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EDITORIAL

LOOKING UNTO CHRIST.

It was when John Newton "saw one hanging on a tree" that his heart was broken and he cried out in penitence and faith for mercy. And who knows but that it was when Nicodemus looked upon the crucified body of the Son of God as he took part in his burial service that his eyes were opened and he learned more than when he had that famous interview by night with the Master. When Christ said, "And I, if I be lifted up from the earth I will draw all men unto me," he uttered a truth that contains the philosophy of human redemption. The uplifted Christ, hanging upon the cross, is the magnet that draws men unto him. They may be able to resist the ordinary gospel message, they may find defects in the average sermon, and they may have the power to resist the appeals of argument and logic, but when they realize that "he died for me," they are dumb with speechlessness. Such love can not be slightly spoken of, neither can it be easily set aside. It carries the force of an argument that is irresistible. Therefore, the preaching of the crucified Christ is the most effectual way to reach the hard-hearted and the unsaved. There is a pathos in dying love that will break most any heart and overcome most any obdurate will. No wonder, then, that Paul said: "I am determined to know nothing among you save Jesus Christ and him crucified." With this he brought Asia Minor and portions of Europe into the fold of the kingdom. We can never outlive this sort of a gospel. The world still needs it, and the world can still be saved through its truth. Precious truth—Christ and him crucified!

OUR WORK AMONG THE GALVESTON IMMIGRANTS.

In our recent special edition our readers were given a clear view of the work we are doing among the foreign immigrants when they arrive on our shores at Galveston. There we have a mission home fairly well equipped, and we have those in charge of it who know how to conduct it. They have with them some one who can speak the languages of these people from the Old World. We meet them at the ships, try to induce them to take lodging in this home at a minimum expense when they are able to pay it; and when they are unable to pay it, we give it to them free of charge. We put into their hands some portions of God's word in their own native tongue, treat them kindly, help them to get on the right railway when they leave to make a home somewhere in the interior; and in this way try to teach them that we love them like brothers and sisters. Of course, but very little evangelical work can be done for them during their brief stay; but the kindness thus shown them opens the way for the ministers in the communities where these people finally locate to get into their hearts.

We recently heard Rev. J. B. Sears, who has charge of this work, say in our District Conference that the kindness shown to these people brought many letters back to him showing their high appreciation. When he took his seat, C. M. Jacobson, now a prosperous business man at Lewisville, and a member of the conference, arose and said: "I know the truth of what Bro. Sears has said. In the long ago when I landed in New York from the old country, I knew nothing about this country or its people. I had but little means. But I was directed to this sort of a mission home. They took me in, treated me kindly, gave me a copy of God's word in my own tongue, and charged me but a very moderate price for good accommodation. They also gave me directions. At that time I had never heard of the Methodists; but I have been a Methodist ever since, and I have used my influence to make others of my countrymen Methodists. I never go to New York that I do not visit that home. Bro. Sears, you and your people will never know the good you are doing by treating these poor immigrants kindly. It is bread cast upon the water. It will be returning in all the days to come."

That talk made a profound impression, for it was a living demonstration of the value of the work we are doing at Galveston in our treatment of those downtrodden people who are seeking a home in this land of liberty. Kindness is a strong leverage with which to make an opening in the human heart. And we can not give too much encouragement to this useful work at Galveston. It is one way to reach the people who are flocking to this country, but who know but little about our customs and our form of religion. Yet they are susceptible; and one of these days, if not themselves, their children will be leading citizens of this Commonwealth. The Methodist Church ought to throw open its doors to them and be the first to grasp them by the hand and to show them brotherly kindness when they step upon our shores at Galveston. Cultivate them and give them a chance, and Christ will do the rest for them.

THE DALLAS DISTRICT AND THE TOBACCO QUESTION.

At a largely attended meeting of the Dallas District Conference last week, that body passed a resolution memorializing the next General Conference to so change the law of the Church as to forbid the licensing of young ministers to preach the gospel who are addicted to the tobacco habit and who will not promise to discontinue the habit. This is a drastic memorial, but it was supported by a number of men who themselves are devoted to the weed. Of course, such a law, if passed, would not apply to those already licensed, and who use tobacco. It would be for the benefit of the men who are to become the ministers in the Church hereafter. Just what view of this question the next General Conference may take, we can not say; but it is a fact that the matter will receive attention. It did in the last General Conference, after a fashion. But sentiment in the Church is growing against the tobacco habit in the minister.

We have no radical views on the subject. We have never personally used the weed. We do not belong to that class of men and women who put the tobacco habit along with whisky drinking, swearing and other gross sins. We are not of the impression that the habit within itself will send a man's soul to perdition. Nevertheless we have strong sympathy with those who think, at least, that the minister would be better off without the fumes of tobacco on his breath and his clothing. It is a filthy habit and it is an extravagant habit. It is useless and a "needless self-indulgence." As a result it is offensive to a great many men and nearly all our good women. The large majority of our mothers do not want their boys to form the habit and they teach them to abstain from it. But the example of the minister often counteracts the advice and the teaching of our mothers. So that it would be better for the minister himself and for his influence among the boys and young men of his congregation to forego the pleasure he may derive from the habit, viewed from every standpoint. But men who have long been addicted to the habit can hardly be expected to throw it off this late in life. The probability is that they will largely continue it to the end. But there is no excuse for the young men who are hereafter to enter the ministry, either taking it up or continuing it. They owe it to themselves and to the Church to lay it aside before they enter the pastorate. The memorial above mentioned has this in view; and it will meet with much sympathy in the next General Conference.

"Let the redeemed of the Lord say so," says the Psalmist. It is an easy matter to fall into the habit of moping and taking a gloomy view of the Church and the world about us; but how much better it would be for us to tell the good things God's providence bestows upon us. Paul says, "The love of Christ constraineth me," and he made this his theme instead of the persecutions that came to him.

We have to walk by faith and not by sight. Sight only reveals to us the things that are visible and intangible. These are temporal and will pass away. But faith reveals to us the eternal and the unchangeable. It is the substance of things hoped for, the evidence of things unseen. Faith relates us to the heavenly world and fixes our anchorage near the shores of Heaven.

"The Lord preserveth the simple," and were this not true, we hardly know what would become of most of us. Our mistakes and our follies would often lead us into hurtful extremes were it not for the fact that some good influence prevents us.

Bitterness in the human heart is destructive to the sweets of life. It renders us unfit for the communion of saints and for fellowship with the immortals. No man can ever get to heaven with a heart filled with bitterness.

When the heart is right toward God and man and the mind is under the dominion of the divine will, the life can not go far wrong. It is tied on to the right source. Heaven gives that sort of life inspiration.

"A MUCH NEEDED FORWARD MOVEMENT"

By REV. O. F. SENSABAUGH.

I read with much interest Brother Sherman's article entitled "A Much Needed Forward Movement in Texas Methodism."

I presume it is well known that those most directly interested in Polytechnic College have been for a number of years in favor of this "much needed forward movement in Texas Methodism."

In fact, the overture made in 1898 by the Northwest Texas Conference to the trustees and curators of Southwestern University had in view this very thing.

Whether the day has come for such a "needed forward movement" depends upon our readiness to foster all our schools according to the real demands, or whether we are to be controlled by local sentiment for or against any given institution.

That such an arrangement would solve nearly all our school problems no one will seriously doubt.

The enlargement and equipment and a perfect correlation of all our State institution, and the organization of the Rice Institute increases the importance of some such plan.

We are only at the beginning of what our State institutions will be. When our representatives at Austin recognize that what Texas needs now above all things else is a liberal support of her institutions of learning and they organized on the most advanced methods the day will come when these same State institutions will rank with the very best in the land.

However much we may regret the "debasing influence" of the millions of money given by some rich men of the North, it cannot be denied that all our schools have been forced to recognize the necessity of a higher curriculum or lose prestige in the scholastic world.

It has forced the management of some of our schools to secure better equipped teacher and thus added expense almost to the breaking point. Our leading institutions have found no other way of meeting these growing demands but to call on the Church for larger and yet larger appropriations, and the end is not in sight.

As it is many of our brightest students are going where the best advantages are offered and unless they can be assured that our own institutions can give equal advantages the already growing tide will increase in volume as the years go by.

The best teachers cannot be secured for a mere pittance as in former years. The demand is growing every year as we come to a just appreciation of their great work. We are beginning to realize that the man who chooses the school-room for a stepping stone to a more lucrative position is not the man we want to teach our children. His temporizing and mercinary spirit will be imparted to the student with baneful results.

Already the State institutions are bidding higher for equipped men than we can possibly hope to pay in our denominational schools for years to come. Here and there you find men and women who for "conscience' sake" stay with the Church school when offered larger pay elsewhere. All honor to such noble spirits. But has the Church a right to ask these noble men and women to forever continue such sacrifices?

There is no reason under the sun why the work of a teacher should not be as remunerative as that of other professions. The stingy policy of the State and the enforced policy of the denominational schools have driven hundreds of deserving and successful teachers to seek other employment.

The denominational schools of the South have flourished as in no other section of the United States, but conditions are rapidly changing and in the very nature of things they will meet keener competition in the future. However much we may dislike to own it, unless there is a decided "forward movement" our denominational schools will lose prestige, which means that we will lose the best and brightest of our student body.

The religious element will and should have its weight, but as the Christian spirit pervades and controls the State institutions the prestige from that standpoint will be greatly lessened.

In fact, with the vast possibilities before us in equipment and endowment of the State institutions the future offers to the denominational school the education of the preachers and the children of specially loyal and devout parents unless the Church schools give advantages equal to those offered by the State institutions. From every consideration we ought to endow and unify our Methodist schools. Students from any given institution will naturally go where their former work will be recognized. Loyalty to the Church does not control in such affairs.

To suggest that it cannot be done discredits the statesmanship and unselfishness of our leaders.

When we can look at the interest of all our schools unbiased by local sentiment and prejudice, it can and will be done.

A "Vanderbilt" in the Southwest ought to be in our plans and so located that all supporting territory will be in easy reach.

New Mexico, Oklahoma, Arkansas, Texas and possibly Louisiana could be interested in such an enterprise. Then begin a million dollar campaign for its endowment and then allow some city properly located to put up first-class buildings as a bonus. Then let Dr. Hyer organize the internal departments with a federal council in control and you can secure the money.

At the Waxahachie bi-centenary Dr. Horace Bishop remarked that with such gatherings in every district with the one thought in view all the money needed in our educational work could be secured. He spoke truly. Let a great conference of the presiding elders be called with the Bishop in charge present and directing and the best speakers and organizers be secured with the one definite aim in view, and you give an impetus to the movement which would carry it down to every district in the supporting territory. Let the watchword be: "A Million Dollars to Endow Southwestern University, Colleges and Training Schools," and there is not a live city in all the Southwest that would not bid for such a prize.

As it now stands the great schools are in the southern part of the State. It will not remain thus always. Some one will give to the northern section the same educational advantages. The seat of it may be as far north as Oklahoma City. Our Church can do it if it so desires.

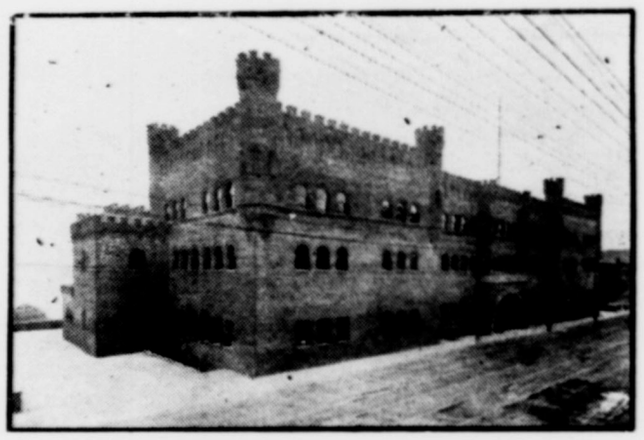
Heretofore our educational campaigns have lacked continuity. They have been spasmodic. A failure in crops or a protracted drouth should not interfere with a continuous organized educational effort to carry out the plan. If one man dies or drops out let another man be found who will continue the work.

No local board, with local interests, could manage the campaign. Southern Methodism needs to learn some lesson from her Northern sister. From the Bishops down there is a fixedness of purpose and a continuity of action in their great enterprises.

They are now even following Sherman's march to the sea with schools and Churches and the end is not yet.

I confess to deep disappointment when the campaign for our central institution at Georgetown was practically abandoned. It should now be in its beginning. Dollars spent now in stirring up the pure minds of our people by way of remembrance will bring hundreds later on.

We need the forward movement in the Methodism of the great Southwest, but not for a day nor for a week, but for years.



NATIONAL GUARD ARMORY, SEATTLE. WASH.

The Building in which the International Epworth League Conference will be held.

THAT CHURCH EXTENSION MEETING AT MEMPHIS, TENN.

The meeting of the representatives of Conference Boards of Church Extension at Memphis, Tenn., April 27-28, will doubtless prove to be the most far-reaching in its effects upon church extension of any that has been held in recent years. Let those who think church extension is a dry subject take note of the fact that there was not a dull moment from the opening hour, Tuesday morning, until the close, Wednesday evening. Indeed, so enthusiastic were the brethren that the chairman found it difficult—even impossible—to execute the program in the two days allotted to it. The conference was made up of men from almost every section of the Church. They had studied church extension and were thoroughly familiar with the peculiar conditions of their own particular fields, and were anxious to learn of the conditions in other sections of the Church.

Some very definite conclusions were reached in those two days, and a committee was appointed to gather up those conclusions and report them back to the conference in the form of resolutions and recommendations. That committee consisted of a representative from the Northwest Texas Conference, one from Holston, and a third from North Georgia. I think I am correct when I say that the ten recommendations which have been published in the Church press as coming from that meeting were adopted one by one unanimously, thus showing that while some of the recommendations may seem startling to those not familiar with church extension questions, yet they are the deliberate judgment of men who have made a special study of the subject.

The General Board of Church Extension held its annual meeting the three days following the adjournment of the Conference Board representatives, and adopted some of those recommendations at once, and it is to be hoped that the General Conference which meets next year at Asheville, N. C., will enact so much of the other recommendations into law as are necessary to make Church extension most effective in the connection. It was the consensus of opinion in the General Board that the assessment for church extension was not large enough, and it was raised from $175,000 to $200,000. Another conclusion reached by the Conference Board representatives was that when a Conference Board desires to levy an assessment in excess of that levied by the General Board, it should be allowed to do so, and that the excess might be used in that conference.

It is the fixed judgment of this writer that church extension money should not be given away except in rare instances, but that it should be loaned at a low rate of interest, and that the loan fund should be adequate to meet the needs throughout the connection. But the custom of giving away this money has been pursued so long that it is not easy to depart from it at once. However, the General Board did provide that at least $15,000 of the money raised by assessment and coming into their hands shall be set aside annually for a loan fund. The board further recommended that Conference Boards set aside a part of their funds annually to be used as loan funds in that conference, and to be administered through the office of the General Board. This is decidedly a forward movement. Let us hope that in another twelve months the General Board shall be able to see its way clear to set aside at least $30,000 of the donation funds for permanent loans.

With an aggressive policy like this, the permanent loan fund will grow in five years from $290,000 to at least $500,000. Then if the Conference Boards will observe the recommendations made by the General Board with reference to setting aside a part of their funds for permanent loan funds, there will be an additional amount aggregating probably $100,000, making a grand total of at least $600,000 for loans. If this amount were available today it would not be sufficient for present needs. There were applications before the Board at Memphis for more than $200,000 in loans. If those applicants had known there were funds to meet all needs, the applications would have been for three or four times that amount. If that is the real need today, what will it be five years hence? The demands for church extension money are increasing rather than decreasing with each year.

If the present policy of the Northwest Texas Conference Board is carried out during the next quadrennium, even with the present assessment, our conference loan fund should be at least $20,000. However, with the spirit of aggressiveness now manifest in the board, I confidently expect this loan fund to be at least $35,000 at the close of the next quadrennium. With a loan fund like that at our command, and such help as the General Board may be able to render, we will begin to be in position to do effective work in housing the more than 400 homeless congregations now in our conference.

Other recommendations were made by the Conference of Board representatives which I may discuss later.

W. B. ANDREWS.

MEXICO LETTER.

A long time has passed since a line has appeared in the "Old Texas" from these parts. Time flies so fast that I venture that some of these days I am going to wake up to the fact that I am an old man. I have had the best of intentions about writing something, but since our Annual Conference, which met in February, my work has piled up on me to an alarming extent. Bishop Candler was short of preachers, and in addition to my school and printing office work, he appointed me pastor of our Mexican congregation here. About two weeks later one of my teachers left me, and his work had to be divided among the remaining few. I shouldered my part like a little man, giving me in all seven classes. This, Bro. Rankin, has kept me out of mischief most of the time.

Our Colegio Wesleyano closes this week. We have had a great year. Our young preacher boys have improved in a way that gladdens our hearts. They are a fine lot of fellows, and under God will look out for the future of our cause in Mexico. Three of our most advanced pupils have decided to remain and study through the vacation in order to be able to finish their course of study by the time for the meeting of the next Annual Conference, at which time they will enter the regular work. That will be a happy day for me, when I can see these fine young men with whom I have labored to the best of my ability enter the itinerant ministry of our Lord. I shall always feel like I have an interest in every soul they win for Christ. And what shall I say about the Epworth League in San Marcos, Texas, that has been so faithful in supporting one of them; a dear brother in Dallas another, and a friend in far away Canada still another? Who can estimate the good these parties will be doing here in the lives of these noble young men? I wish that these interested parties could see the examination papers these young men have given in during these days. They would be a credit to any student, anywhere.

We have just closed a two weeks' revival in our downtown mission. My, but it was glorious to stand there and face not only a hall packed, but the street full of interested hearers! The law forbids street preaching in Mexico, but our hall is on a street corner and has five large double doors. It is better than the street preaching, for one avoids the annoyance inevitable in such work. Hundreds of souls heard the gospel for the first time, and many are attending our services regularly as a result of those meetings. Four were received into the Church on profession of faith and several are probationers. Surely Mexico is opening up toward the light of the gospel as never before.

Before this is in print I will be in Texas, visiting a number of places. I expect to preach for our Mexicans at Bridgeport, visit Bro. Barton's District Conference at Chico, see the Dallas

friends, and be with Bro. McClure in a ten days' meeting at Waxahachie. With the exception of a few days with Bro. Quillian in Monterey, I haven't preached in English since before Annual Conference in February. How will it feel to be in a real English-speaking meeting! I don't know how wise McClure has been, but I expect to have a good time praying and preaching to his folks. Mc. is a real missionary at heart, and has helped me no little in my work in Mexico, and it is no more than right that I should help him. The Philathea class of his Sunday-school is supporting a young preacher in our school here.

Our National Convention of Young People's Societies will meet here in July, and we are expecting a great time. We wish that some of our Texas people could run down at that time and see us. You would see the finest of the wheat of our Protestant young people.

It is my purpose to be at Epworth this summer. Allan Ragsdale writes me that the weakest point yet is the lack of money. My, but why don't you people pitch in and put that magnificent property on Easy Street? Some people remind me of a country boy who used to attend the dances, cut more pigeon-wings than any of the rest, and grumble because the floor hadn't been waxed enough, but when it came to paying the fiddler he could not be counted on. But I must stop here, or I will get into politics. Please excuse bad writing and the frequent use of the personal pronoun "I."

FRANK S. ONDERDONK.

Devotional—Spiritual

NOAH'S CARPENTERS.

In building the great ark, Noah must have employed a large number of workmen. They most likely wondered how the ponderous vessel would float. Many jeered at the project, but not one of them outside of his own family, would venture within. They heeded not his solemn warnings; they did not believe in the coming deluge. "They were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark and the flood swept them all away." Their unbelief was their ruin. Destruction came upon them, not unawares, but after the faithful warnings of a man of God. "A just God and Savior" warned them of the coming judgment.

It is just the same now. A day of judgment is coming for all ungodly sinners, when every man shall be rewarded according to his works. God has declared in His word, and His servants repeat the solemn warning, that "The wicked shall be turned into hell, and all the nations that forget God." And, even now, multitudes make light of such warnings.

Some years ago, a minister was preaching on "Noah's Carpenters." In his discourse he pointed out the folly of those who helped to build the Church and yet refused to partake of its spiritual blessings. They gave their money, but withheld their hearts from God, and were bent on making money and enjoying the pleasures of life. Among the congregation were a farmer and his wife. The were regular in attendance and contributed to the funds of the Church, but neither of them Church members. On their way home, the wife asked her husband what he thought of that sermon. "Why, I thought we were just like Noah's carpenters." "That was exactly my impression," said she; "we are helping the Church of God, but we don't belong to it." "Well, what shall we do about it?" "If we don't want to perish as they did, we had better enter the ark." Their conversation followed this line of thought until they reached home. Then and there they sought the mercy of God through Christ Jesus and were saved.

On the next Sabbath they sought an interview with the pastor, who rejoiced with them in their newly-found hope. Both confessed their faith in Christ, were received into the Church, and became very useful members, helping the pastor in every good work.

Are there not many people among us who give money to build our houses of worship, and yet never give their hearts to God or receive and obey Christ? Are they not like Noah's carpenters? Are there not some in every congregation, regular in attendance, contributors to Church expenses, and yet have never obeyed Christ in confessing Him before men? They entirely disregard His voice, which says: "Except ye repent, ye shall all likewise perish." "He that is not with me is against me." To all the sons of men He is saying, "Follow me! He that followeth me shall not walk in darkness. If ye believe not that I am He, ye shall die in your sins. Him that cometh unto me I will in no wise cast out." Such words and many like them are spoken, but they are disregarded. Again, there are workers beside carpenters, bricklayers, stone-masons, plumbers and painters, who build up and embellish the sanctuary of God, but never enter its walls to hear the gospel. Sad, indeed, will be their reflection in eternity. "I helped to build God's house, but refused to enjoy its blessings." "The harvest is past, the summer is ended, and I am not saved."—Herald and Presbyter.

CHRIST AND THE UNITY OF HIS CHURCH.

Christ has accomplished the redemption of our wicked world or sinful humanity. He is the Lamb of God that taketh away the sin of the world. Salvation is offered to one and all; for Jesus Christ, by the grace of God, has tasted death for every man. The richest field of thought is found in the following question. What has the redemption of the world cost Christ? But we cannot dwell here, we must come to the last thought, viz.: the unity of the Church of Christ. Christ gave all of Himself to us, and O, see how He suffered and died on the cross, paying the death penalty of sin to save us from eternal death, and to secure us a blissful home with Himself and His Father, in the realms of immortality and everlasting life—yea, in the golden city of the living God, where He is seated upon His great white throne, governing the vast universe with supreme authority.

Christ would have all who are one with Him exalted to seats on the throne with Himself, and with His and their Father, making some of them priests and kings in the celestial world. Could the members of the Church but see the exaltation and glorious destiny of all who are one in Christ they would not hesitate to place all upon the altar of Christ—yes, themselves, and all that appertain to them. It is nothing more or less than to enter "the new and living way in the holiest of all." Any penitent sinner may enter with all his sins, with a distinct understanding that he must put all, himself, all his sins and everything else upon the altar of Christ. Give it all, let Christ have all, and he take by perfect faith all of Christ in the place of what he has given the sinner may enter the holies of all, because he does not look to himself for pardon. If he has the fullness of faith he will receive the fullness of Christ or all that Christ has for him, "the fullness of the blessing of the gospel of Christ." That is, a full, perfect and complete salvation from all sin. Christ says, I have made a man every whit whole, saved him unto the uttermost. That is the way Christ does business. But He can not make a man every whit whole who will not put all upon His altar. He will not force any man. He says, I put life and death before you. Choose you which you will have. God puts man's destiny into his own hands. His life is just what he makes it. He can go to heaven or to perdition. We belong to Christ just as much as we do to God the Father. In His divinity He is verily God with all His attributes and perfections. He is spoken of in the Scriptures as a co-worker with His Father. St. John tells us in the first chapter of his Gospel that Christ is one with God; tells us that all things were made by Him. In other places He is spoken of as the Upholder and Supporter of all things. Christ Himself says, I and my Father are one—speaking of His divinity. But when He speaks of His humanity, He says my Father is greater than I. But we are speaking of His divinity now. It is that which gives Him equality of claims with the Father.

But has not the redemption of the world by Christ through the death of His humanity secured to us richer blessings than was received through the creation of man? As the poet says, it was great to create, but greater to redeem. How true it is. Where sin abounds, grace does much more abound. He who claims all the benefits and blessings of the redemption of Christ, who places himself and all he has on the altar of divine service, gives himself wholly to God, who comes to the measure of the stature of the fullness of Christ, or enter into one with Christ, as we are commanded to do; whoever does this will occupy a higher seat in heaven than Adam did in his earthly paradise.

As followers of Christ and members of His Church, we are indebted to Him for our very existence, our life, with all its accompanying blessings, for all time and eternity. Indeed, we cannot exist ten minutes without His presence. "In Him we live and move and have our existence. We shall all be one with Christ in heaven." No parties, no sectarians, no denominations are there. Christianity makes all the members of the Church "new creatures of the fullness of Christ in righteousness and true holiness." Its chief characteristic is love—supreme love to God and love to fellowman. Does not Christ tell us that love was the whole duty of man? For "God is love, and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is so are we in this world. There is no fear in love; perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."

Therefore, when divine love fills our hearts and dominates our life it excludes all antagonisms and makes us perfect in the love of God or of Christ, who is God. Why should we not lay aside all partyism, sectarianism and denominationalism and enter into one with Christ as the Author and Great Head of the Church, to whom we belong absolutely, universally and indisputedly and inalienably? That is, we can never belong to anyone else. Our belonging to different sects and denominations does not amount to a thing unless we have been made new creatures in Christ Jesus, renovating, purifying, sanctifying and making us holy, preparing and qualifying us for the service of Christ.

How beautifully did Christ talk to His disciples the night of His betrayal and just before His crucifixion and death. He told them that He would soon leave them and return to His home in heaven. This news filled them with sadness. When He saw how sorrowful they were, he said to them: "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." The above is just as applicable to His followers of today as it was to His disciples when He was on earth.

Give me Jesus, and you may have the whole world and all that is in it besides.—St. Louis Christian Advocate.

Important to all Women Readers of this Paper.

Thousands upon thousands of women have kidney trouble and never suspect it.

Women's complaints often prove to be nothing else but kidney trouble, or the *result* of kidney or bladder disease.

If the kidneys are not in a healthy condition, they will cause the other organs to become diseased.

You may suffer a great deal with pain in the back, bearing-down feelings, headache and loss of ambition.

Poor health makes you nervous, irritable and may be despondent; it makes any one so.

But thousands of irritable, nervous, tired and broken-down women have restored their health and strength by the use of Swamp-Root, the great Kidney, Liver and Bladder Remedy.

Swamp-Root brings new life and activity to the kidneys, the *cause* of such troubles.

Many send for a sample bottle to see what Swamp-Root, the great Kidney, Liver and Bladder Remedy will do for them. Every reader of this paper, who has not already tried it, may address Dr. Kilmer & Co., Binghamton, N. Y., and receive sample bottle free by mail. You can purchase the regular fifty-cent and one-dollar size bottles at all drug stores.

"MY VOICE SHALT THOU HEAR IN THE MORNING."

The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship is as foolish as though he had not put on his clothes, or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

RELIGION OF THE FUTURE.

Men continue to talk about the religion of the future when the old gospel is the only saving hope of coming generations, as it has been in the past. Rightly preached and exemplified, it will ever prove adapted to man's varying needs, whatever his situation or his development. It has a promise for both words, and is intended for humanity unto the end of time. Human well being follows the application of its principles to all of earth's relations and the enjoyment of its life under all conditions.—The Presbyterian.

"Joy is well in its way, but a few flashes of joy are trifles in comparison with a life of peace."

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

PHOSPHORESCENT ANIMALS.

Along the coast of California, and especially among the islands adjacent, are found many phosphorescent animals, that is, animals that emit light.

The pyrosoma (fire-body) is a famous little creature in this class. It is almost barrel-shaped, usually about a foot long and looks like a fur boa. It has no backbone. If you touch him his body at once becomes luminous.

