of July, to decide the fate of the saloon, challenges the faith and loyalty of every member of the Church of Christ, and a great victory for righteousness is assured if every member does his duty; therefore be it

Resolved, That we, as preachers and lay members of this District Conference, now assembled at Liberty Hill, Texas, do hereby declare our purpose and determination to do all in our power, by our prayers, by our preaching, by our influence and by our votes, to drive this monster evil from the borders of our State.

J. C. COWAN,
R. D. MOON,
J. P. GARRETT.

Resolutions of thanks were unanimously tendered the good people of Liberty Hill for their kind hospitality.

Friday night an educational rally was held and addresses made by the following: Prof. Ritchie, of Burnet; Rev. Robert Paine, Rev. E. H. Mays, Rev. Rex B. Wilkes.

Presiding Elder J. D. Scott made an appeal in behalf of the Cherokee Junior College, and some \$1500 was raised.

The Llano District Epworth League Conference was held Saturday and Sunday.

It was a great conference. Power and victory seemed to permeate the proceedings from the very beginning. The program previously arranged by the presiding elder was splendid, and it was well carried out. The sermons preached were all full of the Holy Spirit's presence and power.

We will always hold a warm place in our hearts for Brother Rodgers and the good people of Liberty Hill.

WILLIAM L. LIGHTFOOT,
Assistant Secretary.

IF THE BABY IS CUTTING TEETH

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



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Office of Publication—1804-6 Jackson Street.

Published Every Thursday at Dallas, Texas

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

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR.....\$2.00
SIX MONTHS.....1.00
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DISTRICT CONFERENCES.

Clarendon, Miami.....May 10	10
San Angelo, Menard.....May 10	10
Brenham, Richmond.....May 11	11
El Paso, Marfa, Texas.....May 11	11
Gatesville, Copperas Cove.....May 11	11
Amarillo, Hereford.....May 17	17
Hamilin, Aspermont, S. p. m.....May 18	18
Beeville, Kingsville, 9 a. m.....May 23	23
Albuquerque, Magdalena.....May 25	25
San Augustine, Livingston.....May 25	25
Hillbush, Covington.....June 1	1
Marshall, North Marshall.....June 6	6
Pittsburg, Hardy Memorial.....June 7	7
Texas, 9 a. m.....June 7	7
Cisco, Eastland.....June 27	27
Navasota, Trinity.....June 27	27
Jacksonville, 2:30 p. m.....June 27	27
Marlin, Calvert.....June 27	27
Tyler, Alba, S. p. m.....June 27	27
Bonham, Bonham, S. p. m.....June 28	28

PLAN OF EPISCOPAL VISITATION FOR 1911-12.

1. Bishop A. W. Wilson.
Virginia, Salisbury, Md.,.....Nov. 1
North Georgia, S. J. James, Augusta, Ga.,.....Nov. 1
Alabama, Painesville, Ala.,.....Dec. 6

2. Bishop E. R. Hendrix.
Denver, Walcott, Colo.,.....Aug. 21
Mexican Border Mission, Saltillo, Mexico.....Feb. 1
Central Mexico Mission, Guadalajara, Mexico, Feb. 8
Northwest Mexican Mission, Torreon, Mexico, Feb. 22

3. Bishop W. A. Candler.
Houston, Morristown, Tenn.,.....Sept. 27
Tennessee, Columbia, Tenn.,.....Oct. 18
Memphis, Madison Heights, Memphis, Tenn., Nov. 16
Cuban, Miami, Fla.,.....Jan. 11

4. Bishop H. C. Morrison.
Western Virginia, Louisa, Ky.,.....Sept. 6
Illinois, Warden, Ill.,.....Sept. 21
South Georgia, Bainbridge, Ga.,.....Nov. 29

5. Bishop E. E. Hoss.
Western North Carolina, Broad Street, Statesville, N. C.,.....Oct. 8
North Carolina, Raleigh, N. C.,.....Nov. 8
North Alabama, Florence, Ala.,.....Nov. 29
Florida, Gainesville, Fla.,.....Dec. 12

6. Bishop James Atkins.
New Mexico, Tucuman, N. M.,.....Oct. 14
West Texas, San Marcos, Texas,.....Oct. 14
Northern Texas, Palestine, Texas,.....Oct. 14
Central Texas, Palestine, Texas,.....Oct. 14
Worth, Texas, Palestine, Texas,.....Oct. 14

7. Bishop Collins Denny.
Missouri, Columbia, Mo.,.....Aug. 29
Southeast Missouri, Marshall, Mo.,.....Sept. 17
St. Louis, Kirkwood, Mo.,.....Sept. 17
East Oklahoma, Okemune, Okla.,.....Nov. 15
West Oklahoma, Mangum, Okla.,.....Nov. 22

8. Bishop John C. Kilgo.
Kentucky, Richmond, Ky.,.....Sept. 17
South Carolina, Bennettsville, S. C.,.....Sept. 24
North Mississippi, Macon, Miss.,.....Oct. 1
Mississippi, Meridian, Miss.,.....Dec. 6

9. Bishop W. B. Murrah.
Japan Mission, Arima, Japan,.....Aug. 21
Korean Mission, Wonsan, Korea,.....Sept. 21
China Mission, Shanghai, China,.....Oct. 12
Baltimore, Roxboro, Va.,.....March 27

10. Bishop W. R. Lambuth.
Brazil, Petropolis, Brazil,.....July 29
South Brazil, Urugayana, Brazil,.....Aug. 17
African Mission,.....Sept. 29

11. Bishop R. G. Waterhouse.
Montana, Missoula, Mont.,.....Aug. 21
East Columbia, Heppner, Oregon,.....Jan. 14
Columbia, Roseburg, Oregon,.....Sept. 14
Pacific, Sacramento, Cal.,.....Oct. 18
Los Angeles, San Diego, Cal.,.....Nov. 2

12. Bishop E. D. Mouzon.
German Mission, San Antonio, Texas,.....Nov. 2
North Texas, Gainesville, Texas,.....Nov. 12
Texas, Marlin, Texas,.....Nov. 22
Louisiana, Parker Memorial, New Orleans, La.,.....Dec. 6

13. Bishop James H. McCoy.
Louisville, Greenville, Ky.,.....Sept. 27
Arkansas, Booneville, Ark.,.....Nov. 5
Little Rock, Fortson, Ark.,.....Nov. 17
White River, Rhyolite, Ark.,.....Dec. 6

14.
Fall meeting of College of Bishops, Dallas, Texas,.....Oct. 25

It is worthy of note that in the Colorado District, Northwest Texas Conference, our people are planning twelve new church buildings, the enlargement of three, and the rebuilding of two. Under the leadership of Rev. Simeon Shaw, presiding elder, every interest of the Church shows progress.

Only when you do not care to please others you can afford to say what you please.

Builders of the Future

It has been tritely said that no Nation or Church can ever be greater than its sons and daughters. If that be true—and it is fundamental—then the Methodism of Texas in the future can never be greater than the sons and daughters in our homes this present hour.

This great, basic fact reminds us that Napoleon was once asked what his beloved France most needed. The sturdy Corsican replied, "Mothers!" The Northern College of Bishops once met en masse in one of their great chapels of learning. One of them remarked: "The Bishops of today are looking into the faces of the Bishops of to-morrow." An old Tübingen tutor, one of Germany's great teachers, dared to tip his hat to a student on the University campus, and was ridiculed. "Who knows?" said he. "That barefoot urchin who sings in the street for bread may have a history that will eclipse my own." And so it was—for Martin Luther was the boy.

No well-poised father and mother in all Texas Methodism can read these utterances without a thrill of joy in that they are the framers of our destiny. Nor, in the foolish neglect of their parental oversight, can they read these statements without a shudder of guilt. Every man and woman in this great State, by the sheer fact of parentage, will make or unmake our coming history. "As a man thinketh in his heart, so is he"—that's the primal law of history. You may write it as with a pen of iron—our future will be built up or torn down in proportion to the plane of thought in which you allow your child to move. There's no escape. This is the supreme idea in the "stewardship" for which you are to give an account at the bar of God.

The comparative isolation of the family in ante-bellum days, when a home in the country was an ideal home, and the father and mother had ample opportunity to shape the lives of their children undisturbed by outside influences, has passed away forever. People now live in cities or thickly settled country places. Societies, Church and literary abound; organizations for bringing the young and the old together are so numerous that one cannot even keep up with their names. Newspapers, good and bad; books, helpful and hurtful by the ton, are pouring in streams from the presses of the land.

Once that charming essayist, Charles Dudley Warner, made a plea for pure literature in the home. Among other things, he said: "Literature cannot escape its responsibilities. The literature of a people is largely the creator of the atmosphere of that people. From the word to the deed is but a step; from the printed suggestion to the unlawful act is as straight as the flight of an arrow."

Every observer of human nature knows this is true. Many a man dates the beginning of his downward career from some impure picture painted on the canvas of his imagination by a bad book read, or an evil thought suggested by a scandalous newspaper that has crept into the home.

Nearly every social disorder is the child of some closet-thought set afloat in the world. Carlyle declared that there is certain to be trouble when a thinker is let loose. He maintained that it was the literature and novels of France that paved the way for those social disorders that made the whole world stand aghast.

The Texas Christian Advocate is now going for a time into many homes, and to some who are not subscribers. To these homes—to the heads of families whose hands are on the throttle of a coming Methodism—we make this appeal. The enterprise is far from being one of dollars and cents. No father or mother in all Texas, whose heritage comes of Methodism, can afford to ignore what we have said. The weekly visitation of the Advocate, whose every page comes freighted

with all that's pure and holy and enticing, will go far in making your boys and girls all you've dreamed and hoped for them to be. Who is the man that can afford the paltry amount of subscription and yet deprive the children of his house of a mental and spiritual pabulum they so much need? He who will not give his child the paper, an evangel of his own Church, commits an error that will reveal itself in the history of his own fire-side.

NOTES FROM NASHVILLE.

I left Dallas for Nashville by way of the Cotton Belt on Monday night of last week and reached here the following Wednesday morning to attend the annual session of our Board of Missions.

I had a long, lonesome ride Tuesday through Arkansas to Memphis. There was not a soul on the train whom I knew. I devoted it mostly to the Psalms and to meditation upon them.

When I reached Memphis at 7:30 p. m. and secured my ticket I was joined by Mr. Jno. R. Pepper, that noble layman; Dr. George B. Winton, former editor of the Nashville Advocate, and Mr. Daniel, layman from Arkansas, all members of the Board of Missions.

For two or three hours we had delightful communion.

Wednesday morning I awoke and dressed in time to see the Belle Mead Farm, one of the most famous and attractive farms in the State. It is noted for its grass, its cattle and especially for its fine horses. I was surprised at the apparent backwardness of the spring. The leaves on the trees are not grown and some of them just fruiting out. No wild flowers in bloom and corn and cotton just being planted. In some instances the ground was only in process of preparation for planting. The spring up here is fully a month behind us in Texas. But these green hills, running streams and undulating valleys give the country a beauty and an attractiveness unequalled. It is an inspiration to gaze upon them once more after years out in the level country.

Soon old Nashville loomed in sight. It has all the marks of progress and enterprise. I note improvement and progress on all sides.

After refreshments at the Tulane, I repaired to the Publishing House, the pride of all Southern Methodism. It is located near the union depot, and it is modern and up-to-date. I found that the Bishops were all present and that they had met the day before and made their assignments for the coming year.

Bishop Atkins again comes to the New Mexico, the Northwest, the West and the Central Conferences, while Bishop Mouzon comes to the German Mission, the North and the Texas Conferences. Bishop Murrah goes to the Far East. Bishop Wilson is looking very well for a man of his age, and presided most of the time at the Board meetings. He is rather feeble, physically. But his mental vigor is unimpaired. Often he took the floor and made some telling talks. Bishop Key was present at all the meetings, and he is remarkably well and strong. I have never known a man to hold his own as he does. He is one of our wisest counsellors, and the Church has never had a better and a safer man. Bishop Fitzgerald was present at a number of the meetings, but he has the appearance of an exhausted and withered old man. But his lively spirit and inimitable humor abide with him still. It was a benediction to once more look into his benign face, and to grasp his fatherly hand. The other Bishops are looking well and full of hope. They all brought good reports from the field. Bishop Hoss has been in our distant fields the most of the year, and he spoke in a most inspiring note of our work in China, Japan and Korea. So did Bishop Lambuth of Brazil.

Practically all the members of the Board of Missions were present at the meeting. The report of the Sec-

retary showed a total collected for missions from all sources, including special, of \$1,032,219.93. This is a large amount and it is proof positive that the Church is making progress in its liberality of this grand total, the good women for their foreign and home work paid \$484,486.10 of it. This is simply marvelous. If the men of the Church were to do their part as liberally and as systematically as the women, what is it the Church would not do for the evangelization of the world in this generation?

All ten of the lady members of the Board were present, and they evinced a lively interest in its proceedings. Among them are some of the best informed and brightest women I have ever met. They are organized, and on all vital questions they voted as a unit. They have not yet become accustomed to working with the men, and they are constantly on guard watching their interests. They do not want any advantage taken of them, and they are alert and active. But by and by they will settle down into the conviction that they are one with the Board and that all their rights are safe. But they will have to learn this from actual experience.

Notwithstanding the large collections for missions from all sources as above indicated, yet we have a large overdraft. This comes of the fact that we have borrowed money to run the work and wait for collections to come in later to pay the indebtedness. If the collections would come in the first part of each year, this would be largely obviated and the Church saved a large outlay in the way of interest. Then, too, the demands for the enlargement of our work are pressing. The doors of the heathen world are now being thrown wide open to us, and men and women are ready to serve. The temptation is strong to assume responsibility and enter new fields and also to strengthen the work already inaugurated. But the Board feels able to handle the overdraft, and not permit the work to suffer.

Plans for the coming year were adopted by the Board and the outlook for the future is inspiring. But I must close this for the Advocate and get it off in time for next issue. It is my plan to run over to Chattanooga and to Dalton, Ga., and spend Sunday and the Advocate will be sent out before my return. Next week I will have something else to say on the Board meeting and matters in general up this way.

G. C. R.

Nashville, Tenn.

GENERAL CONFERENCE IN OKLAHOMA CITY.

It is officially announced that Oklahoma City has been selected as the place where our General Conference, in 1914, will be held.

For the second time in our history, the one exception being Dallas, Texas, this body convenes west of the Mississippi River. This time it goes to the growing capital of our youngest State.

Oklahoma City was selected, it is said, because, in the opinion of the committee which visited the various cities, the matter of Western work needed the conference more than any territory under consideration. We congratulate the Methodism of that wonderful field in the State of Oklahoma.

The Book Committee of the Methodist Episcopal Church, South, met in this city yesterday morning at ten o'clock for a two days' session. Luncheon at the Oriental was served the Committee and friends to-day. D. M. Smith and Dr. A. J. Lamar, our Book Agents, are here from Nashville. A reception was held at our Publishing House in this city yesterday afternoon. Under the direction of this Board are all the publications and publishing interests of our Church. We have three Publishing Houses. The central one is our great plant in Nashville, Tenn.; the branch house in Dallas, Texas, and the one in Shanghai, China. The following compose

the Board: Bishop Collins, Denny, Chairman, Nashville, Tenn.; W. C. Dibrell, Secretary, Nashville, Tenn.; W. H. Fall, Dr. O. E. Brown and Dr. Thomas Carter, of Nashville, Tenn.; Dr. E. V. Regester, of Baltimore, Md.; Dr. R. A. Child, of Hendersonville, N. C.; J. L. Nelson, of LeNoir, N. C.; Col. E. C. Reeves, of Johnson City, Tenn.; Dr. D. H. Linebaugh, of Afton, Okla.; J. S. Frazer, of Mobile, Ala.; Dr. Sidney Bass, of Terrell, Texas, and Dr. James Campbell, of Weatherford, Texas.

PERSONALS

Rev. F. B. Buchanan, of Midland, reports that all of his Official Board of fourteen members are now subscribers to the Texas Christian Advocate.

The commencement sermon of the Eagle Lake high school will be preached next Sunday, May 14, by Rev. J. L. Williams, of Richmond, Texas.

Brother F. O. Miller, after a week of recuperation, came by the office on his way home. He reports his charge in good condition.

Rev. J. M. Holt, who for years has been an earnest itinerant in Western Oklahoma, called to see us this week. He reports things flourishing in that great State.

Brother J. D. Gravelly, a staunch layman of the Farmer's Branch charge, called this week. He sent the Advocate for a year to his daughter. We are always glad to see these brethren.

Dr. James Campbell, presiding elder of Weatherford District, dropped in to see us this week. He was in Dallas attending the meeting of the Book Committee. He reports things in good shape on his district.

Allan Ragsdale, President of the State Epworth League, had the honor of turning the first soil in the extension of the Corpus Christi street car line to Epworth. No man in Texas Methodism is more widely loved than Allan, and he deserves it, for he's every inch a man.

Rev. and Mrs. C. B. Graves, 107 E. Live Oak Street, South Austin, Texas, announce their fiftieth wedding anniversary, Tuesday, May 23, 1911. Bro. Graves is an honored superannuate of the Texas Conference. The Advocate wishes for them many more years of wedded bliss.

Rev. L. B. Ellis, pastor of our Church at Tracy, Tenn., will deliver the baccalaureate sermon for the High School at Blanche, Tenn., and will perform the same service for Mary Connor College, Paris, Texas, where his daughter, Miss Zonita, graduates with "A. B." degree.

The splendid address which appeared in last week's issue, under the title, "Our Obligation to the Mission Territory in the Bounds of the District," was published by the request of those who heard it at the Missionary Institute of Navasota District. It was certainly worthy of reproduction.

Miss Mittie Shelton, daughter of Mr. and Mrs. J. T. Shelton, of Stamford, has been chosen and appointed as a missionary to China. She has just completed a course in Scarritt Bible and Training School, Kansas City. Within a short time she sails for her field of labor. The prayers of our great Church will attend her.

Rev. W. A. Knolle, pastor of the Abernathy German Methodist Church, Houston, Texas, died suddenly on last Saturday night. Funeral services were held in Bering Memorial Church on Sunday. Doubtless, one of the brethren will furnish a more extended notice of the passing of this good and faithful man.

Mrs. Sue Burchfield, wife of D. W. Burchfield, died in a local sanitarium, Ennis, Texas, Monday night, following an operation. She was a member of the Methodist Church. Surviving her are her husband, four sons and three daughters; her mother, Mrs. N. A. Owens, of San Antonio; five brothers—Rev. George W. and J. E. Owens, of Dallas; B. W. Owens, of Fort Worth; P. J. and D. R. Owens, of San Antonio; also a sister, Miss Margaret Owens, of San Antonio. All of the family were present except Rev. George W. Owens, who is sick, to attend the funeral, which took place from the family residence, 862 North Main Street, at 9:30 o'clock Wednesday morning.

