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EDITORIAL

RAW MATERIAL FOR THE SALOONS.

The saloons must have raw material from which to manufacture the finished product or they must go out of business. The young drinkers and the old toppers will soon be used up, and their successors must be in readiness for destruction.

We were reminded of this very forcibly the other day as we were scanning the pages of one of our daily papers when our eyes chanced to fall upon a striking advertisement. It was the picture of a beautiful Jersey cow, apparently in excellent condition, with the following brand printed in a circle upon her side: "Jersey Cream Whiskey, 1873." Just above the brand and sitting astride the cow was the picture of a beautiful little boy about four years of age, well dressed and taking life easy. What did this mean? It could have meant but one thing, and that is the saloons must have boys in order to perpetuate their business. They can not run a great many years on their present material, for it will soon burn up and disappear. The saloon patron is not long lived. His money runs low, his health becomes impaired and his morals are soon exhausted. In a few years he is worthless to the business world, to the social circle and to domestic life, and it is only a question of a short time when he drops out of notice and goes the way of all the earth. Even the saloons get tired of him just as soon as he becomes a charge upon public charity.

What, then, are the saloons to do to replenish their patrons and to keep their stock in trade at par? Why, they must have in training the boys of the rising generation. The child seated upon the Jersey cow is the hope of the saloon. Without him and his kind the saloon would soon go out of business. He is the raw material out of which their finished products are made. Whose boy is to supply this raw material? Why, yours, or the boy of some other household. Some family must furnish him. The saloon does not care from what home he comes, just so he is thrown into its manufactory. It must have the material, and it is no concern of the saloon what mother's heart is broken, or what father's hairs are brought down in sorrow to the grave just so the boy becomes its sure patren.

Some three years ago, while the Dallas Fair was in progress, a well-dressed fellow was discovered handing out beautiful little vials, handsomely carved, and public school boys were seen with these apparently innocent toys; but when they were examined they were found to contain strong drink of a certain brand. A search was made for the fellow, but he had disappeared. What was he doing? Preparing raw material for the saloon. By this means he was clandestinely and adroitly cultivating a taste for the saloon product. On another occasion candy drops were handed out by some one to the boys with a few drops of a certain brand of liquor in them. It was never known who distributed them. Sometimes certain drinks at our soda fountains are found to be spiked. What does all this mean? It is an effort to create a taste

in childhood and young manhood for saloon beverages.

Therefore, the Jersey cow advertisement, above mentioned, is indicative of what the saloon spirit is doing. It points to the innocency of youth as the hope of the liquor business. Into this great manufactory our boys must be thrown as early as possible so as to promote and perpetuate the saloon. And when they come out of this diabolical institution they are bloated, debauched and ruined. But some men tell us that the saloon is a necessary evil, that it can not be prohibited and must be regulated, and that it helps the business of the community! When we examine its products we find that the only contributions it makes to our citizenship are poverty, heartaches, vice, immorality, crime, infamy and degradation. It makes no man a better citizen; it makes no husband more attentive to his wife, no father better to his children, no son more obedient to his parents. Its whole work is that of demoralization, blasted hopes, ruined manhood, degraded womanhood and impoverished childhood. Down with the saloon! On with the battle!

THE SALOON ADVOCATE OVERSHOOTS

Some time ago Commissioner Colquitt, while making a speech at Muenster advocating his claims before a beer-drinking audience, saw a Catholic priest in the gallery. Throwing his eyes in that direction he proposed to make a "confession to the holy father." Just what that "confession" was to comprise we do not know, for before the candidate could proceed the priest rushed down and mounted the platform. For a few minutes he made the air lurid with a harangue that surprised Mr. Colquitt. And when he repeated General Phil Sheridan's old yarn about "renting out Texas and locating in hell," if the prohibitionists carried the State, the candidate had a puzzled look on his face. Yet it was very appropriate, for Mr. Colquitt has every saloon in Texas back of him, and from this source much of the sinews of war by which he is carrying on his campaign are being derived. He is their ideal politician, and the priest voiced their sentiments when he opened his mouth and spoke at Muenster. Yet had a Protestant minister made such a break as that in the interest of some prohibition candidate Mr. Colquitt and the liquor press would have justly lifted up their hands in holy horror at such an outrage upon the Church and the ministry. As it is Mr. Colquitt has never made any reference to it, neither have the saloon papers. But think of it! Here is a man wanting to be elected Governor by the people of Texas who is denouncing prohibition, with every saloon in the State supporting him, and a Catholic priest threatening to take his people and move to the lower regions if such a man is repudiated by the Christian sentiment of the State! With the peculiar political feature of Mr. Colquitt's contention the Advocate has nothing to do, but with his saloon friendship and the support given to him by men like the priest above referred to, we beg to enter our protest. Moral sentiment revolts against it.

CHRIST INVISIBLE IS A SPECIAL BENEFIT.

It was better for the world that Christ took his bodily departure out of it after his resurrection. Had he remained among men in that form they would have become inert and insipid. He announced a great principle when he told his disciples: "It is expedient for you that I go away." In that event his absence from them would test and develop their faith. Thus they were thrown out upon their trust in him as their Savior. They could no longer see him and hear his voice, but they could believe on him and rely upon his promises. But there is another reason, and when he made the above statement to them he assigned that reason: "If I go not away the Comforter will not come." Who is the Comforter here referred to? He is the Spirit, the Holy Ghost. As long as Christ was in the flesh the Comforter did not appear to co-operate with them. But when he left them the Holy Spirit did come to abide with them and to guide them in the way of all truth.

Divine power did not fall upon them until Christ disappeared. Neither were they able to accomplish much work until this power was given to them. Their ministry did not amount to much until after the departure of the Master. But after that event the Holy Ghost was poured out upon them, and their preaching was in demonstration and in power. Men and women were converted, and the Church took on vital force as a saving principle in the world. They looked to him through faith and appropriated him to personal use. He became the power of God unto salvation, for the Spirit applied him to the hearts and consciences of mankind. Thus it is that faith stimulates to wider reaches of effectiveness than mere knowledge. Christ not seen, yet believed in, becomes a greater inspiration to the heart and mind. For this reason faith is made the only condition of salvation. And not only is the Comforter given to them who believe, but the promise is even greater: "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode in him." And so it is that the invisible Christ, together with the Father and the Comforter, the Holy Trinity, come in power and dwell in the heart and mind of the man whose faith is unfaltering and tenacious.

Therefore, Christ through faith is more to us today than he was to his disciples while in the flesh. We get closer to him, receive greater power from him, accomplish greater things through him, for "all things are possible to them who believe." In this way we become "partakers of the divine nature," and "Christ is formed within us the hope of glory." To him our faith is anchored, and we are made secure. We have in our hearts the abiding assurance of his love.

The world does not need a "new religion," but it needs to possess more of the old religion. Hence we will never make any improvement on the old and simple truths of the gospel of Christ. They meet all the needs of the mind and all the demands of the spirit.

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Relative Decline of Methodism

By REV. J. DITZLER.

Number Two.

In the census of the five largest Protestant denominations in the United States, of which the Methodists are by odds the largest, it is amazing and humiliating to see in the census of the Churches that Methodism not only stands in relative increase since 1900 at the foot of the list, but that the least spiritual of the five Churches or denominations, though least in numbers of the five, stands at the head of the list in relative increase from 1900 to 1906. And to know that as long as we preached our doctrines we from the very start increased faster than anybody in the United States. Nay, the most absurd in doctrine, unscriptural and least pious of the five bodies has relatively increased three times as fast as ours in these six years, 78 per cent to our 25 per cent.

Now, my noisy optimist, what say you to this? Futile, deceptive and misleading have been the efforts of clever men to cover this up or to account for the diminishing of our former relative increase, especially in Missouri and Kentucky, and partly the Texas Conferences. Dr. Buckley of New York published an apology for it some years ago, holding that about 1825 to 1835 there was a decline, and that declensions were rather usual. It was misleading. It was only for one year, and the year that our preachers quit preaching the gospel, and went wildly into the political strife of that day. And the decrease was less than 2,000.

Peter Cartwright, page 263, autobiography, thus explains that decline:

"Prior to the General Conference of 1836 the run-mad spirit of rabid abolitionism had broken out in some Eastern and Northern Conferences, and Methodist preachers were found by the dozens to quit their appropriate fields of labor, and their noble calling of saving souls, and turn out and become hired lecturers against slavery," etc. Yet that article of Dr. Buckley was approvingly copied into the Nashville Advocate, without correction and on the editorial page.

To show that it was not a reaction in religion, during that very period the Presbyterians increased an average of ten thousand a year in the Northwest alone for ten years, covering the entire period.

In the St. Louis Advocate a writer tried his hand showing that in 1777 we declined over one thousand members. This was to show that periodically Churches declined, just as Dr. Buckley maintained. Yet the year this Missouri writer selected was during the darkest period of the War of 1776, in which year occurred the awful Valley Ford sufferings, and the year many of our few preachers were either in prison as suspected English sympathizers, or fled back to England. Even Asbury had to be virtually idle most of that year. Few people study closely enough to record history. Whenever ministers who preach experimental godliness quit their sacred work and go off into side issues, or political strifes, they will always lose their power to do good.

We will now give the United States statistics compiled laboriously, though we apprehend not strictly accurate, yet as just to one body as to another. They give the percentage of increase from 1900 to 1906, page 16 of the Report. The "Disciples" (Campbellites) increase 78 per cent on their number of 1,142,359, the Lutherans 71 per cent, the Baptists 52 per cent, the Presbyterians 43 per cent, the Methodists 25 per cent. It is just to say that as a separate body the M. E. Church increased 33 per cent, and our Southern Church increased 35 per cent. As a body the white Baptists fall behind the white Methodists by nearly 2,000,000. See the colored Baptists and Methodists, page 90 of the report. Also the Disciples by themselves number only 982,701, page 17. It is there stated, "The number of communicants or members reported for 1906 is very unevenly divided between the two bodies, the Disciples of Christ."

The value of Church property in Protestant bodies is wonderful. The increase of it from 1900 to 1906 is \$386,246,871, while that of the Roman Catholics is \$174,515,441. "The Methodist bodies reported the largest increase of any other Protestant denomination, \$97,310,817," the Baptists stand next, \$57,514,588, page 27.

We are now better prepared to look into the problem: Why this relative decline of the most popular Church in the world, with the solid mass of the more intelligent and religiously in-

clined people of our country? Why this so sudden decline? We have heard a great deal about optimism the last few years. What answer can we make to these stunning figures? We unhesitatingly answer: The first, and by great odds the most telling cause, is modern evangelism. This involves a variety of direct causes that come under this head.

For years we have noticed and preached against this evil, its methods and its wear on our established doctrines. Not merely our religious papers have complained of the want of a proper attendance of the men at Church, but the secular press has often discussed the same subject.

When Methodism began, 1739, it was contemporary with and immediately subsequent to a brilliant and intellectual age, full of close and scientific researches. The greatest statesmen, the most politic diplomats, the most accurate and scientific investigators the world has ever produced belong to that general period. Our English and American historians honor Hobbs and Locke as developing the idea of political authority on the question of "From the consent of the governed." Centuries before these two able and celebrated authorities existed, in the thirteenth century, the King of Spain held the right of naming the members of the King's council, and officers of his house. They named the commanders of his troops. In many respects our government to-day is far more oppressive and despotic than government was 3500 years ago. The people of Catalonia, 1402, revoked their allegiance to John the Second. They deposed Henry the Fourth at Avila in the most insulting manner at the same time. There could be no war, tax, peace, money coined or specie altered without consent of Parliament. On the banks of the Runneymede, 1215, when Stephen Longston and the 500 barons and knights wrenched Magna Charta from the bloody hands of King John and Pope Innocent the Third, it involved all these principles. Well does Bacon say that "The preservation of the States depends upon little more than reforming and bringing them to their ancient customs."

So held Machivel. The inauguration of the Royal Society, a nursery of scientific culture, was forty-one years before Wesley was born. Soon after this was erected the first national observatory that revealed to the eye of observers the mighty scope of the universe. Hooke improved the microscope. Sydenham introduced the cooling process in small-pox and "changed the whole face of medicine." Boyle had made the air pump the means of advancing the science of pneumatics, and inaugurated experimental chemistry. Woodward founded the Science of Mineralogy. Willis threw light on the structure of the brain, and started the science of zoology. Ray's History of Plants originated modern botany and vegetable physiology followed as a science. Isaac Newton sat in Parliament when Wesley was a pupil in Oxford. Newton's immortal Principia was on the intellectual world thirty-two years before Methodism was organized, and while thousands were turning to God under Wesley and Whitefield, Newton's three renowned pupils, the Werschells, were flooding the paths of suns and comets, sounding the trump of science in the wake of the world. While Burke was delivering speeches in Parliament that for breadth of statesmanship and solid eloquence will live while intellect is admired and patriotism lives. Chatham and his almost equally great son were pleading for America with an eloquence and reasoning that charmed American ears and warmed American hearts till baseball usurped the intellectual seat in universities, and football the seat of science Charles James Fox, the Sheridans, Currens and Grotton added lustre to an age that gave Johnson to Lexicography; Addison and Goldsmith to literature; Byron, Moore, Young, Wesley, Newton and Burns to poetry; Garrick to the stage, and Wren to architecture, and Cline, Hastings and Wellington to war. And now ignorance says our age is so intelligent we must have blaggardism for oratory and intellect, brass for gold. Methodism was not "born in a corner."