Sometimes it is said that a single animal will emit enough light to read by. They can be seen ten feet under water. They have attained the size of four feet long and ten inches in diameter. If you take your finger and trace your name along the back of one of these creatures, almost instantly the writing will appear in letters of fire.

Humboldt saw these little animals lighting up the waters till he could see other fishes by their light. Bibra, a Brazilian naturalist, put them into glass vessels filled with water in his cabin and by their light he wrote a description of them.

Whales seem very fond of these creatures. The Santa Catalina Channel off the coast of Los Angeles County, California, which is twenty miles by forty-five miles in area, has been known to be literally lighted up by these queer sea-folk. At such times whales are invariably present. Their light seems not only a protection, but an exposure, and we are reminded of the custom of the Chinese in carrying lanterns in every night battle in which they engage.

ESPERANTO.

Esperanto is the name of a new language, an international language invented by Dr. L. L. Zamenof, of Warsaw, Poland, about 1880. Volapuk was also a universal language invented by Johann Martin Schleyer, of Constance, Switzerland, about 1879.

But somehow Volapuk (Vol-a-puk, 3, "u" as in full) seems not to have appealed to the world-peoples, while Esperanto has undoubtedly made great headway. For centuries the confusion of tongues has been a bugbear and a hindrance to intercourse between nations, and for hundreds of years many expressions and hopes have been indulged that some day somebody would formulate one language that all the world would speak. Those of us who tug away on Latin, Greek, French and German find ourselves wishing that the discovery or invention had been made before the days of Homer and Virgil, Schiller and Rosseau.

The first book in Esperanto was issued in 1887. This book fell into the hands of many eminent persons, and such men as Tolstoy in Russia, and Max Mueller in Germany, himself a great German-English-Sanskrit scholar, and such men as Gladstone in England and also scholars in this country hailed the invention of the world-language with pleasure, and approved the scheme of making it a practical speech all over the world.

Its grammar has been translated into no fewer than thirty languages. About twenty-five monthly journals are now devoted to its propaganda. Its aim is not to usurp or displace existing tongues, but to establish a basis for universal communication regardless of tongues. It is said that the grammar may be mastered in an hour. There are no clumsy dictionaries to be consulted, irregularities, no exceptions, no long conjugations or variable declensions, but only a group of root words, the larger number of which are already entirely familiar to all persons having even a moderate education in any language.

There is a key to accompany the manuscript which you may send to any one anywhere in the world, and with this key the recipient of your communication may translate it at once without previous study. You can get the key printed in all the leading languages of the world. If you wish you write to a Frenchman, just write Esperanto and enclose a key printed in French and he can do the rest. Esperanto was introduced into Great Britain in 1902. It has a wide adoption in the Americas. Information about this language may be had by writing to the British Esperanto Association, 30 Arundel Street, Strand, London, England, W. C.

THE NORTHERNMOST CITY.

There are human habitations very far toward the North Pole, but the real city that is furthest north is Hammerfest, Norway. It is within about 20 degrees of the Pole. It has a fine city government and is noted for having little crime. Its electric lighting is so perfect that it enjoys the distinction of being the best lighted city in the world. In its system of sanitation it has all the most modern conveniences. We have spoken of it as being a city, though it has only about 3000 people, yet its organized municipal government entitles to class among cities. Its principal industries are fishing, exporting fish and fish-oils. It has been the starting point for many polar expositions.

SOME WORDS OFTEN MISPRONOUNCED.

(The standard here used is Webster's International Dictionary.)

Solace, sol-ace, 1, not so-lace. Comfort.

Syringe, sir-inj, 1 not 2, a small hand pump.

Hovel, hov-el, 1, not hov'l nor huv'l, a hut.

Automobile, au-to-mo-bile, 3 not 4 and not beel, a self-propelling vehicle.

Garage, gah-razh, 2, not ga-rahj, a place for keeping automobiles.

Creature, cree-ture, 1, not creech-ure, any living animal.

Gladiolus, gla-di-o-lus, 2 not 3, a plant.

Gladiator, glad-i-a-tor, 1, not glade, one who fights in the arena.

Treatise, tree-tis, 1, not tree-tiz, a written discussion.

Fulcrum, ful-crum, 1, first u as in but, a hinging point.

Discipline, 1 not 2, order.

Hemorrhage, hem-or-age, 1, a flow of blood.

Tranquil, trang-quil, 1, quiet, calm.

Terrapin, 1, not tar-ri-pin, a kind of tortoise.

Massacre, mas-sa-ker, 1, not mas-sa-kree, slaughter.

Hospitable, 1 not 2, friendly.

Pall Mall, pell-mell, a street in London.

Pyramidal, pir-am-a-dal, 2 not 3, like a pyramid.

Vagary, 2 not 1, whim or fancy.

Masseuse, mas-sez, "e" as in err, one who performs massage.

Gratis, gra-tis, 1, "a" as in ate, not as in at, free.

Naive, nah-eev, 2, unassuming, ingenuous.

HOMELESS CHILDREN.

In answer to many inquiries concerning the Industrial School for Boys, let me say through the Advocate, that I wrote to the State Superintendent of Education to know the conditions upon which I could get some boys into the Industrial School, and he writes me: "The bill relating to the Industrial School for Boys did not pass the Legislature," so you see. I wish some one would tell us what did pass. I know one other thing that did not pass. Well, now as we are without that school for two more years, what shall we do? As I have organized and equipped with all the machinery, buildings, and provided two teachers for each child for about five hundred in the last ten years, I see nothing else to do but to keep it up. So let every good farmer in Texas or any one else who wants to unite with me in opening his home to a "poor boy or girl" and give them every advantage of the best school in America (a good home), write me and let us show the Representatives of poor old Texas how we can get along helping the poor boys and girls at least two more years. If you want me to organize one of these schools in your home, write me. I have a plan of organization by which any child from three months to fifteen years can enter and remain until graduation and not cost the State or Church one cent. If you don't believe it, write me, enclosing stamp.

I. Z. T. MORRIS.

Fort Worth, Texas.

POLITICS.

The economic problems of the State are always a proper subject of study and thought for the Christian Church member who is, and ought to be, patriotic, but politics as a method of procedure whereby one is able to foist himself into popular preferment or by which one is able to boom some other person for office, has no place in the Methodist Episcopal Church, South; at least, that is the opinion of this writer.

These thoughts are prompted by a circular letter recently received, which was probably sent to every preacher in the Northwest Texas Conference, the purport of which was, to ask support and influence to secure the election of a certain named man, as a delegate to the next General Conference. It stated that the membership of a certain section, both lay and clerical, were for him, but it did not state whether the brother himself was cognizant of the unwise political zeal of his friends.

The writer hopes that the brother's chances of election by the Annual Conference may not be lessened by the circular, and is sure they will not so far as he is concerned, but feels it his duty to protest against such methods in the Church. The first duty of every member of the Annual Conference is to consider the interests of the Church, and to that every branch and every member bows in glad obedience. The proper discharge of this high trust is incompatible with any system of pledges, instructions, candidacies, or other methods of advancing self or friends. But it may be asked, "How are a man's merits to become known to the body if his friends may not advocate him?" The reply is, that a man to be worthy a seat in the General Conference should at least be well enough known to his brethren to need no electioneering.

C. W. MACUNE.

MAY IS THE WORST MONTH FOR BABIES

It has always been so; it always will be. The change of seasons upsets their stomach and their little bowels get bad. This may amount to a very little, or, in a few hours, it may be very serious. Medicine won't correct this kind of trouble. A harmless, gentle antiseptic is the only thing that will. The perfect remedy for babies is Ware's Baby Powder. It is the remedy to correct babies' ills.

Ware's Baby Powder is the greatest boon to sick babies if their trouble is due to weather changes; second, summer ailments or teething, causing the stomach or bowels to become deranged. Try this very simple, perfectly harmless remedy that at once allays the inflammation, cools the litle delicate organs and makes baby well.

The following letter is from the wife of the Vice-President and General Manager of the Texas & Pacific Railway Company:

Gentlemen: I have persuaded a great many to try Ware's Black Powder for stomach and bowel troubles, always with good effect. The baby powder is life-saving for babies teething in this climate.

MRS. L. S. THORNE, Dallas, Texas.

If you know of a sick baby whose parents are not able to buy, send us their name and address and we will send Ware's Bay Powder to them free by mail. We want all babies, either rich or poor, to take Ware's Baby Powder. For sale by all druggists, $1.00.

Manufactured by

Patton-Worsham Drug Co. DALLAS, TEXAS

STUDENTS' VOLUNTEER BAND, SOUTHWESTERN UNIVERSITY.

Mission work in Southwestern this year has been characterized by a gradual and healthy growth. While the enthusiasm has not been overwhelming it has been broad and deep, as is shown by the steady growth and development of the Students' Volunteer Band.

The band has received eight new members during the year, and among them some of the brainiest and most influential students in the University. We rejoice to know that we are preparing young men and women to represent Christianity in foreign lands that are strong enough spiritually and mentally to win the respect and confidence of the best classes in any country.

There are at present seventy members in the band. Devotional services are held once each week, in which are discussed the need of the gospel in the various lands and the most practical methods of carrying it to them. In addition to these services, the band is divided into mission study classes, that also meet once a week to study and discuss in detail the various phases of the mission work.

The real power of the band is derived from these study classes, in which we get a more perfect knowledge of the work before us, and a firmer hold on God, that we may have the wisdom and strength to accomplish that work.

As an aid in these studies we have added to our missionary library more than sixty volumes of useful books, giving exact information concerning the religions and beliefs, habits, customs, prejudices and governmental conditions prevalent among the various peoples, together with practical methods for meeting and overcoming these adverse conditions.

We rejoice to note that of the twenty-eight students who have graduated this month from the Scarritt Training School prepared to enter the fields from our number, and their en- she may be considered by some of her eastern sister States as "semi-barbarous," Texas stands foremost among the States of Southern Methodism in preparing and sending out forces to Christianize the world, and Southwestern has the strongest mission band in the State.

Several strong young men and women have already gone into the various fields from our number, and their encouraging letters are a constant inspiration to those who are still in preparation. We are especially indebted to Brother Ben Hill, Brother and Sister Dennis Macune and Brother John Caperton.

While we are constantly sending out prepared messengers of peace to lands that are in spiritual darkness, others are catching the spirit of these devoted young missionaries, and are coming into the mission band to prepare to follow them.

Besides the growth and improvement at home, the band has, from its own number, raised collections sufficient to support a missionary in Korea and help in the general advancement along all lines.

It is our prayer that the missionary spirit which pervades Southwestern may spread with intensified zeal to all parts of the State, and that with the prayers and support of the entire Church we may be able to do much to save the heathen abroad and strengthen the Church at home.

H. MARVIN LAW,
Corresponding Secretary.

A REBELLION
Food Demanded.

The human body will stand a lot of abuse but sometime it will surely rebel and demand the proper food in place of the pasty, starchy, greasy stuffs on which it has been made sick.

Then is the time to feed Grape-Nuts, the most scientific and perfect food in the world.

A lady of Washington says: "Three years ago I was very ill with catarrh of the stomach and was given up to die by one doctor. I laid in bed four months and my stomach was so weak that I could not keep down medicine or hardly any kind of food and was so weak and emaciated after four months of this starvation that my daughter could easily lift me from bed and put me in my chair.

"But weak as my stomach was, it accepted and relished and digested Grape-Nuts without any difficulty the first time that wonderful food was tried.

"My doctor told me to eat Grape-Nuts, which were predigested, and although I felt certain I could not keep the food on my stomach I made the trial and it was a most complete success.

"I am now strong and in better health than for a great many years and am gradually growing still stronger. I rely on Grape-Nuts for most of the nourishment that I get. The results have certainly been wonderful in my case and prove that no stomach is so weak it will not digest Grape-Nuts.

"My baby got so fat from feeding on Grape-Nuts I was afraid I would have to stop giving the food to him, but I guess it is a healthy fat for his health is just perfect."

Look in pkgs. for the famous little book, "The Road to Wellville." "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.

Notes From the Field

Midland.

Our work at Midland is building up rapidly. Accessions almost every Sunday. We start June 2 to Goldthwaite to assist J. S. Bowles in a revival.—A. M. Martin, May 26.

Miami.

I am now at Miami in a splendid revival. The town is being stirred. God is graciously blessing my work, and I am thankful. How I do wish everybody would take the Advocate! It is doing wonders. God be praised for its great work.—W. H. Brown, May 27.

Wills Point Children's Day.

Not being able to observe Children's Day on the third Sunday in May, we held that service on the night of the fifth Sunday in regulation style. The service was in every way a splendid success. The program this year is by all odds the best our Sunday-school authorities have ever furnished us. It is bright, entertaining and full of sound instruction. The authors deserve praise. In this special case of its rendition, the success was due to the untiring energy of several of the most faithful women I have ever known, together with the prompt and decisive co-operation of the parents of those children who had the various parts. The two features of this service were the baptism of infants and the drawing of the Holy Land map by one of our bright boys, George Childress. The audience watched with breathless admiration as he gave the outline and then located the principal points as the children sang the little song. When he had finished there was an audible expression of decided approval. The collection was $11.08. Whole thing a great success.—W. F. Davis.

Waples Memorial, Denison.

We have just closed at Waples Memorial a revival that left its impress on the entire city. Dr. Allen L. Andrews, of Dallas, did the preaching, and this statement alone would be a sufficient guarantee as to the character of the work, especially to all who know Dr. Andrews. His messages were clear and convincing. Day after day he told the simple story of the cross powerfully, grandly. His sermon Sunday morning on "The Christian's Hope," was followed by a demonstration rarely witnessed. The special service for children and young people Sunday afternoon marked an epoch in the history of the young life of the Church. The auditorium and lecture room were filled every evening. W. J. Ramsey, the well known gospel singer, conducted a large chorus. He was supported by members of the other choirs of the city. His power in organization, in the art of getting all the people to sing, is remarkable. I have never had more acceptable service then he rendered. He had the solid support of the best singers in the city. The spirit of unity among the different Churches was marked. The constant attendance of other pastors was noted with great pleasure. Sunday morning a class of fifty-three was received. With other names, the total accessions will reach about sixty-five. Denison Methodism is in fine shape.—E. L. Egger, May 25.

Decatur.

The Methodists of Decatur and many of other Churches are rejoicing over a revival meeting of two weeks' duration recently held by G. A. Marvin, of Sherman. Brother Bounds said to me: "It will be twelve months before you realize the significance of the meeting. Marvin is a wise, courageous and untiring worker, and everybody here says he is certainly full of faith and of the Hody Spirit. His work is radical and thoroughgoing. He digs up sin by the roots, making no compromises. He knows human nature, loves men, and believes in the gospel. As much as or even more than Torrey, he magnifies the Holy Spirit in all his work. His great soul abhors foxfire and shams of any kind. He is strong in his manliness and loving and gentle and humble in Christliness. All hearts went out to him, even when wincing under his faithful but loving reproofs. There were about three dozen professions, unnumbered reclamations and twenty-four accessions so far. Several others will probably join next Sunday. But probably of equal value to the cause of Christ is the fact that the brethren now dwell together in unity, and peace and harmony prevail, and all are determined to build on this "chief foundation" a Church which shall truly represent her head. Hallelujah!—S. C. Riddle, May 31.

Gorman.

On Saturday before the first Sunday in May was finished one of the best tabernacles in West Texas, costing about $600. And on Sunday following the revival commenced, which lasted fourteen days, resulting in seventy or seventy-five conversions and thirty-one additions to the Methodist and eight or ten to the Baptist Churches, and more to follow. The revival was a pronounced success. I will mention a few things that seemed to contribute most to the success of the meeting. Among the most important was the untiring zeal of our pastor, Brother R. A. Clements, who, seeing the great need of a sweeping revival in Gorman, left no stone unturned that would help to bring about the desired result. Next in importance was the hearty co-operation of the Baptist pastor and leading members of his Church and the good Christian fellowship brought about by such co-operation. During the last ten days of the meeting there were held at the different homes live prayer-meetings each day, conducted by the good Christian women of our town, and also a downtown prayer-meeting for the business men and others at some business house each evening at 4 o'clock, which reached a class of people that seldom go to Church. These meetings were held under the direction of Brother Morgan, pastor of the Baptist Church, who led most of them, and at each service made a direct appeal to the unsaved. Some little friction was caused at the beginning of the meeting, but the interest increased at each service. All opposition gave way under the power and influence of the Holy Spirit, which was felt at almost every meeting. Some of the good sisters actually shouted, which was getting to be a little uncommon in Gorman. Another sister said she would have shouted if she had known how. Now, last, but most important, and which contributed more to the success of the meeting than anything else, was the direct preaching of our pastor; and I will says here that he did it all except one children's series, which was conducted by Brother Morgan. I say direct because he fought sin both in and out of the Church, especially in the Church—hewed to the line. Young men's and young women's prayers are kept up regularly. One conversion at the young men's prayer-meetings last Monday night.—J. W. Baldridge, May 27.

Trinity Church, El Paso.

Trinity Church, El Paso, sends a note of good cheer. We are in the midst of a most progressive year, and the Lord is blessing the work on all lines. Our Sunday-school gets better every Sunday, and the League is doing a good work also. Our assessment for all connectional claims all in hand in cash. We have added one hundred to the Church this year. Just closed a revival with thirty accessions, and more to be received. The time is ripe for us, as Southern Methodists, to project another church here, and it ought not to be a small one. It ought to be as good as Trinity, and I am glad to say that Drs. Nelson and McMurry show a great inclination to help us. Our city now numbers 50,000, and one church can no longer command the situation. I think there is such a thing as undue haste in church building, and I am quite sure there is such a thing as being too slow. This is Southern Methodist territory, and we must hold it. In conclusion, will say there is not a dark spot on the horizon. The outlook is bright for our Church in El Paso.—Caspar S. Wright, Pastor.

Clyde.

We have just closed a great meeting at Clyde. We began May 9 and continued ten days. Rev. T. N. Lowrey, of Merkel, preached at every service, and great was his preaching. It is the kind that draws and digs. The effect of his work lingers like a good taste. W. T. Turner and wife, of Dallas, had charge of the music, and right well did they perform their part. The results of the revival were not what was wished for in the conversion of souls, only about seventeen professing faith in Christ. Since the smoke has cleared from the battlefield it is easy to see that the Father knew best, since the spiritual mother, the Church, was not healthy enough to nourish them. But now we have that strength. What revelations that meeting made! Things the pastor little dreamed of were uncovered and made straight. We have received to date nine on profession, and will receive more. An offering of $104.75 was freely given Brother Lowrey and his singer. Brother Lowrey knows how to help budding presiding elders in more ways than one. He surely put this preacher closer to his people and opened up new avenues of labor. An offering of dollars was actually made to the pastor at the conclusion of the meeting. We have a ladies' prayer-meeting once a week. The League has taken on new life; the prayer-meeting is alive. We will organize a W. H. M. Society this week and a Junior League soon. We are all glad. The poundings began last November, and the end is not yet.—J. N. Vincent.

Sonora Station.

Our presiding elder came this week and held our Quarterly Conference. He preached a fine sermon and held the conference in a masterly way. He is in great favor with my people. We reported finances well up; pastor and presiding elder more than paid to date, and we only have to secure $30 more to be out on all the collections. We had a gracious revival during this month. Brother Franks came over and did some fine preaching. He captured the congregation from the start, and every service seemed to get better. He is one of the best helps that I have ever had with me in a revival. Brother Dunn came and led the singing, and we sang. We all liked both of these brethren. The result of the meeting was a Church revived and twenty-seven additions. These were all on profession of faith except three. There must have been more than fifty conversions and reclamations. The people said that they had scarcely had a better meeting. We raised over $300 during the meeting. We have paid off an old debt that has been standing since 1906. Lastly, my Church granted me a vacation and I will take the family back to Bristol, Tenn., to see my mother and father and the family.—C. T. Davis.

Rising Star.

Our Children's Day service was the most interesting one yet. The program was executed splendidly, no prompting being necessary. The Church was entirely too small to accommodate the large congregation. People stood up both inside and outside and all most heartly enjoyed the service. Our superintendent, H. E. Anderson was sick and could not be present, but the assistant superintendent, Brother Hardy Montgomery, was present and did his part like an old hand at the business. We used the program as prepared by the Publishing House. The whistling song was greatly enjoyed by all. At the close of the service we opened the door of the Church and sixteen boys and girls gave their names for membership. This company of boys and girls met me at the church on Friday evening and were drilled on the rules of the Church and the questions on Church membership, and on the following Sunday thirteen of them were present and received into the Church. Many hearts were made glad, and a large number extended the hand of Christian fellowship to these children. Thus ended another fine and splendid Children's Day in our Sunday-school. Oh, that they would come oftener—about twice a year, anyway! Nothing so interests the parents and children. The collection was good, considering the long drouth. Other departments of Church work are moving on nicely. We are getting ready for our summer meeting. Pray for us, that it may be a grand success.—R. F. Brown.

Mart.

Had Children's Day service Sunday. Had a great day. Collection $9.60. Mart Sunday-school is in splendid condition.—R. A. Walker, May 31.

Sadler.

Sadler is on the front line. In the beginning of the conference year we had only forty members; we now have ninety-three. The Sunday-school has grown with the congregation until we have swarmed, and need a new hive, the erection of which will begin soon. Our good people are much interested in this new enterprise, and will, no doubt, build an up-to-date church. Our good women are now organized into a Home Mission Society. Sister Archer, of Whitesboro, came over and gave us a short but impressive history of the Woman's Home Mission Society and then organized us into a society. The following named persons were elected officers: President, Mrs. O. C. Fowler; First Vice President, Mrs. H. B. McMahan; Second Vice-President, Mrs. T. P. Hightower; Third Vice-President, Mrs. J. T. Turner; Local Secretary, Mrs. Artie Hayes; Corresponding Secretary, Miss A. Joe Ivey; Treasurer, Miss Will Ross; Press Reporter, Miss Effie Sanders. We predict a great future for our good women. They are all loyal Methodists, and their children are Methodists.—J. T. Turner.

Navasota.

We have recently had a successful Children's Day service, with good results. We have revived the Cradle Roll in the Sunday-school and added ninety-six names to the Home Department. We have organized a Senior League with a small membership. The Junior League has grown from a small beginning to more than eighty members. We have just closed a good revival, led by Brother J. T. Smith. His preaching reached the hearts of the people. We added twenty-four to the Church, with other applicants to be received. Some went to other Churches. Our finances are paid to date. The greatest hindrance to our work now is the lack of sufficient room in our Church. The building is too small to meet our needs.—Claude M. Simpson.

Rosebud.

We have just closed the best meeting in the history of this town. It continued from May 2 to May 16, being conducted by Evangelists Andrews and Huston. Prior to their coming a large tabernacle had been centrally located and extensive preparations had been made. From the beginning vast crowds were in attendance, and the enthusiasm was high. The preacher at the opening service took firm hold upon the situation, proving himself to be a master of assemblies, thus gaining the confidence and co-operation of all denominations. As a speaker he is clear, logical, eloquent, being at times genuinely humorous or at other times the embodiment of pathos, ever playing as a skilled master upon the souls and wills of his hearers. As a preacher he is too broad and practical to be hampered by and confined to the exclusive theories and doctrines of any sect; yet he is too honest and evangelical at heart to withhold even a fragment of gospel truth essential to the salvation and exaltation of any soul. He has a splendid co-worker and worthy assistant in the person of his singer, Prof. Huston. Seldom does one hear the gospel sung in such impressive and irresistible strains as by this accomplished and devout man. Their coming among us has left our town and all our Churches in better condition, and with a more hopeful outlook. Besides those received into the several Churches, many have received a deepening of spiritual life and a quickening for spiritual service. As these chosen workmen of God pass out from our midst we may but pray that he may establish the work of their hands upon us; that their influence may linger after their departure, as the light loiters in the heavens when the sun has gone down.—S. S. McKenney, May 31.

HOUSTON NOTES.

At a meeting of the Houston pastors on May 23, resolutions were passed expressing regret that Bro. P. L. King of the Washington Street charge had been compelled to give up his work on account of illness in his family. The brethren spoke in the highest terms of Bro. King's work in Houston, and of his brotherly spirit. In the meeting of the preachers Bro. King has been a prominent figure, being a forceful and witty speaker, widely read and clear in utterance.

J. E. Wray reported that the contractors were figuring on the plans for the new church, and that the contract would be let soon. Congregations are large. The Sunday-school is constantly growing, and twelve have been added during the month.

H. M. Whaling, Jr., made a report on the work done in the Wesley House. There are two Sunday-schools, one for Mexicans, with fifty in attendance, and another for Syrians, with thirty attending regularly. There are night and day schools for the foreigners, and a kindergarten. The workers also have charge of a boarding house for business girls, where the rate is low, and a Christian home is provided. All this work is in charge of Miss Mattie Wright, known as one of the most efficient deaconesses in Southern Methodism. There are a number of other workers, all supported by the City Board of Woman's Home Missions. This prosperous missionary enterprise has grown out of the intelligent and untiring effort of Mrs. George Sexton, supported by a loyal and liberal city board. The pastors put their appreciation in a resolution, pledging themselves to help those who should take charge on the departure of Mrs. Sexton.

Geo. S. Sexton reported on the work at St. Paul's. The following resolution was offered by Dr. Wray, of Shearn Church, and by vote the Alliance asked that this expression of sentiment be published in the Texas Christian Advocate:

"The Rev. Geo. S. Sexton has just closed a notable ministry in the city of Houston. Within three years and six months results have been achieved under God's blessing and for his glory altogether unprecedented in Southern Methodism.

"A great congregation has been gathered together. Bro. Sexton began work in the South End without a member. To-day St. Paul's Church has a membership of 650, liberal in gifts, evangelistic and missionary in spirit.

"A great church building has been erected. At a cost of $20,000 the congregation of St. Paul's has built a splendid place for the worship of God, and for the other religious activities of a charge.

"From the beginning Bro. Sexton's pulpit at St. Paul's has been widely known for its eloquence and power in dealing with the fundamental things of the gospel. As a citizen of Houston, also, Bro. Sexton, from the first, has had a leading place, with an ever increasing prestige.

"But if we esteem him for his work's sake, we love him for his own sake. He has always been a brother and a Christian friend, true, fair, generous, self-sacrificing.

"We, his brethren of the Methodist Preachers' Alliance, shall miss Bro. Sexton greatly. But we are glad that Houston Methodism can give to the Church at large a man in every way fitted to carry through the great enterprise of a National Church in the capital of this great country.

"J. E. WRAY,
"H. M. WHALING,
"JOHN L. WILLIAMS."

SECRETARY.

FINALLY, BRETHREN.

Thirty subscribers to the fund for the purchase of the Mexican Mission Church at Eagle Pass still owe me $82.50. I counted on their good faith. Am I to be deceived? Should the eye of any one of these persons fall on this notice (I fear they do not read the Advocate) will not that one send on his subscription without delay? Every cent of this money is due and needed. D. W. CARTER.

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The Home Circle

THY LOVE FOR MAN, O GOD, HOW GREAT!

Thy love for man, O God, how great!
"Mighty to save art thou;"
About thy throne archangels wait,
Thy messages to bear.

Thine only son, thou Lord, didst give,
To suffer and to die;
He shed his blood that we might live,
He paid the debt for all.

Then let our time and life be spent
In service and in praise;
Walk in the way the prophets went
That leadeth up to thee.

Till we in heav'n behold thy face,
And join the blood-washed throng;
In telling of thy love and grace,
Through all eternity.

T. H. YARBROUGH.

SNOW IN SUMMER.

"It's so hot," sighed Louise, wiping her face with a wisp of a handkerchief that had been used the same way before, by its look.

"So hot!" echoed the other half of the twin-pair. Lucy was Louise's echo, no matter what she said, but she looked now as if she couldn't say anything else. Her face was hot and wet, too; but she had not a shred of a handkerchief, so she rubbed her hands over it, none too clean, as it happened.

"It ought to be hot now," said mother, looking pleasantly at the smeared little face. "It is June, you know."