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Years of Suffering

**Catarh and Blood Disease—
Doctors Failed to Cure.**

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarh."

Get it today in usual liquid form or chocolate tablets called **Sarsatabs.**

The address of Rev. I. M. Bryce, until further notice, will be 1104 McGowan Avenue, Houston, Texas. Brother Bryce passed through Dallas this week and made a pleasant call on the Advocate.

Rev. W. L. Harris, well-known in the Northwest Texas Conference as "Uncle Levi," paid his first visit to the Advocate office this week. He is moving from the Panhandle to the coast country and his address will be Callallen, Nueces County, Texas. When Brother Harris was placed on the superannuate list, one of the most useful and effective preachers of the old Northwest Texas Conference retired from the field. We trust his fondest anticipations will be realized in his new home.

We have received an invitation to the marriage of Miss Augusta May Dye to Mr. Claud Livingstone Smith, on Thursday evening, June 1, 1911. The happy event will take place in the People's Central Institute, Rio de Janeiro, Brazil, South America. They will be at home for one year, after July 1, Plano, Texas. Miss Dye is the niece of Mr. and Mrs. Jackson H. Bowman, of Plano. The name of Miss May is inseparable from that of Ruby Kendrick, who sleeps under the flowers of Korea. They are loved by all who know them.

Rev. R. P. Shuler, of Temple, and after deliberation, has declined the proffered presidency of Polytechnic College, Fort Worth, Texas. That which went further to determine Brother Shuler's final action was the following letter from Bishop Atkins:

"Bishop's Room, Nashville, Tenn., May 2, 1911.—Rev. R. P. Shuler, Temple, Texas. My Dear Brother Shuler: Your letter about taking the presidency of Polytechnic College came duly and I have considered it.

"I can not advise you to take it. You are in the best of all fields, the pastorate, and are succeeding there to a gratifying degree. The other work will be an experiment so far as you are concerned. No field is now so needy as the pulpit and pastorate at the top. It requires peculiar talent and equipment. It does not at all follow that your success in the work you have been trained for means a similar success in a very dissimilar field.

"My advice is, stick to your present work. With best wishes, yours fraternally,
JAMES ATKINS."

World-Wide Kingdom

Rev. Carlton D. Harris, one of the most popular and useful pastors of the Baltimore Conference, is the new editor of the Baltimore Methodist. His predecessor, Rev. Murray D. Mitchell, retires from the editorship after a most successful administration, and gives the work into the hands of one thoroughly competent for the task.

The commencement sermon of Webb School, Bell Buckle, Tenn., will be preached on May 7, by Rev. William H. Johnston, presiding elder of the Fayetteville District, Tennessee Conference. Prof. Greer Peoples, of Franklin, Tenn., will deliver the baccalaureate address. These exercises close an excellent year of this famous school for boys.

The visit of Bishop E. D. Mouzon to Meridian, Miss., where for more than a week he preached twice each day to large and appreciative audiences, was a great blessing to our Church and to the city generally. Central Church was too small to accommodate the crowds, and services were held in the court house. Even there many were turned away. A goodly number of conversions and additions to the Church are reported.

Under no circumstances are women to represent the Methodist Church in Annual Conference in Canada. This decision has just been given out by the Church Court of Appeals at its session held in Toronto, Canada, last week. The question was raised by the British Conference, a woman hav-

ing been elected there on one occasion to represent a Church. Her credentials were rejected, and the case was brought to the ecclesiastical court for trial.

The resignation of Dr. Willis Green Craig from the chair of didactic and polemic theology in McCormick Theological Seminary is an impressive event in the history of American Presbyterianism. In his seventy-seventh year, he lays down the activities of his work and retires, attended by the love and gratitude of his Church. Dr. James H. Snowden, editor of the Presbyterian Banner, Pittsburgh, has been elected to the chair made vacant by Dr. Craig.

In the death of Dr. Frederick W. Moore, which occurred at Denver, Colo., last week, Vanderbilt University loses one of the best beloved members of its faculty and a man who has given many years of efficient service to the institution. Dr. Moore for some years had been Dean of the Academic Department of the University. His health having failed, he went to Colorado several months ago, and until a few days previous to his death most encouraging reports came from him. He was a devout member of the Immanuel Baptist Church, Nashville, and a man whose service was given in every good cause.

Church unification through reorganization for Methodists met in Chattanooga, Tenn., this week. Nine members each have been appointed by the Methodist Protestant Church, the Methodist Episcopal Church, South, and the Methodist Episcopal Church. The members and the denominations they represent are:

Methodist Protestant Church—President, T. M. Lewis, D. D., Westminster, Md.; the Rev. T. M. Jennings, Pittsburgh, Pa.; the Rev. D. G. Helmick, D. D., Weston, W. Va.; the Rev. C. D. Sinkingson, Atlantic City, N. J.; S. R. Harris, Henderson, N. C.; W. N. Smith, Adrian, Mich.; J. J. Barge, Atlanta, Ga.; J. E. Peterson, Newton, Iowa; the Rev. George Shaffner, D. D., Pittsburgh, Pa.

Methodist Episcopal Church, South—Bishop A. W. Wilson, Baltimore, Md.; Bishop E. E. Hoss, Nashville, Tenn.; Bishop Collins Denny, Nashville, Tenn.; Rev. W. J. Young, D. D., Danville, Va.; Rev. F. M. Thomas, D. D., Louisville, Ky.; Rev. C. M. Bishop, D. D., Wichita Falls, Texas; Judge M. L. Walton, Woodstock, Va.; President R. S. Hyer, Dallas, Texas; W. B. Stubbs, Esq., Savannah, Ga.

Methodist Episcopal Church—Bishop Earl Cranston, Washington, D. C.; Bishop J. M. Walden, Cincinnati, Ohio; Bishop L. B. Wilson, Philadelphia, Pa.; the Rev. J. F. Cocher, D. D.; Baltimore, Md.; the Rev. G. A. Reeder, D. D., Berea, Ohio; Rev. W. W. Evans, D. D., Harrisburg, Pa.; R. T. Miller, D. D., Cincinnati, Ohio; Hanford Crawford, St. Louis, Mo.; J. A. Patter, Chattanooga, Tenn. There are nineteen denominations of Methodists in America, and the total membership is 7,000,000.

From an editorial in the Pacific Methodist Advocate we take the following warning, which should quicken the step of every worker in the vineyard who is not now doing his best:

If not saved to Christianity, the West will, with its godless paganism, affect the whole life of the Nation, and the world as well, and that, too, at no distant day. The West is a giant, just coming to its strength, and, being unique in its relationship to the East and Orient, can but be intoxicated with the sense of that power. Some of the Western States have more than doubled in population during the past decade. Even great and numerically strong California almost doubled its population, adding to the same nearly a million souls. A writer in one of the San Francisco dailies expresses the strength of the West in politics as follows: In the Electoral College of 1888 the States west of the Rockies had seventeen votes out of a total of four hundred and one; the six New England States had thirty-eight votes, and New York and Ohio, the two States which have filled the Presidential office for thirty out of the past thirty-four years, had, respectively, thirty-six and twenty-three votes. In the Electoral College of 1912, if the House adopts the apportionment program, which the committee in charge is expected to report, New England will have forty-two votes, New York forty-five, Ohio twenty-five and the Pacific States fifty-six.

FACTS OF INTEREST

Backed by the millions of James B. Duke, of the American Tobacco Company, a systematic campaign to promote export of American cotton to China has been begun. Mr. Duke, who is largely interested in Southern cot-

ton mills, has developed a comprehensive plan to carry the goods direct from the mill to the consumer in Manchuria and other parts of the Chinese Empire, eliminating the middle men, whose charges are regarded as largely responsible for American goods being unable successfully to compete with their Lancashire and Japanese rivals.

Miss Mary Colquitt, daughter of Hon. O. B. Colquitt, Governor of Texas, has been chosen maid of honor, Texas Division, United Daughters of the Confederacy.

The statement of the United States Treasury at the close of business last week shows a decrease in deficit for the fiscal year to date of more than \$18,000,000.

Fourteen New Orleans city election officials have been sentenced to serve eight months in the New Orleans parish prison for confessed irregularities in the recent State election.

The largest order for radium on record was recently placed in England. It called for about one-quarter of an avoirdupois ounce for the Radium Institute, at a cost of about \$150,000.

A canal across Scotland, great enough to accommodate the largest warships, is being advocated as a military necessity, although it would cost in the neighborhood of \$90,000,000.

Three million members of the American Federation of Labor will be assessed from three to six cents each for the purpose of defending J. J. McNamara, who is thought to be responsible for dynamiting the Los Angeles Times, and for the twenty-two or more deaths brought about by that explosion.

According to press reports compiled from Bradstreet's figures, the cost of living in the United States is lower than it has been in more than a year and a half. Commodity prices show a decline of 7.3 per cent from the figures of a year ago, and a decline of 7.6 per cent from the figures of January 1, 1910.

Victor Berger, of Milwaukee, the solitary Socialist member of Congress, in a resolution introduced last week in the House of Representatives, proposes to abolish the United States Senate, to take from the President the veto power, and from the courts authority to invalidate legislation enacted by Congress. All this is proposed as an amendment to the Constitution, which, if petitioned for by five per cent of the voters of all the States, shall be submitted to a general referendum.

Dallas has the honor of leading every city in the United States in its gain in building operations. Official reports from forty-seven cities throughout the country, as compiled by the American Contractor, Chicago, show Dallas, 188 per cent; Detroit, 70; Hartford, 44; Knoxville, 92; Little Rock, 81; Louisville, 77; Manchester, 112; Memphis, 73; Salt Lake City, 39; Toledo, 67; Worcester, 108. All the coast cities show losses as follows: Oakland, 57 per cent; Portland, 9; Los Angeles, 51; San Francisco, 12; Seattle, 35; Spokane, 53; Tacoma, 26. Salt Lake City shows a gain of 39 per cent, New Orleans a loss of 25, San Antonio a loss of 76, Cincinnati a loss of 18, St. Louis a loss of 25.

The New York University and other learned institutions on May 5 celebrated the one hundredth anniversary of the birth of Prof. William Draper, historian, scientist, philosopher and father of modern photography. Daguerre and other scientists who were the professor's contemporaries had declared that it was impossible to photograph human beings, but Draper, who had made important discoveries regarding the chemical action of light, prepared to attack the problem successfully. The first picture of the human face ever taken—daguerreotype, as it was called—was that of his sister, Miss Dorothy Catherine Draper, the photographer being the professor himself. In addition to the services that he rendered to the art of photography, Professor Draper helped Morse to invent the telegraph, and one of his discoveries led the way to the invention of the incandescent electric light.

The last issue of Leslie's Weekly says that in growth of population in the past decade the South kept well up to the general average of the country at large, which was twenty-one per cent. Some of the South's cities made surprising gains. The increase from 1900 to 1910 was 90 per cent for Portsmouth, Va.; 103 per cent for Jacksonville, Fla.; 116 per cent for Dallas, Texas; 143 per cent for Tampa, Fla.; 147 per cent for El Paso, Texas; 161 per cent for Huntington, W. Va.; 174

per cent for Fort Worth, Texas, and 245 per cent for Birmingham, Ala. Such gains in the South in previous decades were unheard of. And the future is still brighter with promise. A large part of the profit which the Panama Canal will bring to the country will be reaped by the South. Although the South is to make a special effort to get an increased number of settlers from the North, immigration from Europe is also beginning to move in considerable volume in that direction. With its vast spaces only sparsely settled as yet, the South offers large inducements to young men of intelligence and industry.

Land computed in acres contributes 43.02 per cent of the total value of property rendered for taxes in this State. Land computed in town lots is valued for taxing purposes at nearly one-half of that total per cent, or 21.20 per cent, of the total figures on the tax rolls. Railroads come next in order, paying 14.24 per cent of the total State and ad valorem taxes. Goods and merchandise are a poor fourth, contributing 3.70 per cent, while all other taxable property of every kind and description makes up the remainder. It should be understood that the figures here given embrace taxes secured by municipalities, counties, improvement, school, levee, drainage or other special items provided by law. By a most natural further investigation of figures compiled by the Controller it is seen that Harris County leads in railroad assessments, the total footing \$11,459,055 as the taxable value of railroads in that county, while the same county also leads in land values, which reach \$74,593,370 on the rolls. It is also significant that the forty-five counties in Texas which were without railroad facilities at the time information for the last compilation by the Controller was secured show the lowest average value of lands in the State. The list of the two hundred counties in Texas which had railroads embraced in the Controller's compilation has since been increased, with a corresponding decrease of counties without railroads. A belief is general that when the next compilation comes from the Controller there will be less than thirty-five counties in Texas without railroads. The building of the Santa Fe-Coleman cut-off to the north, the extension by the same line from Lometa south and west, extensions of the Orient and building of the Spur branch line will bring this about.

CORSICANA DISTRICT CONFERENCE.

The session of the Corsicana District Conference was held at Blooming Grove, Texas, April 28, 29, 1911. The presiding elder, John R. Nelson, D. D., was in the chair, and from the introductory sermon on the evening of the 27th to the end of the closing service on the 30th a marked degree of success was patent.

Owing largely to the prevailing rains throughout the district during the month of April, the attendance of laymen was not so large as it would have been, and yet, considering the fact that the territory of this district was much reduced at the last session of the Central Texas Annual Conference, the per cent of attendance of laymen surpassed that of any former year, numbering about forty of our strongest and most consecrated members.

With only one exception every pastor was present, the exception being Rev. Walter Vinsant, who sent a good report of his charge and regretted that the serious illness of his aged mother prevented his attendance.

Dr. Nelson had in advance planned for the efficient and expeditious work of the conference by mailing to every pastor forms calling for definite information and carefully-prepared statistics, so that the reports of the several committees were mostly compilations of the reports of the pastors. Thus the time of the conference was to a great extent given to spirited and free-hand discussions of items of greatest importance.

From first to last stress was placed upon such themes as the "Every Member Campaign," "The Laymen's Movement" and "The Korean Cry."

Punctuality characterized every hour. Presiding officer, secretaries, pastors, laymen—all were habitually on time, and as a result there was no lagging in interest. Every subject was treated with a spirit that was instructive and inspiring.

From four to six o'clock on the afternoon of April 28 the faculty and students of the Central Texas College entertained the members of the conference and citizens of Blooming Grove in the college building, thus affording an opportunity to see something of the personnel of this growing institution.

The evening hour was the anniversary occasion for presenting the claims of the Central Texas Conference to the District Conference. The report of the Committee on Education

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was read by Rev. J. H. Wiseman, which report showed that this has been the most successful year, educationally and financially, of any in the history of the school, and that the student body is of high rank, intellectually and morally. As evidence of which it may be stated that two of the students, M. Lynn Henry and W. T. Boulware, have been licensed by this conference to preach the gospel.

Stirring addresses were made by President Board, Professor J. E. Blair, Governor Jester and Mr. J. L. Halbert.

By vote of the conference, the first Sunday in June was named as "Central Texas College Day," at which time claims of the institution are to be presented to every congregation within the Corsicana District.

Delegates to the Annual Conference were elected as follows:

W. M. BOARD.
J. E. BLAIR.
H. B. LANEY.
B. T. SWAFFORD.

J. L. Halbert was elected District Lay Leader.

Chatfield was selected as the location for the next session of the Corsicana District Conference.

E. W. TARRANT, Secretary.

MARRIED.

Harding-Kerr.—At the home of the bride's uncle, Mr. Tom Harding, in Byers, Texas, April 16, 1911. Mr. Claude E. Harding and Miss Robbie Kerr, Rev. Chas. P. Martin officiating.

Douglas-Boyd.—At the home of the bride's father, R. P. Boyd, at Blanket, Texas, April 9, 1911, Mr. A. R. Douglas and Miss Mollie Elizabeth Boyd, Rev. Josephus Lee officiating.

Carroll-Carpenter.—At the home of the bride's father, T. B. Carpenter, Blanket, Texas, April 16, 1911, Mr. J. B. Carroll and Miss Ruth Carpenter, Rev. Josephus Lee officiating.

Coffey-Graves.—Near Zephyr, Brown County, Texas, April 30, 1911, Mr. Brooks Coffey and Miss Katie Graves, Rev. G. W. Templin officiating.

Lindsey-Howard.—At the home of the bride's parents, Mr. and Mrs. W. B. Howard, April 26, 1911, Roscoe, Texas, Mr. D. L. Lindsey, of Toyoli, and Miss Jettie Howard, Rev. J. W. Smith officiating.

Boatner-Barfield.—At the home of the bride's parents, 15 miles southwest of Roscoe, Texas, May 4, 1911, Mr. Jas. W. Boatner, of Boston, Mass., and Miss Mary Barfield, Rev. J. W. Smith officiating.

Whittaker-Jolly.—At the residence of the bride's parents, near Gail, Texas, April 30, 1911, Mr. Eli Whittaker and Miss Fay Jolly, daughter of the officiating clergyman, Rev. H. C. Jolly.

Epworth League Department

GUS W. THOMASSON, Editor
5115 Victor St., Munger Place, Dallas, Texas.

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

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COMING LEAGUE MEETINGS.

(Send dates for publication to the League Editor.)
Gateville District League, Crawford, May 5-7.
North Texas Conference League, Sherman, June 3-11.
Lake Shore Assembly, Wichita Falls, July 24-31.
Texas State Encampment, Epworth-by-the-Sea, August 4-11.
State Sunday-school Institute, Epworth-by-the-Sea, August 12-19.

DEVOTIONAL TOPICS FOR MAY.

Thought for the Month: Worthy Living, May 7. (Anniversary Day.) The Evidence of Divine Blessing and Prosperity. Ps. 48:12-14.
May 14. Honoring Our Profession. Rom. 12:17; Phil. 1:27; Eph. 4:1-3.
May 21. Giving a Convincing Testimony. 1 Pet. 2:11-12; Phil. 2:15; Matt. 5:16.
May 28. (Local Charities: Woman's Home Mission Topic.) The Proof of Faith. Jas. 2:14-17; 1 John 3:16-18.

NOTES.

Sherman, June 8-11, 1911.
Epworth-by-the-Sea, August 4-19, 1911.

Bondholders will be interested in Judge Walsh's communication as published in this issue.

Corpus Christi is getting ready for the Leaguers, according to the Daily Caller. Well, we'll be there, several thousand strong.

Have you contributed your part toward the Ragsdale Memorial? Remember, five thousand dollars must be subscribed before a single dollar is available for use. Do your part now!

Editor Hightower is the latest acquisition to the Advocate's staff, having in charge the Sunday-school department. We extend a hearty welcome. Our worst wish is that all his "copy" may be neatly typewritten, written on one side of the paper only, and that every one of his contributors' articles may get into the paper just exactly as the time it is expected to be published, and, in short, that both manuscripts and disposition may never have occasion to know the tracing effects of the "blues."

