TEXAS CHRISTIAN ADVOCATE

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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. LVI **Dallas, Texas, Thursday, April 28, 1910** **No. 37**

EDITORIAL

THE STATUS OF THE PROHIBITION FIGHT.

After the Legislature failed to carry out the instruction of the primary voters and trampled the demand of the State Convention under its feet (that is, a treacherous minority in that body) and refused to give the people an opportunity to settle the question of constitutional prohibition at the ballot box, they threw the whole question into the politics of the State. We did our best to prevent this, but it was done at the behest of the Brewers' Association; and in the present political campaign it is one of the paramount issues. And it will continue to be one of the leading issues until the matter is given to the people by the Legislature to dispose of it. There will never be any peace in the politics of Texas while this condition of things obtains. The antis have caused this turmoil, and we propose to stay with them until our request is heeded.

We started out last winter to agree upon a candidate who would represent our issue before the people, and we found him. He was satisfactory, for the most part, to all the factions, and it seemed that he was the solution of our problem. Had he entered the race there would have been no other candidate in the field representing our cause, but unfortunately he had conditionally pledged his support to a friend, provided that friend desired to make the race. It turned out that this friend did enter the race, and he is in it now; but his decision disconcerted our plans, and we now have confusion in prohibition ranks. Just what the outcome will be awaits to be seen, for other complications have risen. An old issue that was fought out two years ago has projected its shadow across the prohibition issue, and this has added to our confusion. Some of our prohibition friends are attaching more importance to men than they are to principles, and for this reason we are not united. This is greatly to be regreted.

The antis are somewhat divided also, but they have a way of getting together as the campaign progresses. Will we be as wise as they are? Whenever we make up our minds to place the emphasis upon prohibition and look upon men as mere incidents, a means to an end, then we will do something. This is exactly what the enemy are doing. They will throw down any man when their interests are divided or impaired by him. We ought to do the same thing. Men are temporal, but principle is eternal. We ought to stand by the principle regardless of the men who want office at the expense of principle. Some of us who have been recognized as leaders in the prohibition movement have already decided what we will do, and now the voters ought to take similar action. Otherwise we will permit some man to slide into office by a plurality vote who will do his utmost to injure our cause and give a setback to prohibition. If personal favoritism, partisan zeal and friendship come between our forces and our plain duty, then we can hold nobody responsible for our defeat but ourselves. We care nothing about the politics of the situation, but since the antis have plunged our cause into politics we have to enter in order to rescue it. But we are after the cause and not men. We can support any man who will stand by our issue; and we can and will oppose any man or any set of men who put ambition above the cause we so much love.

But this is no time for favoritism, for personal friendships or for partisan devotion. It is a time for sober thought, calm deliberation and a thorough understanding of duty. Let no man have our support who does not stand four square upon the question of prohibition. It matters not how much we love him personally, if he is against prohibition we can not afford to support him. And it matters not how much we may personally dislike the man, if he is reliable and straight upon the prohibition issue, then we can afford to stand by him. And as this is our last editorial for some weeks, owing to the fact that we will be out of the State, let us urge you as members of the Church of God, as good citizens and as friends of prohibition, not to cast any vote for any man who is not unmistakably clear in his friendship for prohibition. Make that the one all-powerful issue and stick to it regardless of all other questions. If we will do this, then our cause will triumph; if we fail, then our cause will receive a blow that will arrest it for a while in its progress. Then stand by our cause, for it stands for "God and Hope and native land."

POSITIVE CONVICTIONS ESSENTIAL TO CHARACTER.

A man without positive convictions has no stability of character. Amid the storms and tempests of life he is without anchorage, and he is blown hither and thither by every wind of doctrine. He stands for nothing deep and abiding. Every fad or cult that comes his way leads him off at a tangent. The last man he hears inspires him, and the last book he reads furnishes him with substance for that day's intellectual sustenance.

If he happens to be a layman his Church membership is not the result of intelligence and discrimination, but of association. He feels as much at home in one Church as another. As to doctrinal belief he has no definite knowledge, and as to spiritual life it is the result more of impulse than of earnest inquiry and permanent conscious experience. His faith rests on no deep conviction, and his life is not guided by any fixed principles. He is in the valley today and on the mountain top tomorrow. Such a man reminds us of what we heard a wise old minister say the other day: "A dog that trots with equal familiarity under any man's wagon is of no account." Neither is the man in the Church who has no fixed purposes of his own.

If he happens to be a minister, so much the worse. He studies, but does it without system or order; he reads, but with no wise discrimination and with less mature mental digestion. His ideas of theology are vague, and for the life of him he can not give a satisfactory reason for the hope that is within him. He is easily led off by the vagaries of science so-called. Without the slightest excuse and with less wisdom for such a course he glories in his liberality and advanced thought. He never realizes that his trouble is in the fact that he has no matured and well-grounded convictions of his own.

The secret of greatness is found in the root principles of the man who achieves greatness. He rests upon a permanent foundation. He believes something, and he knows why he believes it. He has examined the materials of his belief, and he is satisfied with their completeness and solidarity. When he takes his place as a laymen in the Church he represents a well-tried system of beliefs and practice. If he is a minister he has back of him and underneath him a conviction that holds him firmly, and when he speaks he speaks with authority. There is a note of positive belief in his ministry. He is founded upon a rock, and the winds and the rains can not dislodge him. His whole character is wrought out of convictions. The pew needs men of convictions, and the pulpit is seeking for men who have profound anchorage.

TRUE RELIGION THE ONLY PANACEA.

The golden age of heathenism is in the past. The time was when the gods were here on earth, and walked and talked with men. But that time has gone—never to return. Henceforth the people of this neglected world are left to groan and suffer on and on. Life is a comedy-tragedy, and men are to do the best they can until the end—the hopeless end. In the meantime the thoughtful have been busy with the situation. The stoic says, "Be independent of the passing hour, and steel your heart against both good and bad." The epicurian says, "Eat, drink and be merry, for tomorrow we die." In both cases the great mystery of life and destiny is left unsolved. But the Buddhist will not be satisfied with such a shifting of the difficulty. He says that all is seeming—nothing real. Even God is only just a thought. There is nothing but "mortal mind," and as mind depends on physical organization, when dissolution comes it goes—goes into Nirvana, passes into the dark, unreal realm of Nothing. There is no sin, no virtue, no God, no heaven, no hell, no anything.

Personality, both in God and man, is done away. Responsibility is destroyed. Hope is blotted out. The past is a nightmare; the future is a dream. Life is an accident, and is utterly without meaning. All is vain and void! But Christianity has a different explanation of all these things. To him who follows Jesus, life is real and earnest.

For the Christian there is meaning in everything—from the worm that smote the gourd that sheltered Jonah, to those who lift their heads, bathed in eternal sunshine, above the clouds and storms of earth. From the tiniest insect to the tallest angel; from the ephemera, that live but a few minutes, to the deathless personality of the eternal God—everywhere, everywhen, everywhat and everyhow—all are full of meaning, and all mean much to man. To him who truly says "Our Father," everything that rests or rolls or soars is eloquent of God's care for him, and of his hope in God. To such, the great apostle to the Gentiles could say, "All are yours, and ye are Christ's, and Christ is God's."

CHRIST THE GREAT TEACHER.

While Christ drew largely on the Old Testament Scriptures for the truths he taught to the people, yet he stripped those Old Testament truths of the traditions woven round them by the ruling classes among the Jews, and reinvested them with their spiritual life and power. Practically the substance of the Sermon on the Mount is found in the writings of Moses, but that substance is recast, clothed in more concise forms of speech and made more direct in its application to human conduct. Instead of applying to the outward life as appears to be the case under the old dispensation, Christ makes it to apply to the inward life, the spirit and the mind of man. Under the old law this truth seemed to deal with conduct pure and simple, but Christ makes it deal with motive, intention and thought. He looks deeper into the nature of life than is found in its outward aspects. He delves into the secret places where thought is born, where desire takes on purpose and where purpose receives the inspiration of intention. He discovers the sin not in the outward act, but in the secret motive. With him lust is sin, for out of it grow those social and commercial sins that afflict society. Therefore, the purpose of Christ was not to reform the conduct of men, but to regenerate their minds and hearts. His plan was to make clean the fountain of life and the life would naturally clean itself. If he could get the heart right, the life born therein and flowing therefrom would be right; and if the mind could be transformed the intellectual trend would of necessity come into harmony with the law of righteousness.

And such was the insight that Christ had into the possibilities of mankind that he saw good in all men, and to this he addressed himself. For this reason he ate and drank with publicans and sinners, spoke words of encouragement to the outcast and held out hope to the most abandoned. Under this sort of treatment seven devils went out of Mary Magdalene; Zaccheus, the chief among the publicans, was converted, and the woman taken in open sin was impressed with the better life. He proceeded upon the proposition that there was a combination to every man's heart, and that if the key to it is used that heart can be opened and entered by influences for good. This was his method of procedure in dealing with men and women, and as a result he taught them as one having authority and not as "the Scribes and Pharisees." He was the incomparable teacher of the ages, the Teacher of teachers throughout all generations.

Purity of speech is indicative of purity of thought and desire.

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SUMMER SCHOOL OF THEOLOGY—JUNE 13-23, 1910.

Edwin D. Mouzon, D. D., Dean.

The Summer School of Theology of Southwestern University has now come to be recognized as the greatest thing of its kind, not only in the South, but in the whole country. The other day a distinguished educator of the North said in Nashville: "We have all heard of your Summer School of Theology and wonder at it. There is nothing equal to it in the whole country." No wide-awake preacher, young or old, can afford to miss the Summer School next June.

The following out-of-the-State lecturerers will be with us:

Prof. Charles Forster Smith, Ph. D., University of Wisconsin.

Prof. Shailer Mathews, D. D. University of Chicago.

Prof. Gus W. Dyer, Vanderbilt University.

Dr. Smith will deliver his first lecture on Monday evening, June 13, at 8 o'clock. Dr. Smith is a Southern man and an alumnus of Wofford College. It may be of interest, in this connection, to say that Dr. Smith will on Saturday morning of our commencement occasion deliver the literary address, his subject being, "Dr. James H. Carlisle."

Dr. Shailer Mathews is already known to our Summer School of Theology. This year he will deliver six lecturers on "The Social Teachings of Jesus." We welcome him back again.

Dr. Gus W. Dyer comes to us for the first time. He will speak on Sociological subjects of vital importance. We count ourselves happy in having secured him.

These lectures on Sociological subjects will be of special interest to teachers as well as to preachers. These gentlemen have been invited to speak on these subjects in order to lay emphasis upon the fact that the purpose of Christianity is not to save the individual, but to save society as well.

The young preachers will be especially interested in a series of afternoon addresses to be made by Dr. E. W. Alderson of the North Texas Conference on "The Cardinal Doctrines of Methodism." Dr. Alderson will speak in a practical way on such doctrines as: "The Atonement," "Salvation through Faith," "The Witness of the Spirit," "The Possibility of Apostasy," "The Relation of the Child to the kingdom of God," "Subjects and Mode of Baptism," "Entire Sanctification." No young preacher in Texas can afford to miss this series of lectures.

The quiet hour each morning will be conducted by Dr. W. D. Bradfield of Dallas. Dr. Bradfield will present some subject each morning looking to the development of the inner life. Dr. Bradfield will also preach Sunday at 11 a. m.

The following is the Post-graduate Course of Study: Theology, "The Christian Doctrine of God," Rev. D. Knox Porter. Missions, "The Church in the Roman Empire," Rev. Horace Bishop, D. D. Church History, "The Age of Charlemagne," Rev. J. W. Hill. Philosophy, "Development of Theology," Rev. James Kilgore, D. D.

Undergraduate classes will be conducted as heretofore by representative men from the different Annual Conferences. Young preachers who have studied the books may take their examinations here and then be free to do the work of their summer revivals.

A fee of $5.00 admits to all classes and lectures.

Board for the entire ten days will cost $7.50.

For further information address
FRANK REEDY, Bursar, or
EDWIN D. MOUZON, Dean.

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Why Do Young Men Avoid the Ministry?

By Prof. J. L. James.

Article Two.

One of the most sensible demands of the world upon the ministry is the insistance upon preparation for the calling. In this demand, at least, the world has divine sanction and precedence. It is demanded of all men—merchants, physicians, lawyers, farmers, teachers, and preachers. But just as there are "Cheap-John" methods in other callings, so there is the temptation to take the short-cuts in the ministry. The same blunder that takes a boy into the commercial pursuits from four to eight years too early, thereby making of him almost a servant, and usually, in such cases, a mediocre workman, is ready to shove young men into the pulpit too soon. Sometimes, in any calling, sheer poverty is the propelling cause. The educational standards are rising with the years of the calendar, and the tinsel of a great name, or a padded pedigree no longer passes for pure coin. Then why should a young man be advised to attend certain schools "just for the name and prestige," or advised to "get in and get acquainted?" Is he to become a worker, or a wire-puller? Is the grim business world right in demanding thorough preparation? A young preacher friend once argued to me that there was no real need of taking a university course, adding that he had noticed that "those who go there do not set the world on fire." Perhaps he did not mean all his words could imply, but too true is it that many of our preachers seem to tnink that a great stir will accomplish wonders. Is the ministry intended to be a builder of character, or a raiser of sandstorms? Once in a while I am tempted to think that there is more than a grain of selfishness in the horn-blowing, self-advertising reports that come screaming through the news and conference reports, and it is not less disgusting to the young man looking to the ministry to find that sometimes such methods secure what they were invented for—the increase of loaves and fishes, in the appointments.

Men are growing more democratic, and it is becoming more and more difficult to get men to bow to precedents and run in ruts. Yet some of our leaders are wedded to old forms and theories. I know of one prominent preacher who declared that an excellent way to train a young preacher would be to put him on a circuit as a junior preacher and let him see how the work is done. Of course parrots and ranters might be trained in that way, but not men who can measure blades with a skeptical world.

I presume that the original conference course was intended to make up for the deficiency in the average preacher's general education. However, it is no longer adequate, and while our Church is far ahead of some in this respect, it only gives us the better part of a bad situation, for any man of judgment might see that even the revised course is far short of a real education. In lieu of a training in theology some of our preachers place this venerable course of reading good as far as it goes, but inevitably behind the times. To add to the confusion of our system, no man can take enough of our college and university work to escape the conference course. It then becomes, to some, not a means to a liberal education, but a sort of touchstone of orthodoxy. What is the sense of forcing a man who has covered the ground in the college and university courses to spend his study hours for four hours in reading a set of books just to pass a mechanical form of examination? Being managed by Dick, Tom and Harry, everybody knows that often the work is little more than a waste of time, have gained in efficiency. The young abreast with the ideas abroad in the world. When the confercence course is completed, the preacher, instead of being "panoplied for every fray," is often four years behind with his reading, and may never catch up at all. There ought to be some arrangement whereby the work might all be done while in college, and not give out the impression to possible candidates for the ministry that the Church equipment requires chiefly tape and tongue. If there is a place in the world for Protestant Christianity, there is a need for an educated ministry, and if the world can use that ministry, that ministry should be given a chance commensurate with its sacrifices. One remedy, then, for a scarcity of candidates is to provide more and better education for those who offer, and not let them feel, when they enter conference, that they have lost from four to seven years, but that they have gained in efficiency. The young man just out of college is better able to cope with the front ranks of an unbelieving world than he will be after spending a term of years in work that should have been in his rear for all that time.

This brings me to a point on which I may be either misunderstood or counted indiscreet, if not unorthodox. I think that the theory that the young men should be given the hard places, and made to work up, is often worked to death—the death of the candidate's usefulness. This is especially hard on the man who has begun in time, spent years in hard drill, and maybe pinching poverty, getting ready, and then strikes the pastorate only to find that he is to be used like the pile driven into the mud for a support to some other man's structure. He was preached to about a "call to preach as a call to get ready," and he has actually believed that he would be taken care of by the conference—his futuire presiding elder has told him so. He joins, though he is in debt, yet, as he honestly thinks, not enough to embarrass him. He is read out to "a very promising work," which, on arrival, he finds no better than is given to the man who has not started in time, or taken the trouble to get beyond the sixth grade, and whose best rating among his parishioners is that he "can preach like cats a' fightin'." The educated man knows that he could have served that work before he spent those long years in school, but he hopes that he may win out at all hazards; so he keeps his counsel, and forges ahead, only to find at the end of the year what his presiding elder and all the district knew, that the work was a hopeless case from the start. During the year, or years, that he spends in such circumstances, he is often reduced to actual financial straits for a living, and he may lay the foundation for disease and early death, but he must be broken in, and if he fails to make the desert blossom as the rose, he is put down as having "not made good," and Ichabod written over the door of his future. The wives of such men are more than likely to have heart and health broken in a short time, giving at least some excuse for the almost universal dread among the "mothers of Israel" of a preacher as a son-in-law. This sentiment, silly as it may seem to some, is wide-spread, and based, not on the character of the preachers, or their calling, of itself, but upon the hardships forced upon the preachers and their families. Many a young man, looking at the struggles of the preacher, says in his heart: "If God wants the like of that, I beg to be excused; I think I can beat it with a call of my own." I believe that the world is awakening to the fact that many of the hardships of the ministry are unnecessary, and it is high time some of our cabinets who are "long" in executive ability and "short" in judgment were awaking to this fact.

Instances are less rare than some may think of college-bred men thus crammed off in some moral and territorial scrap-heap until they are either transferred, quit or soured. Under such pressure is it a wonder that the memory of an offer to enter some other calling at twice or three times the salary he gets as a preacher hits a young fellow like a dagger? Is it a sin if such a man is tempted to discontinue? A majority stick to the proposition, and pull through in some shape—a tribute to the persistence of the modern ministry. However, outside men often dub the preacher as "unpractical," while it is a fact that many refuse to preach because they are practical in a worldly way.

Very often we see in our Church papers, and elsewhere, the insinuation, if not the asertion, that there is "wire-pulling" at the conference and elsewhere. But the best evidence is not to be obtained by asking those suspected of using the wires. They may not be at liberty to tell—like the wife on the stand against her husband—married to the thing. But touch the wires for the evidence, perhaps of intrigue, perhaps of incompetency, or maybe of plain ignorance of conditions, and some troublesome doubts might be removed from the minds of young men who ought to be preaching.

I was looking at some cement work recently in a Church enterprise, and had to confess that I had mistaken it for stone, at first sight. The preacher explained that each piece was held together by several strands of barbed wire concealed in it in the making. Looking around, I was further convinced by finding a spool of the wire being used. Was it uncharitable that I began to wonder whether this was typical of some of our work in other lines? Hidden barbed wires! The young man in the ministry and out can't help but think of wires when he sees what he calls injustice or incompetence. Perhaps it is only a preacher moved without a seeming good cause, or one has not been moved when his exodus would have relieved both Pharaoh and Israel, but the hidden wires are thought of. He hears vague stories of fat eastern or other charges that got financial or other favors, while places actually struggling for life were turned down. He knows of men drawing hundreds of dollars of mission money and living in well-devel ped communities, while out on the frontier are men working just as hard, preaching perhaps to some of the people who still retain their membership "back at home," and yet receiving half as much, or less, or nothing, of the appropriations. He is not on the inside, and does not know who is to blame—perhaps nobody—but he just can't help but wonder whether there are some hidden barbed wires somewhere. And if he is superstitious he may stay out on the range for fear those wires may really be there and might draw lightning some day.

Clarendon, Texas.

THE CHURCH OF GOD.

We are warned to take heed unto ourselves and to the flock which the Holy Ghost hath set us over, and it is a most solemn thing to be an overseer for Christ. It is not what some people take it to be. When any one gets up and preaches just to suit his people and will turn God's word around and about, he is in danger of the judgment. I think a man should fall down upon his knees and ask God for help, but some don't believe as much in praying. Paul said, "For you have heard of my persecuting the Church of God." What and who was Paul persecuting? And another thing he also said, "What, have ye not houses to eat and drink in?" With this before us I want to say: "If a man is not capable of overseeing the Church, you will agree with me that he is not very liable to that position, is he? A man who has left home for the purpose of preaching, one who feels he has been led by the Holy Ghost to preach; one who has said "good bye," may be for his last time, to dear old mother; one who has been impressed to do so because God has said "unless we forsake all we are none of his;" we, the ministers whom God has set over the Church, and as he says from day to day, "Feed my sheep," and my duty as a pastor is to see after those whom God has placed in our hands, and why should I not teli you as a brother, what it is to be a Christian, and why we should live in the Church. I first will speak on the subject of "Foundation and Increase." "And I say unto you that thou art Peter and on this rock I will build my Church, and the gates of hell shall not prevail against it." Peter had just said, "Thou art Christ the son of the living God;" he had just said, "Whom do men say that I the son of man am?" Peter confessed that he knew Christ. Christ again said "whosoever confesses me before man, him will I confess before my father, which is in heaven." By this we understand that Christ came not to call the righteous but sinners to repentence. In building a house the material first; second, some one to do the work. Before any material is gotten no house can be built There has always been a kingdom in heaven, but I can't say as to whether there has always been a kingdom on earth. When God first made man there was no need for a Church here on earth, for no one had ever sinned. Now don't understand me to say that the Church is for the sinner, it is not, but it is for the man who has been a sinner and is redeemed by the blood of Christ. Christ did not seek to save that which was already saved but that which was lost. The Church is defined as a congregation of faithful men, a place where a sinner after he has had his sins forgiven can find shelter in time of a storm. Do you remember where Christ spoke a parable concerning a man building a house; one builded on the rock Christ Jesus, and when the storms came and beat upon the house and how the wind blew and the rain descended, it fell not, for it was founded on the rock Christ Jesus. Who is the rock? Christ is the rock, and a house founded upon him will stand, for he himself is the rock, and no one will dare to doubt it, either; and where he said, one built on the sand and when the trials came and tested his works it fell and great was the fall of it, and again he said every man should be judged according to the works done in the body, and therefore if a man is to be judged, thus accordingly a man's life is only a building. So if our life is the building, Christ is the foundation. He is the head of the body, the Church, who is the beginning the first born from the dead; that in all things he might have the pre-eminence. The conditions of the candidate for admission into the Church is and should be a desire to flee from the wrath to come and to be sheltered from the storms. The increase of the Church is such as shall be saved. The duty of every Christian as soon as converted is to join the Church, not THE Church as some do vainly say.

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Authority and Teaching.—The authority belongs to Christ and is given to man by revelation and inspiration, and is not handed down by Christ to priest and from priest to priest as Catholicism teaches. Any one who doesn't believe in revelation and inspiration and the work of the Spirit can not believe in the Church of God. But by the Spirit men are impressed and lead to preach the word of God and the authority is given to each shepherd of the sheep. God is the authority for Christ life and working of the Spirit. A man who is not in subjection of the Church is considered as a heathen and a publican. If he is not in subjection of the laws of God, tell it unto the Church, that he might be reproved. God has set some in the Church; first, apostles; second, daily prophets; third, teachers. The whole body of the saved, whose experience has just been described, constitutes the church, and Article 13, of the Methodist Church, defines the Church as "a congregation of faithful men, in which the pure word of God is preached and the sacraments are duly administered according to Christ's 'ordinances,'" a definition more suited to the Congregational than the Episcopal system. The Westminster Confession makes the Church consist of "all those throughout the world that profess the true religion, together with their children," Ch. 25:2. Both these definitions apply to the "visible Church." The term church in the New Testament seems to denote (1) the whole body of Christians in one city, Acts 11.22:13; 1 Colossians 4:16; (2) a congregation, 1 Cor. 14:19, in house; (3) the whole body of believers on earth, Eph. 5:23. Christ only used the word twice. His phrase is "the kingdom of heaven" or "of God," a phrase of wider and more spiritual import. Christ did not found His Church proper till Pentecost. He did it by the hand of Peter, thus fulfilling His promise in Matt. 16:18. It is remarkable that all the elements of Church life are found in the second chapter of Acts, common prayer and worship, the preaching of the word, the two sacraments, fellowship, the conversation of the unbelievers, the edifying of believers. We see clearly in the New Testament that Christ and the apostles had a great spiritual end in view, the establishing and perfecting of God's kingdom here on earth, the preaching of the gospel and the gathering together of the faithful into Christian fellowship.

FRANK L. JEWELL, P. C.
Soper, Okla.

REMEMBER CHILDREN'S DAY.

Every pastor and every superintendent in Texas should take up and push Children's Day. It is mandatory and let us be loyal and obey the law. Make it a great occasion. Every father and every mother, every aunt and every uncle, every scholar should be present that day. Make it a great day. More flowers, more smiles, more songs, more prayers, bigger offering, everybody on time, push it, advertise it, talk it, walk it. Programs now ready; order at once from your Conference Secretary. Do something, be something. Have Children's Day and mail your offering promptly to Conference Treasurer.

W. E. HAWKINS.

W. E. Hawkins' Itinerary in Bowie District.

Nocona, Sunday, April 24 and 25; Ringgold, April 25 and 26; Bowie, April 26 and 27; Sunset, April 28; Bellevue, April 29; Byers, May 1 and 2; Burkburnett, May 3; Iowa Park, May 4; Wichita Falls, May 5 and 6; Archer City, May 8.

San Marcos District—Third Round.

Seguin, April 29.
Martindale, at Martindale, May 7, 8.
Gonzales, May 14, 15.
Luling, May 21, 22.
Kyle and Maxwell, at M., May 28, 29.
Staples, at Harris Ch., June 4, 5.
Waelder and Thompsonville, at W., June 11, 12.
Buda, at Buda, June 18, 19.
Harwood, at Clark's Ch., June 25, 26.
Dripping Springs, at Wimberly, July 2, 3.
Lockhart, July 9, 10.
Belmont, at Nixon, July 23, 24.
San Marcos, July 30, 31.

W. H. H. BIGGS, P. E.

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EDITORIAL

THE STATUS OF THE PROHIBITION FIGHT.

After the Legislature failed to carry out the instruction of the primary voters and trampled the demand of the State Convention under its feet (that is, a treacherous minority in that body) and refused to give the people an opportunity to settle the question of constitutional prohibition at the ballot box, they threw the whole question into the politics of the State. We did our best to prevent this, but it was done at the behest of the Brewers' Association; and in the present political campaign it is one of the paramount issues. And it will continue to be one of the leading issues until the matter is given to the people by the Legislature to dispose of it. There will never be any peace in the politics of Texas while this condition of things obtains. The antis have caused this turmoil, and we propose to stay with them until our request is heeded.

We started out last winter to agree upon a candidate who would represent our issue before the people, and we found him. He was satisfactory, for the most part, to all the factions, and it seemed that he was the solution of our problem. Had he entered the race there would have been no other candidate in the field representing our cause, but unfortunately he had conditionally pledged his support to a friend, provided that friend desired to make the race. It turned out that this friend did enter the race, and he is in it now; but his decision disconcerted our plans, and we now have confusion in prohibition ranks. Just what the outcome will be awaits to be seen, for other complications have risen. An old issue that was fought out two years ago has projected its shadow across the prohibition issue, and this has added to our confusion. Some of our prohibition friends are attaching more importance to men than they are to principles, and for this reason we are not united. This is greatly to be regreted.

The antis are somewhat divided also, but they have a way of getting together as the campaign progresses. Will we be as wise as they are? Whenever we make up our minds to place the emphasis upon prohibition and look upon men as mere incidents, a means to an end, then we will do something. This is exactly what the enemy are doing. They will throw down any man when their interests are divided or impaired by him. We ought to do the same thing. Men are temporal, but principle is eternal. We ought to stand by the principle regardless of the men who want office at the expense of principle. Some of us who have been recognized as leaders in the prohibition movement have already decided what we will do, and now the voters ought to take similar action. Otherwise we will permit some man to slide into office by a plurality vote who will do his utmost to injure our cause and give a setback to prohibition. If personal favoritism, partisan zeal and friendship come between our forces and our plain duty, then we can hold nobody responsible for our defeat but ourselves. We care nothing about the politics of the situation, but since the antis have plunged our cause into politics we have to enter in order to rescue it. But we are after the cause and not men. We can support any man who will stand by our issue; and we can and will oppose any man or any set of men who put ambition above the cause we so much love.

But this is no time for favoritism, for personal friendships or for partisan devotion. It is a time for sober thought, calm deliberation and a thorough understanding of duty. Let no man have our support who does not stand four square upon the question of prohibition. It matters not how much we love him personally, if he is against prohibition we can not afford to support him. And it matters not how much we may personally dislike the man, if he is reliable and straight upon the prohibition issue, then we can afford to stand by him. And as this is our last editorial for some weeks, owing to the fact that we will be out of the State, let us urge you as members of the Church of God, as good citizens and as friends of prohibition, not to cast any vote for any man who is not unmistakably clear in his friendship for prohibition. Make that the one all-powerful issue and stick to it regardless of all other questions. If we will do this, then our cause will triumph; if we fail, then our cause will receive a blow that will arrest it for a while in its progress. Then stand by our cause, for it stands for "God and Hope and native land."

POSITIVE CONVICTIONS ESSENTIAL TO CHARACTER.

A man without positive convictions has no stability of character. Amid the storms and tempests of life he is without anchorage, and he is blown hither and thither by every wind of doctrine. He stands for nothing deep and abiding. Every fad or cult that comes his way leads him off at a tangent. The last man he hears inspires him, and the last book he reads furnishes him with substance for that day's intellectual sustenance.

If he happens to be a layman his Church membership is not the result of intelligence and discrimination, but of association. He feels as much at home in one Church as another. As to doctrinal belief he has no definite knowledge, and as to spiritual life it is the result more of impulse than of earnest inquiry and permanent conscious experience. His faith rests on no deep conviction, and his life is not guided by any fixed principles. He is in the valley today and on the mountain top tomorrow. Such a man reminds us of what we heard a wise old minister say the other day: "A dog that trots with equal familiarity under any man's wagon is of no account." Neither is the man in the Church who has no fixed purposes of his own.

If he happens to be a minister, so much the worse. He studies, but does it without system or order; he reads, but with no wise discrimination and with less mature mental digestion. His ideas of theology are vague, and for the life of him he can not give a satisfactory reason for the hope that is within him. He is easily led off by the vagaries of science so-called. Without the slightest excuse and with less wisdom for such a course he glories in his liberality and advanced thought. He never realizes that his trouble is in the fact that he has no matured and well-grounded convictions of his own.

The secret of greatness is found in the root principles of the man who achieves greatness. He rests upon a permanent foundation. He believes something, and he knows why he believes it. He has examined the materials of his belief, and he is satisfied with their completeness and solidarity. When he takes his place as a laymen in the Church he represents a well-tried system of beliefs and practice. If he is a minister he has back of him and underneath him a conviction that holds him firmly, and when he speaks he speaks with authority. There is a note of positive belief in his ministry. He is founded upon a rock, and the winds and the rains can not dislodge him. His whole character is wrought out of convictions. The pew needs men of convictions, and the pulpit is seeking for men who have profound anchorage.

TRUE RELIGION THE ONLY PANACEA.

The golden age of heathenism is in the past. The time was when the gods were here on earth, and walked and talked with men. But that time has gone—never to return. Henceforth the people of this neglected world are left to groan and suffer on and on. Life is a comedy-tragedy, and men are to do the best they can until the end—the hopeless end. In the meantime the thoughtful have been busy with the situation. The stoic says, "Be independent of the passing hour, and steel your heart against both good and bad." The epicurian says, "Eat, drink and be merry, for tomorrow we die." In both cases the great mystery of life and destiny is left unsolved. But the Buddhist will not be satisfied with such a shifting of the difficulty. He says that all is seeming—nothing real. Even God is only just a thought. There is nothing but "mortal mind," and as mind depends on physical organization, when dissolution comes it goes—goes into Nirvana, passes into the dark, unreal realm of Nothing. There is no sin, no virtue, no God, no heaven, no hell, no anything.

Personality, both in God and man, is done away. Responsibility is destroyed. Hope is blotted out. The past is a nightmare; the future is a dream. Life is an accident, and is utterly without meaning. All is vain and void! But Christianity has a different explanation of all these things. To him who follows Jesus, life is real and earnest.

For the Christian there is meaning in everything—from the worm that smote the gourd that sheltered Jonah, to those who lift their heads, bathed in eternal sunshine, above the clouds and storms of earth. From the tiniest insect to the tallest angel; from the ephemera, that live but a few minutes, to the deathless personality of the eternal God—everywhere, everywhen, everywhat and everyhow—all are full of meaning, and all mean much to man. To him who truly says "Our Father," everything that rests or rolls or soars is eloquent of God's care for him, and of his hope in God. To such, the great apostle to the Gentiles could say, "All are yours, and ye are Christ's, and Christ is God's."

CHRIST THE GREAT TEACHER.

While Christ drew largely on the Old Testament Scriptures for the truths he taught to the people, yet he stripped those Old Testament truths of the traditions woven round them by the ruling classes among the Jews, and reinvested them with their spiritual life and power. Practically the substance of the Sermon on the Mount is found in the writings of Moses, but that substance is recast, clothed in more concise forms of speech and made more direct in its application to human conduct. Instead of applying to the outward life as appears to be the case under the old dispensation, Christ makes it to apply to the inward life, the spirit and the mind of man. Under the old law this truth seemed to deal with conduct pure and simple, but Christ makes it deal with motive, intention and thought. He looks deeper into the nature of life than is found in its outward aspects. He delves into the secret places where thought is born, where desire takes on purpose and where purpose receives the inspiration of intention. He discovers the sin not in the outward act, but in the secret motive. With him lust is sin, for out of it grow those social and commercial sins that afflict society. Therefore, the purpose of Christ was not to reform the conduct of men, but to regenerate their minds and hearts. His plan was to make clean the fountain of life and the life would naturally clean itself. If he could get the heart right, the life born therein and flowing therefrom would be right; and if the mind could be transformed the intellectual trend would of necessity come into harmony with the law of righteousness.

And such was the insight that Christ had into the possibilities of mankind that he saw good in all men, and to this he addressed himself. For this reason he ate and drank with publicans and sinners, spoke words of encouragement to the outcast and held out hope to the most abandoned. Under this sort of treatment seven devils went out of Mary Magdalene; Zaccheus, the chief among the publicans, was converted, and the woman taken in open sin was impressed with the better life. He proceeded upon the proposition that there was a combination to every man's heart, and that if the key to it is used that heart can be opened and entered by influences for good. This was his method of procedure in dealing with men and women, and as a result he taught them as one having authority and not as "the Scribes and Pharisees." He was the incomparable teacher of the ages, the Teacher of teachers throughout all generations.

Purity of speech is indicative of purity of thought and desire.

WORK FOR THE GENERAL CONFERENCE

THE WOMAN QUESTION.

Once more we approach this subject, and shall endeavor to convert some of our sisters to the right way of thinking concerning the woman's rights movement, since the Word of God is rejected and St. Paul is considered a back number and out of date, that is, by some of the sisters, who seem to want to usurp the power of the Bishops and rule in Church affairs generally. Miss Helm states in one article that the anti-Christ spirit of this world has extended its baleful influence even unto the Church. This fact we readily admit. That there are grave evils working in the Church none will deny, and for this identical reason we believe that both the W. H. M. and W. F. M. Societies should come under the direct control of the conference. Otherwise they are going to bring disaster, and when it comes the brethren can truthfully say, "The women did this!"