"Why should it be hot now?" asked the twins almost in a breath.

"It is good for the growing things. June is the time for warm weather. Our Father God knows when to send it."

"Does he always send it now—this time of year?" Louise could not remember enough summers to make sure of this herself.

"Yes," mother began, "most always; but I know of one time when he did not. I wonder if you would have liked it that time?"

"Please tell us about," begged Lucy.

Mother could not stop sewing, but she began with the delicious "Once upon a time" which made both twins forget how hot it was.

"Once upon a time there came a Sunday in June, far away in New York State. In a country parsonage a little girl named Wealthy was getting ready for Church." The twins laughed silently over that very funny name, and felt sure that "once upon a time" was very long ago. "It was a long, low house, with a sloping roof. In front was the fore-room, and in the back was a lean-to. On one side of the little entryway was the bedroom where Wealthy was getting on her things, while mother got the foot-stove ready—a little boxlike thing of tin, with holes in it, filled with coals. (The twins opened their eyes, and seemed to say, "In June?") The little girl did not wear white, but a stuff dress instead, and a cape. When mother called, she started out with her. It was a pretty long walk to the outside gate, where the horse was waiting, and by the time the two reached it their feet were the better for having a footstove to dry them. 'Jump in,' father said, holding Dobbin, the horse. And mother and Wealthy got into the sleigh!" The twins were too surprised to speak, but their faces said a good deal. "Yes," mother went on, "the ground was covered with snow on that June Sabbath, and it was deep enough to go to Church in a sleigh. The father was the preacher, and had his sermon safely tucked away in a very large pocket. Wealthy never forgot that sleigh-ride in summer. It was very strange, but it was sad, too. What became of the buds and blossoms, that, though a late spring, were now unfolding? It was pretty hard for the farmers all round, you may depend. But no one could help it, and it was not right grumble. God sent the snow in summer for good reason, but are you not glad that he keeps it back now, and does not let it fall on our roses and on our garden?" "I s'pose so," said Louise, and Lucy echoed it. "But how did you know 'bout all this?" asked Louise suddenly. "You weren't there." Mother smiled. "No, indeed," she answered; "but I have heard my grandmother tell about that snow in summer. Her name was Wealthy. Wait and I will show you something that she gave me long afterward."

Mother went upstairs, and soon came back. In her hand was what looked like a thin square book, covered with dark blue paper. Inside were written pages, covered with a clear, firm handwriting, in black ink of some unfading kind, for it might have been but a day old. It was a sermon, and in the upper left hand corner the minister had written the place and time of its preaching. Mother showed the lines to the little girls as she read aloud: "Paris, N. Y., June 2, 1820. Rode two miles to Church in a sleigh."

"How soon that snow in summer melted," said mother, as if talking to herself. "Yet here, after all these years, are the words the good minister spoke to his people that day. Wasn't it a good thing that what has lasted so long was what would help and not hurt people?" "Yes, mother," whispered the children, touching the yellowed paper with reverent little fingers. And they had forgotten all about the heat of the June day.—Herald and Presbyter.

GRAMMIE POTTERFIELD'S CAT.

"When I was a boy, away back in the forties," said Great-uncle Ned, "we lived out on the Stroudwater road; and not far from our place was Grammie Potterfield's. She was eighty years old, all alone in the world, and not very well off, either; but she was a generous soul, and she liked boys.

"There were nine of us boys who played together, and we used to do Grammie Potterfield's hardest chores, such as splitting and piling wood, going after the cow, running errands, hoeing her garden patch, and the like; and glad enough we were to lend a hand, for every Saturday evening she let us have fun in her big kitchen.

"The fire-place was mammoth, and when a great fire was roaring there it was a splendid sight, I tell you. We used to roast apples and potatoes and pop corn at that fireplace, crack hickory nuts on the hearth, and eat gingerbread by the peck. Saturday being baking day, Grammie always made a large panful for us boys—hard-sheet gingerbread, cut in squares. I wish I had a piece this very minute. You don't get such gingerbread in these days.

"Sometimes she made saucer pies, pumpkin or apple. We appreciated them, of course, but I think more about her kindness now than I did then. Anybody must be mighty fond of boys to make nine saucer pies for them at one time—and she eighty years old, too! Oh, she was a smart old lady, Grammie Potterfield!

"We played queer old games, which Grammie taught us — 'Leap a Little Higher,' 'Thumpety-bumpety Jock,' 'Goodman Sneeze-harder,' 'Robin's Alive,' and so forth. We were playing 'Robin's Alive' on the night this happened that I'm going to tell you about.

"This is the way we played 'Robin's Alive.' We stood in a row, and Grammie lighted a stick in the fire and handed it to the head boy. He had to hold it straight up in the air, and say at the top of his voice,

'Robin's alive!
Alive let him be!
If he dies in my hand,
You may back-saddle me!"

and pass it to the next boy, and so on. We used to rattle off the words, we were so afraid it would die in our hands. When it did, the other boys would throw the unlucky one down on the floor and back-saddle him—that is, pile chairs upon him; and when he tried to crawl out from under the chairs they would handle him a little roughly; but I guess it didn't hurt him any—boys aren't made of butter.

"Sometimes a chair got broken or a rug caught fire, but we never could tell who did it, we were so all-in-a-bunch; and when we would say, "Twa'n't me, Grammie!' or 'I didn't do it, ma'am!' she always used to laugh a little cackling laugh and say, 'It must 'a' been the cat.'

"She had an old tomahawk hanging on the wall, which was taken by her grandfather in the last Indian war; and she always let us get it down and handle it a little. Then, when she got tired of us, she used to seize the tomahawk and flourish it, trying to look dreadfully cross, and shout, 'Now, boys, varmoose!' and if we didn't start at once she would playfully chase us with it, whooping like an Indian. Didn't we scoot, though! But next day we were back again as usual.

"One day, when the whole lot of us were sawing, splitting, and piling wood for her, Si Dusenberry—who was always joking—said, 'What do you s'pose Grammie would do if somebody should steal that tomahawk?'

"Well, that set us out. We never thought how mean it was, but laid our plans. Through the cold weather we took turns milking the cow for her, and that night would be Si's turn; so he was to tiptoe in, while she was in the buttery tending to the milk, and get the tomahawk, and then he was to hide it somewhere, all by himself so that the rest of us could look innocent and say, 'I never touched it, Grammie,' or 'I don't know where it is, ma'am, honest I don't.'

"Next day was Saturday, and in the evening we gathered at Grammie's. She was looking pretty solemn, but she said that she was glad to see us, and that she had made some saucer pies for us. She didn't get time till afternoon, she said, and she had set them out in the shed to cool. 'And I've met with an awful mishap,' she added. 'Some thief has stole my tomahawk. You don't know nothing about it, I suppose?'

"We felt pretty small, but we vowed we hadn't touched it—all but Si—and didn't have an idea where it could be, and she seemed satisfied. But Si Dusenberry always wanted to say something funny, and he piped up, 'It must 'a' been the cat!' and then we all snickered.

"'Well, it can't be helped now,' said Grammie, mournfully. 'And you innocent little boys mustn't let an old lady's grief put you out a mite. Go right ahead and play. But, first, run out to the shed, Si, and see if the pies are cool.'

"Si came back with a long face, holding a saucer lined with pie-crust, but without a speck of filing in it. 'The cat's been at them,' he said. (He was in earnest this time.) 'She's lapped every one clean."

"We all rushed out and fetched them in, and a dolefuller lot of boys you never saw.

"'Oh, that cat!' said Grammie, heaving a deep sigh. 'Think of it, boys—on top of that tomahawk! I'm mortal feard she'll have a fit!

"We set the saucers on the table, for of course we didn't want to eat pie-crust after the cat had lapped it. (Though to tell the truth, they didn't look to me as if they'd ever had any pumpkin in them.) And then we began to play 'Robin's Alive.' I got back-saddled; and, while I was working my way out from the heap of chairs, in came the old gray cat, and the whole pile fell over on her. She wasn't an amiable cat, at the best, and now she went on the war-path, sure enough. How she did spit and hiss and lash her tail! It was equal to fireworks.

"At first we were almost scared, but Si called out, 'It's the tomahawk beginning to work!' and we were just starting in for a good laugh, when all at once Grammie drew the tomahawk out from—somewhere—we were so excited we could never tell where—and charged us.

"'Varmoose, you bad boys! Varmoose!' she shouted, flourishing it dreadfully.

"We gave one look—we didn't see the twinkle I know now there was in her eyes—we just saw Grammie with the crossest face swinging the tomahawk, and the cat with her back up and her eyes blazing; and you'd better believe we didn't stop to think about it: we just skedaddled.

"When we got out on the road, Seth Crumpacker said, 'Say, boys, how did she know? She wasn't anywhere round when we were talking it over.'

"'Somebody must have heard us and told her,' said I.

"'There wasn't anybody to hear us,' said Dave Jordan.

"'Tell you what,' said Si Dusenberry, 'it must 'a' been the cat!'

"And the next Saturday night we were all in Grammie Potterfield's kitchen playing games as before, and Si told Grammie all about it—and Grammie brought out nine of the plumpest saucer pies you ever saw.

"And the cat lay on the hearth by the fire, and purred like an automobile."—Elizabeth Hill, in Little Folks.

COST OF SOLOMON'S TEMPLE.

So many estimates have been made as to the cost of the magnificent temple of Solomon, no two of which ever agreed, that the Trestle Board always prints statistics regarding this stupendous edifice with some degree of mental reservation. Our readers, however, like to speculate on these matters, and therefore every particle of information on the subject is of interest. Hence we give the following which is from the "People," a British publication, the values being stated in British currency:

"The cost of Solomon's Temple and its internal decorations and other paraphernalia was one of the wonders of the olden times. According to Villalpanius, the 'talents' of gold, silver and brass used in its construction were valued at the enormous sum of £6,879,822,000 pounds. The worth of the jewels is generally placed at a figure equally as high.

"The vessels of gold, according to Josephus, were valued at 140,000 talents, which, reduced to English money—as has been shown by Chapel's reduction tables—was equal to 649,344,000 pounds; priests' vestments and robes of singers, 2,019,000 pounds; trumpets, 200,000 pounds.

"To the above add the expense of building material, labor, etc., and we get some wonderful figures; 10,000 men hewing cedar, 60,000 bearers of burdens, 80,000 hewers of stone, 33,000 overseers, all of whom were employed for seven years, and upon whom, besides their wages, Solomon bestowed 6,733,997 pounds. If their daily food was worth two shillings each, the sum total for all was 63,877,088 pounds during the time of building. The material in the rough is estimated as having been worth 2,545,337,000 pounds. These several estimates show the total cost to have been 17,442,442,168 pounds, equal in dollars to $87,212,210,840."—Christian Observer.

OVER THE FENCE.

Neighbor Says Something.

The front yard fence is a famous council place on pleasant days. Maybe to chat with some one along the street or for friendly gossip with next door neighbor. Sometimes it is only small talk but other times neighbor has something really good to offer.

An old resident of Baird, Texas, got some mighty good advice this way once.

He says:

"Drinking coffee left me nearly dead with dyspepsia, kidney disease and bowel trouble, with constant pains in my stomach, back and side, and so weak I could scarcely walk.

"One day I was chatting with one of my neighbors about my trouble and told her I believed coffee hurt me. Neighbor said she knew lots of people to whom coffee was poison and she pleaded with me to quit it and give Postum a trial. I did not take her advice right away but tried a change of climate which did not do me any good. Then I dropped coffee and took up Postum.

"My improvement began immediately and I got better every day I used Postum.

"My bowels became regular and in two weeks all my pains were gone Now I am well and strong and can eat anything I want to without distress. All of this is due to my having quit coffee, and to the use of Postum regularly.

"My son who was troubled with indigestion thought that if Postum helped me so, it might help him. It did, too, and he is now well and strong again.

"We like Postum as well as we ever liked the coffee and use it altogether in my family in place of coffee and all keep well." "There's a Reason." Read "The Road to Wellville," in pkgs.

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

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THE TRANSFIGURATION

(Sermon delivered by Rev. S. S. McKenney at the Methodist Church Sunday, January 31, 11 a. m. Subject: "The Transfiguration."—Mark 9:2-8.)

The transfiguration is inseparable from the life and character of Christ. As his baptism was a preparation for his life, so the transfiguration was preparatory to his death, both to himself and his disciples. Only a week before he had horrified the twelve by making to them the first announcement of his sacrificial death. And now after a period of silence and darkness this scene is intended to teach them that his work can only be accomplished by his death. As the rainbow appears brightest against the blackest cloud, so this scene shines clearest against the dark background of the cross. Though Elias had escaped death, and though obscurity veiled the ashes of Moses, yet neither of them was offended by the cross of Christ. And while the disciples shrank at its mention these saints returned to talk "of his decease (or exodus) which he should accomplish at Jerusalem." We observe:

I. The transfiguration in itself. We are prone to think of this as a miraculous scene. Yet the miracle was not less in the disciples than in their Lord; it was not more truly in the scene than in those who saw. Without a special fitness it had been impossible to witness so glorious a scene. This may explain why only three disciples were witnesses. Peter, impulsive and passionate; James, cautious and deliberate; John, meditative and affectionate: these were the chosen three. Their peculiar fitness had entitled them to be present before, when our Lord had raised to life the daughter of Jairus; now, on the Mount of Transfiguration, and later in the Garden of Gethsemane. Others might have been present, and yet their eyes had been closed to this vision like Elisha's servant at Dothan who saw no chariots of fire; or like the two disciples on their way to Emmaus whose "eyes were holden," and knew not their Lord.

Moreover, not only was this vision possible to these disciples, but even to them it was possible only at this time. Now, as never before, their faith rises high above the rugged brow of Hermon and they see in Christ that glory which he "had with the Father before the world was." Why had they not seen that glory before? It was to him no added glory, it was to them a manifested radiance. It was not poured upon him from without, but it beamed forth from within. As the rose exhales its fragrance and as the volcano belches forth its fire and lava, so from within the eternal Christ "manifested forth his glory." How marvelous was its effect upon these disciples! One writing long years after said: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Another wrote: "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount." It is also significant that this glory became visible while Jesus bowed in prayer. He did not go with his disciples to be transfigured, but he "went up into a mountain to pray, and as he prayed the fashion of his countenance altered, and his raiment was white and glistening." We have no assurance that our Lord was even conscious of the glow upon his face and form. As the face of a fond mother beams while she bows gently over her sleeping babe; as the fire of eloquence flashes from the windows of an orator's soul; as a heavenly radiance gathers around the martyr at the stake while he calmly looks forth "as it had been the face of an angel," so when the temple of human flesh could no longer conceal the mighty spirit of our Lord the pent-up glories burst forth in the marvels of a transfiguration. It is not without meaning that "a bright cloud overshadowed them." Under the old dispensation God often manifested himself in terrible clouds of darkness, but now he speaks from "a bright cloud." Agreeable to this is the idea that the "Law has the shadow of good things to come," while life and immortality are brought "to light through the gospel."

Moses and Elias were not strangers to this gospel light. In the long ago they had caught its rising beams. It transformed Moses in Sinai; it translated Elias near Jordan, and at last it transfigured Jesus on Hermon. Thus law and prophecy and grace stand related to each other, even as Jesus said: "I am come not to destroy the law * * * but to fulfill." To this Moses and Elias, by their very presence, bear witness. They come to surrender their authority to him as the end of law and the subject of prophecy. And so prophecy has passed into fulfillment; law has given away to grace, and the offering of sacrifices is forever abolished in the sacrifice of God's atoning lamb.

II. We consider next the transfiguration in its relation to us, or its doctrinal teachings.

1. The divinity of Christ. "This is my beloved Son." The time had now come in our Lord's life when his disciples must be thus assured. Three times in his earthly life did the Father speak approvingly in audible tones from heaven: Once, at his baptism by Jordan; now at his transfiguration on Hermon; later before his crucifixion at Jerusalem. It is also remarkable how on such occasions nature and revelation were joined. At the incarnation testimony was alike borne by the natal star and the angels' song; at his baptism we see the dove and hear the voice; at his transfiguration a cloud is seen and the same voice is heard; at his crucifixion the temple was rent and saints arose; at his resurrection the grave was opened and an angel said, "He is risen!" So evermore nature and revelation go hand in hand till we may know beyond conjecture that temporal and material things are types and images of things unseen and eternal.

2. The unity of the Church. The Church of God runs through all the dispensations. Moses and Elias and Christ come together to talk concerning matters of mutual interest. Each lived and wrought toward the same end. It is a mistake to date the Church from our Lord's ministry. It is coeval with the race of man and with the promise of Christ. Moses was in that Church; Elias was in that Church, and we—who belong to Christ—are in the Church. For, we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

3. The permanence of the Church. When Moses had faded from view, and Elias had vanished, "they saw no man save Jesus only." The reign of law and the season of prophecy were only temporary, but the rule of Christ is abiding. Jesus has come to stay! The Church is therefore not an experiment, but it "will be preserved to the end of time for the promotion of worship, the due administration of his word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world." The Church must remain, for even "the gates of hell shall not prevail against it."

4. The realities of the invisible world. This scene was, to the disciples, the unveiling of an unseen universe. For a few brief moments they held high communion with immortals beyond the gates of light. Hitherto, their conceptions had been materialistic. They preferred a visible Christ to an invisible Spirit. No doubt they believed in the transmigration of souls: "Some say that thou art John the Baptist; some Elias, and others Jeremias, or one of the prophets." But this scene teaches them the maintenance of spiritual identity and personality, and the continued earthly interests of the departed.

5. The resurrection of the body. Neither the death of Moses nor the translation of Elias had wrought the destruction of their bodies: They were there in bodily form. So these bodies which are temples of the Holy Ghost will "be clothed upon that mortality might be swallowed up by life." "They that are in their graves shall come forth!"

6. The immortality of the soul. Over fourteen hundred years had passed since the death of one, and nearly nine hundred years since the translation of the other, but the passing years had not quenched the glow of immortal fire. Though they had been long with God, still like the angel at the Savior's tomb they are preserved in immortal youth. Ponce DeLeon's fruitless search for the fountain of youth was grounded in the constitution of the soul, and sprang out of its insatiable longings. Never can the spirit of man rest satisfied till it drinks from life's pure fountain in a more blessed and lasting land!

7. The recognition of departed ones. The disciples knew Moses and Elias whom they had not seen. Shall not we know those whom we have seen? Shall not we who know each other here know and be known hereafter? Also, if the earthly recognize the heavenly, as in the case before us; or if the heavenly recognize the infernal and the infernal recognize the heavenly (as in the case of Dives and Lazarus) shall not the heavenly know each other? I'm sure they will! Certainly the logic of this conclusion is irresistible: "We shall know even also as we are known."

Thanks be to God for the lessons of the transfiguration! The Christian life, like that of Christ and his disciples, has its seasons of rapture and spiritual transport. We, too, have stood on the transfiguration heights. Perhaps we also have said: "Let us make tabernacles and dwell here." But lo! as we thus speak, and dream of spiritual monopoly, the scene vanishes and we are left face to face with duty. What we then saw was but a preparation for what we now hear: "This is my beloved Son: hear him!" He speaks, and once more his chosen ones are called to service. Down into the valley they come to an afflicted child; to a needy throng. So we come in the hour of worship to prepare for the week of work. We are not here to be happy, but to be helpful. Despise no service to which you are called. Go to your task with joy and song.

"Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

A BAPTIST CATECHISM.

The other day the writer happened to pick up a Baptist Sunday-school quarterly, and this is what he found in the back part of it: "A Brief Catechism of Baptist Beliefs (to be committed to memory)." Then follows thirty-four numbered questions, with answers, from which I take a few specimens:

"11. What is baptism? Baptism is immersion in water of one who has believed in Jesus as his Savior."

"13. Was Jesus immersed? Jesus was immersed, for that is what baptize means."

"14. Did Jesus command us to be baptized? Jesus commanded all who believe in him to be immersed, as he was."

"16. Should infants be baptized? Infants can not believe, and so should not be baptized."

"18. Can there be more than one way to be baptized? Baptism and immersion mean the same thing, and so we can obey Jesus only by being immersed."

"28. Who should take part in this supper? Only those who are members of the Church observing the supper, and any true members of other churches of like faith and practice whom the Church may invite, may take part in the Lord's Supper."

For unflinching fidelity to positions which can not be defended by any sound process of logic, the above takes the blue ribbon. But the point is the Baptists are teaching their doctrines to their children in words which can not be misunderstood, and herein they set us Methodists an example which we might profit by emulating. If any brother thinks Baptist exclusiveness is dead or dying, let him sit up and take notice. So long as things like the above are taught in every Sunday-school of the Baptist Church in the South, that Church itself will be as narrow as it now is in its ecclesiastical conceptions and relations. The Baptists dare to teach what they believe. Let us do likewise.

E. HIGHTOWER.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

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DISTRICT CONFERENCE NOTICES.

Beaumont, Newton	June 1
Pittsburg, Queen City, 8 p. m.	June 8
San Angelo, San Angelo	June 16
Stamford, Hamlin, 9 a. m.	June 17
Llano, Lometa, 9 a. m.	June 23
Western Dist., Ger. Mis., Pleh-weville	June 24
Cleburne, Godley	June 25
McKinney, Wylie	June 25
Weatherford, Graham, 9 a. m.	June 25
Dublin, Carlton, 10 a. m.	June 29
Marshall, Beckville	June 29
Calvert, Lott	June 30
Tyler, Mineola, 9 a. m.	June 30
Eastern Dist., Ger. Mis. Conf., East Bernard	June 30

DOCTOR HARRISON'S LETTERS.

For some time Dr. J. E. Harrison, of San Antonio, has been running a series of short communications in the Advocate anent our order of Church service. They are written in a brotherly spirit and in parliamentary language. Yet quite a number of correspondents are writing to us to discontinue them, while other are writing replies of a very tart and severe character. One or two of the latter have been published after some expurgations, and others still have been too personal for publication. For several days every mail has brought us requests to have Dr. Harrison's letters continued. While we are free to admit that we do not agree with Dr. Harrison touching this matter, nevertheless he is an honored and a responsible minister of our Church, and he is entitled to a full hearing on this or any other subject in the organ of his conference. And any one who wants to reply to his communications, if said reply is in right form and proper spirit, will also get a full hearing in these columns. So it is needless for brethren to write us private notes either against or in favor of the continuance of these communications. The subject is one of interest, and, if discussed in the right spirit, no harm at least can come of it.

LAYMEN IN THE DALLAS PULPITS.

Last Sunday morning there was a leading layman in every pulpit in the Dallas District, and the Laymen's Movement, in all its phases, was thoroughly discussed and presented. It was a day of instruction in this department of work. W. B. Stubbs lead off in First Church, C. A. Sanford in Trinity, Erskine Williams in Grace, W. D. Abernathy in South Ervay, Senator Alexander in Oak Cliff, Judge G. P. Brown at Oak Lawn, Brother Whitcomb at Wheatland, and the other services throughout the district were similarly manned. Eight hundred and fifty dollars was the result, in part, of the services. This amount goes to the credit of the special fund being collected for missions by the laymen. All in all it was a good day, and Henry Jackson, the leader of the work for this district, is much gratified with the day's work.

REV. GEORGE S. SEXTON'S FAREWELL.

Rev. George S. Sexton, of St. Paul's Church, Houston, has laid down the burdens of that great pastorate and entered upon his work as Associate Church Extension Secretary. He will move his family to Louisville, Kentucky, and work from that point. On the last Sunday night of his stay in Houston the pastors of the city, regardless of Church affiliation, in a great farewell service at St. Paul's Church, tendered him a public Godspeed on his way. Every Church was represented, and the immense auditorium was crowded to its utmost capacity. A special program was prepared and rendered. The music was of a high order. Rev. A. F. Sanderson, of the Christian Church, and President of the Pastors' Association, presided, and he spoke most feelingly of the work of Brother Sexton and his relation to the other workers in general. He was followed by Rev. J. E. Wray, pastor of Shearn Church, who dwelt broadly upon the part that Brother Sexton has taken in the progress of Houston Methodism, and his remarks on the personal relation of the departing minister were tender and brotherly. Others spoke in similar strains, and it was a striking tribute to the ability, the enterprise and the gifts of Brother Sexton, as well as the brotherly love and esteem in which he is held by all his co-workers in the Magnolia City. Then Brother Sexton came forward and delivered his farewell message to his brethren and to his faithful membership. It was a melting time, and every heart was moved. The pastor had endeared himself greatly to his people and his work will abide.

The whole affair would not have been complete without a tribute from Rev. Jno. E. Green, who expressed himself in a poetic effusion, which was greatly enjoyed.

But the most touching tribute came from the Negro Pastors' Association. They, too, felt the loss to the city of such an eminent worker, and at the same time a warm friend to the colored people of that section. They passed very complimentary resolutions, and they were published in the city papers. No man has ever done a better work for the Church in Houston than Rev. George S. Sexton. He has left an enduring monument, but his most appreciated monument is found in the love of the people whom he served so well.

A SUNDAY IN ARLINGTON.

We are now stationed in Arlington—that is the editor of the Advocate is. Rev. Ed R. Wallace is off to the Orient with Rev. P. R. and Rev. H. D. Knickerbocker, to be gone until the middle of August. He could only go with them on condition that we fill his appointments Sunday morning and Sunday night during his absence. So in order to accommodate him and keep his work intact we concluded to take our vacation in this way during the heated term. So last Sunday we inaugurated our temporary pastorate in that delightful little station. Arlington a few years ago was a small village. Now it has a live population of more than forty-five hundred people. It has electric lights, a water system, sewerage, oil mills, good schools and elegant churches. It looks like a little city. Ever since they put the saloons out, which was several years ago, the town has been growing in population, wealth and good morals. So to-day it is one of the best towns in this section of the State. We have a fine church building. It is of brick and is a handsome piece of architecture. It is complete outside, but the inside is not yet finished and furnished. It will require about three thousand dollars to finish it. When this is done it will be an elegant church. We have a large congregation with a membership of four hundred and fifty. The Sunday-school is a live one and so are the Leagues and other organizations. The people are enthusiastic and wonderfully devoted to their Church. It was a delight to preach to them Sunday and we anticipate spiritual benefit from the work during the summer.

TERRELL DISTRICT CONFERENCE.

Last week was a week of District Conferences throughout the North Texas Conference. Six of them were held, but as there is but one of us, we could only get to three of them, and this consumed the most of the week.

The Terrell District Conference met in Rockwall, Presiding Elder Hamilton in the chair. He is an experienced hand at the business. This is about the third or fourth one that he has held in his career. He knows how to manage them. All his preachers were present, and he had a good representation of laymen. The business proceeded orderly and without special incident. Visiting brethren were well received and given a patient hearing. The affairs of the district are in good shape and there is progress all along the line. Collections for missions are well up and there were many reports showing development in Church enterprise. Brother Hamilton is a very busy man, and he keeps his eye and his hand on all parts of his territory. Rev. W. A. Thomas, the efficient pastor, gave everybody a welcome and provided homes for all. We enjoyed the hospitality of himself and good wife in the parsonage near by. We also had a pleasant night with Mr. Womack and family. The Advocate was given the right of way, as it was also at the Greenville Conference, and we heard many expressions of approval of its work.

THE GREENVILLE DISTRICT CONFERENCE.

We dropped over to Terrell last week, spent the night delightfully with our old friend, Dr. Sid Bass, and then to Quinlan to the Greenville District Conference. As we got off the train, Dr. J. H. McLean boarded it for his departure, having already spoken to the brethren in the interest of the Orphanage. The conference was in full blast, Rev. R. Gibbs Mood in the chair. This is his first experience as President of a District Conference, but he held the reins like an old stager. His opening address to the brethren was full of suggestiveness and to the point. He is making good in his new position. The conference was largely attended, many laymen among the brethren. The reports evidenced a good and healthy condition of things throughout the district. Many good meetings had been held, the missionary collections were nearly full to date, and much church and parsonage improvement in progress. Quinlan, under the direction of Rev. L. E. Conkin, gave the brethren excellent entertainment. Brother Conkin is a new man in the conference, now serving his second year. He is as a brand snatched from the burning, and he is wide-awake and making full proof of his ministry. He has moved that charge up with great success, and though it has been on the claim of the Mission Board for a great many years, it will probably be self-sustaining after this year. Their pastor is a rustler, and he brings things to pass. Rev. J. W. Hill was present and preached a great sermon at eleven o'clock on the Church Extension feature of our work. The Greenville District boasts of some of the best laymen in the conference, and they take a great deal of interest in the work of the Church. We could only spend one day with the brethren and then hasten on.