President Ragsdale broke dirt for the Epworth-Corpus extension of the street railway. Thus another progressive chapter in the history of Corpus Christi is linked with the Epworth League. A greater Epworth will be the mutual heritage.

Let us have dates of coming League meetings. The list at the head of this page should be complete. Use a postal card and notify us at once.

WANTS LEAGUE BOARD PRESENT

League Editor W. P. Constable of the Raleigh Christian Advocate is out with an urgent appeal to the members of the Conference Epworth League Board (North Carolina) to be present at the forthcoming session of the Epworth League Conference, to be held at Dunn, N. C., June 14-18. The editorial in question is so applicable to the work in Texas that we are reproducing it in its entirety, believing that if we could induce the various Epworth League Conferences and learn at first hand some of the plans of these organizations that great mutual benefit

would result. We most heartily say "Amen" to Brother Constable's views. The Editorial.

"It is sincerely hoped that our Annual Conference Epworth League Board will be present at the session of our Annual Conference Epworth League in Dunn, June 14-18. We suggest that it would be a good plan for the board to have a meeting at this time and place, together with the League Conference officers, and talk over our common interests. There has hitherto been too much space between these two organizations and we hope that they will move up so that they may at least touch each other in the future and that they may work together for the good of the cause. There ought to be a perfect union between the Epworth League Board and the conference officers; they should stand together, and work out the largest and most aggressive policies for the advancement of the Epworth League work in our conference; they have much in common and the best interests of our work can not be advanced if each continues to 'paddle their own canoe.' We hope that during this new quadrennium there will be a great change along these lines and we shall be able to shake hands with every member of the board in Dunn next June."

NOTICE TO BOND-HOLDERS

Through the personal efforts of Dr. J. E. Harrison, President of the Board of Trustees of the Texas State Epworth League, funds are now being placed in my hands with which to meet delinquent interest now past due on the Texas Epworth League Bonds. All persons owning bonds are therefore requested to send them in to the San Angelo Bank and Trust Company, at San Angelo, and interest credits will be made in the order received.
C. C. WALSH, Bond Trustee.
San Angelo, Texas.

MEXICO AND THE UNITED STATES.

The following editorial from the pen of our resident missionary in Mexico, Rev. Frank S. Onderdonk, in a recent issue of his paper, the Mexico Methodist, will be read with interest by Brother Onderdonk's many friends in the States. The rumors we hear from time to time regarding events in Mexico have caused more than passing concern here for the safety of our American people in the Republic, and the reassurance by Brother Onderdonk that there is no need for alarm will be most welcome news. His editorial follows:

There has been no end of talk and speculation about the mobilizing of those American soldiers on the Mexican border. The truth is that the world does not yet seem to know just why this was done. Uncle Sam has seemed to us to act just a little un-American in not frankly stating from the beginning what the move was for. The ways of diplomacy and politics are mysteries to the lay mind, but even a layman can sometimes see when a thing is clear and honest and when it is not.

We have heard considerable talk about a probable intervention on the part of the United States in the affairs of Mexico. We have tried to be a close student of this movement as far as information was obtainable. We fail to see any reason whatever for the United States or any other country meddling in the affairs of Mexico at this time. In the first place there has been no reason for such an intervention. Both the Federal and Revolutionary parties have been as considerate of foreign interests as it has been possible for them to be. They have really vied with one another in showing consideration for the American people. There may have been a very few instances where Americans have suffered some inconvenience from the struggle. There are many of the old bandits who have taken advantage of the present differences to pursue their disorders and commit some crimes. Both Federal and Madero forces have been active in punishing all such characters, and we feel sure that just as soon as order is established this will be put down. Personal, we can testify to the universal kindness of the Mexican people toward the Americans; in fact, we have never seen more perfect harmony.

So we may say that there is no cause for the United States to trouble herself with these affairs. Mexico can take care of her own trouble, and will do so. Any intervention on the part of any foreign country would be only the signal for real trouble. The American is receiving every needed consideration, both in the territory under the dominion of the government and revolutionary forces. Uncle Sammy, please stay in your own back yard.

ABOUT EPWORTH.

We are receiving daily queries as to accommodations at Epworth both before and during the Encampment, August 4. We hope to announce next week that the hotel will be open under first-class management not later than June 10 and will be operated all summer. We will have the car line by June 1. A few furnished cottages can be rented from now on. Write J. E. Evans, Epworth, Corpus Christi, about them.

We are trying to shape up the tent proposition much better than in former years. It takes money, though, and money seems to "flee away" from Epworth; at least, it don't come in very fast. We will have lots of tents, however, even if we don't fix them up as fine as we wish. They will not be more than \$3 per week—the 10x12 kind—though we hope to have some camps that will cost more.

The Encampment in every way will surpass anything yet, and you can not afford to stay away. A thousand of you can room down town now and come out on the car. Line up your family and your friends for a vacation on the finest beach in the world with the best people on earth. Better ask for rooms and tents now—get in early for front seats. Send me \$10 while you are writing so we can paint the hotel.
A. K. RAGSDALE.
San Antonio, Texas.

SOCIAL AFFAIRS IN CALIFORNIA.

We are indebted to the League columns of the Pacific Methodist Advocate, edited by Horace N. Caldwell, for a very interesting account of a social event recently held in California, a banquet by the Leaguers of Du Bose Chapter at Stockton, the report being by the Third Vice-President, in verse, as follows:

At a meeting of the League the third department had agreed,
To ask the men to take their turn
And let the ladies look and learn
What men can do to entertain.

So Mr. Kile, as Pres. pro tem,
Appointed three—the best of them—
Warren, Wooden and Norval Gill,
Who promised duty to fulfill.

One month from that aforesaid date,
Those who came to meet their fate
Found tables decorated bright
And waiters, six, all dressed in white,
To serve a banquet, so delicious,
In a manner quite suspicious.

Chef Smith, the chief, made biscuits
galore,
But Humphreys and Wooden had
charge of the floor.

Chili-con-carni, beans, quite Spanish,
By Borders and Morris—the style,
quite mannish.
Cake and bananas completed the feast,
Which all of the ladies, from oldest to least,

Agreed in deciding was one of the best
They ever had eaten. And so they
confessed,

If the men wished to take up this
work for a time,
They would sit by and rest, and try
not to mind.

FUN DOWN IN FLORIDA.

The culmination of a membership campaign was recently celebrated by the Leaguers of Oznava, Fla., with a banquet at which covers were laid for 120 people and the following menu was served, viz:

Grapefruit	Potato Salad
Sandwiches	Orange Jello
Ham	Orange Cake
Orange Sherbet	Bonbons
Coffee	

We note that in the organization of this chapter, in February of this year, Mrs. E. C. Parker was the moving spirit, and that "Mr. H. B. Hatch, of Chicago," was elected President. We do not quite understand this way of going to Chicago for a President. Here in Texas we would have simply elected one of our own crowd. We think a word of explanation is due from Brother Sweat.

But back to the fun of the occasion mentioned. The contesting divisions were respectively termed the "Blues" and the "Oranges." Think of that—"The Oranges!" Here is where every Texas fellow would have wanted to be on the "Blue" side, so he could have captured himself an "Orange," especially if these Florida "Oranges" were up to the standard in looks and quality!

A splendid time was reported, and we do not wonder. With a table loaded with good things to eat, flowers banked in profusion, music to dispel dull memories, and "Oranges" to eat—no, not to eat, just to look at—we think there never was such fun. Good for the Leaguers of Florida and for the winners of this contest. The League is intended to bring sunshine and cheer into the lives of its members, and you are entitled to your portion.

THE REPORT OF THE CORSICANA DISTRICT COMMITTEE ON STATE-WIDE PROHIBITION.

To the Presiding Elder and Members of the Corsicana District Conference of the Methodist Episcopal Church, South, Convened in Blooming Grove, Texas, April 29, 1911:

Dear Brethren—We, your Committee on State-wide Prohibition, are apprised of the fact that the position of the Church on State-wide prohibition does not need definition, because it is too well known; nor is it necessary to inform the members of this body of the present status of our State campaign; but we desire to invite your attention to the following considerations:

1. The proposed amendment to the State Constitution, giving us State-wide prohibition, is our best means for the destruction of the saloon, which is the real issue now before the people; and we recommend that each of us vote for the amendment and work in harmony with the committees of the State and county, now directing the campaign.

2. We declare that the State has no moral right to license an institution to destroy its citizenship and that it is our duty to leave no stone unturned to carry the amendment that will make illegal such an uncivilized practice on the part of the State.

3. We call upon our members to pray for that sanity of judgment, harmony of action and determination of effort that ought to characterize us as the servants of Christ, till the victory of State-wide prohibition is ours. Respectfully submitted,
J. C. C. KEYS, Chairman.
J. P. PATTERSON, Sec.

Supplement to the Report of the Committee on State-Wide Prohibition.

We, the laymen of your Committee on State-wide Prohibition, desire to supplement the foregoing report and vote upon it as laymen—thus availing ourselves of the opportunity of making known our views to the faithful ministers who are helping us to obtain civic righteousness as a blessing to ourselves and our families.

We, therefore, heartily commend the attitude of the Christian ministers of our State toward moral reform, sincerely thank them for the services they are rendering as citizens in removing the curse of the saloon, and pledge them our support and prayers to obtain the blessing of righteousness to ourselves and posterity.

J. C. C. KEYS.
D. W. STEFF.
V. T. SWAFFORD.

BOOKS AND PERIODICALS.

Report of Committee Adopted by the Greenville District Conference at Merit, Texas, May 1, 1911.

Your committee do not deem it necessary to make lengthy argument as to the needs of pure literature in our homes. But they do realize the need of awakening our people to the importance of the subject. Truth is in the hearts of the people on this subject, but is dormant from some cause. Evil and vicious literature abounds, and its destroying work is manifest almost everywhere. Three things are notable from such source:

1. Rebellion against thorough methods of instruction by student bodies.
2. Demanding the spectacular instead of the intellectual.
3. Irreverence toward the sacred, and disregard of authority.

To the observant these and other alarming evils are the product of bad literature. Until our people can be awakened fully to the real condition of the home we can not hope for a change. Our great publishing house is issuing millions of pages annually of most wholesome books and periodicals. But their circulation is not so extensive as need requires. The general organ was never better than at present. The Epworth Era is simply first-class. Our Sunday-school publications are easily first on the list of such literature, while the Review fills its place thoroughly and the Epworth Era is in first rank of its kind. Perhaps our interest in the Texas Advocate falls short of its real merits. Throughout our Methodism it is regarded as the best of all conference organs. The service it has rendered the Church and public of Texas entitles it to the distinction it enjoys and many times the circulation it now has. At this time a campaign for larger circulation is on in the State. Two thousand new subscribers have been added to date in this campaign. Of this number our district has furnished forty-one. J. H. Overstreet, Merit, and W. H. Wright, Campbell, have sent in twelve each, or three more than one-half the entire number. It may be other charges had been more thoroughly canvassed, but be that as it may, there is need for greater effort to circulate the Advocate. We therefore appeal to the pastors and laymen of this body to double the effort to in-

crease the circulation of the Advocate. We also desire to assure the editor, Dr. G. C. Rankin, of our sympathy and prayers for him in his noble war against the evils of the day, and able advocacy of our holy religion.

We also call attention to the great work of the American Bible Society. This great institution has this year celebrated the tercentenary of the King James translation of the Holy Scriptures. The King of England, the President of our own United States of America, with others high in secular authority and eminent ministers, teachers, doctors, mechanics, in fact, many from all vocations the tributes are offered. Thus do they offer testimony to the authenticity and value of our Bible. The work of this society can not be expressed. Millions of copies of God's Word are circulated annually by this society. All the foreign mission fields of our American Protestantism are furnished the word of God by this great institution. In fact, its services are indispensable. We must stand by it, and we urge our people to rally to its support. To date the treasurer of this board has received from the charges of the North Texas Conference two remittances, both from Decatur District. We offer the following:

Resolved, That we will continue our efforts to circulate good literature among our people and that we give especial attention to the present campaign for new subscribers to the Texas Christian Advocate.
D. F. FULLER.
B. C. CRABBE.

GREENVILLE DISTRICT RESOLUTION

The following resolution was passed by the Greenville District Conference, which met at Merit, Texas, April 28-May 1, 1911:

Whereas, In the providence of our Heavenly Father he has taken from our midst our beloved brother, Rev. W. L. Clifton, be it

Resolved, That in the death of Brother Clifton this District Conference has lost one of its most valuable members—a safe adviser, a good parliamentarian, a great preacher, and deeply pious man; a lover of his fellow-man. He was a devoted husband and father and patriotic citizen. Earnest, aggressive, faithful and widely efficient in life's noon; in the eventide his light was mellow, serene and steady.

Be it resolved, further, That we convey to his stricken family a copy of these resolutions. Respectfully submitted.

A. W. GIBSON.
J. L. PIERCE.

ASSIST NATURE.

You have been told to "kitch your wagon to a star"—that nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of those times. Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

WENT TO WRONG SPOT.

He found his hair was leaving the top of his head, and took his barber to task about it.

"You sold me two bottles of stuff to make this hair grow."

"It is very strange it won't grow again," interrupted the barber "I can't understand it."

"Well, look here," said the man, "I don't mind drinking another bottle, but this must be the last."—Exchange

AN OLD ADACE SAYS

"A light purse is a heavy curse"

Sickness makes a light purse.

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

Tutt's Pills

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

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

Take No Substitute.

BELLS.

BLUMYER B. CHURCH
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

GENEELY & CO. SUGGEST
The Old Reliable
Cincinnati Bell Foundry Co.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER, Editor, Waco, Texas.

REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.

All communications intended for this department should be sent to the above address.

SUNDAY-SCHOOL SCHOLARSHIPS.

For a long time it has been observed that many of the best students in Southwestern have been students of small means financially. Only by heroic efforts and self-sacrifice have they been enabled at all to secure an education, and in almost every instance they have achieved great things for Church and State in their later careers. It has been noted also that a large per cent of the workers in our local Churches are of this type of young people.

After due consideration by the University authorities, it was decided last year that inasmuch as the future of the school was largely dependent upon its alumni and the hold upon the workers in our Churches among our young people, and inasmuch as we have found that advertising operated strictly along the lines of our Church organization is the advertising that brings the best results, the Sunday-school Scholarship plan was inaugurated. The mission of Southwestern is to build up Texas Methodism, and inasmuch as the Sunday-school Scholarship plan easily pays its expenses and brings many desirable students while doing a work for the young laymen not less needed than the work for young ministry, it has received the endorsement of the Sunday-school Boards of the several Annual Conferences, the State Sunday-school Conference and the authorities at Nashville.

Here is an opportunity to every young man or young woman in our Texas Methodism who deserves assistance in securing a college education. We get scores of letters asking for help in securing some way for young people to work their way through the University, and here is one of the best methods yet devised. It finds and assists the young men and women who have been able and willing to help themselves, and offers a line of promotion to every Sunday-school boy and girl regardless of whether his school is a city or country school, and regardless of whether he has money or pull. As long as our Church accomplishes the work designed for it, there will be many candidates for such an opportunity, and just as long as Southwestern does her duty she will take great delight in seeing to it that such young people have the very best possible attention. Our work is the building of real men and women in Christian character, not in catering to classes or individuals.

Some Plain Facts.

The great majority of the young people who are workers in our Sunday-schools have no college training and no means for securing such.

The successful Church worker of the future is the carefully trained worker. It is the mission of the Church to prepare the coming generation for the peculiar conditions that will confront them.

Southwestern University is constantly receiving letters begging for an opportunity for some young man or woman to "work a way through college."

The Church has provided no means by which a deserving boy or girl may "work a way through college."

Those students who, by great labor and self-sacrifice, with assistance from friends, have worked their way, have made great records, both in school and since.

The local Churches have always been ready to put a trained young man to work after he returned from school, and to laud him for his success after he has spent years of hardship in qualifying.

The Church must necessarily look to the Sunday-school and the University for the rank and file of its future corps of teachers.

The order of promotion of the Church worker must be from the Sunday-school to active Church work, then to the training school, then to the University, then to a leading position in Church and State.

The University will never succeed until she receives from the individual Churches large numbers of these "working" young people; until she becomes really a part of every Church, and every Church really understands the necessity of co-operation.

The only successful method of solving Methodist difficulties is by using Methodist methods.

To the fullest accomplishment of these ends, the University has received the approval and co-operation of the General Sunday-school Office, the State Sunday-school Conference, the Annual Conference Boards and the

leading officials of the Church in offering to our deserving young people scholarships under the following conditions:

1. There may be only two scholarships from each presiding elder's district—one boy and one girl.
2. Applicant must not be less than sixteen nor more than twenty-five years of age.
3. Applicant must be able to enter the Freshman class of the University.
4. Applicant must be a new student, not having at any time been enrolled in any department of the University. (Of course, this ruling does not preclude renewals of any scholarship.)
5. Applicant must be unable financially—or himself or with help from his parents—to remain one school year in the University.
6. Applicant must have been a faithful and efficient member of some Sunday-school in the presiding elder's district from which he is elected for at least one year, and must have been conspicuous for zeal, leadership and initiative in Sunday-school work.
7. The successful applicant must take a correspondence course (supplemented by lectures in the University) under direction of the faculty and the Teacher Training Department at Nashville, Tenn.
8. Applicant must be elected during a regular open session of the District Conference in which he resides, upon the nomination of his pastor or Superintendent, after having fully satisfied the conference that all conditions are met.
9. In case of any difficulty as to decision between two or more applicants, the conference shall, all other conditions having been met, make the award upon the basis of Sunday-school record and efficiency.
10. Scholarships are good for literary tuition in collegiate department, and for one year only.
11. Scholarships are absolutely non-transferable. The selection by the District Conference is final.
12. Scholarships will not be accepted unless they are signed by presiding elder and secretary during the session of the District Conference electing the applicant, and immediately preceding the school year during which the scholarship is to be used.

Renewal of Scholarships.

13. Scholarships may be renewed for one year only by application of holder to District Conference granting same, upon receipt by that conference of statement from faculty of University to the effect that holder has made acceptable record in work of all de-

partments, including the special course in Sunday-school methods. A failure to take active part and make successful record in this Sunday-school Department renders scholarship invalid, and conference will not consider renewal of such scholarships.

IMPORTANT—Any variation from above rules will render the scholarship invalid, and students presenting other than the regular form according to the above rules must pay tuition.

EDITORIAL NOTES.

Rev. S. B. Beall, presiding elder of the Uvalde District, held his District Conference during the first part of this month. Reports from the charges showed encouraging progress, and the evidences of the "beloved's" popularity are abundant. He is methodical, painstaking, and follows his Discipline closely, making always a faithful effort to lead the Church into undertaking what the Discipline has required at his hands. He arranged a Sunday-school program, and Mrs. Godbey was twice given a hearing thereon. Brother Beall can be relied upon to extend the work of the Sunday-school in his district.