Now let us reason together. Suppose we take the Bible as authority. I shall not use any big words—could not if I wished—but I believe the Bible, every word of it; haven't any better sense. For this I am very thankful. From lid to lid of the Bible is the story of man's superiority—superior in strength. aMn has the broad shoulders and strong arms. Man commands and woman obeys. Moses is leader and law-giver. Joshua is the sword of the Lord. Saul and David and Jonathan go out to do the fighting. The mothers, wives and daughters make the home, keep the house, prepare the food, minister to the husbands and fathers, doing the work of helpmeet, and when the warriors return from battle the maidens, garlanded and singing, go forth to meet their heroes. War and government are to the strong—to the men.

Throughout the New Testament it is the same. When the Savior called for ministers, He called men. He said to woman, "Go tell thy husband: go tell my brethren," but never once did he say to woman "Go preach my gospel. Never did He say woman should command and man should obey. We resent the intrusion of women in these activities where men should do the work. I know there are many intelligent women the brethren would be willing to take counsel with on matters of public importance, but even the umpire would feel bitterly humiliated were he compelled to obey the orders of the women, for God has so constituted man. But we are not afraid to trust our Southern brothers. The Southern men, as a rule, are loyal to God and love their homes and country, and many of them heed the scriptural injunction, "Husbands, love your wives." Oh, excuse me. I was about to quote from Paul. Well, Christ said, "Peace on earth; good will to all men." Do you think it a Christian spirit to raise contention, cause confusion and accuse the brethren of tyrannical treatment? I love to read letters such as written by Mrs. R. W. Baird. She is truly a Christian lady and knows what she is talking about. The women have already been overburdened with care. Those who want to work for the good of the cause can always find plenty to do and more than the present generation will ever be able to do. We have fallen far short of duties, sacred duties. Think of the distress, the poverty, the suffering among the people of our own country, and do you think it a Christian spirit to speak in such a fun-making way of your unfortunate illiterate brother, Miss Helm? Perhaps he never had the opportunity of an education, but I can tell you one thing, many of those unfortunate have hearts and feelings. Please remember this, the Lord knoweth his own. So let us press after all the mind of Christ and all the power of piety, that we may escape the fate of the wicked and maintain that decision of character in a corrupt world which will equally honor the religion of our Master, and prove the most effectual instrument in the conversion of sinners.

Now just a word to the delegates of the General Conference. Remember, we are not commanding, just requesting, that you go with holy boldness, mixed and tempered with the softest sympathy. Employ every power of your nature in correcting and condemning evils, and may the spirit of truth be your guide. Finally, brethren, we commend you to God, and may your strength be according to your duties, and may the spirit of peace crown your every effort. And you, my sisters, who are so displeased with the principles of Southern Methodism, should find a home in some other denomination where the women have the full rights of the laity. There are such organizations. I have heard them while receiving a member into the Church, the ladies would say, "I, I, I," and each one speaking so as to be heard. Surely this would please you.

My letter is already too long, but let me tell you one thing more. You can never work socialism through the Southern Methodist Church. True, many evils have been applied, but socialism, never. No, you shall not. It would only bring worse conditions, more confusion. Really, woman suffrage is only evidence of a decaying government. If woman would abandon this foolish idea, and leave off attending secret societies, where often another woman's husband must accompany her home, and faithfully discharge her home duties, there would be fewer divorce cases in the courts. There would be peace at home and harmony in the Church, and her influence would be for good. And if our leaders have gone wrong, we, first of all, are to blame, for the mother moulds the character of the son, and remember you can bend the bush, but you can do nothing with the full grown tree.

It is clear to my mind that woman is blind to her own best interests when she clamors for a privilege which surely would disappoint her and would tend inevitably to lessen the respect for her which the higher type of man has always manifested. Does not every one know that woman suffrage would do more to bring social equality, and who of the South want such conditions. The Southern M. E. Church has been my home since childhood, but when it ceases to be the M. E. Church, South, then I shall have no home. I am the daughter of a Confederate soldier. Of this I am very proud.

MRS. C. B. GENTRY.

"THAT MEMORIAL."

By Mrs. Ernest E. Robinson.

This article is written to call attention to the unfair manner in which the home mission women, who so strongly favor the memorial adopted last October at the annual board meeting, are presenting the question to the women of our Church. All the articles that have recently appeared in the official organ of tne Woman's Home Mission Society, Our Homes, all the leaflets and pamphlets that are being circulated throughout the Home Mission Society are strongly in favor of granting the rights of the laity, while the editorials and communications opposing the same, which have appeared from time to time in our different conference organs, have been studiously overlooked and ignored.

Now it has occurred to me if we are sincerely striving to do the thing that will bring the greatest good to the Church and advance the cause we all love, the only proper method would be to present both sides of the question, and especially since some of the strongest articles that have been written upon the subject have been decidedly opposed to the memorial. I am not in favor of woman's suffrage nor am I a friend of the so-called "New Woman," whether in State or Church, and I firmly believe this to be the sentiment of the majority of our Methodest women throughout the South. I am in favor of real Christian womanhood because that is right, forever right; but I am opposed to the isms and nonsense of the new fangled notions of some of our modern women, because, to my mind, they are wrong, forever wrong. I am opposed to the memorial because I cannot but believe the women who presented the resolution evaded their real purpose in framing the memorial. Power is what they seek, not divine, but human power, power to control all the money raised by the home mission women. Not because their funds have at any time in the past been misappropriated by the General Mission Board, but a fear has been engendered on account of the legislation of the General Conference of 1906 with reference to the W. F. M. S. This being the paramount reason for praying the rights and privileges of the laity, I cannot but feel we are making much ado about nothing.

As a member of the Home Mission Society I have sought in vain for an adequate reason why these godly, consecrated and capable men who constitute the Parent Board, shall not continue to serve the Church in the same capacity as they have in the past. Many of these women who are anxious to control the business affairs of the Church would shrink from taking their husband's or brother's business into their own hands. Are we to infer from this that it requires less executive ability to finance the Church than it does to carry on secular affairs. A woman is a queen when she reigns as such, but when she gets out of her sphere she is not as good as a man. Some of our dear sisters who are spending so much time in their effort to prove that women are superior financiers, reminds me of the old sailor's wife, who interpreted her marriage contract in this way: "My husband and I are one and I am the one." Believe me, my co-workers, the real issue is not so much that the great majority of Methodist women throughout the connection, who have been weak enough to take upon themselves the responsibility of wifehood and motherhood, have not a voice in the General, Annual, District and Quarterly Conferences. The powers that be recognize, as do we, the fact that our women have not sufficient time now to avail themselves of all the rights and privileges that have been theirs from the foundation of the Methodist Church; therefore it is not so much an extension of our privileges and opportunities for doing good that is desired, as is the hope that the step in this direction will lead eventually to woman's suffrage. And as a minister's wife, who has watched with fear and trembling the approach of the election of officers in our local societies each year, the time when we are privileged to cast a vote, the time when so such excitement prevails, the time from which so many Church rackets are dated, if an extra amount of women voting is to insure an extra amount of these unfortunate occurrences, I can not but fervently pray from such a calamity: "Good Lord deliver us." It is argued that the rights of the laity should be granted to our women because those privileges have been given the women of the M. E. Church. I will not attempt to answer this argument as to its success or failure in the M. E. Church, but I do say that which may be a success among the women of the North may prove a complete failure among the refined home-loving, womanly women for which the South has always been famous. It should be remembered that the suffragette and her species of womanhood do not exist to any great extent in the Southland, and it is to be hoped that the number may grow beautifully less each year. From my viewpoint there could not have been a more inopportune time to have sounded the note of dissatisfaction than now, in so much that the laymen's movement is taking on such large proportions. The manhood of our Church is manifesting greater interest in missions today than ever before, and has not this been the burden of our prayer through these years, that God would lay this responsibility upon the hearts of our fathers, husbands and brothers, and now that our petition has been heard and they are aroused to a sense of their opportunities and privileges and are laying their lives and means upon the altar, it should be a time of rejoicing rather than lamenting.

That there has been a very decided danger in recent years of the Church becoming effeminized, there can be no doubt, therefore, this advanced movement of such a noble body of men, banded together for such a laudable purpose should be hailed with real joy and they are worthy, my dear sister, I am sure, of our implicit confidence in the management of the Church legislation and finance. I do not wish to be misunderstood. It is not my purpose to underrate or underestimate woman's work in the Church; she has a work both in the home and Church that men can not do. She has always been his superior in those finer traits of character which call forth devotion to duty and loyalty to service, but we must do the work in the sphere God has placed us, if we would do it according to His will. The Woman's Home Mission Society was organized to promote intelligent and loyal piety among the women of our Church, to aid us in religious development and to enlarge our opportunities for extending help to the weak and fallen. Auxiliaries are being organized in every Methodist Church in the South. Such an organization, properly directed, can not fail to be a mighty factor in reforming the world. As a society, we have had every reason to point with pride to our connectional officers. They have proven themselves to be women of superior leadership, but in their effort to interpret the sentiments and convictions of our women, with reference to our Church government, without submitting the question to a vote, they have taken the risk of allowing the wishes of the minority to rule, rather than the majority. When the Crusaders were on their way to Jerusalem to rescue the Sacred Tomb from the Turks, their watch cry was: "It is the will of God." Today, as a mighty mission band marching on, to do our part in rescuing the world from sin and unrighteousness let us be sure in all that we shall undertake, "It is the will of God."

Weatherford, Texas.

SOME SUGGESTIONS TO THE GENERAL CONFERENCE.

To the Members of the General Conference:

Having had practical experience in business management and six years of Sunday-school and League work before going into the ministry of our Church, I feel that my limited experience as preacher on trial will not seriously affect my ability to understand the fundamental principles of our Church polity.

Therefore, I offer the following suggestions to the law-making body of our Church. I believe there is a change necessary for a larger success of our forces. Not a change of our system, but a change in the application of our system to the work that has been assigned us by the Lord. That is, a change should be made by readjusting the proportion of work assigned to the already well developed departments of our system, and not in any of the much discussed departments, viz.: Episcopacy, presiding eldership, etc. Especially do I believe that a readjustment of the work assigned to the Annual and District Conferences is needed.

Now the work of the Church is the salvation of men, and it clearly divides itself into two parts, viz., first, winning men to Christ, and, second, developing them by Christian service. The first part is pre-eminently the work of the ministry, and the second is approximately the work of the laity.

Now observe that the Annual Conference is made up of 80 per cent or more ministers; therefore, this same per cent of its work should be of the first part, viz., winning men to Christ.

Likewise observe that the District Conference is composed of laymen in an inverse ratio to that of the Annual Conference. Therefore this same proportion should exist in its work, viz., 80 per cent should be Christian service for developing the laity. But this same laity composes the body of its membership. Therefore the work of the District Conference should be done mostly by the lay membership, and the work itself should largely be of such nature that under proper superintendence, they could perform. Also because of their reticence in the presence of ministers they should be urged to take prominent parts.

Now let us classify the work of the Annual Conference according to the above distinction, viz., first, winning men to Christ, and, second, Christian service for developing them.

In the method of procedure the first twenty-eight and the forty-sixth questions pertain to the first part, or essentially the work of the ministry. The twenty-ninth to the forty-fourth, inclusive, pertain to the second part, or the work of the laity, viz.: finance and Church extension. The forty-fifth is immaterial, and a couple of the others may be classed in both divisions.

This classification shows that more than 35 per cent of the work of an Annual Conference is of such nature as would develop the laity. When viewed from the importance of Church extension and finance in our work, this per cent is greatly increased.

Now do the laymen have this proportion of the work of the Annual Conference? No Neither is it practical for them to do so. Therefore this portion of the work should be removed to some other department where they could accomplish it.

Let us now classify the work of the District Conference, and, as before stated, the work should be at least 80 per cent for development of the laity.

The first thing we notice is that there is no method of procedure as in the Annual and Quarterly Conferences. Is that best? Also observe that the tenth, fourth and seventh pages of the Discipline are devoted respectively to the Annual, District and Quarterly Conferences. Inasmuch as they are of like nature, is this their relative importance when compared with the cost of each?

We find that practically most of the work of the District Conference is done by the preachers of the district, and likewise pertains mostly to the first part, viz., winning men to Christ. The Discipline provides that prominence be given to religious exercises. This should apply to all the conferences and is, properly speaking, a part of worship and not of work.

Now, in the Anuual Conference a preacher from every charge in the district has some part in the proceedings, if nothing more than to make a verbal report of his work on the floor of the conference. He returns to his work with the inspiration that even this part gives.

Now in the District Conference I suggest that this order be reversed—that is, have at least one layman from every charge make a verbal report on the floor of the conference concerning finance and Church extension. Let him be the steward in charge, appointed by the presiding elder, a replica of the work of the Bishop in the Annual Conference.

Article 398 should be mandatory, and also in like manner a District Board of Finance should be organized and a layman from each of these boards should constitute the lay membership of the Annual Boards.

Especially would I recommend that a committee, or board, be organized in the District Conference for the distribution of tracts, etc., also printed minutes and statistics.

It seems to me that now, of all times, is the opportunity for these changes, because of the increasing interest manifested by the laymen's missionary movement.

S. T. BROGDON.

SOME THOUGHTS.

The articles written by Brother John W. Goodwin, and published in the Advocate of February 24, and another by Brother T. B. Norwood in the Advocate of March 10, one on "Where We Are Losing Out in the Country," the other on "Some Things That Ought to Be Said," I am sure are of vital importance to the Church and should be carefully considered by our law-making body next May. I am but a cornfield hand, but love the Church, and very greatly desire her prosperity in all of her great work. I believe her doctrines and have been trying to preach them for forty years, and have witnessed the salvation of hundreds and believe that no man, however great, can possibly do a work in the world that benefits the human family half so much. But reason and experience show very clearly that every obstacle in the way of the Church should be removed as far as possible, and so we ask, Why is the number of our local ministry decreasing every year since the removal of the licensing of our preachers from the Quarterly to the District Conference? No such decrease had ever happened before. God's Word and experience tell us that not many wise men after the flesh, not many mighty, not many noble are called into the ministry; and God hath chosen the weak things of the world to confound the things which are mighty (See 1 Cor. 1st chapter). Numbers of our young men are still being called into the ministry, but realize their inefficiency to do so, and the thought of appearing before a District Conference and undergoing an examination on certain studies, among strangers, is something they are unwilling to do, and so are often lost to the Church, while some other denomination with a more simple form of getting into the ministry captures them. On the other hand, were they at home in the Quarterly Conference, surrounded by those who both know and sympathize with them, they would far more readily take up the work of the ministry.

To illustrate: If God calls a man to the ministry it usually takes all that God and the Church can do to get him at it. But if the world calls him to the ministry it takes about all that God and the Church can do to keep him from it. As to our losing out in the country it is plain to be seen all over East Texas. I have traveled as preacher in charge over this country for thirty years, and know whereof I speak. Where once we had good circuits, we now have nighborhoods almost begging for Methodist preaching, and as a superannuate member of the Texas Conference I am trying this year to preach to just such people, and without salary or appropriation, with three congregations, two houses of worship and two organizations, and as many people living in these neighborhoods as there ever were, and in some instances more, houses nearly all full and occasionally new ones going up.

Why all this? Most all the old people are gone in some way or other. The railroad came along and they and the country folks through which they passed built towns, built churches, which grew into stations, while the country was neglected, and the most efficient men are stationed and the country takes what is left. This state of affairs must be remedied, or we shall lose our crown and be confined to the towns and cities. If the time should ever come when the country does not furnish the centers with new blood, we all know what the result will be. The city and the country are alike dependent upon each other for their existence. T. T. BOOTH.

Flint, Texas.

THE MODE OF BAPTISM.

I wish to call the attention of the Texas Tract Society and of all the readers of the Advocate to the fact that I believe that one of the very best little books on the mode of baptism that I have ever read is the pamphlet entitled, "Plain Words for Plain People on the Mode of Baptism," by Rev. J. C. Carter, of the Northwest Texas Conference. It is on sale by Smith and Lamar, at Dallas and Nashville; price, 10 cents.

If some enterprising man who has the means would keep a favorable notice of this pamphlet in the Texas Christian Advocate and in all our Church papers as a standing advertisement for years to come he would, in my opinion, do a great work for the kingdom of Christ. I believe that our Publishing Agents ought to print it in an attractive form and keep a standing notice of it in the Nashville Christian Advocate, and in our Sunday-school literature. In saying this I have no "ax to grind," for I am not personally acquainted with Brother Carter.

JOHN ADAMS.

Tyler, Texas.

FREE-WILL AND TEMPTATION: A STUDY

By REV. O. T. ROGERS

Is the will free? or is choice necessitated by the strongest motive under the general law of cause and effect? From the days of St. Augustine, at least, down to the nineteenth century, the "scheme of necessity" dominated very largely the intellect of the western world. Calvin and Luther both agree in denying the freedom of the will, maintaining stoutly its bondage to sin, since the fall. Lombard, in Luther's day, and Hobbes, 100 years later, contend that man is free, since "he does evil voluntarily and not by constraint." So indeed did Augustine: "He can keep the commandments if he will," and so Collins, the disciple of Hobbes: "I contend for liberty as it signifies a power in man to do as he wills or pleases." Such is practically the contention of all the great moral philosophers down to and including that "wizard of New England," the saintly Jonathan Edwards. But all this is but freedom from outward constraint and so Luther and Calvin saw it and exclaimed contemptuously: "Egregious liberty." "True," they say, "but what end can it serve to deck out a thing so diminutive with a title so superb?"

Infidelity Triumphant.

It was on this basis that atheism stood and launched its darts at the holiness of God and the responsibility of man. To illustrate: "Sin exists. God might easily have prevented it," says he, "if he had chosen to do so; but he has not chosen to do so, and therefore his love of virtue is not infinite, his holiness is not unlimited." We deny this conclusion and assert the infinite holiness of God. "This assertion may be true," says Voltaire, "and hence God would have prevented all sin if his power had not been limited."

Or as Cudworth put it: "The supposed Deity and Maker of the world was either willing to abolish all evils, but not able; or he was able but not willing; or else, lastly, he was both able and willing." This latter is the only thing that answers fully to the notion of a God. Now that the supposed Creator of all things was not both able and willing to abolish all evils is plain, because then there would have been no evils left. Wherefore since there is such a deluge of evils overflowing all it must needs be that either he was willing and not able to remove them, and then he is impotent; or else he was able but not willing, and then he was envious; or lastly, he was neither able nor willing, and then he was both impotent and envious." Here is the stock argument of atheism and the natural outcome of necessitarianism, as Dr. Bledsoe, in his Theodicy, clearly shows.

In that, one of the greatest books of the past century, he makes all the great theistic writers and moral philosophers—Hobbes and Collins, Descartes, Spinoza and Malebranche, Locke, Hartley, Priestley, Helvetius, Diderot, Liebnitz, Jonathan Edwards, Pres. Day, Dr. Dick and Chalmers, D'Aubigne, McCost, Hume, Brown, Comte and Mill, Kant and Sir Wm. Hamilton—mighty names, to pass before us in their gigantic struggles to vindicate the holiness of God. He examines them all and finds them wanting. Admitting the premises of a will, free only from outside coercion, but necessitated absolutely by the sovereign will of God, they strove to escape the inevitable conclusion and struggled in vain. Man's freedom was but a name—God became the author of sin and all moral distinctions were fading into mist.

Bledsoe's Method.

When a boy in my teens, with no thought of the ministry, Bledsoe's Theodicy was mighty interesting reading. It is so still. He agrees with them all, that the will is a cause but denies that it is caused, argues that it is absolutely free from the power of motives and self-active, so cutting off entirely the attack of the infidel by destroying the premise upon which he stood.

Clear—But?

There was however one vital point where as a boy I stopped and said, "Here Bledsoe is unsound." And there my judgment still sticks, although very many among us to-day are voicing his thought. Here it is: In his analysis of Edwards on the reality of moral distinctions, he says: "There never can be virtue or vice in the breast of a moral agent, prior to his own actings and doings." Here I stopped and cried: "Why, Bledsoe is a Campbellite after all!" and here I join hands with Wesley and President Edwards against him to-day, for in this Calvinism and Arminianism are thoroughly agreed, furnishing a strong presumptive proof at the beginning that this new doctrine, "an old foe with a new face," is false. Hear President Edwards on this point: "It is agreeable to the sense of men in all nations and ages, not only that the fruit or effect of a good choice is virtuous but that the good choice itself is so; yea, also, the antecedent good disposition, temper, or affection of mind whence proceed that good choice is virtuous. This is the general notion, not that principles derive their goodness from actions, but that actions derive their goodness from the principles whence they proceed." "Thus he argues," says Bledsoe, "that if there must be choice before a good disposition, or virtue, according to our doctrine, then virtue could not arise at all, or find its way into the world." "For all men concede," says he, "that every virtuous choice or act must proceed from a virtuous disposition; and if this must also proceed from a virtuous act, it is plain there could be no such thing as virtue or moral goodness at all."

Bledsoe's Reply Unsatisfactory.

Bledsoe undertakes to overthrow this argument in two ways: (1) It involves a necessitated holiness which is a contradiction. (2) It makes God the author of sin. But Bledsoe's "necessitated holiness" is "a man of straw," for he uses the term "holiness" as equivalent to a life resulting from choice and Edwards uses it as a state of the heart previous to choice. And both are right, no doubt. If anything is clearly taught in Scripture to my mind it is that the "image of God" in which man was created was spiritual, that it consisted not merely in the power to choose, royal as that power is, together with a negative, empty personality, but with a full, perfect and positive personality—right desires, dispositions, tempers, affections—"in righteousness and true holiness." Here is most certainly a "necessitated" since a created "holiness." Hear Bledsoe: "That which is produced in us by such an (extraneous) agency, be it what it may, is not our virtue nor is any praise therefore due us." Granted. Place the emphasis on "our" and we have the key to the situation—a truth that would enable Edwards and Bledsoe to join hands, Calvinist and Arminian to stand agreed. Let us see if this be so.

Nature is one thing, character another. Nature is what we are by birth or creation; character is what we have made of ourselves by choice. To deny all moral quality to desires, affections, dispositions and tempers, etc., which constitute nature, whether of the last man or the first, until choice is made, is "egregious" folly. Love of truth, e. g., is essentially good whether in man or God. We became "partakers of the Divine nature" by creation and we become partakers of it again by grace. The goodness, the holiness of man's nature, before choice was, clearly, God's goodness, God's holiness and the praise of its virtue belonged to him alone. And when man by choice accepted his inheritance it became his and his responsibility for it began.

God the Author of Sin.

But can we escape making God the author of sin? Bledsoe thinks not. He says: "For it is as much the common notion of mankind that every sinful act must proceed from a sinful disposition as it is that every virtuous act, etc.; hence that an antecedent sinful disposition or principle could not have been introduced by the act of the creature and consequently must have been planted in the bosom of the first man by the act of the Creator." This argument is conclusive, but is far from conclusive. This argument would not necessarily stand had there been no devil to tempt, for there was a time when no tempter existed, yet the angels fell. **How to account for the origin of a sinful disposition in a pure and holy being before the act of sin, may be difficult, but not so unthinkable as a choice of known evil by a pure and holy heart.**

Temptation of Eve and Christ.

We are come then naturally to a study of the first temptation and incidentally to a discovery of the final security of heaven. Paul sheds light upon the dark question suggested above—how a heart full of love to God, a heart delighting in the will of God above all things one hour may choose contrary to that will in the next.

Eve was deceived. (1 Tim. 2:14.) Is not choice bound to be in harmony with one's thinking? It is sure that choice reveals character as well as fixes it and it is written that "as he thinketh in his heart so is he." Now Eve chose to gratify an innocent appetite in a forbidden way and her choice revealed a character already tainted and corrupted by unbelief. Christ with similar innocent appetite intensified however to an agonizing pitch refused to gratify it in the forbidden way. Why did he stand where she fell? Because he was not deceived. The germ of unbelief could not stick, for he discerned the snare of the fowler, and his choice revealed a vision of truth undimmed and a soul untainted by sin.

As we all know "tempt" is a term used in two senses: (1) To test or prove, as in Genesis 22:1, "and God did tempt Abraham;" (2), to entice to evil, e. g., "a man is tempted when he is drawn away of his own lust and enticed." (Jas. 1:14.) But "God is not tempted with evil, neither tempteth he any man." i. e., in that sense. Why cannot God be tempted with evil? For the simple reason that he hates it and cannot be deceived by it. How then can those that are like him, who are [illegible] and loathe it, be "enticed" by it? He cannot; it is morally impossible, unless deceived as was Eve. "He cannot sin because he is born of God," etc. Herein was the safety of Jesus as I [illegible] His humanity was proof "against all the evils of the devil." As in his first, so in his last conflict with the devil, he was not deceived. But some one objects: "Adam was not deceived." Paul says, "and yet he sinned." True, but Paul's statement must evidently be restricted to that first temptaion. He was not deceived in the beginning by Satan as was Eve, but who will argue that he was not afterward deceived through his love for his wife or otherwise?

[illegible]en Secure—Why?

Christ was not deceived and in my judgment could not be. Was the world really at any time in danger of losing its Redeemer and the Infinite Father, his Son and the race together, while Emanuel went down in irretrievable overthrow, bound forever to the chariot wheel of the devil? Is not the horrid thought almost a blasphemy? Not to go further into that, all agree that as saints become like him, they "grow in the knowledge of God" and hence "in grace." Therefore, granted a pure heart, and a love growing not only greater but wiser, and we see a soul growing more secure against the wiles and assaults of Satan, because more difficult to deceive. Hence the security of heaven to angels and men will not be because of love better or truer than that of Adam and Eve, but wiser by the light of the cross and the trial of faith. Thus do "all things in heaven and in earth in him consist," i. e., hold together, bound by a love so enlightened that temptation becomes forever impossible.

The Trojans of old may rest in full security within their embattled walls, their raging foe without; yet where is Troy's security if the wily Greeks persuade her to accept a gift? Beware the Trojan horse? So the pure and holy heart is as impregnable to the direct assaults of Satan as the heart of God; for he made it and dwells in it; and as it is impossible for such a heart to desire that which it hates, it is impossible to choose it. Fearing, if not knowing fully, this to be true, the wily serpent wrought deception and so prevailed. Is it not as clear, then, as a sunbeam that the outward solicitation to evil of any sort that awakens in the heart a desire for or inclination toward it is as surely a demonstration of a fallen, sinful nature as the presence of the Greeks within the walls proved the betrayal of Troy?

Free Will and Motives.

So then the contention of Edwards on this point is clearly sustained and that of Bledsoe as surely overthrown. But to return. Is then the human will free? It is. As Bledsoe says: "It is self-active." But what does he mean by that? He seems to interpret it as meaning the power to choose regardless of or even contrary to reason and desire. God's will is self-active. But can even God himself choose any course regardless of his desires or contrary to his own nature? Then could God contradict himself which is unthinkable, destroying the very notion of a God. Can God then impart a larger liberty than his own? The larg[illegible] either for God or man is the power to choose in harmony with nature. Outward action being subject to coercion has been left out of the discussion. The complexity of human nature must not confuse the question involving as it does the daily conflict between the animal and the spiritual nature or the "flesh" and the "spirit," e. g., love of ease makes me desire to rest at home. Love to God and man prompts the desire to arise and go. I choose and am bound to choose with the stronger desire and do then reveal to others, and, perhaps, to myself the dominant nature. It may be granted that a larger liberty is theoretically possible; e. g., I have the power to cut my throat, but it is morally impossible for me, with my present nature, to choose to do so.

Is There Any Middle Ground?

Is the will bound then to act in harmony with the strongest desire? If so, is it not necessitated by the will of God? Bledsoe agrees with the Calvinists now to answer, "Yes." "For [illegible] works irresistibly [illegible] thought and feeling." If so, then the "scheme of necessity" stands unshaken still and God becomes responsible for the damnation of every lost soul. For each could stand in judgment and say: "I was helpless in my darkness and sin. You might have wrought in me such light and feeling as you did in others, and I, too, would have chosen righteousness and hated iniquity. You could have saved me but did not." Thus we land in blank atheism again, or we must find a middle ground.

The True Key to the Problem.

Bledsoe overlooks apparently one real factor in the problem and seems to contradict himself as well. He leaves out entirely the power of Satanic influence, working directly with and contrary to God in that realm, open to both. Our real problem then is whether Satanic power that was sufficient in the beginning to darken and deceive the mind and so change and pollute the heart, that it became possible to desire and choose the forbidden may not be greater in that darkened, fallen nature than the redeeming power of God. If it is not, who will arise to explain the loss of a soul, except the Calvinist with his limited atonement theory? If it is greater then God does not, because [illegible] tibly in the realm of thought and feeling," and how explain the salvation of one? Evidently since many have perished if we reject Calvinism we are compelled to accept the first hypothesis, viz.: Satanic influence is greater over fallen human nature than God's. And this is plainly taught in Scripture. But since many also have been saved, three things are proven: (1) that God [illegible] man himself is a vital factor in the problem, and (3) that hence the human will not necessitated, either by God or devil. And here is where Bledsoe is weak if not contradictory. Hear

necessity is the law of intelligence so God may absolutely necessitate its states by the presentation of truth. This is not all. Every state of the sensibility is a passive impression, a necessitated phenomenon. No matter [illegible] truth may be presented to the mind the impression it makes is beyond the control of the will, except by refusing to give the attention of the mind to it." (Black type mine). Hence, although truth may be vividly impressed upon the intelligence, although the glories of heaven and the terrors of hell may be made to shine into it, yet the sensibilities may remain unaffected."

This is well put and very true and gives into our hands the true key to the mystery. "God's irresistible working" goes by the board and it becomes clear how the good may become bad and the bad become good.

"Hear and thy soul shall live," cries the Eternal Father to sinful man; and he, in spite of Satanic power, is not so far fallen but he may choose to [illegible] make life to appear so lovely and sin so hateful that he not only may but must choose the one and reject the other. As Eve in her ignorance chose [illegible] to the questioning tempter he could and did cast such a cloud of doubt and error into her mind that to doubt God and to believe the deceiver was inevitable, and so doing, Satan could and did work such change in her nature that she could desire the forbidden and choose it. So to save the process must be reversed. God must seek his lost sheep. Not only seek, but must stand and call: "'Awake thou that sleepest." "Hear and thy soul shall live." Yea, he must stand and wait as the Father at the gate, or knock as the Stranger at the door until, perchance, the sinful soul may consent to listen. Then the light increases, the sensibilities move, new desires are begotten and the conflict thickens. But no one ever chooses Christ and righteousness until in the light of the cross Satan is branded "liar" and God becomes true, the things that were loved are hated and the things that were hateful are loved. We desire him supremely and can but reject all for him.

The Lost Sense of Sin.

Many spiritual minds have of late years lamented the general lack of the sense of sin, with the growing difficulty of securing real conviction. It is a sad fact and many explanations have been offered. In my judgment, the main reason is brought out in the above and furnishes the purpose for its publication. Our fathers could take the text: "The plowing of the wicked is sin," and taking up the fundamental truth that the motive gives color and quality to life down to the minutest detail, could show that even so innocent and necessary a work as "plowing," when done by the wicked, was sin, because not done with eye sing to the glory of God, and holding the searching truth before them could preach down overwhelming conviction upon the congregation.

To day I'm afraid some of us hardly know there is such a text. One thing is sure. In the days of Jonathan Edwards, when it was generally believed that the "clean" could not "come forth from the unclean," that "the bad tree" absolutely "cannot bring forth good fruit," any more than "the good tree" can "bring forth evil fruit" or the "fig thistles," that even "the plowing of the wicked is sin," then the preacher had latitude. He was not whittled down to the narrow limits of "sin, an act only;" but standing on the mighty vantage ground of a deep and universal sense of sin he preached until men dropped swooning or clung to the pillars of the church to keep from slipping down straightway into a yawning hell.

The theology of Bledsoe, touching sin, was not that of Wesley and Clarke, nor that of the Methodism of his day. It is doubtful if there ever has risen a clearer, more forceful writer. Yet, while we acknowledge the unequaled service he rendered to the cause of truth, in shattering the "schemes of necessity" and in silencing so fully the guns of infidelity, nevertheless we doubt if any writer of modern times has exerted so damaging an effect upon practical piety as he. For as I see it the inadequate view of sin which his philosophy inculcates and the absolute divorce between action and motive that his extreme view of the will involves has too largely cut the heart out of Methodism and become the very life and soul of another body whose slogan has ever been: "Away with the mourners' bench," "Do religion," etc. The old theology put the emphasis where Christ put it, on the state of the heart. The result magnified experience and the class meeting was the natural outgrowth. The emphasis, under the new theology, is put almost exclusively upon the outer life, and the class meeting is dead.

The above has not been written hastily, but represents the study of years. It is not put forth to provoke controversy, but to conserve what seems to me vital truth. I trust that the brethren will give it a thoughtful reading and if I am wrong on any important point, will set me right.

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HUMORS

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way, but in spite of pimples and other eruptions they mostly remain in the system. That's bad.

Hood's Sarsaparilla removes them and cures all the painful and disfiguring troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

District Conference Reports

DECATUR DISTRICT CONFERENCE.

The third annual session of the Decatur District Conference convened in the Methodist Church at Jacksboro April 13-15. The W. H. M. Society was in charge the first afternoon. The District Conference proper opened Thursday morning with Rev. L. S. Barton, presiding elder, in the chair. The roll call showed all the pastors of the district present save one. The local preachers and lay delegates were present in large numbers.

The report of the pastors evinced progress. Revivals are being held, new churches in course of construction, outlying territory being reached and the various organizations of the Church are being perfected. The missionary spirit was evident. A missionary conscience is becoming general. The twenty-two Leagues of the district are supporting one foreign missionary, and the Sunday-schools by their Missionary Day offerings are supporting another missionary. The "specials" for missions last year reached $1200. The results for this work during the present year give promise of larger returns.

Several prominent visiting brethren were present. Rev. C. M. Harless, D. D., represented the Mission Board and the Texas Tract Society. His sermon on missions was logical, clear and wonderfully convincing. Dr. Z. M. Williams, Associate President of the North Texas Female College, made a fine impression, both as to his own worth and as to the work of his splendid institution. Rev. E. B. Thompson preached a heart-melting sermon and the brethren gave him a liberal offering for the Pierce Home at Bowie. Rev. B. R. Bolton, Commissioner of Education, reached the conference late. However, he remained in Jacksboro after the adjournment of the conference. He preached Friday night, and an offering of $185 was given for the Ward Memorial Fund.

Herbert B. Wilson was granted license to preach. The following were recommended to the Annual Conference for admission on trial: William H. Galloway, George P. Rice, Herbert M. Cowling. Elected to become the beneficiaries of the Sunday-school scholarships of Southwestern University, Gibson Taylor, of Greenwood, and Miss Alma Gose, of Decatur.

The lay delegates to the Annual Conference were elected as follows:

S. HOYLE.
S. M. GOSE.
T. E. VICK.
WILLIAM KING.

Alternates:

H. D. Robinson.
William Turner.

The following standing committees were announced:

On Licensing—F. A. Rosser, J. L. Sullivan, R. E. Porter and W. J. Palmer.

On District Sunday-school Missionary Committee—O. T. Cooper, Sil Stark, William Turner.

The following resolutions were read by Rev. T. H. Morris and were adopted by the conference:

Whereas, The Decatur District Conference, in session at Jacksboro, has just learned of the death of Judge P. C. Thurmond, of Bonham, Texas;

Resolved, 1. That it is with deep regret and sorrow that we have received this information. That we appreciated him as a noble, God-fearing citizen, a learned lawyer, a consecrated Christian and the highest type of the useful and intelligent Methodist layman.