Nor was Methodism transplanted into America under a pall of ignorance. The statesmen of that day had been reared in the nightly cradle of experience—best of all colleges. The reason why James Madison fram-

ed the best, the wisest Constitution ever devised by uninspired man, and Washington, Jefferson, Madison and James Monroe and John Q. Adams were the wisest administrators of that constitution of all who ever occupied the Presidential chair, with the noble Lincoln a worthy successor, was that all former men had been disciplined in the intricacies of two terrible wars—that with France backed by the Indians, 1755, and England, 1775-1781. Nowhere does man learn, nowhere is his judgment quickened, as in the school of experience. The times of the war of 1812 gave us our Calhouns, Websters, Clays, Bentons, Crittendens, Marshalls, Bells, Lincolns, etc. Hence the Asburys, McKendrees, Soules, Heddings, McFerrins, Pitts, Bascom, Alexanders, Geo. Harris, Stamper, Schen, Parsens, etc., that made Methodism the power that shook all denominations, and forced on "religion," reformation and "revolution." While Jefferson, Madison, Monroe, R. H. Lee, Geo. Mason and Adams were educated men, and Wm. Wirt, in the classic sense; Patrick Henry, Clay, Benton, Houston, Douglass, Lincoln, had not classic culture, nor George Washington. Many of our wisest statesmen, many of our preachers who had no classic culture made our most valuable preachers and greatest statesmen. Yet we hear silly suggestions to-day of not allowing any to enter conference save "college-bred" candidates. And the next census we may well guess will put our increase at 20 per cent if such impracticables rule.

When these modern evangelists were standing "in the lime-light" of the hour, were such men selected for Judges of Supreme Courts in the State? or for Congress? Only two that we know of among the hundreds so selected.

Who of the giddy crowd that Bacon sets down as imbeciles who crowd to hear semi-blasphemy in our Churches, ever paused to ask: "Did Christ, did Paul, did Isaiah, did Jeremiah, whom Michael Angelo paints as a massive, mighty character, did Moses, did Ezekiel ever preach that way? Did the people roar with laughter when Christ was on the mount? Had Wesley made the young roar with laughter, would Bolingbroke have paused to wonder at the success? Would he have drawn on his labors the brilliant pen of Macaulay? Would Buckle have given him a whole chapter of his three volumes of his History of English Civilization as the greatest religious reformer that ever lived, as the most remarkable man of the eighteenth century, that saw Newton in the Parliament, Wellington and Napoleon in battle, Franklin with his electric battery, Jefferson drawing the Declaration, and Washington presiding over the young Republic? Would the philosopher of history have represented Wesley as saving England from a bloodier revolution than that of France, 1789-1794, had he been an anecdote manager? Would Macaulay have pronounced him as great a statesman as Richelieu, and would the skeptic Buckley have cited and indorsed the statement, "Can such things be and overcome us like a summer's cloud, without our special wonder?"

Prospect, Ky.

Quick Steps Along the Mediterranean

B. Rev. W. F. Bryan.

Constantinople.

Constantinople sits at the meeting of two seas and two continents—the sea of Marmara and the Black Sea, joined by the Bosphorus. On the one side is Europe and less than a mile away is Asia. The effect from a distance, with the sunshine on the white buildings, its many mosques with graceful minarets is bewilderingly beautiful. But this is one place where "distance lends enchantment to the view." It is the dirtiest, filthiest, rottenest place this side of hades. Think of a city in the twentieth century, with more than a million population and no sewage system. There are more than 30,000 dogs owned by the city that act as scavengers. The refuse is dumped into the streets and these dogs are expected to be "public benefactors" by keeping the city clean.

We landed about 5 o'clock in the afternoon and took a short stroll before supper, and actually when we got back to the boat for supper it was with difficulty that we were able to keep anything on our stomach. There are no telephones or electric lights in the city. The street cars are drawn by horses and give very poor service. The deposed Sultan blocked all progress and the wretched conditions are largely due to him. Under the present Sultan and new form of government, conditions will likely be greatly improved. Already a franchise has been granted for electric lights and street railway. Our American Consul addressed us one evening and he said political conditions are greatly improved under the present Sultan, but I believe Turkey will have to be completely regenerated before it will become a stable government, and to the outsider who looks upon the mere surface she seems now to be upon her last legs. If you will only forget the filth of the streets you can see some places of great interest at Constantinople.

Sancta Sophia

is the great church of Constantinople. It was erected by him and dedicated to Christianity. The eloquence of Chrysostom has been heard within its walls. This building cost \$64,000,000. This great church is now used by the Turks as a mosque, dedicated to the religion of Mohammed. Under the leadership of Mohammed II the city was besieged in 1453. A great many Christians took refuge in this church. The Turks entered, the leader riding his horse, and all the Christians were slain. In one section of the building the bodies were piled more than ten feet deep and upon these bodies Mohammed II stood, resting his bloody hand upon one of the great columns of the building. The print of the hand has been carved into the marble column and very much adored by the Turks.

We had rather an amusing time in going through this mosque. We either

had to remove our shoes or wear immense slippers over the shoes and it was with difficulty that we kept them on, as there was no back to them. But whenever they came off, immediately a Turk was by our side and the slipper had to be replaced right now, or the temple would be defiled.

The Museum

is of large importance and interest. It contains many archaeological treasures. A great many of these things were found in the excavations of Sidon in the Euphrates Valley in 1887. Many of them were completely covered with water at the time of their discovery. Here was found the Sarcophagus, or tomb, of Alexander the Great. It is now in this museum. It is made of marble and is regarded the finest example of Greek art in existence. Strange to say, no trace of the body of Alexander was found in the tomb when discovered. It is supposed that the tomb was robbed centuries ago to get the jewels that were buried with the dead in those days. This tomb is in a fine state of preservation.

Another tomb of special interest was that of Tabnith, one of the Kings of Sidon, who died 490 B. C. This tomb is remarkably well preserved. The King's body has been removed and lies in a glass case in full view of the spectator. There is nothing left but the skeleton, some hair is still on the head. Jewels of great value were found in this tomb and shown us.

The Treasury.

We were permitted to visit this place by a special act of the Sultan, through the American Consul. It contains the rare jewels of all the Sultans of the past. Among the notable jewels and articles of gold is the Persian throne of beat-n gold, inlaid with rubies and emeralds, and captured in 1514 by Selim I. This throne is of circular form, about three feet in diameter and rests on four legs. The entire throne is made of gold and precious stones. We also saw the largest emerald in the world, larger than a man's hand. Lew Wallace refers to this emerald in his "Prince of India." There are two other emeralds here, each about one-half as large as the larger one. I also saw here a dresser studded with more than 3,000 diamonds. The frame part around the mirror was almost solidly covered with diamonds, and on the top of the dresser, artistic figures were made with diamonds. As I looked upon this vast amount of wealth stored in this building I could not help thinking of the thousands of degraded and poverty-stricken people in the streets.

Athens.

I shall always regard the two days spent in Athens as great days in my life. I thought of Byron's verse, "The isles of Greece, the isles of Greece! Where burning Sappho loved and sung,

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Where grew the arts of war and peace,
Where Delos rose and Phoebus
sprung!
Eternal summer glids them yet,
But all, except their sun is set."

If the reader is not careful he will get Greek mythology and actual history confused. This we clearly learned while here.

We were driven to the Stadion in the southeastern section of ancient Athens. Here the Olympian games were held. It was destroyed by the Turks but rebuilt, on the original foundation, by a Greek in 1895. The entire structure, seats and all, is built of fine white marble, glistens like a new silver dollar, and will seat 60,000 people. It is undoubtedly the finest amphitheater in the world, and viewing this one can get some idea of Athens in her Golden Age, when all her buildings were so grand.

To the northwest, about one-half mile, is the ruins of the temple of Jupiter.

This temple was begun 550 B. C. No doubt the grandeur of this temple at one time excited the admiration of the world. The foundation of the outer walls is still standing, which shows it to have been an immense building. It originally had 120 columns, only fifteen of which are standing. These columns are sixty feet high and about six feet in diameter, made of marble. On the top of these columns some of the ruins are still standing.

Theater of Dionysus

is fairly well preserved. It was simply an open theater built upon the side of a mountain. The stage is a semicircle about 100 feet across the rear and about sixty feet from the rear to the front. The stage was made of marble and fairly well preserved. The seats are arranged in a half circle and rise one tier above another up the mountain side. The seats are made of marble. The best ones are near the stage and well preserved. Southwest of here, about three-quarters of a mile, is the

Hill of Pnyx.

Here were held political assemblies, where the celebrated orators, Pericles, Demosthenes and others delivered their eloquent speeches. This place was hewn out of solid granite and was open. It is upon the side of a hill. For about 100 feet the granite was cut squarely down to a depth of about ten feet and looks like a huge wall as you approach it. About the center of this place the platform is carved out of one solid piece of granite. Steps are carved in the platform to go up from the rear. The top of this platform is about 15x15 feet. The seats were arranged upon the side of the hill and carved out of the granite. The fact is the hill is entirely granite and this great amphitheater carved upon its bosom.

The Acropolis.

The Acropolis means the top of the city. It is an immense granite hill leveled, and is about 500 feet above most of the city. Upon the top of this great rock was built the Parthenon, erected under the supervision of Pericles and dedicated 438 B. C. The Greeks of today say it was one of the "three wonders of the world," not seven. The Greeks say this was the most beautiful and perfect edifice ever erected. It was built entirely of the finest marble and is beautiful in its color even today. The building was surrounded by fifty-two columns. They are about six feet in diameter and about forty feet high. The most of these columns are standing in their original position, while the rest lie in massive ruins. To get some idea of the grandeur of this temple we were told by the guide that in the center of the temple originally stood the statue of Athens the Virgin Goddess, thirty nine feet high and made of gold and ivory, the gold alone in the statue being worth \$100,000. No doubt the entire building was in keeping with this celebrated statue. There is a frieze of gold round the entire building near the top. This looks to be about four feet wide and various figures are carved out of the marble, which stand out in bold relief.

Mars' Hill.

The most interesting spot about Athens to me was Mars' Hill, for it was here that St. Paul preached to these heathen Greeks about the true God. I had pictured in my mind that Mars' Hill was on the outskirts of Athens and here Paul had gathered some people to speak to them, but when we got the location of this place correctly fixed in our mind we can appreciate more fully than ever the boldness of this man of God. The place where St. Paul stood and preached that wonderful sermon is about 200 yards northwest of the en-

trance to the Parthenon, the great temple where the people worshiped their idol gods. This great apostle went to their very citadel, under the very shadow of their magnificent temple, and preached unto them the one true God. Upon this rocky hill there fell from the lips of this inspired apostle the seed of truth that had become incarnate in his own great life, and it found lodgment, sprang up and eventually uprooted the pantheism of Greece.

THE ESSENCE OF CHRISTIANITY.

It is an undeniable fact that only a very few, if any, professed Christians are what they ought to be; that is to say, the majority are not Christians in the highest sense. Why is this? It is probably from one or all of three causes: (1) they consider their duty too great and do not care to exert themselves to do it, (2) they do not know what is required of them, or (3) they are not interested enough in their spiritual welfare to give their religion much thought.

There are three parts to every true Christian's life: being good, doing good, and receiving good. The first two are the duties of the individual, the third is God's reward to him. Sometimes a Christian has a great deal of trouble, and it seems as if he is not receiving his reward; but God is only trying him, and if he proves faithful he will surely be repaid—if not in this world, certainly in the next.

The foundation of Christianity is absolute faith and trust in God and in Jesus Christ as His Son and our Savior. This, of course, every true Christian has; but in order to trust and obey God, it is necessary to communicate with Him so as to know His will. God reveals His messages to men through the Bible and through their consciences, hence it is essential that we study both carefully and allow ourselves to be guided by them. God sometimes speaks to men through circumstance and experience, and we should also be on our guard here. The only way for us to commune with God is through prayer, both public and private, but especially private, for then we are not afraid to confess our sins and to ask forgiveness. Paul said in 1 Thess. 5: 17, 18 to pray without ceasing and to give God thanks for all the blessings we receive, and Christ said, "Whatever ye ask in my name, believing, ye shall receive;" so then we should not hesitate to communicate with God in all things. David in Psalms 4:4 gave us this good motto, "Commune with your heart upon your bed, and be still."

Some people believe that since Christ came the Old Testament laws are not binding, but we will respect them, since we believe in Matt 5: 17: "Think not that I came to destroy the law or the prophets. I came not to destroy, but to fulfill." The first commandment is not intentionally broken by any Christian, and the second is kept by all Protestants. But, though we do not violate the first rule on purpose, we must remember that if we allow anything whatever to cause us to neglect God and our duties to Him, even for a short time, that thing is our god for the while. This is plainly taught by Christ in His conversation with the rich young ruler (Matt 19:16-22, Mark 10:17-22).

The third commandment is one which a very few if any people keep entirely. Indeed, it has been broken so frequently that certain expressions, such as "goodness," "gracious," and the like, which were originally used with a vile meaning, have become common expressions, even in the best society. There are people, and alas how many, who call themselves Christians and are considered very pious, yet who allow themselves through anger or from habit, to utter expressions which almost make one shudder. Nor does bad language stop with the taking of God's name in vain. Vulgar talk is equally as common among men and equally as detestable, and there is sufficient reason to believe that the users of either kind will be held guilty of crime in the sight of God. What a pity that people, especially those who claim to be Christians and are supposed to set good examples before the world, cannot control their tongues!