The kindergarten teachers in this State would be glad to help our Sunday-schools if they were asked to do so. Nearly every city of 10,000 people has such a teacher, and in Houston, Dallas, Fort Worth and San Antonio there are many of them. If our Sunday-school teachers in the elementary grades would look up the kindergartens when they go to the city and inquire into the methods of work, they would learn some helpful lessons. Suppose you try it.

The Texas Christian Advocate, which has previously been a great paper, is improved by the special page devoted to "The World-Wide Kingdom" and "Facts of Interests." Dr. Rankin is a close observer, and discriminates well in the choice of material, and in this page he is doing this to great advantage. We think it adds to the value of the paper, both as a newspaper and as a moral force.

The San Antonio District Conference will be held in the South Heights Church April 24-26. Dr. S. H. C. Burgin, presiding elder, has issued a program which exhibits a fine conception of the purpose of a District Conference, and the Sunday-school comes in for its share of recognition. Under his leadership the work in the district is prospering, and he is held in high honor by both preachers and laymen. He is a great leader in the midst of great opportunities.

We desire to call special attention to the Sunday-school scholarships which the District Conferences are authorized to give to a worthy young man and young woman from each dis-

trict in the State. Many have already been aided by this splendid offer of Southwestern University, and reports indicate that the honors have been worthily bestowed. Let Sunday-school Superintendents call attention to this opportunity, and let the conditions upon which the scholarships are offered, and which we publish for the information of all who do not know them, be stated to every Sunday-school. The purpose of this benefaction is to aid both the Sunday-schools and the pupils who are thus helped in the effort to secure an education. This is the time to call attention to this matter, and it is important that it be done a once.

Remember that May 21 is Children's Day, and let ample provision be made to make a great occasion of it. The Superintendent can make it succeed if he will, and he can determine whether the offerings on that day shall be large or small. If a great thing is to be done, there must be due preparation made, and the whole movement must have unity. Let us have a great rally of our schools all over the State, with abundant offerings to carry on the work undertaken by the Conference Boards, and let us make all possible effort to discover the needy Sunday-schools and aid them in every possible way.

Rev. T. C. Willett, pastor of our Church at Post, Texas, has a Sunday-school one year old which is said to be a very live institution. While it is not great in numbers, it is relatively as large as some schools which have a larger field to draw from. The Church in that place has only fifty-three members, and the Sunday-school has one hundred, so it is nearly twice as large as his Church. There is a Philathea Class with fifteen members and an Adult Bible Class has been recently organized, and it has been named the "Post City Brotherhood." It is to serve both as a Bible Class and a young men's club, and this will add to the interest in the class and to its usefulness in the community. We hope that it will be reported to Dr. Bulla and be enrolled with the Wesley Classes.

EPWORTH SUNDAY-SCHOOL FUND.

Since last acknowledgments in the Advocate the following remittances on the Epworth fund taken March 12 and since that date by Texas Sunday-schools have been received:

Alvin	\$ 4.64
Bartlett	5.90
Elmendorf	4.25
Elm Mott	1.29
Gatesville	4.20
Hico	1.60
Harrington Chapel	1.00
Indian Creek	2.70
Kerrville	5.00
Liberty	4.20
Lockhart	6.00



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

Sold by druggists.
RADWAY & CO., NEW YORK.

Leesville	2.80
Louise	1.63
Madisonville	2.85
Mount Pleasant	2.50
Moore	2.40
Memphis Bible Class	6.30
Orange	5.00
Plano	13.11
Reagan	2.58
San Antonio—	
South Heights	1.22
Alamo Street	3.99
McKinley Avenue	3.38
Prospect Hill	5.45
Female College	75.00
Santa Anna	3.00
Seguin	4.75
Staples	1.25
San Marcos	62.00
Tehuacana	2.40
Troup	3.76
Utopia	2.05
Waxahachie	15.00
Williamsburg	1.50
Weatherford, Couts' Memorial	10.38
Welder	2.10
Yoakum	5.00

Thus far about 110 schools have remitted a total of about \$729. Nearly 1400 schools have made no report. Many of these were willing to contribute and help build up the summer Assembly, but through neglect or other reason the funds have not been sent in. How about your school? If you have not taken the collection, please do so next Sunday and remit to Dr. J. E. Harrison, at San Antonio, or Brother V. G. Thomas, at Corpus Christi. Please do not overlook this. We are counting on your co-operation, and need it very much. A. K. R.



\$3,500 Home of Mrs. T. C. Ashby
Dallas (Oak Cliff) Texas

Our Contract will make your children independent in a few years time and will pay them from 100% to 300% on their small savings made each month. In the event of the child's death you are assured of an estate. All parents should investigate for the benefit of the little ones.



Marie Ashby—7 Years of Age

Has matured one Contract and sold same for a premium of \$150, plus return of the deposits. The child now is carrying two Contracts.

ASSURE YOURSELF A HOME

or Business Property if You Live,—
Your Family One in Case You Die

A HOME or business property is within easy reach of every man and woman in the United States under the plan in use by this Company. We will lend you from \$1,000 to \$5,000 at 5% simple annual interest to purchase or improve a home or business property or pay off any indebtedness on same in any place in the United States that you may select. Monthly payments per \$1,000.00 at \$7.50, plus interest.

The Standard Real Estate Loan Co.

INCORPORATED 1901

Of Dallas, Texas, Assets March 4, 1911, \$437,596.76

Has made more than \$1,071,000.00 in loans to its Contract Holders to purchase homes and business property.

Do not fail to write us for full line of literature or call on our representative in your city for full information. A postal card addressed to my office will bring you information that is sure to interest you.

First class men and women solicitors who can furnish good references and get good results wanted.

ADDRESS
B. YATES, General Agent
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REV. S. P. BROWN,
District Agent,
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J. E. Richards, of Amarillo, Texas
\$2,000 Contract Holder, using the Company's contracts to get ahead in the world.

To Young Men and Young Ladies working on a salary—Get ahead in the world in a short time and make yourself independent. Our contract will do for you what it has done for hundreds of others. You should by all means investigate this proposition.



Miss Mildred Reidsma, Amarillo, Texas
\$1,000 Contract Holder.

THE WOMAN'S DEPARTMENT

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

JOINT ANNUAL MEETING

Of the Home and Foreign Missionary Societies of the West Texas Conference.

The Annual Conference of the societies will be held in Yoakum June 1-5, 1911. We desire that each auxiliary be represented from the first session Thursday afternoon until the close Monday night; this is very important. Dates will be announced; if you fail to see the notice, secure a certificate from your agent.

Mrs. Barnum and Miss Head, of the council, and our deaconess, Miss Feuss, and missionary, Miss Koch, expect to be with us.

We ask that each delegate of foreign societies come prepared to make definite pledges for our five missionaries, two on the field and three appointed to go.

MRS. M. Y. STOKES,
President.
MRS. THEOPHILUS LEE,
Corresponding Secretary.

IMPORTANT NOTICE

Joint Annual Meeting of the West Texas Conference Societies.

The annual meeting of the West Texas Conference Societies will convene jointly in Yoakum June 1-5, 1911. Send the names of delegates to Mrs. J. S. Brown, Yoakum. The railroads have granted a rate of one and one-third fares for the round trip. Ask your agent for rates. This is a very important meeting. Each auxiliary should be represented. Mrs. Barnum, Mrs. J. P. Campbell, Misses Mabel Head, Booth, Koch and Feuss will be with us. Let us make this a great occasion.

MRS. T. A. BROWN,
Corresponding Secretary.
MRS. T. LEE,
Corresponding Secretary.

NOTICE

Texas Conference Woman's Foreign Missionary Auxiliaries.

Miss Belle H. Bennett, President of the Woman's Missionary Council, and Mrs. W. F. Barnum, a manager of the Board of Missions, will be present at our annual meeting in Galveston June 9-13. Miss Bennett will deliver an address on opening night, Friday, June 9, and Mrs. Barnum will speak to the conference in business session.

Select delegates at once and send names to Mrs. C. W. Peters, 1506 M. Galveston. Let us have a full representation and a great meeting.

MRS. J. E. GREEN,
President.

JOINT ANNUAL MEETING OF THE NORTHWEST TEXAS CONFERENCE SOCIETIES.

The annual meeting of the Northwest Texas Conference Societies will convene jointly in Childress June 10-14, 1911. Let each auxiliary be represented and enjoy the fine program that has been prepared. Elect your delegates early and send in names by May 30.

MRS. FRED ESTES,
President.
MRS. A. T. CULBERTSON,
Corresponding Secretary.

RAILROAD RATES TO WACO MAY 24-29.

All railroads within the bounds of the Central Texas Conference have agreed to give a rate of one and one-third fares for the round trip to Waco, May 24-29, because of the conference meeting of the Woman's Home Mission Society and Woman's Foreign Missionary Society of the Central Texas Conference. Inquire of your local agent to remind him of this in time for him to get instructions, if he has not already received them.

MRS. J. T. BLOODWORTH,
Fort Worth, Texas.

NOTICE

The roads have granted a rate of one and one-third fares for the round trip to Yoakum for the Annual Conference June 1-5. Ask for rates.

MRS. W. E. SMITH,
Recording Secretary.

WEST TEXAS CONFERENCE.

Delegates to the joint meeting of the Woman's Home Mission and Foreign Missionary Societies, to be held in Yoakum June 1-5, 1911, will please send their names at once to Mrs. J. S. Brown, Yoakum, Texas, Chairman Entertainment Committee. This is very important to the successful entertainment of the conference. "Do it now."

MRS. J. S. BROWNE.

EXECUTIVE MEETING CALLED.

An executive meeting of the Woman's Home Mission Society of Central Texas Conference is called at 2 o'clock, May 24, at Waco, in Fifth Street Church. All conference officers and District Secretaries are urged to be on time. Pray that the dear Lord will lead us to come up to the measure of our responsibilities.

MRS. E. H. WYNNE,

President.
MRS. J. F. BLUDWORTH,
Corresponding Secretary.

UNION SERVICE.

Thorndale is a small place, and has a Baptist, Christian and Methodist Society. By invitation of the President of the Woman's Home Mission Society, a union service was held, and the following program was used:

Song: "Blest Be The Tie."
Scripture Reading: Psalm 133, by President of the Woman's Home Mission Society.

Prayer: Methodist pastor.
Song: "More Like Jesus."
History of the Woman's Home Mission Society in Thorndale.

Paper: "Can we make our societies more helpful in 1911 than 1910? If so, how?"

Solo: "Somebody."
Talk: "Are our societies helpful to our pastors? If so, how?" Christian pastor.

Paper: "Do we have one standard for our pastors' wives and another for ourselves? If so, why?"

Song: "Higher Ground."
Paper: "Should the lives of our society members be more circumspect than the lives of others? If so, why?"

Solo: "Help Somebody To-day."

Scripture reading: Matthew 25: 31-46.

Reading: "Unawares."

Duet: "Be a Blessing."

Song: "As a Volunteer."

Prayer: Baptist pastor.

Just before singing last song, the President had prepared fruit cards (each card contained a strawberry and verse of Scripture containing the word "fruit"). These were passed to all the society members. Another basket of cards was passed to the visiting ladies. These cards contained a strawberry and a verse (Numbers 10-29).

Then an invitation was made, stating if any of the visitors wished to join any of the societies, to come forward. Out of fifteen visitors the Woman's Home Mission Society received five new members.

May God bless every organized society in my prayer.

ONE WHO WAS PRESENT.

HAVE WE ONE STANDARD OF LIVING FOR OUR PASTORS' WIVES AND ANOTHER FOR OURSELVES? IF SO, WHY?

Were each of us asked this question personally we would surely say no—and really I do not believe we intend to have. But let us look the question squarely in the face before we give our answer.

First. According to the custom of the day, let us look at its financial side. Every one of us assembled here to-day knows about what the average pastor's salary is. We will say \$1000, but let me tell you, there are many really good men who get less. But take \$1000 as our basis. Every really true pastor lays aside his tenth, so there is \$900 to begin twelve months' work. He wants to give something to his Master, and begins with a little to this fund and a little to that, and in twelve months' time I feel safe in saying \$100 is given to his Lord. So we find his wife with \$800 to make ends meet, and sometimes her heart breaks with the awful strain. The ends are so far apart. Still, we expect our pastor's wife to always look well dressed, and her children and husband to look as well as ours.

Second. We will take the social side of our pastor's wife.

We expect her to take part in all our Church work, help us in all our enterprises for charity. We think she should attend the Sunday-school and Home Mission Society or Ladies' Aid—but were she to throw open the parsonage doors to an elaborate afternoon entertainment, offering prizes for the fortunate winners of games played, many would rise up in protest.

And should she be seen evening after evening with her children in attendance at picture shows, and some Friday afternoon drop into the ballroom just to enjoy the good music and meet the young people? What

would we think? I fear we would wonder where our pastor found such a wife.

Again, suppose we were to drop into the parsonage some evening and find our pastor and his wife engaged in a "harmless game" of cards with their boys, just playing at home, so the boys would not wander off to town and engage in a "really harmful game"—would we think it all right?

But enough of the social side. Let us pass on to my last topic, which is the greatest in my mind—our pastor's wife's religious life.

Did any of you ever know a pastor's wife out of Christ? I don't believe I have ever known of such a one. Most pastors' wives I have known—and it has been my pleasure to know a great many—have been consecrated Christian women. Some few I have known who were very young and loved the pleasures of this life, as all young people do, but I have often heard people criticize the preacher's wife for her love of pretty clothes, visiting, etc. Now why, why do we expect our pastor's wife to live a life in any way different from ours? Are we not all sisters in Christ, followers of one faith, believers in one Lord? Why should she be more religious or more consecrated than we? Are not we, too, God's children, a living example before the world. Some one will say: "Yes, but her husband is a minister; she has to uphold his work." Should we not also be a help to our husbands in fulfilling their vows to God?

'Tis a peculiar idea that a great many people think the life of a pastor's wife should be different from others, but I don't see why.

And socially why do we expect a different standard for her? What is right in any Christian home is right in hers. Why do we expect her to give up the opera, the ball or the picture shows and such amusements if we may still enjoy them? I think she has given up enough in becoming a preacher's wife, never to live in one place but a few years at best; never to know a home where her children grow up to manhood and womanhood, with all their little associations dear to all women; never to live among her own people, always changing homes and friends—but let us not ask too much of her, but rather give her all the pleasure we allow ourselves.

And, financially, why do we expect her to be a financial giant? We could not begin to do the things we expect of her. Think of running a family twelve months on \$800, keeping your husband in "broadcloth" and saving out enough for tickets to conference in the fall, and still have plenty to move five hundred miles to your new home; or, if not so fortunate as to be a Methodist, to have enough to live on a few extra months, while the minister was looking over new fields and getting to work.

Now, if we really have two standards of life, let's make them one. Let us not expect our pastor's wife to do the things we could not do, but let us all be sisters in Christ, doing all we can to let our light shine for Christ, our loving elder Brother, who so loved us that he could come into the world to die for us.

I long to see the day when we will take our pastor and his family as one of us, welcome them gladly into our midst, and make them feel, if possible, that we are one family, working harmoniously together for our dear Lord, with no criticism, no judging, only praying earnestly for one another, that we may not fail or falter in the great work we have undertaken.

MRS. CHAS. A. DAVIS,
Member Baptist Aid Society,
Thorndale, Texas.

LONE OAK SOCIETY.

The Woman's Home Mission Society of Lone Oak, Texas, has elected the following officers, who were duly installed by our pastor, Rev. D. F. Fuller, March 26, 1911: Mrs. L. Dowell, President; Mrs. J. A. Jackson, First Vice-President; Mrs. Alvin Hunt, Second Vice-President; Mrs. T. E. Elliott, Third Vice-President; Mrs. S. J. Williams, Recording Secretary; Mrs. G. H. Dodd, Corresponding Secretary; Mrs. J. A. Bealrd, Treasurer; Mrs. J. A. Lake, Press Reporter; Mrs. Henrietta Carr, Agent for Missionary Voice.

Another year's work has passed, and we feel that we have much for which to be thankful.

We have thirty-two members ready for any duty required of them, and we trust the officers, with the aid of our consecrated pastor and his good wife, to make this the banner year of our society. We look back upon the past year with grateful hearts, and ask the prayers of the workers that we may accomplish much for our Master the coming year.

MRS. J. A. LAKE,
Press Reporter.

JOINT ANNUAL MEETING OF WOMAN'S FOREIGN AND HOME MISSION SOCIETIES OF THE NORTHWEST TEXAS CONFERENCE.

The Woman's Foreign and Home Mission Societies of the Northwest Texas Conference will convene in Childress, Texas, Saturday evening, June 10, 1911, and continue through Wednesday, June 14.

The Fort Worth & Denver Railroad and all connecting lines have granted a regular round trip rate of one and one-third fare, tickets selling June 9 and 10, good until June 15. Inquire of your agent about the rate, so that he may be sure to have tickets for sale.

Elect delegates at once, and send names to Mrs. A. T. Culbertson, Childress, Texas.

Miss Belle H. Bennett, President of the Woman's Missionary Council, will be with us. Mrs. W. F. Barnum, Manager of the Western Division, will also be with us. Deaconesses and missionaries will be our guests, as well. We especially urge all who are interested in missions to be present. Ministers are cordially invited to attend.

An interesting program is almost completed, and we think this will be the best meeting ever held in our great conference.

MRS. M. E. BULLOCK,
Corresponding Secretary Foreign Society.

MRS. NAT. G. ROLLINS,
Corresponding Secretary Home Society.

JOINT MEETING AT CHILDRESS.

Program for joint meeting of the Foreign and Home Mission Societies of the Northwest Texas Conference, to be held at Childress, Texas, June 10-11.

Saturday Evening.

Devotional—Mrs. W. P. Garvin.
Greetings—Mr. J. M. Crawford.
Messdames Jerrigan and Kinbro.
Response—Mrs. J. G. Merritt.
Music.
Message from Presidents—Mrs. C. M. Woodward and Mrs. J. T. Griswold.
Announcements.

Sunday, 11 a. m.

Annual Sermon—Rev. S. A. Barnes.

Sunday Afternoon.

Rally for children and young people, led by deaconesses and missionaries.

Sunday Evening.

Address—Miss Belle H. Bennett.
Monday—Morning Session.
Devotional—Mrs. P. L. Person.
Organization. Announcement of Committees. Delegates' Hour. Ministry of Intercession. "Oriental, Afar and Near," led by Mrs. W. F. Barnum.

Monday—Afternoon Session.
Devotional—Mrs. W. B. McKeown.
Resume of work of Vice-Presidents of Foreign Work: Vice-Presidents of Home Work.

Council Report.—Foreign Department, Mrs. M. E. Bullock, Home Department, Mrs. Nat. G. Rollins.
Committee meetings.