2. That we extend to his bereaved family our sympathy, and pray our Heavenly Father to give his sustaining grace.

The conference was a benediction to Jacksboro. The brethren seemed to enjoy their stay. We were sorry to see them leave. The next session goes to Rhome.

O. T. COOPER,
Secretary.

In London on Election Night

By T. J. Mosley.

Article One.

A pretty kettle of fish in good sooth! Here was London again, and here was I—or what was left of me after a nine days' nightmare of travel made up of crazily-remembered details of streaming lanscape, flying leaps for rear platforms, lost overcoats, missed trains, insufferable Pullmans and lightning steamboat connections. Here I was, ruthlessly wrenched from the Christmas fireside of home and shivering out in the cold, cold world. Here was I, I say, after a frantic chase across the civilized globe in order to be promptly in Oxford for the announced opening of the Lent term, only to be informed two hours from my destination that the beginning of the said term had been postponed for a week! What bliss might have been mine during another week under the matchless skies of Texas! And what had dull, dreary, leaden London to offer in compensation?

At this dark hour of my chagrin, the prospect was suddenly illumined by a flash of unexpected radiance. I remembered all at once that the Parliamentary elections had not begun. The one regret of my departure from England six weeks before had been that I should miss these interesting contests; yet here I was at England's very heart with the elections just ready to hand, or only far enough away to allow me to witness the two last and therefore most exciting days of the campaign. This was a large crumb of comfort, and I munched it with great complacency.

The Liberals had been in power at the Dissolution, and I was very anxious to see them returned. If you are a Democrat, a Prohibitionist and a Non-Conformist, I promise you the Liberal policies will fit you like a glove. A Texas Methodist could be nothing but a Liberal in this country. Of course the House of Lords is crushingly Tory, and for three years they had been ripping up with great glee all the Liberal measures sent up from the Commons. At length came up for the decision of the noble lords Mr. Lloyd George's finance bill, the famous budget of 1909. This was the Liberals' trump card, for it was unversally held unconstitutional for the House of Peers to veto a finance bill. Confident in this belief, the Commons packed the budget with all kinds of new taxation adroitly devised to effect many of the ends for which their more direct legislation had proved aoortive. Among other provisions was one levying a heavy tax upon idle and undeveloped lands. This was a staggering blow to the dukes, because of their extensive hunting estates, which now threatened to cost them very dear. So they found themselves in the embarrassing position of having either to heap unto themselves calamity by passing the budget, or, by rejecting it, to fly to evils which they knew not of. They chose the latter course and assembling in their thousands they made short work of the budget, using the showy pertext that they desired to "refer the matter to the people."

Having had their hand called, there was nothing for the exasperated Liberals to do but dissolve Parliament and go before the country. Their slogan was, "Peers or people?" and they went for the dukes tooth and nail. Certain posters flaming on the hoardings tended to give one the impression that some Englishmen most decidedly do not love a lord. One Jew-faced old miser wearing a coronet (the reference probably being to Lord Rothschild) is represented as scowling most horribly and snarling: "What! Tax my land? God tax the people's bread!" "Food taxing" was the endearing name the Liberals applied to the policy of Protection, and I daresay there are some of us who fully agree with them.

Be this as it may, the fight was a bitter one, and productive of rowdy meetings, broken heads, showers of unsavory missles, and hot times in general in every constituency. My midnight slumbers in my lodgings in the Borough of Holborn were soothed (?) by whole-hearted and Strong-lunged cheers delivered in honor of a certain Mr. Remnant, followed by more or less uncertain attempts at the harmony of "He's a jolly, good fellow." So, amid great excitement, charges of falsehood, predictions by the Conservatives of national ruin in the event of a Liberal victory, and vice versa, the first day of polling arrived. I say the first day, because a general election in England occupies about three weeks, as less than fifty constituencies poll on any one day. There is doubtless some reason for this system, but I have not discovered what it is.

The momentous Saturday having arrived, I prepared to spend my evening on the streets; for had not the Daily Mail, that doubtful asset of the Conservative Party, that shrill-voiced denouncer of all it chooses to call "Radicalism," that megaphone for the brewers' interests—had not the Daily Mail, I repeat, announced in its usual exclamatory style that positively the earliest results would that evening be flashed to its readers by means of its own special projector of

2000 Candle-Power 2000!

on the blank side-wall of the new Kingsway Building, the gratified readers being entertained between times by the overwhelming strains of positively the largest gramophone on record? Then, too, the Daily Mail Chronicle was to conduct a similar show a bit farther down the Strand, and from all I could gather Fleet Street was to be simply one long flame of limelight, as all the newspapers having their offices along that famous thoroughfare had promised magic-lantern announcements of the returns. The bystanders and other illustrated weekly grovellors to the squirearchy condescended for the edification of the general public and the advertisement of themselves to announce results by means of striking devices whose exact nature was not divulged beforehand. As both political parties were very intent on winning an advantage the first day, I felt sure that the streets would be well populated.

In this I was not mistaken; far though the night was raw and pavements wet, the intense eagerness of the public was attested by multitudes which choked the streets before eight o'clock. I walked down Kingsway from Russell Square, and found Aldwych aswarm with humanity. This was where the Daily Mail was to entertain, and I must say its site was an admirable one. Just at the crossing of two great streets is a lot at present vacant; next to this lot are the acres of blank wall of the new Kingsway Buildings. The Daily Mail had put up a tin shanty on stilts in the middle of the lot, and as I approached, a beam of dazzling blue-white shot high up from its front onto a fifty-foot sheet, flickered and shifted and finally grew steady, whilst through the back window of the same structure protruded the horn of a titanic talking machine, from which emanated loud braying sounds. For strenuous and successful publicity I recommend the Daily Mail. Thousands and thousands of people stood watching the screen, whose position thoroughly commanded three long stretches of street. Nothing of importance having appeared during the first five minutes, I decided to stroll the two hundred yeards down Aldwych to the Daily Chronicle screen and watch developments there. My politics would be suited: I would be in a Liberal crowd, and besides, if the Liberal candidates got snowed under, the Chronicle would break the news to me gently, whereas the Daily Mail would announce the fact with loud yelps of joy.

The Liberals had turned out in force and the broad expanse of the Strand in front of St. Clement Danes' Church was a mass of humanity—a mass, however, in which the juvenile element was remarkable for its scarcity. This would strike an American as a situation most unnatural; for to him excitement lacks something of being real excitement if the small boy be absent. One's thoughts naturally recur to election night in the States, where the highpitched wit of rival factions of street urchins' shrill ceaselessly and contributes no small share to the interest of the occasion. But in London the old-time notion seems to prevail that bed is the proper place for the young hopeful after dark. The crowd as I found it was wholly masculine, and almost wholly sober. A pleasing feature was the absence of objectionable conversation, but then you must expect a certain amount of refinement in a Liberal crowd. Not that they are all "parlor-bred" by any means; but there is little doubt in my mind that the sober-minded, serious people, those who have the higher interests of the country at heart, as apart from purely mercenary considerations, are preponderatingly Liberal in their politics. At any rate, this crowd did credit to their party. They were just plain, hard-working cockneys, arrayed in shapeless, dingy overcoats, shapeless, clumsy shoes, and shapeless, baggy green caps; but they were very much alive to the situation, and very keen on seeing the "People's Government" returned to power.

SOME THOUGHTS CONCERNING THE DOCTRINE OF THE RESURRECTION OF JESUS.

The place of supremacy in the Christian creed is by common consent accorded to the doctrine of the resurrection. If there be no resurrection of the dead then is our preaching vain and your faith is vain also. If there is no life beyond the grave then the gospel that inspires a hope of such a life and requires a life of sacrifice and self-denial in this world is a crime against humanity. If there be no resurrection of the dead do not hinder us from eating and drinking and being merry; in other words, let us get all that is possible out of this life, for tomorrow we die. If we by our self-denial lose the physical delights of this life, and can not hope for infinite happiness in the world to come, then we are more to be pitied than the dissipated gourmand who denies himself nothing that will contribute to his physical pleasure. What does it profit us to contend with the evil influences in the world if there be no resurrection of the dead?

Now, if Christ be not risen from the dead there is no resurrection of the dead. Therefore we conclude that the doctrine of the resurrection depends upon the fact of the resurrection of Christ. Did Jesus of Nazareth rise from the dead on the third day as he said he would? No fact recorded in the Bible can command such an abundance of testimony in its favor. By the most convincing array of facts the Church is able to establish the fact of the resurrection of Christ, to the satisfaction of any one who has not already prejudged the matter.

First the empty tomb is offered in evidence. In a vain effort to overthrow this testimony the Jews bribed the Roman guards to circulate the report that while they were asleep on their watch his disciples came and stole the body. Matthew alone records this, which is probably due to the fact that prior to his call to the discipleship he was an officer of the Roman Government, and his familiarity with the Roman authorities made it possible for him to learn some things not known to the other writers. As this report is circulated even to this day, it deserves some attention. In the first place it is absolutely unreasonable to ask us to believe that the Jews would have accepted any explanation of the disappearance of the body from the Roman soldiers, much more is it impossible for us to believe that they believed that his disciples stole him away while the guard slept, and so believing, interfered with the Roman Governor in their behalf. No, indeed, the Jews would have been the most active in seeking the punishment of the guards, if it had been believed by them that the absence of his body from Joseph's tomb was due to any neglect on the part of the soldiers. If the dead body of Jesus could have been produced by the Jews three days after his crucifixion, it would have been sufficient proof of their contention that he was an impostor. For this reason the dead body of Jesus was more valuable to the Jews than to any one else, and it is preposterous to ask the world to believe that they would have shown any mercy to the Roman soldiers had there been any truth in the statement that his body had been carried away by his disciples while they slept.

Again, the dead body of Christ was the one thing of all others that his disciples did not want, and their conduct and the conduct of the women on the morning of the resurrection ought to satisfy any reasonable mind that they knew absolutely nothing of the whereabouts of the body. The women went to the tomb expecting to find his dead body there. Of this there can be no possible doubt. When they went and told Peter and John that He was risen from the dead the doubt and surprise of these two disciples was so sincere that it can not be questioned, and even the absence of the body from the tomb did not satisfy them. They had not believed that He would rise, even though He had prophesied that He would. They thought that when he was crucified his career was ended. They had hoped that He would redeem Israel. Disappointed in this they were scattered, disheartened and not easily convinced that he was risen. If they had stolen Him away they could not all have let the guilty secret die with them. They would not have endured the persecutions and the bitter opposition that they did endure had they been conscious of the fact that somewhere in Palestine the body of Jesus was hidden away and that the foundation of the gospel that they preached rested upon fraud and deception; that the doctrine upon which the whole fabric of Christianity rested was a monumental lie. No, indeed, the story that His disciples stole His body will not bear the most casual investigation.

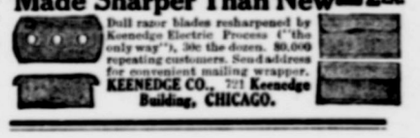
But the Christian Church does not rally around an empty grave. Joseph's new tomb is speedily forgotten in the presence of the living Christ with flesh and bones and an appetite, whose hands and feet bore the prints of the cruel nails that had pierced them, and in whose blessed side was found the unhealed wound made by the Roman soldier's spear. If Christ did not rise from the dead and walk in Galilee, there was abundant opportunity for the Jews to have proven the falsity of the claim, and only ten days after his ascension, Peter told the story of his resurrection to the assembled multitudes and 3,000 Jews were converted to the Christian faith. Everywhere the apostles went they preached "Jesus and the Resurrection." Paul, writing of His resurrection, says "He was seen of Cephas, then of the twelve. After that, He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

Here, then, my brethren, is found the heart of the Christian creed: "Now is Christ risen from the dead and become the first fruits of them that slept." And while we grope amid the shadows here we are soothed and sustained by the hope of a glorious life in a land of eternal light, and even as our weary feet shall press the sands upon the shore of the river of death and our eyes shall strive in vain to pierce the fog and mist that hang like a pall upon its restless and turbid bosom, above the roar of the sullen flood that surges at our feet we shall hear the song of the multitude which no man could number, the redeemed of all the ages in the house not made with hands, eternal in the heavens.

ROBERT A. BAIRD.

Purcell, Ok.

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EDUCATION.

Infidelity is waning everywhere. Christianity is having a larger influence, so that experimental religion is coming more and more to be expected of those who claim to be Christians. Of course Church people have realized that head culture alone is not sufficient, but the heart must be right, therefore we have read much in our Church papers urging Christian education, and this fact is coming to be more and more recognized by the secular press and by the irreligious people.

A man said to me recently: "I was educated in a secular school and of course was required to keep up my studies and be ready for all my examinations," but he said, "aside from that they took no interest in me. They cared little or nothing about my morals or the habits I might form. He said, "I formed habits that have all but ruined me. I am only a piece of a man and can not now be otherwise." "But," he said, "I have moved to where I can send my boy to a Church school where they will look after his morals for I do not want my boy to be as I am." This speaks volumes for Christian education.

But my main purpose in writing at this time is to call the attention of the people of the Corsicana District to the fact that the college at Blooming Grove is especially a child of this district. Bro. Wiseman, Prof. Board and the faculty are doing all they can to make it a glowing success and they are succeeding in doing this wonderfully well.

Dr. Bishop, our beloved presiding elder, is doing everything he can for this school as well as for the other interests of the district.

But, brethren, we can help if we put our shoulders to the wheel. Let every preacher, and every Methodist, and every friend to our Methodist institutions, and every friend to Christian education in the Corsicana District give something to help this school on to be a great college. It is right here in our midst. If we do not make it what it ought to be no one else will. Make it a first-class college and it will enhance the value of every foot of land in the Corsicana District, and besides will pay in holy living and holy desires. Christian education we must have and can have if we will. But in buildings, equipment, curriculum and all we must be prepared to do as well as the very best.

I am tired of some of the offers that are being made by some of the so-called philanthropists wanting to run the school of the South. We can take care of ourselves. We have the richest lands in the world; we have many rich men right here in the Corsicana District. Of course we will pay all our assessments made by the conference. We have paid considerable on the Ward Memorial Endowmen Fund, and will pay quite a good deal on special for missions and other things, for we are not a little people, but here is our own college right at our door. It must have help; let's help it—not niggardly, but bountifully. Let's make it a useful, permanent, beauty. We can do it.

In a short time we will meet in District Conference at Coolidge. I do not know what the program will be, but why not every preacher be ready to report something for our good and growing school here at Blooming Grove? Every Sunday-school may do something, every League, every member of the Church and every friend can give just a free will offering, over and above what we have been doing. Let's have a big report. It will do lasting good and many will rise up and call us blessed. The Lord of hosts will smile upon us because we have advanced his cause here in our midst. Who will join a How Many Thousand Dollar Club shall we say for C. I. C?

JOSEPH B. DODSON.

Groesbeck, Texas.

"No matter how beautiful a thing you see, there's aye some one who has seen the like elsewhere, and better, too—real dampers they are, that folk."

Notes From the Field

Garner Circuit.

Just closed a good meeting at Mt. Vernon on the Garner Circuit (a new work). There were twenty or more conversions and ten additions. This was a hard place. We had opposition on almost all sides, but we pulled through. Bro. R. J. (Dick) Tooley did most of the preaching, and everyone that knows Dick will say it was well done. He has lost none of his power as a revivalist. My congregations are fine. We are expecting great results soon. I am riding this circuit afoot; have four appointments. May God bless the dear old Advocate. I've been working for it 43 years.—Jim M. Bond.

Goldthwaite.

We returned from our State Sunday-school Conference Saturday night, April 9, and began my meeting Sunday morning. It continues with great interest. There have been fifty conversions and reclamations to date, and quite a number deeply interested. The crowds increased until we were forced to get a tent to accommodate them. Business men close their places of business for the morning services. Brother George Kornegay, of Gustine, was with me a few days and did a great work. Brother Maynor, the Presbyterian pastor, has also been a great help.—F. M. Jackson, April 20.

Princeton.

The second Quarterly Conference for the Princeton charge was held at Blytne's Chapel April 16, 17. Our deservedly popular presiding elder, Brother Pierce, was at his best and preached three most excellent sermons. The good ladies of that Church served dinner on the ground enough for the entire congregation. The stewards made a good report. The preacher in charge reported a net gain of fourteen for the quarter. Have raised and sent off our Orphanage and foreign mission assessments and have expended something over $100 improving church and parsonage. The outlook for the Princeton charge is in every way hopeful.—J. W. Blackburn, April 22.

Durango Circuit.

Our circuit was separated from Lott about January 1, and Rev. S. H. Morgan was sent to serve us. He and his wife are heartily enlisted in the work and are gaining the love and confidence of the people, having visited nearly if not quite all the members. They have organized two Epworth Leagues—one at Cego, the other at Durango, in which the members seem interested and progressing nicely. Our second Quarterly Conference has just been held at Cego which was a good, helpful, hopeful meeting. Bro. E. L. Shettles, our presiding elder, was with us and preached three good sermons. He is very popular and much beloved by the people. Six members have been received during the past quarter. The total of our conference assessment is $230, of which $140 has been collected and paid. Some repairs have been made on our parsonage and more to follow. We are hoping and praying for a good year.—A Sister.

Westbrook.

The first Quarterly Conference was held at Union and was a glorious time. This is true, for our beloved Presiding Elder Simeon Shaw said so, and he is authority. Union always does up a Quarterly Conference dinner to perfection and the crowd was fine and the presiding elder preached a great sermon. We all think he is a very fine presiding elder and preacher. We can use him on this district next year and if I am elected Bishop at the General Conference and preside over the Northwest Texas Conference I will send him to the Colorado District, for I am not acquainted with the man that could do the work he is doing. The Westbrook charge showed their appreciation by almost doubling the assessment for pastor. This will make one of the very best half-stations in the conference—compact and well developed in territory and the highest type of citizens and Methodists. Collections: Quarterage, $170.00; missions, $22.00; Church debt, $961.00; other purposes, $37.00 There are three Sunday-schools with 194 enrolled. We had in hand by the first Quarterly Conference all the conference collections in cash and good subscription. We began a meeting in the little city of Westbrook Saturday night before the fourth Sunday in March and continued three weeks, the interest increased from first to last, the pastor preaching two weeks, Rev. R. B. Young, of Lamesa Station, one. He preached some very fine sermons. We were very sorry he took sick and had to return home. The folks say the meeting was one of the best ever held in the town, twenty-five conversions, nineteen joined the Church by vow and baptism, others to follow.—C. H. Ledger, April 4.

$35.00 ROUND TRIP

Dallas, Fort Worth and Texas Common Points to ASHEVILLE, N. C.

GENERAL CONFERENCE M. E. CHURCH, SOUTH, ASHEVILLE, N. C.

TEXAS TARHEEL SPECIAL leaves Fort Worth 7.30 a. m., Dallas, 8:30 a. m., May 2nd; arrives Asheville 5.00 p. m., May 3rd.

Tickets on sale May 1st, 2nd and 3rd, good to return May 31st, 1910.

Return limit can be extended to June 15th, 1910, by payment of $1.00 to joint agent, Asheville.

SLEEPING CAR RATE

$7.00 double berth from Fort Worth and Dallas.

For information write
C. F. WOODS, W. P. A.,
Dallas, Texas.

Quail Circuit.

Our second Quarterly Conference convened at New Hope April 15 with a full house. Brother Stewart, our presiding elder, was there promptly at 11 o'clock and preached a glorious sermon on the subject of Christ and the Samaritan woman. He drew forth many hearty responses. At the close we had a fine dinner, and we all did it full justice. Every part of the work was well represented in the splendid reports. Four or five good Methodist Sunday-schools and two or three union Sunday-schools run by Methodist superintendents. Our pastor, Brother Land, is doing some fine preaching. He is preaching the doctrine of the Church. He gives it in double doses, and gives it straight, and it never fails to take effect. We are praying for great revivals all over the work. We see nothing to hinder it, with a good pastor and good people and the Savior to help us.—W. C. Jones.

Cameron.

We are moving along nicely at Cameron this year. The pastor's salary was raised and is being paid and the conference collections are all up to date. Our various societies are doing fine work. The Church has just passed through a gracious revival. Rev. R. B. Moreland, of Celeste, came to us and preached ten days and we had a great meeting. Moreland knows how and the results came. The Church was greatly built up and many were reclaimed. Besides the great work in the Church there were about forty conversions and about twenty additions, with some yet to follow. The quickened life of the Church has expressed itself in a better Sunday-school and in a better prayer-meeting and more people are doing the regular work of the Church. This is very gratifying. Everything now bids fair to make this a great year in this Church and we are praying and working that it will be the best.—Chas. T. Tally.

Montgomery.

Our meeting held by Rev. W. H. Brown at Montgomery was substantially successful. We took into the Church seven on profession of faith and six by certificate, and paid him $104, bought four dozen new song books and gave the organist $17. Held servides thrice a day—at 10 a. m., 3 p. m. and 7:30 p. m. Our people are moved to appreciate the need of more life and the business men are taking some active steps to raise the indebtedness of the Church and improve the town in appearance and character. Montgomery Circuit has as true and faithful men on it as you will find anywhere. We are building a $1,000 parsonage and planning for a great year spiritually. Brother Brown is a good preacher and splendid revivalist and wants things to "hum." About six or eight young men are praying and testifying of the grace of God, as the result of our meeting, in public and four or five young ladies laid aside dancing. Cursing on the streets has become shameful and drinking less frequent, drunkards are sober, chaperons scarce and the 42 Club broken up. Looking and praying for a better day, we invoke enlisted prayer for us unto every one who reads this paper.—J. T. Hooks, April 25

Estelline.

The Stamford Conference at its close found us back at Estelline. We were a little surprised, and not a great deal either. The only matter that surprised the Smiths was that this charge has had eight good preachers in eight years and we just thought one year the limit, but they have broken the record and have a preacher for two years at least. This is not the only record they have broken. This charge is on higher ground, religiously. Last year in the face of the drouth they raised the preacher in charge's salary from $800 to $1000 and this year at the first Quarterly Conference raised it to $1100. The congregations at Estelline have doubled. Our prayer meeting ran from thirty-five to seventy-five in attendance. The Ladies H. M. S. have put in some nice new furniture in the new parsonage. A bunch of the young people raised and paid $30 to have the parsonage screened. A storm house 8x14 feet has been built, cemented floor and walls. The I. O. O. F. Lodge presented the preacher with a black Prince Albert suit of clothes as their esteem five days after our return from conference. A friend gave us the best pair of shoes in the town and another a nice hat. Many smaller tokens of friendship have been received since my return. We have sixteen men in this charge who pray in public whenever called on. We also have seven women who pray in public. A Junior League was organized on Easter Sunday with a membership of eighteen and several have joined since with Mrs. J. A. Johnston as superintendent, and she always meets the children and they love her. Our Sunday-schools have a record worth while; sometimes the attendance exceeds in numbers the membership of the Church. Wonder how many do that? There was one pool hall in town and it closed Saturday for lack of patronage. The bottle business is not as good as last year. You seldom see a drunken man and prohibition does prohibit here. Colquitt may get some votes here, but no more than I can help. We will have this summer splendid help in our meetings and our heart's desire and prayer to God is that Estelline may have such a revival that it will be remembered for years as the greatest the country ever saw. Men are attending prayer meeting occasionally here who twelve months ago never came to Church for anything or to anything. We have some of the best people living. Of course we have some kickers, born in the objective case, but thank the Lord they are few in number. They are everywhere and when they are all dead we will not care to go to heaven; this will be heaven here. If I part from these people at Estelline who stand so nobly by their Church and pastor it will be only a parting for a few brief years, for I shall know where to find many of them a hundred years from now. God bless them, they are good and true. Pray for us that this may be the greatest year in the history of this Church. We are pushing the Advocate and if we have good crops will double the subscription list in this charge. No Church member can afford to be without his Church paper and there are none better than the Texas Christian Advocate. We have received twelve or fourteen members since conference.—J. W. Smith.

Keltys.

I am now at this place with Rev. I. F. Coppedge in a revival. The community is stirred, and scores are professing conversion. I have held three meetings since my last card to the Advocate. I have seen hundreds of people turn to the Lord in these meetings and quite a lot of old-time shouting. Bro. Coppedge and his good wife are very popular with the people and deservedly so.—W. H. Brown, April 26.

METHODISM IN THE SOUTHWEST.

Though no longer in the active work, we still feel that deep and abiding interest known only to one who has spent the best part of his life in the work. Seven years ago Bishop Key held the New Mexico Conference at Roswell in the month of September, and I was assigned the Odessa and Fort Stockton charge. I drove from Roswell to Pecos, thence to Stockton, a distance of sixty-five miles, not seeing a house of any kind. We had four or five Churches. El Paso, Pecos City, Marfa and Alpine are all that I remember. Now we have at El Paso two or three additional Churches, one at Sierra Blanca, one at Marathon, one at Sanderson, Fort Stockton, Van Horn, Toyah and Odessa, and nearly every one with a good congregation and live pastor. Then we had, all told, five pastors; now we have ten or more. Thus it can be seen that the Southwest, while maybe not so progressive as some other parts of the State, is nevertheless moving forward.

At that time the little town of Toyah was known only as a division point on the Texas and Pacific Railroad, doing four or five thousand dollars' worth of business per month; it will now approximate fifty or sixty thousand. The town of Pecos for many years past was little more than a village or general headquarters and base of supplies for the cattlemen; it is now a thriving city, and the business done there can hardly be estimated. This is largely true of all the towns in the Southwest. Not only the towns, but the country as well, is fast filling up with a thrifty, up-to-date class of people. They are coming from all directions to secure school lands or purchase cheap land that is on the market, or maybe coming for the benefit of the delightful climate. Whatever brings them, they are coming. Dry farming (and this is evidently the right name for it) is getting to be quite a success, and destined to become more so. It would not have been thought twenty years ago that people could ever farm where it rains only two or three times a year, and yet it is done. Scientific cultivation will yet make this country a successful farming section.

But while the material interests are being so well developed the Churches are not idle. The other denominations are very active in building churches, and are making extensive outlays of missionary money to carry on the work. What about the Methodists? Well, we need more men and more money, of course. Our efficient and painstaking presiding elder, Brother Cochran, has his work well in hand; "keeps his hand upon the throttle and his eye upon the rail."

Brother Hedgepeth is doing a wonderful work for Western College, located at Artesia, while our pastor, Brother H. M. Smith, at Pecos, is not only wide awake and progressive in the pastorate, but finds time to go out to the neglected places, hold meetings and organize Churches. He has plans to build the finest church in the town, which will put our congregation where it should be—to the front. We look for an abundant harvest during the year, not only of things material, but spiritual. May God give it to us. S. E. WILSON.

Toyah, Texas.

A GREAT OPPORTUNITY.

Our Methodism in Southern California and throughout the bounds of the Los Angeles Conference is projecting a great educational enterprise which marks a forward movement in this part of our western work.

The opportunity within our grasp is phenomenal. It is the call of Providence. Will not Southern Methodism hear and answer?

Ten hundred and seventy-five acres of land have been bargained for by a responsible committee. This land is within seven miles of the city limits of Los Angeles. The beauty and magnificence of the surrounding scenery cannot be surpassed in America.

The plan is to sub-divide this large acreage into city lots 50x150, reserving sufficient land for our college campus and other purposes.

The price of these lots is one hundred and twenty dollars each—twenty dollars of the purchase price to be used for boulevarding the tract.

The conditions of sale are as follows: Twelve dollars down to be placed in a responsible bank in Los Angeles until lots to the amount of one hundred thousand have been sold when fifty-eight dollars are to be paid and the remainder can be made payable on or before the expiration of forty years, with interest at 6 per cent.

I do not hesitate to say that these lots will more than quadruple in value in a short period of time.

I appeal to the preachers and people of Southern Methodism to purchase these lots and we can build up a great religious and educational center on this part of the Pacific Coast.

Rev. R. R. Raymond, a man of large business experience and great practical sense, is acting as agent of the great movement.

He is hereby most cordially commended to the generous and sympathetic consideration of our preachers and people throughout the bounds of Southern Methodism.

J. W. SHOAFF,
P. E. Los Angeles District, Los Angeles Conference.

TRIBUTE OF RESPECT.

Whereas, the will of the Allwise Father having taken from among us our beloved sister, Mrs. Fannie Sprowls; and

Whereas, a noble character, a faithful and exemplary member of the Church and Sunday-school and an ever ready helper in the home mission work, has been taken from her earthly home to her heavenly abode; therefore, be it

Resolved, Though we miss her pleasant companionship, that we remember her many good qualities, her devotion to the Master's cause, and submit ourselves to the will of Him who doeth all things well.

Resolved, That while we know not why she was called from us, just in the prime of womanhood, and when her position in life seemed to offer an opening for a field of great usefulness, but with the Master we can say, "Thy will be done," and we hope when life is ended, to meet her shining presence in the beautiful beyond.

Resolved, That in our natural sorrow for the loss of a faithful and beloved sister, we find consolation in the belief that it is well for her whom we mourn.

Resolved, That while we deeply sympathize with those who were bound to our departed sister by the nearest and dearest ties, we share with them the hope of a reunion in that better world where there are no partings and bliss ineffable forbids a tear.

Resolved, That these resolutions be recorded in the minutes of the Woman's Home Mission Society, a copy be sent to the bereaved family, and published in the Christian Advocate and in the county paper. Respectfully submitted,

MRS. MAUD MERRIMAN,
MRS. WILLIE PORTER,
MISS BETTIE WALTERS,
MRS. EFFIE MERRIMAN.



Gospel Tent

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RESOLUTIONS OF SYMPATHY FROM THE W. H. M. SOCIETY OF GIBTOWN, TEXAS.

Whereas, it pleased God in His wisdom to call from us, on Monday, April 4, 1910, our beloved sister and the President of our society, Mrs. Gertrude Rice, and

Whereas, she was a loving and dutiful wife, a devoted mother, a kind and considerate friend, and an active and diligent worker in our society; therefore, be it

Resolved, That it is but a just tribute to the memory of our departed sister to say that in regretting her removal from our midst, we mourn for one who was, in every way, worthy of our respect and regard.

Resolved, That we sincerely condole with the family of the deceased on the dispensation with which it has pleased Divine Providence to afflict them, and commend them to Him who orders all things for the best, and whose chastisements are meant in mercy.

Resolved, That a copy of these resolutions be presented the family of the deceased as an expression of sympathy, a copy be sent for publication to the Christian Advocate and be recorded in the minutes of the W. H M. Society. Respectfully submitted,

MRS. LIZZIE FARREL,
MRS. EFFIE MERRIMAN,
MRS. WILLIE PORTER,
Committee.

DISTRICT CONFERENCE NOTICES.

Date Changed—Waxahachie District.

On account of the Summer School of Theology at Georgetown, I am compelled to change the date of my District Conference from June 22 to June 24. I want all the preachers in my district to attend the Summer School. The conference will convene at 9 o'clock Friday morning, June 24, at Ennis, Texas.

T. S. ARMSTRONG, P. E.

Waco District.

The Waco District Conference will meet in Mart, Texas, May 31, at 2 p. m. The following are the Committees on Examination:

License to Preach—M. A. Turner, A. E. Carraway, C. B. Smith.

Admission—J. D. Hendrickson, E. F. Boone, W. B. Andrews.

Deacon's Orders—H. B. Henry, J. N. McCain, W. H. Keener.

Elder's Orders—E. Hightower, J. M. McCarter, R. A. Walker.

Opening sermon, May 31, at 8 p. m., by C. H. Buchanan.

W. L. NELMS, P. E.

Pittsburg District.

The Pittsburg District Conference opens at 2:30 p. m., June 27 (not 28th). Committees of Examination:

License to Preach—Revs. J. W. Treadwell, R. C. Hicks, S. N. Allen.

Recommendations for Admission, Readmission and for Orders—Revs. C. F. Smith, J. B. Turrentine and J. A. Moody.

In the announcements for second Quarterly Meetings, Hughes Springs should say the Quarterly Conference is to be held at Mims' Chapel, and not at Avinger. JOS. B. SEARS, P. E.

Clarendon District.

The Rock Island, Denver and Santa Fe Railways will give a rate of one and one-third fare for the meeting of the Clarendon District Conference at Shamrock, May 4-8. Tickets to be on sale May 3 and 4, good to return May 10. Let the brethren be on hand for the first service, Wednesday evening, May 4 W. Y. SWITZER, P. C.

Shamrock, Texas.

"In the kingdom one former is worth ten re-formers."

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.

THE HOME CIRCLE

IF I KNEW.

If I knew the box where the smiles are kept,
No matter how large the key,
Or strong the bolt, I would try so hard
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the child's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school and street;
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

—Pittsburg Christian Advocate.

THE JUNIOR PARTNER LEAVES HOME.

There was not the least particle of use in the Senior Partner feeling bad about it, for with all his skill he could do nothing to stop it. But it was hard to stand by and see the changes in the Junior Partner go on. The Senior Partner tried to shut his eyes and then not to believe them—as we always do when we are brought face to face with something which we would like to prevent, and can not. But, day by day, the truth forced itself upon him. And the General Manager felt it more keenly than he. They noticed the difference first in the overflowing of the legs and arms, so that no lap could contain them; then came a hissing hole where the front teeth had been; the whole body, and even the mind, became affected. There could be no doubt about it—the Junior Partner was growing!

But while they felt keenly the slipping away of the sweet little round, warm Junior Partner, with his round face and his round eyes and his round legs and his round hands and his wobbly talk, they found that the coming Junior Partner, the long Junior Partner, was a pretty lovable sort of a fellow after all. Different, of course, very different. So different that he seemed to be another chap who had gradually come into the family just to try to make up to them for what they were losing. And he did first rate. He knew a thing or two about "making himself solid," did the new Junior Partner. The long Junior Partner made himself solid as a rock.

And he did not do it by being so awfully good, either. Not at all. He had his own ideas about that, especially when he found that life was not just a kiss, a cuddle, and play.

Finally he felt that he could stand it no longer. It was nothing but "kindlings," and "wipe your feet," and "lessons," and "eat nicely," and "don't interrupt," and "wash your face," and "sit up straight," and "errands," and "hurry now," and "where have you been?"—till he became desperate. He stamped in to the General Manager.

"Mamma," he stormed, "I am going away. I just won't stay here!"

"Very well. You'd better take some things with you. You will need them."

So the Junior Partner began savagely to collect what he wished to take—the harmonica, the rubber ball, the red slippers, the game, the paint-box, and a lot more. There was a good deal to choose from, for of course he could not take everything. His movements became slower and slower as he laid aside one thing after another; but he kept stiffly on. Finally he had a queer-shaped bundle rolled in the pink pajamas, with one sleeve hanging. Then he moved very slowly indeed. His lip almost trembled.

He must rest before starting out. Such a troubled and worn little face, and such a limp and silent little figure! Such a difficult scowl to keep! The General Manager found it hard to keep her arms off. But the Junior Partner was watching her out of the corner of his eye.

He waited.

"Won't you miss—won't you mi-iss your little boy?"

"Oh, I suppose so," said the General Manager, carelessly, but feeling more sorry than she seemed.

The Junior Partner lingered to give her a chance to say that she was sorry, and to beg him not to go. He waited a long time. Leaving home was not what he had thought. Finally he pulled himself together, and moved toward the door, with tousled, yellow, faithful Rags close at his heels.

"Well, good-bye," he said sadly. "G-o-o-d—b-y-e."

"Good-bye," cheerfully from the General Manger. But when they kissed it was as hard for one as for the other to keep it up. Will you not wait and say good-bye to Daddy?"