DALLAS DISTRICT CONFERENCE.

The Dallas District Conference met last week at Oak Cliff and it was well attended. Rev. J. M. Peterson had charge of it and he made it most helpful and inspiring. Rev. C. A. Spragins and his people gave to the members and visitors a most cordial hospitality. We had a number of visitors. Among them were Rev. J. H. McLean, of the Orphanage; Rev. Sam R. Hay, of the Fort Worth District; Rev. J. Sam Barcus, of the Southwestern University; Rev. R. E. Goodrich, of Stamford; Rev. I. Z. T. Morris, of Fort Worth; Rev. J. B. Sears, of Galveston, and Rev. W. R. McCarter, of Mesquite. Several of these brethren were given a hearing on their special work. The reports of the preachers showed the work of the district to be in good shape, financially and spiritually. There has been a gradual growth in all departments of Church enterprise. The Sunday-school and the missionary interests of the district are to the front. The laymen took quite a part in the proceedings and added much to the interest of the occasion. Henry Jackson Lay Leader of the district followed up the conference with a general meeting on Sunday of lay workers. Every pulpit in the district was filled with a layman and the people were given an opportunity to help from competent men an account of the laymen's work in the forward movement in which they are engaged. All in all the Dallas District was never in better shape than to-day. The preachers are harmonious in their relations and there is peace in Zion. Good meetings have been held and the congregations are everywhere large and aggressive.

B. M. Burgher, Judge N. W. Finley, Louis Blaylock and Henry Jackson were elected lay delegates to the Annual Conference; With Epps G. Knight and W. C. Everett, alternates. The session of the conference was fine from beginning to end, and its spiritual influence good.

THE ZEPHYR CALAMITY.

Last Sunday morning long before daylight a terrific cyclone struck the little town of Zephyr, out near Brownwood, and almost demolished it. Houses were blown to pieces, twenty-eight people were killed outright and twenty-nine injured, many of whom will die. According to the population, the town is worse hurt than ever known in Texas. The houses left standing and the left unhurt are the exceptions to the rule. Fire followed in the wake of the storm, and this did much damage. The people are in great straits; that is, those who escaped; but Texas is responding nobly to the demands.

THE HOUSTON POST.

The Houston Post is still growing in grace. Every Sunday morning on its editorial page it takes a text and preaches a regular sermon to its readers. On last Monday morning it had more than one whole page devoted to the Church services, and some of the sermons were reported in full. In other parts of the same issue it had religious reports from the field. We congratulate the Post and its readers on its progress in moral and divine things. If it holds out at this gait, no one can urge much objection to it in the future. We are glad to make this comment, for heretofore when the Post has been remiss we have not hesitated to chide it. So when it does good we commend it. The Post is certainly making long strides in matters of this sort. Good for the Post! Good for its readers! We are watching its development with interest. May it ever continue more and more in matters of this character.

THE SUMMER SCHOOL OF THEOLOGY.

We have before us the program for the Summer School of Theology and it presents an inviting bill of fare. In the addition to the examinations and lectures on the regular courses of study for the undergraduates in the conferences, there is a post-graduate course of special importance. The lecturers in this department are men of note and their work will be a special contribution by this movement to our ministers. Among them are men like Dr. E. D. Mouzon, who will take a line of theological books of great moment and give to them systematic treatment; Dr. Jno. A. Rice, one of the leading men in our Southern Methodism; Professor W. G. Jordan, of wide reputation, and President J. C. Kilgo, who is known far and near as a most brilliant speaker. These lectures will comprise a series of twenty in number and they will be intensely interesting. The tuition fees and board will be very reasonable, and our young men especially ought to avail themselves of this opportunity. It will give to them a good normal course in theology and stimulate a larger study of these great questions.

GENERAL CHURCH NEWS

Dr. Dickey, President of Emory College, Georgia, has raised about $175,000 on the endowment fund for the college. He is striking for $300,000, and it looks like he is going to get it. These Georgia Methodists know how to give to the institutions of the Church.

Dr. S. A. Steel has changed his address from Brownwood, Texas, to Union, Tennessee. We do not know whether this is permanent or only temporary. Dr. Steel is spreading over the country generally as lecturer, and he seems to be in great demand.

Bishop A. W. Wilson is gradually improving at his home in Baltimore. He is now able to ride out and he is suffering less pain. There is hope for his recovery and he himself thinks that he will be able for work by fall. We hope this information is correct. We can ill afford to lose such a man at this particular time. He is greatly needed in the Church.

Rev. J. J. Lovett, of the St. Louis Conference, is dead. He passed away May 22, and his remains were brought to Muskogee and interred. For fifteen years he was a member of the Oklahoma Conference, and at one time was editor of our "Brother in Red." He was a strong, earnest man, but his health began to give way several

months ago and his bodily strength gave way under the progress of disease.

Rev. W. D. Bradfield, D. D., of Trinity Church, Dallas, Texas, will accompany Bishop Seth Ward this summer on his tour of conferences in China, Japan and Korea. They will leave about the first of July and be gone until the first of November. This will give Dr. Bradfield not only a needed vacation, but it will afford him a fine opportunity to visit those sections and see something of the work of the Church in that far-off part of our field.

PERSONALS

Mr. M. J. White, of Bellevue, Texas, was in Dallas this week. He called pleasantly on the Advocate force.

Rev. I. A. Thomas, of Mabank, made the Advocate a pleasant visit this week. He had been in attendance upon the District Conference at Rockwall.

Rev. Minor Bounds, of Kemp, was in the city this week and called pleasantly on this office. He is one of the leading younger men of the North Texas Conference.

Rev. H. R. Kimbler, who has been for several years in business at Boerne, Texas, has removed to Rosenberg and will engage in the banking business at that point.

A note from Rev. H. C. Willis, presiding elder of Huntsville District, gives encouraging reports of the work in his district; gracious meetings held in almost every charge.

Mr. and Mrs. George S. Phillips, of Kaufman, have issued invitations to the marriage of their daughter, Miss Lena Lou, to Mr. Frederick A. Hicks, and the wedding will take place June 9, 1909.

Rev. M. R. T. Davis, of Wheatland, has his charge in good condition. It is now a country station, and he has good people under his ministry. He is in good favor with them.

Rev. C. S. Wright, pastor of Trinity Church, El Paso, was last week elected President of the Ministerial Union of that city. The union is composed of the pastors of the different evangelical Churches.

Rev. J. J. Lovett died at Oklahoma City May 22, 1909. A note from his wife says: "He has fought a good fight, and has gone home to rest." The Advocate extends sympathies to the bereaved.

Rev. J. E. Vinson, at Garlington, is one of the most faithful men in the conference, and he has a splendid people to whom to minister. Fortunate pastor and fortunate people. He is a fit all round.

Brother D. H. Abernathy, of Pittsburg, made the Advocate a pleasant visit this week. He is one of the most progressive laymen in Church work, and did good work the Sunday before.

Mr. and Mrs. W. A. Shaw, of Dallas, have issued invitations to the marriage of their daughter, Miss Irene, to Mr. Charles T. Jones, and the event will take place at the Oak Cliff Presbyterian Church on June 10.

Rev. E. S. Hursey and his good wife were pleasant visitors to this office the past week. They had been in attendance upon the District Conference. Brother Hursey is moving things at Lewisville, and the people hold him and his excellent wife in high esteem.

Rev. J. E. Short, on the Elmo Mission, is not making much noise out his way, but we hear good reports from his charge. He is giving his people good gospel sermons, and he loses no opportunity to lift them into a higher life.

Rev. A. R. Nash and his people at Kaufman are now at work on their new church enterprise. When they complete it they will be in the forefront in that good old town. He has a strong membership, and he is guiding them wisely.

Rev. G. W. Whisler, at Fate, is in the midst of a good people and a fine country, and he is rendering the Church useful service. He never pushes himself much in the prints, but he stays by his job and produces good results.

Rev. H. H. Vaughn and his people at Lancaster are about to get a new church enterprise on foot. They have raised in subscription about $11,000, and they want to build a $12,000 church. Brother Vaughan is leading them wisely and successfully.

Rev. E. P. Ryland, of St. Paul's Church, has been received by those people with every token of high appreciation. They are delighted with him as a preacher and a pastor. He is a first-class man, and he fills the bill in that important station.

Rev. M. H. Read, of Grand Prairie, has done a fine work in that growing town. He is now in a handsome new church, and will soon have it furnished. He secured the next session of the District Conference. Brother Read is a rustler, and he is doing things.

Rev. Rex B. Wilkes recently preached the annual sermon for the Marble Falls Academy, and it is well spoken of by many who heard him. The Marble Falls Messenger says of it, among many other things: "Rev. Rex B. Wilkes, of the Methodist Church, preached the baccalaureate sermon, and it was, indeed, a masterpiece. He was full of his subject from start to finish, and commanded the strictest attention of his hearers throughout the discourse."

Dr. J. E. Wray, of the Shearn Church, Houston, is winning golden opinions in his ministry. Last Sunday he preached the baccalaureate sermon for the High School, and it was published in full in Monday's Post. It was a gem in its literary finish, and deeply evangelical in spirit.

Mr. George William Cain, who is connected with our connectional work at Nashville, was in the city recently and made us a pleasant visit. He is looking over the field preparatory to the coming of that great Laymen's Conference next spring. He thinks it will be one of the largest gatherings of the Church in recent times.

REST and RECREATION
AT EPWORTH-BY-THE-SEA

Fifty congenial families wanted to spend from one to ten weeks at **EPWORTH INN, Epworth-by-the-Sea,** Corpus Christi. Opening June 1 under management of Mr. Jno. E. Harrison, Jr., of San Antonio Female College. New building, delightful surroundings, fine breeze, good fishing and boating. Private bath house and beach. Reasonable rates for family parties by the week or month.

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FROM OUR FIELD EDITOR.

Some one has said "When the tempter took our Lord to an exceeding high mountain and showed him all the world and the glory thereof, he held his hand over Emory and Rains County." That's, doubtless, an exaggeration of facts; at least, it may be truly said that not all the people there at this time are under the black hand.

Whatever may have been in the past this town and county have evidently seen their worst days. There is a good and growing number of fine folk, who are bettering conditions rapidly. Signs of moral and material improvement are manifest on every hand. Saloons have been voted out of the county, and violators of prohibition laws are terrified and treed. The recent Grand Jury purified the atmosphere to some extent, and altogether the future is quite hopeful.

Many good brick business houses are being built, and there is promise of permanent prosperity.

Our late meeting at Emory was held during the session of District Court. Right well did the Church and court house force work together. With a model Judge, a first-class District Attorney, a good Sheriff, a faithful Grand Jury and a Methodist revival the community was considerably stirred. At the request of the Sheriff we held a service on Sunday afternoon in the jail. There we had fine interest and deep conviction, which brought forth fruits meet for repentance. The next morning some who had refused to answer questions before the Grand Jury faced that august body and told straight tales, and others plead guilty in the court room, and took the consequences. The court gave the preachers credit for helping in the administration of justice.

Bro. W. W. Adams, P. C., had worked hard, in face of difficulties, to get ready for the meeting. Many said it was Emory's best revival. There were conversions and reclamations and nine accessions to our Church.

I reached Houston in time to attend Brother Sexton's farewell meeting at St. Paul's. Many kind words were spoken by pastors of other Churches. Then Sexton, out of his great, good heart, gave a tender, touching talk which closed his marvelous ministry to that Church and congregation.

George Sexton is a success and the Church has made no mistake in his appointment to the new field of labor. Good Sister Sexton has worked wonderfully well in Houston. Under her wise leadership the City Board of Home Missions has accomplished great things. She, too, shall be mightily missed. Her place is hard to fill.

Last Sunday the Field Editor had the pleasure of hearing Dr. Wray preach to his great and growing congregation. Somehow Brother Wray seems to say and to do the right thing at the right time and place. He is gaining a stronghold on Shearn Church and on Houston. He'll certainly succeed. The old mother Church, after setting up her many children in homes of their own, will soon be handsomely housed in a big building of 2500 capacity, where we may occasionally have a happy family reunion.

As my plan for the month of May was broken up by necessary changes of dates, I accepted a call to DeRidder, Louisiana, where we are working with high hopes of success. On June 9 I expect to begin in El Campo; thence I go to Marfa and other towns in the West. JNO. E. GREEN.

ZEPHYR CYCLONE.

I have spent several days at the scene of devastation by cyclone of Zephyr and vicinity. It baffles description. Subscriptions are being taken throughout the State to aid individual sufferers. The Churches may be overlooked in the effort to care for those who are in distress for the necessaries of life. I have asked the preachers of Dallas and Ft. Worth, and as far as I could reach them of North Texas, to take a special collection to aid in rebuilding the Methodist and Baptist churches of Zephyr. Mr. Henry Ford, of Brownwood, Texas, has been appointed treasuurer for the two Churches. The proceeds will be divided equally between these denominations. Baptist Churches will also be asked to take a similar collection. Will not our preachers, as far as possible, next Sunday, or the Sunday following, aid in this laudable undertaking of rebuilding the houses of the Lord? Make all remittances to Henry Ford, Brownwood, Texas. I. Z. T. MORRIS.

Ft. Worth, Texas.

NOTES FROM THE SUNDAY-SCHOOL FIELD.

Some time has elapsed since my last letter to the Advocate about our Sunday-school work in the Texas Conference. Quite a bit of ground has been covered during the past weeks. At Port Arthur I found the Sunday-school in very good condition, and under our earnest Brother Ingraham feel that things will greatly improve. The services were well attended and the good people of Port Arthur are striving for the high standard. From Port Arthur we made a long jump to Mt. Pleasant, where the home of our friend and co-laborer was thrown open in a hearty welcome. Brother and Sister Ridley are doing things in their work at Mt. Pleasant. The superintendent, too, is very anxious to see their school all it should be to accomplish great things. After a most pleasant and profitable stay at Mt. Pleasant we journeyed to the hospitable little town of Jewett, where we found many warm Methodist hearts open to us and to the important work we represent. From Jewett we next arrived in Reagan, there to find one of the finest schools in the Texas Conference. Why? Because our superintendent at that place, Brother Neal, is a real live wire for Sunday-school work, and is putting a great deal into it, therefore he is getting something out of it. The Reagan School is up along all lines. In between times we took a season of refreshing at the great Waco meeting and received fresh impetus for the work. After the Waco meeting we went with a great deal of pleasure to our old charge, Cameron, where we met our friends and renewed for a season the pleasant relations of the past. The visit in the home of our loved friend and his admirable wife, Brother and Sister William T. Hefley, was indeed a pleasant one. It was with great satisfaction that we saw the work of the Cameron charge progressing so well. Brother McIntosh, the superintendent of the Sunday-school, is in earnest and doing all in his power to advance the school, and with such an able pastor as Brother Talley, we feel certain of continued success and larger opportunities. Reluctantly we left the dear people there, but found at Carthage a warm welcome awaiting us and felt that indeed the Lord was good and would bring a rich blessing on the efforts put forth. It is quite a privilege to be the guest in the home of Brother and Sister Hawthorne, who bent every effort to make the few days with them long-to-be-remembered ones. Brother Brooks is doing a fine work in the Sunday-school, and is in hearty co-operation with all the new and helpful Sunday-school plans. We feel that with the assistance of our capable friend and brother, the "irrepressible" McClarty, who is manager-in-chief, that this school will do things at Carthage this year that shall set it far to the front in all lines. At Carthage we stayed a few days with our old friend, Brother Thomas, at Timpson, and found the school flourishing. We were in the home of lovely Methodist friends and the work there was well received. Crockett was our next point of contact and we found things pretty lively there. Brother Boyles is hustling and putting new plans into execution. The ladies had just closed a most delightful session of their conference. We next spent a pleasant few days with Brother and Sister Moore at Beaumont, where an unmistakable welcome awaited us. The meetings were well attended and much interest displayed along all lines of Sunday-school work. Brother Foster was open to suggestions and is desirous of making the Beaumont school a far-reaching one. Both at First Church and Cartwright Chapel it is expected to start young people's movements to aid in the successful securing of the young life of the city.

Letters, warm and encouraging ones, have come from these places and all are still striving to come up to the standard. I feel that the Sunday-school work of our Texas Conference will greatly advance this year and that all the years succeeding the pioneering of this great work will be fruitful ones. I thank the brethren for the co-operation shown me in this undertaking that will mean so much to us all in the future.

Many have written for the Children's Day programs and have observed the day; others are preparing to hold the service during the summer some time, thus assisting the Sunday-school Board to execute its plans for Sunday-school advancement in our own conference, and to further assist in the great work by sending our part of the endowment of the Chair of Pedagogy at the Vanderbilt University, where our young preachers may learn the value of Sunday-school training and more intelligently seek to save their young people. The brethren who have not observed the day may yet do so. Send to me for programs and have a part in this splendid movement.

A few days for institutes still remain open; will be glad to hear from you in regard to them. C. J. OXLEY, Sunday School Secretary Texas Conference.

COMMENCEMENT.

In addition to the information given by Dr. Rankin, allow me to add a further notice of the Blooming Grove commencement.

From first to last it was of high order, but this was to be expected; for a year's work had gone before it of such character as to justify the expectation of good things.

Our students by orderly conduct have reflected honor on their homes and the institution during the entire session.

Today a business man said: "You certainly had a fine lot of boys and girls this year, for their conduct shows it." Immediately the answer came: "Yes, but it must be remembered that Prof. Board took good care of them."

On Sunday at 11 a. m. the editor of the Advocate preached a sermon long to be remembered. It was the simple story of the cross, but many wept and silently reconsecrated themselves to the service of their Lord. At night Brother Bishop followed it with another great sermon.

Dr. Hyer was prevented from reaching us, to the great regret of the town, for the stores had closed for him.

The honors were distributed. The medals went to Mid Westbrook in oratory, James Richards in debate, Grace Wiseman in expression, and a scholarship was given to Miss Essie Ramsey for highest grades.

So far as is known, each student went away with the desire to return next year.

In addition to the great things being done by Blooming Grove, the trustees from the district instructed us to invest $5000 in a septic sewage system and some other improvements. They subscribed $1800 and instructed Brother Wynne to go after the balance.

Mrs. Nunn, of Corsicana, who will be in our faculty next year, came out and sang for us, to the delight of all.

Mrs. Board, who is at Dallas, where she went for an operation, is expected to return soon. Her restoration to health means much to our school.

J. H. WISEMAN.

The man who would know God for himself must call upon Him for himself.

CHAUTAUQUA PARTY

MISS GRACE SWITZER, of Itasca, Texas, and **MISS RUTH MAYS,** of Austin, Texas, are organizing party to go to the Chautauqua, N. Y., to attend the summer session, 1909. Very inexpensive trip. For rates and full information address Miss Grace Switzer, Itasca, Texas, or Miss Ruth Mays, Austin, Texas.

SINGER

BROTHER SAM JONES EDWARDS, of Polytechnic Heights, Fort Worth, led the singing for the recent revival meeting in Decatur. The man and his work were highly appreciated by our people, and I cordially commend him to those who desire a leader in song for meetings. He is open for calls for the summer months.

S. C. RIDDLE, Pastor.

Decatur, Texas.

The Proposed Revised Ritual for Infant Baptism

By Rev. E. W. Alderson, D. D.

I have so often been asked as to the text of the Ritual for Infant Baptism that I offered at the last session of the General Conference, and the matter is so sure to come up at the coming session that I think it will be appreciated if I furnish it for publication. I was of course much handicapped by having to work through others, not getting to represent the matter before the committee, and being consequently compelled, within a few days of adjournment, when I had a voice in the conference, to present the revision as a substitute for an adverse report of the committee. Even then it would surely have been adopted but for a proposition to refer the entire ritual to a commission to consider and report to the next General Conference. As a member of that commission, I would welcome suggestions as to modifications and improvements. I would welcome especially suggestions as to how to reduce somewhat the length of the ritual without marring its force. That there is opposition to any revision, goes without saying; and that there are many criticisms to be offered to this special form is equally certain, but the length of the section is the only objection that has been seriously urged to me personally. I recognize the force of the criticism, but it should be remembered that our Ritual for Infant Baptism has been so severely pared down in the effort to get rid of the Calvinism and Baptismal Regenerationism with which it was saturated as it came from the Church of England, that it is far shorter than it was in the early period of our history as a Church. But the pruning has proven a dismal failure, because it has left largely untouched the opening address, in which these errors have their tap roots.

Proposed Revision of the Ritual for Infant Baptism.

Dearly beloved, all who are born of Adam do inherit a nature so wholly fallen and depraved that none, of his own strength, can at all so live as to please God. Yet the wrath of the Father abideth not upon any of his children by reason of this their infirmity; but in Christ the second Adam, through the redemption that is in his blood, all men do come into this world in a state of gracious acceptance with God. And his Holy Spirit doth also from the beginning work in the hearts of our children, inciting unto faith and love and all good works. This gracious estate doth so mainly answer unto that of the regenerate sinner that our Savior Christ saith, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven. And also our Heavenly Father willeth always to supply (as their age and condition shall have need) all the quickening, purifying and enabling graces of his Holy Spirit; so that, if we be faithful co-workers with God on our children's behalf, and if they continue obedient unto his holy will, they may so walk before him as never to become aliens from God by wicked works.

This their inheritance in Christ doth entitle infant children to baptism; which, though it hath in it no sanctifying power, yet is ordained of God as a visible token of discipleship in Christ and symbol of the inward working of the Holy Spirit; and doth seal to those who receive it, being faithful, all spiritual blessings in Christ Jesus.

Then shall the minister say,
Let us pray:

Almighty and everlasting God, we render thanks unto thee for the fullness of the redemption that is in Jesus Christ our Lord, and for the rich promises in thy gospel unto us and unto our children. We thank thee for putting into the hearts of these thy servants to bring this child to thy holy baptism. So inspire them to godly living, and so replenish them continually with thy wisdom and grace that they may faithfully and truly bring up this child in the nurture and admonition of the Lord. Amen.

Almighty God, Heavenly Father, whose most dearly beloved Son, Jesus Christ, for the redemption of our nature and the forgiveness of our sins, did shed his most precious blood; and did command his apostles that they should go, disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; regard, we beseech thee, the supplications of thy congregation for this child now to be baptized. Mercifully grant so to indue him with heavenly virtue that all fleshly and worldly lusts may die in him, and that all things belonging unto the Spirit may live and grow in him. Amen.

May there never be in him an evil heart of unbelief in departing from the living God; but abiding steadfast in faith, joyful through hope, and rooted in love, may he ever so triumph against the world, the flesh and the devil, that finally, through thy mercy, the merit of thy Son and the grace of thy Holy Spirit, he may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

(Rubric and gospels in Discipline.)

In bringing this child unto baptism, you do accept it as your bounden duty to live before him the life that becometh the gospel, to teach him the Holy Scriptures that are able to make him wise unto salvation and to direct his faith continually unto him who is able to keep him from falling, and to present him faultless before the presence of his glory.

When he hath reached the age of discretion it will become your duty, he being willing, and showing evidence of lively faith in Christ, to bring him before the congregation, that he may there ratify and make his own the act of dedication which you this day perform on his belief.

(Remaining parts as in Discipline.)

THE SCRUB PREACHER.

Kindly allow me space to say "Amen" to Bro. Major's timely article on "The Ministerial Supply." There are hundreds of young men today ready and willing to enter the ministry were it not for the fact that they are afraid of their inefficiency; afraid of getting in the way; afraid of the men of "large vision" and wide scope. Hence they remain on the farms, in the stores and shops, while the call to the ministry rings in their soul's ears day in and day out. And they drag through life, a blight and failure, because they will not heed the call of God and say, "Here am I; send me!" As Jesus walked on the shore of Galilee he saw two brethren, Simon and Andrew, and he said, "Come, follow me. * * * And they followed Him," and it was around this nucleus of common manhood he built the apostolic brotherhood and Church of God. It is the common soldier that wins the battles of life, and it is on him we may depend for our defense and safety, when the "best men" of "experience," "large vision" and wide scope are exhausted; and so it is on the "scrub preacher" the Church may lean when there are problems to be solved and difficult and dangerous battles to be fought. Salary "cuts no ice" with the "rough rider." He is in the work for the salvation of lost souls and the upbuilding of the Master's kingdom. Money does not determine the amount of labor he puts into his appointment. His heart, his mind, his soul are all centered on the work to which he is assigned. And he goes about it with a happy heart and sunny soul. And, brethren, when the ministry stoops to the blighting influence of greed for gold, soft jobs and flowery beds of ease—that will be a dark day for the kingdom of heaven. And all this rot about "untutored, inefficient and ordinary men" leans in that direction, and casts a reflection on the character of the common man behind the cross who is doing his duty regardless of $ mark. There is not a minister in Southern Methodism but what believes in a well-trained, well-equipped ministry, and we are proud of the fact that our Church has a high standard of educational requirements; but we do not admire these slings at the old-fashioned gospel preacher because he has not some great educational institution behind him.

Change the appointment and you will change the calibre of the preacher. Let one of our "poorly equipped" "four-hundred-dollar" preachers stray off into a "two-thousand station" and I will venture to say that he would fill that appointment with as much grace and would meet and grapple with the various issues and problems that might rise up before him as one of our "extraordinary" brethren would, if put on a "Johny-corn-tassel circuit down in the forks of the creek." I think the facts will bear me out in this. While I believe in an educated ministry, I believe more in a Holy Ghost baptized and heaven-equipped ministry!

Give me a "rough-rider" baptized with the Spirit and whose soul is on fire and will give you back a "report" at conference that will make your mouth water. Christ has said, "Except a man be born again he cannot see the kingdom of God." And this means the preacher as well as the saloon-keeper. Heart-equipment is par excellence to head-equipment. A pure, clean heart and clear head is in harmony with the will of God, and a preacher with these attributes will live when the grass grows on the grave of the college-made man. It is the old-fashioned Methodist preachers that will hover around the throne and keep heaven awake with their hallelujahs! The most beautiful picture that presents itself to my mind is that of an old circuit-rider, holding up to a lost world the rugged cross and its dying Savior. My humble prayer to God is, "Oh, father! send thy Spirit into our homes, and by its gentle wooings bring into the harvest fields workers filled with the Holy Ghost therefrom. May they be spirit-filled men, with tongues of fire, and the witness of the Spirit within that gives knowledge that the head cannot, that gives the assurance that the world knows not of, that makes glad the heart and bright and cheerful the life, that gives confidence and hope and heaven when all else fails!" And may those soldiers of the cross who feel the call to the ministry come into the Master's great harvest field and take their places among the reapers—for the harvest truly is great but the laborers are few.

God send more boys from the farms and shops and factories. For there is a work for them to do. Young men, take courage! Enter the work if you feel the call of God. He will take care of you. Oh, I hear some one say, "I know I ought to enter the ministry, but 'it is not convenient' now. This cry for an 'educated ministry' cuts me out." But, stop young man, there never was a better chance to obtain an education than today. Literature is cheap, and while you work you can take a correspondence course in some good college, and in this way you can soon obtain a nice, well-rounded education, and fit yourself for your life-work. And the best man in the world is the self and God-trusting man who overcomes the obstacles along the path of life, and reaches his destination. God and man honor that kind of fellow. Then let the world scoff and wink at the "scrub preacher," but there is a song, a crown and a throne for him in glory. He feels that he is saved to serve, and he serves to save.