Monday—Evening Session.
Devotional—Mrs. J. A. Taylor.
Survey of the work of the Northwest Texas Conference Societies—Superintendents of Foreign Work; Superintendents of Home Work; Corresponding Secretary of Foreign Work; Corresponding Secretary of Home Work; Treasurer of Foreign Work; Treasurer of Home Work.
Committee Meeting.

Tuesday—Morning Session.
Devotional—Miss Minnie Shelton.
Work of the Conference—District Secretaries of Foreign Work; District Secretaries of Home Work.
Report of Memoirs Committee.
Service for "Our Promoted Members."

Ministry of Intercession. "School at Home and Abroad," led by Miss Ida Stevens.

Tuesday—Afternoon Session.
Devotional—Mrs. W. F. Martin.
Reports from Committees. Election of Officers. Place of Meeting.

Tuesday Night.
Devotional—Mrs. D. L. Stevens.
Address—Miss Belle H. Bennett.

Wednesday—Morning Session.
Devotional—Mrs. H. G. Towle.
Institute Work, led by Mrs. W. F. Barnum. (a) Mission Study, Mrs. Otis Truelove. (b) Parliamentary Drill. Mrs. D. L. Stevens. (c) Press Work, Mrs. Lee Perimeter. (d) Young People's and Children's Work, Mrs. C. A. Burton.

Ministry of Intercession. "Our Work in Texas," led by Miss Bennett.
MRS. M. E. BULLOCK,
MRS. NAT. G. ROLLINS.

A silent fool often passes for a wise man. Don't talk too much.

WORTH WEIGHT IN GOLD

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

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

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

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

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

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

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

Try Cardui.

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

HERMLEIGH HOME MISSION SOCIETY.

The Home Mission Society of Hermleigh reorganized the first of the new conference year with an enthusiastic group of officers. We now have 19 new members and most all of them are active workers. We have painted the parsonage, papered the church and have bought carpeting for the aisles and a nice art square for the pulpit. We meet once a week. We have two devotional meetings and two business meetings each month. We also have a mission study course in connection with our work. We have as our President, Mrs. S. E. Balch. I think we have the woman for the place, too, for Mrs. Balch's eyes are always open and her mouth also. (?) We hope to do great things for our Master. We feel that God is with us and if we will but trust in him great things will be accomplished. I feel that the entire Church membership of ladies should be counted as members of the home mission and should be present at each one of these meetings.

MRS. E. L. YEATS, Cor. Sec.

RIVIERA SOCIETY.

This being a new town, and a number of our members living in the country, we only meet once a month. As we have no church building we have been meeting in the schoolhouse. At the January meeting we decided to meet with the members in alphabetical order, each hostess serving a three-course luncheon as a means of helping financially as well as socially. Owing to the small number of members at the February meeting officers were not elected until March, which are as follows: Mrs. J. D. Hallmark, President; Mrs. W. T. Full, First Vice-President; Mrs. John Poteet, Third Vice-President; Mrs. Geo. Jewell, Secretary; Mrs. Fred Herran, Corresponding Secretary; Mrs. L. Bryan, Treasurer; Mrs. J. G. Douglas, Agent The Voice; Mrs. J. B. Womack, Press Reporter. Mrs. W. F. Full was elected delegate to the District Conference at Harlingen, Texas. We are furnishing a bed for the Dallas Rescue Home; also doing some other connectonal work.

We have so many Mexicans in this place that a missionary could get good material for work. Some of them are very poor, living in little hovels.

MRS. J. B. WOMACK,
Press Reporter.

TEXAS TRACT SOCIETY.

This is to remind you that the 30 or 60 days' time given to subscribers to our Tract Society fund began from the day of the pledge. Hence all pledges made before the first day of March are now past due. Will you not promptly remit same by P. O. order or Dallas exchange? We are very much in need of funds and must depend upon you who kindly accepted our proposition at the Institutes and District Conferences. You can aid us very much by promptness in this matter. The tracts are subject to your order. Let us hear from you.

Would be glad for others whose pledges are not yet due to take notice that in 60 days from date of your subscription the limit given expires and we hope you will promptly remit same. Do not send individual checks, please.

S. W. TURNER, Editor-Sec.

A NOTABLE BIRTHDAY THAT WENT UNNOTICED.

Thirty-Five Years of the Telephone. Its Remarkable Development and Its Promise of Greater Things to Come.

Unheralded by celebrations and gliding by without noise or ceremony, the anniversary of the birth of the telephone has just passed into history. For it was thirty-five years ago this spring that Alexander Graham Bell received from the United States Government the patent that was destined to give a tremendous boost to civilization.

With this official action the unknown professor of elocution and student of acoustics joined the ranks of the world's greatest inventors. His path was far from a smooth one, back in 1876, when some folks doubted, others scoffed at and most people ignored the product of his genius. They called it a scientific toy, and as such it seemed for a while doomed to remain in obscurity.

Financial men laughed outright at Dr. Bell's scheme to sell his patent for \$100,000. It was scoffing of the same sort that Morse had received, forty years before, when he tried to induce the government to pay him \$60,000 for his pet, the telegraph.

To-day the telephone system that bears the name of the inventor has more than twelve million miles of wire in operation—enough to girdle the earth many hundreds of times. The value of the telephone properties in the United States to-day aggregates a sum that makes the \$100,000 that Dr. Bell requested look like the proverbial thirty cents.

It was not long before the march of progress seized upon the telephone. The wizards of the electrical field put their time into perfecting the technical details of the "scientific toy." The usefulness of the instrument increased and with it the demand for a share in its benefits. To-day the annual earnings of the telephone in the United States are no less than \$200,000,000. One manufacturing concern, the Western Electric Company, has 7,000,000 of its telephones in use.

The fact that Dr. Bell himself is still alive to see the wonderful conquest his toy has made emphasizes the youthfulness of the telephone. Thirty-five years seems a short time for an agency so widely known and so universally accepted as a necessity.

Here are some of the achievements of the telephone in its brief span of existence:

It has made possible what is known as "modern business methods." Every business man has a telephone at his elbow, and finds it his most trustworthy assistant. The telephone came into the office and into the discard went delays, confusion, uncertainties, etc., etc.

It has invaded the homes of the people themselves. Here it performs faithfully its many tasks—saving time and steps, providing protection and affording means of social diversion.

Without it the skyscraper in the busy city would be impossible. Telephone systems and elevators—take these away and the modern office building will be useless.

It has smoothed the way for thousands of railway trains. In service on the dispatching circuits of 37,000 miles of road, supplanting the old, familiar telegraph, with never an accident due to its use—that is the record of the railway telephone to-day.

It has banished isolation on more than two million American farms. In the rural districts the telephone has done incalculable good. Many say this is the most valuable service the handy little instrument has performed.

The rural telephone enables the farmer to conduct his business with the greatest profit to himself. He keeps posted on the prices of his products and he economizes by cutting out his trips to town when a telephone message will suffice. The loneliness which has made farm life a burden to so many people, especially to the women and children; the fear that takes possession of them when the men are away, the fear of the inability to reach a doctor in times of sickness are all banished by the telephone in the farm house.

What will come next? An army of engineers is constantly at work planning and devising new wonders of the telephone. The rapid spread of service over the wires shows no signs of abating and telephone men declare the future is most rosy. Only last month a conversation was carried on between New York City and Denver, over two thousand miles.

Is it unreasonable to suppose that an instrument as young as thirty-five is in the prime of its life, and that it still has many new achievements ahead of it?

POSITION WANTED.

A teacher of successful experience wants the principalship or superintendency in a good town. Address TEACHER, care Texas Christian Advocate, Dallas, Texas.

SAN ANTONIO FEMALE COLLEGE COMMENCEMENT.

We have just closed a most successful year. The college is in a thoroughly prosperous condition. The many friends in attendance during commencement week were hearty in their commendations of the character of all the work and management of this school for girls and young ladies.

The leading events in the commencement calendar for 1911 were as follows: Graduates' recital, students' reunion, alumnae banquet, art exhibit, Field Day, commencement sermon by Rev. W. W. Watts, of Houston; elocution and vocal recital, annual concert, reading of essays and graduating exercises on Commencement Day. Rev. J. M. Alexander, Chairman of the Board of Trustees and presiding elder of the Cuero District, addressed the graduating class and a large audience. The President, Dr. Harrison, in his own usually impressive way delivered diplomas to the following young ladies:

Mistresses of English Literature.

Miss Verna Brundrett, Miss Ruth Gibson, Miss George Newton, Miss Pearl Newton, Miss Addie Thomas, Miss Rhea Wilkinson.

Bachelors of Music.

Miss Annie Hight McCord, Miss Flora McDaniel, Miss Irene Longmaid, Miss Lucille Smith, Miss Gusline Taylor, Miss Addie Thomas.

Graduate in Art.

Miss Eloise Watkins.

Graduate in Violin.

Miss Hazel Cain.

A large number of students received certificates in various branches of study—Latin, Spanish, English and History, Piano, Expression, etc. We have had a large enrollment this year. One hundred and sixty in music; some sixty-five in elocution, or the school of expression. It would be hard to find two hundred girls so scholarly in their taste, so refined in their manners, so healthy, so happy, so purposeful and so enthusiastic in their work. J. T. CURRY.

PARIS DISTRICT CONFERENCE.

The Paris District Conference convened at Lamar Avenue Church, Paris, Texas, Thursday evening, April 27, 1911, with Rev. J. M. Sweeton, presiding elder, in the chair.

After the song and prayer service, conducted by Rev. J. H. Griffin, Rev. W. A. Pritchett preached the opening sermon, from the subject, "The Mission of the Holy Spirit."

Hugh E. Anderson was elected Secretary and C. L. Bowers, assistant; after which the benediction was pronounced.

Friday Morning.

At 8 o'clock Rev. M. C. Sooter conducted song and prayer service.

After the roll call and the election and announcement of committees, Rev. E. B. Thompson, agent for superannuate homes, was introduced to the conference. He was given time to present his work. After his talk the conference unanimously voted that the presiding elder appoint three active men of the Paris District to procure a superannuate home in the district. The expenses of Brother Thompson in visiting the conference were paid by the members.

The reports of the pastors were called for next and most of them had reported when the hour for preaching was announced.

At 11 o'clock Rev. R. F. Bryant preached on "Regeneration."

Friday Afternoon.

The conference opened at 2 o'clock with a song and prayer service by Rev. A. C. Sterling.

After the preachers had finished reporting Rev. J. W. Hill made a strong and helpful talk from the subject, "Where and How to Raise the Assessments of the Church."

Hon. Ed. H. McCuiston and Rev. J. H. Griffin spoke on "How to Get a Move on the Methodist Church in Missionary Work."

Rev. W. T. Morrow, financial agent for Wesley College, was introduced to the conference and spoke concerning the needs of the school. At the close of his talk the conference voted that the pastors, in co-operation with the presiding elder, appoint a committee of three members from each pastoral charge to co-operate with the financial agent in raising Paris District's pro rata of the amount recommended by the Annual Conference to be raised within its bounds for the school.

Conference adjourned with the benediction. At 8 p. m. Rev. J. W. Beckham preached from the subject, "Are Infant Children Scriptural Subjects of Baptism?"

Saturday Morning.

Promptly at 8 o'clock the conference

opened with a song and prayer service by Rev. S. M. Ownby.

The subject, "How to Organize a Sunday-School Into a Missionary Society and Conduct It As Such," was discussed by Rev. W. I. Bludworth.

The Committee on Sabbath Observance reported. Then the election of delegates to the Annual Conference was taken up and the following were elected:

F. A. FORD.
W. J. RUSSELL.
Wm. HUDDLE.
ED. H. MCCUISTON.

Alternates:

B. M. Sport.
D. S. Hammond.

The Committee on Missions reported, and Rev. J. M. Sweeton, Ed. H. McCuiston, Eugene Black, G. C. Coleman, J. W. Watson, H. W. Gaines and J. W. Cunningham were elected as a committee on district missionary work. Sayers Boyd was elected district lay leader.

At 11 o'clock Rev. Hugh E. Anderson preached on "The Possibility of Apostasy."

Saturday Afternoon.

At 2 o'clock Rev. E. F. Brown conducted the song and prayer service.

The Committee on Conference Records and the Committee on Spiritual State of the Church reported.

The conference goes to Avery next year.

The names of local preachers were called and the following had their characters passed and their licenses renewed: F. N. Geron, J. J. Clark, J. T. Tisdale, W. A. Steakley, J. M. Tisdale, E. G. Hutchins and W. H. Head.

This being Brother Sweeton's last District Conference on this district, as the time limit will move him next conference, to the sorrow and regret of preachers and laymen of his district, the following resolutions, signed by J. W. Hill and J. W. Beckham, were offered:

"Resolved (1), That we part from our presiding elder with regret, since his life and labors among us have been such as become a faithful and industrious minister of our Lord Jesus Christ; and,

"Resolved (2), That when he goes from us and our present official relations are dissolved we will follow him in our prayers and good wishes wherever in the providence of God he may be called to labor in the years to come."

After the adoption of these resolutions, by a unanimous vote, Brother Sweeton made a heart-touching talk, thanking his brethren for their esteem and love for him.

Mrs. S. C. Humphries, District Secretary of the Woman's Home Mission Society, and Mrs. J. M. Sweeton, District Secretary of the Foreign Missionary Society, made reports.

Mr. Herbert Ladill Blackburn was recommended by the conference for scholarship in Southwestern University. No young lady asked for recommendation.

Rev. R. B. Ross spoke on the subject, "Is it Possible to Have an Epworth League in Every Charge?"

Conference adjourned.

At 8 p. m. Rev. W. J. Bludworth preached from John 12:32.

Sunday Morning.

At 11 o'clock Rev. J. M. Sweeton preached on "The Sacrament of the Lord's Supper." The communion followed. This was a great service.

Sunday Afternoon.

"The Sunday-School Problem" was considered. W. E. Hawkins had charge of the services. The talks were greatly beneficial.

Sunday Evening.

At 7:30 o'clock Rev. E. S. Hursey, Paris District missionary, made a report of his work. At 8 o'clock Rev. J. W. Hill spoke on "Missions and World Movements, Past and Present."

This being the last subject on the program, one of the very best District Conferences the Paris District has ever known passed into history with the benediction.

The reports of pastors show the district to be in good condition in every way. The spiritual condition is better than ever before. Most of the salaries have been advanced; new enterprises, conference claims being paid, etc., etc.

Brother Sweeton will leave the district in most excellent condition.

HUGH E. ANDERSON,
Secretary.

MANY THINGS.

W. B. Moon.

I wanted to write about "many things" without appearing in print so many times.

The Texas Christian Advocate comes first, to be sure. It should not be a secondary matter in the mind of any Methodist in Texas at this time, for it is the greatest paper in the Southwest. As it makes its weekly visit to the many homes in this and other States it gives no uncertain sound as to its position, and that of its constituency on the different moral ques-

Classified Advertisements

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

AGENTS WANTED.

The commission on a quick-selling article used every day or morning. Pleased customers help to bring you more business. A big agency plan for a man, for woman or girl. Address Dept. C, OP-PO, 2415 S. CO. Rd. 212, Waco, Texas.

FARM LAND.

IS THIS YOUR CHANCE? Finest agricultural land in Bailey County in blocks of 177 acres for sale at bargain prices; easy terms. For particulars address O. T. HOTCHKISS, Lubbock, Texas.

POST CARDS.

Send us your name and address. We want to send you ten packages of post cards. No trouble to sell for ten cents a package. You keep one-half the money. WOOD BROS., Edgewood, Mo.

PRINTING AND STATIONERY.

250 printed note books, \$1.40; 250 printed letter books, \$1.40; 250 printed envelopes, \$1.40; 250 visiting cards, \$1.40; or 500 of each for \$1.35. Good paper used. These prices prepaid to any place in Southwest. Samples and prices submitted on Church programs, circulars, display cards, school and college year books, etc. IRWIN PRINTING CO., Blaylock Bldg., 1801 Jackson Street, Dallas, Texas.

REVIVAL MEETINGS.

I shall be glad to assist any pastor or evangelist desiring the services of an experienced grand singer. If you expect to hold revival services, write me. My terms are \$2.00 per day and a free will offering from the people. Best of references furnished. CLARENCE E. EDWARDS, 161 Institute Place, Chicago, Ill.

SINGER WANTED.

A SINGER WANTED for a revival meeting the first two weeks in June. Please write me at once. T. M. NIERK, Mesquite, Texas.

SUMMER RESORT.

CLIFF HOUSE, Mineral Wells, Texas, one block from the hotel; quiet, good and neat, above dust. Table furnished with best. Rates \$7 to \$11 per week. E. W. RODGERS, Box 663.

tions that are from time to time agitating the public.

Not only are we proud of the Advocate because of her uncompromising arraignment of the liquor traffic, but because her columns are spiced with the doctrines of the Bible as taught by the people called Methodists. There is great need of a general awakening with respect to this one point in our Church work. Our pastors and local ministry are too willing to go according to the directions written on the wrapper: "Getting saved and letting them join any Church they want to." I feel that it costs much labor and sweat to dig bait and set hooks, and as a result I want as long a string of fish as I can get, and you won't find me throwing them out in the sun to spoil or flounce back in the water, or left lying for some tramp fisher to put on his string; but you will find me busy stringing them as fast as I catch them. Nor am I going to tax heart and brain to get people saved, and then let them lie unprotected from temptation by the shelter of the Church, or flounce back to sin and wickedness sevenfold greater, or wait for them to make up their minds, and while they are at it let some ecclesiastical tramp slip them on his string. But you will find me doing my dead level best to finish my task. The Book of Discipline and a copy of King James' translation are the best Methodist manufacturing establishments known to the world.

If you want to see the world sit up and take notice and hear the devil make a roar, preach the doctrines of Methodism—those doctrines that changed the history of and saved the society of Western Europe.

A little better than half of the conference year is gone, and we are getting along nicely. It is true, we have had our seasons of sadness, the death angel having disturbed us by the removal of two of our best and noblest brethren, Page and Woodard, but because of our faith in God and our knowledge of their lives we willingly submit, and say: "The Lord gave and the Lord taketh away; blessed be the name of the Lord."

The Lord is giving us good rains, and this part of Texas is putting on her Sunday clothes and looks like somebody has come. The new San Saba branch of the Santa Fe has crossed the Colorado River and is nearing the little city among the cedars, but you know Lometa is the starting point, and she's a coming little city. A new depot and other important railroad buildings will soon be going up, and will add much to our red brick public school building accommodating over four hundred school children, out of which came a class of twelve bright graduates in the term just closed. And our church is one of the best and most commodiously furnished of any I have seen in a town of within two thousand of our population. We are using three Sundays at present, and will take the fourth next year.

The Summer Normal begins with us May 29, 1911, and continues six weeks, and we are expecting the greatest crowd in our history. There are some splendid openings for good people among us. We will give the right hand of fellowship to good business men or farmers.