The Junior Partner gave a little start.

"Oh, no! Oh, I couldn't do that. I couldn't go if I did."

The door closed—verly slowly.

The General Manager watched the forlorn little figure moving slowly but bravely down the street, Rags licking the drooping hand, until the rather mournful pair were lost in the gathering dusk.

The Senior Partner came in. "Where is my partner?" he asked, as usual.

"He has gone away. He will not live here any more."

"How long has he been gone?"

"Just four minutes."

When they sat down to dinner, and there were only the two, and no Junior Partner to eat fast, and talk with his mouth full, and do all those horrid things, they were not a bit delighted. Funny, wasn't it?

They did not eat much, and they did not talk much, and they did not do anything very much but listen and look slyly at the clock. And even the clock seemed not to get on very well. The General Manager would not let the Senior Partner know that she was thinking of something that began with, What if—? And the Senior Partner would not let the General Manager know that he was thinking of something that began with, What if—? But each knew what the other was thinking of.

After a long, long time, as much as twen-ty-sev-en minutes, they heard a scratching and whining at the door. When the General Manager opened it, Rags darted in, barking and leaping and wagging himself all over. The General Manager stepped quickly out. In the shadow, flattened against the house, was the little figure with the queer-shaped bundle. The General Manager sprang to the Junior Partner, and the Junior Partner sprang to the General Manager. The bundle was dropped, and such hugging and kissing, with a tear for each, as they came into the house. Then the Senior Partner had to be hugged and kissed, and to do some hugging and kissing on his own account—of course this took a lot of time, and in the midst of the laughing and the talking, and the joy, in backs Rags, dragging the pink pajamas, and spilling out the rubber ball, the paint-box, the harmonica, and the other things all over the floor of the front hall.—St. Nicholas.

SEARCH THE SCRIPTURES.

The Youth's Companion prints the following story, which a good many people, young and old, might read with profit:

Lillian felt a glow of pride and pleasure in her success at the guessing-game in which some of the older guests in the summer hotel had invited her to join. "We can't expect to match our wits with a girl just out of high school," said one of the party, with a kind smile at Lillian. "We might have known that she would recognize Boswell as the Englishman whose claim to fame rested upon a biography."

"And she knew that it was Pepys who chronicles small beer and great historical events in the same cryptic pages," added a gray-haired gentleman. "But if you will leave the room again Miss Lillian, we'll try to find a character that won't be so easy for you."

When Lillian was recalled she was told that the person she was to guess was a leader, a law-maker, and a wonder-worker, and celebrated for his meekness. After a few moments' thought she owned herself mystified. "He had stone tables," a lady suggested.

"Was it Hadrian?" Lillian asked. "He had lots of marble furniture."

"Ours is an Old Testament character" remarked the gray-haired gentleman, smiling, "and he passed forty days on a mount." Even this hint did not enlighten Lillian. "I'll have to give it up," she said.

"Moses," merrily chorused all the players.

"Moses!" repeated Lillian. "Why, did Moses preach the Sermon on the Mount?" The merriment died out of most of the elderly faces, and was replaced by a grave expression that made Lillian uncomfortable. "Have I said something wrong?" she whispered to Mrs. Dorsey, her chaperon.

"I think, dear, we are all pained to find you don't know who preached the Sermon on the Mount," was the gentle reply.

A few minutes later Lillian answered a tap at the door of her own room and Mrs. Dorsey entered. "I thought when I missed you that maybe you were here alone," she said, and then, noticing Lillian's tear-stained face, "Why, my child, you mustn't be unhappy."

"I can't help it. I know every one in the parlor was shocked at my ignorance about the Bible."

"Perhaps your ignorance is not altogether your fault. The Bible isn't taught as it used to be. In my early days it was considered an important part of education, and I think the present almost total neglect of it in the home and schooi is a sad mistake. Aside from the great religious and ethical value of a knowledge of it, a familiarity with the Bible is necessary for good understanding of literature. Do you know why Mrs. Wharton named her novel "The House of Mirth?"

"No," answered Lillian.

"Then search the Book of Ecclesiastes. Do you know why Mrs. Deland called a story 'Many Water?'"

"No: I read it, and couldn't see any sense to the title."

"That was because you didn't read 'Solomon's Song.' These two names happened to occur to me now, and as you become better acquainted with the Bible, you will see what fulness and richness it has given to nearly all our literature."

"Well, I intend to become acquainted with it," said Lillian. And she wrote home that night and asked her father to send her mother's Bible.

OUR RESPONSIBILITY.

"And Jacob was left alone!" It is like a flashlight turned upon the crafty patriarch's career. Then, as never before, perhaps, Jacob was left alone with his responsibility. Next to facing his sin, one of the greatest things that can happen to a man is to be stirred to a consciousness of his individual responsibility.

Cardinal Newman once said, "The religious history of the individual is as solitary and complete as the history of the world." It is a fine thing for the divine fingers to pick a man up from the crowd and sit him down about daybreak beside a struggling stream and let him struggle his way to freedom. A man never knows what freedom is, never knows what religion is, until he has grasped the significance of his individual responsibility.

Gipsy Smith tells of a Yorkshire man who professed conversion in one of his meetings. He was a rough man—a drunkard, a swearer, a gambler—but after his conversion he joined the Methodist Church. One of his old companions said to him:

"Jack, I hear thou's gotten converted?"

"Yes," said Jack, "I have."

"And joined t' Church?"

"Yes, and joined t' Church."

"Well, Jack," he said, "you remember so many years ago you borrowed a sovereign off me?"

"Oh, yes," said Jack, "I remember well."

"Well," he said, "now you are a Christian I shall expect that sovereign back."

"Oh," said Jack, "the Lord has pardoned my sins, and that is one of them."—Frederick F. Shannon, in New York World.

EDUCATION CONTROLLING THE FUTURE.

The coin that buys the future is education; the only bond that securely mortgages the future is a school.

Toward the future education is democracy's only word of hope and the Church's master word of duty.

Civic and religious obligations alike demand of the conscientious American today a livelier interest in education—an intenser zeal that every sort of school which has to do with the molding of American childhood and youth shall from year to year—even from week to week—be a better school, working with clearer vision of its task as a manufactory of good and noble years to be.

Men and women degrade the schools of the nation by regarding them as institutions of private benefit—helps for their own children to get up in the world. The school will reach its entitled dignity only when it is recognized as an institution of public benefit meant to help all the world up.

Do you dream of a future when hearts shall be kinder, life truer, the souls of men purer, the ways of men juster? Then fulfil your dream; instill into some school within the stretch of your influence stronger ideas of kindness, purity, truth and justice. So the future will have your mark upon it.

Do you dream of a future dominated by the fear of God? Teach the fear of God in a school, and you have done the greatest thing to make your dream come true.

But you are no educator, you say; you can influence no school. Of that you had best not be so sure. In thousands of communities the schools, both secular and religious, are dawdling in a sink of stupid aimlessness just for want of a sympathetic show of interest from without—just for want of somebody to expect something of them—somebody like yourself.—The Interior.

HELEN.

"Oh, dear," grumbled Helen, "it's such a bother to have to dress one's self," and the dimples hid themselves as a naughty frown chased all the smiles away.

"Why, daughter," said mother, smilingly, "we all have to learn to wait on ourselves," but Helen kept on scolding. Everything was wrong; her dress wasn't the one she wanted; she didn't like her hair ribbon; her shoes wouldn't lace up right, and she didn't see a bit of use in opening her window when she was ready to leave the room. She brought such a clouded face to the table that even her breakfast didn't suit.

"It's such a bother to have to wash these dishes all by myself," she wailed when her mother said she would have time to clear the table and wash up everything before school time. And she moved around so slowly that she was not half through when it was time to start to school, and away she hurried, leaving the rest for mother to do.

There was no dainty lunch on the table when she ran into the house at noon. Mother was quietly sewing, seeming not the least bit disturbed because there was nothing prepared.

"Aren't we going to have any lunch?" the hungry little girl asked in surprise.

"You will find something in the pantry," said mother, without looking up from her work. "It was just too much bother to put it on the table."

Helen went slowly off to the pantry, thinking how strange it was for mother to talk that way. Her bread and butter, banana and cookies did not taste nearly as good as if they had been placed on the table and mother had been sitting across from her.

"Will you please tie my ribbon again?" she asked, as she came back to the sitting room.

"It is such a bother, but I'll try," said mother, dolefully, as she laid aside her sewing.

Wasn't it queer for mother to think it a bother—could it be possible it was because she had used that word so much, she pondered, as she went back to school?

When she came home in the afternoon, Mrs. Gray called across the street that she was to come over there until her mother came from the city, where she had gone on the afternoon car.

"Why didn't you wait until I came, so I could have gone with you?" she asked, as soon as mother got home.

"Oh, it is such a bother to get you ready, and too much of a bother to look after you down in the city," said mother, with a very serious face, although her eyes were twinkling.

Mother thinks her own little girl a bother? The tears began to roll down her cheeks, and in another moment she was in her mother's arm.

"If you will just forget how naughty bad I was this morning," she sobbed, penitently, "I won't ever say that word again!"

"Spoken like my dear little girl," said mother, happily, dropping a kiss on the round little cheek. "We all have to learn, dear, that we can not live alone, but we have to help each other, and many, many times have to do things for ourselves and others that we very much dislike to do."—Ex.

SINCERITY NO SAFEGUARD.

It is more important to be right than to be sincere. A man may be entirely sincere, and wofully mistaken; and when he is, his sincerity helps him very little. The most that sincerity can do is to mitigate a trifle our moral responsibility for our blunders; it does not undo the effects of the blunder. The man who sincerely believes in the soundness of the worn-out rope by which he lets himself down from the top of a burning building is not, perhaps, to be counted a suicide when the rope breaks and the fall kills him; but his sincerity does not bring him back to life. A little more care, on his part in examining the rope, might have saved his life. Too many people count sincerity the supreme virtue. They pride themselves so much on their sincerity that it does not occur to them that they may be sincerely mistaken, or that, if they are, they may get hurt by it. They are so pleased with their sincerity that they won't take the trouble to investigate its soundness and basis. Particularly is this true in matters of religion. But the hour cometh, and now is, when men shall worship, not only in sincerity, but in truth: "for such doth the Father seek to be his worshipers."—S. S. Times.

BIRTHDAYS IN JAPAN.

Japanese children don't have separate birthdays. Instead, there is a festival in March for all the little girls and another in May for all the little boys.

So if you were a little girl and lived there, all your relations and friends would give you presents in March; your little sister would have presents on the same day, too, and so would your girl cousins and all the little girls you know, and there would be big birthday parties going on everywhere.

Then in May the boys would have their turn. The festival is called the "Fish Festival." Every family having a boy sets up a big flagstaff in the doorway of its house. On the top of the pole is a gilt ball, and flying from the pole is a whole string of fish made of oiled paper or cloth.

The golden ball signifies a treasure which the fish is supposed to be forever trying to reach. This means that the boy, when he is a man, will have to battle his way—in the same way as the fish struggle up the river—through life. It is a sort of little lecture to the Japanese boys to be ambitious.—Christian Advocate, New York.

DO YOUR OWN WORK.

I should like to know a man who just minded his duty and troubled himself about nothing; who did his own work and did not interfere with God's. How nobly he would work—working not for reward, but because it was the will of God! How happily he would receive his food and clothing, receiving them as the gifts of God! What peace would be his! What a sober gayety! How hearty and infectious his laughter! What a friend he would be! How sweet his sympathy! And his mind would be so clear he would understand everything. His eye being single, his whole body would be full of light. No fear of his ever doing a mean thing. He would die in a ditch rather. It is this fear of want that makes men do mean things.—George Macdonald.

"There are risks that no good Christian ought to run; it is not cowardice, it is wisdom that avoids the evil one."

AYER'S HAIR VIGOR

Stops Falling Hair
Makes Hair Grow
Does not Color the Hair

Stops Falling Hair
Makes Hair Grow
Does not Color the Hair

J. C. AYER COMPANY, Lowell, Mass.

POSTUM FOR MOTHERS

The Drink that Nourishes and Supplies Food for Mother and Child.

"My husband has been unable to drink coffee for several years, so we were very glad to give Postum a trial and when we understood that long boiling would bring out the delicious flavor, we have been highly pleased with it.

"It is one of the finest things for nursing mothers that I have ever seen. It keeps up the mother's strength and increases the supply of nourishment for the child if partaken of freely. I drank it between meals instead of water and found it most beneficial.

"Our five-year-old boy has been very delicate since birth and has developed slowly. He was white and bloodless. I began to give him Postum freely and you would be surprised at the change. When any person remarks about the great improvement, we never fail to tell them that we attribute his gain in strength and general health to the free use of Postum and this has led many friends to use it for themselves and children.

"I have always cautioned friends to whom I have spoken about Postum, to follow directions in making it, for unless it is boiled fifteen or twenty minues, it is quite tasteless. On the other hand, when properly made, it is very delicious. I want to thank you for the benefits we have derived from the use of Postum."

Read "the Road to Wellvi'le," found in pkgs. "There's a Reason."

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

Restful Sleep

comes to peevish, wakeful children when washed with warm water and Glenn's Sulphur Soap. Sold by all druggists.

Hill's Hair and Whisker Dye, black or brown, 50c.

Quick Steps Along the Mediterranean

B. Rev. W. F. Bryan.

Egypt.

With my last letter I thought I would not write any more, but there is so much of interest here in Egypt that I will write this once more. Leaving the ship at Alexandria I took a special trip through the country by rail via Cairo and thence to Luxor, Thebes and Karnak, a distance of nearly 600 miles, hence was able to get a good idea of the conditions.

The physical conditions of a country tell in a marked degree under which a civilization is developed. Land, soil, great rivers, seas and temperature have all had their influence in determining the conditions of a people. That which has made Egypt great in the centuries of the past and will give wealth to it in the centuries to come, is the Nile. No other people are so dependent on one stream as the Egyptians on the Nile. For more than 4000 miles it winds along the country, with the desert sands visible on either side, yet hugging close to this great river is a valley a few miles wide, as fertile as any fields in Texas. One of the strange things is how suddenly the living land will cease and the dead sand begin. With my own eyes I saw fields of grain, where you could stand with one foot in wheat waist high and with the other foot in the desert as barren as a floor. The Nile has made this valley to blossom as the rose, and is now the cup of life and bread to 10,000,000 people. Out of this soil was grown the

Earliest Civilization

of which we have any record. The early history of this country is not known with any degree of accuracy, apart from the meager stone record of the monuments. Upon the walls, ceilings and columns of the great temples are to be found inscriptions of various kinds, relating the conquests of kings, etc.

The Great Temple of Amen

at Karnak shows the art of building by this early people. This is the most massive structure I ever beheld. The temple faces the river and was approached from the Nile by an avenue of ram-headed sphinxes, carved out of granite and very large. Qute a number of these are well preserved, looking almost as fresh as the day they were put there. For centures they were buried under the sand. The temple in the main is built of sand stone. By referring to my guide book I find that the main entrance to this temple is 370 feet broad, 142 feet high and the wall is fifty feet thick. I am sure these figures do no exaggerate. Some of the blocks of stone in this temple would puzzle builders of today to find machinery to handle the same.

On the walls, on the exterior, is a list of places in Palestine conquered by Shishak and the record here exactly accords with 1 Kings 14 and 2 Chron. 12. I thought that God is surely bringing these buried places to light that more light might break forth from his blessed Word.

The interior of the temple is composed of courts and chapels. Many of the great columns that supported the immense stone roof are still standing. In one room 122 of these columns are standing, and are in a fine state of preservation. Some of them are 80 feet high and 11½ feet in diameter. From top to bottom inscriptions are carved into the stone, of historical value. Some who read this article may be from Missouri, but I will say that some of the original painting on the walls of this temple is plainly visible in its different colorings. Evidently this paint is burned into the stone, otherwise it would seem impossible for it to retain its color through so many centuries.

The Temple of Luxor

is somewhat similar to the one at Karnak, but not so large. This temple was built in the time of Pharaoh and likely the children of Israel were pressed into service to do a great deal of the hard work. In front of the temple are two colossal seated statutes of Ramses II. These statutes are each carved from a single piece of red granite and each is forty-five feet high. In the interior of the temple are a large number of granite statues of Ramses II, the most of them being about twenty-five feet high. Like all the other temples, the walls and columns are carved with characters of historic interest.

The Tombs of the Kings

are near ancient Thebes. Taking donkeys you ride for several miles into the desert and around mountains of stone—suddenly you come to the end of the deep gorge you have been following and you stand in an open space of several acres, surrounded on three sides by great mountains of solid stone. Here are the tombs of the kings. I went into seven of these tombs, the ones of special interest. each king had his individual tomb. A tunnel about 10x15 feet is cut into the solid rock, descending at an angle of about 15 degrees usually. Sometimes, however, to an angle of at least 30 degrees. Along this tunnel, on either side, often small chambers are made. At the end of the tunnel is the king's chamber, being often a room thirty or 40 feet square. The king's chamber is usually about 300 yards from the entrance of the tunnel, so you can judge of the immense amount of work required to put one of these tombs in order for the burial of the king. The walls are beautifully decorated with carvings, giving a history of the king, also of painted figures, many of which are as fresh as if they had been executed but yesterday. In almost all these tombs is an empty sarcophagos, carved from one piece of granite. The mummy has been removed to the museum.

The first of these tombs was discovered in 1881. In this sepulchral chamber was found twenty of the royal mummies, among which was Ramses 11, the greatest king of Egypt. It is said that these bodies were stolen from their original resting place, the tombs robbed of their treasures and the bodies placed in this tomb. The work of excavation still goes on and new tombs are being discovered.

The Museum

is a place of untold interest. Here you see a collection of things found in the ruins of the temples and tombs of the kings. Many of these things date back more than 3,000 B. C. One is here impressed with the high standard of civilization at that time. I saw a wooden statue of a man that would attract the attention of any passerby. The eyes were of white quartz, centers of crystal, a polished piece of ebony for pupil, bronze eyelids. Another unique and very fine example of art about 3,500 B. C. is a statue in bronze. These two pieces of statuary would do credit to any American artist of today. Manuscripts on papyrus and cloth were of special interest. Also a large granite stele, called the Israel stele, discovered at Thebes. It recounts the campaigns of Pharaoh in Syria and enumerates the conquered tribes. One of the sentences is, "Israel is wasted, and his seed brought to nothing." In the jewel room is a series of articles which illustrate the art of the goldsmith and jeweler some 5,000 years ago. These objects were all found in the royal tombs. There are two beautiful crowns of gold. There are all kinds of chains, rings, collars, armlets, etc., made of gold. The chief stones are jasper and garnet. No diamonds were seen. There were also many silver articles. The mummies are all of small statue. Hardly so large as the Japanese of today. There are three of special interest, because under these three kings Egypt seemed to be at the height of her prosperity. Seti I was the king who gave the command that the male children of the Israelites should be killed and it was his daughter who adopted Moses. As I looked into that face and saw that those lips had been silent so long, I though how little is the greatness of man after all and how foolish for him to forget God. This man's body is well preserved. Ramses II was the great king of Egypt. Traces of this man's work are still seen. No doubt Moses was a playmate of this king when boys together in the royal palace. His body is well preserved. Two of the teeth are showing and are perfect. He has auburn hair and his hand is slightly raised above his breast, symbolizing power. Pharaoh, who was drowned in the Red Sea in his pursuit of the children of Israel is not very well preserved.

With the assistance of three Arabs I

Climbed the Pyramids,

the great one built by Cheops. The height is 451 feet and the angle is 51 degrees. When I reached the top I said, "If the Lord will see that I get down safely I will not be this big a fool again." One man climbed it and had to be blindfolded and literally carried down, but I did not get dizzy at all.

When in the Holy Land we saw things that seem to take place on the dim horizon of history, but the date of the manger in Bethlehem reaches little more than half way to the basket floating on the Nile that contained the infant Moses and the time of Moses does not begin to reach back to the Pyramids. We must not forget that these huge pieces of masonry are older than the Ten Commandments. How they were built is a story that still lies buried somewhere under the sands. No piece of engineering was ever constructed more accurately than these Pyramids.

Many have wondered why these Pyramids were built. I am not an archaeologist, but having gone into the interior of the great one, which is a very difficult task, it is very evident that it was the tomb of some king, for in the great chamber is the granite sarcophagos which is to be seen today.

ICE CREAM

1 Cent a Dish

If Ice Cream could only take the place of meat as the substantial dish at dinner a great deal of money would be saved, for Ice Cream, which has always been considered a luxury, costs less, made from

JELL-O ICE CREAM Powder

than meat. Its actual cost is about one cent a dish.

And it is good, substantial food, too.

Dissolve Jell-O Ice Cream Powder in milk and freeze. That is all there is to do.

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

At Grocers', 2 packages 25 cents. Beautiful Recipe Book Free.

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

NEW BRAUNFELS.

New Braunfels is one of the prettiest towns of Texas. It is situated on the I. & G. N. and the M. K. & T. Railroads, about thirty miles north of San Antonio. Its population, almost 4000, has been until recently, with a few exceptions, exclusively German. But now it seems as if New Braunfels and its possibilities are being discovered by the outside world. At present we have at least thirty American families residing in our midst. And, as our town is alive and growing, more will soon follow.

About fifty-five years ago a Methodist Church was built in the suburbs of this place. Everybody believed then that the town would build toward this church. But all were mistaken; we were left a good half mile from the center. Still, the Church thrived; she became the mother of seven or eight other progressing Churches. And the home congregation, with its noble band of young people, did splendid work for the Master. But in these late years our young people have been steadily moving away. Only a few are left. Our loss became the gain of San Marcos, Austin, Georgetown, Seguin and other Churches. It also has pleased the Lord to take from us the very pillar of our Church. Soon others will go to their home above. We know, unless the Lord is gracious, that within a limited time there will be no Methodist Church at New Braunfels.

We feel that we have reached a crisis in our history, and that a new church building in a favorable location is necessary, if we are to make any progress. The present location of our church is East New Braunfels. It requires an unusual effort on the part of the residents of town to attend service there, especially so when the weather is unfavorable. As I said before, our little house of worship was built fifty-five years ago. There is nothing inviting about it. The preacher lives in the back end of it. Our seats are uncomfortable, and it does not look like a church from the outside, as some of you brethren can testify.

Of the American population about half are Methodists. I cannot reach them. We are too far out of the way for them. They attend Church irregularly. (Our services are both German and English.) "We would gladly move our membership to your Church if you only had it in New Braunfels," is what most of them tell me. In the meantime they go to the Baptist Church or stay away entirely.

The Baptists have done a great thing for New Braunfels, although they had no members here. The spirit of missions drove them to buy a beautiful lot, almost in the heart of town, and build a handsome little church on it. They sent a good man to this place, who devotes his entire time to the people. And he is drawing the people—even my own. (I've often thought that I was to blame; that I lacked qualities. I became discouraged. But friends try to convince me that the lack of progress lies in our little old-fashioned church and its location.) Cannot Methodism do for our people what the Baptists have done?

To be, or not to be—that is the question with us now. As it is, our energy is wasted. The people of this town consider us a dead issue already. Shall we abandon the field? Must we admit our inability and weakness to the other Churches? If we do not put forth some effort in the right direction within the next two years the Methodist Episcopal Church will. (Four or five families of that Church have settled in the western part of New Braunfels. Some have agreed to join us as soon as we come to town.) But it shall not be thus.

We have faith sufficient to believe that out of the ashes of the old Church a new one shall rise, phoenix-like, one that will honor God and Methodism. Although Dr. McMurry and Dr. Nelson could not help us, yet have we faith in you, and know that at least some of you will help us in our time of need.

We want to build a German-American Church, in which services shall be held in both languages.

We must have a building that people recognize as a church whenever they see it; one that proves to everybody that we are still alive, and that we are here to stay.

We want to build this house of worship as near the center as possible. No one shall have an excuse for not attending.

By doing this we will do our duty toward God and men. And the heart of my own people will thus be compelled to listen to the gospel's call.

We have the promise of a beautiful lot that is to cost $3000. It is 100x200 feet, situated almost in the very heart of town. But we cannot buy nor build unless you help us. In my membership are about ten who can and will help to the utmost of their ability. I may also receive a little out of the town itself. Among us we can raise $1000. But it takes from $5000 to $6000.

We build schools and churches in foreign countries. Consider this a foreign country. "Come over and help us." St. Paul saw in a vision the man from Macedonia, or rather the condition and needs of that country, and he responded to the call. Here is the call to you, my brother. You whom God has so greatly blessed, will you help us out of your abundance? You, my sister, who have so much to be thankful for, will you invest a part of your earthly blessings with us toward the salvation of souls at this place?

Brother Pastor, won't you put this matter before your people, and appeal to them in our behalf, and start a subscription list?

Brother Preacher, you who know us and our needs, won't you endorse what I have written by letters and otherwise? I appeal to the entire Church. Will you help us?

This is what Brother Biggs, of San Marcos, writes of this matter:

"Being personally acquainted with Brother Launch, I know that the cause he represents is a worthy cause. We ought to have a church in the center of New Braunfels.

M. A. A. BIGGS, P. E.
San Marcos, Texas.

If anybody wishes private information we shall gladly furnish it. If you write, address the undersigned.

Hoping and trusting that this appeal has not been made in vain, I close for this time. May God bless you all. H. O. LAUNCH, P. C.
New Braunfels, Texas.

FARMINGTON, NEW MEXICO.

Here we are across the Rockies, but we confess that we love Texas above all others, and we still read the Texas Christian Advocate. We prefer it to any other religious periodical. We wished for its editor recently in our fight against the saloon, but God gave us the victory and the saloon a permanent setback in this town. There is not a saloon in this San Juan County.

This is a great fruit valley; especially does it produce the finest apples. Land is very high, and will continue to increase in value, especially as a new railroad is to connect us with Gallup within fifteen months. That will give us a direct southern route to Texas.

We did not desire to leave Texas, although we are glad we came. I had written Bishop Candler that I did not care to leave Texas, and his telegram offering me a place up here was as unexpected to us as to any one. Had it not been for my wife's throat being affected then, we would not have consented to leave Texas. We had been at Wolfe City only nine months and received over seventy into the Church, most of them on profession of faith. The devil's gang there was mad all the year nearly at all the preachers because we condemned the dance hall. We are proud of such enemies. We left no enemies except of that class, and we left many true friends, who write us yet occasionally.

We saw many glorious things on our way out here especially as we crossed the mountains ten thousand feet high.

Again, on one side of our train were cliffs towering several hundred feet, while on the other side we could look down into canyons and gorges sixteen hundred feet deep. But the mountains were sublime, for they had put on their autumnal robe and their glorious snow-caps. But we must refrain from a detailed description now, for I desire to tell of our Church work.

This is the oldest church in this part of New Mexico. It is called Frontier M. E. Church, South. We found a very comfortable brick parsonage and an old house for worship. We were told in a letter from Bishop Candler that he wanted us to build an $8000 church house. Well, we went after it, and we now have about $15,000 in sight (including a gift we expect from the Church Extension Board) to build both church and parsonage in a more desirable portion of town. We raised the amount by private solicitation, and the people were liberal in their response. My presiding elder was my predecessor. He lives as pastor at Durango. Of course, no man can do all that needs to be done, acting as pastor and presiding elder at the same time. He has wrought well to have had such burdens. Our Church can never do without a good live presiding elder in this Western country, as well as in the older settled countries, regardless of all the argument to the contrary by some Texas brethren.

Abe Mulkey is to visit us next month for a revival. Pray for us, for this country cares little for God. Near by us are hundreds of Mormons in their unpardonable heathenism, also twenty-thousand Navajo Indians, who are far from being civilized. And the saddest part is that very little is being done to lift them. Our Church has a small mission two miles away, but almost nothing is being done because of lack of men and money. Brother D. E. Bundy has charge of it, but has a circuit besides. He is good and true. The M. E. Church has a much better mission plant close by, and has twenty-six Navajo children under their supervision. They are doing much good; but how sad when we remember there are seven thousand Navajo children and not over six hundred are in any school, Church school or Government school. But we believe they will yet be reached. They are a talented people. If space permitted I could tell of their beautiful blankets, woven by hand; of their jewelry and earthenware, of their hogans in which they live, of their superstitions, of their cruel medicine-men, and many other things. They are the most interesting folk for study I ever met or ever expect to see. They are worthy our best efforts, and all missionary efforts have been amply repaid in a spiritual harvest. They are mostly of a high moral type. They are strictly honest and peaceable. They often call to see inside our house, and can be trusted. They need a Christian physician first of all.

Our missionaries are overburdened. The Navajo children in the M. E. Mission come to our preaching service nearly every Sabbath, as ours is the only Methodist Church in town. They can beat our folk singing gospel songs.

Well, we have written too much already. Our health is very good, and we may some day come back to Texas. We are now drafting a memorial to the General Conference in behalf of this district, asking to be placed in the New Mexico Conference, where we belong. We are cut off from Denver by 500 miles, and the mountain railroad fare is five cents per mile. The Denver District should be in the Northwest Texas Conference.

J. W. MAYNE.

You should not feel tired all the time—healthy people don't; you won't if you take Hood's Sarsaparilla for a while.

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SAM DONALDSON, M. D.
U. S. Examining Surgeon

St. Thomas, Danish, W. I.
Oxydendrine Chemical Co.,
Chattanooga, Tenn.:
Dear Sirs — Samples received and used effectively. Send me five boxes at once.
DR. G.

TEXAS CHRISTIAN ADVOCATE

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

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

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

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

DISTRICT CONFERENCE NOTICES.

San Marcos, Seguin, 2 p. m.	April 28
Greenville, Jones-Bethel	April 28
Albuquerque, Tucumcari, N. M.	May 4
Corsicana, Coolidge	May 4
Brenham, Bay City	May 10
Vernon, Paducah, 2:30 p. m.	May 12
San Augustine, Garrison	May 26
Waco, Mart, 2 p. m.	May 31
Gatesville, China Springs	June 2
Sherman, Sadler, 3 p. m.	June 6
Sulphur Springs, Mt. Vernon 8 p. m.	June 7
Marshall, Gilmer, 3 p. m.	June 7
Plainview, Lockney, 8 p. m.	June 16
Waxahachie, Ennis, 10 a. m.	June 22
Weatherford, Weatherford	June 23
Bonham, Petty, 7:30 p. m.	June 23
Waxahachie, Ennis, 9 a. m.	June 24
McKinney, Princeton, 3:30 p. m.	June 24
Colorado, Stanton	June 27
Brownwood, Bangs, 8 p. m.	June 27
Pittsburg, Hughes Springs, 2:30 p. m.	June 27
Cleburne, Blum	June 28
Beeville, Floresville	July 5
Jacksonville, Bullard	August 16

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A DELIGHTFUL KIDD-KEY ENTERTAINMENT.

The pupils and a part of the musical faculty of the North Texas Female College gave a most beautiful and entertaining occasion at Bush Temple one night last week. There were about fifty in the role and Dallas has rarely ever had a more delightful entertainment. It was splendid in its merit, high-toned and beautiful in its conception and charming in its presentation. The music was inspiring, both in its vocal and instrumental character and the large audience was wild in its approval. Mrs. Key was present and had personal oversight of the young ladies. She has often demonstrated the fact that in her musical department there is no conservatory west of the Mississippi equal to hers, but in last Saturday night's entertainment she proved it to be in advance of anything in all this section.

Bishop McDowell, of the Methodist Episcopal Church, is now engaged in delivering the Cole Lectures at the Vanderbilt University.

REV. J. W. HILL WILL TAKE CHARGE.

Next Monday, the 2nd, we will join the Texas delegation on the "Tar Heel Special" for the General Conference at Asheville, N. C. We will, therefore, be out of the office for three and possibly four weeks. In our absence, Rev. J. W. Hill has kindly agreed to take charge of the editorial department of the Advocate and the first page will sparkle with his crisp writings. He is no novice at this sort of work. At one time he was connected officially with the editorial department of the paper and he did most excellent work. The eighth and ninth pages will be occupied with our editorial correspondence from the seat of the General Conference. It is our purpose to give our readers a comprehensive view of the progress of the proceedings, and in the end give the results of legislation. We will give notes of the events of that body, character sketches of the men who take prominent part in its proceedings, write of the country and things generally. There will be six or eight new Bishops elected and a number of connectional officers, and we will tell of these also. But the object of this note is to record the fact that Dr. Hill will render valuable service in our absence, and during that time we will shove all editorial responsibility off our shoulders onto him. Heretofore we have breasted the storm, given and received the blows, and it will be a relief for a few weeks to see Brother Hill enjoy the experience. So, with this issue, we bid the readers of the first page an affectionate adieu for about one month. We turn you over to the tender mercies of Brother Hill.

THE GAINESVILLE DISTRICT CONFERENCE.

The Gainesville District Conference met at Valley View last Friday and ran through until Monday afternoon. The good presiding elder, Rev. D. H. Aston, was so urgent that we attend its session at least one day, that we dropped everything and went. Valley View is in Cooke County on the Santa Fe road between Gainesville and Fort Worth, ten miles this side the former place. It has a good population and a more moral and hospitable people can not be found in any community. We have something over two hundred members living in and near the town and they are well-to-do. The church is a commodious structure and in good repair; but such a congregation as that will, one of these days, build a more modern and up-to-date edifice. The present one answers the needs of the people now, but that is a growing community and not many years hence they will need a much larger and more modern building. Rev. Charles Bounds, son of the old war horse, Uncle Ben Bounds, is the popular and acceptable pastor. He is living in one of the most neatly finished and cozy little five-room parsonages—all alone! He is a bachelor. How long this incongruity will last we do not know, but everything indicated a change. We feel sure that he can beat the present arrangement. He is a Southwestern man, with one year at the Vanderbilt. Hence he is well equipped and is a success. At 3:30 p. m., Presiding Elder Aston took the chair and Rev. D. F. Fuller, that preacher who knows Methodist theology and preaches it, took charge of the devotional exercises. He read the fifteenth chapter of John and gave us an excellent exposition of it. Rev. Ed. R. Barcus was unanimously elected Secretary. The preachers were nearly all there, except three in the Muenster Precinct. They stayed at home to vote the next morning in the local option election and appeared that day. Quite a good number of the laymen were also present. We did not abide long enough to hear many of the reports, but talked with most of the preachers and they were all in hopeful spirits. Some church improvement is under way. Pilot Point, under the pastorate of Rev. J. F. Bryant, is arranging for a new church to cost from $12,000 to $15,000. The major part of the money is already subscribed. The crop prospects of the district are fine at this time, and there will be a general forward movement in material matters. Many of the pastors have already held their revivals with good results, and others are preparing for the same. All in all the condition of the district is good. We enjoyed the privilege of preaching to a crowded house at night and we had an old-time service. It was edifying to us all. The Advocate was given the right-of-way. It is popular up there. Rev. Z. M. Williams represented North Texas Female College and Rev. W. B. Wilson spoke for Polytechnic. Others came on later.

FAREWELL, FAREWELL TO FATHER ZELL!

Who is "Father Zell." Why, he is the "Holy Father" who lives in the wet town of Muenster, Cooke County. It will be recalled that a few weeks ago Commissioner Colquitt was in that wet community making a political speech, and when he was closing it, he threw his eye into the gallery and said: "I see the Holy Father up there, and now I want to confess to him the sins with which Dr. Rankin has been charging me." But before the act of "confession" took place, the "Holy Father" rushed down, sprang upon the platform and made a fiery political harangue in advocacy of Mr. Colquitt's claims. In it he quoted that old profane yarn gotten off about Texas just after the Civil War by General Phil Sheridan to the effect that if he owned Texas and possessed a corner lot in the lower regions, he would lease out Texas and move to that hot abode. And the "Holy Father" said that if Colquitt was again defeated and prohibition should prevail he would feel like following Sheridan's example.