D. A. WILLIAMS.
Sulphur Bluff, Texas.

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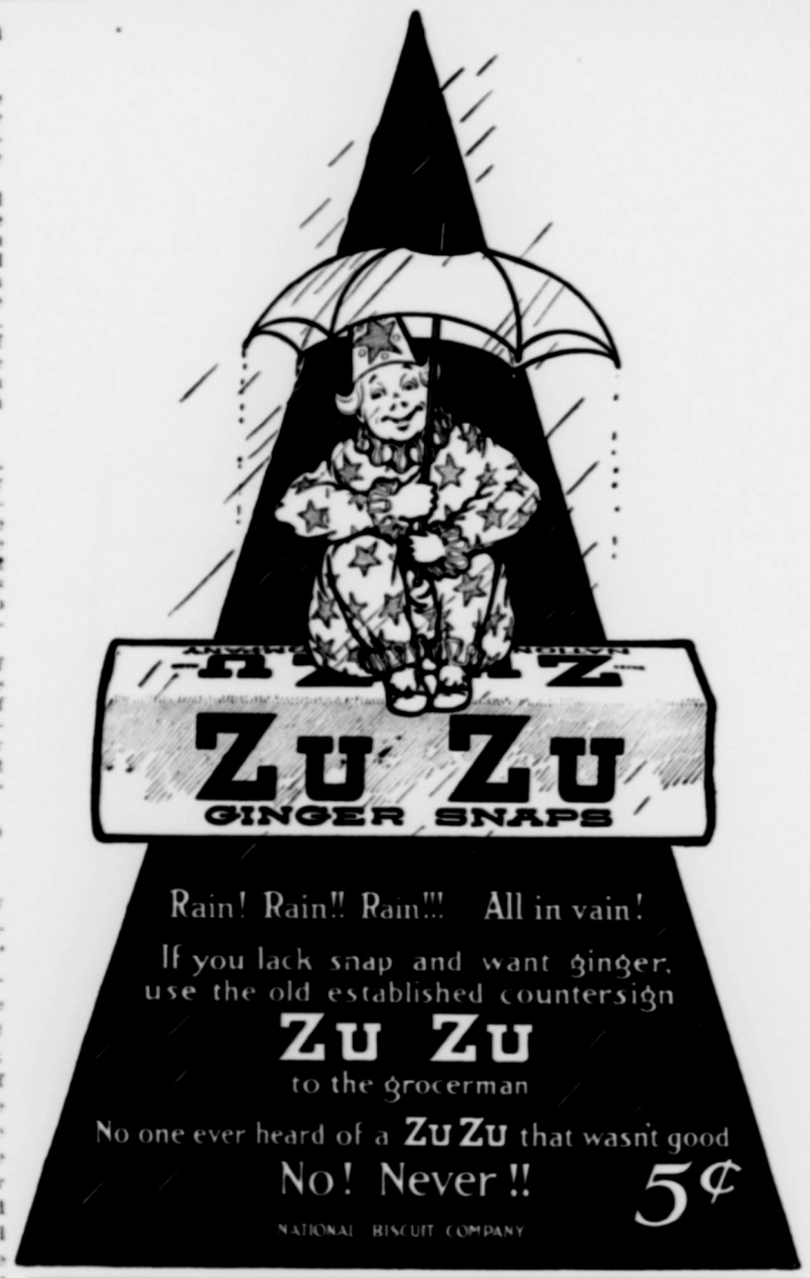

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THE TIME HAS COME FOR THE CHURCHES OF TEXAS TO COMPEL THE STATE UNIVERSITY TO RESPECT THEM.

By W. A. Jarrel, D. D.

For the following, among other reasons not here mentioned, the time has come when self-respect and regard for morals and Christianity ought to compel the Churches of all denominations in Texas to make such a unitedly persevering effort in self-defense as will so influence the Legislators of Texas that the Texas University will be forced to respect our Churches:

1. Legislation has been so manipulated in behalf of the Texas University against our Church institutions of higher learning, that while Harvard, Yale, etc., respect and honor them, the State of Texas shall so dishonor them as to so discriminate against them that their graduates go out as teachers who must be examined for certificates to teach in our free schools while graduates of the Texas University receive their certificates without examination!

Think of the slap in the face of the Christian people of all denominations in our State, who, in that when going down into their pockets to support the Texas University as a competitor to their own necessary schools, which at great sacrifice, prayers and labor, in honor of the blessed Christ, they have built and support, they are now outlawed and their graduates sent out crippled in the discrimination against them! For the sake of an ignoble peace—ignoble in its reflection on our common Christianity, on our Churches' prayers, sacrifices and labor in behalf of Christian education, is it possible that, as Christians, we will not only silently submit to this State University war on our Churches, but our silence invites its continuance?

In the present Legislature when a few Christian Legislators endeavored to right this matter, because our Churches were not unitedly rallied to their encouragement and support, they went down in defeat.

2. If possible the matter is made worse by the morals of the Texas University. As a sample every year what a prominent member of the present Legislature rightly denominated "spider-legged dudes," with the official sanction of the Texas University, close it with a dance. The dance, as Dr. B. H. Carroll well says, "Is the child of idolatry. It was a part of the debaucheries and revelings of heathen orgies, and the arena of the most monstrous displays of drunkenness and lust. * * * It was an element of worship of Bacchus and Venus, as it had been of other heathen gods before their time. In its modern phase, as a social amusement, it is the hybrid off-spring of French infidelity and Parisian impurity. * * * From the days of French infidelity to the present time the skill and ingenuity of the licentious leaders of the French dance has been taxed to the utmost to devise the most licentious and libidinous forms of dancing which their corrupt fancy could conceive * * * * with a view to break down the laws of delicacy and modesty, and to extinguish every sentiment of sexual purity and virtue." Before me are the acknowledgments of dancing masters of United States standing who concede the thing is indecent and immoral; also police reports of Boston, New York, etc., that many of the fallen women took their first downward step in the ball-room—rightly called by Sam Jones, "hugging to music." In the recent discussion of this matter Mr. Nickells, one of the Legislators, on the floor of the house, said of this spider-legged hugging to music State University affair: "The spider-legged dudes who participated in it are dragging down in shame the great State of Texas." He then made the statement as from a member of the faculty of the Texas University that the President of the final ball last year was "absolutely drunk" at the ball. On the floor of the House it came out that these "spider-legged dudes" were not content to have their orgies at the expense of the Christian men of Texas, whose money, to a great extent, built the hall in which the indecent thing is conducted, but that it must be official—must be a University affair! The Legislature endorsed the spider-legs by voting down the amendment that would have cut off the university sanction of the thing!

The war is on. The university has forced it. Let all our religious annual, district and general meetings take the matter up and take measures to elect Legislators who will honor our Churches. Let me add: Inasmuch as the State has no business with education above common school education the State University money should be turned into the common school to educate the masses of our people instead of a few, among them the rich "spider-legged dudes." Let us have schools for higher education under control of our Churches instead of under control of "tin-horn politicians," and which educate the young to "hugging to music" and to despise our preachers and Churches who oppose their orgies.

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WEST TEXAS CONFERENCE.

San Augustine District—Second Round

Burk, at Burk, June 5, 6.
Lufkin Sta., June 6, 7.
Appleby, at Shadygrove, June 12, 13.
Kennard, at Ratcliff, June 19, 20.
C. A. TOWER, P. E.

Llano District—Third Round.

Center City, at Star, June 5, 6.
San Saba Sta., June 18-20.
San Saba Cir., at China, June 19, 20.
Lometa, at L., June 26, 27.
Marble Falls, July 3, 4.
Boerne, at Salado, July 10, 11.
Center Point, 8 p. m., July 12.
Bandera, at Tarpley, preaching at 11 a. m., Quarterly Conference at 2 p. m., July 14.
Kerrville, 8 p. m., July 15.
Willow, at Harper, July 17, 18.
Cherokee, at Cherokee, July 24, 25.
Blanco, at Flat Creek, preaching at 11 a. m., Quarterly Conference at 2 p. m., July 29.
Johnson City, at Walnut, July 31, August 1.
Kingsland, at Mays, August 8, 9.
THEOPHILUS LEE, P. E.

San Angelo District—Third Round. (In Part.)

Sherwood, June 5, 6.
Paint Rock, June 9, 10.
Eden, June 12, 13.
WILL T. RENFRO, P. E.

San Antonio District—Third Round.

(In part.)

Devine, June 5, 6.
West End, June 16.
Government Hill, June 17.
Pearsall, June 19, 20.
Hondo, June 25.
Uvalde, June 26, 27.
A. J. WEEKS, P. E.

Beeville District—Third Round.

June 5, 6—Couch.
June 13—Beeville, 11 a. m.
June 13—Floresville, 8 p. m.
June 19, 20—Sandia.
June 26, 27—Falfurrias.
July 3, 4—Ramirena.
July 10, 11—Aransas Pass.
July 16-18—Helena.
July 18—Runge, 8 p. m.
July 24, 25—Fannin.
July 25—Berclair, 8 p. m.
Aug. 1—Nuecestown, 11 a. m.
Aug. 1—Corpus Christi, 8 p. m.
Aug. 5-15—At Epworth Encampment.
Aug. 21-22—Pleasanton.
A. L. SCARBOROUCH, P. E.

San Augustine District—Third Round.

Camden, at Midway, July 3, 4.
Laurelia Sta., July 5.
Shelbyville, at McCleland, July 10, 11.
Center Sta., July 12.
Tenaha, at Concord, Thursday, July 15.
Nacogdoches Sta., July 18.
Center Cir., at Newburn, July 24, 25.
Timpson Sta., July 28.
Melrose, at Union, July 31, Aug. 1.
Corrigan, at Corrigan, Wed., Aug. 4.
Geneva, at Patroon, Aug. 7, 8.
San Augustine, Aug. 9.
Minden, at Concord, Aug. 14, 15.
Garrison, at Arlem, Friday, Aug. 20.
Gary, at Mt. Pleasant, Aug. 21, 22.
C. A. TOWER, P. E.

Cuero District—Third Round.

Buckeye, June 5, 6.
Palacios, June 7.
El Campo, June 12, 13.
Cuero, June 19, 20.
Stockdale, at Sunnyside, June 23.
Leesville, at Floyd's Chapel, June 26, 27.
Port Lavaca, at Traylor, July 3, 4.
Smiley, at Cabeza, July 10, 11.
Nursery, at Fordtran, July 17, 18.
Shiner, at Terryville, July 24, 25.
Hope, July 31, Aug. 1.
Yoakum, Aug. 7, 8.
R. A. ROWLAND, P. E.

San Marcos District—Third Round.

Martindale Cir., at Prairie Lea, June 5, 6.
Gonzales, June 19, 20.
Luling, at Soda Springs, June 26, 27.
Waelder and Thompsonville, at W., July 3, 4.
Kyle and Maxwell, at M., July 10, 11.
Buda Cir., at Buda, July 17, 18.
Harwood Cir., at Clark's Ch., July 23, 3 p. m.
Lockhart, July 24, 25.
Dripping Springs Cir., at Wimberley, July 31, Aug. 1.
Belmont Cir., at Oak Forest, Aug. 7, 8.
San Marcos, Aug 15, 16.
D. K. PORTER, P. E.

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NORTHWEST TEX. CONFERENCE

Bowie District—Second Round.

Bowie Mis., June 1-3.
Holliday, at Dundee, June 5, 6.
Henrietta Sta., June 12, 13.
Henrietta Mis., at Riverland, June 19, 20.
JNO. E. ROACH, P. E.

Brownwood District—Third Round.

Robert Lee Cir., at Hayrick, June 5, 6.
Pioneer Cir., at Fairview, June 11.
May Cir., at Byrds, June 12, 13.
Indian Creek Cir., at Turkey Peak, June 19, 20.
Rising Star Sta., June 25.
Sipe Springs Cir., at Macedonia, June 26, 27.
Gustine Cir., at Energy, July 2.
Comanche Sta., July 3, 4.
Blanket Sta., July 4, 5.
Bangs Cir., at Concord, July 9.
Santa Anna Cir., at Salem, July 10, 11.
Talpa Cir., at Midway, July 15.
Coleman Cir., at Mt. Olivet, July 16.
Valera Cir., at Fisk, July 17, 18.
Brownwood Sta., August 3.
J. A. WHITEHURST, P. E.

Bowie District—Third Round.

Bellevue, June 2.
Blue Grove, June 12, 13.
Montague, June 26, 27.
Fruitland, June 28, 29.
Crafton, July 3, 4.
Nocona Cir., July 10, 11.
Nocona Sta., July 11, 12.
Wichita Falls, July 16.
Electra, July 17, 18.
Iowa Park, July 24, 25.
Bowie Sta., July 30.
Bowie Mis., July 31.
Bonita, Aug. 7, 8.
Byers, Aug. 14, 15.
Post Oak, Aug. 21, 22.
Holliday, Aug. 28, 29.
Henrietta Cir., Sept. 4, 5.
Henrietta Sta., Sept. 5, 6.
JNO. E. ROACH, P. E.

Abilene District—Third Round.

Truby, at Truby, June 12, 13.
Abilene, June 19, 20.
Merkel, June 20, 21.
Trent, at Trent, June 26, 27.
Nugent, at Delk, July 3, 4.
Albany, at Luders, July 4, 5.
Dudley, at Oplin, July 10, 11.
Lavin, at Drasco, July 11, 12.
Putnam, at Pisgah, July 17, 18.
Sabanno, at Curtis, July 18, 19.
Clyde, at Eula, July 24, 25.
Baird, July 25, 26.
Caps, at Tuscola, July 31, Aug. 1.
Nubia, at Knight's S. H., Aug. 1, 2.
Tye, at Stith, Aug. 7, 8.
Eskota, at Lawlis, Aug. 8, 9.
Cross Plains, at Dressy, Aug. 14, 15.
Moran, Aug. 11, 22.
GUS BARNES, P. E.

Vernon District—Third Round.

Paducah, at Dunlap, June 5, 6.
Guthrie, at Rufórd, June 7.
Vernon Mis., at Harold, June 10.
Kirkland, at Friendship, June 11.
Quanah, June 12, 13.
Olney, at Newcastle, July 3, 4.
Spring Creek, at Deep Creek, July 6.
Quail, at Marilla, July 10, 11.
Wellington Mis., at Fresno, July 14.
Wellington Sta., July 17, 18.
Crowell Sta., July 24, 25.
Crowell Mis., July 31, Aug. 1.
Childress Mis., Aug. 6-8.
Childress Mis., at High Point, Aug 7, 8.
Vera, at Vera, Aug. 13.
Seymour Mis., at Red Springs, Aug. 14, 15.
Seymour Sta., Aug. 15, 16.
Estelline, at Bethel, Aug. 21, 22.
J. H. STEWART, P. E.

Corsicana District—Third Round

Frost, Jones Chapel, June 5, 6.
Irene, at Rienzi, June 26, 27.
Corsicana, at North Corsicana, July 3, 4.
Eleventh Ave., at E. A., 8:30 p. m., July 4, 5.
First Church, at F. C., 8:30 p. m., July 7.
Dawson, at Dawson, July 10, 11.
Horn Hill, at Steele's Creek, July 14.
Thornton, at Thornton, 11 a. m., July 17, 18.
Groesbeck, at Groesbeck, 8:30 p. m., July 17, 18.
Purdon, at Pursley, July 24, 25.
Barry, at Drane, July 31, Aug. 1.
Kerens, at Long Prairie, Aug. 7, 8.
Kirk, at Kirk, Aug. 14, 15.
Richland, at Quinby, Aug. 21, 22.
Munger, at Delia, 11:30 a. m., Aug. 27, 28.
Coolidge, at Coolidge, 8:30 p. m., Aug. 27, 28.
HORACE BISHOP, P. E.

Stamford District—Third Round.

Hitson Mis., Mt. Pleasant, June 10.
Aspermont Mis., at Peacock, June 11.
Aspermont Sta., June 12, 13.
Hamlin Sta., June 16.
Royston, at Pledger, June 25.
Rotan, June 26, 27.
J. T. GRISWOLD, P. E.

Colorado District—Third Round.

Loraine Mis., at Lelna, June 1, 2.
Fluvanna, at Bison, June 5, 6.
Gail, at Durham, June 12, 13.
Hermleigh, at Wastella, June 19, 20.
Camp Springs, at C. S., June 26, 27.
Big Springs Sta., July 3, 4.
Big Springs Mis., Richland, July 4, 5.
Snyder Sta., July 10, 11.
Snyder Mis., at Plainview, July 11, 12
Coahoma, at Vincent, July 18, 19.
Westbrook, at Tatum, July 25, 26.
Clairemont, at Elkins, Aug. 1-6 (camp-meeting).
Dunn, at Dunn, Aug. 7-15 (camp-meeting).
Lamesa, at Pride, Aug. 15, 16.
Summate, Aug. 22, 23.
Stanton Mis., at Courtney, Aug. 28, 29.
Stanton Sta., Aug. 29, 30.
Colorado Mis., at Herbert, Sep. 4, 5.
Colorado Sta., Sep. 5, 6.
SIMEON SHAW, P. E.

Cleburne District—Third Round.

Itasca, June 12, 13.
District Conference, at Godley, 10 a. m., June 25.
Grandview, July 3, 4.
Anglin St., Cleburne, July 6.
Grandview Cir., at Chappell Hill, July 10, 11.
Brazos Ave., Cleburne, July 11, 12.
Covington, at C., July 13.
Joshua, at Crowley, July 17, 18.
Alvarado, July 24, 25.
Main St., Cleburne, July 26.
Granbury, July 31, Aug. 1.
Granbury Mis., at Fairview, Aug. 2.
Morgan & Kopperl, at K., Aug. 7, 8.
Cresson, at Falls Creek, Aug. 11.
Godley, at Godley, Aug. 13.
Walnut Springs, Aug. 14, 15.
Burleson, at Burleson, Aug. 18.
Main St., Cleburne, 11 a. m., Aug. 22.
Blum, at Rio Vista, Aug. 22, 23.
Glenrose, Aug. 28, 29.
Glenrose Mis., at George Cr., Aug. 30.
E. A. SMITH, P. E.

Gatesville District—Third Round.

Meridian Mis., at Help, June 1, 11 a. m.
Oglesby Cir., at Station Cr., June 5, 6.
McGregor Sta., June 12, 13.
Clifton, June 25, 8 p. m.
Valley Mills, at V. M., June 26, 27.
Meridian Sta., June 28, 8 p. m.
Nolanville, at ———, July 3, 4, 11 a. m.
Killeen Sta., July 4, at 8 p. m.; 5, at 9 a. m.
Jonesboro, at Union Grove, July 10, 11.
Hamilton Sta., July 17, 18.
Gatesville Cir., at Stockton, July 21.
Evant Cir., at Lund, July 24, 25.
Gatesville Sta., Aug. 1, 8.
China Springs, at Greenock, Aug. 7, 8.
Turnersville, at Hurst, Aug. 11.
Fairy and Lanham, at L., Aug. 14, 15.
Pearl, at Cox's Ch., Aug 21, 22.
Coperas Cove, at Young's Port Aug. 24.
Crawford at Coryell City, Aug. 28, 29.
J. M. SHERMAN, P. E.

Georgetown District—Third Round.

Moody, June 5, 6.
Georgetown, June 12, 13.
Salado, at Prairie Dell, June 19, 20.
North Georgetown, at Berry's Creek, June 20, 21.
Florence, at Gravis, June 24, 25.
Bartlett, June 26, 27.
Hutto, at Round Rock, June 28, 29.
Temple, Seventh St., July 3, 4.
Temple, First Ch., July 4, 5.
W. H. VAUGHAN, P. E.

Fort Worth District—Third Round.

Polytechnic, June 6, 11 a. m.
Weatherford Street, June 6, 8 p. m.
Central, June 13, 11 a. m.
Boulevard, June 13, 8 p. m.
Missouri Avenue, June 20, 11 a. m.
Mulkey Memorial, June 20, 8 p. m.
Glenwood, June 23, 8 p. m.
McKinley Avenue, June 30, 8 p. m.
Handley and Diamond Hill, July 7, 8 p. m
Riverside, July 11, 8 p. m.
First Church, July 14, 8 p. m.
Azle, July 21, 3 p. m.
Mansfield, July 25, 11 a. m.
Smithfield, July 28, 3 p. m.
Grapevine, August 10, 3 p. m.
Kennedale, August 12, 3 p. m.
Brooklyn Heights, August 18, 3 p. m.
Arlington, August 31, 8 p. m.
SAM R. HAY, P. E.

Dublin District—Third Round.

Eastland, June 19, 20.
Stephenville Cir., June 26, 27.
Carlton, 11 a. m., July 2.
Hico, July 3, 4.
Desdemona, 11 a. m., July 7.
Gorman, 8:30 p. m., July 9.
Carbon, July 10, 11.
Cisco Mis., 11 a. m., July 12.
Stephenville Sta., July 17, 18.
Huckabay, 11 a. m., July 20.
Tolar and Lipan, 11 a. m., July 22.
Cisco Sta., July 25.
Dublin, 8:30 p. m., July 28.
Duffau, July 31, Aug. 1.
Iredell, 11 a. m., Aug. 3.
Bunyan, Aug. 7, 8.
Harbin, Aug. 8, 9.
Bluffdale, Aug. 14, 15.
DeLeon Sta., Aug. 22.
DeLeon Mis., Aug. 22, 23.
Proctor, Aug. 28, 29.
J. G. PUTMAN, P. E.

Weatherford District—Third Round.

Weatherford Cir., at Weland, June 5, 6.
Weatherford, Couts Memorial, June 6, 7.
Springtown, at Goshen, June 8.
Aledo, at Bethel, June 12, 13.
Santo, at Tarlton, June 19, 20.
Gordon, at Gordon, July 3, 4.
Thurber, July 4, 5.
Strawn, at Strawn, July 6.
Ranger, at Oakley, July 7.
Wayland, at Union Hill, July 10, 11.
Breckenridge, at Aeolian, July 12.
Mineral Wells, July 17, 18.
Graford, at Lucille, July 24, 25.
Whitt, at Whitt, July 31, Aug. 1.
Peaster, at Peaster, Aug. 1, 2.
Graham Mis., Connor Creek, July 7, 8.
Graham Sta., Aug. 8, 9.
Farmer, at True, Aug. 10.
Eliasville, at Chandler, Aug. 12.
Crystal Falls, Crook's Ch., Aug. 14, 15.
Throckmorton, at T., Aug. 15, 16.
Davis Mis., Aug. 17.
M. K. LITTLE, P. E.

Clarendon District—Third Round.

Lakeview Cir., at Brice, June 5, 6.
Hedley Mis., at Lelia, June 9.
Memphis Sta., June 19, 20.
Groom, at Goodnight, June 23.
Amarillo Sta., June 26, 27.
Clarendon Sta., July 3, 4.
Panhandle, at Panhandle, July 8.
Miami, at Mobeetie, July 10, 11.
Shamrock, at Ramsdell, July 13.
McLean, at Heald, July 14.
Canyon City Sta., July 17, 18.
Higgins Sta., July 23.
Glazier Mis., at Glazier, July 24.
Canadian Sta., July 24, 25.
Wheeler, at Cataline, July 31, Aug. 1.
Ochiltree Mis., at Ochiltree, Aug. 7, 8.
Hansford Mis., at Grand Plains, Aug. 10.
Stratford Sta., Aug. 12.
Dumas Cir., at Dumas, Aug. 14, 15.
Dalhart Sta., Aug. 20.
Texline Mis., at Hartley, Aug. 21.
Channing Sta., Aug. 21, 22.
J. G. MILLER, P. E.

Waxahachie District—Third Round.

(Revised.)

Ennie, June 5, 6.
Italy, June 26, 27.
Milford, at Midway, July 3, 4.
Venus, at Barnsville, July 10, 11.
Lovelace, at Pleasant Hill, July 11, 12.
Alma, at Avalon, July 14.
Britton, at St. Paul, July 17, 18.
Ovilla, at Long Branch, July 21.
Bethel, July 24, 25.
Lillian, at Prairie Grove, July 29.
Red Oak, at Red Oak, July 31-Aug. 1.
Maypearl, at Oak Branch, Aug. 2.
Midlothian, Aug. 22, 23.

The above revision is made to adjust the Quarterly Conferences to the brethren who are in the midst of revival work. Let every steward do his duty this quarter, and bring up collections, so as to save a rush and embarrassment at the end of the year.

T. S. ARMSTRONG, P. E.

The Woman's Department

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

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

"What greater reward could any one ask than to be a link, however humble, in the chain which binds our world of men to God's kingdom on high and helps prepare this earth for His coming, in His own good time?"—Jacob Riis.

We are giving publication to the Auxiliary reports which have been received, just as promptly as space permits. Some of these reports have been on file awaiting publication longer than we would wish, but we are doing the best we can for them, and we ask the sisterly consideration and patience of our co-workers in the matter. We have also a number of original papers on hand, sent to us from time to time, which we desire to publish as early as space is available.

EDITOR WOMAN'S DEPT.

The twenty-ninth annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference is being held this week in Grace Methodist Church, Dallas, opening on Tuesday night at 8 o'clock, with the annivetsary exercises of the society and closing on Friday night with the annual sermon, by Rev. J. M. Peterson, the presiding elder of Dallas District. A full account of the meeting will be given us for publication.

NOTICE, W. H. M. SOCIETY.

The district meeting of Marshall District will convene in Beckville, in connection with the District Conference, June 29, Tuesday, 3 p. m. All the delegates will please send names to Mrs. Julia Whitfield, Beckville, and state time of arrival.

MRS. I. B. MANLY,
District Secretary.

NOTES FROM THE W. H. M. SOCIETY, NEW MEXICO CONFERENCE.

Miss Belle H. Bennett and Mrs. W. R. MacDonell, respectively President and General Secretary of our Woman's Board of Home Missions, visited El Paso on the 19th of March and conducted an institute in the interest of home mission work. There were a number of delegates present and an interesting time was had.

As there had failed to be an election of officers at the regular time in September, the body proceeded to elect the following conference officers: President, W. E. Dudley, Alamogordo, N. M.; First Vice-President, Mrs. Frank Powers, El Paso, Texas; Second Vice-President, ——; Third Vice-President, Mrs. J. R. Gilbert, Alamogordo, N. M.; Corresponding Secretary, Mrs. Joel F. Hedgpeth, Carlsbad, N. M.; Treasurer, Mrs. R. E. Hardaway, 1136 Arizona Street, El Paso, Texas; Press Superintendent, Mrs. J. T. Woodside, 913 North Florence Street, El Paso, Texas; Recording Secretary, Mrs. J. C. Elkins, Tucumcari, N. M.; El Paso District Secretary, Mrs. W. D. King, El Paso, Texas; Albuquerque District Secretary, Mrs. G. W. Carr, Portales, N. M. The office of Second Vice-President has since been filled by the appointment of Mrs. R. S. Overstreet, Farwell, Texas.

Mrs. MacDonell went from El Paso to Clovis, N. M., where she held a good, enthusiastic meeting. There were thirteen delegates present and several of our ministers.

I am trusting and praying for one of the best years in the history of the Home Mission work of this conference, and ask the co-operation of the pastors and auxiliaries in accomplishing this end.

MRS. W. E. DUDLEY.
Alamogordo, N. M.

A SPECIAL MEETING OF W. H. M. SOCIETY IN CONNECTION WITH THE DISTRICT CONFERENCE.

Saturday afternoon, April 17, at 3:30, at the Methodist Episcopal Church, South, the Woman's Home Mission Society of Alpine rendered a special program. The services were opened by singing "Steadily Marching On," followed by prayer for our Home Mission Society by Rev. Foulks of Deming, N. M. Our Scripture lesson was then read by Mrs. J. H. Derrick, of Alpine, Texas. Isaiah 68 and Gal. 6 were selected for our lesson. Then followed a solo by Mrs. T. M. Newton, which prepared us to receive the beautiful thoughts that were afterward read to us.

A paper by Mrs. J. Frank Hedgpeth was next read by Rev. Hedgpeth, of Carlsbad, N. M. She took for her subject "The Pastor and the Home Mission Society," and handled it so perfectly and freely that we feel she understands the subject much better than many of our ministers. She speaks very plainly about making "lackey boys" and "clothes horses" out of our pastors. Did you ever stop to think how much needless trouble we impose on our pastors? I never did until I heard her paper. I wish every one could have heard this good paper.