The second session of the Lampasas Workers' Conference met with the people of Thompson's Chapel April 27, on the San Saba Circuit. The new church took its name in honor of its illustrious pastor, Rev. E. E. Thompson.

Many important phases of Church work were discussed. Rev. Rex B. Wilkes, Commissioner of Education and Financial Agent of Cherokee Junior College, told us many things of the new baby of the district, and we hail its birth with great joy. He also gave us his well-prepared sermon on "The Glory of Methodism."

That the prohibition question had the right-of-way goes without saying, and the citizens of that community spoke in no uncertain sound that indicated to us that they would on the morning of the twenty-third day of July join us in singing:

Hark from the tomb a doleful sound,
Mine ears attend the cry,
Ye living pros, come view the ground
Where these dead antis lie.
Where these dead antis lie.
Ye living pros, come view the ground
Where these dead antis lie.

W. B. M.

INTERESTED IN TEXAS.

I was raised in Texas; I love the grand old State. She is grand to me. I love her notwithstanding I live in New Mexico. I am working for her and praying that she may go dry. Three years ago I was praying and singing that Texas might go dry—the song, "Texas Going Dry," being to the tune of "Bringing in the Sheaves." In one of our meetings in New Mexico, at Monument, we sang and prayed a special prayer for Texas prohibition. Also at our Clovis District Conference, April 29, all of our preachers at the 11 o'clock service joined with the writer in singing for the grand old State. Then the Woman's Home Mission Society sang it through, all together, and a special prayer was offered for Texas. I want Texas to know that while we have whiskey in New Mexico, we want it out and also out of Texas. I also love the old Texas Christian Advocate; it has been in our home since before I can remember—fifty years or more. God bless the Advocate in all of its departments; the paper is better than it ever was. May God bless old Texas.

W. L. SELF.

Knowles, N. M.

5961 fraternity men were reported in 129 institutions.

2308 students were used to lead Bible groups in 306 institutions.

185 Bible study reference libraries were available in 142 institutions.

A somewhat sarcastic exchange thinks that when the Gideons distributed those two thousand Bibles among the Chicago hotels they might have taken a few out to the Chicago University.

POSTOFFICE ADDRESS.

Rev. W. L. Harris, Callallen, Nueces Co., Texas.

Gatesville District—Third Round.

Meridian Cir., at Grapevine, May 20.
Meridian Sta., May 20, 21.
Moody Sta., May 27, 28.
Gatesville Cir., at Rowland Chapel, June 3, 4.
Gatesville Sta., June 4, 5.
Oglesby Cir., at Station Creek, June 10, 11.
Valley Mills, at Lane Chapel, June 17, 18.
Clifton, June 19.
Evant Cir., at Slater, June 24, 25.
Copperas Cove, at Pidgeon, July 1, 2.
Hamilton, July 8, 9.
McGregor, July 11.
Killeen Cir., at Sugar Leaf, July 15, 16.
Crawford, at Compton, July 23, 24.
Killeen, July 28.
Nolanville Cir., at N., July 29, 30.
Turnersville, at Mt. Zion, Aug. 5, 6.
Jonesboro, at Sardis, Aug. 12, 13.
Fairly and Lanham, at L., Aug. 19, 20.
Hamilton Cir., at Blue Ridge, Aug. 26, 27.
The third quarter is generally a hard one on pastor's salary. I ask each steward to see every member on his list and urge them to do their best, that we may have good reports on this round.
S. J. VAUGHAN, P. E.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 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.

McMILLAN.—Claude Esther, daughter of Poe and Maggie McMillan, was born May 15, 1906, and died April 8, 1911. She was 4 years, 11 months and 8 days old. Her mother was called to the glory land on October 26, 1908, leaving Esther a babe of one year and a half old. Esther stayed with us long enough to entwine herself around our hearts. She was taken sick on the second day of April with scarlet fever and on the eighth of April, 1911, at 12:15 p.m., she closed her eyes and the death angel kissed her sweet spirit away to meet her sainted mother, who, no doubt, was waiting her coming. She died surrounded by her two grandmothers and her little brother and sister and the writer. Her papa was in East Texas and did not arrive for three hours after she had gone. Oh, how his heart did heave with sorrow when he entered his home to see his baby cold in death. But we submit to Him who said suffer little children to come unto me, for of such is the kingdom of heaven. We buried her at Pilot Point besides her mother. Her grandpapa, J. K. McMILLAN.

McCARTY.—Mrs. Stacy McCarty (nee Garrett) was born in Shelby County, Tenn., October 3, 1841. Her people were industrious, honest and frugal—no better citizens of the Cumberland Presbyterian Church. They were patriotic, God-fearing, of the model type. She was married to Mr. Hardbarger, and passed through the late war between the States, proving true to her country and her Lord. She moved to Arkansas with him and lived happily until 1885, when she was left a widow. Amidst all this God was true to her, and all was well with her soul. She married Uncle Jacob McCarty, a local elder in the Methodist Episcopal Church, South, about 1900. Their home was a preacher's home, and her chief delight was to serve her Lord and his servants. They moved to Texas shortly after they were married. She fell asleep at the home of her son, Brother J. W. McCarty, April 12, 1911. I conducted the funeral services at the grave on account of the feebleness of her bereaved companion. Look up, dear brother; only a few days, and you will meet again to part no more. Her pastor, COL. H. SMITH, P. C.

McCLURE.—Mrs. Nettie Henry McClure was born December 2, 1893. She joined the M. E. Church, South, in August, 1909. She was married to Brother W. T. McClure February 19, 1911. Sister McClure passed away realizing a Savior's love. She and her husband lived happily together only two months and nine days. The friends and loved ones expressed their sorrow in tears when they saw the new-made tomb. But our Lord knew best. Our deceased sister lived that consecrated life which entitles her to sit in the presence of the Lamb. May God's people ask the blessing of Almighty God to comfort the sad husband in this hour of sadness.

J. R. KIDWELL, P. C.

Pioneer, Texas.

TILLER.—Eunice May, daughter of C. E. and Maggie Tiller, was born September 7, 1907, departed this life April 12, 1911. She was confined to her bed three weeks. Her suffering was very great, but she endured it with a patience that astonished those who nursed her. She was watched over day and night, and gently and tenderly ministered to by her parents, aged grandmother and kind neighbors. The neighbors were exceedingly kind in their attention to the sick and sorrowing family. The family physician was faithful, and did all in his power to restore her to health. Little Eunice was a smart, kind and obedient little girl, loved by all who knew her. She has gone from her earthly home, and those who loved her here, to her heavenly home, where she will live forever among God's precious jewels. She will watch and wait for the coming of papa, mamma, grandma and little brother and sister. Bereaved ones, live for God, and by and by you may meet your darling on the other side of the river, where you will not have to part any more. God bless every one of you. L. M. GREEN, P. E.

FAVORS.—Sister Annie Favors died in Brownwood, Texas, on April 29, 1911. Sister Favors was thirty-five years of age. She had been a member of the M. E. Church, South for several years. Her life was sung in praise by her friends. She was buried in the Mount Zion Cemetery on April 29, 1911. Our deceased sister leaves a kind husband and eight precious children to mourn. May God's grace be sufficient to keep the bereaved ones. J. R. KIDWELL, P. C.

Pioneer, Texas.

HUTTON.—William Hutton, who passed to the presence of God on March 23, 1911, was a man of rare and beautiful character, whose life had blessed our Church in this section of Texas for thirty-five years. He was born October 28, 1835, in Wolford Township, Canada, of parents who had the better qualities of the pioneers in their blood, devoutly religious, and Methodists in their Church relations. Their home was the itinerant's home, as was that of their son long years after in this far Southland. Brother Hutton grew to manhood in Canada, where he was converted in 1861, and there, July 2, 1862, he was married to Miss Louisa V. Bellows, who had been reared in the same region. A few years later he developed severe lung trouble and was forced to change climates. He first lived for a few years in the State of Wisconsin, and then in 1875 moved to Texas, living first in Clay County, and later for many years in Archer County. Two years ago they moved to Wichita Falls, residing with their daughter, Mrs. J. L. Downing. I visited him often during his last sickness, and always found him resting quietly and confidently in the faith which had supported him through the long days of his active life. He has left a very precious memory, and the aroma of a holy influence will linger long about the lives of those who knew him and loved him. He had been the father of nine children, but only two remain with his beloved and devoted wife, namely, Mrs. J. L. Downing, of this city, and Mrs. D. L. Wolfe, of Archer County. To Sister Hutton was given the sad privilege, in answer to her own oft-repeated prayer, to care for him and wait upon him with her own hands through his long sickness. In quiet submission to God now she accepts the loneliness that has fallen upon her after these forty-eight years of a mutual pilgrimage.

C. M. BISHOP.

Wichita Falls, Texas.

McAFEE.—Mittie McAfee, the seventh child of A. C. McAfee and wife, was born in Corsicana, Texas, November 2, 1890, and passed to her reward April 19, 1911. She was converted in one of Abe Mulkey's meetings and joined the Methodist Episcopal Church, South, when a small girl. Miss Mittie was attractive, beautiful and helpful to all those with whom she came in contact. She was a Christian girl, and always did with a willing mind, heart and hand any service for her Lord. She was preparing for (as we all thought) a long and useful life. She was to graduate from the high school in May, and she looked to that day with much delight, thinking then she would enter upon a fuller life; but the more blessed and higher life came before we were looking for it. God claimed her as his own to be with him. She was beautiful here, but she will be more beautiful over there. Oh, dear Mittie, we will miss you so much. We will be so lonesome without you, but we will know where to find you, darling child. We can't call you back, but we can go to you. The music you made by your beautiful life and voice as you sang and performed at the instrument in the home and at church was so attractive to us all. But we are sure you are to-day singing in the chorus in the paradise of God with the angels. Oh, we long to see you glorified with your Savior. Her sickness was of just a few days. She was taken sick on Sunday, and fell asleep in Jesus on Tuesday morning. When the sad news of her illness spread, her host of friends came like a stream, and at the funeral the large attendance, with the presence of her high school teachers and classmates, and so many beautiful flowers brought by the many, spoke in louder tones than the voice of an angel could speak of her attractiveness. The large and sorrowing family was all there but one, her brother, Elmer McAfee, who was at college and could not get home. "The Lord gave, and the Lord hath taken; blessed be the name of the Lord." She lived the life of the righteous, and died as she had lived. Dear family, she is still a member of the family. "There is one family in heaven and on earth." She was laid to rest in the Oakwood Cemetery to await God's call. May her beautiful life bring heaven closer to you all, and help unite the family in paradise. W. VINSANT, P. C.

KIKER.—C. L. Kiker was born of Methodist parents. His father was class leader of the old style. The father died in Georgia, the mother later coming to McClellan County, Texas, where the subject of this notice was converted and joined the Methodist Church. He married Miss Nannie Ham, with whom he lived happily until death claimed them, there being a difference of only about two weeks. To hear him sing while under the influence of the Spirit, none could doubt that Brother Kiker was correct when he said the Lord had called him to sing. An intimate friend asked, "In case you do not get well, what must I write to a brother friend?" "Write that I am gone; he knows the balance." He was a quiet, retiring, unassuming Christian; but he would impress a stranger who had been in his company but a short time that he was a Christian. His name is as ointment poured out and is extensively known in three counties. Who will take his place in the Church and community? He was a beacon light in that section for forty years. His end was peace. Friends and kindred, press onward and upward. He will be there to greet and welcome you to the home of the pure and the good. By his friend and brother, J. M. VINSON, L. D.

DEAN.—Sister Ethel Dean (nee Jinkins), was born October 10, 1892, and passed away from earth April 2, 1911, after a severe illness of several weeks. She was married on July 2, 1910, to Elbert Dean, who did all he could to save her as his companion, but the Lord had called for her and she had to go. The funeral was held at the home of her mother, Mrs. H. Jinkins, April 3, 1911, at 2 p. m. Ethel was converted and united with the Methodist Church while a small girl and lived a true Christian life, we are told, until released by death from this life. It was our privilege to visit her a number of times as her pastor during her illness, and oh, such a tender, loving and patient spirit as she exhibited all the time. When we think how much such an one is needed to help to brighten and cheer those living in this life, we can not understand why she was taken so early in womanhood; but we know that God's thoughts and ways are above ours and so much greater than ours that we should willingly submit to his way. She leaves her husband, mother, brothers, sisters and many relatives and friends to mourn their loss. She will be missed so much. But we know where to find her. Her pastor, A. M. MARTIN.

TISDALE.—A. D. Tisdale was the son of Dr. John and Deborah Ann Tisdale. Born in Red River County, Texas, February 4, 1849; professed religion and joined the Methodist Episcopal Church, South, in early manhood; was a steward in the Church several years. He was a loving husband, a kind father, a true friend, and we believe, a Christian gentleman. He bore his suffering patiently for several years. He was married to Nora Wallace in Comanche County, November 16, 1884. To them were born three children, Lennsford, Marvin and Mrs. Andrew Calame. He had lived in Parker, Brown, Sutton and Comanche Counties, Texas, but died in Chalmers, Texas, December 16, 1910, where he had gone in search of health. It is sad to give up our loved ones, but it would be sadder still if we had no hope of a better and happier home. He often talked of his eternal home, and the hope of being released from suffering. We expect to meet him some sweet day where there'll be no suffering or separation. May God help us all to be more faithful and constant workers and may Brother Tisdale's wife and all of us live so as to meet him some sweet day, to part no more forever. His brother-in-law, WM. R. CROCKETT.

Blanket, Texas.

DUPREE.—The death angel has visited the home of Brother and Sister J. C. Dupree and claimed for his own their precious darling babe, Harce Nelson, who was born May 15, 1910, and died March 18, 1911. Harce was a bright little boy and his pleasant little face suggested that there was the image of Him who purged him by his own blood. The home was darkened; but, after all, father and mother could look up and say, "God doeth all things well;" and as David so were they. We can not call him back, but, thanks be to God, we can go to him and find little Harce standing at the beautiful gate with outstretched arms to welcome us home. And oh, father and mother, make this good; for it would be a very, very sad sight for little Harce to see father or mother refused admission to that celestial home. May the blessings of Him who has our lives in His hand be showered upon this precious family while they wait for that great reunion of our loved ones. J. C. GIBBONS.

Yowell, Texas.

Facts for Weak Women

Nine-tenths of all the sickness of women is due to some derangement or disease of the organs distinctly feminine. Such sickness can be cured—is cured every day by

Dr. Pierce's Favorite Prescription

It Makes Weak Women Strong, Sick Women Well.

It acts directly on the organs affected and is at the same time a general restorative tonic for the whole system. It cures female complaint right in the privacy of home. It makes unnecessary the disagreeable questioning, examinations and local treatment so universally insisted upon by doctors, and so abhorrent to every modest woman.

We shall not particularize here as to the symptoms of those peculiar affections incident to women, but those wanting full information as to their symptoms and means of positive cure are referred to the People's Common Sense Medical Adviser—1008 pages, newly revised and up-to-date Edition, sent free on receipt of 21 one-cent stamps to cover cost of mailing only; or, in cloth binding for 31 stamps.

Address Dr. R. V. Pierce, Buffalo, N. Y.



ADAMS.—Mrs. Fannie W. Adams, daughter of George and Fannie Batterton, was born at Sturgeon, Boone County, Mo., November 27, 1858, and died at her home in Oak Cliff, March 2, 1911. She was converted and joined the Methodist Church near Poplar Bluff, Mo., when but 13 years of age. She married Rev. George H. Adams, of the St. Louis Conference, November 2, 1882. He was transferred to the North Texas Conference in November, 1892, by Bishop Charles B. Calloway. She was truly devoted to the work of her Master, and wherever the appointment might be she followed without murmur or complaint. Sister Adams was a woman of more than ordinary culture, gentle, refined, in every way fitted for the companionship of an itinerant minister. Her faith was beautiful and her resignation as she came down towards the valley of the shadow was one of the greatest triumphs the writer has ever known. Whether in sickness or in health her thoughts were of others. Her life was vicarious in the truest sense. She took little thought concerning self. Her supreme desire was to make others happy. And those who knew her will bear testimony as to how well she succeeded. She brought sunshine into every circle she entered and her very presence in the home was a benediction. She always wanted to live long enough to see her children converted and in the Church. She prayed for them long and often. And out of the travail of soul she saw and was satisfied. The five children and the heart-broken husband were near her when her tired body, weakened by disease, sank down by the gates of the evening. Sister Adams was the mother of eight children. Three died in infancy. Those who survive are: Madison, George, Florence, Mrs. M. M. Garrett of Oak Cliff and Mrs. J. C. Tucker, of Elk City, Okla. And everyone of these is following the Christ whom mother loved, and some day they will see her again. E. L. EGGER.

April 24, 1911.

PRESSLEY.—E. W. Pressley was born in Oxford, Miss., January 25, 1869. In 1874 his father moved to Texas and settled in Hamilton County. On December 27, 1888, he was married to Miss Burmah C. Messer, of Hamilton, Texas. Shortly after his marriage he moved to Waco and resided there for some four years, moving to Fort Worth in 1890, where he continued to live until his death, November 27, 1910. He is survived by his good wife and four bright and interesting daughters—the family circle having been previously broken by the death of two children. E. W. Pressley was a good man and bequeathed to the world an example that is worthy of emulation and a life that will continue to speak though he be dead. As a husband and father he was devoted to his home, his wife and children, with that sincere devotion which makes of the home a haven of rest from the cares of the world and the nearest approach to heaven to be found upon the earth; his wife, to him, was the best and queenliest of women, and for her pleasure or comfort he was glad to spend his life—saying shortly before the end that he preferred that death should take him at his desk, working for his loved ones; as a father he looked upon his children as jewels given of the Almighty for the adorning of his home. The accomplishments of his oldest daughter, Miss Cecil, the application of Burmah and Ruby Lee and the sweet singing of his baby girl, little Doris, filled his father-heart with pride and he found great pleasure in inviting his friends into his hospitable

home to meet his happy family; as a friend he was true and strong. His generosity of heart scarcely knew a boundary and no worthy person or enterprise was ever refused by him. But as a Christian character he was at his best. He was converted and joined the Church in 1889. For some two years before his death he was stricken with that dread blood disease, anemia, and at times suffered greatly. This affliction brought him face to face with the serious questions of life and turned the strength of his being into the religion of our Lord. The Bible became a precious book to him; his Church meant more, his pastor one of his choicest friends, and prayer his daily life. Thus he came to the end with strong faith in God, an absolute surrender to the Christ and a perfect submission to the providence which was taking him from friends and from family. Just at the high-noon of life a strong man has passed away. He will be missed by a large circle of admiring friends, by the Masonic Lodge, of which he was a most highly honored member, by the Church he loved and to which he has committed his family, and most of all by his aged father and the dear ones of his home. We commend all sorrowing ones to the good Father who doeth all things wisely and well, who promises the comfort of the Holy Spirit to the sad and lonely and who will some glad day make perfectly plain to us that which today we can not understand.