It is surprising to know how many people, professed Christians as well as sinners, break the fourth commandment. How many of our acquaintances make the Sabbath a holy day? How many do all their work on the other six and rest on Sunday? How many, even if they do not work on God's day, make it a day for prayer, Bible study, and doing good? It is not to be supposed that one

WELCOME WORDS TO WOMEN

Women who suffer with disorders peculiar to their sex should write to Dr. Pierce and receive free the advice of a physician of over 40 years' experience—a skilled and successful specialist in the diseases of women. Every letter of this sort has the most careful consideration and is regarded as sacredly confidential. Many sensitively modest women write fully to Dr. Pierce what they would shrink from telling to their local physician. The local physician is pretty sure to say that he cannot do anything without "an examination." Dr. Pierce holds that these distasteful examinations are generally needless, and that no woman, except in rare cases, should submit to them.



Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst of cases.

It is the only medicine of its kind that is the product of a regularly graduated physician. The only one good enough that its makers dare to print its every ingredient on its outside wrapper. There's no secrecy. It will bear examination. No alcohol and no habit-forming drugs are found in it. Some unscrupulous medicine dealers may offer you a substitute. Don't take it. Don't trifle with your health. Write to World's Dispensary Medical Association, Dr. R. V. Pierce, President, Buffalo, N. Y.,—take the advice received and be well.

should not have any pleasure on Sunday, but that pleasure—innocent pleasure—should be had only as a recreation from religious duties. After one gets into the habit of making the Sabbath a holy day, it should be an enjoyment to him as well as a duty.

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." What a promise, and how few are worthy of the reward promised! The word honor includes not only obedience, but respect. One never gets too old for this, and everyone knows from experience that the happiest person is the one who is in perfect accord with his parents, and is respectful and obedient to them. It is by no means a cowardly thing to do, but, on the contrary, it takes a strong and manly character to "cling to his mother's apron strings" against the deridings of his friends. A person will never regret having honored his parents, for it will give him not only a long life but a happy one.

Surely it is needless to tell anyone to take the life of his fellow man, for everyone knows the awfulness of murder. But there are other things to kill besides people. Almost everyone has heard of killing time, and who has not killed time that he should have spent in the service of God? Did you ever hear of a person who has sinned so much that he no longer feels that he is committing a crime when he does so? What is the matter with this person? He has killed his conscience. Again, there are people who have resisted the call to come to Christ until their spiritual nature is dead and appeals no longer appeal to them. Are these persons not law-breakers?

"Thou shalt not commit adultery." The breaking of this commandment is more awful than the breaking of any of the others, for punishment falls not only on the guilty ones, but on their descendants, and hence on society and innocent people. The main cause for the violating of this statute is ignorance. If every person would become educated on this point the decrease in blindness, insanity, and the number of marriage divorces would be surprising. Why can not this come to pass?

"Thou shalt not steal." There is no use wasting time telling that one should not take what belongs to his neighbor, but it is on the subject of stealing from God that warning is needed. If a person robs his neighbor he will likely be caught and punished, but whose business is it to look after the Lord's property? Who of us has not taken for worldly work or pleasure God's day, or the time that he should have given Him? How many of us have not taken the talents and the opportunities God has given us for doing good, and used them in other ways, or neglected them altogether? All of these are stealing from God, and how many are guilty of breaking this commandment when they think they are innocent?

"Thou shalt not bear false witness against thy neighbor." In other words "Thou shalt not tell a lie about or deceive thy neighbor." Who can say that he has not told a lie? I think no one can, for by the time a child is able to say it he has probably told some. But why cannot we all say that we have told our last? There are other ways to tell lies than to speak them. One can act them as well. Any way in which a person deceives another and makes him believe wrong is lying. Back-biting, and the telling of uncertain tales about anyone, is lying in nine cases out of ten. Is there not a great deal of this mischief done in the world?

"Thou shalt not covet." This is hard to obey sometimes. But how bad can a person want anything before he is coveting? It is hard to tell; but we do know that if he desires it bad enough to take it if he thinks he can do so and avoid trouble, he is sinning. Hence, in order to be on the safe side, one should endeavor to keep from wanting his neighbor's property at all.

These Ten Commandments are not all that is essential to being a Christian; in fact a person can keep them without being a Christian at all. They are merely guides to the keeping of the two real commandments on which "hang all the law and the prophets" (Mark 12:30-31). Both of these laws of Christ are based on love; one is to love God with all one's heart, soul, mind and strength, and the other is to love one's neighbor as he does himself. Hence Christianity in a nutshell is "love God and your fellow man." Love to God includes fear, honor, obedience, and confidence; fear to distrust and vex him; honor and respect to him as being the father of all and able to do whatever he wills; obedience in his ability and will to reward his faithful followers. For loving one's neighbor Christ has given two rules. One is "Love thy neighbor as thyself," and the other is "Love one another as I have loved you." In the first place, one's neighbor may be defined as any one with whom he associates or has dealings. This includes close friends, mere acquaintances and enemies. Now let us see how we must feel toward these persons. First, we as Christians, in dealing with ourselves, take care of our bodies, our minds, and our souls. Now Christ showed his love for us by service, even to the point of death. Thus we see that we must not let anyone suffer physically, that we must try to instruct him in morals and religion, that we must endeavor to save his soul from destruction, and that we should do these things, even if it does put us to some trouble. We find little trouble, generally, in doing our duty to mere acquaintances, and less to friends; but the difficulty comes in dealing with the last class. If a person should come up to one of us and, without a just cause, should strike us a blow, could he love that person as much afterwards as if he had handed him an apple instead? It would be hard to do, but if the offended one would stop to think, he would see that his offender needs help and instruction. Then, instead of striking back, he would begin to sympathize with the poor fellow for having so little sense. Is that not the right way to do? But how many of us could feel that way toward one who has mistreated us?

Thus we find that a Christian's life, while one of love, is filled with duties, both to his Maker and to his fellow-man. It is also true that in his efforts to carry out his requirements, he sometimes meets with severe criticisms and difficulties. But St. Paul gives great consolation to such servants when he says in Hebrew 12:5-8, "The Lord loveth whom he chasteneth," and "If ye be without chastisement, then are ye bastards and not sons." With these helping remarks before us, should we not grow stronger and more determined under hardships and privations?

H. H. WASHINGTON,
Austin, Texas.

LOSS OF APPETITE.

A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite, and everybody says there's nothing else so good as Hood's.

THE GREAT POLYTECHNIC COLLEGE HOMECOMING, APRIL 21. EVERYBODY'S COMING.

From the enthusiastic responses on all sides it would appear that every one of the splendidly loyal students who has gone out from the Polytechnic College will come home when the "clans gather in" on April 21. Really is there anything better than reliving the best day of college life? Doesn't that really mean reliving, with friends, the best day of life? And from all over Texas, aye from Oklahoma, too, comes the response of those who will be at the home-coming.

All of the many improvements planned for 1909-1910 will not be finished. There were too many planned for so short a time. For more than six months now the sound of hammer has been heard every day. Some work is not yet finished, but the students of 1908-1909 will hardly recognize this "greater Polytechnic" on April 21. The buildings and grounds will be in gala dress. All things will be ready. Come! Students will act as a reception committee at the depots in Fort Worth and at the college. Each will be badged with a "Let Me Serve You" ribbon; and that is the spirit that will be found all over the grounds. The students are enthusiastic for the day that they may show those who have gone before how well has been builded on the foundations put down "in the good old days."

On Thursday morning there will be an address of welcome in the auditorium by President Boaz, with responses from a number of alumni. Barbecue lunch will be served at noon. The afternoon will be devoted to a track meet in which the high schools of North Texas will participate. A G. Spalding & Bro. have offered a handsome loving cup for the school scoring the highest number of points, and local merchants have offered gold, silver and bronze medals for the winners of first, second and third place in each event. At six o'clock dinner will be served on the ground, and those guests who remain for the concert and reception Thursday evening will be amply repaid. A feature of the home-coming will be Mrs. McMillan's art exhibit in the Boaz-Benbrook Conservatory.

From all over Texas, and even from Oklahoma, enthusiastic alumni write, "We're coming home." And it is a marvelous vision they will behold. This week some 400 feet of concrete walks are being put down; drives laid out, bleachers built for the track meet, and everything put in readiness for the gathering "clans" and the home-coming. More than \$75,000 have been spent on the campus for buildings and equipment since last June. Particularly fitting will this home-coming be, in that it marks the close of the great campaign for endowment of the Polytechnic conducted by George Stuart. Sunday in Fort Worth he took collections aggregating more than \$16,000 for the college. At Grapevine and Arlington he received \$1000 and Mineral Wells Monday night the collection was \$1700. The \$16,000 raised in Fort Worth concludes a campaign for \$100,000 begun about one year ago. George Stuart plans to round out an endowment of \$100,000 in this ten days tour, and George Stuart never fails.

"The half has not been told." All roads lead to Fort Worth. Come and see for yourself.

B. O. BROWN.

MARRIED.

Tyler-Ragsland.—At the home of Mr. Lee Coates in Mesquite, Texas, Sunday, April 10, 1910, Mr. O. P. Tyler and Miss Flossie Ragsland, both of Long Creek community, Rev. W. R. McCarter officiating.

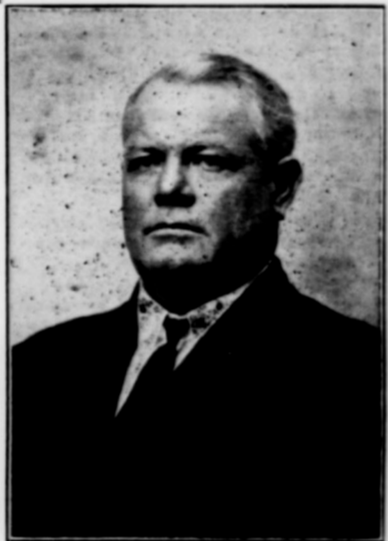
Borchardt-Kearney.—At the home of the groom, near New Hope, Dallas County, Texas, Sunday afternoon, April 3, 1910, Mr. C. F. Borchardt and Miss Flora Kearney, Rev. W. R. McCarter officiating.

STAMFORD COLLEGE.



REV. JEROME DUNCAN, The Retiring President.

We notice in the daily papers that Rev. Jerome Duncan has resigned the presidency of the Stamford Collegiate Institute, and that Rev. J. T. Griswold, of the Stamford District, has been elected to the position. Rev. Jerome Duncan took charge of that institution when it was nothing but a vacant place in the prairie, and during his short stay with it he has seen it grow into a marvelously successful school. No man has done more heroic work for us out there than he. His success has been phenomenal. But from the beginning he has longed to get back into the pastorate, and has had it constantly in mind; so he has concluded to carry out his purpose.



REV. J. T. GRISWOLD, The President-elect.

Of all the men to succeed him, it is Rev. J. T. Griswold. He lives under the shadow of the institution, knows its needs, and he knows the people of all that section. He is a man of prodigious energy, and in full sympathy with our needs in that Western section. He is a man, also, of large business acumen, and has the confidence of those people. So that since Rev. Jerome Duncan has made up his mind fully to retire, we congratulate the institution in finding such a worthy successor. That the school will continue to advance under Brother Griswold is beyond question.

DR. H. A. BOURLAND IN WAXAHACHIE.

Dr. Bourland, on invitation, came to Waxahachie and preached the funeral sermon of Mrs. Jennie Cole Hipp, wife of Mr. W. E. Hipp, and daughter of Mr. and Mrs. T. J. Cole. The funeral took place March 31st. Scarcely has it ever been the writer's privilege to listen to a more fitting and eloquent funeral address. Words of striking beauty, tender pathos, hope inspiring and loving comfort. The occasion was one that none could have so ably measured up to as Brother Bourland, as it was he who as her pastor in her girlhood administered to her the sacrament, perform-

ed the marriage ceremony, and later on baptized her children, and it was her request that Dr. Bourland should preach her funeral.

The church was thronged with weeping friends. No one in the town is more greatly loved and respected than was Sister Jennie Hipp.

In the afternoon, at the residence, the bereaved father had his little three-months-old motherless babe dedicated to God in holy baptism.

Dr. Bourland is much loved in Waxahachie, and by no one more than by the preacher in charge.

A. D. PORTER.

THE FIRST BRICKS.

An old man (78 years) in Wilmer, Ala., sends \$2.50 and writes: "I see your call and as Sister Tunnell desires to live in Ranger, I send this; it will buy a brick or a plank for the widow's home. I was left an orphan at 8 years of age, and for 70 years the God of the widow has kept me and may Sister Tunnell and children find a refuge in this same Father's care." This brother's name is Wm. T. Beall.

Rev. Jno. W. Shoemaker, of Runge, Ala., sends \$1.00, and Miss Lizzie Borden, of Cleburne, sends \$1.00 and says: "I want to be one of a thousand to put a little in this home." Now, brethren, put this matter before your congregation. Shall we the preachers rally to the building of a home for our dear brother's widow and children? Don't wait! Do it now. One charge had a memorial service and raised a neat amount that will be sent in and reported. Send me an offering for the Superannuate Home.

CHAS. E. BROWN.

Ft. Worth, Texas, Route 4.

FROM AN OLD-TIMER.