Well, a few days after that episode, after hearing Mr. Colquitt expatiate upon the beauties of "local self-government," the people in the Justice Precinct where Muenster is located, concluded that they would give that wet town a good dose of "local self-government." So they got up a petition, called an election for the entire precinct and pulled it off last Saturday. Notwithstanding the fact that Muenster voted nearly unanimously against local option, yet the whole precinct outside of the town got such a large vote that "local self-government" carried by 127 majority! Now poor old Muenster finds herself high and dry under the beauties of "local self-government." Now what will dear old "Father Zell," the Roman Catholic priest do? Will he seek a place of abode in the vicinity of General Phil Sheridan's present residence? Or will he continue to minister to his people under the rule of Colquitt's "local self-government" theory? We are confident that those sturdy Germans will remain in Muenster, but the thing that puzzles is, what is to become of Father Zell? We hope he will tarry with us, but if nothing will do but for him to pack his bag and baggage, cross the Stygian stream, and take up his abode in that hot country, then all we can do is to say: "Farewell, farewell, Father Zell, but if forever, fare thee well, good Father Zell."

DALLAS DISTRICT CONFERENCE.

This body met last Monday in Grand Prairie, Rev. J. M. Peterson in the chair. It was well attended and the lay representation was in advance of the clerical. The local Church people took much interest in the sessions. There were several visitors, among them Drs. Z. M. Williams and H. A. Boaz, Revs. I. Z. T. Morris, W. B. Andrews, H. M. Long, J. O. Peterson, L. S. Barton and perhaps others. Dr. Williams preached a most delightful sermon Tuesday morning. It was replete with good thought, religious fervor and a wide range of information; and its diction was elegant and simple. The conference was greatly edified by the discourse. The reports of the preachers showed the work to be in good condition. All their revivals have not yet been held, but several of them had already had good meetings. Finances are in advance of last year at this time. Brother Peterson has the district in excellent shape, well organized and aggressive. The good people at Grand Prairie have a neat church building and it is in good repair. Everything about it indicates taste and comfort. Rev. I. W. Clark, their pastor, is in great favor with them and he is doing first-class work. The town is growing. It has a thrifty appearance. New buildings are in evidence and the people seem prosperous. The Secretary of the conference will furnish a report for the Advocate.

ALL ABOARD FOR ASHEVILLE!

Next Monday morning at 7:30 at Fort Worth and at 8 o'clock in Dallas, the "Tar Heel Special" will leave for Asheville N. C., with the Texas delegation and visitors for the General Conference. Others will join us between here and Shreveport and then our crowd will be complete. The rates have already been published, but if you have not seen them, apply to your ticket agent and he will furnish you the information. Ample accommodations will be provided for all who have made known their desire to B. M. Burgher of this city, or who will apply at once to him. Sleepers and a diner will be at our disposal and these will go all the way through without change. We will go by way of Vicksburg, Birmingham, Chattanooga and Knoxville and reach Asheville Tuesday evening at six o'clock. The Texas delegations will be quartered at the Battery Park Hotel, whose situation is the most beautiful in the South and whose accommodations and service are the best. The company between here and Asheville will be made up of a fine set of people and the fellowship will be superb. Many of the delegates will take their wives and so will some of the visitors. You will not want to miss the "Tar Heel Special," for it will be a lifetime. The scenery will be grand when we reach Chattanooga and as we thread the mountain passes up the French Broad from Morristown, the last afternoon of the journey, it will be perfectly grand. Therefore let everybody be ready to join us next Monday and we will have the time of our lives.

GENERAL CHURCH NEWS

Rev. James Cannon, D. D., of the Baltimore Richmond Advocate, is one of the busiest men in the Old Dominion. He not only edits the Advocate, but he helps to get out a new secular daily recently established in Richmond and he is in charge of a large female college. He also takes great interest in the Anti-Saloon League.

Dr. Dickey, of Emory College, Ga., is on the home-stretch in the $300,000 endowment enterprise for that old institution. Dr. Dickey does not depend upon agents or commissioners to raise the endowment; he goes after it and he has made it a success.

The Western Methodist says: Dr. G. H. Crowell has been elected Dean of Oklahoma City College for Young Ladies, and it is understood that he will accept. This college is a large undertaking, on a large scale, rapidly materializing considering the magnitude of the work, materializing fully as fast as it ought to, for Dr. Linebaugh and the board do not propose to make any mistakes. They have made no mistake in the election of Dr. Crowell. Dr. Linebaugh is still at the head as Superintendent and Business Manager, just as he has been from the beginning.

The Nashville Christian Advocate devoted its last issue to the Home Mission Department of the Church. Its columns were replete with fine articles bearing on all phases of the work and written by experts in that line of work. It was an instructive edition.

From the Nashville Advocate we quote the following paragraph: Of the 64,051 increase in the membership of our Church during 1909, 27,585, or nearly half, was in the conference west of the Mississippi River. These conferences have only about a third of the total membership. The New Mexico Conference had an increase of twenty-seven and one-half per cent in membership and paid for Church expenses a total of $20.90 per member.

Dr. T. N. Ivey, of Raleigh Christian Advocate, is preparing a special edition of his paper for the General Conference. This is the first time that the old North State has ever had a session of this great body and Dr. Ivey is going to celebrate it by a stroke of enterprise.

The quadrennium for the Church Extension Board closed with the month of March. The Loan Fund capital now amounts to $339,984.62, an increase during the past four years of $109,982.03. This is an admirable showing in which our entire Church will rejoice.

The trustees of Whitworth College held a meeting in Brookhaven on Tuesday, the 12th inst., with Mr. T. B. Lampton, of Magnolia, in the chair. Plans were enterprised to construct a central building and make many other needed improvements at a cost of $40,000 or more. This institution has for several years been enjoying great prosperity, and the session soon to close has been a gratifying one in every respect. The Alumnae Association is arranging a program for the celebration of its golden anniversary next month.

A Bible in the guest rooms of every hotel in the State of Georgia is a possibility of the future, if the plans of certain traveling men of the State are carried out. At present a Bible is something all but unheard of at the average hotel, and the only reading matter furnished the guests in their rooms is a neatly-bound set of rules and a copy of the Georgia Hotel Law, which informs the guest of his liability of arrest if he leaves without paying his hotel bill. At a meeting of the Missionary Institute at Trinity Church, Mr. Satterfield and Mr. McCalla, two well-known traveling men, broached the plan and asked the members to take the matter up with their pastors. The plan is to get up a fund for the distribution of Bibles.—Atlanta News.

Bishop Wilson, the grand old man of Southern Methodism, was in good form at the recent session of the Baltimore Conference. His sermon on Sunday at 11 o'clock was characteristic—strong, majestic, overpowering. He preached from Matthew 13:52. His address to the class admitted into full connection was a ringing deliverance. Among other things, he said to the young men before him: "The higher critics are criticising Christ away from the minds of the people. Hold on to the faith taught us by our fathers. The schools can't give you all you need. Don't bring out your text-books and quote great men; preach Christ. Put aside everything else; go often to your closets and commune with God; let nothing sidetrack you; by and by you will get good reward."

RUM ON THE RUN.

The above is the title to a very valuable booklet written and published by Professor H. A. Ivy, of Sherman. It presents to us a bird's-eye view of the prohibition movement from the beginning down to the present time. It puts in good form the results of the work in Texas, the first of the kind thus given to the public. It ought to be put in the hands of all our people, for its reading will instruct, inspire and concentrate forces.

PERSONALS

Rev. Bert Moreland, of Celeste, recently aided Rev. C. T. Talley in a good meeting at Cameron. Fine results followed.

Sister Chalk, the widow of the late Rev. J. W. Chalk, at Pilot Point, is

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Is

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very ill and Rev. and Mrs. J. W. Hill, the latter the daughter of Sister Chalk, are at her bed-side.

Brother W. E. Hawkins, our Sunday-school worker, made us a pleasant visit recently. He is one of the most indefatigable leaders in this great cause.

Rev. I. Z. T. Morris has been appointed by the National Children's Home Society a fraternal messenger from that society to the General Conference of the M. E. Church, South, in Asheville.

Senator R. E. Cofer, of Gainesville, spent last Sunday in the city. He is a devout member of the Church and a delegate to the General Conference. He is one of the able lawyers of North Texas.

The little daughter of Rev. and Mrs. C. S. Cameron, of Tye, died April 23, and her remains were interred at Sweetwater, Rev. S. A. Barnes and Rev. A. W. Hall officiating. We extend sympathy to the bereaved family in their sad affliction.

Rev. F. B. Sinex, for years well known in Texas, but for sometime whose work has been out of the State, has returned and is now living in Georgetown. He is now engaged as one of the financial agents of the University and is already in the field. We had a pleasant call for him recently.

We had a delightful visit the other day from that big-hearted layman, Brother E. H. McCuistion, of Paris. He is not only a leading layman in our Church in that city, but he is also a leading citizen and Mayor of that city. He is also a delegate to the General Conference.

The meeting at Trinity Church is still in progress. Good congregations are in attendance. A spiritual glow is in the service. The Church is being helped in spiritual life. Rev. Hermon Knickerbocker is preaching most efficiently. His sermons are religious, well thought out, and beautifully expressed. He is a popular preacher, full of fire and intense earnestness.

SOME OLD HISTORY.

H. G. H.

The last building at Camp Verde, in Kerr County, was destroyed by fire March 26, 1910, one man, Thos. Blair, of Hamilton, Ohio, losing his life in the fire. This old U. S. military post, located on Verde Creek, eight miles from Center Point and thirteen from Kerrville, was established during the administration of Franklin Pierce, while Jefferson Davis was Secretary of War. The walls of the fort were of concrete, two feet thick. It was principally established as an experiment station for testing the use of camels for carrying government supplies across the desert from Texas to California. In 1857 a consignment of forty camels were brought from Egypt and sent to Camp Verde. They were landed at Indianola and were the greatest show as they passed up from the coast this country witnessed in those early days. Railroads and telegraph wires were unknown in the State. Twelve American camel drivers and a caravan master accompanied them. A well was dug at Camp Verde for the camels after the ancient Egyptian style. Remains of it still exist. In the fall of 1859 the camels were driven to Arizona and New Mexico. They were driven down to the old stage road from Castroville to the far West. By chance I was riding through the dangerous strip of woods west of Castroville, going east. I was scared already, for the woods were the lurking place of the Indians. Suddenly my horse became greatly frightened, for he saw something fearful ahead. I gripped the bridle with my left hand and drew my dragoon pistol for action. In a few moments we met forty camels in the road loaded with army supplies going westward. As my horse could not climb a tree he rounded the herd at a breakneck pace, coming into the road a quarter of a mile in the rear. The possibility of Indians was forgotten, but it took horse and rider an hour to recover from the shock. In 1868 these camels were sold out as a failure and the last one of them died on the plains of Arizona about fifteen years ago. In early days distinguished visitors have been entertained at Camp Verde—Robert E. Lee, Albert Sidney Johnston, James Longstreet, General Palmer, and captured Union soldiers were kept there during the war. It was a great gathering place for the Texas Rangers under Jack Hays and the McCullochs.

In 1859 Jasper K. Harper was on the Medina Circuit and I on the Uvalde Mission. O. B. Adams was on the Kerrville Mission. He arranged for a camp-meeting, close to Camp Verde, so that people from Verde, Kerrville and Center Point could attend with the protection of the soldiers near by. Harper and I met at Castroville, passed by Bandera, through the famous Bandera Pass, and on up to the camp-ground in the wilderness. Bandera Pass is a natural rocky fortification. Here the noted Col. Jack Hays (after whom Hays County is named) fought a large band of Comanche and Lajan Indians, completing routing them and killing a large number. The Indians were on the high rocks on both sides of this famous pass and suffered the disadvantage of having more bows and arrows than guns. In this fight was a private, a Mr. Wood, who afterwards became Governor of Texas. He died in obscurity a few years ago in North Carolina, while Jack Hays lived to be the first sheriff of San Francisco in 1849.

The people from every direction came to the camp-meeting in primitive style, but with the addition of rifles and pistols galore. There Harper did some of his greatest preaching. Large numbers of the soldiers and some of their wives attended. A great old-fashioned revival swept the congregation. I remember two young preachers who were present, V. G. Ridley and T. M. Price, and among the laymen Alonzo Rees. Harper's shout sounded like the whoop of a Comanche. Adams in style was sharp, incisive, doctrinal. I generally made some racket in the stand if not in the congregation. Monday morning when the tents were struck and the crowd was ready to leave for the ranches we sang a farewell song with our pistols swinging to our sides and our rifles in one hand and hymn book in the other. But now Adams, Harper, Price are dead; Lee, Johnston, Longstreet are dead; the camels are gone, and the old camp is burned down, and I am left to afflict the readers of the Advocate with this long letter.

CHANGE OF NAME AND ELSE.

Besides the excellent editorials on the first page of the Texas Advocate of the 24th inst., I find two articles from correspondents that interest me very much. The first is from Francis A. Downs, of Mercede, California, who wishes our Church name changed at our May General Conference which is to assemble in Asheville, North Carolina. His reasoning along this line is fine, and, as I think, incontrovertible, but I cannot chime in with his views as to what we should do as an independent Church. As to consolidation with other Methodist Churches I think that is altogether impracticable whether desirable or not, and even if it could be effected many of our people would kick at it with all their might, even as our Cumberland Presbyterian brethren have done. It is difficult to get any considerable number of people to agree on any subject, either civil or religious. Much might be said along this line. And then it may not be best for us to effect an organic union of Methodisms. I do not know of but four or five different Methodist Churches in our country, while our Presbyterian brethren enumerate some twelve or fifteen holding to their peculiar Church polity. The numerous divisions of the Church of Christ, after all that can be said adversely of them, may be a great advantage to us. We may be a check upon each other to keep us from running into errors, and then our separate independence may stimulate our zeal for greater activity in the Master's kingdom. And again a very large Church, like large nations, would be liable to fall to pieces by its own weight. And how could a large convocation of Church officials be accommodated in an ordinary town or city, and how could they work in a conference of a thousand members? Our own General Conference is already too ponderous, and in time will have to considerably cut down its representation to a much smaller number of delegates in proportion to our membership.

And now as to changing our name from Methodist Episcopal Church, South. The recent discussion going on in our Church papers is evidence that we must do something. Various names have been suggested, and now our good California brother even suggests that we drop the name Methodist altogether and assume that of Wesleyan! Well, we are not ashamed of being called Methodists although it was given to us in derision for the name Christians may have been given our forefathers in the same way, but that appellation was very appropriate to the early Christians, and that of Methodists is none the less so to us of the Methodist Church. As to myself I glory in the name, and I am fully persuaded our entire membership would part with it reluctantly. I would have no special objection to the simple name "Methodist Church," but for the reason that it would be arrogating to ourselves a supposed superiority over all other bodies of our persuasion. The word South ought to be eliminated, because it is objected to by a large number of our members, and, especially of late, is of no real local significance. Our borders are rapidly increasing, we are taking in the whole Western Continent, and, thanks be to God, we are taking in the "uttermost parts of the world" as the rightful inheritance of the promised Son of God. Then what of the name Episcopal? Why, we can drop that too, and still continue the Episcopacy. We must have leaders of some sort, but they, the Bishops, will still be our servants. Then what shall we have? Why I will modestly suggest that we have the title "The Evangelical Methodist Church," with probably the words "of America" attached. This appellation would enable us to pass current, not only in the United States, but in Mexico, Central America, the West India Islands, the different States of South America, and still carry on our missionary enterprises in the far East.

A few words as to the other correspondent of Brewster County, Texas, who writes over the probable "non-de-plume," of Sam Scovendikes.

His letter though somewhat amusing is sensible and to the point. He aims at the truth and hits it. The sterility of our local ministry is largely attributable to the change made in licensing local preachers. I believe we should go back to the old way. By virtually discouraging that very efficient branch of our ministry we have drawn in our picket lines and given up largely our pioneer possessions to the Baptist Church, and they are occuping our frontier boundaries. We should have no objections to an educated ministry, should rather encourage it, but some of our very best and most efficient old Methodist preachers started out with very little education, but by persistent study and constant practice forged their way to the front ranks, and brought in many souls to the Church. I know of one uncouth young man whom I helped bring into the local ministry some thirty odd years ago, who has developed into a star, but humble preacher, who may be voted for as Bishop at the May Conference, and if elected will compare quite favorably with many who have filled, or may now be filling, that high office. It is first grace, then a divine call, and then practice that make our foremost ministers.

These are the suggestions of an old man who has been a loyal Southern Methodist since October, 1844, when the Church was in her swaddling clothes of only five months. I love the Methodist Church, am not ashamed of her origin, her name, or her doctrines as expressed in her twenty articles of faith, nor am I disgruntled at her rules, for they are Scriptural and easy to be complied with.

W. J. WILSON.

San Saba, Texas.

MARRIAGES.

Childress-Bowles.—At the home of the bride, at Graford, Texas, March 23, 1910, Rev. W. C. Childress and Miss Bertha Bowles, Rev. M. K. Little, officiating.

THE GREAT HOME-COMING AT THE POLYTECHNIC.

A Fitting Climax to George Stuart's Campaign for Endowment.

For the past ten days Dr. George R. Stuart, of Cleveland, Tennessee, accompanied by Dr. H. A. Boaz, President of the Polytechnic College, has been speaking in neighboring towns in behalf of the endowment fund of the Polytechnic College. The campaign has been very successful from every point of view. Great crowds greeted Mr. Stuart at every evening appointment. In almost every case the house was crowded to its utmost capacity and the message was received with great enthusiasm. A generous response was made by every town visited, showing that the Polytechnic College is in fine favor with the people of the State.

President Boaz is very much encouraged by the reception met with in the various towns. He found a number of students expecting to enter college the coming session. Prospects have never been so encouraging as now.

The campaign was inaugurated on Sunday, April 10, in Fort Worth, under the most favorable circumstances. The citizens of Fort Worth readily responded to the call for funds for buildings and equipment, raising during the day more than $16,000. Arlington was visited on Saturday and contributed to the endowment fund $300; Grapevine was visited Saturday evening and subscribed $600. At Mineral Wells on Monday evening $1,600 was pledged. On Tuesday evening Waxahachie made the largest contribution of the entire campaign, pledging $4,525. On Wednesday night Cleburne subscribed $1,000; on Thursday night Morgan pledged $335; on Friday night Temple $1,000. Rice was visited Saturday afternoon and pledged $550. On Sunday Corsicana subscribed $3,500 and Ennis $1,050. Monday night the campaign was closed at Waco, with a subscription list of ——— dollars.

These amounts close the first $100,000 on the endowment fund.

The great home-coming of last Thursday was a fitting climax for this splendid campaign. On Wednesday evening the "clans" began to gather in. On every train they came, and until noon on Thursday—from Texas, Oklahoma and Arkansas they came; and from the far-off Pacific came a word of greeting from an alumnus whose loyal heart "was marking time to the drum beat" as his classmates thronged the spacious halls where only a few short years before they had seen the wild flowers grow.

To those students of 1909-10 the vision was almost past belief; for since last June the plant has been doubled and more than one in that happy throng exclaimed: "We had heard of the wonderful growth of the Polytechnic, but truly 'the half had not been told.'"

At nine o'clock Thursday morning in the auditorium the gathered throng lifted their voices in "Praise God from Whom all Blessings Flow." Rev. J. G. Miller, of Vernon, offered the invocation; and right royally were they all welcomed "Home" by President Boaz and Hon. Geo. Mulkey. Rev. H. D. Knickerbocker also extended a welcome from the ministers of Fort Worth; and there was a college love feast continuing for nearly two hours. Tear-dimmed eye and trembling lip frequently spoke more eloquently than could words of the loyal hearts gathered there.

The hour of twelve announced and across the campus thronged the crowd to where a barbecue lunch was waiting. A moment and the groaning boards were bared of their burden, and the happy multitude sheltering themselves from a delayed March wind, recounted the tales of bygone days, when there was one building on the campus instead of seven, and a dozen houses in the neighborhood instead of four hundred. At 2:30 the Inter-Scholastic track-meet was started. Seven schools were represented. Dallas High School, Carlisle Academy and Bowie High School tried mightily, but the lads from Pather City won. The handsome silver trophy cup offered by Messrs. A. G. Spalding & Bro. goes to the Fort Worth High School for this year. Next spring the schools gather again to "try their steel," and many schools not represented last Thursday have signified their intention of entering the contest another year. The cup will go finally to the High School winning it three successive years. Gold, silver and bronze medals were awarded to the winners of first, second and third place in each event. 2000 people witnessed the track-meet; and the bleachers which the students had recently erected would care for only a little portion of the crowd.

Mrs. McMullan's art exhibit in the Boaz-Benbrook Conservatory attracted much comment and was thronged with visitors.

Quickly the afternoon passed, the call for supper came, and the hungry pleasure-seekers, returning to the lunch grounds, found a delicious supper which had been prepared by the good people of the Polytechnic Heights and Fort Worth. A concert by the College Orchestra and Glee Club and a reception on Thursday evening closed the happy day. Many of her "children" spent the night at the college, but Friday noon found most of them returned to their tasks, as happy children return after a holiday; and all over Texas they carry the message of the home-coming. "The half has not been told." All roads lead to the Polytechnic. Come and see!

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TO THE PREACHERS OF THE WEST TEXAS CONFERENCE.

At the meeting of the Board of Missions, held last week in San Marcos, the fact developed that our conference is further behind at this period of the year than we have been in the last ten years. Up to April 13 of this year the book show only about $1000 paid on foreign missions and $2000 paid on domestic missions. It takes $2500 to meet one quarter's drafts, and you will see that over $5000 is now due, and only 40 per cent of it has been paid in. The drafts for the first quarter were paid, and the second is now due, and where is the money to pay them? Are you going to let sixty-one men with their families suffer, when you might have had this money in the treasury, and hold yourselves blameless? What are you going to do about it? Why, you must go out now and get the money and send it to C. C. Walsh, San Angelo, Texas, who is the Conference Treasurer.

Do it now and let these men have the money when it comes due. They need it. With some of them it is necessary to get bread and clothes. They will suffer if you do not act at once.

The West Texas Conference got a bad rating at the meeting of the parent board because you did not have collections in at the proper time. I understand we were $1200 behind as compared to the same period last year. Our country is prosperous and the people have the money, and the preachers should ask for it.

C. W. GODWIN,
Conference Secretary of Missions.

A SAD OCCURRENCE.

The saddest thing that ever came over the town of Prosper happened at 10:30 a. m., April 22, when Presley, the fifteen-year-old son of J. D. McElhannon, a leading merchant of the town, fell on a pitchfork, one of the prongs penetrating his side, which caused his death in less than four hours. Presley was a favorite among the boys, a noble character and his death is mourned by hundreds of friends.

J. T. BLUDWORTH.

Prosper, Texas.

READY FOR ENGAGEMENTS.

Having been superannuated at the last session of the Texas Conference on account of the critical condition of my eyes, I am glad to report them somewhat improved. If any of the brethren need help in their meetings this summer I would be pleased to assist them. Address me, until further notice, at Nash, Texas.

W. W. ADAMS.

Epworth League Department

Gus W. Thomasson.....Editor
239 Victor Street, Munger Place, Dallas, Texas.

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

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

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STATE LEAGUE CABINET.

President—A. K. Ragsdale, San Antonio.
First Vice-President—J. L. Goggans, Dallas.
Second Vice-President—Miss Josephine Wolf, Dallas.
Third Vice-President—Miss Florence Colston, Fort Worth.
Fourth Vice-President—Henry Bowman, Plano.
Secretary-Treasurer—F. L. McNeny, Dallas.
Junior Superintendent—Miss Annie Sells, Orange.
Field Secretary—L. E. Appleby, 294 Commerce St., Dallas.

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BOARD OF TRUSTEES.

President—Rev. A. J. Weeks, San Antonio.
Vice-President—Theo. Bering, Jr., Houston.
Secretary—Rev. Ellis Smith, Houston.
Treasurer—Rev. S. C. Riddle, Whitewright.
Bondholder—Judge C. C. Walsh, San Angelo.

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COMING LEAGUE MEETINGS.

(In sending notices for this list, please give the important details of place and date.—Editor.)

Corsicana District Conference, Blooming Grove, Texas, April 21, 22.
Sherman District Conference, Bells, Texas, May 6, 7.
Cleburne District Conference, Alvarado, Texas, May 10-12.
Western North Carolina Conference, Asheville, N. C., May 10-13.
Greenville District Conference, Leonard, Texas, May 27, 28.
Alabama Conference, Union Springs, Ala., June 7-10.
North Mississippi Conference, Kosciusko, Miss., June 14-16.
Holston Conference, Marion, Va., June 14-17.
North Texas Conference, Bonham, Texas, June 16-19.
South Carolina State Conference, Newberry, S. C., June 16-19.
Florida State Conference, Tampa, Fla., June 21-24.
North Carolina Conference, Hereford, N. C., June 23-26.
Seashore Assembly, Biloxi, Miss., July 21-31.
Texas State Encampment, Epworth-by-the-Sea, August 3-14.
North Alabama Conference, Huntsville, Ala., August 23-28.

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We are reproducing this week a timely article from the pen of Dr. F. S. Parker on "The Epworth League and the Organized Class." We hope it will have a close reading.

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SUMMER SCHOOL AT EPWORTH.

A. K. Ragsdale, of San Antonio, Traveling Passenger Agent of the San Antonio and Aransas Pass Railroad and President of the State Epworth League Association, was in the city yesterday a short time while en route to Corpus Christi. Mr. Ragsdale is much interested in securing a summer school for teachers of all classes at Corpus Christi when the State Epworth League Encampment is held there every summer. While in the city he was in conference with Superintendent P. W. Horn, who stated that there were great possibilities in such a step. Mr. Ragsdale is mainly responsible for the success of the big homecoming event at Southwestern University last April, when nearly a thousand ex-students of that institution went back for a day of college festivities and a barbecue dinner, and if he is accorded any measure of support he will doubtless succeed in establishing a school for teachers at Corpus Christi during the summer.—Houston Post.

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GRAND PRAIRIE JUNIORS.

Hurrah for Grand Prairie Juniors. We reorganized the Junior League there last Sunday afternoon with twenty-two bright-eyed girls and boys.

Contrary to the rule and very unusual is the fact that there were eight grown people present to help the District Superintendent start things right. That means that the Seniors, Ladies' Society and entire Church are interested in the children. That Junior League will surely live.

We are anxious to make Dallas District the banner district of the State, and we will.

(MISS) PEARL WALLACE,
District Superintendent.

Dallas, Texas.

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STUDENT VOLUNTEER CONVENTION, NOTED BY ONE NOT AN AMERICAN.

(Editor's Note.—The following communication will be of especial interest to Texans, since it is from the pen of our little adopted friend, Miss Rebecca Tedjeda.)

The picture of the convention has made such a deep impression on my mind and heart that sometimes it seems to me that I am there among that great number of happy volunteers, hearing the messages which men like Mott, Spear and Zwemer had for us. Many and many a time my heart and mind fly to the convention hall where I received the vision which God, through those men, sent us.

Some one has said that words are not true interpreters of our feelings, and it is true. It is almost impossible for me to tell by the poor medium of words the impressions I received at the convention. But I will try to tell you about three or four of them:

First. The wonderful vision of God's love for the non-Christian world. I never had realized as I did then the love of God for the heathen world. No matter whether one is a Korean, a Japanese, a Chinese, a Negro, a Hindu or a Mexican, God loves that soul. John 3:16 rang in my ears all the time. It seemed that somebody was constantly whispering, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Why such a great movement? Why so many men and women gathered together with the same spirit? Because of the love of God for the world. He was calling them to go and help, to go and rescue, to go and save.

Second. The flags made a deep impression on me. There were flags from the front of the auditorium to the gallery, and as I sat there and listened to the beautiful songs and the inspiring talks and earnest appeals made by the missionaries and the different mission fields, I thought, "Well, there is another appeal made in every meeting during all the convention, a plea and appeal made, not by a missionary, but by each country itself. It seemed to me that the heathen world was there in miniature. I could see every mission field begging and pleading for salvation, the non-Christian world saying to the Christian world, "Give us an opportunity to know Christ!" "Give us an opportunity to know the beauty and happiness of a Christian life." It was a silent but eloquent and earnest appeal.

Third. The United States, as the chosen country to take the gospel of Jesus Christ to the non-Christian world. At the front, on each side of the platform, and covering the whole space between the platform and the gallery was a flag of the United States. I had the vision of God's love for the non-Christian world, the vision of the heathen world pleading for salvation. I said, "Who is going to respond? Who is the chosen country to take the glad tidings of peace? Whom has God chosen to evangelize the world?" And the answer came from the two flags: "The United States, this wonderful country, so richly blessed, is the country chosen by God to send soldiers of the cross to fight the battle in the mission field." The flag of the Stars and Stripes responded to the appeal made by the flags of the heathen world.

Fourth. The great number of volunteers responding to the call. Is the United States responding to the call? Are they responding to the appeals? Are they willing to fight the battles in the mission field? Yes. The missionaries from the different mission fields were a vivid answer to this question. Yes was the answer given by the volunteers, who are ready to sail this year, willing to be the messengers of Jesus Christ to the non-Christian world. The numbers of volunteers who are not ready to go yet, but are willing to go, proves that the United States is obedient to their call, and is willing to respond and make the Savior known among the heathen. And oh, how happy I feel when I think that Mexico is having an opportunity to hear the gospel!

This vision of the response made by the volunteers came to me more vividly when the whole body of the convention sang this beautiful song:

O Jesus, I have promised
To serve thee to the end;
Be thou forever near me,
My Master and my Friend;
I shall not fear the battle,
If thou art by my side,
Nor wander from the pathway
If thou wilt be my Guide.

O let me see thy footmarks,
And in them plant my own,
My hope to follow duty
Is in thy strength alone.
O guide me, call me, draw me,
Uphold me to the end;
And then in heaven receive me,
My Savior and my Friend.

I would not do justice to myself if I did not say that one of the deepest impressions was that Mexico was not mentioned at all during the convention. As I sat there and heard the appeals made by the missionaries of the different mission fields, oh, I longed for somebody to make one for my country.

But I am happy for one thing: The flag was there. It was the first flag I saw when I went into the convention hall. The country itself was making its plea. I feel more and more the burden of souls in my heart, and I pray God that this inspiration and this vision and message may linger with me, that I may be able to pass them to some one in Mexico. I pray God that I may so live that he may trust me and use me in winning souls for him.

So many times I have thought of what a privilege it must be to say: "I am a Christian, and my country is a Christian country." You are a citizen of a Christian country; I'm a citizen of a non-Christian country; but we are all citizens of the Christian world, because we have surrendered our lives to our Master and Lord, and we will be citizens of the New Jerusalem if we are faithful to the end and true to the visions we receive.

REBECCA TEDJEDA.
Guadalajara, Mexico.
(Now student of Scarritt Bible and Training School.)

—St. Louis Advocate.

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EPWORTH TOUR PARTY.

Field Secretary Appleby is preparing to begin a Statewide tour on June 1, continuing until August 2. In this last tour preceding the Encampment Mr. Appleby will be assisted by his wife and Miss Victoria Webster. "A Day at Epworth-by-the-Sea" will form the title for the advertising matter which will announce the coming of the party, and the features of the work in the towns to be visited will an institute of methods for League workers, a practical demonstration of the third department and an illustrated address on the Texas State Epworth League Encampment.

Mr. and Mrs. Appleby have already visited many places together, being at this time on their second tour, and our people speak in the highest praise of their work. The institutes they have held have awakened great interest in League work. The addition of Miss Webster, a reader of note and a splendid Junior League worker, forms a most ideal combination, and the Leagues which succeed in booking these young people for an evening will be fortunate, very fortunate. A great many engagements have already been made. Others desiring the party should communicate with Mr. Appleby at his San Antonio address—331 Moore Building—at once.

A neat eight-page folder containing full information about this party and its work, also advance information about the Summer Encampment, has been issued—the handiwork of Mr. Appleby—a copy of which may be had by addressing him as above.

We are presenting herewith the pictures of this trio of workers.



L. E. APPLEBY.
Field Secretary.



MRS. L. E. APPLEBY.
Institute Worker.



MISS V. WEBSTER.
Reader and Junior Worker.

JACKSONVILLE DISTRICT LEAGUE.

The following resolutions were adopted at the second session of the Jacksonville District League Conference of the Methodist Episcopal Church, South, convened in the Methodist Church in Jacksonville, Texas, April 12, 13 and 14:

Inasmuch as we have enjoyed the open-hearted hospitality of the good people of Jacksonville during the session of our Jacksonville District League Conference, and in addition have also been blessed with the Christian fellowship of our fellow Epworthians; be it

Resolved, 1. That our thanks are due and are hereby tendered to all who have thus favored us with their hospitable entertainment.

2. That we hereby tender our thanks to Prof. Butler and his faculty for appreciated courtesies.

3. That we express our appreciation of the service of those Leaguers who have so efficiently sustained their parts in the execution of our interesting programme, and that we think the presiding officer for all platform courtesies.

4. That all Leaguers present be urged to call the attention of their pastors to the fact that the second Sunday in May is regular League Day, on which a special sermon on behalf of the League should be preached and one hour devoted to the execution of a special program by the League.

5. That the Leaguers of Jacksonville District make up a sufficient number of visitors for Corpus Christi to secure a special car, and that Prof. U. Gunter, Music Director of Rusk League and the leader of Jacksonville orchestra, organize a special orchestra to accompany this car.

6. That a copy of these resolutions be mailed to each League in the district and a copy sent to Press-Journal, Rusk; Epworth Era and Christian Advocate, Dallas, and Reformer, Jacksonville.

M. L. HANSARD,
MINNIE E. COPE,
M. FRANCIS ROWE,
CORA ALLEN,
DESSIE MOUNCE,
W. B. STITH,
U. GUNTER,
Committee.

M. L. HANSARD, Secretary.

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IN NORTH CAROLINA.

Miss Ruth Henderson, Reporter, sends the following item: "Wednesday evening at 8 o'clock the Epworth League of Centenary Church met in the League rooms, where an excellent program was carried out and thoroughly enjoyed by a great number of the young people in the city. Among other things was a guessing contest, which amused the young folks very much. The most important feature of the program was an address by Miss Hendren, describing especially her visit to Rome last year. All who missed this address must regret it, as it was, indeed, interesting and instructive."—Raleigh Christian Advocate.

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HO, FOR EPWORTH!

Remember the dates of the State League Assembly—August 13 to 14. One fare, plus $1.00, from all Texas points on sale August 1 and 2 and for trains arriving August 3, limited to the 16 for return. See your agent now, find out the one way rate to Corpus, add $1.00 and you know the cost of a ticket. Begin now to save up for this trip.

Special train will be operated from Dallas and Ft. Worth, consisting of chair cars and sleepers. North Texas Leaguers should join this and enjoy the trip. Write Frank McNeny, Dallas, or Miss Florence Colston, Ft. Worth.