Miss Paine, from Marathon, Texas, then read a paper on "Tithing." She handled her subject as if she "practiced what she preached." Her paper was excellent, and it made us feel that we really had missed a part of God's blessing because we had not tithed. When the report came from their society I wondered how they could have done so well in so short a time, but when she told us that seven out of twelve of her society tithed, my wonder ceased. As she put it, "It is not why should I tithe, but why don't I tithe?"

Next came a paper from Mrs. Allison, of Alpine, Texas, "A Home Mission Worker." It was a sermon in itself, and it made us feel, oh, so glad, that we were one who had helped a little to do this great work. Then Mrs. Mitchell, of Marfa, Texas, read a report from her society, which was good. A paper by Mrs. Foulks, of Deming, N. M., was read by Mrs. Winders, telling how one woman paid her tithes; how, silver nor gold she had not, but such as she had she gave freely to the Lord. She not only tithed in a financial way, but also in her time, a certain part was given over to the Lord's work. I wish we had space to print her whole paper, for there were so many good things that we would like to pass them on. Then came a report from the pastors, telling what their societies were doing. You Home Mission workers, if you ever get discouraged and think, "Oh, what a little we are doing," just attend a District Conference and watch your pastor as he stands up to give his report. Watch the bright light break over his face and the proud lift of his head as he says, "We have a grand society and we are doing a grand work." Don't think that your pastor does not appreciate you, for he does (if he doesn't he should), and he could not get along without the Home Mission Society.

Then came an address from Rev. Cochran, of El Paso, our presiding elder, showing, oh, how sadly our connectional work was neglected, how so many pastors' homes needed remodeling, and how so many were not fit for a real nice dog to live in. Dear sister, would we like to live in just any old house? Can't we help these societies that have poor homes for their pastors? Yes, let's put just a little less in that new dress or hat, and give something for these homes. I wish every one could have heard Rev. Cochran as he stood and pled with his people to take up this work, and not stop until all these men had homes. Let us draw nearer together and become real live Home Mission workers; let us do more of this work, and may we all do more tithing in the future, is the prayer of

MRS. PALLIE MIDDLEBROOK WORK, Auxiliary Press Supt.

FROM ROGERS, TEXAS.

On the afternoon of March 15 the ladies of the Woman's Home Mission Society met at the home of Mrs. J. H. Wear, our First Vice-President. After devotional service, led by the President, Mrs. C. W. Taylor, followed the beautiful and impressive installation service, conducted by Mrs. Dr. Flanakan. I'm sure every officer, from the President down to the press reporter, felt determined, after this solemn service, to be more loyal and faithful to our duty as officers of the Woman's Home Mission Society, and to do the Master's work more intelligently than ever before.

After the installation service our President, in her beautiful and impressive way, read to us her message for the year; also read to us the report of our auxiliary for the fiscal year ending Feb. 28, 1909, as follows:

In treasury March 1, 1908	$117.25
Received on payment of dues	29.50
Received for work by society	129.13
Received by direct contribution	255.15
Total	$591.03
Disbursements—	
Paid to Conference Treasurer	$ 30.30
Paid to church building fund	500.00
Other local work	33.00
Supplies contributed, valued	37.75
Articles not valued—Garments	31
Tracts	114
Visits to sick and strangers	472

Now, you see, our Home Mission Society at Rogers has not been sleeping during the past year. I have never seen a band of Christian women more faithful and loyal, working together so harmoniously as do our women here. They are putting a gift window in the new church and are planning to finish the pastor's study, besides having pledged $750 on the new church, and paid $500 on it, all this in one year. They have been so loyal and true to the pastor and his wife that it finds us wishing in our hearts the time limit could be extended. Now, of course, we would not tell our presiding elder this, for he might think we were not loyal Methodists. These years at Rogers have been the busiest and happiest of my life. Our people here go hand in hand with us in every crusade against sin and for God's cause.

We do not care how hard our work is, if God will always give us as loving and appreciative people as we have here, we feel like the mountains in our pathway can be made into hills, and we can always see the silver lining in every cloud. We are praying and planning that this will be the best year in all lines of work in the history of this auxiliary.

MRS. J. G. POLLARD,
Press Reporter.

FROM CHINA, TEXAS.

The first year of the Woman's Home Mission Society of this place has come to a close, having had a very successful year, spiritually, financially and in numbers, with Mrs. D. C. Turner as our President. With the closing of the year comes the electing of new officers; also the clearing up of our books, both local and connectional. During the year the Woman's Home Mission Society cleared $145.75 local money, of which all has been used on the church and parsonage; $23.55 connectional dues, making a total of $169.30 in one year. Our Home Mission Society consists of nineteen members. The election of officers was held. The President, Mrs. D. C. Turner, was re-elected; First Vice-President, Mrs. Ethel Norton; Second Vice-President, Mrs. Felix Blanch; Recording Secretary, Mrs. Vera Abernethy; Corresponding Secretary, Mrs. Dr. Laidacker; Connectional Treasurer, Mrs. C. O. Thompson; Local Treasurer, Mrs. Ida Collier; agent for the Home Mission paper, Mrs. N. J. Clark; Press Reporter, Mrs. M. E. Jones. Thus has ended a happy, busy year of the Woman's Home Mission Society.

MRS. M. E. JONES,
Press Reporter.

Annual report of the Woman's Home Mission Society of Crowell, Texas, 1908-9:

Members, 43; amount raised from membership dues, $35.40; amount raised from baby roll, 50c; amount raised during week of prayer, $12.35; amount raised from baby mite boxes, 60c; amount for conference pledge, $17; amount raised for deaconess fund, $1; amount raised for conference expense fund, $1.50; total sent Conference Treasurer, $69.38; value of supplies sent off and reported to superintendent of Orphanage, Waco, $64.10; amount expended for assistance of needy, $20; amount expended on parsonage, $94.10; total expended and reported to Conference Treasurer, $227.58.

Our offering this year is very good, but we hope to increase the interest of the society so that each member will try to do more in the future.

In March our new officers were installed. Quite a crowd gathered to see and hear our obligations, each officer fully realizing that they had a duty to fulfill. The society has one devotional and one business meeting each month. Have a course of Bible studies to begin next meeting. The society is doing a good work. A bed was bought for the Margaret parsonage, and a linoleum and cooking stove for the Crowell parsonage.

Some are working the calendar plan, also quilting to raise funds. We are expecting to have a lecture soon in behalf of our Mission Society and hope for a good attendance.

MRS. SAM CREWS, Press Reporter.

FROM RED OAK, TEXAS.

We have organized a promising Woman's Home Mission Society at Dixon's Chapel, with twelve members. The following officers were elected: Mrs. Pauline Shull, President; Mrs. Ida Dixon, Vice-President; Mrs. Mollie Jeffress, Secretary; Miss Ada Brooks, Treasurer; Mrs Lula Adair, agent for Our Homes.

C. E. LINDSEY, Pastor.

FROM MIDLOTHIAN, TEXAS.

The Woman's Home Mission Society of this place has thirty-four members. We manage to keep pretty busy and have done some work, connectional as well as local. We have just paid our third, with the Church and Sunday-school, for a new organ. We are out of debt and still a balance in the treasury. We also may be numbered among those who pay the extra dollar per member. On the night of Easter Sunday we held a public installation of officers. Our District Secretary, Mrs. Lee Hawkins, kindly visited us and held the installation service. We also had the pleasure and privilege of having Mrs. Bloodworth, our Conference President, with us, and she delivered a splendid address on the Home Mission work, which created an interest and enthusiasm that brought us six new members and will bring forth much good fruit in Midlothian. The following officers were installed: Mrs. J. T. Barnett, President; Mrs. Ed Lowe, First Vice-President; Mrs. Oscar True, Second Vice-President; Mrs. Etta Dunaway, Third Vice-President; Miss Eula Bynum, Secretary; Mrs. Chas. Jackson, Corresponding Secretary; Miss Fannie Lawson, agent papers.

MRS. G. L. WEBSTER,
Press Reporter.

FROM SOUTH HEIGHTS, SAN ANTONIO.

In our annual report of March, 1908, we only had ten members to report, and $57.95 total sent to our Conference Treasurer. In our annual report for March, 1909, we have twenty-one members and $149.66, so you see we have grown in good works as well as in numbers, and we expect to do greater things this year.

We observed the week of prayer in September, and it was a means of grace to us. The contributions amounted to $4.15. We have made 625 visits to sick and strangers, 24 to benevolent institutions, distributed 160 garments in good order, and assisted 15 needy persons. Value of supplies given locally, $15.50. One box sent to San Antonio Mission Home, valued at $11. I would like to state that we let the matron of the home and Mrs. W. E. Smith, superintendent of supplies, value our boxes, and they always do it in a satisfactory way to us. We also pay $1 per month to the San Antonio Mission Home. We pay 20c per month dues in our auxiliary, sending 10c to Conference Treasurer and keeping 10c at home to help in our local work. The $1 per month sent to the Mission Home is usually raised in this way.

MRS. J. W. MATHIS,
Press Reporter.

FROM JACKSBORO, TEXAS.

The Woman's Home Mission Society here met Monday afternoon, Feb. 8, for the annual election of officers. The President having previously selected a nominating committee, called for report of same, and the following ladies were elected: Mrs. J. H. Timberlake, President; Mrs. Wm. Turner, First Vice-President; Mrs. Wm. Garvin, Second Vice-President; Mrs. R. Young, Third Vice-President; Mrs. E. A. Gwaltney, Recording Secretary; Mrs. W. B. Kier, Corresponding Secretary; Mrs. J. R. Rich, Treasurer; Mrs. A. L. Kuykendall, Press Reporter; Mrs. L. G. Mullens, agent for Our Homes and King's Messenger; Mrs. O. T. Cooper and Mrs. E. E. Young, program committee.

Mrs. L. P. Smith visited us and conducted the installation service. Her talk to us on the work of the Home Mission Society was a great inspiration to all.

Our society is growing in interest. We go into the new year with all dues and the 25c per member paid in full. We have met all claims and pledges except the $1 above dues, on which we have $17 out of $25. We are now supporting a little girl in the Mission Home at Dallas. We feel grateful indeed for the work of the past year, and hope that next year may be the best of all.

MRS. MATTIE KUYKENDALL,
Press Reporter.

FROM LEXINGTON, TEXAS.

The Woman's Home Mission Society met in regular session Feb. 4, 1909, Mrs. H. E. Baine in the chair. After devotional exercises, reports from the officers were called for. The following report was made by the Treasurer. Mrs. T. B. Carter:

Number of members, 15; amount sent to Conference Treasurer for the year 1908, $17.50; amount expended on church and parsonage, $102.25; amount sent to Galveston Immigrants' Home, $5.

The Corresponding Secretary, Mrs. J. W. Hardcastle, reported forty visits made to sick and strangers, and forty leaflets and papers distributed; four copies of Our Homes taken.

The election of officers was then ordered. The following officers were elected: President, Mrs. A. A. Wheatley; First Vice-President, Mrs. T. B. Carter; Second Vice-President, Mrs. W. D. Mathis, Sr.; Third Vice-President, Mrs. A. C. Woodward; Corresponding Secretary, Mrs. J. W. Hardcastle; Recording Secretary, Miss Carrie Belle Wheatley; Treasurer, Mrs. W. W. Horner.

Since conference we have put at the parsonage a nice galvanized steel cistern at a cost of $40. I am glad to report our auxiliary in good condition. We have made our parsonage comfortable, and with the help of our pastor, Rev. W. W. Horner, and his good wife, we expect to accomplish more the coming year than ever before.

MRS. J. W. HARDCASTLE,
Corresponding Secretary.

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

FROM THORNDALE, TEXAS.

Time finds us at the close of another fiscal year in the Woman's Home Mission Society, and while we are only two years old, we are glad to report such gratifying results and that our every effort has been crowned with success. We have a membership of fifteen, most of whom are faithful and zealous workers. We hold our meetings weekly and have an average of ten in attendance. The past year we have expended $102 on furnishing our new parsonage and $14 on our church; sent to Orphanage at Waco, $41.83; to Ann Browder Home, Dallas, $3.80; local expenditures, $20; made 141 visits to sick and strangers; have six pledged tithers; ten subscribers to Our Homes. All departments of our work have been taken up with much zeal and faith. Much attention given the past year to tithing. Our Second Vice-President, Mrs. Kenox Buntirg, is an enthusiastic worker and heartily indorses the tithing system. We have been greatly blessed by having with us the past year the wife of our pastor. Her words of instruction have been of much benefit to us, and the influence of her coming will result in spiritual and material good for our society. The success of our past year is due largely to the untiring efforts of our zealous and efficient ex-President, Mrs. H. D. Keone, whom we lost by removal from our city. She is an enthusiastic worker and a consecrated Christian woman, an ideal President, and to her is due much praise for the growth of our society for the past two years. We are now entering upon the new year with renewed zeal, and with Mrs. Joe J. Elliott as our new President and Mrs. E. M. Williamson as Secretary, we hope to surpass our previous year's work. It is our prayer that we may continue to grow and become more worthy of the work we are so interested in, and a work, as well as a duty, all Church members should engage in, and feel it a duty to assist the few who are so faithful in trying to perform this part of Church work. With a faithful set of officers, we feel encouraged to do much good during the present year. May it be so.

MRS. E. L. RAMSEY,
Press Reporter.

FROM SANTA ANNA, TEXAS.

The Woman's Home Mission Society met on second Wednesday in February and elected the following officers: President, Mrs. J. W. Pattison; First Vice-President, Mrs. A. W. Blue; Second Vice-President, Mrs. M. L. McFarland; Third Vice-President, Mrs. A. W. Shannon; Corresponding Secretary, Mrs. Frank Turner; Recording Secretary, Miss Maggie Blue; Treasurer, Mrs. Geo. Harmon; agent for Our Homes, Mrs. S. D. Harper; Press Reporter, Mrs. H. W. Kingsbury.

On the evening of April 4 our pastor, Bro. J. W. Pattison, delivered a forcible and instructive sermon on the home mission work. Two male quartettes were beautifully rendered at the beginning and close of our installation, which was conducted by our pastor in such an impressive manner that we each feel we have an individual part in this grand work.

Bro. Pattison and his noble wife deserve much praise for their untiring efforts in building up the Church and society here, and the success of the Woman's Home Mission Society is largely due to the energy and executive ability of our President. Bro. Pattison, too, in his kindly, helpful way, is ever ready to advise and direct when we undertake any Church or society work.

Out of twenty-two members, sixteen are subscribers to Our Homes, which goes to show that this is a progressive band of women.

We have recently taken up a reading course, from which we hope to gain enthusiasm and instruction, as well as to create an interest in the work among our young ladies who are not now members of our society.

On April 13 we gave a "Trip Around the World," which was liberally patronized and much enjoyed by all. It was a success socially and financially.

Then last, but not least, came our jovial presiding elder, Bro. Whitehurst, who preached three excellent sermons and on Monday held Quarterly Conference, so you see we are keeping pace with the times, and as we advance in knowledge along this line of work we hope to be able to do more for the Master's cause.

MRS. H. W. KINGSBURY,
Press Reporter.

FROM WAELDER, TEXAS.

Our pastor's wife, Mrs. J. A. Pledger, who was our efficient President the past year, worked faithfully and perseveringly for the advancement of the Woman's Home Mission Society, and we are progressing in many ways. We meet once a month at the homes of the members, taking them alphabetically, when we serve light refreshments; also meet once a month at parsonage to study the lesson as outlined in Our Homes. Our roll shows thirty-two members, about one-third of them active members. Have elected officers for the ensuing year as follows: Mrs. W. H. Nash, President; Mrs. W. B. Brookes, First Vice-President; Mrs. J. A. Pledger, Treasurer; Mrs. G. C. E. Vaughan, agent for Our Homes; Miss Lottie Kindred, Recording and Corresponding Secretary.

The members pledged themselves to do all in their power to assist and encourage our new President, and by the help of our Lord we press forward, hoping to accomplish much for his cause in the future.

(MISS) LOTTIE KINDRED,
Corresponding Secretary.

FROM OGLESBY, TEXAS.

The Woman's Home Mission Auxiliary was invited to hold the annnual election of officers at the parsonage. A very nice musical and literary program was rendered, adding to the social feature. The following officers were elected for the coming year: President, Mrs. M. C. Hitt; First Vice-President, Mrs. Lottie Franks; Second Vice-President, Mrs. Frank Moore; Third Vice-President, Mrs. Maud Lam; Recording Secretary, Mrs. Maggie Tyson; Corresponding Secretary, Mrs. Kate Rucker; Treasurer, Mrs. Sallie Mooney; agent for Our Homes, Mrs. Barbara McKelvy; Press Reporter, Mrs. Inez Lam.

The installation services were to have been held the second Saturday in March, that being the time of our Quarterly Conference. Sister Cosgrove, our District Secretary, was to have been with us, and we expected a very pleasant as well as profitable occasion, but the inclemency of the weather was such as to prevent having any services.

The work thus far seems to indicate the beginning of a good year. An encouraging feature is the addition of our girls to our membership.

(MRS.) INEZ LAM.
Press Reporter.

FROM COLUMBUS, TEXAS.

The Woman's Home Mission Society here elected the following officers for the ensuing year: Mrs. F. G. Mahon, President; Mrs. Alice McCord, First Vice-President; Mrs. John Brigham, Second Vice-President; Mrs. L. D. Shaw, Third Vice-President; Mrs. Whit Boyd, Recording Secretary; Mrs. Friench Simpson, Corresponding Secretary; Mrs. C. H. Quinn, Press Reporter; Mrs. Ross Cone, Treasurer; Mrs. K. Brandon, Local Treasurer; Mrs. R. E. Farmer, agent for Our Homes; Mrs. Will Fehrenkamp, agent for Rescue Work.

We have only thirteen members in our connectional work, but they are faithful and true, though not many of them have been educated up to the $1 extra per member. Trust they may be ere this year is past.

MRS. FRIENCH SIMPSON,
Corresponding Secretary.

FROM LIVINGSTON, TEXAS.

The Woman's Home Mission Society has elected the following officers for the ensuing year: Mrs. H. B. Smith, President; Mrs. P. H. Blalock, First Vice-President; Mrs. B. C. Marsh, Second Vice-President; Miss E. L. Hill, Third Vice-President; Mrs. A. B. Scarbrough, Corresponding Secretary; Mrs. E. E. Hollingsworth, Treasurer; Mrs. J. E. Hill, Jr., Recording Secretary; Mrs. R. B. Love, agent for Our Homes; Miss Willie Epperson, Press Reporter.

Report for past year: Sent Conference Treasurer, $29.45; supplies given locally, $31; spent on parsonage, $12.69; Immigrants' Home, Galveston, $16; assistance of needy, $35.26. We have $24.05 on hand, which is soon to be used in repairing our parsonage fence. We have twenty members, and with the help of our pastor, Rev. H. B. Smith, we expect to accomplish more the coming year than ever before.

(MISS) WILLIE EPPERSON,
Press Reporter.

FROM SULPHUR BLUFF, TEXAS.

The Woman's Home Mission Society held an installation service Wednesday night, March 24. Rev. Lee Sanders, pastor, installed the following officers: Mrs. L. Brinton, President; Mrs. H. Clifton, First Vice-President; Mrs. G. Gregg, Second Vice-President; Mrs. O. Mahaffy, Third Vice-President; Mrs. W. H. Gardner, Recording Secretary; Mrs. White, Corresponding Secretary; Mrs. J. St. Clair, Treasurer; Mrs. Lee Sanders, Press Reporter; Mrs. Ann Harris, agent for Our Homes and King's Messenger. Each officer seemed impressed with the responsibility of her office and has entered the new year with renewed life and energy, determined, by the Lord's help, to do more for our Lord and be more faithful in his vineyard.

MRS. LEE SANDERS.
Press Reporter.

FROM RUSK, TEXAS.

The auxiliary of the Woman's Home Mission Society met at the close of the fiscal year, and after devotional exercises elected officers for ensuing year. President, Mrs. J. F. Vermillion; First Vice-President, Mrs. J. H. Chapman; Second Vice-President, Mrs. J. L. Cox; Third Vice-President, Mrs. J. L. Dawson; Recording Secretary, Mrs. John Wightman; Corresponding Secretary, Mrs. E. C. Dickinson; Treasurer, Mrs. M. J. Wightman; agent Our Homes, Mrs. R. S. Finley; Local Treasurer, Mrs. John Raper; Press Reporter, Mrs. A. M. Vining.

Report for past year: Collected in dues, $79.20; membership, 42; tithers, 12; subscribers to Our Homes, 23; made 851 visits to sick and strangers; have made our parsonage as comfortable as we could for our good pastor and family, expending $206 on it; expended $12 for charitable purposes, besides members individually helping needy ones.

We are glad to be part of this great home mission movement, and press on, trusting our members will prove active, enthusiastic members, and pray that the Holy Spirit will direct and bless our efforts and that He will be able to say of each one, "She hath done what she could."

MRS. A. M. VINING,
Press Reporter.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

COMMENCEMENT AT THE NORTH TEXAS UNIVERSITY SCHOOL.

We sent last week a report of the oratorio, the debate and the baccalaureate sermon by Rev. Chas. A. Spragins. The remaining commencement exercises following on Monday, Tuesday and Wednesday were up to the high-water mark in commencement affairs, and the school closed with great enthusiasm.

Monday afternoon at 2:30 was the recital of the Juniors in the school of piano, and at 8:30 p. m. was the contest for the gold medal in the school of piano, the medal going to Mabel Kanouse, of Terrell.

Tuesday at 8.30 p. m. was the exhibition by the school of expression and physical culture. Wednesday afternoon was the oratorical contest for the J. W. Hill medal, which was won by Claude Kidd, Wills Point. Wednesday at 8:30 p. m. was the occasion of the closing exercises and an address to the graduates by Rev. R. G. Mood, presiding elder, of Greenville, Texas. The address was strong and eloquent, and very much appreciated, both by the audience and the class. Diplomas were conferred upon the following graduates of the academic department: Frank Hayes, Eugenia Gladney, Margaret Anne Wynne, Louie Mae Wilson, Howell J. Adair, Harry Meredith, Allen Bass and Porter Davis. The valedictorian was Frank Hayes, Whitesboro, and the salutatorian was Eugenia Gladney, of Terrell, each receiving scholarships to Southwestern University.

The gold watch offered by Bass & Brother for the student making the highest grades in scholarship, neatness, attendance and deportment was won by Miss Belle Whitehead, of the Waco Orphanage, and it could not have been more worthily bestowed.

Miss Irene Andrews was awarded a silver napkin ring for keeping the best room in the girls' hall.

Certificates in bookkeeping and stenography were awarded to Lady Roberts, Annie Stuart, Mrs. Lambert and Lindsey Sullivan. In stenography to Eula Mae Stallings, Thomas Leask and Walter Goss. In art to Clara M Webb.

Thus closed the best commencement of our history, and we now turn our faces toward a new session with confidence and enthusiasm. There is no doubt but that the North Texas University School is now entering upon an era of wonderful development. The logic is something like this: If, weighed down with debt and uncertainty, we have succeeded, what might we expect with this burden of debt and all clouds of doubts about our permanency removed? Next Wednesday night at the large tabernacle will occur a great jubilee over the lifting of all indebtedness from our school. Bishop Key will be with us, and a great time is expected. Everybody is invited.

J. J. MORGAN.

CHAPPELL HILL FEMALE COLEGE.

The commencement exercises of the Chappell Hill Female College closed Tuesday, May 25, at 12 m. They began Saturday, May 22, at 8:30 p. m., with the graduate recital of the music department. The young ladies showed marked ability and careful training, and were greeted by a full house of friends and patrons of the college. There were three graduates from this department, Misses Stockdick, McDade and Winsworth.

Sunday at 11 a. m. Rev. T. J. Milam, the pastor, preached the baccalaureate sermon. It was a grand discourse from the text Ps. 57:7: "My heart is fixed."

Monday at 3 p. m. the Board of Trustees held their annual meeting. It was said to be one of the most harmonious and enthusiastic in years. Rev. J. L. Massey and Mr. R. K. Felder were re-elected members of the board. Rev. T. J. Milam was also elected vice Prof. J. E. Willis, resigned.

Monday at 8:30 p. m. the pupils of the piano and elocution departments gave quite an entertaining recital, and were greeted with a packed house. Even standing room was at a premium. They were assisted by the Tyrolian Club of Brenham. Every number reflected great credit upon both the pupils and their teachers, Prof. Kreuger's Tyrolian Club proved a great success, special encores being given, as well as Misses Young and Reinstein in reading selections.

Tuesday, May 24, at 9 a. m., the graduating exercises were held in the college auditorium. After a very fine program by the members of the class, Hon. H. A. Shanks delivered a very fine address upon the subject, "The Continuity of the Educational Process." The diplomas were awarded, farewell was sung, and the fifty-eighth session of the college passed into history.

H. LEE VINCENT.

WHITE ROCK CAMP-MEETING.

White Rock camp-meeting will begin, as has been the custom for many years, Thursday before the second Sunday in August, which is Aug. 5. The grounds will be put in fine shape and everything possible done for the comfort and convenience of the campers. Many of the "old-timers" say they will be there. We want all the "old-timers" and as many new ones as will to camp this year. You are invited. The camp ground is an ideal place; looks like it was made for this purpose.

Bro. Foster Pierce, of Sherman, and Bro. Fladger, of Plano, will be in charge of the meeting. Our presiding elder, Bro. Pierce, of the McKinney District, and Bro. J. M. Peterson, of the Dallas District, will also be on hand. We expect to have a great camp-meeting this year. Pray for it, and come and camp. We ask all the pastors in this section of the State to call attention to it and announce it from their pulpits.

C. S. BAILEY,
Chairman Campers' Committee.
Dallas, Texas.

THE UNIVERSITY METHODIST CHURCH AT AUSTIN OPENED FOR USE SUNDAY, MAY 23.

Although not quite complete, and not yet furnished, the handsome new University Church at Austin was formally opened on last Sunday, May 23. All the Southern Methodist Churches in the city united in the morning service, and the spacious auditorium was well filled. The ushers actually counted more than 1100 persons in the congregation, and so perfect is the arrangement of the building that every one of this large audience could both see and hear the speaker.

Dr. W. F. McMurry, of Louisville, Ky., had been announced to preach the opening sermon, but was unable to be present. His place was very ably filled by Dr. H. A. Boaz, President of Polytechnic College at Fort Worth. Dr. Boaz took for his text Phil. 2:5-11, and his theme was "The Great Galilean. His sermon was thoroughly in keeping with the great occasion. Naturally a large number of the faculty and students of the University of Texas were present, and the sermon made a very fine impression upon them all. The service at night was a union service of the University Churches. The Highland, the University Presbyterian Church, the University Baptist Church, the All Saints' Chapel (Episcopalian) and the Texas Bible Chair were all represented. There were at least a thousand people in the congregation.

The sermon was preached by Rev. D. K. Porter, presiding elder of San Marcos District, who was pastor of this congregation for four years, and during whose pastorate the movement to build the new church was started. Brother Porter preached a strong and eminently appropriate sermon on "The Greatness of Service."

The Sunday-school attendance on the opening Sunday was 289, the collection was $10 and a cash offering of $152 for the windows in the Sunday-school class rooms was brought in by the classes.

VERNON DISTRICT SUNDAY-SCHOOL AND EPWORTH LEAGUE CONFERENCE.

A few days ago our presiding elder, Brother Stewart, called the Sunday-school and Epworth League workers of the district together at Childress. Delegates and pastors numbered about sixty at the opening, there being only one pastor absent, who came the following day. We had a very successful conference. An excellent program had been arranged. All speakers of the district were present, and had well prepared speeches.

Our presiding elder made an excellent opening address on "A Survey of the Field and Its Needs." Among other things, he insisted that we need to turn our attention toward new church buildings. Our equipment in this respect is inadequate. He also said: "I want you to understand that preaching is not all; we need organizers as well as preachers." He then turned his attention to the need of well-equipped preachers. Brother Stewart closed his address as follows: "The field is ours. God is saying to us, like Moses' mother said to Pharoah's daughter: 'Take these children and train them, and I will pay you your wages.' If we fail in this work, how can we hope to meet God in peace?"