I have just read an article in the Advocate, headed "From an Old Reader," and signed "John W. Stevens." His writing revived old memories and caused me to think of old times. I have heard my mother speak of all those preachers that he writes about. I will first tell a little of my mother's early life. She was the daughter of Isaac Lee, and was brought to Texas in 1827, a babe of 3 months, on horseback from Arkansas. Her father settled and lived for many years in the suburbs of the town of Nacogdoches.

My mother was a Methodist. She married B. W. Anderson, which was my maiden name. Brother Weollam used to visit my father's home frequently. He was an old life-time friend of the Lee family. I've heard mother often speak of those old-time preachers that Brother Stevens writes about. Yes, those old-times customs he speaks of are very familiar to me. When our circuit rider was expected we would bake the old-time corn light bread, wheat light bread, potato custard, pumpkin pies, etc. Oh, what enjoyable occasions they were! We enjoyed and appreciated camp-meeting and preaching in those good old times. I sometimes think we have too much preaching now to be appreciated as it should. We don't hear enough of the right kind. Then our singing is not of the right sort for public worship. Our Church hymn book is a thing of the past in our part of the country. The M. E. Church, South, has very little use for a class-leader now; so those old times and customs are passing away as are the old time folks. My parents are both gone. Let us be ready, dear readers, to meet those old soldiers of the cross by and by. If any old-time friend who sees this wishes to write me, address (MRS.) D. S. STEWART, Dublin, Texas.

CAMP MEETING.

To the Preachers of Weatherford District: Listen!

At the last Quarterly Conference at Cedar Springs, March 29, Brother L. Little said he was looking for a place to hold a district camp meeting where all the pastors and families could come, camp, have ten days "jubilee," and feed on the "heavenly manna."

We have the "ideal spot"—"Cedar Springs Camp Ground." It is located in the central part of the district, in a most beautiful valley, with mountain scenery on either side, the earth on the "bottom" and the "blue vault" on the top.

We have an enclosure of 80 acres of land, good grass, plenty of water, both spring and creek, camping-ground conveniences hard to beat. It will be a fine summer outing. Strawn, 15 miles is the nearest railroad point. But most of our preachers are off the railroad any way, and the others will



CURES RHEUMATISM.

It never fails to relieve even the most stubborn rheumatism, neuralgia, sciatica, lumbago, pain in the chest or kidneys, toothache, sprains and strains, and all the aches and pains of rheumatism and neuralgia, caused by unusual exposure, colds, or by catching and pulling of the muscles of the body.

RADWAY'S READY RELIEF is a sure cure for every Pain, Sprains, Bruises, Pain in the Back, Chest and Limbs.

Taken inwardly, there is not a remedial agent in the world that will cure Fever and Ague, and all other malarious, bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. RADWAY & CO. NEW YORK.

be glad to get off, if Cedar Springs is "picked on."

Provision will be made for all necessary supplies.

With a wagon-sheet, an axe (and some one to use it), and the great amount of cedar, a nice "wigwam" can be constructed.

Our annual camp-meeting will begin Friday before the first Sunday in August. Let's make it a district camp meeting.

Dr. Walkup, whom all know, will be with us through the entire meeting.

If there is a place, this one needs to be shaken from head to foot by the power of the Holy Ghost.

Brethren, turn your faces this way. We want you! We need you! And we must have you!

The brethren and pastor will spare no pains to make everything comfortable.

Lookout in time for tents, load your wagons and come rolling. If you ever start down one of these mountains you can't keep from rolling.

Begin praying for it now. Come with a full case of religion and power to smother the devil.

Dr. Walkup will be glad to have you. F. PILLEY, P. C. Larisa, Texas.

"No pains, no palm; no thorns, no throne; no gall, no glory, no cross, no crown."—William Penn.



Exerts specific control over the Heart, reducing the pulse, regulates, corrects and relieves palpitation and the runaway heart and prevents sudden collapse.

Sent postpaid for \$1.00. TESTIMONIALS: Dayton, Tenn., March 18, 1907. Oxydendrine Chemical Co., Chattanooga, Tenn.

Sirs—Please send me two boxes of "OXYDENDRINE HEART TABLETS." I find the Heart Tablet will do just what it is recommended to do—am going to recommend them to the old soldiers, as most all of them have heart trouble—have heart trouble myself, and they relieve me at once. Please send at once. SAM DONALDSON, M. D. U. S. Examining Surgeon. St. Thomas, Danish, W. I.

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

\$35.00 ROUND TRIP

Dallas, Fort Worth and Texas Common Points to ASHEVILLE, N. C. GENERAL CONFERENCE M. E. CHURCH, SOUTH, ASHEVILLE, N. C.

TEXAS TARHEEL SPECIAL leaves Fort Worth 7.30 a. m., Dallas, 8.30 a. m., May 2nd; arrives Asheville 5.00 p. m., May 3rd. Tickets on sale May 1st, 2nd and 3rd, good to return May 31st, 1910. Return limit can be extended to June 15th, 1910, by payment of \$1.00 to joint agent, Asheville.

SLEEPING CAR RATE \$7.00 double berth from Fort Worth and Dallas.

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

Advertisement for Southwestern Home Purchasing Company, featuring a house icon and the text 'DON'T PAY RENT OUR PLAN IS THE KEY'.

Advertisement for 6% Loans Granted, offering loans for 10 1/2 years to buy or build homes or lift mortgages.

Advertisement for 'A H HON' and 'TU' products, including 'revivify its nature' and 'A bk Hu'.

Why Do Young Men Avoid the Ministry?

By Prof. J. L. James.

Article One.

Much has been said of late about "Scarcity of Ministerial Supply," and many reasons advanced for the condition of affairs, and instances are not wanting, of public appeals for enlistment. Such appeals are made to Methodist congregations, despite the assurance sent out now and then that "Methodism is suffering little at this point." Some of our leaders, however, seem uneasy at the outlook, and the presence of this feeling argues the proximity of the facts deplored. From the day when the young man who believed he was called fought his battle alone between the plow-handles, or in the gully out in the pasture; who told his pastor of his decision in full confidence that he was telling a holy secret, and was then met by the quiet assurance, "I knew it long ago; I saw that you had the fight on hand," from these scenes to the crowded church or tabernacle, with its stirring appeal and the candidate confessing his call before even his pastor knows what is coming—all this is a long step, psychologically, socially or religiously as we may choose to call it, but a step that the world is taking in a single generation. Neither method need be denied. It is not at all unlikely that men will be called differently in every age, for each age has difficulties and thoughts peculiar to itself. Even in answering the call of God men are influenced by the actions and opinions of those about them.

One of the hindrances to young men thinking of the ministry is the ever-present attitude of older ministers who declaim against all change, and are afraid to inject new methods for fear they would produce more heretics than saints. The continual drumming on the theory that "old things have passed away, therefore all things are degenerate," is not likely to stimulate lively young minds to take up a supposedly hedged-in calling. I believe that there are some ideas acceptable, or at least tolerable, to many young men, which would have passed for heresy among men of the last generation. Violent conversions, unusual demonstrations, shouting, etc., are no longer insisted upon. Writers of all ages say this, and most of them try to think they never did believe otherwise, but we younger men see the idea cropping out in conversation, in reports of revivals and in the public prints, that these things are still considered as essentials by many as marks of spirituality. This is only a sample of the differences felt by the young man as he begins to feel around. He sees no harm in a clean game of base ball, dominoes, or even foot ball, but his seniors, lay and clergy, are often men who preach at these things as sinful. Yet the well-to-do members of the Church of the same social rank as himself furnish their wives and daughters money to go to the city and attend "the best operas and theaters," and the younger children are being trained in the school "concerts" to develop an undying love for the stage, but the older heads say not a word, except, maybe, in generalities. The young man knows of the social and political corruption about him, and knows that the older men are city and county officials, and yet wink at organized lawlessness. The young man may have no excuse for falling over such stumbling blocks, but sometimes it is temptingly easy, and if he escapes the pits of sin, he readily drops out of sight in the great commercial whirl.

The young man, be it remembered, must be reached at a certain period of life as a rule if he is to succeed as a minister. Let him reach the years of maturity and then change his plans, and the average man makes a failure, or a drudge, for after that let him preach and work ever so hard he cannot mould himself to circumstances as he could have done earlier, and too often he sours.

The fact that the world is not yet educated to the point where it always looks upon the preacher as a real man is not a help to the young man looking for his place in the world. A standard is set for the preacher, often an artificial one, and nearly always arbitrary and from the world's standpoint. The rising generation does not object so much to a standard as to artificiality and arbitrariness, and the unwillingness of people to let a preacher be independent. No other calling of which I have knowledge is so well supplied with free advice, or as the school-boy would say, "coaching from the side-lines." Nothing is more belittling to a man of independent feeling than the work of self-appointed committees trying to teach the pastor how to dress, how to gesticulate, or how to preach. He is like-

ly to receive warning that he must preach just so long, and no longer; he must please, he must visit, no matter how sick his own family is; he must preach something fresh, must suit the old-timer, the twittering sparrow with her first beau, the busy housewife and street corner critic. He must not complain if some local preacher gets in the way and alienates business and lodge men, or corners all the wedding fees; and he must look pleasant when some stingy old bellwether sits down on every forward movement suggested. He must heed all the advice he gets, and give only such advice as the other fellow wants. In other callings we may let the natural course of things go on. With the preacher it may go otherwise. The presiding elder comes. He is invited to the "best homes," dined and wineed too, and if he does not know his crowd well, or his preacher either, the latter may be moved or worse moved and reduced. The young man knows that this is more likely to hit him at the beginning than after he has established himself. Thus it happens that the habit of place-hunting may be developed early in the man who sticks to his post, and fawning and sycophancy too often creep in. Is it a wonder that many stay outside where place-hunting is not done under cover, and where they are not supposed to be under the tutelage of every idler who has a tongue?

It is a fact that some of our laymen think that preachers as a class have little or no common sense. They seldom say so to our faces, but their actions betray them. I have had a merchant tell me in effect that it was an imposition on a man to be asked to pay to the general collections. From another I had a distinct warning not to apply his contribution to the cause of Church Extension, for he had had a disagreement with the Secretary and had no respect for the latter's business methods. The same business expert promptly sat down on the pastor and presiding elder when they tried to pull the local plant out of a hole so the preacher could live and work like a white man. At another time I heard an Official Board, including Board of Trade members, bank officials, etc., plan to "run a blazer" for a Church loan rather than put up a local cash loan (suggested by a preacher) and secure a title on which money could be borrowed, or a donation be safe. I told a fellow preacher on the spot that the scheme would fail, which it promptly did and at last accounts the little mission was staggering under the debt.

Another thing that hinders young men is the feeling that the real world and the Church are out of touch. Not being yet of the Church, he gets his ideas from the world. Read an article on Reform, and ten to one somewhere the knife-thrust will flash out, "Wake up the Church," or "What are the Churches going to do about it?" In the same article will appear vivid portrayals of the evils which the Church has been fighting for centuries, and the writer perhaps blames the Church, when, in fact, he is so far behind that he is out of sight. Or, to change the figure, the Church is digging for the grubs at the root of the tree, and which are sapping its life away; the reformer is spraying the branches to kill the adults of the species. The Church is too often kicked away like a dog in the way, and gets a drenching from the vitriolic spray. Which had you rather be, the fellow who gets the kick, or the fellow who turns on the hose? It does not always take a young man long to decide.

This misunderstanding between the Church and the business world is bearing fearful fruit. The sycophantic preacher who is known by his smirking smile and courtly bow, or his clerical clothes, may please but he does not appeal to the many young men as a model, and his work is not what a man with fire in his bones wants. This man of fire wants to touch the great men of his day, to influence them. But to stay with the Church puts a "middle wall or partition" between him and much that he would like to reach. For example, study the Church paper question. Most of them seem to be largely relegated to the preachers, the poor, and the country people. Appeals are made through them which could be met by our wealthy members, but these latter, if subscribers, often never look at the Church paper. I once knew a publisher of a Church paper who was laboring under the delusion that if the dear people, our people of his city just knew, or had a chance, they would subscribe. We school boys fell in with the plan and tramped the hot

bricks trying to get some wealthy Methodists to take their paper, but though we could sell stereoscopes, books, etc., on the paper the whole bunch failed. The business world is too prone to take its religion as a mere "side-line." What young man of mettle wants to spend his life on a side-track or at least on what his parents and associates seem to consider a luxury which the world can do without as soon as it reaches a real maturity?

"THE AGE OF CHARLEMAGNE."