Rooms at the Inn will be same as last year ($12.00, payable in advance) for period August 3 to 15, at least two or more in each room, occupants furnish their own linen. If you want room reserved for your party, write for it now. We have only sixty-six rooms and they are much in demand. The tent problem is always with us until we get enough money to erect camp houses. Tents are fine, though, if you fix them up. We will try our best this year to make them comfortable, as we have no special construction works to interfere. We can only get 50 of the 12x12 wall tents with two rooms. These cost you $6.00 rental, and you can easily spend twice that much fixing them up. If you want one of these and want it floored and fixed up right, let me know.

We have spoken for 25 of the 10x12 small tents. These will hold two to four people and cost $4.00 for the encampment period. These tents are put up and ready when you arrive, or we try our best to have them up and ready.

The program this year will be unusually good, the institute features being magnified, and our sermons and addresses by a few strong men.

Layman's Day, Saturday, August 6, will be one of our greatest occasions. Special Days assigned to each Annual Conference. Lots of new features, but the same magnificent beach, the same merry crowds of Christian young people, and Big Frank, from Mexico, to welcome you. Mr. Appleby has his illustrated talk on Epworth ready. Write for him to come and show your home folks what it is and work up a crowd. For information and reservations write

A. K. RAGSDALE.
San Antonio, Texas.

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THE EPWORTH LEAGUE AND THE ORGANIZED CLASS.

(By F. S. Parker, D. D., Asst. Secretary Epworth League Board.)

The recent growth of the organized class has raised the question in the minds of many pastors as to whether there is any further need for the Epworth League. That the organized class, Baraca, Philathea, or unnamed, is filling a real want and that it is generating an enthusiasm for religious work, are perfectly evident, and the vigor and numbers of some classes are sometimes contrasted with the inertness of some Epworth League chapters, with but one result of the diagonal comparison of course.

It is not my purpose to engage in pleading for the Epworth League versus the organized class, but to point out some features of the work of the League that make it clear that there is a place for the League in the Church, a place not filled by the organized class. It might be worth while to remark that the enthusiasm and numbers characteristic of the recent conventions of the organized class, to which so great attention has been called, are still far short of these same features in the great conventions of the young people's societies that have been held this year. It should also be remembered that, while the young people's societies have been in operation over a quarter of a century, thus losing the charm of novelty, the organized class movement, because of its novelty, attracts greater attention than it will twenty-five years hence, when it, like the young people's societies, will have acquired such a status for itself that it will be taken as a matter of course. Lest there should seem to be a rivalry between these two organizations for the service of the Master, let us remember that neither exists for itself. Both are to serve. Partisanship for an institution in itself is not to be tolerated in the Church. Every organization should be regarded as a means, not as itself an end.

A fundamental difference between the young people's society and the organized class will be brought out if we ask, first, in what respect does the organized class differ from any other kind of Sunday-school class? The difference is in that it assigns certain duties to members of the class that are ordinarily discharged by the teacher, and thus becomes an organization. Certain social activities are added to the study of the Sunday-school lesson, and these frequently weekday meetings. Thus a fellowship is created that is lacking in the larger body of the Church, and which the Sunday-school itself does not imply at all. The Sunday-school may be democratic in conception, but in fact it is not; for there are well-marked distinctions in the class organization of the Sunday-school wherever such distinction exists in the social life of those who attend the Sunday-school. But the organized class is essentially a Bible class, and all else clusters around the weekly study of the Bible under a leader or teacher.

On the other hand, the young people's society does not center in a Bible lesson at all, and may go on to the fulfillment of its purpose without any arrangement for systematic Bible study. Its interest centers in a meeting for testimony and the expression of Christian fellowship by the discussion of the themes of the spiritual life. It is not closely related to the Sunday-school, but has its roots in the conceptions and needs that underlay the class meeting of early Methodism. In fact, the young people's societies have done a great deal of excellent work in the systematic study of the Bible through their Christian culture courses; indeed, a great deal of Bible knowledge is a necessary conquence of the weekly use of the devotional topics; but it is primarily for testimony, prayer, and praise that the Epworth League devotional meeting is held.

Again, the Epworth League differs from the organized class in that it is much broader in its scope. The social and intellectual life of the young people is a matter of concern, and thus an all-round development is sought

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RESULTS

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through the normal channels of social contact in the literary and social meetings ofthe League. From the beginning emphasis has been laid upon social service as a part of the expression of the Christian life of the young people. "Mercy and Help" was the original name of one of its departments; the original motto of our League was "Rich in Good Works." I see no good reason why it should have been changed at the conclusion of four years; but the ideal of the League has not changed, it is still "rich in good works."

Probably missions may become more a part of the work of the organized class as missions obtains a place of higher recognition in the Sunday-schools. But it must not be forgotten that in the workings out of the League ideal missionary work, giving and mission study have always had an important place, and that the present wonderful movement in mission study has been made possible through the young people's societies in the Church; nor is it claiming too much to say that the advance in missionary giving is largely traceable to the growth of missionary intelligence, and that is to be traced in large measure to the educative work of the young people's societies.

It may be that in the minds of some people there is still a quetion as to whether our Church acted wisely in organizing the Epworth League, instead of adopting the already strong and widespread Christian Endeavor Society. But there is no question in the councils of the Church. The Epworth League, our own denominational society, is permanently embedded in the working plan of the Church. The interdenominational fellowship of the Baraca and Philathea classes may be of great advantage; but the Church in her wisdom has concretely expressed her purpose to control the training in Church life and the development of the spiritual nature of its young people, and, whatever loss there may be of interdenominational fellowship, we are sure there has been great gain in many ways. The large increase in numbers and in money contributed by the Leagues in our Church for many years coincides with the recent development of the organized class, showing that there is no place for rivalry between the two, but for fellowship in the common task.

AGUSTINIAN - ARMINIANISM

By REV. S. W. TURNER

Article Three.

(The first article in this series appeared February 10; the second article March 24.)

Having in two previous articles given our views of the Adamic sin, as it relates to temporal death and the indirect natural or physical effects upon his posterity, we come now to consider the moral effect or the question of original sin (?).

It is assumed by (our authorities or) writers on this subject that the most rational and Scriptural view of Adam's relation to his posterity, in the transaction of the fall, is: "That he was their federal head and proper legal representative, insomuch that they fell in him truly, in the view of the law, as he fell himself, and the consequences of the first sin are visited upon them as a penal infliction for the guilt of Adam, imputed to them." (R. El.) Now, if Adam's posterity fell in him as truly as he fell himself, they must have sinned as truly as he sinned himself, and, if they sinned as truly as he did, it would not seem to be necessary to invent the theory of the imputation of Adam's sin to them at all. If they fell in the sense that he did—"as truly as he did," they sinned in the same sense that he did, "as truly as he did:" and, therefore, they could be punished for their own sin and as justly as he, and imputation was wholly unnecessary. But does not the very fact that it does not, and can not, appear how unborn posterity could sin or did sin in Adam, 'as truly as he did," and that such a statement does not satisfy the reason, but is repugnant to it, account for the invention of the theory of imputation, in a vain attempt to satisfy the reason.

But suppose we admit the theory of imputation, for the sake of argument. If we assume or admit the federal relationship of Adam, and the imputation of his sin and its consequences, or of its consequences alone, we must also assume or admit the federal relation of Christ and the imputation of His righteousness and its benefits, or of its benefits alone. As the authorities admit, Paul, in the 5th Romans draws the parallel between the first and the second Adam, and declares that "as in Adam all die, even so in Christ shall all be made alive"—that "as by the offense of one the many are made sinners, even so, by the righteousness of one the many are made righteous:" that "Christ is the fountain of life in the same sense in which Adam is the source of death." (Ral. Ele., p. 118.) Then what follows? Why, simply that all obeyed in Christ as truly as He did (and as truly as they sinned in Adam; all stood in Him as truly as He stood Himself, and that the benefits of His righteousness are visited upon all as a free gift, for the obedience of Christ, imputed to them; that, as by the offense of the one, judgment came upon all men (including infants, the standards say), to condemnation, even so by the righteousness of the one, the free gift came upon all men (including infants, the standards must say), unto justification of life. Not that judgment came upon all (as infants) to or unto condemnation, but that the free gift only comes upon all in order to justification of life, when they have reached maturity, sinned, repented and believed. If judgment extended to condemnation on account of the Adamic sin, the free gift extended to justification from the same sin on account of Christ's righteousness, and, therefore, "unto justification of life." If Adam's sin is imputed, Christ's righteousness is imputed also. If condemnation came through Adam to his posterity without their personal agency, justification from his sin must come through Christ in the same way, even so—in the very same manner and upon the very same principle. The one offsets the other, so far as the Adamic sin is concerned. And if the work of Christ is thus the remedy for the sin of Adam—thus counteracts it—how can it be argued that this sin yet remains—is handed down, naturally engendered, transmitted in all its malignity? It was imputed to the race by virtue of relationship to Adam. Jesus took the place of the race, became the second Adam, the anti-type of the type, was made a sin-offering for the race, and "took away the sin of the world"—the imputed condemnation by imputed righteousness, bestowing the free gift "unto justification" from that sin or "justification of life." And yet, (men) argue imputed sin as though the sin and its effects remain in full force; as though Christ had done nothing as our second legal representative. Is not this blowing "hot and cold" in the same breath?—assuming the federal relationship of Adam, but denying the same relationship of Christ, though ostensibly admitting and claiming it. Admitting, in other words, the premises of Augustine, and yet, upon occasion, denying his conclusions. If men are unconditionally injured by the fall, must they not to that extent be unconditionally benefited by redemption? The logic of this theory of imputation runs thus:

A just God can not punish an innocent being.

Children suffer punishment in death. Therefore, children are sinners.

But, as infants can not sin in person, Adam's sin must be imputed to them, and therefore, God can and does justly punish the (?). Miserable logic and worse theo'ogy. A father commits murder: the State hangs him; a son is born after the father's crime; the State puts him in prison, and when of age charges that son with murder—not that he has personally committed murder, but his father did, and that sin is imputed to the son, and the State declares him guilty—liable to its punishment. Will any one say justly? But is it not just as reasonable to say that this son committed murder in his father as that Adam's posterity sinned in him in a responsible sense? Was not Adam's relation the same as Noah's, Abraham's, Isaac's and Jacob's and every other father's? If we are guilty of Adam's sin, and justly punishable for it, are we not also guilty of Cain's murder and so on ad infinitum? But, in all seriousness, can either sin and guilt or obedience and holiness be imputed at all?

Is sin a being—generated, born?

Dr. Ralston, in his Ele., p. 120, affirms that, "In the view of the law, Adam's posterity fell in him as truly as he fell himself," etc. But on page 128 he says: "We may, however, we think, say with safety that neither the holy law nor its infinite Author can look upon things different from their true character. It would, therefore, follow that the posterity of Adam, having never personally transgressed, can not be viewed as personally guilty." Let us ask how can men, in a moral sense, in reality, be guilty except personally. If not personally guilty, can they be personally punished and justly punished? Is there any difference in the manner in which the holy law of God and God himself views things? In one breath Dr. Ralston says: "In the view of the law, Adam's posterity fell as truly as he did, and they were made sinners by his act, and dealt with as sinners." In the next he affirms that, "neither the law nor its Author can look upon things different from their true character, and hence can not view them as personally guilty." If neither the law nor God can look upon creatures as sinners, who are not sinners—"different from their true character"—can they deal with them as sinners—"different from their true characters?" Is not this making them guilty and not guilty at the same time? He admits that they have not personally sinned, and that they are not personally guilty, and can not be so viewed; and yet he contends that they fell as truly as he did, and that the consequences of the first sin are justly visited upon them personally as a penal infliction. This seems very much on a par with the denial of a special Providence, while admitting a general Providence. Guilty as a whole, but not guilty individually, personally. All guilty—all sinners—but no one guilty, a sinner. All justly liable to consequences of sin as a penal infliction, but yet not guilty personally. Guilty, not in fact, in reality (viewing things in their true character) but by imputation (in the view of the law) and yet the law "can not view things different from their true character."

Let us take another statement of Dr. Ralston, page 154: "It is objected that it is absurd to say that an individual not actually guilty should be made so in the view of the law, for the act of another. To which we reply that it is no more absurd than that he should be made a sinner by the act of another, and the Scripture affirms that by the offense of one many were made sinners. This might appear absurd and unjust were it disconnected with redemption; but such is an improper view." By this language Dr. Ralston must mean to say that it would not only appear absurd and unjust, but that it is absurd and unjust to view the effects of Adam's sin as visited upon his posterity "disconnected with redemption"—for any other is an improper view. Now, let us analyze his statements and see what he does say, and compare with his previous statement. He says: "It is no more absurd to say that an individual not actually guilty should be made so (i. e., actually guilty) for the act of another than that he should be made a sinner for the act of another and the Scripture affirms that by the offense of one many were made sinners—i. e., he affirms that it is not absurd to say that an individual, not actually guilty, is made so (actually guilty) in the view of the law (and therefore in the view of God) by the act of another, and that many are made sinners by the act of another and that the Scripture affirms this by saying that "by the offense of one many were made sinners." He has already stated, as quoted above, that the posterity of Adam, not having personally transgressed, can not be viewed as personally guilty. But when replying to an objection, he has stated, as seen, that an individual not actually guilty may be made so by the act of another—i. e., without personal transgression—that it is no more absurd than to say that he should be (or is) made a sinner by the act of another, and this the Scripture affirms. Now, is not an individual a person and a person an individual? If, then, an individual is actually guilty, does it not follow that he is personally guilty? and does it not as clearly follow that Dr. Ralston contradicts himself.

But does Dr. Ralston mean to teach that Adam's posterity are made actual sinners by the offense of another? If they are made actual sinners and actually guilty by the act of another, then his statement that the posterity of Adam, not having personally transgressed, can not be viewed as personally guilty is contradicted. And the statement that they are made (actual) sinners by the act of another is self-contradictory and absurd. An actual sinner is one who transgresses by his own act. If therefore the act that constitutes his sin is his own act, it can not be the act of another; and, on the other hand, the act of another can not by any possibility be or become his act. Therefore one can not be made an actual sinner by the act of another. Not only so, but according to this theory, both the law of God and God himself "views things different from their true character and looks upon one as actually guilty, who has committed no sin, and it follows that sin is no longer to be understood to be the voluntary transgression of the law by a moral agent—an act done and a state, resulting in the agent or actor himself, in consequence of his personal act, but we are sinners by proxy, and, instead of a voluntary act, sin is transmuted into a thing existing and so inseparably connected with our nature that it is both transmissible and necessarily transmitted from father to son, and so developing and operating in us that we are made sinners—caused to be sinners—by the act of another. And, therefore, men are not responsible for what they do, for they can not do otherwise, and thus we are driven into fatalism. Could the infant state of mankind have been any worse than this (granting existence after the fall) if there had been no Christ, the second Adam? Does not such a theory leave out of consideration any benefit from redemption that is in Christ, so far as the Adamic sin is concerned, and therefore any such benefit as Paul sets forth in the fifth of Romans? It brings the posterity of Adam, who live, up to the line of accountability with a moral nature depraved and injured by Adam's sin, having in it the principle of moral evil deeply engrafted, from which actual sin proceeds as a stream from a fountain, and yet holds them responsible—as having been condemned through the offense of Adam and not justified from that sin and relieved of its effects through Christ, which is contrary to Paul. In other words, they are so constituted that they are made sinners by an irresistible tendency of their nature.

(To be continued.)

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References: Third National Bank, Sedalia, Mo.

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THE POSTOFFICE DEPARTMENT.

It is stated by those who ought to know that the postoffice department of our Government has never paid its own expenses. There are in this country about 80,000 postoffices. The rural free delivery feature was inaugurated in 1891. The original expenditure per year in the district to which the law applied was only $20,000, while it is now over $10,000,000 annually, and is increasing. There are about 40,000 rural routes in this country. Over 800,000,000 pounds of mail matter pass under this department every year. The money order department handles over $300,000,000 a year. It requires over $40,000,000 a year to conduct the entire machinery of this department of our Government.

BILTMORE.

On the Asheville and Salisbury branch of the Southern Railway, a little distance out from Asheville, N. C., is Biltmore village, and not far from this is the mansion of George W. Vanderbilt. Asheville itself is 2,400 feet above sea level, and the whole region round about is considered one of the most beautiful in all the world. The entire Vanderbilt estate here is somewhere close to 100,000 acres. Every foot of this land was bought by agents, who operated in their own name as prospective "settlers," and Mr. Vanderbilt's name as final owner did not appear till long afterwards. The name Biltmore is a word made up of the first two syllables of Mr. Vanderbilt's own name, and the word Moore is his mother's original name. Besides the big mansion are miles upon miles of graveled roads, millions of ornamental plants, vines and shrubs, forests, mountains with wild animals, such as bear, deer and turkey, while the streams abound in trout and other game fish. The grounds are laid out in the most elaborate fashion by experts in various departments of landscape ornamentation. A dairy farm is one feature, and the raising of Jersey cattle is a specialty. There are poultry breeding places, and Berkshire hogs of the finest strains are bred. Also sheep. Truck gardening is also made a specialty, and all these things are put upon the market. Over 800 persons are employed on the estate, and they live in the little village and railroad station of Biltmore. The mansion is built of stone and brick, most of which was imported from other countries. In the herbarium there are about 15,000 species of plants, and several hundred thousands of specimens, and records are kept showing the native habitat of each, its characteristics, etc. In many respects it surpasses every other "gentleman's estate" in America.

DECISIVE BATTLES.—PULTOWA.

This battle was decisive, because, until then, Russia was no power at all, while Sweden was a powerful country. Pultowa is the capital of a district in southwestern Russia of the same name. Here, in 1709, Peter the Great, deteated Charles XII of Sweden, changing the subsequent history of northern Europe. There were sixty millions of people then under Russian sway, yet she played third rate fiddle to nations of first magnitude until this victory. Peter had studied commerce and ship-making and military tactics, and country's civilization would have been lost. Charles XII had only about 25,000 men. If Charles XII of Sweden had won this battle, many excellent characteristics of that excellent people would have been injected into commercial, political, martial, social and governmental life from the northernmost limits of the continent to the Caspian Sea.

THE SECOND WORK OF ART ON CANVAS.

The picture usually accredited as being the second finest in the world is "The Last Communion of Saint Jerome," by Domenichino, placed opposite the Transfiguration in the Vatican. This painter was about 100 years after Raphael. Saint Jerome was one of the fathers in the Roman Church in the fifth century. He published a Latin version of the Bible known as the Vulgate, which is the accepted authorized version of the Roman Catholic Church. Vulgate means "cur as a result he made his country great. It was really a victory of one race over another. Russia had been long oppressed. She now became an oppressor. Peter gave his millions of barbaric people science, arts, commerce, ships, arms, a standing army of 800,000 men, and then Russia, in her new power, became tyrannical. If Charles XII had vanquished Peter the enormous strides he had given to his rently received." The picture represents the saint at the age of eighty, dying in the chapel of his monastery in Bethlehem. He is supported by a young priest. St. Paula, a Roman convert, is kneeling and kissing his hand. A deacon holds the cup. A priest holds the book and St. Jerome is taking his last sacrament. Four angels hover above, taking note of the scene. A lion stands near with drooping head and an expression of grief in his face and bearing. It is a glorious conception and a glorious execution.

SCHOOL HOUSES OFTEN FIRE TRAPS.

On the 4th of March, 1908, the Lake View public school building, in North Collinwood, Ohio, was destroyed by fire, and with it were destroyed 170 children. The doors in the exit halls opened inward. In the panic the children jammed against the doors, closing them effectually, and making escape impossible. It seems that we have learned slowly. Less than half a century has passed since 200 children were burned to death in a similar holocaust in New York City. And yet our love of architectural display and modern ground-saving structures leads us into the erection of buildings that are little better than fire-traps for our children. In some cities ample fire escapes have been provided and frequent fire drills are given. The solution to the present criminal condition of many of our public school buildings may be found in each of several ways: First, steel construction. Second, abundant fire escapes with frequent fire drills. Third, buildings on the ground and not in the air, and even these with outward-opening doors, and plenty of them in all directions.

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The Woman's Department

Mrs. Florence E. Hotwell, Editor, 170 Masten St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

THE HOME MISSION MEETING.

(Composed by Mrs. L. C. Williamson, address of auxiliary not given.)

"It's Home Mission meeting eve," said Sister Blend,
"But I don't think I'll attend;
I'm tired and it's pretty hot today,
And everything will go on in the proper way."
So she sat and read, then washed her head,
Having stayed at home from the meeting.

"It's Home Mission meeting eve," said Sister Gray,
"But I guess I'd better stay away;
I don't like the way Sister Smith takes
Things into her hands and makes
The good of the society all jokes and pun;
I think something sensible ought to be done."
So she stayed at home from the meeting.

This one and another made an excuse,
And said as long as she paid her dues
And assessments promptly they could not see
What the difference was if they should be
Away from the meeting on meeting day,
And wanted to prove this the right way,
In staying at home from the meeting.

So the earnest officers of the society
And the faithful few who disliked notoriety
Clung to their duties and didn't shirk,
But did their own and others' work.
Grew discouraged, the society was no more,
Being the decision of the faithful four,
Because all stayed at home from the meeting.

NOTICE W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

Circumstances over which we have no control make it necessary to change the date of our conference meeting at Mineral Wells, so the conference will convene Saturday evening, May 21st, and close Wednesday noon, May 25th. The program will be published later.

MRS. M. L. WOODS,
President Northwest Texas Conference W. F. M. Society.

ANNUAL MEETING W. H. M. SOCIETY, TEXAS CONFERENCE.

The annual meeting of the Woman's Home Mission Society of Texas Conference will be held at Longview May 3 to 6. Send names to Mrs. J. R. Bivins. Ask your ticket agent about rates.

MRS. GEO CALL,
Corresponding Secretary.
MRS. ALEX. WOLDERT,
President.

FROM NOCONA, TEXAS.

At our business meeting in February I was elected Press Reporter, and have intended writing you ever since. Our auxiliary is doing fairly well. We meet twice a month—one meeting for Bible study, one for business. We observed the Week of Prayer, which was enjoyed by all who were able to attend. Held one meeting with a dear old sister who is seldom able to attend and presented her with a rocking chair.

We put in a galvanized storm cellar at the parsonage, which cost about $75. We held our installation service last Monday evening at the church and discussed the "Rights of the Laity," with which some of us are in hearty accord. We pray that God will guide the higher powers to do the thing that is best.

MRS. DORA F. WINN,
Press Reporter.

FROM LEXINGTON.

The Home Mission Society of Lexington met in February and elected the following officers: Mrs. J. W. Hardcastle, President; Mrs. A. A. Wheatly, First Vice-President; Mrs. Annie Dean, Second Vice-President; Mrs. C. A. Woodward, Third Vice-President; Mrs. W. W. Horner, Treasurer; Mrs. Homer Woodward, Local Treasurer; Mrs. Ellie Campelle, Corresponding Secretary; Mrs. F. B. Carter, Recording Secretary; Mrs. Emma Perser, Agent for Our Homes; Mrs. McAlister, Press Reporter.

We have had an average of fourteen members the past year. In January we began a canvass for new members and have almost doubled our membership. We now have twenty-six members, and at almost every meeting receive one or more new members.

Too much praise cannot be given our retiring President, Mrs. A. A. Wheatly, for her faithful leadership and tactful guidance during the past year. Also to our present President, Mrs. J. W. Hardcastle, who infuses her own enthusiasm and interest into the whole body. We all pledge our loyal support and hearty co-operation for the year. May God's blessings rest upon her and all her officers, and we will try to make this the best year's work in the history of our society.

I will say that during the past year we sent off in dues to our Conference Treasurer $18.25. Both the Treasurer and Corresponding Secretary always sent their quarterly reports on time. Our society is not ideal, but our women are becoming more interested as we learn more about the work. Some much needed improvement was made on the parsonage during the past year, but, with our new President and officers, we hope to do much better work and accomplish more this year. Our desire is to have every woman who is a member of our Church also a member of our Home Mission Society.

Press Reporter.

Lexington, Texas.

FROM ANSON, TEXAS.

The Woman's Home Mission Society at this place is in a very prosperous condition in every respect. We number forty or more, and new names are being added constantly. Spiritually we feel elevated over any previous day. Financially we do not fail.

At our recent election of officers the following were chosen: President, Mrs. C. J. Munroe; First Vice-President, Mrs. J. E. Tyson; Second Vice-President, Mrs. Robert Morrow; Third Vice-President, Mrs. George Baker; Recording and Corresponding Secretary, Mrs. Aiken Jones; Treasurer, Mrs. Lon Brooks; Agent for Our Homes, Mrs. Will Logan; Press Reporter, Mrs. Ernest Brooks.

We have taken up the Bible study that is outlined in Our Homes, and, with the aid and leadership of our beloved pastor, Brother Barcus, we hope to gain much information about the Scriptures, thereby setting us on a higher plane of living.

One meeting each month is given to the study of our work in general.

Our faithful President has been kept at home on account of sickness, and for several meetings past her valued presence has been denied us; but we hope henceforth her vacant chair will be filled, for we need her counsel and advice.

Since the new year has begun we have installed a complete waterworks system, including bath, at our parsonage, and we feel quite satisfied with the result. We agreed to pay $5 per month rent on a little school house in Thurber, thereby aiding the work there to that extent. We pay it for six months, at least.

Our new church is a beauty, indeed, but the basement is absolutely needed for the Primary Department of the Sunday-school; so, in response to a plea from our superintendent for a little assistance in this work, the Home Mission Society promised $50, to be paid shortly.

On last Friday evening each and every member of the M. E. Church and Sunday-school was specially invited to the church by the Home Mission ladies for a social evening. Notwithstanding the cool norther, quite a number responded. The Program Committee had done excellent work in preparation, and delighted all with the songs and readings.

During the evening fruit punch was served to each guest, and a little souvenir of our "colors" was given each one. The hours passed all too quickly, and when the hour came for leaving every one seemed delighted at our attempt at "better acquaintance," and we feel encouraged. We are to have strictly a social function once each quarter.

We are praying for a greater year than ever before.

MRS. ERNEST BROOKS,
Press Reporter.

W. H. M. SOCIETY, ROGERS, TEXAS.

On Monday afternoon, March 14, the Woman's Home Mission Society of Rogers met for a social session at the delightful home of Mrs. J. H. Wear, our First Vice-President.

Our hostess was ably assisted in receiving and entertaining her guests by her daughter and sisters, Miss Allie Mae and Misses Mattie and Callie Wear. After an enjoyable hour, with nothing to do for once but talk, the dining-room door was thrown open and an enticing array of pretty china and sparkling glass met our eyes.

In an incredibly short time every one was served with fruit punch, ice cream and cake, with candies and salted peanuts as a finishing touch.

After the guests had gathered in the parlor again Mrs. Leath, our pastor's wife, sang two songs that were greatly appreciated by her audience. After a delightful two hours the ladies left, declaring it was the best we had yet, and all thanking Mrs. Wear for her kindly hospitality.

These gala days only occur in our society once a year, hence they are greatly enjoyed, the other meetings being given over strictly to work.

We are justly proud of our society; we think with reason. We do not believe any society ever had nicer women. We have no eruptions, no shirkers. If our women are unable to help in one way, you can always depend on them in another.

We expect to have a good year's work to report for 1910-11.

The following members were not present, most of them being kept away by sickness, and their absence was greatly regretted: Mesdames T. T. Moore, Jim Hendrick, Dr. Ettev, W. B. Thomas, Dr. Flaniken, Buna Shaw, Early House, Maria Haygood, W. H. Speer, Annie Kerr, John Kirk, W. Walsee.

The members who were present were Mesdames C. W. Taylor, B. T. Gardner, Robert Guess, Prof. Smith, Mack Moore, Luther Moore, I. P. Hendrick, Harrison Hendrick, Wiley Wilson, Pat Dorset, J. J. Jones, Will Harvey, E. A. Skipp, May Greene, W. J. Standler, J. O. Leath, Ernest Thies, C. W. Boese, J. H. Wear, Burger; Misses Mattie and Callie Wear, Nettye Cubreath, Maggie Punchard.

Our society takes up the work for the new year with increased vigor. Nor do we expect to neglect our home duties. If Mrs. Dr. Baird, of Dallas, was only fortunate enough to live in Rogers she could bring her children to the society with her, and they would not be neglected.

We consider our children as belonging to the Home Mission Society, and they go with us and play right before our eyes; and one of the prettiest sights you will see is one little girl mothering the babies.

As for our husbands, if they do go home once a week and don't find us when they call, why, they appreciate us that much more when we do come home.

Our financial report for 1909-10 is as follows: Received for dues, $18; entertainment and quilting, $87; subscription fund, $72; cash for needy, $21.50; cash donations, $50.58; brigade work, $1.19; in treasury March 1, 1909, $27.73; total, $278.

Supplies for widows and children, $41; poundings for pastor, $23; boxes for Thurber and Waco, $67.20; total, $131.20.

Disbursements: Sent to Conference Treasurer, $27.19; for church, $160; for parsonage, $70; for needy, $21.50; total, $278.69.

Work not valued: Leaflets, 154; garments, 178; sick visits, 479; in treasury March 1, 1910, $13.58.

MRS. W. J. STANDLEE,
Press Reporter.

W. H. M. SOCIETY, ORAN, TEXAS.

Our little auxiliary has only thirteen members, but, by the blessings of God, we have been able to prove for our own satisfaction, as well as others, that where there is zeal much can be accomplished by even a few. We hold our monthly meetings on the last Wednesday in every month, although we meet every Wednesday and have prayer-meeting. Ten of our members take Our Homes. We have $8.75 in the treasury. Spent $54.95 on our church last year and hope to improve it a great deal more this year. We have given 60 garments to the needy; 64 visits have been made to the sick and strangers since January 1, 1910.

We love the home mission work and thank God for the blessings it has brought to us. We hope to do more this year, for we realize that great possibilities lie before us. We ask that you pray for us that we may use and appreciate the present hour.

MISS LUCIA DOW,
Press Reporter.

Oran, Texas.

WELLINGTON W. H. M. SOCIETY.

We have twenty-seven members, all connectional. I believe I can say of a truth that we are most all alive, and have entered into the new year with refreshed courage and a strong zeal to bring to pass that which will be to the honor and glory of God. We are praying for this to be the best year of our history.

In February we held the annual election of officers, who are as follows: President, Mrs. J. M. Harper; First Vice-President, Mrs. John Williamson; Second Vice-President, Mrs. S. T. Smith; Third Vice-President, Mrs. S. N. Bond; Auxiliary Treasurer, Mrs. W. B. Kirby; Local Treasurer, Mrs. Lon Leach; Corresponding Secretary, Mrs. Lottie McDaniel; Recording Secretary, Mrs. Mamie Anderson; Agent for Our Homes, Mrs. A. W. Morrow; Press Reporter, Mrs. Tinie P. Clark.

Six of the officers were re-elected, so they have been tried and found true, and we are willing to risk the work of the newly elected ones (unless it is the Press Reporter), believing in their consecration and efficiency, also.

Our society is not agitating the question of our President's memorial to the General Conference, but I believe the general sentiment is in favor of "the full rights and privileges of the laity."

I feel a deep gratitude toward Mr. A. M. Trawick, Jr., for his splendid article in behalf of the women of Southern Methodism in the Nashville Advocate of February 25 on "Woman's Representation." I shall not try to write an article on the subject, but would if I felt capable of writing one of general interest to others.

However, I must notice just one objection entered by "Mrs. B." in Nashville Advocate, April 1. She says that if the memorial is granted, "Women will occupy the places of importance which the men now so efficiently fill," etc. Thus she illustrates: "When the Grecians cried, 'Great is Diana of the Ephesians!' did not their religion begin to die? When the Roman Catholic Church began the worship of the Virgin did not the Reformation under Luther soon follow? If the heathen religion began to decline when they worshiped a female divinity and the Roman Catholic Church began to decline when she worshiped the Virgin, what may we dread when in our Church we begin to rely upon women for the work of the Lord?"

It seems that Mrs. B. thinks that enfranchisement granted our women of the Church would imply that they soon would be worshiped. Why would they any more than our brethren, who have enjoyed enfranchisement for these many years?

And that is the incentive of our memorial, I truly believe. God bless both men and women who are at work to bring his kingdom to earth.

MRS. TINIE P. CLARK,
Press Reporter.

FORT WORTH, TEXAS.

The ladies of our Church meet at Harwell Chapel, belonging to Smithfield charge, February 22, 1910, and organized an Auxiliary W. H. M. Society.

Our pastor, Brother W. B. Vaughn, was with us and spoke many words of encouragement. We feel blessed in having a pastor who is so willing to co-operate with us in this great work.

We have an able President in Mrs. Sudderth, a devout Christian, who is ever ready to further the Master's cause. Eight members were enrolled, and others will join later. Three subscribers were readily secured for Our Homes. Although few in number, we hope to accomplish many things this year.

First will be the rebuilding of our church.

We feel that we have made a good start, and earnestly ask the prayers of our sisters that we may prosper in this work of our Lord.

MRS. E. R. McCRACKEN,
Press Reporter.

FROM AQUILLA, TEXAS.

The W. H. M. Society of this place is doing some good work, considering the fact that it is only a little over a year old. We have seventeen members and a promise of several more. They pledged $100 on the new parsonage just built last year, and they have paid about half already, and have also put a nice new fence around the same.

The third Sunday night of last month was given to the society, and they rendered a nice program and had Mrs. Sweeney, of Waco, to deliver an address on the work of the society, which was greatly enjoyed by all present. We hope to see our society among the strongest in this district in the near future.

MRS. J. F. ADAMS,
Corresponding Secretary.

FROM SULPHUR SPRINGS.

The Home Mission Society has entered into the new year with renewed zeal for the work and a determination to be more nearly ideal in every way than ever before.

In March the following officers were elected: Mrs. Robert Searls, President; Mrs. Claud McCorkle, First Vice-President; Mrs. Minter, Second Vice-President; Mrs. Gregg Shook, Third Vice-President; Mrs. C. C. Sheppard, Recording Secretary; Mrs. Lavelle, Corresponding Secretary; Mrs. J. T. Young, Treasurer; Mrs. Lottie Williams; Agent for Our Homes, and Mrs. F. V. Garrison, Press Reporter.

The installation service, conducted by Rev. Thomas, was one of the most impressive services ever held in this auxiliary, and each officer entered into her office feeling that much depended on her giving her best to her work.

This auxiliary is using the North Texas Year Book, and all members are delighted with the plan of work mapped out, and, with our enthusiastic President leading, feel sure of an interesting and instructive year's work.

Our first monthly social meeting since election was held Monday, March 28, at the home of Mrs. Joiner, and was a delightful occasion in every way.

The study began with "Our Connectional Institutions," and the leader, Mrs. J. T. Young, very ably brought out many of the important phases of these institutions. Papers and talks were given on the different schools and institutions by different members, all of which showed much time and study had been given the subject in hand.

The enthusiasm for the work was shown by all present being eager to pay the dollar for the connectional work, and this, with the pledge for the Denton Dormitory, will all be raised before the month closes, after which all efforts for a time will be made to add to the new church fund started in the auxiliary.

Delightful refreshments were served by the hostess at the close of the meeting, and all left feeling that much of profit and interest had been gained by the afternoon's program.

MRS. F. V. GARRISON,
Press Reporter.

FROM TALPA.

Talpa is a small auxiliary consisting of twenty members. We meet once a month. The officers are as follows: Mrs. Richey, President; Mrs. Frank Burnett, First Vice-President; Miss Mamie Kidd, Corresponding Secretary; Mrs. Morris Fleming, Recording Secretary; Miss Mamie Richey, Agent for paper; Mrs. W. C. Harris, Treasurer. The society has expended $83.75 on new parsonage since November, also $10.00 rent for house for our pastor.