Brother Fields was with us and gave some very helpful discussions. He is deeply interested in his work and in the salvation of the children. He says: "The whole question, stated in my own words—not with the eloquence of Dr. Alderson—resolves itself into this: Is the child born in the clutches of the devil, and must get away from the devil in order to get to God? Or is he born in the arms of covenant mercy, and must get away from God, if he gets to the devil? The first is a relic of dark age theology. The latter is the theology of the New Testament, and in consonance with the utterances of Jesus—'of such is the kingdom of God.'" Brother Fields insists we must train the child up in the kingdom if we follow the New Testament.

The pastors and superintendents of the district report splendid work done by the Sunday-schools everywhere, and a good number of Epworth Leagues. The presiding elder and pastors are well pleased with the prospects for good reports at the Annual Conference.

W. I. CAUGHRAN, Secy.

THE TOBACCO QUESTION.

I notice in the Dallas Morning News of the 27th inst. that the Dallas District Conference has memorialized the General Conference to make a law which requires all licensed preachers to pledge total abstinence from the use of tobacco. It strikes me that this is a little inconsistent. First, if using tobacco is a sin, or unfits men to preach the gospel, then all our preachers should be required to abstain. Second, if we form a separate class in our ministry, as the above memorial certainly contemplates, then form a Nazarite Society and forbid its members to have their hair cut, so they may not be confused with the other unclean tobacco users. Third, if we believe in a divine call to preach, we should let the Lord pass on the fitness of the man to answer the call. Fourth, if using tobacco is a sin, then all members of the Church should be required to join the Nazarite Society, to help the young preacher by example in his call to be clean, and to give respectability to the society. Fifth, it smacks of Pharisaism, in that it forms a separate class, who are to live up to a law not required of the ministry and laymen generally. The funny part is, this motion was made by a layman. God is no respecter of persons, and whoever runs off after men who are trying to magnify their own purity by false standards will end in disappointment. If any man thinks tobacco using is wrong, let him abstain, but he has no right to sit in judgment on his brother who believes it is no sin.

I. W. CLARK.

MARRIED.

Binford-Worley. — Near Marysville, Texas, on May 19, 1909, Mr. C. B. Binford and Miss Lora Worley, Rev. W. B. Bayless officiating.

Evans-Winn.—At the residence of the bride's father, in Merkel, Texas, on April 25, 1909, Mr. E. O. Evans and Miss Lillie Winn, of Merkel, Texas, Rev. C. A. Evans, of DeLeon, Texas, officiating.

DISTRICT CONFERENCE NOTICES

Marshall District.

Will the preachers of the district send me the names of delegates and recording stewards from their charges at once? We would also like to have the names of those who intend visiting the conference. We have enough room and plenty of chickens for all. Send names to W. S. Crawford, Chairman Entertainment Committee, or to

WALTER W. ARMSTRONG.
Beckville, Texas.

Ladies who will attend the District Conference of the W. H. M. Society of Marshall District should send names to

MRS. JULIA N. WHITFIELD.
Beckville, Texas.

Eastern District.

Eastern District, German Mission Conference, East Bernard, June 30-July 4.

E. A. KONKEN.
Lavernia, Texas.

Huntsville District.

District Conference of Huntsville District will be held at Crockett June 29 to July 2, inclusive. Opening sermon Tuesday night by J. F. Carter. Committees:

License—E. W. Solomon, Jesse Willis, F. M. Boyles.

Admission on Trial—J. C. Carr, T. H. Morris, C. M. Simpson.

Missions—F. M. Boyles, J. W. Madden, T. H. Morris, E. L. Ingrum.

H. C. WILLIS, P. E.

ABILENE DISTRICT.

The following are the changes and corections in my third round for the Abilene District:

Lawn, at Drasco, July 10, 11.
Dudley, at Oplin, July 11, 12.
Moran, at Moran, Aug. 14, 15.
Cross Plains, at Dressy, Aug. 21, 22.
Putman, at Scranton, July 17, 18.

GUS BARNES, P. E.

ABILENE DISTRICT.

Rev. C. W. Young has been appointed as District Evangelist of the Abilene District. His entire time will be given to this field. This will answer all correspondence concerning dates in other districts.

GUS BARNES, P. E.
Abilene, Texas, May 31, 1909.

INFORMATION WANTED.

In 1850 I had an uncle in Texas named William Wilson, who had three brothers in North Carolina, named Joseph, Jethro and Thomas. Jethro was my father. There must be some of the descendants of William Wilson yet in Texas. If so, I would like to hear from them.

WILLIAM J. WILSON.
San Saba, Texas.

CHANGES IN APPOINTMENTS.

Please publish the following changes at Houston, Texas Conference.

J. L. Williams, from McAshan to Washington Street, and C. L. Handley (student) to McAshan Church. P. S. King is transferred.

JOSEPH S. KEY.
Sherman, Texas, May 26.

UNANSWERED LETTERS.

May 26.—S. Q. Bass, sub. M. D. Hill, sub. D. A. Williams, sub. Frank Hughen, sub. F. O. Miller, sub.

May 27.—G. W. Conley, change. J. S. Wilson, change. W. S. Easterling, has attention. G. W. Henderson, sub. L. D. Shawver, subs. A. Nolan, sub. O. S. Thomas, sub. C. J. Atkinson, sub.

May 28.—C. E. Gallagher, sub. J. O. Peterson, subs. S. W. Turner, sub.

May 29.—B. H. Passmore, sub. M. L. Latham, sub. J. H. Watts, sub. J. W. Cullen, sub. S. M. Hull, sub. C. L. Brown, sub.

May 31.—T. H. Davis, sub. P. I. Milton, sub. C. F. Kiker, sub.

June 1.—W. M. Bowden, sub. M. L. Lindsey, subs. J. M. Adams, change.

Waco District—Third Round.

Austin Ave., June 6.
Elm Street, June 6.
Morrow Street, June 13.
Fifth Street, June 13.
Hubbard City, June 20.
Aquilla Mis., at Wesley, June 23.
Hewitt Cir., at Spring Valley, June 26, 27.
Peoria Mis., at Red Point, July 3, 4.
Whitney, July 4, 5.
Penelope Mis., New Hope, July 10, 11.
Lorena Cir., July 17, 18.
Bosqueville Cir., Evergreen, July 24, 25.
Reisel, at Reisel, July 31, Aug. 1.
Mount Calm, Aug. 7, 8.
West, at Elm Mott, Aug. 11.
Mart, Aug. 15.
Abbott Cir., Aug. 21, 22.
Axtell Mis., Aug. 28, 29.

W. L. NELMS, P. E.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

IN MEMORIAM.

Emory Marler Armstrong.

Marler is not, for God hath taken him. "The length of life," says Phillips Brooks, "is the reaching on and out of the man in the line of activities and thought and self-development," and "the height of life is its reach upward toward God, its sense of childhood, its consciousness of the divine life over it, with which it tries to live in love, communion and obedience." Measured by these standards, Marler has lived long and nobly. He was the oldest child of Rev. J. M. and Emma Armstrong, and was born in Lawrenceville, Ga., November 7, 1885. In early childhood he readily responded to the teachings of devoted Christian parents, who had dedicated him to God in infancy by holy baptism, impressing upon him at the threshold of his existence the fact that he belonged to the Lord; so that the outward reach of life with him was along parallel lines with the purpose of the Creator concerning him. Just when he first began to love God, no mortal knows; but unmistakable signs of the religious life were manifest in him at a very early period and continued to exhibit themselves to the end of his brief career. He dated his conversion April 5, 1901. He assumed the vows of the M. E. Church, South, at Temple, Texas, June 21, 1896. Before and after this period he was devoted to the Sunday-school, and was an active member of the Junior Epworth League. As a boy he had such educational advantages as were furnished in the public schools of Texas. Entering the Fitting School at Southwestern University September 12, 1900, he took the B. S. degree in 1905, and the A. M. in 1906. English was his "major" in postgraduate work, for even then high ideals of a well-equipped teacher and the larger line of service to his fellow men in this capacity possessed his noble soul. How well he improved splendid opportunities in college training is witnessed by his excellent record as a student and the honors conferred on him by his fellow students. On leaving school, Dr. R. S. Hyer said of him: "He acquitted himself in all departments with credit, and his standing in German and English was excellent. He is a young man of high moral character and noble purposes, at all times attentive to duty, gentlemanly in conduct—in a word, an ideal young man." He was at one time unanimously elected President of the Alamo Society, and was the first President of the "Council of Honor." In 1905 he was elected editor-in-chief of the College Magazine and of the Sou'wester. Resigning the former, he edited the latter for 1906 with marked ability and credit to all the interests involved. A copy of this issue of the Annual was placed in the cornerstone of Mood Hall and in coming years will be perused by those who shall honor the noble spirit that has departed.

Like most thoughtful young men, he had during his college period some spiritual struggles and victories that constituted epochs in his history, and which culminated in a final signal recommitment of himself to God only a short time before leaving the Southwestern University. His work after commencement indicated that he was faithfully endeavoring to execute this consecration.

Not only was his life projected in its outward reach as above indicated, but the college spirit found largest echo and response in his heart. He loved his alma mater with a passionate devotion. Her honored preceptors, at whose feet he delighted to sit and learn; the fellowship of noble, kindred spirits in class and collegemates—all united to develop the very best that was in him, and his purpose in life was the realization of these ideals. In a fifty-dollar subscription to Mood Hall during his last session in school he deliberately planned that out of his first earned money after graduating there should be a substantial recognition of his obligation to Southwestern University, and of his appreciation of Christian education. Students in after years will enjoy the benefits of his service, and of him it will be true: "He, being dead, yet speaketh." Thus the final outreach of his life only God can know.

He was an ardent member of the Phi Delta Theta Fraternity, and a prime mover in its "Frat House" enterprise at Georgetown. In this connection Mr. D. W. Wilcox says of him: "I think it was his untiring work and enthusiasm that resulted in the building of the Phi House. The teachings of our fraternity are all for the good, and Marler appreciated and exemplified them, and consequently he loved the fraternity well." He invested largely in the capital stock of the "house," for which he was paying on the installment plan when stricken with his last sickness.

During the year 1906 our Training School at Blooming Grove, Texas, was passing through a crisis in its history, and Marler's father was giving his largest possible service as pastor and Financial Agent of the school. This gifted and cultured young man was urged to accept the position as Principal in its faculty and assist in this critical hour in saving the institution. This he did at a sacrifice to himself, on a meager and uncertain salary; but he delighted to lay on the altar of the Church, his alma mater and correlated school, the best service he could render. His sterling Christian manhood impressed itself upon the student body, it falling to his lot to conduct the chapel exercises, to act as President of the Epworth League, etc. He held himself in readiness to preach a lay sermon or to assume what other responsibilities the Church might place upon him. In a word, he stood shoulder to shoulder with his father in pushing forward the interests of our Lord's kingdom. Nevertheless, he expressed regret that he had not been more active in religious work, especially durin. his college career.

At the close of the scholastic year in 1907 he was elected to the chair of English in the Collegiate Institute at San Angelo, but resigned this position in July of same year and began an effort to regain his health, which arduous college duties, urgent Church service and persistent work as a teacher had seriously impaired. After being treated for various ailments, it was announced to him July 5, 1907, that his trouble was tubercular, which was a startling surprise to the family, as heredity furnished no ground for fear in this regard. When and how the disease was contracted is only a matter of conjecture. A persistent fight for his life proved of little avail. His active work was done, and there was left only a season of suffering and waiting—maturing—until the Master should speak the final words of release. How strange that one so young, so noble, so finely equipped, so promising, should be called so early! The writer had almost a lifetime acquaintance with this gifted son of the Church. Precocious as a child, with broad, full forehead, clear, gray eye, frank countenance—all indicating intellectuality; a dutiful spirit, giving promise of largest usefulness, it seems that the world could illy afford to spare him. But God knows best, and he needs some of the "brightest and best" for his service in the upper kingdom as well as in the Church militant.

A great disappointment to himself was the boy's life in its "reach of years," for he had planned so largely for future service to his Master, his Church and his country. Writing to a college friend, he says: "Imagine my feelings—suddenly called to halt in life's struggle and preparation when unlimited opportunities were opening up to me. You can know my eyes filled with tears as did my heart with sadness. A halt, a wait, a stopping of life's desired activities."

In the closing days of his brief but successful life his devotion to his alma mater and the associations of those college days was very marked and pathetic. Not only did he desire to give to her the best that was in his life, but he wished to be laid to rest hard by her classic walls and to sleep to the music of the growing manhood and womanhood of the Church. This desire was repeatedly expressed, and just before the final change came he stated that his life had been such a disappointment that he didn't know that Texas or Georgetown would be especially honored by his being buried there, but that it seemed more like home to him than anywhere else. Then, too, he said his brothers and friends, so wishing, could the better attend his funeral. There he had spent many of his happiest days; there he had placed on the lap of his alma mater his ardent filial devotion. Her classic halls, her societies, her history, her future—all were his. Let him sleep sweetly, peacefully there, awaiting the call of the angels.

Of course, such a life could only end in great triumph. He took his bed at Sunmount Sanitarium, New Mexico, January 20, 1908, and kept it till the words of his release were spoken at Tularosa, N. M., on the 30th of December following, at 6:30 a. m. He was rational to the last, and passed away without a struggle. During his sickness he gave abundant assurance that his spiritual condition was good, reaffirming at the end that it was all right as to the future. Among his last words were: "I love everybody," and "Give my love to everybody." He talked on to the end, which came like a flash of light, and his tired and exhausted body found rest, while his gentle spirit entered into the "life more abundant," there to await the coming of mother, father, brothers and other loved ones. Truly he was unusually bright as a child, a dutiful son, a loving brother, an affectionate friend, a splendid student, a faithful Christian. The outward and upward reach of his life proclaim him heir apparent to the throne of endless life.

This is a trying ordeal to parents who have invested their lives in self-sacrificing devotion to bring this promising son to well-equipped manhood. The shattered hopes, the sore disappointment, the loneliness, the losses sustained, the depths of sorrow—no one can measure these. But God knows best, and is too good to be unkind. We shall know hereafter what seems so mysterious now. The precious boy has completed the curriculum of earth's preparation, and graduated in the college of the skies. The Master degree of redemption has been conferred, commencement is past, and now, with heavenly possibilities and surroundings, he exercises those rare gifts with which nature and grace had so richly endowed him. All possible comfort is the heritage of the bereaved, since the departed has made so successful a voyage 'mid storms and tempests; has furled sail and dropped anchor in the haven of endless peace.

M. S. HOTCHKISS.

BROCKETTE.—Ruth ("Little Ruthie"), infant daughter of J. E. and Mattie L. Brockette, was born in Covington, Texas, July 6, 1908, and died March 10, 1909, aged eight months and four days. She was the only girl in a family of six children, and was the idol of the entire family. She was such a sweet child and a patient little sufferer through weary months. But Jesus has transplanted this lovely flower in the garden of fadeless beauty and eternal sunshine. Two little hands now beckon to papa and mamma and brothers to come to that beautiful home. We shall meet her there.

W. H. CRAWFORD.

PORCH.—Bryan Porch, Sr., was born April 5, 1831, in Meriwether County, Ga.; died April 14, 1909, aged 78 years and 9 days. He married Miss Sarah Ann Kennedy in Tallapoosa County, Ala., January 29, 1852. His wife died May 27, 1906, giving them 54 years, 2 months and 28 days in the happy association of each other. To this union there were twelve children—seven living—all of whom are married and have families. There are twenty-four grandchildren living and six dead, eleven great-grand children living and one dead. Brother Porch became a member of the Methodist Episcopal Church more than sixty years ago, and lived a consistent, active Christian life. He was one of those men who never forgot his pastor, but always remembered him in a substantial way unknown and unannounced to the members of his family and the other brethren, but in a manner of substantial knowledge to his pastor. His left hand knew not the deeds of his right. He served his country during the Civil War as a soldier of the Confederacy with marked bravery. Came to West Texas twenty-three years ago, where he accumulated considerable property and used of his means liberally in the support of the gospel and the building of church houses. He was one of the leaders in the building of the Midway Church ten years ago. The building was wrecked by a storm five years ago. This church house had to be torn down and rebuilt; was reopened April 4. Brother Porch was one of the most liberal supporters in the movement, and at its completion he said to his pastor: "It is done; my time is now short, and when the summons comes I'll go quickly." The summons came in less than two weeks, and he went happily to the enjoyment of his reward so earnestly labored and prayed for. He was a member of Atoka Lodge A. F. and A. M., active and conscientious in his obligations to his brethren. Brother Porch had a strength of character that made him a man of influence in the community and a power in his Church. He loved God, he loved his Church and he loved his fellow man. His was always the word of cheer and especially so to the young men in his community. Let us hope that the silenced tones of his voice may still ring in the ears of those who loved and admired him, though he be dead, but that he may yet live to influence for good. He was buried in Midway Cemetery, Coleman County, Texas.

HENRY F. BROOKS, Pastor.
Talpa, Texas.

RUST.—Alice A., daughter of J. T. Rust, was born January 6, 1883, in Ellis County, Texas, and died November 18, 1908. When only nine years old God in his great wisdom saw fit to take from Alice her mother, but the mother had been with the child long enough to teach her of Jesus. So in only a few months after her mother's death she put her faith in Christ, who had promised to be a mother to the motherless. She joined the Methodist Episcopal Church, South, at Midlothian, Texas, where she was converted at about ten years. From that time until her death she lived a true Christian life, following her dear Master in deeds of love and kindness, speaking an encouraging word to the fainting and tenderly raising the fallen. She was always ready to say to the lost: "Behold the Lamb of God, that taketh away the sins of the world." No one who knew Alice could forget her. She made an impression for good on every life she touched. For several years she was Church and Sunday-school organist at St. Paul, where she held her Church membership. She was one of those young women whom the pastor could depend upon for service, whether to play, sing, pray or talk. She was always ready. Alice and her father traveled a great deal, especially in West Texas, playing, singing and doing personal work in revivals. Alice is gone, and we must say farewell, but only for a season, for we shall see her again. She is not dead, but only sleeping. Jesus said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." Alice died with her faith in God. "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they rest from their labors." Alice leaves a devoted Christian father, four borthers and three sisters, all members of the Methodist Church. May the blessings of Alice's God be upon all these, and may his hand so lead them that they will be an unbroken family in that land where death never comes.

CHAS. E. WILKINS, P. C.

DEAN.—Mrs. J. D. Dean was born in Conecuh County, Alabama, April 22, 1849. Moved to Escambia County, Florida in 1886, then to Smith County, Texas, and finally to Abilene, Texas, in 1908, where she died March 11, 1909, lacking one month and eleven days of being sixty years old. She was married to Brother J. D. Dean December 9, 1874, with whom she walked happily for more than thirty-four years. To them were born seven children, all of whom with their father abide to mourn their loss. Sister Dean came of a large family of nine children, where she learned those excellent lessons of unselfishness and consideration for others. Thus trained she was able to make her own home a place of rest, peace and constant attraction to her husband and children, so that they rise up and call her blessed. She early gave her heart to God and joined the Southern Methodist Church, in which communion she lived and died, being always careful to keep her membership in the Church nearest her. She delighted to attend the services of her Church, and she believed in taking her children with her, or sending them when she herself could not go. Thus she and her Christian husband early led them into the Church where they all are members today. As a mother no higher compliment could be paid her than to be able thus to say that she raised to maturity and led to Christ every child born to her. No where did she shine more than in the quietude of her own home. She always looked on the bright side of life. Her earthly lot was not always most fortunate or highly favored. For ten years before her death she was afflicted, often suffering keenly, but she never complained, but always exhibited a bright, cheerful, hopeful spirit in both conversation and correspondence. Truly, in her own quiet way she was a hero. In the school of affliction, as she drew near the gates, her spirit ripened for heaven. She saw the approach of death, but felt no fear; she was ready. She closed her life in peace with God and all mankind. Thus the true mother, genuine wife, faithful home-maker, good neighbor, devoted Church member, pure Christian, has passed to her final reward. God grant that the family so long unbroken on earth may at last be eternally unbroken in heaven.

SAMUEL J. RUCKER.

LEGAN.—Walter Harrison Legan was born in Dallas County, Missouri, Aug. 20, 1881, spent most of his mature life at West, Texas, and died in Abilene, Texas, May 17, 1909. He was happily married June 25, 1902, to Miss Artie Ballew, who, with her little boys, survives him. His was an excellent Christian character. He came of fine religious parentage. To the heritage of a good name and character he added divine grace, being soundly converted when about eighteen years old. He was faithful to his Church, serving for three years most approvingly as a steward. One pastor writes of him: "He was one of the noblest young men I ever knew, and I loved him devotedly. He was a fine layman." Nearly a year ago Brother Legan was run over by an automobile and painfully hurt. The hurt grew worse and finally developed into cancer, from which he suffered intensely, but a more patient sufferer I never saw. There was no murmuring at pain, no complaining that he was so soon to leave life, no harsh judgment of the man who had carelessly caused the accident. His Christian character shone resplendently to the end. He testified repeatedly of the presence of the Savior with him. He adorned all the relations of life, lived well, and though so young, he has ended well his life on earth. May the loving Father comfort and bless the broken widow and her two children.

SAMUEL J. RUCKER.

ALSTON.—Martha Ann Souvena Alston (nee Shurod) was born March 5, 1850, in Georgetown, Texas; was married to Rev. John W. Alston September 27, 1867. To this union four children were given—one boy and three girls—all of whom are still alive, with father, to mourn her death. She was converted at home while parents were at church at the age of eleven, and united with the Church. She professed sanctification ten years ago, and lived it day by day until the Master called her home. I want to say she was one of the most devoted, lovely women I ever knew. She was loved by all who knew her. Funeral services were held in our church at Thornton, Texas, by Rev. Head, of Groesbeck. She was stricken with paralysis and never spoke. She was laid to rest in the cemetery at Thornton. She departed this life March 17, 1909. She leaves a devoted husband and four children and a host of friends to mourn her death. May God bless the bereaved ones.

J. O. JORDEN.

CRITES.—In Erath County, Texas, September 17, 1876, Charles Wesley came to gladden the hearts and home of Benjamin and Susan Crites. For thirty-two years this life lingered upon the shores of time. In early child life this boy was called upon to witness the death of his father who, with a halo of glory circling about him and a shout of victory upon his lips, left this world, and thus the little life was launched upon life's ocean deprived of the wise counsel and guiding hand of a loving father. In early life Charley was converted and joined the M. E. Church, South. Last summer he with his wife joined the Presbyterian Church. It can be truly said of him that he was a true man, a loving father, a kind husband. To the sorrowing mother and broken-hearted wife I would say, fight on till death shall set you free, and then go home a crown to wear. To the brothers and host of mourning friends and loved ones, follow on to know the Lord Almighty, and then a glad reunion will await you in that land of fadeless glory.

LEE A. CLARK, P. C.
Bangs, Texas.

TAYLOR.—Little Joe Taylor is dead. He was running along in a field of plowed ground, fell and broke his neck. Little Joe was 13 years old. He professed religion and joined the Church at 11 years of age at old Friendship Church. Joe stoop up and assumed the vows of the Church, a little barefooted boy. He was baptized the same day. Joe was a fine, sweet-spirited boy, obedient to parents, kind to brothers and sisters, a manly little fellow. Joe was a fine Church-goer when he had opportunity. I feel sure the voice of little Joe is tuned celestial, and that he is in heaven and forever at rest. I received him into the Church, and can say with sad heart: "I will meet my sweet little friends in the great beyond."

W. B. BAYLESS, P. C.
Aubrey, Texas.

SNEAD.—Mrs. Mattie Viola Snead (nee Bragg) was born at Peoria, Hill County, Texas, November 23, 1875; was married to John Snead January 31, 1892; was converted and joined the Methodist Episcopal Church, South, when only a thirteen-year-old girl and lived a Christian life from then until the angelic messenger came and summoned her spirit to its home in the city of God. When informed that she must go, she stated that she was ready, and called her children to her and bade them good-bye, telling them to meet her in heaven. Her life, though a great part of it has been spent in ill health, has been a life of sunshine and beauty. She died at her home in Robert Lee, Texas, May 10, 1909, and leaves six children, her husband, her mother and all who knew her to mourn their loss.

E. L. SISK.

FLEETWOOD. — God in his wise providence, which we cannot understand now, has taken from her sorrowing husband and four small, sweet children Mrs. Nettie Fleetwood, the patient and devoted wife, mother, sister to the bright, heavenly home, to dwell with Jesus and loved ones, where the flowers bloom forever and God's consoling presence, love and benediction are enjoyed, there to await the coming of loved ones and friends. She early gave her heart to God, united with the M. E. Church, and lived a pure, consistent Christian life, loved by all. She will be greatly missed by her four sweet children in their home in Odessa, Texas, where she died May 3, 1909. May the bountiful Giver of all things good comfort and protect them.

"UNCLE WIN."

WEAVER.—Erma Weaver (nee Vincent), was born near Hartsell, Ala., December 22, 1885, and passed into the "ageless life" May 24, 1909, from Midland, Texas, having moved to this place November 23, 1908. She leaves a husband and infant babe, father, three brothers and one sister to mourn their loss. She was converted and joined the Methodist Church, South, several years ago, and became an active worker in the Church. She was not conscious of the approach of death so far as we know, but, having lived right (so we are told), she doubtless "died well." We commend the sorrowing relatives and friends to the God who saved, comforted and sustained Sister Weaver. May you meet her again beyond the river.

A. M. MARTIN.

GRACY.—Little Jimmie Gracie, infant son of W. B. Gracy and Mrs. Myrtle Gracy, was born December 15, 1908, and died May 25, 1909. Little Jimmie has been a life-time sufferer, having never seen a well day. He suffered intensely for the last several days. While it is hard to give him up, yet we know that he is far better off. He has passed the stage of suffering, and is entered into eternal rest. That same Jesus who said, "Suffer the little children to come unto me," has said, "Suffer little Jimmie to come unto me," and he has gone to live with Jesus forever. We extend to Brother and Sister Gracy our heartfelt sympathy, and pray that the sustaining grace of God may be their strength in this sad hour. May God's richest blessings be upon all.

LEONARD REA.

LUCAS.—September 5, 1908, God gave to the home of Mr. and Mrs. John Lucas, of Amarillo, Texas, a precious baby boy—a lovely gift. And on May 11, 1909, God called for John Elton and took him home to heaven. John Elton only lived here long enough to teach us to love him fondly. We pray that his parents may be able to say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." May they be able to say, "Thy will be done," and realize that "all things work together for good to them that love the Lord." Heaven is made nearer and dearer to them, now that they have a tie binding them closer to heaven. We commend you, dear parents, to him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." His grandma,

MARY M. VISON.

Santa Anna, Texas.

FRANCIS.—Brother Columbus Francis was born in the State of Mississippi in the year 1849, and died in Celina, Texas, February 28, 1909. He professed conversion when a boy eleven years old and joined the Methodist Episcopal Church, South, in which he lived a faithful member until death. Brother Francis was married to Miss Annia Sanders in 1864. To them were born ten children. There are seven children and his aged wife left to mourn their loss. Brother Francis was a noble character, a good citizen, a devout Christian and a loyal member of the Church. He has been a steward in the Church for many years, but for the last few years had to give up his stewardship on account of bodily affliction. When he died the writer felt he had lost one of his best friends. May God bless his sorrowing family. We know that we shall meet him in the "sweet by-and-by."

F. O. MILLER.

CAMPBELL.—Eliza Shockley Campbell was born in Alabama, August 31, 1836; came to Texas when quite young; was married to E. Campbell March 22, 1855; born to them ten children, seven boys and three girls, five dead and five living; joined the Methodist Episcopal Church, South, at the age of 14 years, and died at Flint, Texas, March 30, 1909. Thus for fifty-nine years she had been in the service of the Master whom she delighted to serve and honor. She was one of those quiet and beautiful Christian characters which impresses the world of the true nobility of Christian character. In her life was exemplified those noble virtues which bless the home, the Church and the world, for in her life the current of everlasting life ran deep and strong. I would say to her children who survive her: Follow in her footsteps, and after life's toilsome journey you shall reach the haven of rest and peace, for Grandma has only gone to the place where she will exchange the decrepitude of age for eternal youth, no more to suffer, no more to say "I am weary," for God shall wipe away all tears. After a long life of usefulness, "Thou good and faithful servant, enter thou into the joys of thy Lord."