I note this is the title of a book by Charles L. Wells, Ph. D. I also note this book has been selected as a history text book in the Summer School of Theology. As Imperialism knows nothing but itself, I fail to see where Imperialism yielded ever to the Divine Logos. Whatever ground the liberty of the gospel gained in the time and age of Charlemagne, we cannot divorce Imperialism from the supreme aim of Charlemagne. Julius Caesar established Imperialism along the line of pure pagan honesty. All who have aspired to "the hideous vice" since Caesar have sought to apply whatever there was of Christianity to become a Caesar. To this end Charlemagne recognized Christianity, whatever it be, to be the mightiest power of the world. So he applied this "whatever it be" when he caused the young Saxons, nolens volens, to be baptized and marked with the sign of the cross; not unto salvation of their souls, but to give perpetuity to Imperialism. Had Christianity and not Imperialism been the true aim of Charlemagne, he would not have turned his arms against the Saracenes of Spain. "Imperialism must ever end in rottenness." We must ever look upon Imperialism as placing Christianity in the second place, making it an institution and obscuring its truths. This is likewise the polity of the Roman Catholic Church, whose maker is man and whose kingdom, like Caesar's, is of this world. Do not introduce Romanism into our theological schools, nor give it even a semblance in our Methodist society. The mournful change from civilization to barbarism voices the rottenness of Imperialism and the untruthfulness of Vaticanism. So that whatever the text book referred to in this may have to say about the times, "the morning star of European hopes and aspiration arose to give an impulse to the Gothic civilization," let the student eliminate every iota of Romanism as taking any part in teaching or upholding the doctrine planted by Peter and Paul at Rome. Who in this day can write a book more suitable for theological schools or institutions than Paul's Epistle to the Romans, Chapter 1? Or who is better prepared to preach the gospel of Jesus Christ to sinful man than he who inquires in the sanctuary? "When preachers throw themselves on the cardinal truths of Christianity and preach with earnestness as if they believed them, they carry the people with them, producing a lasting impression and growing broader and more dignified every day. When they seek novelties and appeal purely to intellect, or attempt to be philosophical or learned, they fail, whatever their talents. It is the divine truth which saves, not genius and learning, especially the masses, and even the learned and rich, when their eyes are opened to the delusions of life."

WALTER LEE AUSTIN, M. D.
Zimapan, Hidalgo, Mexico.

LLANO DISTRICT.

The Bishop made no mistake in choosing the successor of Bro. Lee, our former presiding elder, who wrought well for four years and is now retired to the pastorate. Bro. Scott having been appointed to this district realized that if he moved to the district parsonage at Llano he would be out of easy reach of a great part of the district, so he remained in San Antonio, which place trains can carry him within a few miles of any charge under him. Though it is easier for him to serve this district because of that arrangement, yet I assure you he has eaten no idle bread. He has held two missionary institutes—one at Burnet and one at Center Point. Having attended the one at Center Point, I can say assuredly that it was a great success. I have been informed that the

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one held at Burnet was also a great success. But one of the greatest things he has done is the raising of about seven hundred dollars in cash and good subscriptions for the purpose of putting a missionary evangelist in the district to go to those out-of-the-way places where they have no organized Church and hold meetings, organize Churches, Sunday-schools, etc. Rev. M. J. Allen, a great good man, was appointed as missionary evangelist for our conference, but was turned foot-loose without any appropriation or any guarantee as to his living. So, of course, he is forced to go where he can be assured a good collection. The result is that he helps preachers in their meetings at good appointments, where it would be no trouble for the pastor to get someone to hold it for him. Therefore the needy places go neglected. To my mind that is nonsense, pure and simple. Put him in the pastorate or give him a salary and send him where he is really needed, and that is in the country places where the people are without the gospel.

We will have our District Conference at Kerrville, beginning March 31, and lasting over until April 5. From the program I judge that it will be a great time. If the other districts in the West Texas Conference do not get a move on themselves we are going to lead the conferences in conversions and in raising missionary money.
B. A. MYERS.

"As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts well and honorably performed, daily life being the quarry from which we build it up and rough hew the habits which form it."—Smiles.

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TO OUR CORRESPONDENTS.

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

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

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

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

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

DISTRICT CONFERENCE NOTICES.

Table listing district conferences with dates and times: El Paso, Carlisbad, 9 a. m., April 13; Decatur, April 13; Stamford, Rotan, 9 a. m., April 13; San Antonio, Eagle Pass, April 20; Clovis, Melrose, N. M., April 20; Gainesville, Valley View, 3:30 p. m., April 22; Dallas, Grand Prairie, April 25; Georgetown, Belton, April 25; Paris, Clarksville, 7:45 p. m., April 26; San Marcos, Seguit, 2 p. m., April 28; Greenville, Jones-Bethel, April 28; Albuquerque, Tucumcari, N. M., May 4; Corsicana, Coolidge, May 4; Brenham, Bay City, May 10; Vernon, Paducah, 2:30 p. m., May 12; San Augustine, Garrison, May 26; Gatesville, China Springs, June 2; Sherman, Sadler, 3 p. m., June 6; Sulphur Springs, Mt. Vernon 8 p. m., June 7; Marshall, Gilmer, 3 p. m., June 7; Plainview, Lockney, 8 p. m., June 16; Waxahatchie, Ennis, 10 a. m., June 22; Weatherford, Weatherford, June 23; Bonham, Petty, 7:30 p. m., June 23; McKinney, Princeton, 3:30 p. m., June 24; Brownwood, Bangs, 8 p. m., June 27; Pittsburg, Hughes Springs, 2:30 p. m., June 28; Cleburne, Blum, June 28; Beeville, Floresville, July 5; Jacksonville, Bullard, August 16.

Address all business matters for the Texas Christian Advocate to Blaylock Pub. Co. or to Texas Christian Advocate, 416 Jackson Street, Dallas, Texas.

A GREAT REVIVAL SERVICE.

We notice in one of our Beaumont exchanges that a great revival service closed last Sunday night in the First Methodist Church, Beaumont. Rev. Dr. Andrews, the famous revivalist, aided Dr. Moore, our pastor. We have not before us the results of the service, but from what we have seen they must have been very fine, indeed. At the last service Dr. Andrews fired a hot blast into the liquor business, and at the close of the meeting nearly everybody in the vast audience rose in approval of the sermon. Dr. Moore will furnish us the statistics of the meeting for the Advocate.

STERLING P. STRONG RESIGNS.

After two years with the Anti-Saloon League in Texas, as its Superintendent, Sterling P. Strong resigned that position recently to go into private business. It is but just to Mr. Strong to say that during his term of office he did good work, and between him and the Board of Managers there was always harmony. The interests of the League are well organized, and the anti-prohibitionists of Texas dread and oppose it with vim and malice. The Headquarters Committee accepted Mr. Strong's resignation regretfully and passed very commendatory resolutions of him and his work. Rev. J. H. Cambrell, D. D., was unanimously elected to fill out Mr. Strong's unexpired term. He is a brother of Dr. J. B. Gambrell, of the Baptist Standard, a man of ability and large experience in temperance work. He served several months with the League when it was first organized in Texas. He will at once enter upon the work, and we bespeak for him the continued co-operation and sympathy of all lovers of our cause. This he will most certainly receive.

DEATH OF DR. BORDEN P. BOWNE.

This distinguished minister, author, teacher and lecturer died rather suddenly April 1 at Brookline, Mass. Many of the ministers in Texas will read this announcement with sincere sorrow, for Dr. Bowne was with many of them in one of the sessions of the Summer School of Theology at Southwestern. He not only made himself attractive and instructive in his lectures to them, but socially he was a favorite. Though a great man and a great scholar, yet he met all of us on familiar terms and proved himself to be a most companionable and brotherly man to all alike.

He was born in Leonardville, N. J., January 14, 1847. He was educated in the University of New York, and he studied extensively in Paris and Göttingen and became a distinguished man of letters. He was on the editorial staff of the New York Independent a year or two, and then became Professor of Philosophy in the University of Boston, which position he held to the day of his death. As a teacher he was one of the most widely known men in American Methodism along lines of philosophy and kindred subjects. There was nothing stereotyped or antiquated in his style and subject matter delivered from time to time in the lecture room. He was always fresh and up to date. Sometimes he was a trifle advanced in his views of biblical criticism, but personally he was a most evangelical man in his experiences of grace. His students were always proud to make it known in their after-life that they had studied under him.

As an author he was in the front ranks. His books were numerous, one appearing almost annually from his pen for the past several years. Each one was eagerly read by the thoughtful men of the country. Whatever may be our views of certain advanced tendencies in some of them, yet we all admit that they were well thought out and that he was very conscientious and painstaking in their preparation. His writings have had wonderful influence on the mind of his day and generation. He was a thinker, a writer, a lecturer and a great man morally and intellectually. His death makes a gap hard to fill in the scholarship of Methodism, and it is regretted alike North and South.

DEATH OF REV. W. M. LEATHERWOOD.

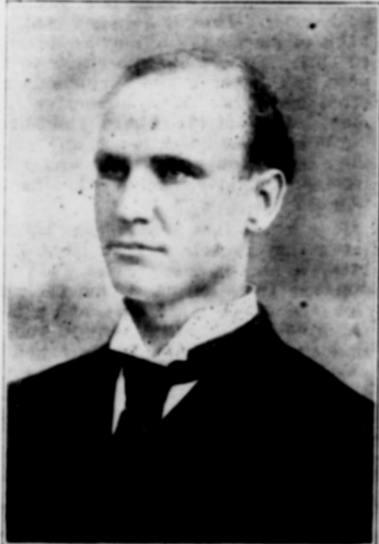
It is with sorrow that we announce the death of Rev. W. M. Leatherwood, a supernumerary minister in the North Texas Conference, which occurred last Saturday at his home in Corpus Christi. We have none of the particulars,

but we notice from the papers that his remains were brought to Itasca for burial. Rev. J. E. Vincent, and perhaps others of his brethren, went there Monday to attend the funeral. Brother Leatherwood was for years an active member of the North Texas Conference, and he was greatly loved by all his brethren. He was a noble, upright Christian gentleman of the highest type. He was a good preacher, and served the Church well in all his many pastorates. As a preacher he was popular and practical. His work prospered under his ministrations. A few years ago his health became impaired and he took a nominal relation and went to Corpus Christi, where he has since lived. We have not had a more genial and worthy man in our midst. His death will produce a feeling of genuine sorrow throughout our conference. Peace to his ashes.



DEATH OF JUDGE P. C. THURMOND.

We have just received a long distance telephone message from Rev. W. A. Stuckey, of Bonham, as we are going to press, announcing the death of Judge P. C. Thurmond, of whose illness we made mention in our last issue. He passed away at his home in Bonham, April 13, at 8 a. m. He was one of the leading laymen of our Church and a delegate-elect to the General Conference. His death casts a gloom over Bonham, where he was a distinguished citizen, and over our Church, of which he was a life-long member. We can ill afford to lose such a member as Judge Thurmond, but God makes no mistakes. He was a devoted Methodist, a useful Christian man and a splendid citizen. For years he has been in the forefront of the bar in North Texas and he was in the zenith of his usefulness and promise. We mourn the death of such a man.



REV. EMMETT HIGHTOWER.

The above is a good cut of Rev. Emmett Hightower, who was elected President of the State Sunday-school Conference at San Antonio last week. This is an important position, and carries with it many duties and responsibilities. The conference comprises representatives from all over the State, and at its annual meetings all questions of interest to the Sunday-school are carefully considered and plans are adopted for the further promotion of this great interest. Experts in Sunday-school work from the country at large are put on the program, and the conference thus becomes a normal study class for Sunday-school workers. The conference has grown into a large and influential institution, and its annual meetings are largely attended.

It is, therefore, no small compliment to be placed at the head of this movement, and we congratulate the conference on the election of Rev. Emmett Hightower to its Presidency; and we congratulate him for having received the compliment of such an honor.

Rev. Emmett Hightower was born in Cass County, Texas, March 31, 1866. He was converted under the ministry of Rev. Horace Bishop, D. D., at Price Chapel in 1881, but he became a member of the Church, however, in 1875. He was licensed to preach at Grandview in 1883, was admitted on trial in the Northwest Texas Conference in 1885, and from that time till the present he has remained a member of this conference, except a year or so, when he served in the local ranks on account of failing health. During his career as an itinerant preacher he has filled responsible charges, and under all circumstances his ministry has been a success. At present he is in charge of Morrow Street Church, Waco, and is serving his third year in that pastorate.

He was educated at Southwestern University, with one year at Vanderbilt; has the habit and instinct of a student, is widely read in the best books, is well acquainted with the best current literature of the day, and he is a master of the doctrines and polity of Southern Methodism. As a preacher he is far above the average, has a commanding personality, and his deliverances never contain untempered mortar. He is now one of the leading men in his conference, and holds a large place in the confidence and esteem of his brethren. His election to this position is wise, for he is one of the leading Sunday-school spirits in Texas. We underwrite for the success of Emmett Hightower as President of the Texas Sunday-school Conference.

Rev. H. W. Knickerbocker, of Central Church, Fort Worth, will aid Dr. Bradfield in a meeting at Trinity Church, this city, beginning next Sunday. There is a good spiritual condition of things at Trinity and a great meeting is expected. Dr. Bradfield's work is prospering. He has \$600 of his conference collections in hand and the rest provided for. He has also collected a good sum on his church debt.

LAUREL HEIGHTS CHURCH, SAN ANTONIO, A SUCCESS.

An extensive account of the Laurel Heights Church, San Antonio, recently appeared in the San Antonio Light, and from it we clip the following:

The organization, the growth and the financing of the Laurel Heights Church has been without parallel in the history of Churches. After a preliminary organization of thirty-two members, and a consultation with just six members on the next morning after the organization, the temporary tabernacle was built. The charter membership roll of this organization was closed with a membership of 200, which has since been augmented to 225 of the most wealthy citizens, not only of the district, but of the entire city.

That the Laurel Heights Methodist Church, with its virile strength and the wealth and influence of membership will not only become a power in the Methodism of San Antonio, but an influence of might in the affairs of the municipality, is a foregone conclusion. The scope of its activity is unlimited and its ability to prosecute to a successful termination any project it may set afoot is unquestioned.