The work has been very pleasant and encouraging, and we are more desirous than ever to do all we can for the uplifting of the Church of Christ.

MRS. S. E. WILLIAMS,
Press Reporter.

AUXILIARY W. H. M. SOCIETY OF WILLS POINT.

Report of year's work ending March 1, 1910:

Members, 35; membership dues, $42; Week of Prayer offering, $19.60; conference pledge, $22; conference expense fund, $5.50; Baby Mite Boxes, $178; Brigade, $179; supplies sent to Rescue Home, Orphanage and Galvestn Home, $75; relief of needy, locally given, $50; expended on parsonage, $105; total, $322.

Officers for ensuing year: Mrs. W. F. Davis, President; Mrs. W. J. Brothers, First Vice-President; Mrs. Hayes, Second Vice-President; Mrs. W. B. Wynne, Third Vice-President; Mrs. C. E. Gilmore, Corresponding Secretary; Mrs. Leta Murray, Recording Secretary; Miss Kirkie Mason, Treasurer; Mrs. J. E. Owens, Superintendent of Supplies; Mrs. N. A. Matthews, Agent for Our Homes; Mrs. E. S. Collier, Press Reporter.

While we have not been ideal, spiritually or financially, we feel like we are growing in grace and have ad-

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

vanced along all lines of work. Our attendance is improving as we grow more interested. We meet three times a month, and the Foreign Missionary Society uses the fourth. We had a very interesting and instructive installation service, conducted by our pastor, who has given us such valuable service by preaching every special sermon prescribed by our leading officers. Our efficient Third Vice-President has thirty-one tithers. We use the Scripture lessons given in Our Homes (of which we have fifteen subscribers), and our President makes them very instructive and helpful. She has prepared and sent to our Church women an extensive bulletin of home mission information which we are to study; then Mrs. Wynne will entertain and conduct a contest of facts learned from the bulletin, which will cause the entire membership to know more of our work. We hope to have two or more delegates at the annual meeting at Longview, which will give us an uplift. Our officers seem eager to do a good year's work.

This is Brother Davis' second year as our pastor, and every department of Church work has steadily advanced.

MRS. E. S. COLLIER,
Press Reporter.

MARSHALL, TEXAS, PROHIBITION VICTORY.

This is to chronicle the greatest event in the history of East Texas. From the beginning of Marshall, perhaps, seventy-five years ago, it has been a whiskey town, dominated by saloonists through their manipulation of the ignorant negro, Marshall and Harrison Counties really being the colored man's "earthly paradise" of all the South. Some 9000 of these dusky sons and daughters were turned loose here on their emancipation day and here they have stayed. Occasionally one has died, but he can't be missed! Characteristically they are the personification of prolification, and in this respect in Harrison County, Texas, they have a record unexcelled on the Western Continent. They have been very deep and dark in superstition and ignorance, begotten in intoxication and born in drunkenness, many almost like beasts. Texas manhood has taxed, and taxed itself for the negro's education and helped him in every pursuit for real freedom from ignorance. He, the negro, has been building schools and erecting colleges through the help of sympathizing friends, North and South; thus he has been gradually moving out of darkness into light, and in Harrison County the day has dawned for him everywhere. After seventy-five years of night Christian education has swept above the dark clouds and truly "the morning cometh!"

Now, of the recent prohibition victory, a few words:

Our people could stand the saloons no longer—sixteen of them cursing Marshall, a city of 16,000 people. After eight weeks of real union meetings of the eight white Protestant Churches we petitioned the Commissioners' Court for a prohibition election for the city, and the saloonist, feeling sure we would win, they petitioned the Court the same day, several hours later, for a precinct election, which empraced the large negro population. The court of five men, two of them and the Judge being anti-prohibitionist, granted the saloonists' election first, to be held April 5, and set the prohibition election for the 12th of April. So into a battle hot and fierce men, women and children went—young, old, rich and poor for prohibition in the precinct against an army of saloonists, ignorant negroes, irreligious whites and gamblers! Prohibitionists set up headquarters after electing Dr. Jas. F. Rosborough, chairman, who had a band of noble men for a committee. They were tried and true!

The ladies had a general committee, Mrs. L. B. Elrod, chairman. Great was the work of the women through it all. Children were trained in the Sunday-schools, at prayer-meetings and in the public schools and on many special hours. The fine body of teachers in the city, all the physicians, excepting perhaps two, fully pronounced for prohibition, came to the rescue. Preachers, lawyers and every editor stood for mother, home and children and God. Speakers were sent out to the schoolhouses and churches, white and colored, all over the precinct. The saloonist keep busy with "booze" and bulldozer. On we went, day and night through momentous hours and pathetic scenes. Next to the last dark day came, April 4! When it seemed that every dark and swift cloud chariot was turned loose without a driver and they ran against each other, bursting in floods upon the city all the afternoon and falling late into the night. Midnight came and star after star appeared, the rains ceased, and at five o'clock, April 5, church bells were waking the people far and near. By 7 a. m. the people of God were in line of march with waving flags and flaunting banners, singing and marching for an hour to the drumbeat and the call of breaking hearts. It seemed that every home had empted its people into the streets. At eight o'clock voting began, and all day the children and women sang and served lunches. The sun never shone brighter. During the hours prayer-meetings were held and earnest work was done. When the polls closed the count showed 160 majority for prohibition in the precinct. Shouting and leaping and rejoicing was the order till late in the night. According to the order of the Court the election of the 12th for the city must be held, so speaking and general preparation was made everywhere needed for another battle with ballots. Saloonists were dazed, disruptured, yet many of them fought like blind and wild men. The last dark day dragged before the people, April 11, the next day, was to be the city's election. Monday 11, the elements seemed to agree to unstable every steed and the dark chariots of clouds drawn by steeds of lightning, rolled and muttered down the city's pavements amid wind and hail and torrents of descending rains. It was a terrific night, but the people gathered through the storm to the final addresses and to get the final commands for the battle of the coming and eventful morning of April 12, 1910.

How could such clouds disperse in time for another great procession to march the streets of Marshall! In the meantime, on Sunday before, the saloonists filed an injunction with Judge Buford, at Carthage, of course hoping to prevent the very election that they first willingly agreed might be held after they had had the precinct election. We got the news of their diabolical intrigue late Sunday; so our committee of noble men and our manly attorney, Judge Finis Homer Prendergast, hurried to Carthage. After the saloonists had taken up most of the time talking, belittling and scorning and criticising the prohibitionists' efforts, the people, through Judge Prendergast, had a voice which like a doubly loaded gatling gun brought the enemy down, and Judge Buford promptly refused the injunction. On April 12 stars were twinkling everywhere by two o'clock in the morning and myriads of lights were gleaming over the shoulders of the night's dying storm. Before five o'clock church bells were sounding the death knell of the saloons in beautiful, sunkissed, heroic Marshall. Again the procession was well-formed by seven o'clock, and it seemed that thousands of people had come to town and joined in the march. The three wards, one, two and three had lined up, really thousands of people in the three brave companies on foot, while all kinds of conveyances fell into march under the pure, white flags and banners with mottoes for "Home, Mother and Freedom." The wards marched according to number, No. 1, in the lead. My home being in the first ward gave me the honor of being the one to carry the white flag which perhaps 4000 people followed. Great was that day! The count of ballots showed 360 majority for prohibition. Now, I have told you something of how it was done. Little, big, old and young were the heroes and heroines of this historic battle. Colored preachers and teachers did their part well. Such outside speakers as Mrs. Nannie Curtis, Revs. Arthur Jones, Marshall Meadow and Mr. Cone Johnson did some telling work, the latter speaking only once. We commend them for any place. There is great rejoicing in this country. God has heard his people's prayers. "The long, long night has past, the morning breaks at last." "Oh, spread the tidings round wherever man is found." Yours, with this watchword: "Save the Boy!"

IRVIN B. MANLY.
704 Summitt St., Marshall, Texas.

LADY AGENTS MAKE MONEY



Selling Tan-No-More preparations. Agents write us: "Goods sell themselves." Sold under strict *guarantee*. Exclusive Territory. Reg. under pure drug laws. Paying trade easily established. To responsible persons, no capital needed. Write today for information. Baker-Wheeler Mfg. Co., Dallas, Tex.

Corsicana District—Third Round.

(Partial list.)

Groesbeck Sta., May 22, 23.
Thornton Cir., at Thornton, May 22, 23.
Barry Circuit, at Emhouse, May 27, 28.
Blooming Grove, at B. G., June 4, 5.
Mount Zion, at Dresden, June 4.
Other announcement will follow soon.

HORACE BISHOP, P. E.

Greenville District—Third Round.

Leonard and Orange Grove, at O. G., May 28, 29.
Celeste and Lane, at Lane, June 4, 5.
Lone Oak Sta., June 18, 19.
Kingston Mis., at Ballard Grove, June 25, 26.
Floyd and Caddo Mills, at Floyd, July 2, 3.
Wolfe City Sta., June 9, 10.
Commerce Sta., July 10, 11.
Quinlan Cir., at Oak Grove, July 16, 17.
Business session July 17, at 3 p. m.
Campbell Cir., at Friendship, July 23, 24.
Greenville Mis., at Concord, July 30, 31.
Fairlie and Wesley Chapel, at W. C., Aug. 6, 7.
Kavanaugh Sta., Aug. 13, 14.
Wesley Sta., Aug. 14, 15.
Merit Cir., at Bethel Grove, Aug. 20, 21.
Commerce Mis., at Mt. Zion, Aug. 27, 28.
Lone Oak Mis., Sept. 3, 4.
Lee Street and Jones-Bethel, at Lee Street, Sept. 10, 11.

R. G. MOOD, P. E.

TEACH THOU ME.

Dear Lord, I know not how to pray,
But feel my need of Thee;
And feel it more from day to day,
O Father, teach thou me.

In weakness, Lord, I come to thee,
O stretch thou out thine arm;
Thy strong right arm, O Lord, to me,
And shield me from all harm.

By sin and cares oppressed, I fall
Humbly on bended knee;
Thou art my God, my strength, my all,
O let me lean on thee.

O teach me how to walk, to live,
To see my brother's need;
As I receive, to freely give,
And to my ways take heed.

Teach me how my cross to bear,
And flood this soul of mine
With visions of a world more fair,
And with thy love divine.

T. H. YARBROUGH.

Ennis, Texas.

A SILVER WEDDING.

On the afternoon of April 5, a number of friends assembled at the M. E. parsonage at Durango in honor of Rev. S. H. Morgan and wife celebrating the 25th anniversary of their marriage. The guests were cordially received and royally entertained; cheerful words and greeting smiles exchanged sighs and frowns all chased away, forgetting all else but present joy.

The bride was arrayed in snowy white and the groom in black as in the years gone by, and on their brows but little trace of Father Time with now and then a silver thread among the gold; their manner a little changed. Instead of being served they serve, and led the way into the dining hall and assigned to each guest his place, and blessing asked, then opening eyes fall on a bountiful table on which were flowers, fruits and delicacies rare, inviting all to partake of the feast, after which we repaired to the parlor where on a table were quite a number of glittering silver presents sent by friends from different places—some from new made friends at Durnago. Sister Morgan was also remembered by the missionary society at Elgin, of which she was long a member.

On the walls were hung the pictures of three children who are away preaching, teaching and attending school. Their eldest son, Alfred, is a member of the West Texas Conference. To complete our program it was suggested that we sing the "Old Kentucky Home" and "I Have Wandered Today to the Hills, Maggie."

Then with happy thoughts of a day well spent and prayer for length of life to the good and useful pair, with responsive hearts we bade them adieu, praising God from whom all blessings flow.

MRS. MARY GORDON.

FROM AN OLD TIMER.

I see so many nice letters in the paper it makes me want to write too. I think we could enjoy religion if we would lay aside so much pride and worship the Father like they used to when they would go to the camp-meeting and stay for weeks, trying to save souls, and you wouldn't hear them call for a cent. But it is not that way today.

I am a prohibitionist and a strong one that has been burnt and knows how to stay away from the fire. It causes so many dark homes. The Bible tells us that He will not allow us to be tempted more than we can bear. I wouldn't want to vote, only for one thing, and that would be prohibition. I guess if it were left to the women whiskey would go. I guess the women have about all they can do to attend to their household duties and the children, where there is a big family like mine. I am the mother of ten children, but two have gone home to the glory land. I have tried to raise them in the right way and the most of them are religious. MRS. J. A. HENSON.

Shep, Texas.

AUSTIN NOTES.

First Church, Godbey: Good services yesterday. Dr. Monk preached at both hours. A protracted meeting has been begun, Dr. Monk doing the preaching. He will also supply the pulpit during Dr. Godbey's absence. Dr. Godbey is a delegate to the General Conference. We are glad to note the great improvement in Dr. Monk's health.

University Church, Booth: Fourteen additions to the Church the last month. Bro. Booth has had 60 additions since Conference, 29 being on profession of faith. The Church has raised $5000 since conference for the various expenses. $6000 in supscription has been raised on the church indebtedness. Good services Sunday. Dr. H. M. Whaling, of Shreveport, La., preached in the morning.

South Austin, Long: Congregations good; Sunday-school growing.

St. Luke, Hunter: Helpful services; planning for May meeting.

Ward Memorial, Pennybacker: Meeting in progress; twelve additions to date; outlook encouraging.

Manchaca, Renfro: The work of the charge is moving on nicely; conference collections about half provided for. SECRETARY.

April 18, 1910.

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange.
The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders.
In figuring cost of advertisement each initial, sign or number is counted as one word.
We cannot have answers addressed to us, 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 these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

ADVERTISING NOVELTIES.

We have a complete line of advertising novelties of every description. Write us. JOHNSTON PRINTING & ADVERTISING COMPANY, Dallas, Texas.

CHURCH FURNITURE.

PEWS FOR SALE—Bargain in 330 running feet of straight pews. One pulpit; one altar rail. Address S. H. JOHNSON, Marlin, Texas.

FARMS AND RANCHES.

For information about Ballinger and Runnels County write C. A. LOOSE & Co., Ballinger, Texas.

HELP WANTED.

YOUNG MEN WANTED—To prepare for Railway Mail, Internal Revenue and Postoffice examinations. $50.00 to $125.00 monthly. Preparation free. Write immediately for schedule of examination dates. FRANKLIN INSTITUTE, Dept. S. 63, Rochester, N. Y.

BIG PROFITS—Start a dyeing and cleaning establishment; practically no capital needed. We teach you by mail. Particulars free. BEN-VONDE CO., Dept. 3-C, Staunton, Va.

INSURANCE.

WANTED—Ten business producers to sell fraternal insurance in Texas and Oklahoma. UNITED BENEVOLENT ASSOCIATION, Fort Worth, Texas.

MISCELLANEOUS.

BROTHER accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

WANTED—A choir leader. Write F. M. BURKETT, Graham, Texas.

PASTORS—We have a high-class proposition by which you can add to your income without impairing your prestige. Address D. D., Postoffice Box 261, Dallas, Texas.

DRUGGIST AND MERCHANT WANTED—An opening for two merchants and a drug store. Write me quick. W. E. CAPERTON, Camp Springs, Texas.

SCHOLARSHIP FREE. Kodak work, crayon portrait taught from start to finish, daylight or flashlight. For particulars write J. L. MERTINZ, 415 M St., Dallas, Texas.

Littell's Liquid Sulphur Compound stops itching instantly, and relieves all forms of skin complaint, eczema, pimples, running sores, tetter, ringworm, chaps, roughness, redness or skin blotches. Sample bottle mailed for ten cents. RHUMA-SULPHUR CO., 468 North Second Street, St. Louis, Mo.

Wanted—To correspond with six or more preachers of character and ability who are willing to do evangelistic work in the Mangum District, Oklahoma Conference, where we have no organization. Preachers who can present Methodist doctrine in an attractive way, organize "classes." Sunday-schools, Woman's Home and Foreign Missionary Societies and who have revival power will find a wide and inviting field for usefulness.—C. H. McGhee, P. E., Mangum, Ok.

We are always pleased to submit samples of our special process of typograph wedding announcements. Address JOHNSTON PRINTING & ADVERTISING CO., Dallas, Texas.

MODERN WASHER.

FOR SALE—Modern Washer, steam laundry for family use. Works wonders on wash day. No danger of fire to clothing or place. No injury to garments; best yet ever used; will do the work and customers pleased. A. J. ODEN, Station A, Dallas, Texas.

MOURNING CARDS.

We carry a full line of mourning stationery. Samples free upon request. Address JOHNSTON PRINTING & ADVERTISING COMPANY, Dallas, Texas.

PIANOS AND ORGANS.

Before buying a piano, no matter where you live, write for catalogue No. G5220 of the beautiful high-grade Goggan Piano, the ideal piano for the home. We have choicest selection of world's great pianos and player pianos. New pianos $175 to $1800. Terms $5 monthly up. Agents wanted. THOS GOGGAN & BROS., Wholesale Offices 8 floor Praetorian Bldg., Dallas.

POULTRY AND PET STOCK.

Panhandle S. C. Rhode Island Reds. Eggs, 15 for $2, 30 for $3; 100 for $9. Fine stock and good hatch guaranteed. GROOM POULTRY YARDS, Groom, Texas.

FOR SALE—Eggs from price-winning strain Barred Rocks, $1.50 for 15. S. L. FERGUSON, Route No. 2, Mount Calm, Tex.

REAL ESTATE.

A FINE FARM CHEAP—296 acres of good land, 235 tillable in one body; the rest fine grass; good house, 2 rooms and hall; barn, well and windmill, with plenty of water. 100 acres under plow this year. All fenced with cross fences. In two miles of store, postoffice and school. Abstract title. To any person with good moral or religious reference this place will be sold for $1000 to $1500. Cash payment, with the balance payable from 1 to 20 years, if desired, at 8 per cent interest. For further information address "M," Paducah, Texas.

Half section farm to be sacrificed at $6 per acre. Easy terms. I make a specialty of buying and selling on small margin special bargains in Panhandle lands. W. D. FISHER, Canadian, Texas.

FOR SALE—152-acre farm. Address Mrs. A. E. Harless, Farmersville, Collin County, Texas.

Timmons Ranch on river and Dieter Sub-division near Olney now ready for the market. On two railroads, 130 miles of Dallas. Any size tracts on easy terms. Write for maps. STOVALL LAND & LOAN CO., Olney, Texas.

WANTED—Lots in Price's addition to Polytechnic Heights, Fort Worth. Give us lot and block number and lowest cash price. GOUCH AND SPEER, Fort Worth, Texas.

SINGER.

SINGER—I am open for engagements for the summer, and would be glad to hear from any pastor who wants the services of a chorister, soloist and personal worker. STANLEY G. BURDINE, Corsicana, Texas.

Rev. C. F. Bell, a local preacher in the Polytechnic College, wishes to assist pastors in their revival meetings during the summer months by leading the song services. Brother Bell is a most worthy young man, and will render faithful service for any pastor who may use him. Very respectfully, H. M. LONG, Pastor.

TO THE FRIENDS OF SOUTHWESTERN UNIVERSITY.

Be not afraid, Southwestern University is the biggest thing in Texas Methodism. It has put itself distinctly on top.

What does this stir mean? It means that Southwestern University is worth a stir. It has endowment; it is walking away with the Rhodes scholarship.

What shall we do? Stand true to Southwestern. She is riding the crest of the wave. When the stir is over Southwestern will be greater than ever.

J. E. HARRISON.

BOBBY WAS TURNED AROUND.

It was the first time Bobby had ever been away from home without his mother, and he had gone with some reluctance to visit his city cousins. At the end of three days, instead of the expected week, he returned to his family, accompanied by a letter which stated that the little fellow was so homesick they were really afraid to keep him longer.

"What made you homesick, Bobby?" asked his mother, at the confidential bedtime hour.

"I wasn't 'zactly," said Bobby, "but the sun sets in the wrong place there, mother, over in the east, by our barn; and it scared me so I thought I'd better come home and see if everything ways all right here—and 'tis!"—Selected.

"The kingdom of God contemplates not alone the saving of the individual, but the saving of society."

CAN YOU GUESS?

Why is A like honeysuckle? Because B follows it.

What is the oldest table in the world? The muntiplication table.

Why is a lazy dog like a hill? Because he is a slow pup (slope up).

What is the difference between an old cent and a new dime? Nine cents.

What is the difference between a hill and a pill? One is hard to get up, the other is hard to get down.

Why does a Russian soldier wear brass buttons on his coat, and an Austrian solder wear steel ones? To keep his coat buttoned.—Children's Magazine.

WHAT A BOOK SAID.

"Once upon a time," a library book was overheard talking to a little boy who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed me.

"Or leave me out in the rain. Books catch cold as well as children.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows when you are reading me. It hurts."

"The man who believes in the kingdom of God is so to live where he is that if all other men lived as he lives the kingdom of God would be fully come."



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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing 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.

GARDNER. — Mrs. Mary Alletha Gardner (nee Raines) was born in Arkansas, August 11 1869. Shortly after her birth her parents moved to Texas, where she lived until her death. She joined the Methodist Church in Quitman, under the ministry of Rev. J. M. Sweeton, and lived a consistent and useful life till God took her home to live with the just made perfect. On April 30, 1891, she was married to Rev. D. W. Gardner, who is now a member of the Texas Conference, and pastor of Wheelock charge. To this union six children were born The fourth son preceded her to the glory word. The other five are living with the father in the parsonage at Wheelock, Texas. March 16, 1910, she departed this life, saying good-bye to friends and loved ones, but not forever. She was perfectly resigned to the will of him who doeth all things well. She had no fears in death, for the grace of the Lord sustained her unto the end. Her body was laid to rest by the side of her son, Raines Bowden, at Travis, Texas. It was the writer's privilege to be her pastor before and at the time of her marriage and he never knew a better girl, nor one more devoted to her Church. Her life with her husband's in the ministry, was useful and fruitful. She was truly religious, and always ready to do her part in the work of the Lord. She was highly esteemed and greatly loved by the people on every charge they served. The people regarded her as a good and safe leader in the Church and all of its societies, and they were willing to accept her leadership and to follow her in the way the Lord would have them go. Truly one of our best and most useful women is gone from us, to rest from her labors, but her works follow her. To the children we would say, be faithful to the Lord, and emulate the example of your mother and you will meet her in the glory world; and to the father, preach on, tell the story of the cross to others and God will reward you when your work is done; and to the many friends and relatives who have been blessed by her life and influence, keep the faith and you will see her where parting will be no more.

L. H. McGEE.

Franklin, Texas.

◆

LAURENCE. — Mrs. Della Pearl Laurence was born May 2, 1892, and died March 24, 1910. She was happily married to Mr. Allen Laurence at Iredell, Texas, Sept. 26, 1908. Was converted last July and joined the Methodist Church. She was possessed with many womanly virtues, kind, gentle and carried a beaming face that was the index of a life within. She was the constant joy of her husband's heart and for her he daily thought and planned a life of future peace and happiness; but these hopes have flown from husband and loved ones. The voice is hushed, the body is stilled, and while we bow our heads in humble submission to God's will, we look beyond the vale and know Sister Laurence is there waiting for husband and her little babe. May God in tender mercy sustain the bereaved and guide the father, grandfather and grandmother in training the little babe shorn of mother-love to meet mamma some sweet day.

G. H. McANALLY.

Iredell, Texas.

◆

GRAINGER.—Pauline, oldest daughter of John N. and Fannie Grainger, was born Sept. 6, 1900, in Winnsboro, Tex., and died in Coleman, Tex., March 17, 1910. While playing she fell into boiling water and was burned. After two weeks' suffering her sweet spirit left the tortured body and sweet Pauline suffered no more, for God took her. She was of a bright, cheerful disposition, the joy of the family and loved by all who knew her. The first Sunday she was sick she cried because she could not go to Sunday-school. To pacify her we told her she could go the next Sunday, but she said: "I don't want to miss a time." After appropriate services, held by Brother Moss, the pastor, her remains were carried to the old home church, Forest Academy, and placed in the city of the dead. Papa, mamma, look beyond the grave, for your darling is not there, but is where accidents never happen and sickness never enters, and we never say good-bye. Her grandmother. MRS. S. E. PATMAN.

IN MEMORY OF DR. S. J. COLLINS.

On Wednesday morning, March 23, at the hour of 2:45, Dr. S. J. Collins breathed his last, and his immortal spirit took its flight to the Maker to await the final resurrection of its renewed and glorified abode. He had suffered long and intensely with the gnawing pains of cancer of the stomach, but in his last hours a merciful exhaustion seemed to give him rest from pain, and the end was peaceful and gentle. Through his sufferings he exhibited a beautiful fortitude, and as he realized that the end was inevitable and near, he gave himself with true Christian resignation into the hands of the Master. He was 74 years of age, and had been married twice—the first time to Miss Lucy Featherstone, a sweet and devoted Christian spirit, and member of the Baptist faith, who passed on before some years ago. Of this union there were eight children, one of whom died in infancy, and another, Frank, died several years ago. The rest are living—Dr. W. B. Collins and family, at Lovelady; John, Julius and Joe, with their families, at Groveton; Mrs. Anna Talbott, at Marlin, and Mrs. Lucy Edwards, at Troup. In 1904 he was married again to Mrs. S. A. Chandler, of Ash, another lady of spotless, lofty and ripe Christian character, and a member of the same Church as his first wife. They were most happy, and the sorest grief at his approaching departure was in leaving his beloved companion. He was at his death, and for a number of years previous, an adherent of the Methodist faith. He had joined the Baptist Church at one time early in life, but was not satisfied and went back to the Methodist. He had a brother who was a Methodist minister in Florida and another who mysteriously disapeared during the war while in service. His sisters are Mrs. Labit, of Eldorado; Mrs. Stewart, of Colmesniel; Mrs. Cannon, of Plainview, and Mrs. Stewart, deceased. Dr. Collins practiced medicine in this county from about 1860 to 1904. He was known as a first-class doctor, and a citizen of great usefulness. He took great interest in public affairs and ardently supported all moral issues and good politics. Of late years he took much interest in religious affairs, and gave his time, labors and money liberally to promote the cause of the kingdom. The blessings of God rest upon his deeds, and the mantle of his piety fall upon his children and loved ones!

T. N. MAINER.

◆

SHORT. — Fern Willis, youngest child of Captain D. M. and Mrs. M. C. Short, born at Center, Texas, December 16, 1886, died in Houston, Texas, February 1, 1910. In her fifth year I became the pastor of the family, and being often in the home I learned to know Fern well and to love her as only a beautiful and attractive child can be loved. She was quiet and thoughtful and her training was of that kind that emphasized duty as it relates to home and Church. The vows were not taken until her eleventh year, but this was only formally assuming an obligation that long before had been recognized and regarded, for she was a child of the Church. Ten years had passed when on a visit to her sister, Mrs. V. R. Ainsworth, of Houston, I met her—my little Sunday-school and missionary girl—now a young woman, a teacher, with a poise beyond her years. It is not surprising that those associated with her write of her as "a good woman and an exemplary teacher," of her "untiring diligence in the most difficult tasks," and as one "true to the right." Her faithfulness to duty, blessed with the spirit that was hers by nature and training, together with an inspiration that was hers because of contact with the Lord, drew all hearts to her. Even her last illness became a blessing to others. I last saw her in the Norsworthy Hospital. There was no word of complaint that one so young should be in affliction. She spoke of things being so nice in the hospital, the nurses were so kind and words of highest praise for her doctor. But the skill of physicians and the prayers of loved ones were not able to restore health. Since life is not measured by years, but deeds; not by bringing to completion our undertakings, but doing our best in the day in which we live, no life need be incomplete. Fern Willis Short lived well and by the will of God "fell on sleep." CHAS. F. SMITH.

◆

CHUNN.—Little Gladys Chunn was born July 25, 1905, and died March 11, 1910. She was the daughter of Thomas and Mary Ann Chunn. This sweet little "Dolly," as she was called by all, was sick only a short time. While it is hard to give up our loved ones, yet God knows what is best for us. The separation is only for awhile. God has taken her home. To her parents I would say, pray for the spirit of submission and be true to God, and he will bring you and your darling together again in the sweet by-and-by.

W. M. BUNCH.

FOWLER.—Died March 26, 1910, at Lufkin, Texas, Mrs. Martha S. Fowler, widow of the late Judge A. J. Fowler, at the ripe age of eighty-five years. She was born in Cumberland County, Virginia, August 4, 1825; came to Texas with her parents 1840. Her father, Nathan Glenn, settled in Anderson County in the old Fort Houston settlement near the site of the present town of Palestine. She was married to Mr. Fowler under the protection of the Fort in a blood-stained, partially burned log cabin, the scene of an Indian massacre the year previous. Her residence of seventy years in Texas had stored her mind with many interesting reminiscences, especially of early Texas Methodism. The Fowler home in the beginning of Palestine was for years the hospitable headquarters of all Methodist preachers who passed that way. The beloved brother in the flesh, Littleton Fowler, missionary to the Republic of Texas, and his courageous wife, both of precious memory, were frequent guests, with other brave spirits of that time. Judge Fowler, a ripe scholar, was superintendent of the first Sunday-school of Palestine, his wife a Bible class teacher of marked ability. She continued her special work until the infirmities of old age prevented. She passed into the life more abundant in the home of a daughter, Mrs. H. C. Warren, of Lufkin. She was laid to rest by the side of the husband of her youth, who had preceded her to the better land a quarter of a century, in Harris Chapel burying ground near Lindale, Smith County, Texas. Rev. Gus Garrison conducted the funeral services. Two sons and three daughters survive her—Nathan and Littleton Fowler, of Lindale; Mrs. Clara Manning, of Fort Worth; Mrs. Warren, of Lufkin, and Mrs. J. J. Arthur, of Austin. Her youngest born, Frank Fowler, a civil engineer of Mexico, and an invalid for years, passed into rest two days after his mother. We dare to have the blessed hope that she preceded him in time to welcome him home.

DAUGHTER.

◆

KELLEY.—W. J. Kelley was born in Lawrence County, Tenn., December 8, 1849. He professed religion and joined the Methodist Episcopal Church, South, in 1870, and was married to Miss Fannie F. Grimes September 18, 1872. He moved to Texas in February, 1886, and settled in Bell County. In 1894 he moved with his family to Johnson County. On April 4, 1910, he returned home at the noon hour, jovial and seemingly lively as he ever was, and took his seat at the table and the end came. He was a soundly converted man, and loved to talk on these subjects. He was kind, obliging and thoughtful. His neighbors say that no sooner was a favor asked than it was granted. He was already to help. He leaves to mourn their loss a wife, who has been his companion for all these years, four daughters and three sons and hosts of friends. He said to his wife just a few days before his death: "If I should go you will know where to find me." To the sorrowing we say: Look up and press forward toward the blessed land of light, where the flowers bloom forever and the sun is always bright.

JOHN M. NEAL.

Godley, Texas.

◆

SMITH.—Died at his home, February 17, 1910, Mr. A. G. Smith, well known to all as Uncle Spatt. He was reared at, or near, Seguin, Texas. He was not a professed Christian until a short while before his death; a man full of good deeds for the Church and needy poor; a man who will be remembered for a good word or a kind act; done to friend or foe alike; a man who was honest with himself and neighbor; one who will be missed not only by his lonely brother, who survives him but many others who received aid in more than one way, will read these lines, and say with this writer, a good man indeed has gone. He is survived by one sister, Mrs. A. E. Dowdy, of Seguin, Texas, and one brother, Jett Smith, of Batesville, Tex. It was his wish to visit the old home, Seguin, of his father and mother, Col. French and Elizabeth Smith. Being in bad health of four or five years he was not privileged to make this last visit. Fairwell, Dear Spatt, living and dying as you did we feel sure we shall meet on the shores of eternal bliss, where pain nor death come not, and sad partings are no more. One who knew and loved him.

SISTER-IN-LAW.

◆

BLAKE.—Mrs. Mabel Blake (nee Fox) was born May 2, 1891; was married to James H. Blake May 9, 1906; died September 13, 1909. She was converted and joined the M. E. Church, South, in early life; lived a consistent life. All who knew her loved her. She was a good child, a faithful wife, kind and reserved in manners. She leaves father, brothers, sisters, husband and many friends to follow on. May they be faithful to meet Mabel with all the loved ones. J. T. McKEOWN.

Strong Healthy Women



If a woman is strong and healthy in a womanly way, motherhood means to her but little suffering. The trouble lies in the fact that the many women suffer from weakness and disease of the distinctly feminine organism and are unfitted for motherhood. This can be remedied.

Dr. Pierce's Favorite Prescription

Cures the weaknesses and disorders of women. It acts directly on the delicate and important organs concerned in motherhood, making them healthy, strong, vigorous, virile and elastic.

"Favorite Prescription" banishes the indispositions of the period of expectancy and makes baby's advent easy and almost painless. It quickens and vitalizes the feminine organs, and insures a healthy and robust baby. Thousands of women have testified to its marvelous merits.

It Makes Weak Women Strong. It Makes Sick Women Well.

Honest druggists do not offer substitutes, and urge them upon you as "just as good." Accept no secret nostrum in place of this *non-secret* remedy. It contains not a drop of alcohol and not a grain of habit-forming or injurious drugs. Is a pure glyceric extract of healing, native American roots.

RUSSELL.—On March 11, 1910, the gentle spirit of James Madison Russell, Bertram, Texas, took its flight back to God who gave it. He was born Dec. 12, 1836, in Greenville District, South Carolina, where he was reared, and where he was married Aug. 31, 1855, to Miss Elizabeth McKinny, who accompanied him to Texas soon after marriage. Seven children were born and three survive. The first companion died April, 1873, and in 1877 he was married to Mrs. H. H. Stovall, who, with Miss Nannie Kate, the only child of second marriage, still survive. He was a faithful soldier in the Confederate army. Being converted in 1885 he joined the Methodist Church and has been a consistent and useful member ever since. He was a most estimable character, a highly respected citizen, a much loved neighbor, faithful husband, kind father, loyal Mason and Church member. To him the Christian religion was a real comfort, as the writer has reasons to know. He died in the faith. He was willing to go, but regretted leaving the dear ones to fight life's battles alone. Would that Texas were filled with citizens of his type. To give him up was hard, but we need not sorrow as do those who have no hope. We expect to meet him again "where the wicked cease from troubling and the weary are at rest." A. S. J. HAYGOOD.

◆

ALEXANDER.—Brother J. A. Alexander was born Oct. 23, 1838, in Alabama. He came to Smith County, Tex., in 1851. Served as a true soldier in the Confederate army until the close of the war. In 1865 he was married to Miss M. E. Singleton. They moved to Hill County, Texas, in 1873; then to Erath County, Texas, in 1877, where he died Jan. 17, 1910. There were four children born to this union—two boys and two girls. They, with their mother, are still living. Brother Alexander was converted in 1885 or 1886 and joined the M. E. Church, South. He was one of the best stewards I have ever seen. He was a good neighbor, a good husband and father, true to his pastor, true to his Church, true to God. Brother Alexander was one of the standards of the Cow Creek Church. He will be greatly missed. Having known him so well and having always found him a true friend, I feel a great personal loss in his death. He had not been well for more than twelve months. I would say to the bereaved, look up to God, for you know where to find Him. He was buried in the old Cow Creek Cemetery on Jan. 18 by Rev. H. B. Clark, his pastor, to await the morning of resurrection.

J. E. MORTON.

Huckabay, Texas.