HENRY M. LONG, Pastor.

GRAVES.—Major J. C. Graves, Graham, Texas, a life-long Methodist, and preacher's friend, was born in Indiana eighty-one years ago. Becoming a printer at 16, he made that his life work. In 1855 he married Sarah C. Inman of Springfield, Mo. She and five children survive him—W. L. Graves, Olney; R. E. Graves, Bryson; Mrs. R. R. Wagner, Covington; Mrs. P. A. Martin and Miss Jessie Graves, of Graham. The Major justly won his title during the war. His old comrades, and others, bear testimony to his conspicuous bravery and fidelity. He established the Cleburne Chronicle in 1868 and the Graham Leader in 1876. In private life he was deeply religious and a true preacher's friend, as many of them who have made his home theirs can testify. He quietly slept his way out of this into his Father's home. "He left but little of worldly goods, but the example of his life is a richer legacy to those who loved him than all the gold of the Rothschilds or the diamonds of the Czar." FRANK E. SINGLETON, P. C.

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

The revival which begins in the pastor's heart will not stay there.

Better Than Spanking

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

The Advocate Sewing Machine is a fine Machine and gives perfect satisfaction.

MRS. E. S. KEMP.
Nilesboro, Texas.

A Quiet Court Scene in Church

It was in the days of old East Texas, long ago. Wagons and hacks and numerous dinner baskets, saddled mules and saddled horses were greatly in evidence; smiles were in abundance, and remarks quaint, queer, curious and jocose. It was a "sacred harp convention." Fa, so, la, so, fa, me, la, four notes representing seven sounds. It was never quite clear to musicians how that could be done, but it was done, after a fashion, anyhow. This (then) young lawyerette was in attendance. Eleven o'clock arrived, and preaching by the pastor was the order of the day. The meeting house was long, wide and flat, and the seats were of all sorts. The pulpit was against one end of the house, and the pulpit floor placed half way up toward the ceiling overhead, and was reached by a rather long flight of stairs. The parson had climbed up into it, and I noticed that the book-board was nearly up to his chin. Well, thought I, the ministry surely rises above the altitude of the common people. Good old songs were sung and prayers were said—really I doubted whether they were prayed or said. Special song by the convention—"By Babel's streams we sat and wept," while Zion we thought on. With all the power and skill I have I will gently touch each string; if I can reach the solemn strain, I will tune my harp again.

Preaching—"God's Only Church and Its Ordinances." Before he was through I thought that it was the "onliest Church" I had ever heard of.

Now, you know, words cluster and group in our minds according to the line of habitual thought of things with which we deal. Within my mind were grouped and clustered bills of indictment, counts, petitions, allegations, demurrers, pleas in abatement, motion for new trial, rules of evidence, and all the et ceteras, in common law practice.

His text was about the call of John the Baptist, and one certain meeting in Galilee. He argued that the call of John was to reorganize and touch up the Church, the only one, after the defection of Judas. Well, thought I, there is his petition, his allegations of fact, and now he will introduce his witnesses to make out his case. It was not long, however, before I was wishing for an opportunity to move the court to dismiss the case for want of evidence and allow the defendant to take judgment against the plaintiff nil dicti. Why, he wholly failed to show by competent testimony who was elected Moderator, and who Church Clerk and many like omissions. There was no lack of allegation, but he seemed to think that the allegations were so very "allegatious" that proof was not needed. He delayed dinner by long continuance. We heard of the Edenic snakebite, the sons of God and the sons of men, the flood, the call of Abraham, the loving of Jacob and the hating of Esau, the birth of Moses, the baptism at the Red Sea, the wilderness journey, Samuel and the prophets, the birth of John the Baptist and of Christ, and lastly and chiefly and never-to-be-forgottenly, how God had issued to John a writ supercedas, superceding all the law and the prophets and the Abrahamic covenant, and how he had explicit command to organize the Church of God, which was the only ground and pillar of truth, and against which the gates of hell should never prevail, assuring him that the two ordinances were strictly in the hands of this new Church forever, and that fiery writs of injunction were to be promptly issued against all claiming any right, title or interest in them outside of the one true Church of God.

If any should ever deny close communion and dipping in water for baptism, let him or them or both be anathema maranatha forever more. The preacher in a way pitied Abraham, Moses, Samuel, the prophets, and especially David, who it seemed so longed for the courts of God, vainly wishing and agonizing for Church fellowship. But God for his own will and purpose turned them down that they without us should not be perfect. "And oh, brethren," the preacher said, "was not God good in keeping the privilege for us and turning it all over to us?" Truly it was a little strange that God should have waited so long and then picked out a man who had never been in a Church and brought up without Church training to organize a Church, and strange also that Christ, his Son, should never know anything about Church and Church influence till he was thirty years old. But this is the Lord's doing and it is marvelous in our eyes, said David, and Paul argues that it is not within the province of clay to criticize the potter who had power over it.

And with many other words did he exhort and teach the people, saying "Save yourselves from this untoward generation."

What was it all about? do you ask.

Well, a man by the name of John Adams, presiding elder of one Tyler District, had preached a learned, great and a very persuasive sermon on the Abrahamic Covenant, and much people were having their children baptized and brought up in the nurture of the Church. I talked with Dr. Adams about this sermon one day and he was not a little amused. I talked with Brother Joe Weaver and with Dr. Alderson about it. I hate to confess my ignorance, but the truth is while I was deriding a thing so absurd on its very face, I did not know about the real arguments from real standpoint and truthful status of the question.

These brethren put me on a line of investigation, and I became their debtor. These gentlemen informed me that this preacher was substantially quoting from what was called reputable books by ignorant zealots.

I thought of all this again while I was acting as moderator in a debate for Dr. Alderson, at Manesia Springs, Ark., and for Brother Weaver, in a debate at Van Alstyne, years afterward. By the way, no living man can answer the arguments they made on the identity and perpetuity of the Church through all dispensations in these debates.

Concluding this short article, to let some folks tell it, Baptizo is the most acrobatic tumbler, mountebank, posture-master, that was ever thought or written in any language, living or dead. You may place it in the desert of Sahara, where mirages numerous dance and thirst, and it finds a way—yes, it finds its way to "dip in water." You may plant in its way insurmountable barriers as high as the heavens above, and as deep as hell below, and in a dry and thirsty land where no water is, and it will surmount the insurmountable, and conquer the ever victorious to bury itself by a "dip in a liquid grave." At the North Pole where eternal ice reigns, it can dip itself in genial waters and look at you smiling. Yes, smiling. For the life of me, I can not see how those who claim that Baptizo means dip and dip only, can look at each other without laughing. If you take the trouble to look up Baptizo in N. T. and classic Greek and find it in its various nestlings, you will agree with me.

J. A. STAFFORD.

Gilmer, Texas.

NOT BUYING.

"Please, ma'am," said the servant, "there's a poor man at the door with wooden legs."

"Why, Mary," answered the mistress, in a reproving tone, "What can we do with wooden legs? Tell him we don't want any."

Don't think less of your system than you do of your house. Give it a thorough cleaning, too. Take Hood's Sarsaparilla.

Colorado District—Second Round.

(Corrected)
May 6, 7, Blackwell, at B.
May 14, 15, Hylton, at Slaters.
May 20, 21, Dermott, at Bethel.
May 21-23, Snyder Sta.
May 27, 28, Lorraine, at Zeiner.

SIMEON SHAW, P. E.

San Marcos District—Third Round.

Harwood, at H., May 20, 21.
Staples, at Hunter, May 27, 28.
Martindale, at Prairie Lea, 3 p. m., June 3.
Belmont, at Nixon, 10 a. m., June 5.
Seguin Sta., 8 p. m., June 9.
Kyle, at K., 5 p. m., June 17.
Buda, at Lytton Springs, 3 p. m., June 24.
Gonzales, at Denton's Cr., 2 p. m., July 1.
Gonzales Sta., 10 a. m., July 3.
Luling, at Soda Springs, 3 p. m., July 5.
Lockhart Sta., 10 a. m., July 10.
Dripping Springs, at Driftwood, July 15, 16.
Waelder, July 22, 23.
San Marcos, 8 p. m., July 31.
W. H. H. BIGGS, P. E.

Colorado District—Third Round.

June 3, 4, Roby, at El Paso.
June 10, 11, Hermleigh, at H.
June 17, 18, Sweetwater, at Es-kota.
June 24, 25, Roscoe and Lorraine, at R. view.
July 1, 2, Camp Springs, at Plainview.
July 8, 9, Sweetwater Sta.
July 15, 16, Blackwell, at Mary Neal.
July 22, 23, Dunn, at Round Top.
July 29, 30, Westbrook at Union.
Aug. 5, 6, Colorado, at Sta.
Aug. 12, 13, Dermott and Snyder Sta.
Aug. 19, 20, Hylton.
Aug. 26, 27, Lorraine.
Sept. 2, 3, Fluvanna, at Elkins.
SIMEON SHAW, P. E.

Austin District—Third Round.

Bastrop, at B., May 10.
Manor, at M., May 17.
McDade, at Lawrence Chapel, May 27.
Webberville, at Hany's Chapel, June 3, 4.
Weimar, at Oakland, June 10, 11.
Rock Island, at Glass's Chapel, June 17, 18.
Eagle Lake, at E. L., June 18, 19.
Columbus, at C., June 20.
Smithville, at S., June 23.
Elgin, at E., June 24, 25.
LaGrange, at L., July 1, 2.
Platonia, at Colony, July 8, 9.
St. Luke's and Walnut, at S. L., July 12.
Cedar Park, at C. P., July 15, 16.

West Point, at Ford's Prairie, July 22, 23.
Manchaca, at Shepard's Chapel, July 29, 30.
South Austin, at A., July 30, 31.
University Church, Aug. 19, 20.
Ward Memorial, Aug. 20, 21.
McDade, Aug. 26, 27.
First Church, Aug. 28.

NAT. E. READ, P. E.

Abilene District—Third Round.

St. Paul's, May 28.
First Church, May 28.
Ovolo, at Guion, June 3, 4.
Lawn, at Ned, June 4, 5.
Putnam, at Moran, June 17, 18.
Cross Plains, at Dressy, June 24, 25.
Baird, June 25, 26.
Tenth Street, at Elm Dale, July 1, 2.
Anson, July 8, 9.
Nugent, at Bethel, July 9, 10.
Hawley, at Hodges, July 15, 16.
Tye, at Stith, July 22, 23.
Trent, at G. R., Aug. 5, 6.
Merkel, Aug. 6, 7.
Clyde, at C., Aug. 12, 13.
Caps, at Wiley, Aug. 13, 14.
Denton, at D., Aug. 19, 20.
GUS BARNES, P. E.

Amarillo District—Third Round.

Bovina, at Summerfield, June 3, 4.
Hereford, 8 p. m., Monday, June 5.
Canyon, 8 p. m., Tuesday, June 6.
Amarillo, Houston Street, 8 p. m., June 14.
Amarillo, Buchanan Street, 8 p. m., June 15.
Amarillo, Polk Street, 8 p. m., June 16.
Channing, at Middle Well, June 17, 18.
Dalhart, 8 p. m., Monday, June 19.
Stratford, Tuesday, Wednesday, June 20, 21.
Dalhart, Cir., at Ware, Thursday, Friday, June 22, 23.
Texline, at Corlona, June 24, 25.
Dumas, July 1, 2.
Hansford, July 4 to July 14.
Ochiltree, July 15, 16.
Campa, Monday, Tuesday, July 17, 18.
Panhandle, Wednesday, July 19.
Canyon City, at Day, 11 a. m. and 8 p. m., Thursday, July 20.
Wildorado, at Adrian, July 22, 23.
O. P. KIKER, P. E.

Marlin District—Third Round.

May 12, 14, Buckholts, at Milano.
May 14, 15, Cameron.
June 3, 4, Davilla, at Tracy.
June 10, 11, Durango, at Blevins.
June 11, 12, Lott and Chilton, at L.
June 17, 18, Hearne and Bremond, at H.
June 18, 19, Calvert.
June 24, 25, Kosse, at Stranger.
June 25, 26, Marlin.
July 1, 2, Petteway, at Beck Prairie.
July 8, 9, Fairfield, at Dew.
July 9, 10, Teague.
July 11, 12, Centerville.
July 15, 16, Iola, at Bedias.
July 21, 23, Travis.
July 23, 24, Rosebud.
July 29, 30, Jewett, at Cedar Creek.
Aug. 1, Wheelock, at W.
Aug. 5, Franklin.
Aug. 5, 6, Mayfield.

The District Conference will convene in Calvert June 29-29, 1911. Rev. J. F. Carter, of Rosebud, will preach the opening sermon. Special attention will be given the laymen. Stewards are urged to push collections at this time, so as not to fall behind. It will be hard to catch up. The district has made a fine record so far this year. Let's keep it up. I. F. BETTS, P. E.
Marlin, Texas.

Decatur District—Third Round.

Alvord Sta., June 3, 4.
Decatur Sta., June 4, 5.
Argyle, June 10, 11.
Rhame, June 11, 12.
Bryson, June 17, 18.
Oakdale, June 24, 25.
Boyd and Garvin, July 1, 2.
Decatur, July 2, 3.
Paradise, July 8, 9.
Bethel and Gravel Hill, July 9, 10.
Bridgeport, 8 p. m., July 10.
Ponder and Krum, July 17, 18.
Decatur, July 19.
Justin and Roanoke, July 22, 23.
Lake Shore Assembly, July 25-31.
Jacksboro, Aug. 5, 6.
Chico, July 12, 13.
Willow Point, Aug. 13, 14.
Greenwood, Aug. 19, 20.
Greenwood, Aug. 26, 27.
L. S. BARTON, P. E.

Brownwood District—Third Round.

Blanket, at Green's Chapel, June 4, 5.
May, at Bethel, June 10, 11.
Winchell, at Salt B., June 24, 25.
Coleman, June 30.
Coleman, at Echo, July 1, 2.
Santa Anna, July 2, 3.
Glencove, at Crews, July 8, 9.
Bangs, at Thrifty, July 14.
Talpa and V., at Pisk, July 15, 16.
Gouldsburg, at Bethel, July 16, 17.
Indian Creek, at Elkins, July 21.
Zephyr, at Z., Aug. 5.
Winters, Aug. 4.
Wingate and Pumphrey, at Drasco, Aug. 5, 6.
Ballinger, Aug. 19, 20.
Norton, at Mazeland, Aug. 22.
Robert Lee, at Hayrick, Aug. 26, 27.
Fronte, Aug. 27, 28.
Brownwood, Sept. 1.
J. A. WHITEHURST, P. E.

Weatherford District—Third Round.

Brook, at Dennis, May 13, 14.
Burber, at T., May 16.
Strawn, at Palo Pinto, May 20, 21.
Santo, at Elm Grove, May 27, 28.
Gordon, at Blue Flats, May 30.
Whitt, at Bethesda, June 1.
Mineral Wells, at M. W., June 4, 5.
Mineral Wells, at Mount Vernon, June 5.
Graford, at Oran, May 18, 19.
Newcastle, at Union Hill, June 22.
Olney, at O., June 24, 25.
Farmer, at Hunt's, June 26.
Loving, at L., July 2, 3.
Ellasville, at South Bend, July 8, 9.
Graham, at Connor's Creek, July 15, 16.
Graham, July 16, 17.
JAMES CAMPBELL, P. E.

Life is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand;
'Twill soon be dark;
Up! mind thine own aim, and
God speed the mark!
—R. W. Emerson.

A Short Sermon of Love.

The following beautiful sentiments are translated from the French:

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"If you cannot bear with your brother, how will he bear with you?

"Peace is the fruit of love; for in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"It is written of the Son of Mary, that 'having loved his own which were in the world, he loved them unto the end.'

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also if needed!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. O, if you knew what it is to love!"—The Living Church.

Loving God is the secret which reconciles all. This is the secret of being occupied, with interest, in the things of earth, without ceasing to love the things of heaven.

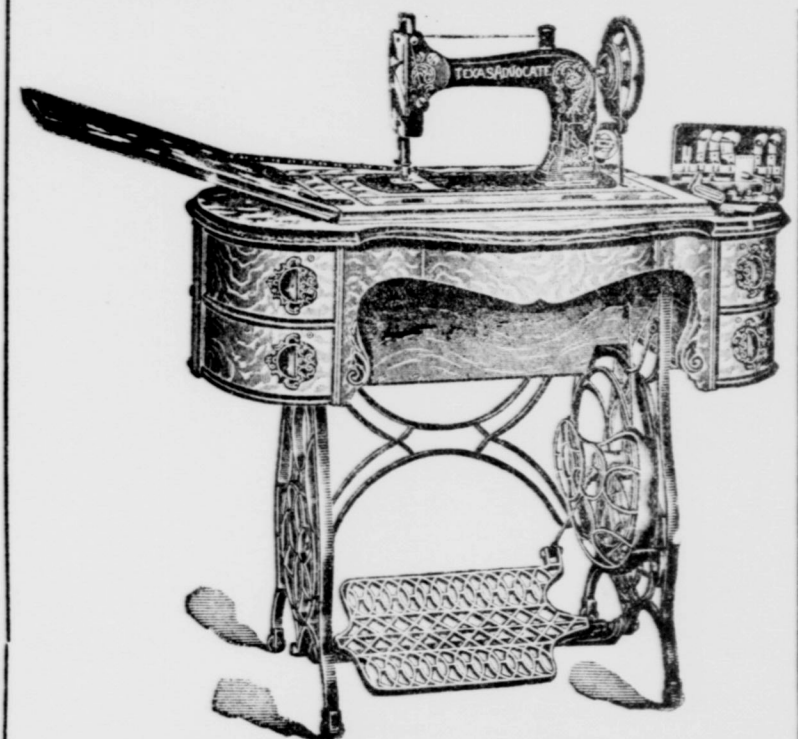
But, ye divided hearts, who have dreamed of a compromise between heaven and earth, and have appeared tormented with fears and scruples, now know the cause of your condition: Ye fear God, but ye do not love him. Love had speedily cut the difficulty; everything for God, nothing for self, is its motto. Everything for God, provided God is mine. Then let him enrich or impoverish my life, let him extend or limit my activity, let him gratify or oppose my tastes; if I have God, I have all things at once.—Alexander R. Vinet.

If you have any trial that seems intolerable, pray. One disabled from duty by sickness may pray for health, that he may do his work. Or one hemmed in by internal impediments may pray for utterance; but the answer to the prayer may be, as it was with Paul, not the removal of the thorn, but, instead, a growing insight into its meaning and value.—James Freeman Clarke.

Real worth always finds its true place at length. There are some people who think they never get into the place they are fitted to fill; but usually something in the men themselves is the secret of their failure. It is not some happy chance that lifts men to places of honor and responsibility, nor is it piety alone. Brains are necessary for great duties as well as honesty and prayerfulness. God does not put a man into a high position merely because he is a good man. The man must have abilities; and if he has and is a true man the world will want him sometime.—J. R. Miller.