Following the well defined plans of the local board of Church Extension, a canvass was made of the West Texas Conference which met the latter part of October for available material of which to appoint a pastor for the Laurel Heights Church which it was the purpose to build upon the lots purchased the latter part of August at the corner of Woodlawn and Belknap Place at a cost of \$8500. It was not until after the meeting of the Northwest Texas Conference, of which Rev. J. D. Young was a member, that the appointment was made.

Reads Like a Fairy Tale.

From that day the history of this new Church reads like a fairy tale. Rev. J. D. Young arrived in San Antonio, November 24, and called a meeting of all those interested in the organization of the new Church for Sunday, November 28, at his residence, 314 West Magnolia Avenue. A Sunday-school of 50 members was organized in the parlors of the parsonage, and the next morning after a consultation with six members, the contract for a \$2000 temporary tabernacle building was let. This is in bungalow style, modern in every detail, perfectly ventilated and well lighted and heated and was completed in fifteen days. It is seated with 300 folding chairs, and has

Ap E H H as sa die ca me Pub An ed squirm i places, l a tree." guard is is alway call atten editor of to have i the won swim to partment stem the the edito instead o ed him u der the tor." Dr. Rat the Texa of fighti Church he itates not any ques State. H fair fighte we admir issue we him as in week he question General C easy feel and hold o Dr. Ranki and is as successor. Then f woman q the Texa science of Advocate and he a soothing d When I who can b ing our w says, the "whizzing" also a wel school dep The cha left open u uary, whe This numl during the held durin now has a Sunday-sch son, of Flc 200. Of tl pastor and At the sc board, hel the new C the financ ed. A bu was made, fixed at \$3 paid any meeting a lieving the and vestm Church in At a me mittee held it was res strictly mo fectly equi \$65,000. It Bishop H. scription li only seven the subscri sum of \$25 pledge heir to be push within the amount wil

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Publishers' Department

An editor of a paper can duck, dodge, squirm and ease over some hard places, but occasionally he gets "up a tree." He can't face the issue. The guard is on the watch-tower, and there is always some other pesky editor to call attention to his predicament. The editor of the Texas Advocate seemed to have gotten out into deep water on the woman question and couldn't swim to shore. The Publishers' Department thought he would be able to stem the current and keep afloat, but the editor of the Alabama Advocate, instead of throwing him a line, ducked him under with the following, under the heading "A Diplomatic Editor:"

Dr. Rankin, the aggressive editor of the Texas Christian Advocate, comes of fighting stock, and throughout the Church he is known as a man who hesitates not to declare his convictions on any question at issue in Church or State. He has been a hard fighter, a fair fighter, and hence such a man as we admire. That he would dodge any issue we have not believed, but hear him as in the Texas Advocate of last week he writes thus concerning the question which is now giving some General Conference delegates an uneasy feeling—shall the women vote and hold office in Southern Methodism? Dr. Rankin leaves the Roosevelt class, and is as diplomatic as the Roosevelt successor.

Then follows the editorial on the woman question which appeared in the Texas Advocate, and the conscience of the editor of the Alabama Advocate began to sting him some and he administered the following soothing dose:

When Dr. Rankin talks that way who can blame the rest of us for feeling our way cautiously when, as he says, the woman question is now "whizzing."

also a well equipped primary Sunday-school department.

The charter membership roll was left open until the last Sunday in January, when it closed with 200 names. This number was further augmented during the week's revival services held during March, until the Church now has a membership of 225, and a Sunday-school by Bishop H. C. Morrison, of Florida, with a membership of 200. Of this phenomenal growth the pastor and members are justly proud.

At the second meeting of the official board, held in January, the needs of the new Church were canvassed, and the finances for the year were arranged. A budget of \$5000 for the year was made, and the pastor's salary was fixed at \$3000, which is equal to that paid any pastor in the city. At this meeting a resolution was adopted relieving the pastor of all financial cares and vesting the management of the Church in the Board of Stewards.

At a meeting of the building committee held in the middle of February, it was resolved to build and equip a strictly modern, up-to-date Church, perfectly equipped in every detail to cost \$65,000. It was during the meeting of Bishop H. C. Morrison that the subscription list was started, and though only seven people have been solicited, the subscription has now reached the sum of \$25,000, the largest single pledge being \$10,000. This matter is to be pushed and it is expected that within the next ten days the whole amount will be subscribed. It is then

the purpose of the Building Committee and the pastor in connection with the architect selected to visit the most modern churches in the State, notably those in Dallas, Fort Worth and Waco, and determine upon an edifice which shall be commensurate with the requirements of the congregation and which shall be modern to the last detail. It is now contemplated to break ground in June or July, and it is expected to have the church completed by January.

Building Committee.—J. O. Terrell, Chairman; A. K. Ragsdale, Secretary; J. W. Warren, Treasurer; Mrs. G. Bedell Moore, Winchester Kelso, C. E. Hammond, Edward Rand, F. F. Coker, Dr. S. S. Beakley, Mrs. F. M. Shaw, Mrs. J. W. Kokernot.

THE DAILY POST WILL BE AT THE GENERAL CONFERENCE.

We learn with pleasure that the Houston Post will be represented at the General Conference by a special correspondent, H. Lee Millis, who will send special reports of the proceedings to that paper. Mr. Millis is the son of Rev. V. J. Millis, of Dawson, Texas, member of the Northwest Texas Conference, and he is an exceptionally bright young newspaper man. He has been with the Post a number of years and has proven himself to be a most competent man, and we are glad that he is to represent the Post at our great quadrennial gathering. He was brought up a Methodist, knows Methodist terminology and therefore his reports will be correct and in good form. At least this is our judgment, knowing the young man and his antecedents as we do.

REV. JEROME DUNCAN RESIGNS.

Rev. Jerome Duncan, of the Stamford Collegiate Institute, has tendered his resignation as President of that institution to take effect at the close of the present term, and Rev. J. T. Griswold has been elected to take his place. Brother Duncan has been with this wonderfully successful school from the beginning and he has made it a great success. His board were loth to give him up, but he longs for his loved employ, the pastorate, and since he has put the institution where it has the right of way, he feels that he can safely turn it over into other hands. Brother Griswold is at present the presiding elder of the Stamford District, and he will prove a worthy successor of the retiring President. He is a man of force and enterprise, is well acquainted with the needs of the enterprise and he knows the people of that section. That he will succeed, no one doubts. The Stamford Institute is a wonder and it is one of the coming factors of our work in the western section of the State.

PERSONALS

Rev. Jno. W. Holt, of Ferris, made us a pleasant call recently. His work promises a year of good success.

Rev. Horace Bishop, D. D., of the Corsicana District, was in to see us the other day. He gives a good report of his territory and men.

Rev. George R. Stuart, the great evangelist, made us a brotherly visit recently. He is now engaged in a tour in the interest of Polytechnic College. He has already filled several

engagements and has several more in view. He is looking well. He is also a member of the General Conference.

Rev. J. T. McClure is in Amarillo helping Rev. O. F. Sensabaugh in a revival service. They are expecting large things as a result of the meeting.

Rev. C. Pugsley, of Kavanaugh Church, Greenville, in sending in a subscription also sent cheering news of a good revival in progress in his charge.

We had a pleasant visit this week from Rev. Ed. R. Wallace, of Fort Worth. He tells us that he now has one of the best parsonages in the city, and that his work is otherwise in good state.

Brother T. J. Bowles, of Nevada, was in to see us this week. He is a member of the present Legislature and we hope he will be a member of the next one, as he stands on the right side of all moral questions.

Rev. I. W. Clark is making progress at Grand Prairie. Brother Clark is one of our foremost preachers and those people are exceedingly fortunate in having a man of his ability and pulpit power as their pastor.

Rev. H. D. Knickerbocker, of Fort Worth, delivered his popular lecture, "Sights and Sounds and Smells Over the World," at Grace Sunday-school Chapel last Tuesday night. He had a fine audience and they were greatly entertained.

Rev. C. M. Shuffler and son, of Olney, were in Dallas last week. Brother Shuffler reports his charge in a flourishing condition, and every prospect pleases. His son is engaged in the publication of a paper in that growing town.

Bishop Key passed through the city last Monday morning on his way to Georgia to visit his son and a number of friends in that section. He will go from there to some of the Board meetings at Nashville and Louisville, and then go to the General Conference at Asheville, N. C. He will not be back in Texas until after the General Conference.

In a brotherly note from Rev. J. B. Turrentine, of Texarkana, he tells of the beginning of a great meeting in that city by Dr. Torrey, the famous preacher and evangelist. The meeting will continue one month and splendid results are expected. Brother Turrentine is moving things in that wide-awake city, particularly on our side of the line up there. He also gave great assistance to the local option fight there ten days ago.

Dr. George B. Winton, of the Nashville Advocate, went into the Western Methodist to make reply to Bishop Hoss' last criticism of him in the Texas. He explained that he had been shut out of the Texas. Well, he shut Bishop Hoss out of the Nashville, and he ought to be willing to take a little of his own medicine. We published everything, however, that he ever sent to us. But he has gained nothing by going into the Western, for the Bishop went in after him, and his last estate is by far a great deal worse than his first.

Rev. I. F. Betts, of Marlin, is "happy on the way." It always makes one happy to accomplish a desired result. The district parsonage has recently been moved to Marlin, a new building erected and the presiding elder happily ensconced therein. In addition thereto he is somewhat elated over the prospects of his new church enterprise. He writes as follows: "Work on our new church is moving rapidly now and we expect to have it completed by July. This is going to be one of the most beautiful churches in Texas. We had a great time at



A. M. KELLER, Temple, Texas.

The above is a recent picture of Brother A. M. Keller, of Temple, Texas, who has been a continuous subscriber to the Texas Christian Advocate for over half a century. He was with the Advocate in its trying days when popular subscriptions at our conferences were taken to keep it going. We take pleasure in introducing him and what he says to our readers:

Blaylock Pub. Co., Dallas.
Dear Brethren—I handed Brother Shuler two dollars to renew my subscription to the Texas Christian Advocate, making 52 years I have taken and read it, save the four years I was in the Confederate Army. It seems to me it has grown better and better all these long years, and especially so now that my hearing is bad and I cannot hear the preaching, but in the Advocate each week I find much that is calculated to make one wise unto salvation. I have passed my four-score years; am feeble and very nervous and cannot write. I wish I could give you a sketch of my life. I feel that my life-work is done. I am just waiting the good Lord's call to go home and be at rest. Thank God, there is a rest for the weary, worn pilgrim. Yours in Christ,
A. M. KELLER.
Temple, Texas.

the corner-stone laying March 24, the Masons laying the stone and Rev. W. B. Andrews, of Waco, delivering the address."

Rev. B. F. Jackson, once a useful member of the Northwest Texas Conference, is now a local preacher at Miami, Texas. He was compelled on account of health to give up active work. With no vocation, he was compelled to devote his time and talent to secular affairs and has succeeded in his enterprises. His character and equipment have attracted the attention of the people of his section and he has been importuned to enter the race for Representative from the 16th District. The Miami Chief espouses his cause and he will no doubt be a member of the next Legislature.

NEW COLLEGE ACQUIRED.

Central Plains College, located at Plainview, has been transferred to the M. E. Church, South. The main building has twenty-three rooms, and is a splendid structure. There is a good dormitory for girls and one for boys. These and other buildings are on a beautiful campus of twenty-five acres. The property is worth one hundred thousand dollars. A President will be elected April 28, 1910, and as soon thereafter as practicable a faculty will be chosen for the ensuing year. Applications should be sent to C. N. N. Ferguson, Plainview, Texas. The next term opens September 15, 1910.
C. N. N. FERGUSON.

ITCH-ECZEMA FREE TRIAL

(Also called Tetter, Salt Rheum, Pruritus, Milk-Crust, Weeping Skin, etc.)

ECZEMA CAN BE CURED TO STAY, and when I say cured, I mean just what I say—CURED, and not merely patched up for awhile, to return worse than before. Now, I do not care what all you have used, nor how many doctors have told you that you could not be cured—all I ask is just a chance to show you that I know what I am talking about. If you will write me TODAY, I will send you a FREE TRIAL of my mild, soothing, guaranteed cure that will convince you more in a day than I or anyone else could in a month's time. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day you will enjoy more real comfort than you had ever thought this world holds for you. Just try it, and you will see I am telling you the truth.

Dr. J. E. Cannaday, 1122 Park Square, Sedalia, Mo.
References: Third National Bank, Sedalia, Mo. Could you do a better act than to send this notice to some poor sufferer of Eczema?

LAITY RIGHT FOR WOMEN.

It is not my intention in coming into print to present any arguments on the above caption, for I am sure every one, delegate to the General Conference or any one else who cares to be informed, is thoroughly acquainted with the reasons for and against; but when I read Brother Barcus' article in the Advocate of March 17 I felt constrained to pen a few lines. When reading it I was reminded of the story of two Irishmen. One, lately arrived from the Emerald Isle, on being informed by his friend that was such a thing as a Government in the "land of the free," was profoundly astonished. Knowing nothing of its workings, he immediately put himself on record as "furnish the Government." Brother Barcus candidly admits he doesn't know what is wanted, but he very insistently lets it be known that he is against it, whatever it may be.