◆

LATTY.—One by one God's children are gathered home. Who will be next? Mrs. Allie J. Latty (nee Rogers) was born February 17, 1887, and died April 18, 1910. She was married to E. G. Latty in 1905. She professed religion August 9, 1902, at Binkley Chapel. She lived a pure, Christian life until God said, "Come home." Her work on earth is done. She leaves a bereaved husband, two sweet little girls, a kind father, mother, one brother and two sisters, also a host of relatives and friends. She was so patient and perfectly resigned to her Master's will. Weep not, loved ones; Allie is at the beautiful gate waiting and watching for you. SUE E. COX.

◆

VAUGHAN.—Mrs. Sopronia Vaughan, daughter of A. Y. and Sarah Hayes, was born in Polk County, Arkansas, December 21, 1879, and died March 25, 1910. She was converted in childhood and joined the Methodist Episcopal Church, South, and lived a faithful life. October, 1895, she was joined in holy wedlock with G. W. Vaughan. To them were born eight children. Two preceded her to the better land. Six, with their father and other relatives, remain to mourn their loss. She lived a life that testified that there is power in the blood to save from sin. She prayed to God to bless her husband and children and prepare them for the heaven to which she was going. She has gone where death never enters, where friends meet to part no more, where God wipes all tears from all eyes. Then, husband, children and relatives, dry your tears and emulate her virtuous life and when life's labors are over you will meet her again. On that bright and beautiful Easter day, March 27, 1910, her body was laid to rest to await the resurrection morn, when it will rise a beautiful spiritual body fashioned like the glorious body of Jesus. The funeral services were conducted by the writer by reading part of 15th chapter I Corinthians and giving a talk on it and prayer.

JOHN F. SAFFELL, L. E.

◆

DANIEL.—On the morning of March 31, 1910, death entered the home of Mr. and Mrs. G. L. Daniel and claimed Dearl, the baby boy. He was one year and four months of age; just the size to be missed so much. We laid his remains away in the Smithfield Cemetery, but his little spirit had already wafted its way to the loving Father, who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." We know where to find little Dearl, and he will be waiting for us when we come.

W. B. VAUGHN.

Smithfield, Texas.

◆

McGEHEE.—Mrs. L. M. McGehee, widow of the late Rev. L. M. McGehee, for many years a citizen of San Antonio, died at the home of her son, Rev. Frank L. McGehee, Granbury, Texas, April 13, 1910, and was buried at San Antonio, April 14, the writer, assisted by Rev. J. H. Groseclose, D. W. Carter, F. B. Buchanan and A. W. Wilson, conducting the funeral services. Sister McGehee illustrated in her life the purest and noblest qualities of womanhood. Doctor Carter paid a beautiful tribute to her character. She had been a life-long Christian.

J. E. HARRISON.



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Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Etc.

STOPS PAIN IN THE BLADDER, KIDNEYS AND BACK.

Wouldn't it be nice within a week or so to begin to say good-bye forever to the scalding, dribbling, straining or too frequent passage of urine; the forehead and back-of-the-head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency?

I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you $3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, K-137 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, the recipe contains only pure, harmless remedies, but it has great healing and pain-conquering power.

It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.

Fine Advocate Machine, $22.50

RICHES UNSEARCHABLE.

The riches of Christ are unsearchable, not simply in the sense that they are inexhaustible, but also in the sense that they cannot be found at all by human searching. They come to the spirit that is in love with Christ as direct revelations. They come as light to the eye, as sound to the ear, as love to the heart, direct, immediate, without conscious processes, full, convincing, satisfying. When once received they may be studied in detail, and their exhaustless treasures are evermore unfolding; but always to the receptive heart rather than to the inquiring mind. Spiritual sensibility is more to be prized than massive learning, for the treasures of heavenly truth are concealed from the wise and prudent, and revealed unto babes.

A woman in the city of Baltimore was once rummaging in an old notion store where she found a weather-stained and greasy picture with the figures sadly obliterated by what seemed to be the mold of time. Its appearance of antiquity took her fancy, and she purchased it at the trifling cost of three dollars. She took it to an art connoisseur, with instructions that he cleanse it and place it in a suitable frame. A few days later the artist came to her quivering with excitement, and crying: "Madam, you have a great treasure, and I am instructed to offer you ten thousand dollars for it." It was a genuine oil painting by Jean Baptiste Greuze, who lived two hundred years ago, and whose works are now almost priceless. How it came in that old notion store can be explained only by the failure of its former owners to appreciate its beauty and measure its value.

Akin to this is the fact related by Agassiz of a farmer who sold his swamp land in Pennsylvania and purchased what he thought was a copper farm in a northwestern state. Years later he returned a poor man to his native state to find that the purchaser of his farm, in draining his swamp, discovered that he owned oil fields of incalculable value. It was the want of discernment that was the secret of the poverty in both these instances.

There may be some excuse for these failures to discern one's material good, for it is not given to every man to have the artistic or scientific insight. But in the realm spiritual there is certainly no excuse, for the gift which is divine lies potentially in every man. "This honor have all the saints."

Doubtless there is some basis of truth in Cotter Morison's contention that saints are moral geniuses, like poets, who are born, not made; that St. Agnes, Mother Margaret, and others have a spontaneous affinity for religion as Mozart had for music, and Newton for mathematics and Keats for poetry. Nevertheless it is true that the religious nature is in all men as the mathematical and artistic are not. Though not equally vivid or understood or expressed, still it is everywhere present and assertive. Furthermore, there is tendered to every man the Holy Spirit, which will awaken the dulled sensibility, fill it with light, and enable it to realize the riches of Christ.

A scientist in Paris has recently discovered that crystals of silica and corundum, when placed for a time in contact with radium, become transfigured. However dull or lifeless they may have been, they are made to flash with brilliant color, and become actual amethysts, emeralds, sapphires and rubies. We are curious to know whether this marvelous transformation will continue when the crystals are separated for any length of time from the glorifying companionship with the mysterious metal.

However that may be, we know that fellowship with Jesus by faith awakens spiritual sensibility in the dullest souls. "I put on righteousness and it clothed me: my judgment was as a robe and a diadem." They become quick to discover treasures among which they had been living, all unaware of their presence. The entire face of the natural world and the order of human life are transformed. And this occurs not only among those who have a natural aptitude for religion, but also among those in whom evil seemed to be dominant. It is an oft-stated principle that the rankest soil, when cultivated, grows the richest fruits.

In speaking of our riches in Christ, Paul twice uses the word "unsearchable," a word which in the Greek means incomprehensible and unfathomable to the natural understanding, but known through revelation. Paul selects this word, not to affirm the obscurity of these riches, but to declare their dazzling brightness. They are a mystery unveiled. He cries out in the ecstacy of clear vision, "O the depths of the riches!" -Exchange.

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NORTH TEXAS CONFERENCE.

Bonham District—Second Round.
Petty and White Rock, at P., April 30, May 1.
Honey Grove Sta., May 1, 2.
Trenton Cir., at Marvin, May 7, 8.
Brookston and High, at Pleasant H., May 14, 15.
Ector Cir., May 21, 22.
Maxey Mis., May 28, 29.
Ravenna Mis., June 4, 5.
J. B. GOBER, P. E.

Dallas District—Second Round.
Grand Prairie, at G. P., April 30, May 1.
Forest Ave., 8 p. m., May 1.
Cochran and Maple Ave., at C., May 7, 8.
Wheatland, May 14, 15.
Grace, 11 a. m., May 29.
Trinity, 8 p. m., May 29.
Ervay, 11 a. m., June 5.
Oak Lawn, 8 p. m., June 5.
Oak Cliff, 11 a. m., June 12.
First Church, 8 p. m., June 12.
J. M. PETERSON, P. E.

Decatur District—Second Round.
Oakdale Cir., April 30, May 1.
Mexican Mission, May 7, 8.
Bridgeport, May 8, 9.
Ponder and Krum, May 14, 15.
Justin Cir., May 21, 22.
L. S. BARTON, P. E.

Bowie District—Second Round.
Petrolia, at Charlie, April 30.
Ryers Sta., May 1, 2.
Iowa Park, at B. B., May 7, 8.
Bowie Sta., May 11.
Electra Mis., at Barwise, May 14, 15.
Henrietta Mis., at Dean, May 21, 22.
Henrietta Sta., 8 p. m., May 23.
Crafton, at Cundiff, May 28, 29.
Holliday, at ——, June 5, 6.
Dundee, June 5, 6.
Bowie Mis., June 11, 12.
JNO. E. ROACH, P. E.

Gainesville District—Second Round.
Era and Spring Creek, at S. C., May 7, 8.
Rosston, May 14, 15.
Sanger and Bolivar, May 21, 22.
D. H. ASTON, P. E.

Greenville District—Second Round.
Lee Street and Jones-Bethel, at J.-B., May 1, 2.
Loneoak Mis., at ——, May 7, 8.
R. G. MOOD, P. E.

McKinney District—Second Round.
S. McKinney and White's Grove, at W. G., April 30.
Anna Cir., at Melissa, May 1, 2.
Josephine Cir., at Sabine, May 7, 8.
Allen Cir., at Lebanon, May 14, 15.
Weston Cir., at Roseland, May 21, 22.
Celina Sta., May 28, 29.
J. F. PIERCE, P. E.

Paris District—Second Round.
Rosalie Cir., at McKenzie, April 30, May 1.
Clarksville Mis., at McCoy, May 7, 8.
Clarksville Sta., May 8, 9.
Annona Cir., at Coleman Spr., May 14, 15.
Whiterock and Williams Chapel, at W. C., May 21, 22.
Avery Mis., at Shawnee Chapel, May 28, 29.
Paris Cir., at Reno, June 4, 5.
Bonham St., at B., June 5, 6.
Centenary, June 11, 12.
Lamar Ave., June 12, 13.
JNO. M. SWEETON, P. E.

Sherman District—Second Round.
Waples Memorial Sta., May 1.
Southmayd Cir., at S., May 29.
Whitesboro Sta., June 5, 6.
C. M. HARLESS, P. E.

Sulphur Springs Dist.—Second Round.
Sulphur Bluff, April 30, May 1.
Winnsboro Sta., May 7, 8.
Brashear Cir., at Shirley, May 14, 15.
Como Cir., May 21, 22.
Purley Cir., May 27, 28.
Weaver and Saltillo, May 28, 29.
W. D. MOUNTCASTLE, P. E.

Terrell District—Second Round.
Kemp Cir., April 30.
Mabank Mis., May 7, 8.
Elmo Mis., May 14, 15.
College Mound, May 21, 22.
Chisholm Cir., May 28, 29.
Terrell Sta., June 1.
Scurry Mis., June 4, 5.
M. L. HAMILTON, P. E.

NORTHWEST TEX. CONFERENCE

Cleburne District—Second Round.
Alvarado, May 1, 2.
Morgan and Kopperl, at K., May 8, 9.
Granbury Sta., May 14, 15.
Walnut Springs, May 21, 22.
Grandview Sta., May 28, 29.
Itasca, May 29, 30.
E. A. SMITH, P. E.

Brownwood District—Second Round.
Wingate Ch., at Baldwin, April 30, May 1.
Winters Sta., April 30, May 1.
Santa Anna Sta., May 7, 8.
Coleman Sta., May 7, 8.
Indian Creek Cir., at Chappell H., May 20.
Bangs Cir., at Fairview, May 21, 22.
J. A. WHITEHURST, P. E.

Colorado District—Second Round.
April 30: Fluvanna, at Elkins.
May 7: Gail, at Gail.
May 14: Iatan.
May 16: Westbrook.
May 21: Soash.
May 23: Big Springs Mission.
May 28: Pride.
May 30: LaMesa Station.
It will be noticed that these dates are for the Quarterly Conferences only. Preaching dates will be arranged specially to suit pastors.
SIMEON SHAW, P. E.

Corsicana District—Second Round.
Dawson Cir., at D., April 30, May 1.
HORACE BISHOP, P. E.

Clarendon District—Second Round.
Amarillo, Polk St., April 29.
J. G. MILLER, P. E.

Fort Worth District—Second Round.
Kennedale, April 23, 24.
Central, 7:30 p. m., April 24.
S. R. HAY, P. E.

Gatesville District—Second Round.
Turnersville, Mt. Zion, April 30, May 1.
Pearl, at Cox Ch., May 7, 8.
Jonesboro, at J., May 14, 15.
S. J. VAUGHAN, P. E.

Plainview District—Second Round.
Spur, April 30, 11 a. m., May 1.
Jayton, 8 p. m., May 1; 9 a. m., May 2.
Hale Center Sta., May 7, 8.
Tahoka Sta., May 21, 22.
Post City, at Draw, May 23.
Gomez, at Plains, May 28, 29.
Brownfield, at B., May 30.
Emma, at Cone, June 4, 5.
Hereford Mis., June 6.
Dimmitt, at Olton, June 11, 12.
G. S. HARDY, P. E.

Stamford District—Second Round.
Rochester and Carney, at R., April 30, May 1.
Thorp, at Cliff, May 6.
Knox City, May 7, 8.
Weinert, at Pleasant Valley, May 14, 15.
Munday, May 20.
Goree, at Hood, May 21, 22.
Bomarton, at Shady, May 28, 29.
J. T. GRISWOLD, P. E.

Waco District—Second Round.
Lorena, April 30, May 1.
Fifth Street, May 4.
Peoria, May 7, 8.
Penelope, May 14, 15.
Preachers' Missionary Institute at Hewitt, May 17, 18.
W. L. NELMS, P. E.

Vernon District—Second Round.
Olney Sta., April 29.
Spring Creek, at Bitter Creek, April 30, May 1.
Seymour Sta., May 6-8.
Seymour Mis., May 7.
J. H. STEWART, P. E.

Waxahachie District—Second Round.
Lillian, at Prairie Grove, April 30, May 1.
Britton, at Paul, May 1, 2.
Red Oak, at Boyce, May 7, 8.
Ovilla, at Sterrett, May 8, 9.
Maypearl, at Oak Branch, May 21, 22.
Bethel, May 22, 23.
T. S. ARMSTRONG, P. E.

WEST TEXAS CONFERENCE.

Austin District—Second Round.
Cedar Park, at Merrilltown, April 30, May 1.
West Point, at Winchester, May 7, 8.
Ward Memorial, at Austin, 11 a. m., May 15.
South Austin, at Austin, 7:30 p. m., May 15.
First Church, at Austin, 11 a. m., May 22.
University Church, at Austin, 7:30 p. m., May 22.
NAT B. READ, P. E.

San Marcos District—Third Round.
Seguin, April 29.
Martindale, at Martindale, May 7, 8.
Gonzales, May 14, 15.
Luling, May 21, 22.
Kyle and Maxwell, at M., May 28, 29.
Staples, at Harris Ch., June 4, 5.
Waelder and Thompsonville, at W., June 11, 12.
Buda, at Buda, June 18, 19.
Harwood, at Clark's Ch., June 25, 26.
Dripping Springs, at Wimberly, July 2, 3.
Lockhart, July 9, 10.
Belmont, at Nixon, July 23, 24.
San Marcos, July 30, 31.
W. H. H. BIGGS, P. E.

Beeville District—Second Round.
April 30, Jourdanton.
A. L. SCARBOROUGH, P. E.

Cuero District—Second Round.
Hope, at Providence City, April 30, May 1.
Lavernia, May 7, 8.
Smiley, May 14, 15.
R. A. ROWLAND, P. E.

San Angelo District—Second Round.
Eldorado, May 1, 2.
Sonora, May 3, 4.
Sherwood, May 7, 8.
San Angelo, First Church, May 14, 15.
Ozona, May 18.
WILL T. RENFRO, P. E.

TEXAS CONFERENCE.

Beaumont District—Second Round.
May 1, Kountze, at Olive.
May 8, First Church, Beaumont.
May 11, Woodville Mis., at Colmesneil.
May 15, Port Arthur.
May 18, Liberty, at Smith's Chapel.
May 21, 22, Orange.
May 22, Orange Mis., at West Orange.
May 25, Dayton.
May 28, 29, Burkeville.
June 1, Wallisville.
June 4, 5, Warren, at ——.
June 8, Batson and Saratoga, at B.
D. H. HOTCHKISS, P. E.

Brenham District—Second Round.
Thorndale, May 1.
Rockdale, May 2.
Bay City, May 8, 9.
Fulshear, May 14, 15.
A. A. WAGNON, P. E.

Houston District—Second Round.
McKee, May 1.
Trinity, May 1.
McAshan, May 8.
Tabernacle, May 8.
League City, Pasadena, May 14, 15.
Harrisburg, May 15.
Columbia and B., at B., May 21, 22.
Angleton, May 22, 23.
Alvin, May 29.
St. Paul's, May 29.
Washington Ave., June 5.
First Church, June 5.
ELLIS SMITH, P. E.

Huntsville District—Second Round.
Grapeland and Lovelady, at L., April 30, May 31.
Trinity and Onalaska, at T., May 2.
San Jacinto Cir., at Union Grove, May 7, 8.
Huntsville Sta., May 8, 9.
Crockett Mis., at Creek, May 14, 15.
Spring Mis., at Tomball, May 18.
Montgomery Cir., at Plantersville, May 21, 22.
Cold Springs Cir., May 25.
Bryan Sta., May 28, 29.
Navasota Sta., May 29, 30.
F. M. BOYLES, P. E.

Jacksonville District—Second Round.
Bullard Sta., April 30, May 1.
Centenary, May 7, 8.
Mount Selman, at M. S., May 10.
Brushy Creek, at ——, May 14, 15.
Neches, at Shade's Chapel, May 17.
Eustace, at ——, May 21, 22.
Keltys, at ——, May 27.
Alto Sta., May 28.
Rusk Sta., May 29, 30.
J. T. SMITH, P. E.

Marlin District—Second Round.
Iola, at Bedias, April 30, May 1.
Maysfield, at ——, May 7, 8.
Centerville, at C., May 14, 15.
Jewett, at Jewett, May 15, 16.
Wheelock, May 21, 22.
Franklin Sta., May 22, 23.
E. L. SHETTLES, P. E.

Marshall District—Second Round.
Kilgore, at Danville, April 30, May 1.
Church Hill, at Fowler's Chapel, May 7, 8.
Henderson Sta., May 8, 9.
Beckville, at Tatum, May 14, 15.
Harleton, at Ashland, May 21, 22.
Harrison, at Union Chapel, May 22, 23.
North Marshall, May 25.
H. T. CUNNINGHAM, P. E.

Pittsburg District—Second Round.
Winfield Cir., at Pleasant Chapel, April 30, May 1.
Pittsburg Cir., at Cox's Chapel, May 7, 8.
Pittsburg Sta., May 8, 9.
Mount Pleasant Sta., May 15, 16.
Winnsboro Cir., at Webster, May 21, 22.
Daingerfield Cir., at Alina, May 28, 29.
Quitman Cir., at Stinson, June 4, 5.
Hughes Springs Cir., at Avinger (?), June 11, 12.
Naples and Omaha, at O., June 18, 19.
JOS. B. SEARS, P. E.

San Augustine District—Second Round.
Melrose, at S. Camp-ground, April 30, May 1.
Timpson, Wednesday, May 4.
Hemphill and B., at H., May 7, 8.
Nacogdoches, Wednesday, May 11.
Geneva, at Geneva, May 14, 15.
San Augustine, May 15, 16.
Garrison, at Wesley, May 28, 29.
Appleby, at Bonita, June 4, 5.
Livingston Cir., June 11, 12.
Livingston Sta., June 12, 13.
C. A. TOWER, P. E.

Tyler District—Second Round.
Murchison, New Hope, April 30, May 1.
Tyler Cir., Pleasant Grove, May 7, 8.
Cedar Street, May 8, 9.
Whitehouse, at Omen, May 14, 15.
Emory, Fords Chapel, May 21, 22.
Alba, at Golden, May 22, 23.
Mt. Sylvan, at —, May, 28, 29.
Lindale, May 29, 30.
Marvin Church, June 2.
C. B. GARRETT, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—Third Round.
Albuquerque, May 1, 2.
Gallup, May 14, 15.
Moriarty, May 21, 22.
Los Cerrillos, May 25, 26.
Cimarron, May 28, 29.
Watrous, June 1.
Logan, June 4, 5.
Tucumcari, June 8, 9.
Puerto, June 11, 12.
Cuervo, June 14, 16.
Ricardo, June 18, 19.
Star, June 25, 26.
San Jon, July 2, 3.
Let all the preachers push the collections and work for revivals.
J. H. MESSER, P. E.

Clovis District — Third Round.
Causey, April 29.
Inez, April 30.
Texico Cir., May 7, 8.
Elida, May 14, 15.
Kenna, May 21, 22.
Boaz, May 28, 29.
Blacktower, June 4, 5.
Roosevelt, June 11, 12.
Taiban, June 15.
Melrose, June 16.
Cantara, June 18, 19.
Grady, June 22.
Knowles, June 25, 26.
B. T. JAMES, P. E.

TEXAS ADVOCATE SEWING MACHINE



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When one-third the money will buy an equally good Machine?

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

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DR. PRICE'S CREAM BAKING POWDER

No Alum—No Lime Phosphate

The poisonous nature of alum is so well known that the sale of condiments containing it is prohibited by law.

SUNDAY SCHOOL ITEMS

SUNDAY-SCHOOL INSTITUTE AT EPWORTH.

To the Sunday-school Workers of Texas:

We are glad to state to you that this year there will be at Epworth a Sunday-school Institute conducted by the Sunday-school Secretaries of the several conferences. More extended notice to be given later.

We wish to bring it before you now that you may prepare to spend your vacation with us, and take a regular course in Sunday-school work. For instance, each officer will be given systematic instruction in his department—superintendent, secretary, teacher, etc.

Regular instruction in the details, blackboard work, handshaking, smiling—all of these good things you will each have to do right before the school to show you that you can do it.

Every Sunday-school superintendent who attends will go home knowing how to use a blackboard, for we will give you the board and chalk and you will have to "show us" right there. So get ready for a great time.

W. E. HAWKINS.

COLLECTION ON CHILDREN'S DAY.

There seems to be some need of instruction as to the disposition of the moneys collected on Children's Day.

The Discipline plainly states what is to be done with this money and I hope that all pastors and superintendents will take heed and be sure to send the money collected on that day promptly to the Conference Sunday-school Board Treasurer.

Some mistakes have been made along this line and some of this money has been diverted into other channels and I am sure it was done ignorantly, and I write this article to call attention to this fact and ask the proper authorities to see that the money so collected shall be sent through the proper channel.

The Conference Sunday-school Boards need all of this money and more, too, and I call upon all loyal superintendents and pastors to make this a great day and make a success along all lines, but more especially push this offering, for your board needs the money to push the work. In the North Texas Conference all moneys should be sent to Rev. A. L. Andrews, 502 Gaston Avenue, Dallas, Texas.

Make a great day of it, brethren, and we insist that every Sunday-school in Methodism be loyal and help us out, and have a great Children's Day. If your pastor is not going to General Conference have it the second Sunday in May if you have so planned.

W. E. HAWKINS.
Field Secretary North Texas Conference.

REPORT FROM S. S. WORKER.

Our last work was at Itasca. That is a beautiful blackland town of wealth and churches. Three preachers and four Sunday-school superintendents took part on our program and we had a profitable time. While there Bro. R. F. Dunn and other Itasca ministers started a revival meeting. It was the best meeting under the circumstances we ever attended. The people came through rain and black mud to church and every service was a good spiritual one. There were over forty conversions up till we left and good prospects for many more. During this meeting a few of the Sunday-school boys of the Baraca class started a prayer-meeting with only four at the first meeting. Up to the time we left there were about sixty in attendance and about twelve boys had been converted in these prayer-meetings, and at least thirty-five of these boys would talk and pray in public in these meetings. It was by all odds the greatest boys' meeting we have ever been in. Itasca must have now the best set of boys in Texas. For the writer's assistance these boys presented him with a large gold (open and shut) watch fob on which was inscribed: "From 50 boy friends, Itasca," and with name and address on inside. May God bless those noble boys.

Bro. Dunn is the hardest worked preacher of whom I know. Besides his own Church work in Itasca he is preaching at several places in the country where there is no preaching. But his people are "singing his praises." And this is one reason why he is succeeding so well. A preacher can not succeed where the membership is so disloyal as to "knife their preacher. "They never can, brother. Switzer College is at Itasca—one of the best places on earth to educate a girl. The faculty is strong. The influence in this good college is as pure and wholesome as any Christian home. If an unconverted girl is sent there she soon becomes a Christian. They had fifteen conversions in chapel services before the meeting mentioned above stated.

Now, last, they have a splendid Sunday-school. It is modern in some respects. These officers and teachers are going to make it go.

We have a vision. It is this: Great things are coming to the Church and the cause of Christ through the Sunday-school. It will be brought about by and through our self-sacrificing and devoted pastors, our State and district officers, our field workers, our consecrated officers and teachers in the Sunday-school, and last but not least the organized classes. With these forces at work under God great things will come to pass. But now, brethren, on our part it will take fervent, effectual prayer, constant searching of the Scriptures and modern helps (we must have the benefit of the other fellow's knowledge and experience), plan our work and work with system and constancy daily and weekly the year round and our achievements will be great. Now, here we go, let every school in Texas do her best.

B. L. NANCE.

THE SUNDAY-SCHOOL CAMPAIGN.

The last State Conference appointed a Sunday-school Campaign Committee to promote Sunday-school interests in the Methodist Church in Texas. Dr. Thos. N. Ivey, in his last Year Book, gives Sunday-school statistics in the State, and shows that only 14 per cent of Texas people are in Sunday-school. Of course, there are many who attend church who are not in the Sunday-schools, but there are vast numbers of children who are never touched by any religious influence. The spirit of missions is abroad, and it is well for us to remember that we are as truly engaged in missionary work when we reach a child at our own doors as when we reach one on a foreign shore. We desire the aid of every Sunday-school worker in Methodism in Texas, and every line for the Advocate that will add information, inspiration and perpetuate agitation in behalf of the Sunday-schools.

Let reports of a dozen lines be sent to the Advocate for publication. Mail your reports to Dr. Rankin, and he will see that they are published when space will permit. One school can help another by this process. We desire to know at once who has the best Sunday-school in a city of 50,000 and downwards to the smallest village. Tell us in the Advocate, and do it now. Ask your presiding elder to give the Sunday-school a good chance in his District Conference. The State Executive Committee expressed the opinion that the presiding elders were not doing their duty by the Sunday-schools. If this is true, let us help them to do better in the future. Let every member of every Sunday-school Board in the State "get busy" in behalf of the Sunday-schools and see if we can not make great gains in the bounds of each conference. Pull all together now and let every man take an oar.

V. A. GODBEY.

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

Dear Brethren: I have sent a limited supply of Children's Day programs to every superintendent in our entire conference whose address has been furnished me.

A letter is enclosed with each package stating that if more programs are needed Smith & Lamar, Dallas, Texas, will supply you at 1-cent per copy if you mention my name. Send direct to them for your extra supply and enclose money.

I send enough for a small school. I found that our larger schools often take up only a part of the official program and using it as a base construct a program of their own.

A large supply sent under these circumstances is a great waste, as they are not used.

If you are a Sunday-school superintendent in the Northwest Texas Conference and have not received a supply of programs to this date write me at once and I will send some to you. I trust every school will observe May 15, and in no case postpone later than May 29, which is the fifth Sunday in May.

We have seven hundred and fifty schools and let us have seven hundred and fifty reports of Children's Day this year.

CHAS. S. FIELD,
Secretary.

Station A, Fort Worth, Tex.

JACKSONVILLE DISTRICT.

Report No. 2.

When we ceased our repertorial wanderings in the first round on Jacksonville District we had reached Jacksonville Station. That was a good stopping place. The wonder is that more people don't stop here. But in our write-up we came to Jacksonville a little too soon. Since we wrote our Church has had a great revival, and Burroughs the pastor and all his people are very happy. He has had near 200 additions to his Church. On Feb. 5 and 6 we were with Brother Perritte on the Mount Selman Circuit. The meeting was held at Cove Springs. We had good congregations, good preaching, good dinner on the ground, good conference, good reports, with outlook fine for better everything in the future. This is where B. F. (Ben) Butler lives, and that accounts for a good many things. Perritte, the pastor, is one of our beginners, but he is beginning. On Wednesday, Feb. 9, we went to Bullard Station, where U. N. Terrell is pastor. He is young, is gray-headed, good looking and thoroughly consecrated to his work and to the Lord. This may seem paradoxical, but it is the real truth. This station is only one year old, but has advanced the pastor's salary from $540 to $800 and they have now about completed one of the neatest and best parsonages in the district. I have not found a Church in better fix, and the outlook for growth is fine. All reports were up to the full notch. We found ourself at Neches on Feb. 12-13. Here J. I. Weatherby is the man in charge. He fits the situation like a rubber glove, and the prospect is good for a fine year. The stewards made a good report.

On the 16th we pulled up with Centenary, and Brother Kilgore, at Palestine. Kilgore does not make much noise (except when he laughs; he is a good laugher), but he is a doer, and Centenary is feeling his touch. That old Church has a good history behind it, but he is starting a new chapter, a new era, and laying the foundation in brick and mortar—that long talked of new Church is going up.

Feb. 26-27 we were with Brother I. J. Coppedge at Keltys. This is a saw mill charge with the usual problems that belong to this class of works, with this advantage, that we have some very fine men among the owners and managers who belong to our Church. Brother Coppedge is a careful, patient pastor over his flock, and we count on his success.

On Monday, Feb. 28, we met Dr. Ridley and the official board of Rusk Station in Quarterly Conference session. It was a good meeting. Every interest of the Church was reported on, and the reports were good. Dr. Ridley is not just exactly a youth, but is new or young in this charge. He has just made one impression, and that is a whopping good one; he knows how to do things. This is a fine old charge. We spent four of the happiest years of our pastoral life here. The stewards moved the salary up $200. March 2 was our time for Eustace Circuit with Brother D. F. Pulley. Since Brother Lowe of the Jacksonville Circuit had got a taste of acting elder and liked it, we allowed him to go to this meeting for us, and he brought back a good report of himself, and the pastor and the charge.

March 5 and 6 found us with Brother J. W. Johnson and Alto Station. He is no stranger in these parts, but having spent several years in other parts of the conference, made his coming back here the occasion of much joy in Alto Station. The people were delighted when he was sent to them. The stewards put his salary at $800 which was an advance of $150 over last year. This is Alto's second year as a station. The reports all showed progress. We fully count on Brother Johnson and Alto for a great year. We closed our first round with Brother Mills on the Brushy Creek Circuit. This was once one of the best circuits in the old East Texas Conference, but some of its leading men have died and some have moved away and left the charge rather weak, but those who are left are a brave set and never let the charge fall behind on any of the collections or pastor's salary. Brother Mills is greatly loved by his people and deserves to be. He is one of the best of men and no interest of the Church suffers in his hands.

To sum up, something like 400 members have been received since conference; more than $10,000 has been paid for various purposes during the quarter. This includes three-fourths of our missionary assessments. The increase in pastors' salaries has gone over $2000. The district trustees have bought a district parsonage, and the presiding elder is now in one of the best homes in Jacksonville. It is a handsome two-story building, with eight large rooms, besides bath and toilet room, two halls, and front and back stairs, large roomy gallery, hot and cold water up and downstairs, large roomy barn with plenty of lot room and good garden; the whole grounds are 129 front feet with 240 back. The house and yards are embowered in a grove of great oaks. Very many people call it the very prettiest home in Jacksonville. Let no one doubt but that things are moving on this district. We have a good set of preachers, and love every one of them; they are ready to a man to co-operate with us in every movement for the good of Zion. The District League just closed last week a very fine session at Jacksonville, and before adjourning resolved to raise $1200 special for Songdo University. Now if anybody calls this blowing your own horn, well and good. We have a horn to blow and good strong lungs, so when we want to toot we shall toot away, and if by our tooting we shall stir some one to even a very small effort to larger success we shall not be sorry we tooted. If everybody could know what a tussle we had with the grip, and how good we feel since shaking it off, and how we feel like hitting the grit a-running, they would understand why these trumpet notes. With good will to everybody and gratitude to God, I close.

J. T. SMITH.

April 21, 1910.

THE LOCAL PREACHER A NONDESCRIPT.

After noticing in the Advocate of April 7th Bro. McWhirter's write-up on the local preacher, I thought as our tribe took up so little of your space I would only ask room for a few words on the subject. If we are, as locals, in such a deplorable situation as Bro. Mc. says we are, and I do not think he missed the mark far, then who is to fault for such a condition of affairs. It is a well-known fact when a Methodist is called of God to preach his gospel he is first recommended by his Quarterly Conference to the District Conference and a committee is appointed to examine him and if the committee reports favorable then the District Conference elects him by ballot to be a suitable person to preach. Then as a local preacher he is expected to be helped by the pastor to get appointments. I will say here, if the presiding elder would have as little to do with some pastors as some pastors have to do with his local preacher, his case would soon be as bad as the locals.

Again, brethren, when men are called of God to preach they must have some encouragement from their superiors. Again, if the General Conference, as Bro. Mc. says, should put them down and out, don't you think if they are called of God to preach, the door being closed, they would go to some other tribe and preach his gospel?

No, brethren, there is a wrong somewhere. These hundreds of local preachers in Southern Methodism are not all back numbers and I think the thing to do is for the pastors, presiding elders and editors to encourage them in their work of the ministry as of old.

Brethren of the itinerancy, we are bone of your bone, flesh of your flesh. To give you some idea of what I mean: Suppose you were to take out of the itinerant ranks all the sons of local preachers, do you not think the effect would be hurtful. Yes; our locals are worth more to our Church than some are disposed to think.

Dear old local preacher, as we are called, cheer up for we are not so much of a nondescript as some seem to think, and may God give us grace and wisdom in our efforts to preach the Lamb which taketh away the sin of the world.

W. A. SCOTT, L. E.

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THE LOCAL PREACHER.

I, as an old-time local preacher, desire to say three loud, long amens to Brother C. G. McWhirter's truthful, very funny summary of the present day local preacher's status as given in Advocate of April 7th.

And has it really come to this pass? And it has, as humiliating as it is, to the few who are still living. But there are mutation time and change to nearly all things.

There are various causes for this state of things. Perhaps the largest factor in bringing this state of things about is the fact that nearly or quite all localities down to three or four miles square are now supplied and has been for years past, with regular pastoral preaching of some orthordox denomination that of right are more authoritative and consequently more highly regarded, and I might say of more important functions than the side or local preacher, hence he is now scarcely in the ring at all.

This writer has been seeing and saying for years past that the local preacher of the Methodist Churches are as the fifth wheel to its unctionary now at best and now needless.

The itinerancy is aggressive and ought to be, and other sects largely partaking of the same spirit of aggressiveness are keeping pace while the local Methodist preacher is almost stationary, is not now in the circle or ring.

But many other things and customs of former Methodism are antiquated or obsolete.

The class leader, the exhorter and the statutory laws applying to these are standing upon the stautes as though they were still effective. In fact the Discipline is burdened and groaning with defunct laws never executed.

The Discipline itself says let our rituals be invariably, not occasionally or in part, be used for the services for which they are designed.

I don't suppose there is one preacher in a hundred that comply with that demand. I never heard one do it, yet it is as much law as anything else in the Discipline.

I often help in a service of 10-page ritual in which not more than one-third of it is used. No wonder a large class of people lose respect for such so claimed law; much more might be added of similar purport.

F. C. McMILLAN, L. E. (on shelf).

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