I believe in the beauty of nature, of art, of books, and of friendship.

TEXAS ADVOCATE SEWING MACHINE



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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, enclosing amount,

Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas.

DR. PRICE'S Cream Baking Powder

is the most efficient and
perfect of leavening agents.

MADE FROM PURE CREAM OF TARTAR

No alum, lime or ammonia.

FOR MOTHER'S DAY.

By Mrs. Hattie Rosser Jackson.

Wear a white flower for Mother—
In memory of her great love,
That golden chain that links us
To the beautiful home above.
There is no other love like Mother's.
No love is ever as pure.
All other love may fail you
But her's will ever endure.

Go search the wide world over
For pleasures and joys untold;
Snatch from the marts of commerce
A glittering store of gold;
Seek in the pages of history
A place in the annals of fame,
Carve on the topmost column
In letters of light your name.

Drink deep of passion's red chalice,
Or follow the lure of chance,
Bow at the beck of Dame Fashion,
Or reel through the soul-sleeping
dances;
Tho' your eyes are dazzled by the foot-
lights,
And your ears for the time forgot;
In time these pull on your senses
And grow as dreams by fever begot.

All earthly pleasures will fail you,
And youth you can never recall.
But the tender memories of "Mother"
Will flourish above them all.
And as the darksome days of life's
winter

Are closing about your heart
There will come a gentle whisper,
A face from the past will start.

And a little child is kneeling
To whisper the infant prayer
As the perfume of spring-time bloss-
oms

Makes fragrant the evening air;
And over the child bends the mother,
In her eyes the star-beams of love,
As she whispers the name of Jesus
The prayer floats swiftly above.

Tho' the cares of life may have made
you

Deem your heart has grown as the
rock,

A sudden thrill will pierce you
In the light of memory's shock,
And you'll yearn for the days of child-
hood.

The touch of your mother's hand,
That gentle touch on your forehead
Would loosen the pain-drawn band.

So wear a white flower for Mother,
To emblem her love so pure.

And let the sweet memories of child-
hood

Teach you God's love is sure!

For "as one whom his mother doth
comfort,"

Our God will comfort and guide;
He will uphold and bless you
As your soul floats out with the tide.

Go print on the brow of "Mother"
The kiss you had almost forgot,
Tell her how much you love her,
And the past her tears will blot.

Then wear a white flower for Mother
In memory of her great love,
And the fragrance of the pure white
blossom

A blessing to all will prove.

Richmond, Texas, May, 1911.

BIG SPRINGS DISTRICT CONFER-
ENCE.

The first District Conference of the
Big Springs District was held in the
Methodist church at Lamesa, Texas,
April 26-30, 1911.

It was a great conference. Our Lord
was with us in power. There were
four sermons a day, and much time
was given to religious services. All
the preachers were present except one.
They all, without exception, remained
to the close of the last service. Not
even a delegate left until after the
benediction Sunday night.

The spirit of perfect harmony pre-

valled throughout the conference. Such
a spirit of religious enthusiasm I never
saw or felt in a District Conference.

The preaching was of a high order.
The reports of the pastors showed
signs of much progress throughout the
district, both in a spiritual and reli-
gious way.

Our much loved presiding elder, Rev.
J. E. Stephens, is held in high esteem.
He is a good preacher, a wise coun-
selor and a very lovable man. He
knows how to make things go.

There were visiting the conference:
Rev. C. N. N. Ferguson, of Plainview;
Rev. M. Phelan, Conference Mission-
ary Secretary, and Rev. J. T. Griswold,
President of Stamford College. These
brothers all preached to the delight
of the conference.

The conference recommended to the
Annual Conference for admission on
trial, Ed Thorp and L. B. Smallwood.
The following were elected dele-
gates to the Annual Conference:

J. S. MEANS,
REV. J. T. POLLARD,
G. M. ELKINS,
C. B. CROWLEY.

This is a great field, and things are
going to come to pass.
Lamesa entertained the conference
royally.

The next District Conference goes
to Tahoka. I. W. SHARP,
Secretary.

GAINESVILLE DISTRICT CONFER- ENCE.

The thirty-sixth session of the
Gainesville District Conference was
held in Pilot Point beginning Thursday
afternoon and continuing through the
fifth Sunday in April. A printed pro-
gram made public many weeks pre-
vious was adopted as the order of
procedure. This program, followed
out to the letter and doubtless prompt-
ed by the Spirit, gave preparation,
strength and system to the work sel-
dom found in a District Conference.

Three sermons daily on the great
doctrines and work of the Church fur-
nished the occasions for gracious out-
pourings of spiritual fire that kept
every heart aglow. Many of the ser-
vices reminded us again that the Meth-
odists are still a shouting, singing, re-
joicing band. The business sessions
interspersed were not too lengthy and
were filled with a freshness and fervor
that was positively delightful. Over
and over again some brother was
heard to say, in and out of the con-
ference room, "This is the most thor-
oughly delightful District Conference
I have ever attended."

Dr. Casey, our genial and capable
elder, had largely performed his part
of the program before the conference
was called to order; and he needed
only to sit by and enjoy the splendid
workings of the body. The only con-
nectional officer who honored us with
his presence was Brother Morrow, re-
presenting Wesley College, and we gave
him all for which he asked.

The laymen elected a Senator, a
member of the House of Representa-
tives, a merchant and a preacher to
represent them at the Annual Confer-
ence in Gainesville this fall. They are

R. E. COFER,
G. O. CRAVEN,
J. M. WILLOCK,
J. K. McMILLAN.

It is a debatable question as to
which is the more beautiful and at-
tractive, the spirit and hospitality with
which the conference was received and
entertained or the new church
building in which the conference was
held. The truth is, the Christian kind-
ness and genuine hospitality which
prompted the Methodists of Pilot Point
to open their homes and hearts to the
members of this conference is but an-
other method of expressing their love
and devotion to Christ and his cause
which prompted them to build that
magnificent church. A more delight-
ful people or a more beautiful and at-

tractive church building would be hard
to find, even among the people who are
called Methodists.

Every pastor and more than forty
laymen were present, and with one
voice we voted that this was indeed a
great conference; and we look forward
with pleasure to the coming together
again at Aubrey in 1912.

EDWARD R. BARCUS,
Secretary.

DISTRICT CONFERENCE NOTICES.

Tyler District.

Tyler District Conference meets at
Alba, 8 p. m., June 27. Opening ser-
mon by F. E. Luker.

Committee on License to Preach
and Admission on Trial.—J. C. Stew-
art, C. U. McLarty, P. R. White.

On Orders.—J. B. Luker, W. F.
Andrews, C. T. Cummings.

On Sunday-school Scholarship.—B.
C. Anderson, W. F. Davis, F. E. Luker.

C. B. GARRETT, P. E.
Tyler, Texas.

Hamlin District.

There has been only one pastor who
has mailed me the list of his dele-
gates who will attend District Confer-
ence. Now, do not send a long list of
those who are elected, etc.; but send
me the list of all who will likely at-
tend the conference. We will have
plenty of homes and want you to come.
Our presiding elder asks that all who
come remain over Sunday with us.
Mail me your list today. Yours truly,
J. B. McCARLEY.

Aspermont, Texas.

CHURCH DEDICATION.

The church at Cedar Creek, Webber-
ville charge, Austin District, West Tex-
as Conference will be dedicated July
30, 1911. Dedication services will be
conducted by Rev. Cullom H. Booth,
of San Marcos. All former pastors
are cordially invited.

L. A. ALKIRE, P. C.

A NEW CHURCH BUILDING.

We are breaking dirt to-day for
our \$10,000 brick church.
W. R. McCARTER.
Lewisville, Tex., May 3.

HIGHER HEIGHTS.

With beautiful thoughts and kind
words
And noble acts, our hearts are stirred;
To higher heights do we aspire.
Our hearts with love all set on fire.

Could we but reach those heights sub-
lime,
So hard for mortal man to climb,
Like Paul of old, we would exclaim,
"Hallelujah! Blessed be his name!"

Then let us seek that which is good;
Leaning on His holy word,
Following Him day by day,
For he has said "I am the way."

No other way is given under heaven,
No other way will ever be given;
Every knee shall bow, every tongue
confess

That enters that haven of eternal rest.
—C. F. WRIGHT.

Gainesville, Texas.

ESTABLISHED 1858.
If its a ring a
diamond a watch,
jewelry or silver-
ware, you can get
the best quality at
the lowest prices
from the
**OLDEST MAIL
ORDER HOUSE
IN THE SOUTH.**
We almost half a century have been
serving the Southern trade. Write for a
free illustrated catalogue.
P. Barnes & Co.
Box 4, Louisville, Ky.
Every article guaranteed.

VICTORIA STIRRED.

The Rev. J. G. Adams, whom you
know, a great temperance lecturer,
came to Victoria, Texas, yesterday
afternoon to speak on the street on
prohibition. He was arrested and put
in jail and they kept him there all
night and his case will come before
the city court this morning. It is
needless for me to say that the city is
stirred on the subject as perhaps it
never has been.

R. G. FLUMMER, P. C.

Victoria, Texas, May 2.

You Cannot Lose

You cannot lose in trying it. In giving it a chance,
in seeing what it will do. You cannot go wrong in
testing it for twenty-five days, in doing hundreds
of readers of this paper have already done, for you
don't pay a penny until it is proven, until you can
say with a heart full of gladness and gratitude, "It
is all right. It is the best thing I ever tried. It is
an honest remedy. It makes health on the right
idea." You run no risk, for we take positively and
absolutely all the risk.

You Have All to Win And Nothing to Lose

When it proves it can restore your health you will
gladly pay for it. If it fails, you lose. You have
absolutely nothing at stake in trying it. In using it,
in seeing if it will not do for you the same wonder-
ful work it has done for thousands. But you stand
to win a great deal that you want, the things you
have been seeking, the things without which life is
no real joy—health, full strength and natural
vigor of mind and body. You have all this to win
and nothing to lose by trying Bodi-Tone. It is wait-
ing, ready, willing, glad and anxious to have you
try it on these four terms, for it knows its power to
restore health to the sick, strength to the weak,
happiness to the miserable, hope to the hopeless.

Bodi-Tone

Does just what its name means—cures disease by
tuning up the body, and we want you to try a box at
risk and see what it will do for you. Bodi-Tone
is a small, round tablet, that is taken three
times every day. Each box contains seventy-five
of these tablets, enough for twenty-five days' use,
and we send you the full box without a penny in
advance, so that you can try it and learn what it is,
so you can learn how it works in the body, how it
cures stubborn diseases by helping nature to tone
every organ of the body. Bodi-Tone is a little work, but
it means a great deal, everything in health. When
the organs are doing their part, when each is
acting in a perfectly natural way, when all the
functions are healthy and performed with natural
ease, when the energy, strength and power of
resistance to disease are all at a normal point,
then the body is in proper tone. When disease has
attacked any part, the tone of the entire physical
body should be raised to the highest point, to make
all the body help to cure. This is the power Bodi-
Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its
ingredients are not a secret. It contains
Iron Phosphate, Gentian, Lithia, Chinese
Rhubarb, Ferrous Bark, Nux Vomica,
Oregon Grape Root, Casarea, Capsicum,
Sassafras and Golden Seal. Such valuable
ingredients guarantee its merit.

When you use Bodi-Tone you know just what you
are using, know it is good and safe and know you
are taking the kind of medicine to provide real help
for the body. It is a pure remedy that satisfies the
most exacting. It contains no narcotics or habit-
forming drugs, nothing that your own family doctor
will not endorse and say is a good thing. It does
not depend on killing pain with cocaine, opium,
morphine, or other dangerous drugs. It does not
excite the body with alcohol, but it tones the body
and cures its disorders with remedies Nature in-
tended to tone and cure the body when that power
was given them. Thus, Iron gives life and energy
to the Blood. Sassafras drives out its impurities.
Phosphate and Nux Vomica create new nerve
energy and force. Lithia aids in the Kidneys. Gen-
tian does invaluable work for the Stomach and
Digestive forces. Chinese Rhubarb and Oregon
Grape Root promote vigorous Liver activity. Pen-
sion Bark raises the tone of the entire system.
Golden Seal soothes the inflamed membrane and
checks Catarrh of the Urinary Organs. Capsicum
gives the digestive system new energy and force.
It is a reasonable combination
that will cure any ailment that the body's health.

All For Health

Each ingredient Bodi-Tone contains adds a needed
element from nature to the body. Each has work
to do and does it well. We claim no credit for dis-
covering the ingredients in Bodi-Tone, each of
which has its own well-deserved place in the medi-
cal books of most of the civilized world. We
simply claim the credit for the successful formula
which we invented, for the way in which these
valuable ingredients are combined, for the propor-
tions used, for the curative force which thousands
of sick have found in Bodi-Tone. Many of its ingre-
dients are regularly prescribed by doctors, either
separately or in combinations with such drugs
as each doctor may favor, for there are wide differ-
ences of opinion among the doctors of various
schools. The exact combination used in Bodi-Tone
is what makes Bodi-Tone's success in fighting
disease, what makes it cure where good doctors have
failed and gives Bodi-Tone the curative and restor-
ative power that makes possible the remarkable
cures experienced by Bodi-Tone users, cures which
prove the difference between Bodi-Tone and com-
mon remedies. That is why we want to send you a
box of Bodi-Tone on trial, as soon as you write for
it, for we know you will find it different and superior.

You Need It

If you are tired of countless doctor bills and
wearied of continual dosing without results, you
need Bodi-Tone right now. If your local doctor is
doing you no real good, if you have given him a
chance to do what he can and the ordinary medicinal
combinations he used have failed, give this modern,
scientific combination of special remedies a chance
to show and prove what it can do for you. Its
greatest triumphs have been among men and women
with chronic ailments who had good physicians
without lasting benefit, and for this reason all
chronic sufferers are invited to try it at our risk.

Bodi-Tone offers its valuable services to you right now,
if you are sick, if you need medicinal help, if your
body organs are not acting as they should, if your body
is out of its right, natural and normal tone. This is what
Bodi-Tone is for, to help Nature restore tone to the
body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys,
Bodi-Tone helps to restore tone to the Kidneys,
helps to set them right. If there is anything wrong
with your Stomach, Bodi-Tone helps to tone the
Stomach, helps to set the wrong right. If there is
anything wrong with your Nerves, your Blood, your
Liver, your Bowels or your General System, the
health-making ingredients in Bodi-Tone go right to
work and keep on working day after day, producing
results of the kind sufferers appreciate. If you have
Rheumatism, Bodi-Tone helps to eliminate the Uric
Acid from the system while it restores tone to the
Kidneys, Stomach and Bowels, thereby preventing a
continuance of Rheumatic poison and putting new
activity into muscles, nerves and joints. Bodi-Tone
should be used by all women suffering from any
Female Ailment, for its toning properties have been
found especially valuable in such ailments.

We Risk All

Why delay another day, when a trial of this
proven medicine is yours for the asking? Why
keep on suffering, when by clipping the coupon,
filling in your name and address and mailing it to
us, you can get a twenty-five days' treatment of
this great remedy which has already restored
thousands to health, which thousands everywhere
are talking about? It just costs a stamp and you
don't pay a penny unless it benefits. The powers of
Bodi-Tone have been amply proven by two years of
glorious cures. It is no longer a new remedy, but a
remedy with a history—a history of cures that has
astonished the doctors and delighted the sick. It
has been tested in thousands of cases, covering a
great variety of ailments in both sexes, at all ages.

Persons suffering from Rheumatism, Stomach
trouble, Kidney, Liver and Bladder Ailments, Uric
Acid Disorders, Female Troubles, Bowel, Blood and
Skin Affections, Dropsy, Piles, Catarrh, Anemia,
Sleeplessness, Latrinity, Pains, General Weakness
and Nervous Breakdown, have tested Bodi-Tone and
fully proven its remedial value in such disorders.

Bodi-Tone makes the body right, with its
maximum degree of strength, vigor and
vitality, which it may not have possessed
for years previous, even when in fair health.
Read the following reports, send the coupon
today and try Bodi-Tone immediately.
LEONARD N. S. CARR—Took Bodi-Tone for
about two months and have derived untold
benefit from it. I am in better health than
I have had for ten years. I have taken medi-
cine from five different doc-
tors and I can't tell the different
patent medicines for Constipa-
tion and Indigestion, but none
of them gave me relief for more
than a few days. I felt the
effects of Bodi-Tone in three
days, and the benefit stayed with
me. My life had become a bur-
den to me, but it has been a pleasure since
I took the first box of Bodi-Tone. I cannot
praise it enough, and wish all who are suf-
fering as I was would take one box, for they
would then know the happiness it has been
to me. My return to health has really made
a new woman of me and given me comfort
in my old age. Mrs. M. J. WHITE.

ASHLEY, N. J.—I was taken with Liver,
Kidney and Bladder trouble in the fall of
1902, and the kidney trouble caused Dropsy.
I tried everything far and near, but nothing
gave me more than temporary
relief. I also took X-ray treat-
ments for six months and was
very much disappointed, as it
was supposed to do wonders.
Some months ago I learned of
Bodi-Tone and sent for a box on
25 days' trial. Since I took the
first box I have felt better than
from anything I have tried in these seven
years. I have now used three boxes of Bodi-
Tone, and it is making me an entirely dif-
ferent man. I am six feet one and now
weigh 225 pounds. I am sixty-five years of
age and have been in the insurance busi-
ness for 22 years, which has made me ac-
quainted with many people. I intend to
recommend Bodi-Tone to all as a genuine
remedy, made from medicines which really
benefit. HENRY C. MOYLE.

GRAND LEDGE, MINN.—I have been
afflicted over six years with Muscular Rheu-
matism in my arms. It finally settled in my
back and the doctor called it Lumbago. Then
a year ago my left knee swelled
up and I could not get around and
I suffered intense pains at times
all winter. I could scarcely walk.
I took patent medicines with no
results. Then I saw the Bodi-
Tone advertisement and sent
for a box on trial. From that
time on my improvement has
been remarkable indeed. I can walk better
than in years, although I have used only two
boxes. My husband is taking it for general
debility and Stomach Disorders with
equally as good results. We are 65 and 69
years old, and both of us feel so good since
taking Bodi-Tone that we feel we cannot say
enough in its behalf. Mrs. TAYLOR HANCE.

COUPON

Clipped from Texas Christian Advocate.
Bodi-Tone Company,
Hoyne and North Aves, Chicago, Ill.
I have read your trial offer and want a dollar box of
Bodi-Tone on trial. I promise to give it a fair trial and
to pay \$1.00 for this box if I am benefited at the end
of 25 days. If it does not help me I will not pay one
penny and will owe you nothing.

NAME _____
TOWN _____
STATE _____
S. L. or R. F. D. _____

Bodi-Tone Company, - - Chicago, Ills.