In the next place, he has some eminently correct statements, but he well knows, as does every logician, that wrong conclusions are often drawn from absolutely correct premises. He states that if the measure carries women will be eligible to the office of steward, trustee, etc. No one denies this statement. But now for his incorrect conclusion: "Therefore the pastor must appoint one-half of his Official Board women." He asserts this as if it were an axiom.

2. "That if in official capacity, women must be allowed a seat in the Quarterly Conferences." There is no one who will deny the truth contained in this premise; but just hear the conclusion; "Therefore, one-half of the delegation to the District Conference must be women." But why? Because, forsooth, women wouldn't vote for anybody but themselves. Brother Barcus may know that men would deal that way, but if he will look over the record of woman's work for the past quarter of a century he will readily see that they have placed as leaders the most available, capable women possible, and that in every instance politics has played no part in these elections. It is not necessary to follow his argument up through the other conferences, for the fallacy is the same in all; that women, through narrowness, would vote for themselves or each other, rather than for the one most fitted for the place, regardless of sex.

3. "The spending of money raised by the women." Brother Barcus tells us that "the preachers and laymen cannot spend as they please the money they raise," but he does not tell us that the money is appropriated by boards composed of preachers and laymen, who get their seats on these important boards by elections from Quarterly Conferences up to the General Conference; consequently the men by their representatives do say how the money they raise shall be spent.

Then, in the Advocate of March 24, Brother Godbey comes with the statement that "the contention," as he calls it, has not been properly named; but as there is nothing in a name, it makes no difference, if the facts are understood. In proof he says: "The laity have had equal representation for forty years." He, of course, is speaking of the General Conference representation; but when one remembers the more than nine hundred thousand women, the great silent majority of our Southern Methodism, who have never had a voice in saying who shall be the representatives, it doesn't make much of a noise like real representation.

He further says that "the campaign is not made by the masses of the women." Can Brother Godbey give an example where any great movement has ever been inaugurated or carried forward by the masses? Would we have ever heard of the great Reformation if Luther had waited until all of Romanism favored such a reformation? Do you suppose that we would have Methodism as she is today, with her mighty forces for good in men and wealth, if John Wesley had waited for the Church of England to rise as one man and demand that the people re-

turn to scriptural holiness? Would the Lone Star State be today in the forefront of the battle that is being waged to free our land of liquor traffic slavery if all had kept silent until the masses declared it shall be done? So this argument is of no avail in trying to "exonerate the women of the Church from responsibility for this agitation." When the measure is carried, as is the case with all great changes, it will be "not by might, nor by power, but by my spirit." Brother Godbey says: "Every organization of the Church is under the direct control of the Quarterly Conference, except the Home Mission and Foreign Mission Societies." If he will consider for one moment he will remember at the same time that every organization of the Church, with the exception of the women's societies, has representation in the Quarterly Conference, also. Surely Brother Godbey would not want the Quarterly Conference to have appointing and controlling power over these organizations without giving the women at least an appearance of representation.

Unconsciously, however, he has struck the keynote. The women want an "indisputable right," not one of "courtesy," to a hearing, be it in Quarterly, District, Annual or General Conference.

In conclusion, the women of the Church are not asking any impossible or unseemly thing of the General Conference; but they respectfully ask this wise and righteous body of men, soon to convene, to give the Annual Conferences of Southern Methodism an opportunity to ascertain if the fullness of time has arrived when the women of Southern Methodism may be allowed a voice in matters ecclesiastical. In the meantime there will be four years in which the brethren all over our domain may follow Brother Godbey's example of forethought by "preparing for war in time of peace." Then when the "winds blow, the rains descend and the storms beat" about them they may have a safe and sure retreat, and not have to cry in vain for the rocks and mountains to protect them.

MRS. NAT G. ROLLINS.
Aspermont, Texas.

GRATUITOUS ADVICE TO THE GENERAL CONFERENCE DELEGATES.

If you authorize a restatement of our doctrines; if you limit the power of our Bishops, or make the office diocesan; if you eliminate the presiding elder, or make his office elective; if you remove the time limit; if you make any other than the General Conference a legislative body; if you change the election of stewards, trustees and Sunday-school superintendents to the Church Conference, and if you do many other hurtful things that have been proposed, then by all means change the name of our Church; and I would suggest as most appropriate the name "Dennis."

But if you leave us the Church we now have, leave us the name, too. I believe that I can explain to any unprejudiced mind, in one-half minute, the frightful suffix, "South."

But you change the name and then who can explain? We will have endless explaining and never get anything explained.

Brethren, go to Asheville, elect eight Bishops and the connectional officers, strengthen the boards, adjust the boundary lines where needed, settle the Vanderbilt controversy forever, call down the holy unction from heaven upon our loved Zion and go home.

All of this clamor for changes that point toward Congregationalism reminds one of Israel clamoring for a king that they might be like the heathen nations about them. They got what they wanted, but it wrought their ruin, as they had been warned it would. Will we take warning?

G. W. WHISLER.

THE TEXAS TRACT SOCIETY.
C. M. Harless, Editor.

After some unforeseen and unavoidable delay our society is now ready to begin work in earnest. The following tracts are now ready for distribution:

Tract No. 1. The Texas Tract Society, C. M. Harless, Editor.—This tract sets for the aim and plan of our society. Of it the Rev. V. A. Godbey, D. D., writes: "I have carefully read your tract concerning 'The Texas Tract Society,' and am much pleased with it. You have given a good presentation of the matter." This tract is absolutely free and will be sent to any who desire it. Let every preacher who has not received a copy order one at once and co-operate with us.

Tract No. 2. "Infant Baptism," W. F. Packard, D. D., of the Texas Conference.—Of this tract Rev. C. H. Briggs, D. D., of Missouri, writes: "I regard it as the best argument for Infant Baptism I have ever found in such short form." Rev. J. W. Moore, of the Texas Conference, writes: "It places the arguments therefor in a clear and logical form. After reading the fathers on this subject, as presented in this pamphlet, one need never to question the practice of the ancient Church." These are, in my opinion, true testimonies. Prices, single copy, 5 cents; 25 copies, \$1; 50 copies, \$1.75; 100 copies, \$3; all prepaid.

Tract No. 3. "Bible Instances of Baptism," Rev. W. F. Bryan, A. M., of the North Texas Conference.—The author discusses the baptism of Jesus, the three thousand on the day of Pentecost, Paul the Philippian jailer Lydia, Cornelius, the Eunuch and rightly concludes, "There is not a single instance in the Bible of baptism by immersion." Prices: single copy, 3 cents; 25 copies, 60 cents; 50 copies, \$1; 100 copies, \$1.50; all prepaid.

Tract No. 4. "Did Judas Fall?" Rev. J. M. Peterson.—The author answers affirmatively and he demonstrates his answer. Prices: single copy, 3 cents; 25 copies, 50 cents; 50 copies, 75 cents; 100 copies, \$1.

Tract No. 5. "Baptizo in the Lexicons," E. W. Alderson, D. D.—The author gives the definitions of 23 authorities, including two great native Greek Lexicons. These quotations utterly disprove the arrogant claims of some immersionists. This pamphlet as well as all the others ought to be placed in every Methodist home in Texas. Prices: single copy, 3 cents; 25 copies, 50 cents; 50 copies, 75 cents; 100 copies, \$1; all prepaid.

Tract No. 6. "The Gospel of Money," Rev. S. W. Turner.—A sane, sound and very practical discussion of this important subject. Every pastor could well afford to buy and pay for enough copies to go into every home in his charge. Prices: single copy, 5 cents; 25 copies, \$1; 50 copies, \$1.50; 100 copies, \$2; all prepaid.

Tract No. 7. "Divine Preservation and Human Perseverance," C. M. Harless.—This is a discussion of the question of apostasy from a new viewpoint. I have given this tract to the society. Prices: single copy, 10 cents; 25 copies, \$1.25; 50 copies, \$2; 100 copies, \$3; all prepaid.

Tract No. 8. "Christian Science," W. F. Packard, D. D.—Of this tract Dr. J. W. Moore writes, "Dr. Packard starts out to show that it is neither Scriptural, reasonable, nor scientific. In this field the author is perfectly at home, as he has given considerable study to the occult. Christian Science is thoroughly analyzed, its true value assessed and its monstrous and degrading heresies exposed," to all of which I say amen. Prices: single copy, 10 cents; 25 copies, \$2; 50 copies, \$3; 100 copies, \$5; all prepaid.

To get these tracts free read carefully page 11 of Tract No. 1. Smith & Lamar publish these tracts for free distribution upon the condition that a free-will offering be taken by those who desire them for free distribution as was promised in the resolutions passed by the conferences last fall. It is hoped and expected that every pastor will take a free-will offering for the support of the society. If this is done we will be able doubtless to meet all demands.

All who desire to purchase the tracts can do so at the prices indicated. Cash must accompany all orders, as the society cannot now afford the expense of employing a bookkeeper. Neither can the tracts be charged to the personal accounts of preachers wit hit House, as that would complicate matters and require an extra book to be kept for the society, thereby entailing an expense we are unable to incur at the present time.

These prices are, as you will observe, remarkably low. And when we are full under way we hope to be able to make yet lower prices.

Other tracts are in preparation and will be announced from time to time. I shall be glad to receive manuscripts for suitable tracts on timely subjects. A fair price will be paid for accepted manuscripts. Other things being equal the briefer the tract the better and the more likely to be accepted.

In the organization of this society "a great and effectual door is opened" for the accomplishment of great good. Let us enter in and render the service so much needed.

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

"Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action."—Lowell.

MR. E. J. HAWKINS

Of Griffin, Arkansas,

GIVES INTERESTING ACCOUNT OF HIS RESCUE FROM

MORPHINISM

Lester, Arkansas, Jan. 18, 1910.
White Sanitarium, Dallas, Texas:

Gentlemen:—After waiting six months to see if I could feel any desire to return to the drug habit, I write you a few lines. Not that I am seeking any notoriety along the line of having been a morphine fiend, but in the hope that my case and my remarkable cure at your institution may stop some poor devil from going headlong into a living, not death, but Hell. Excuse me if I speak strongly; I feel strongly.

When I left home July the 19th, 1909, I was using 60 grains of morphia sulphate every day, pumping it into my arms and lower limbs with a hypodermic syringe. My arms and legs were a mass of abscesses and ulcers, from the use of the needle. In fact, Dr. Ford cut one, getting a teacupful of pus. I had gotten to the point where I could hardly stay awake long enough to eat in fact, I had on one occasion broken a lot of dishes by falling asleep while eating. My friends, when I left, never expected to see me alive again. I am now master mechanic for the L. & O. V. R. R. and its allied interests—four saw mills, an oil well, planing mill, coal mine, etc.

When I came to you I was told that I should suffer no pain while being cured. To be frank, I did not believe it possible, but found it true. I left home July the 19th and got back home cured August the 12th—one of the most remarkable cures, I believe, ever made. While there I saw others come there drunk and crazy on drugs and whiskey; I saw them go away cured, men and women; and that's what makes we worship the WHITE SANITARIUM—the kind treatment they give to all and the absence of hospital features, the many things done for the comfort of the patients, and the tireless, watchful care of the physicians and all attendants. Oh, if there were more such places! I knew how people had to suffer to be taken off of morphine at other places, but there is no suffering at the White Sanitarium—just a good time, with plenty to eat. Oh, that appetite they put on a man, and the fun we had; and now, after six months, there has never been a moment I have wanted the cursed drug. I can look my fellow men in the face. Doctor, use this if you see fit. Refer to me whenever you wish to do so. I will answer all letters of inquiry I receive. Thanking you for making a man of a wreck, I am, your friend,

(Signed) E. J. HAWKINS.

The WHITE SANITARIUM is for the scientific treatment of alcoholic, narcotic drug and tobacco addictions, also neurasthenia—nervous exhaustion. Located in Oak Cliff, the most attractive suburb of the Southwest, provided with up-to-date conveniences and modern appliances, it affords an ideal place of rest and recreation. Correspondence solicited and strictly confidential.

White Sanitarium

10th and Tyler Streets, OAK CLIFF (Dallas), Texas. Phone Cliff 143.

Rider Agents Wanted

In each town to ride and exhibit sample 1910 bicycle. Write for Special Offer. **Finest Guarantee \$10 to \$27** 1910 Models with Coaster-brakes and Pneumatic tires. **1908 & 1909 Models \$7 to \$12** all of best makes. **100 Second-Hand Wheels** All makes and models, **\$3 to \$8** (good as new). **Great FACTORY CLEARING SALE** We **Ship on Approval** without a cent deposit, for the freight and allow **TEN DAY'S FREE TRIAL**. **THREE** coaster brake rear wheels, fenders, mudguards, half annual prices. Do not buy till you get our catalog and offer. Write now. **MEAD CYCLE CO., Dept. M29, Chicago**



KIRK.—Our hearts are sad because of our bereavement, but in the midst of our sorrows there is a joy that is inexpressible and full of glory; for we knew her life to be hid with Christ in God. And while her very life, gentleness, kindness, meekness and love attested her faith in God, still the angels hovered around her bed during the last days that she was with us, and, though she wanted to remain with us, yet she talked of her going away as if she was going home; and having said good-bye, she begged her loved ones not to grieve after her, but to meet her in heaven. I was with her often before she passed away, and the Christ whom she trusted was ever visible in her lovely face. Miss Birdelle was born October 28, 1886, in Ohio; moved with her father, to whom she was so devoted, to Abilene, Texas, four years ago. Two years ago, with her father and step-mother, she came to Caps, Texas, where she lived and taught music till her health failed in October last, while visiting friends, of whom she had many. She was stricken with paralysis, which proved too much for her, and, though everything that love and devotion and skill was done for her, on March 12, 1910, she passed away and went to the mansion that Jesus had prepared for her. We laid her body to rest in Caps Cemetery, after having preached her funeral at the Methodist Church, of which she had been a member from six years of age, and in which she was baptized in her infancy. Cherish dear afflicted father and Christian mother and loved ones; live as she lived and follow her, and Jesus will make it all bright. Her pastor.