One who loved her. A. E. BLOUNT.

THOMPSON.—Brother J. M. Thompson was born in Mississippi April 19, 1843, and died at his home in Smith Springs community, four miles northeast of Stephenville, Texas, May 11, 1909. Brother Thompson was reared in Missouri, but came to Texas in early life. He was married to Miss Susan Ann Huggins in 1866, to which union ten children were born—five sons and five daughters. Two sons and three daughters preceded him to the better land, while a faithful wife, two daughters and three sons survive him and are greatly bereaved in his death, one of whom is M. J. Thompson, who for the past four years has been County Judge of Erath County. He served faithfully as as a Confederate soldier during the Civil War. Brother Thompson was genuinely converted and joined the M. E. Church, South, more than forty years ago, and in nearly all these years he has been both steward and Sunday-school Superintendent. Living as he did for God and the right, his end was one of triumph. Though he is gone, we know where to find him, and, by the grace of God, will meet him again some sweet day. His pastor, FRANK HUGHEN.

THARP.—Mrs. Annie Tharp (nee Arrowood), wife of J. F. Tharp, ex-Representative of Coryell County, Texas, died near Vaughn, N. M., December 15, 1908. They had only lived in this new country a few months. Brother Tharp brought the little babe to his wife's parents, near Gatesville, and in one week the blood-washed spirit of the precious child joined the mother in the world where there are no tears. One child preceded her to the better land. Two are left for the father to train in the way they should go. She was born September 7, 1880, in Coryell County, Texas. She was converted early in life and united with the M. E. Church, South, in which she lived a consistent Christian. She was an obedient child, an affectionate wife, a good neighbor and one who knew her well says, "a better mother never lived." The angel will find the new-made grave at the last day when she and loved ones will be gathered around the great white throne.

G. F. BOYD.

Gatesville, Texas, May 21.

BOYD.—Mrs. Nancy Melvine Thaxton Boyd was born July 1, 1843; joined the Church when thirteen years old; was married first to John Sisson. Of this union there were four children, one of whom is still living. She was married the second time to William Boyd November, 1877. In all of her relations in life she lived her religion. Her house was the preacher's home. She passed to her reward May 2, 1909. She loved the Texas Advocate. Her funeral was preached to a large congregation by Rev. J. C. Weaver, who had been her pastor at different times during his active ministry. Her example is a safe one for her friends and relatives to follow. Her body is buried at Hardy, Texas.

A. P. SAFFOLD, P. C.

BATES.—Mrs. Lutie Bates (nee Johnson) was born in Newton County, Miss., January 11, 1872, and departed this life at Halsell, Texas, May 5, 1909. She was converted and joined the M. E. Church, South, in her youth. She was always found on the right side of all questions. As a Sunday-school teacher she was excelled by few. Her counsel was sought for, her model life was watched and her sweet Christian experience was felt by all who came in touch with her. Her death was a great shock to all, and unexpected even by her family. She leaves a devout husband and three children, the youngest of whom is two months old. We laid her to rest in the Halsell Cemetery among her many mourning friends May 6, 1909. Our loss is heaven's gain. She can't come back to us, but thanks be to the One who doeth all things well, we can go to her. Husband and children, live faithful to the end of life and go home to meet your precious mother who is now in her mansion which was prepared for her.

H. M. COSBY, Pastor.

NORTH TEXAS CONFERENCE.

Greenville District—Second Round.

Kingston Mis., White Rock, June 5, 6.
Kavanaugh Sta., June 13, 14.
Celeste and Lane, Celeste, June 20, 21.

R. G. MOOD, P. E.

Terrell District—Second Round.

College Mound Cir., June 5, 6.
Chisholm Cir., June 12, 13.
Terrell Sta., June 13, 14.

M. L. HAMILTON, P. E.

Sherman District—Third Round.

Bells Cir., at Virginia Point, June 4-6.
Van Alstyne Sta., June 18-20.
Key Memorial Sta., June 20.
Whitewright Sta., June 27.
Waples Memorial Sta., July 1-4.
Tom Bean Cir., at New Prospect, July 9-11.
Pecan and Friendship, at F., July 14-18.
Sadler Mis., at Gordonville, July 23-25.
Trinity and Preston, at P., July 31, Aug. 1.
Pottsboro Sta., August 4-8.
Southmayd Cir., at Ethel, Aug. 14, 15.
Whitesboro Sta., Aug. 18-22.
Sherman Mis., Aug. 27-29.

C. M. HARLESS, P. E.

Decatur District—Third Round.

Decatur Cir., June 5, 6.
Decatur Sta., June 6, 7.
Paradise, June 12, 13.
Willow Point, June 13, 14.
Rhome, June 19, 20.
Greenwood, June 26, 27.
Alvord, June 27, 28.
Argyle, July 3, 4.
Boyd and Garvin, July 10, 11.
Chico Cir., July 17, 18.
Jacksboro, July 18, 19.
Chico, July 24, 25.
Bridgeport, July 25, 26.
Mexican Mis., July 26.
Ponder and Krum, July 31, August 1.
Justin, August 7, 8.
Bryson, August 14, 15.
Oak Dale, August 15, 16.

L. S. BARTON, P. E.

Dallas District—Third Round.

Lewisville, June 5, 6.
Trinity, 11 a. m., June 13.
Ervay, 8 p. m., June 13.
Cedar Hill and Duncanville, at C. H., June 19, 20.
Grace, 11 a. m., June 27.
First Church, 8:30 p. m., June 27.
Forest Ave. and West Dallas, at W. D., July 3, 4.
Fairland, 8:30 p. m., July 4.
Oak Cliff, 11 a. m., July 11.
Oak Lawn, 8:30 p. m. July 11.
Lancaster, July 17, 18.
Ervay, 11 a. m., July 25.
Trinity, 8:30 p. m., July 25.
Grand Prairie, at Irving, July 31, Aug. 1.
Cochran, at Cochran, Aug. 7, 8.
Grace, 8:30 p. m., Aug. 8.
Hutchins and Wilmer, at Wilmer, Aug. 14, 15.
Wesley Ch., 8:30 p. m., Aug. 15.
Wheatland, Aug. 21, 22.
Oak Lawn, 11 a. m., Aug. 29.
Oak Cliff, 8:30 p. m., Aug. 29.

J. M. PETERSON, P. E.

Sulphur Springs District—Third Round.

Como Cir., at Harper Ch., June 5, 6.
Pecan Gap and Ben Franklin, at P. G., June 13, 14.
Winnsboro Sta., June 19, 20.
Cumby Cir., at Oakland, June 26, 27.
Brashear Cir., Greenview, July 3, 4.
Mt. Vernon, at Creesy, July 7.
South Franklin Mis., Clear Water, July 10, 11.
Hagansport, Lavada, July 17, 18.
Sulphur Bluff, at Lone Star, July 21.
Sulphur Springs Sta., July 24, 25.
Cooper Sta., Aug. 1, 2.
Klondike Cir., July 31, Aug. 1.
Pearley Cir., Harmony, Aug. 4.
Jowell Cir., Aug. 7, 8.
Lake Creek, Bushy Mound, Aug. 10.
Riley Springs, Aug. 14, 15.

W. D. MOUNTCASTLE, P. E.

McKinney District—Third Round.

Prosper Cir., at Wesley Ch., June 5, 6.
Plano Sta., June 12, 13.
Allen Cir., at S. McKinney, June 19, 20.
McKinney Sta., June 20, 21.
Frisco Cir., at Frisco, June 22.
Princeton Cir., at Culleoka, July 3, 4.
Nevada Sta., July 10, 11.
Wylie Cir., at P. V., July 17, 18.
Renner Cir., at Alpha, July 24, 25.
Farmers Branch and Carrollton, at C., July 28.
Blue Ridge Cir., at P. G., July 31, Aug. 1.
Farmersville Sta., August 1, 2.
Josephine Cir., at Sabine, August 7, 8.
Weston Cir., Cottage Hill, Aug. 14, 15.
Celina Sta., Aug. 21, 22.
Anna Cir., Chambersville, Aug. 28, 29.

J. F. PIERCE, P. E.

Bonham District—Third Round.

Randolph Mis., Orangeville, June 5, 6.
Ector Cir., at Mt. Pleasant, June 12, 13.
Honey Grove Cir., at Allen's Ch., June 26, 27.
Gober Mis., at Bartley, July 3, 4.
Trenton, at Marvin, July 10, 11.
Dodd and Windham, at Shady Grove, July 14, 15.
Bailey Cir., at Bailey, July 17, 18.
Brookston, at Pleasant Hill, July 24, 25.
Telephone at Elwood, July 30, Aug. 1.
Petty Mis., at Georgia, Aug. 7, 8.
Petty and White Rock, at W. R., Aug. 11, 12.
South Bonham, at B., Aug. 14, 15.
Bonham Sta., Aug. 15, 16.
Ladonia Sta., Aug. 22, 23.
Honey Grove Sta., Aug. 29, 30.

J. B. GOBER, P. E.

Paris District—Third Round.

Emberson Cir., at Forest Chapel, June 5, 6.
Roxton Cir., at Atlas, June 12, 13.
Deport Cir., at Bogata, June 19, 20.
Shady Grove and Marvin's Chapel, at Rock Ford, June 20, 21.
Annona Cir., at Garland's Chapel, June 26, 27.
White Rock and William's Chapel, at W. R., July 3, 4.
Woodland and Kanawha, at Blakeny, July 10, 11.
Detroit Sta., at Red Oak, July 17, 18.
Blossom and Slyvan, at S., July 18, 19.
Rosalie Cir., at Bethel, July 24, 25.
Avery Mis., at Shawnee Chapel, July 31, Aug. 1.
Clarksville Mis., at Union, Aug. 7, 8.
Clarksville Sta., Aug. 8, 9.
Paris Cir., at Elbethel, Aug. 14, 15.
Bonham Street, at Cross Roads, Aug. 15, 16.
Bagwell Mis., at Robbinsville, Aug. 21, 22.
Lamar Av., Aug. 28, 29.
Centenary, Aug. 29, 30.

J. M. SWEETON, P. E.

TEXAS CONFERENCE.

Brenham District—Third Round.

Rockdale, June 5, 6.
Thorndale, June 12, 13.
Giddings, June 19, 20.
Brenham, June 26, 27.
Wharton, July 3, 4.
Glenflora, July 17, 18.
Bay City, July 21.
Sealy, July 24, 25.
Chappell Hill, July 27.
Bellville, July 28.
Hempstead, July 31, Aug. 1.
Waller, Aug. 7, 8.
Caldwell Mis., Aug. 14.
Caldwell Sta., Aug. 15, 16.
Lexington, Aug. 18.
Richmond, Aug. 20.
Rosenberg, Aug. 21, 22.
Somerville, Aug. 25.
Fulshear and B., Aug. 28, 29.

A. A. WAGNON, P. E.

Tyler District—Third Round.

Big Sandy, at Winona, June 5, 6.
Wills Point Cir., at Palmore, June 12.
Wills Point Sta., June 13, 14.
Edgewood Cir., at Small, June 19, 20.
Edgewood Sta., June 20, 21.
Grand Saline, June 27, 28.
Mineola, July 4, 5.
Canton, at Wallace, July 10, 11.
Tyler Cir., at Bascom, July 14.
Mt. Sylvan, at Sylvan, July 17, 18.
Lindale, July 24, 25.
Murchison, at Pine Hill, July 31, Aug. 1.
Edom, at Ashburn, Aug. 7, 8.
Colfax, at Tunnels, Aug. 14, 15.
(More to followo)

C. B. GARRETT, P. E.

Pittsburg District—Third Round.

Queen City, at Q. C., June 5, 6.
Atlanta Sta., June 6, 7.
Linden, at Hammel's Ch., June 12, 13.
Douglassville, Jarvis Ch., June 19, 20.
Dalby Springs, at Lawrence Ch., June 26, 27.
New Boston and DeKalb, at N. B., June 28.
Nasah, at Buchanan, July 3, 4.
Central, Texarkana, July 4, 5.
Hardy Memorial, July 10, 11.
Redwater at Concord, July 17, 18.
Winfield, at Oak Grove, July 24, 25.
Mt. Pleasant Sta., July 25, 26.
Pittsburg Cir., at Ebenezer, July 31, Aug. 1.
Pittsburg Sta., Aug. 8, 9.
Quitman, Aug. 13.
Winnsboro, Forest Home, Aug. 14, 15.
Hughes Springs, Aug. 20.
Daingerfield, Aug. 21, 22.
Naples and Omaha, Aug. 28, 29.

R. A. BURROUGHS, P. E.

Beaumont District—Second Round.

Port Arthur, June 9.
Wallisville, June 12, 13.

D. H. HOTCHKISS, P. E.

Calvert District—Third Round.

Buckholts, at Gause, June 5, 6.
Davilla, at Davilla, June 12, 13.
Hearne and Bremond, at B., June 25.
Petteway, at Boon Prairie, June 26, 27.
Marlin Sta., June 29.
Lott and Durango, at Lott, July 3, 4.
Travis, at Sneed's S. H., July 10, 11.
Calvert Sta., July 14th.
Kosse and Reagan, at Alto, July 17, 18.
Rosebud Sta., July 24, 25.
Fairfield and Dew, at Dew, July 31, Aug. 1.
Teague Sta., Aug. 1, 2.
Tala, at Gum Springs, Aug. 7, 8.
Centerville, at Centerville, Aug. 14, 15.
Maysfield, at Port Sullivan, Aug. 21, 22.
Wheelock Cir., Aug. 28, 29
Franklin Sta., Aug. 29, 30.
Jewett, at Buffalo, Sept. 4, 5.
District Conference meets at Lott Wednesday morning, June 30.

E. L. SHETTLES, P. E.

Austin District—Third Round.

Manor, at Manor, June 5, 6.
Elgin, at Elgin, June 6, 7.
Bertram, at Briggs, June 12, 13.
Liberty Hill and Leander, at Leander, 2:30 p. m., June 18.
Cedar Park, at Hopewell, June 19, 20.
West Point, at Ford's Prairie, June 26, 27.
Weimar, at County Line, July 3, 4.
McDade, at Lawrence Chapel, July 17, 18.
Smithville, at S., 7:30 p. m., July 21.
LaGrange, at L., 7:30 p. m., July 23.
Columbus, at Columbus, July 24, 25.
Eagle Lake, at Altair, July 25, 26.
Walnut, at W., 2:30 p. m., July 28.
University Church, at Austin, 11 a. m., August 1.
First Street, Austin, 7:30 p. m., August 1.
Tenth Street, Austin, 11 a. m., August 8.
South Austin, Austin, 7:30 p. m., Aug. 8.

NAT B. READ, P. E.

Jacksonville District—Second Round.

Alto, preaching 11 a. m., June 6.
Mt. Zion, preaching 4 p. m., June 6.
Rusk, preaching 8 p. m., June 6.
Elkhart, Holmes, June 19, 20.
Centenary, June 20.
Keltys, at Huntington, June 26, 27.
Caro, at Caro, June 27.
Cushing, at Nat, July 3, 4.
Alto Cir., at Lynch's, July 10, 11.
Jacksonville Sta., July 11.
Troupe and Overton, at Bethel, July 15.
Athens, July 18.
Eustace, Meredith, July 18-21.
Neches, Fields, July 24, 25.
Grace, July 25.
Jacksonville Cir., at Turney, July 31, Aug. 1.
Brushy Creek, at Brush C., Aug. 18, 19.
Larue, at Baxter, Aug 21, 22.
Kilgore, at Hopewell, Aug. 25, 26.
Mt. Selman, Tatum's, Aug. 28, 29.
Bullard, Aug. 29, 30.
Malakoff, Sept. 4, 5.

ELLIS SMITH, P. E.

Houston District—Third Round.

Washington St., May 30.
McAshan, June 6.
Shearn, June 13.
McKee, June 13.
Brunner, June 20.
Columbia and Brazoria, June 27.
Angleton, July 3, 4.
(Other dates later.)

CHAS. F. SMITH, P. E.

Huntsville District—Third Round.

Trinity and Onalaska, at O., June 5, 6.
Anderson Cir., at Steele's, June 12, 13.
Madisonville Mis., Hollis, June 26, 27.
Madisonville Sta., June 27, 28.
Montgomery Cir., at Harmony, July 3, 4.
Grapeland and Lovelady, at L., July 8.
Augusta Cir., at Augusta, July 10, 11.
Crockett Sta., July 12.
Navasota Sta., July 18, 19.
San Jacinto Cir., at Bay, July 24, 25.
Willis Cir., at Willis, July 31, Aug. 1.
Huntsville Sta., Aug. 1, 2.
Dodge Mis., at Black Jack, Aug. 3.
Conroe Sta., Aug. 4.
Bryan Sta., Aug. 8, 9.
Cold Springs Mis., at Evergreen, Aug. 14, 15.
Shepherd and Cleveland Cir., at Lamb, Aug. 28, 29.
Willard Cir., at Willard, Sept. 4, 5.
Groveton Sta., Sept. 5, 6.

H. C. WILLIS, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—Third Round.

Sunnyside, June 5, 6.
Cantara, June 8.
Melrose, June 9.
Blacktower, June 10.
Clovis, June 11.
Texico Cir., June 12, 13.
Texico, June 14.
Kenna, June 15.
Elida, June 17.
Cromer, June 19, 20.
Portales, June 22.
Causey, June 26, 27.
Monument, July 3, 4.

B. T. JAMES, P. E.

El Paso District—Third Round.

Marfa, June 4.
Tularosa, June 5, 6.
Carrizozo, June 8.
Carlsbad, June 12, 13.
Malaga, June 14.
Dayton and Lakewood, June 16.
Hope, June 17.
Artesia, June 18.
Hagerman, June 19, 20.
Dexter, June 21.
Roswell, June 22.
Trinity, June 25.

J. B. COCHRAN, P. E.

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THE SUNDAY SERVICE

Let no Methodist layman or preacher be taken in by the specious argument that a few months' use of liturgy or a couple of years' use of the liturgy has not lessened the spiritual power of a congregation.

No one claims or asserts that a brief use of liturgy will do such a thing. On the contrary, I assert that a Methodist congregation might make use of burning candles, pictures of the Virgin Mary, holy water and the sign of the cross without immediately losing their spiritual power.

Thomas a' Kempis did all these things all his life and never lost his spiritual power. His imitation of Christ still inspires many a Protestant with holy aspirations for the higher Christian life.

A Methodist pastor may, as some are doing, have a surpliced choir and yet have conversions every Sunday, but it is an abuse of logic to say that the surpliced choir is the efficient means of saving sinners.

We freely admit that liturgy may be used without loss of spirituality, but we emphatically assert that the history of liturgy is that its use does in general destroy spirituality, "when it becomes a settled form of worship," and then does also cultivate worldliness in the people.

It is not "the present" effect of a newly purloined and applied liturgy in Methodism that I fear; it is the possible "settling down into a fixed liturgical form of service" that I am striving against.

No one can properly judge at this stage of the matter what the effect of liturgy in our service will be.

Scattered over our connection mostly in the cities, a number of our preachers (mark you, not the people; it is our preachers that are high Church) have introduced the Episcopalian liturgy in part—that is, the creed, the gloria patri and the Psalter, and they find no bad effects. Many of these men are deeply spiritual, are profoundly in earnest and lead a very strenuous life for the Master. As they are surcharged with spiritual energy they could introduce the Roman Catholic liturgy and swing a censer, and yet have a live, spiritual congregation.

The question is not whether these strong, spiritual men can have liturgy and not bring spiritual inanition upon their people, because they have on hand the needed spiritual food, and they feed the flock upon it. The question is this: What will American Methodism of the twenty-first century be, if she goes back on her one hundred and fifty years of American conquest, and, sitting at the feet of Episcopalianism, she becomes settled and fixed in a liturgical form of worship?

If Southern Methodism had taken to the plan mapped out for her by some of her leaders and editors, and had generally introduced and made use of the creed, the gloria and the Psalter (the other bracketed parts are not liturgy), it would in time have become the established form of worship and Southern Methodism would have then become, with the Episcopal and the Catholic Church, a liturgical Church. So that this question is to be considered in its possibilities to Methodism. What will be its effect should we become settled in liturgy?

"Methodism means revivals." The fact that a pastor, born with spiritual fire in his heart, a Methodist revivalist by heredity, can introduce liturgy and still have revivals, does not touch the question. Look over history; search the world. Was there ever a Church with a settled liturgy that had revivals—was a revival Church? English Methodism never gave up liturgy, but after John Wesley's death, English Methodism gave up revivals.

We are not saying that English Methodism is not a good Methodism, but we are saying American Methodism is a better Methodism, and a better because it is characteristically a revival Church.

This fact is beyond controversy. Liturgy, which is responsive on concerted repetition of certain and fixed forms of worship every Sunday, satiates the soul and unfits it for profitably hearing the preaching of the Word, which is God's method of saving and edifying the soul.

J. E. HARRISON.

THANKS DR. HARRISON.

I want to thank Doctor Harrison, in this public manner, for his timely and much-needed articles anent the tendencies toward ritualism in our worship. I hope he will continue the good work. Furthermore, I trust that any critics who think there is too much of it will take the trouble to read his papers before condemning them. The wine of Methodism long ago burst the old Roman and Anglican wine-skins. Why try to patch up the pieces of sixteenth century bottles for twentieth century wine?

Yours (not yet in the brackets),

HORACE BISHOP.

IMPORTANT NOTICE.

Rates to McKinney Convention.

The railroads have granted a round trip rate of 1½ fare. Delegates from points west of Fort Worth & Denver City Railway will buy a through ticket on that road from nearest point. These tickets are on sale June 9 and 10, and can be routed via Dallas or Plano. In case of the latter it will be more convenient to take the interurban from Plano, the fare from Plano to McKinney being 45 cents for the round trip.

The following advice from the Texas Traction Company is self-explanatory. Please note carefully. As this company's rate also applies from Fort Worth we should be glad to have a number of visitors from that city:

"We have arranged for special rates for this occasion on the certificate plan. Under this arrangement delegates to your convention will buy one-way tickets, going, at the regular rate, and secure from ticket agent certificate, which, when signed by the secretary of your meeting and presented to our agent at McKinney, will be authority for him to sell tickets at reduced rates, returning.

"For your information we beg to give you here a table showing rates that will be charged, going and returning:

	Going.	Return'g.
From Denison	$1.00	.40
From Sherman	.75	.25
From Howe	.50	.25
From Van Alstyne	.40	.20
From Anna	.25	.10
From Plano	.30	.15
From Richardson	.45	.15
From Dallas	.75	.25
From Arlington	1.15	.45
From Fort Worth	1.45	.55

"Kindly see that all of your delegates are advised that in order to secure the reduced rate, returning, it will be necessary for them to be in possession of certificate issued by agent from whom they purchased the going ticket, so that when they buy their tickets, going, they will ask the agent for the certificate, as he will not issue them the certificate unless they so request it."

JAMES CONNAUGHTON.

An Appreciation.

Sunday, May 23, 1909, Brother James Connaughton, one of the choicest spirits I ever knew, passed from the scenes of earth to that mansion not made with hands, eternal in the heavens. He had been a member of the Church at Calvert for many years and was one of our most effective stewards. He was one of those rare characters that are a blessing to any community. His loyalty to God and the Church was not based on a spirit of partisanship, or dogmatism, or any metaphysical interpretation of creed. Though he was an intelligent believer in the doctrines of our Church as the best presentation of the gospel of Christ, yet the distinguishing mark of his loyalty was to be found in his incorporation and manifestation of the blessed truths of the Sermon on the Mount. He was a man of clean lips and pure heart. In his soul there was no room for hatred or envy or jealousy, because he loved God and his fellowman with all of his faculties and powers. I never knew him when he was not carrying some burden that had been laid on him by the failure of some one else, yet in it all he was always cheerful and smiling. It is not necessary to say that he was kind and generous to his preacher, for he was so to every one. Of course he never got rich, for he always thought of other people before himself; and his generous soul would not let him hoard up things when other people were in need. But he was rich toward God, and there are few men who have laid up more treasure in heaven than has Brother Connaughton. Today I would rather have his wealth of kindness and sympathy and love than all of the material wealth of our richest plutocrats, or all the wealth of honor and glory that has been accorded our most popular statesmen.

As long as I live his unselfish and generous life will be an example and an inspiration to me.

J. KILGORE.

MARSHALL DISTRICT NOTES.

The people generally, and our preachers, were greatly pleased to have Marshall District restored, and it is now being organized for aggressive work in every way. The presiding elder, Rev. H. T. Cunningham, is a man of progress with one burden on his heart—the good of each pastoral charge and the interest of every preacher. The kingdom of our Lord has both his and his estimable wife's time and talent. The people love him. In March a fine "preachers' meeting" was held at Gilmer. Some stirring and far-reaching revivals have been held in the district. The preachers that held meetings early in the year are reaping the fruits now, as summer months draw on. Revivals! revivals! revivals! is the great need. Easter serices, "Rally Day," "Children's Day," "Decision Day," etc. never has, does not now, nor never will fill the place of the old-time protracted meeting where young and old are called to repentance and led to Christ. Why not a revival in every charge? Sometimes it is said at a District Conference, "We have made no special effort at a revival," and five or six months gone! What are Methodists and their preachers for? Are we too busy to hold meeting and have revivals? Is not soul-saving our chief business? Some building, repairing and furnishing parsonages and churches have been done that will tell in years to come. It is to be hoped that every preacher in Texas will clean up his dirt, burn up his trash and scrub every floor and window of his parsonage before conference. Remember that no preacher is "called of God" to clean up another man's filth, but some have it to do. However, this may be a case of "foreordination," for some of us seem thus ordained.

District parsonage will be built.

The women are being organized and their Home Mission Societies are more and more becoming one of the greatest powers in our Church.

We are looking forward with interest to our gathering at Beckville June 29, at the District Conference. The presiding elder will arrange for a fine meting. Bishop Key's coming to hold the Texas Conference next fall will be looked to with pleasure and hope.

IRVIN B. MANLY.

Marshall, Texas.

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SAN ANTONIO DISTRICT CONFERENCE.

The above named conference convened in Hondo on May 12 at 2:30 p. m. and continued over Sunday, May 16. Rev. J. W. Albritton was elected Secretary.

The hospitality of Brother W. W. Nunn and the people of Hondo was tip top. All the twenty-three pastors of the district were present except J. M. Linn, who was sick.

The reports indicated unprecedented progress in all departments of Church work for the first half of the conference year. The net increase in membership was greater than for all of last conference year. About 58 per cent of foreign mission and 86 per cent of domestic mission assessments had been paid. Other benevolences were well up.

There has been decided increase in pastors' salaries, and nearly half was reported paid. Our people are growing in intelligent liberality.

The brethren of the district who preached during the conference did so in acceptable manner.

Brother George Ryan, of Dilley charge, was licensed to preach.

The next session of the conference goes to Eagle Pass. We will sample Brother Nelson's new church.

Delegates to Annual Conference were as follows:

R. H. WESTER.
W. N. HAGY.
B. H. THOMASON.
R. A. GILLELAND.

Rev. Horger, of Hondo, was recommended for deacon's orders.

An impressive memorial service was held on Thursday for our lamented Bishop Galloway. Brother N. B. Harmon led the service.

A noted visitor to the conference was Rev. Julius McGath, of the North Georgia Conference. He gave us a heart-stirring message for his people in Israel.

Dr. E. D. Mouzon was with us over Sunday and made "full proof of his ministry" in his present great field of usefulness.

Dr. J. E. Harrison and Rev. F. B. Buchanan were with us in the interests they represent.

All the interests of the Church in this rapidly developing field received careful consideration.

A goodly number of the local preachers and laymen were with us.

Withal, 'twas one of the most pleasant and helpful District Conferences of our history.

Our aggressive, level-headed, hard-working presiding elder, Rev. A. J. Weeks, is richly deserving of the splendid development of the work under his wise superintendency.

J. C. WILSON.

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