M. D. HILL.

HALTOM.—Brother James C. Haltom was born in North Carolina in 1835; was married to Mary Fulbright in 1865 in 1865. To this union were born ten children, seven of whom survive him. Brother Haltom passed to

his reward March 14, 1910. He was sick only three days when the Lord said, "It is enough; come and enjoy the rest which thou has labored for." He joined the Southern army in 1861 and served until the close. He enlisted in the army of his Lord in 1865 and lived a consistent life until death called him home. He was a faithful member of the Methodist Church. The common remark of his friends was, "A good man has gone." One by one the Lord gathers up his saints here. The wife and three children and father have gone on, and are beckoning to the seven children on this side of the river to steer the boat to the safe landing and after a while be reunited. The children are all members of the Church but one, and may this sore affliction cause them all to walk heavenward, and after a while meet in that happy place where parting comes no more. His pastor.

S. M. OWNBY.

DILLARD.—Mrs. Carrie E. Dillard (nee Milner) was born July 5, 1843, in Chambers County, Ala.; united with the M. E. Church, South, at the age of fifteen; was united in the holy bond of matrimony to P. R. Dillard December 5, 1861. To that happy union were born six children—one boy and five girls—four of whom survive him. They with five children moved to Texas and settled in Denton County November 25, 1876. Mrs. Dillard united with the Church at Oak Grove, afterward transferred to Chin Chapel, where she remained a faithful member until God called her home, April 2, 1910. The funeral was preached in the old Chin Chapel M. E. Church to a large audience of relatives and friends. By special request we sang "In the Sweet By and By." Many sad hearts joined in the funeral strain and accompanied the remains to their resting-place in the Chin Chapel Cemetery.

T. W. PRESTON.

Devotional--Spiritual

THE FAITH OF CHRIST.

Christ's faith in the Father was tried when he was tempted to turn stones into bread to allay his hunger, but it led him to bear any suffering Providence permitted. The cup of soul-anguish from which he shrank in Gethsemane was accepted by his faith, with the words, "Not my will, but thine." Everything in the judgment hall and at Calvary seemed to deny that God was good and kind and almighty, but the faith of Christ sustained him till with a loud voice he commended his spirit to the Father and gave up the ghost.

That Christ exercised faith is no more to be questioned than that he hungered, thirsted or slept the profound sleep of the weary. The mystery of godliness—God manifest in the flesh—can never be fathomed. But that Jesus was both God and man, we believe. Being a man, he walked, rode, rested, loved and trusted. His trust in God was exemplary. It was perfect. The sufferings he met in his temptations were overcome by just such faith in God as he seeks in his followers. When he stills the stormy sea he rebukes the unbelief of his terrified disciples. When he blasts the fig tree he says: "Have faith in God." When he heals the demoniac whom his disciples could not heal, he says, "This kind goeth not forth save by prayer and fasting"—the implements of faith. And at the grave of Lazarus he says, "Father, I thank thee that thou hast heard me," as though prayer alone raised the dead—his prayer, his faith.

No wonder the epistle to the Hebrews places him in the van of the Old Testament heroes of faith mentioned in the eleventh chapter, when in the twelfth it speaks of him as the originator of a perfect human faith—the sole example of a faith that never failed, even when resisting evil by self-sacrifice in love, and resisting until death. His cry on the cross, "My God, my God, why hast thou forsaken me?" was the cry of conquering faith with which, as recorded in Psalm 22, Jeremiah or David, or both, and multitudes of believing souls after them and before Christ, had supported themselves in deep sorrow. The first words of that Psalm, like the first

words of the twenty-third, stand for the whole, imply the whole, suggest the whole. And as a whole the twenty-second Psalm is the utterance of triumphant faith, facing deep and dreadful tests of its endurance.

All the temptations of Christ were met and overcome by Scripture and by prayer, the implements of faith. Not once did he use his miraculous powers to save himself from sufferings which other men must meet. Injustice, perfidy, treachery and violence he shrank from instinctively, and prayed with strong crying and tears, "If it be possible, let this cup pass from me." But his steadfast faith in the goodness of Almighty God sustained and soothed him amid all these, and to the end.

This perfect faith issued in a perfect manhood. The manliness of Christ is unsurpassed. It is ideal. It is the standard by which all shall be judged. No heroism of self-sacrifice upon the battle-field approaches in sublimity or worth the heroism of that manliness which, rather than do a wrong, submitted to all wrong, bearing all things, hoping all things, believing all things, enduring all things, until it made the cross the symbol of what is God-like in humanity. Nothing more worshipful in the universe can be conceived than such self-sacrifice in love as Jesus showed, united with omnipotence.

This is the righteousness of God, witnessed by the law and the prophets—the righteousness which is by the "faith of Jesus Christ" (Rom 3:22). It is the righteousness of which Paul writes (Gal. 2:16), "We have believed in Jesus Christ that we might be justified by the faith of Christ," and (verse 20), "The life which I now live I live by the faith of the Son of God." The faith of Christ issued in a life that was brave without rashness, strong without cruelty, heroic without pride, gentle without weakness, submissive with pusillanimity, kind without indulgence, and charitable without indifference to sin, or ignoring, much less countenancing hypocrisy. It exalted God and it uttered anathemas only upon spiritual pride and upon insincerity. The faith of Christ was satisfying to God. It is a sub-

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All you need remember NOW in buying a ticket North or East is one little word—"Katy".



Ask "the agent" for any information desired about fares, etc

stitution for all imperfect faith in those who follow him. It is a propitiation for the sins which spring from unbelief the world over. And every soul of man that is dissatisfied with what is merely good, or better, and seeks only the best, will, like the apostle Paul, count all things but loss that he may win Christ and be found in him, not resting in any lower or poorer righteousness than that which is wrought by a faith in God like that of Christ. The faith of Christ is not content with the praise of Caiphas, the approval of Pilate, the support of Caesar or the applause of a whole world of groundlings, but only with the complacent love of God.—Geo. Shipman Payson, D. D., in *The Westminster*.

GRATEFUL MEMORIES.

"My cup runneth over."—Psa. 23:5. "Gratitude is the memory of the heart." In its exercise the heart recalls its mercies and records them as so many items of debt to be discharged. It differs from the memory of the mind. The mind is a day book in which the entries are temporary and intermediate, but the heart is a ledger into which the day book entries are posted for permanent preservation. How many of life's mercies never get into the ledger of the heart at all! The item is never posted. More to be coveted and cultivated than the memory of the mind, with its cold, dry chronicles, is the memory of the heart, with its warm, throbbing remembrances of God's daily benefits.

A grateful heart is like Noah's ark, full of living memories rescued from destruction and borne over the whelming flood of time and landed on the Ararat of the skies. The three hundred and sixty-five days of the past year, what are they but so many pigeon holes where grateful memories have been tucked away? And on Thanksgiving Day we take them out and file them in the heart.

David is posting his ledger. The memories of life are made to march in twos and sevens into the ark of his heart. He is filing them from a thousand pigeon holes memories of divine mercies. And this Psalm is a record of it all.

This "sweet singer of Israel" is

the poet and musician of the Bible. His every psalm is a song with harp accompaniment. It is the effusion of a soul swept by a minstrel hand and made to utter itself in music. Not a few of his melodies are set to a minor key in which vibrates a note of sorrow, as if the singer were moved to tears. But the major part of them are lyrics of the heart, paens of holy joy, the warblings of a happy spirit perched as amid the branches of the tree of life in paradise.

The sweetest of them all is this twenty-third—"the nightingale of the Psalms"—"a singing angel in the choir of Psalms."

Such a Psalm could only be born of prosperity. It is clearly the outburst of a mind rich in God's gifts and as rich in a pious recognition of the same. And its imagery! Nothing could be more graphically picturesque. The speaker is seated at a well-spread table, holding in his uplifted hand an overflowing cup, ruddy and sparkling. Exultingly he exclaims as its contents spill: "My cup runneth over."

An overflowing cup calls for an overflowing heart. A laden table demands a large generosity. Just as even an Arctic current finds vent at its open mouth, so on Thanksgiving Day the frozen heart should flow in a tide of gratitude to God and in a torrent of helpfulness to man.—*New York Observer*.

There's sometimes a good hearty tree growin' right out of the bare rock, out o' some crack that just holds the roots; right on the pitch o' one o' them bare, stony hills where you can't seem to see a wheelbarrowful o' good earth in a place, but that tree'll keep a green top in the driest summer. You lay your ear down to the ground an' you'll hear a little stream runnin'. Every such tree has got its own livin' spring; there's folks made to match 'em.—*Sarah Orne Jewett*.

Happiness, at least, is not solitary; it joys to communicate; it loves others, for it depends on them for its existence; * * * the very name and appearance of a happy man breathe of good nature, and help the rest of us to live.—*Stevenson*.

DR. PRICE'S Cream Baking Powder

No alum, no lime phosphates

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

Read the label. Avoid the alum powders

A NEWSY LETTER FROM GEORGIA.

The weather has been simply terrible in this part of the moral vineyard for the last few months, and because of this many of the pastors have been hindered somewhat. Although many have been sick with grip and the weather has been bad, a very good record, indeed, has been made by these faithful men of God. The presiding elders in the South Georgia Conference have completed the first round. The best showing in the history of the Church is the record thus far. A large number of the charges made an increase in the assessment for ministerial support. Some of the districts have increased as much as \$2500. The payment for ministerial support is in advance of anything yet done. According to the resolution of the conference, as well as the request of the Conference Board of Missions, the assessment for domestic missions will be paid and in the hands of the Treasurer by April 1. The assessment for foreign missions will likewise be paid by June 1.

The South Georgia Conference already stands at the head in general missionary endeavor, but quite an impetus has been given this feature of the work lately by the Laymen's Missionary Conferences, quite a number of which have been held throughout this territory. The meeting at Macon was a great blessing to that city and territory. Likewise the one at Waycross, Dublin held one of great interest and power. The result is that all the Churches have gone forward in their work of carrying the gospel to the lost of earth. Vineville (Macon), with an assessment of \$2900 for the pastor, will pay \$25,000 for foreign missions. Rev. J. E. Wray, at Mulberry, Macon, raised last Sunday morning \$3000 for foreign missions. Dublin, paying the pastor \$2000, will pay about that for foreign missions. So Texas will see that Georgia not only produces a "hard shell" editor who objects to missions, in the person of Mr. Watson, but it also produces some of the finest types of laymen to be found in the Church; men whose hearts are on fire for God and whose determination is to do their part in the great work of spreading the kingdom of God and carrying salvation to the lost of earth.

Our educational institutions are receiving a part of their endeavor, also. Emory College, with Dr. J. E. Diekey as President, has about secured for its endowment the \$300,000 begun last year. Dr. Ainsworth has well under way the work of securing a like amount for the endowment of Wesleyan Female College, the oldest institution of its kind in this country. When this work is completed, which will be at an early date, Georgia Methodism will have two of the best-equipped institutions of learning in the bounds of the Church. To this is to be added Andrew Female College, at Cuthbert, that has just received a gift of \$25,000 from that princely layman, Capt. J. P. Williams. Other colleges of the conference and of the State are receiving assistance that promises much for these schools and for the future of Methodism.

One of the greatest enterprises of the Church is Wesley Memorial, in Atlanta, that will be opened in the near future. This is one of the best equipped institutional churches in the country, and Georgia Methodism is justly proud of the great work that

has been accomplished at that needy and important point by Dr. Frank Siler and his able corps of assistants. Among other enterprises of the Church is not to be forgotten the Wesleyan Christian Advocate, the organ of the South and North Georgia Conferences. Drs. Lovett and Cofer deserve a great deal of credit for the amount of labor they have put on this paper. The presiding elders, pastors and laymen of the two conferences are very much interested at this time at work that is calculated to very much increase the number of subscribers. Any Church that has all the official members to take this paper goes on the honor roll. This roll is published weekly, and much interest is taken in it.

The revival season is now on, and many of the pastors are in the midst of revival meetings that promise much for the kingdom.

We are working, trusting and praying that this may mean much for the Church. Georgia joins Texas in desiring this to be the greatest of all years past in the history of our Methodism.

The Texas Advocate continues to please all who read it in this part of the Church. It is our candid opinion that it is one of the best periodicals in the Church. The influence of this paper is growing more far-reaching every day. Upon its editor and its work we pray the richest blessings of the Heavenly Father.

L. J. BALLARD.

Dublin, Ga.

AUSTIN METHODISM.

First Church, V. A. Godbey, pastor. This Church reports 65 additions since conference. \$1105 has been raised on the Ward Memorial Fund, and \$1000 paid on the district parsonage. \$700 on conference collections and \$400 on church repairs since conference. The congregations are good and the Sunday-school is doing fine.

Ward Memorial, J. F. Pennybacker, pastor. Brother Pennybacker reports 38 additions since conference and says that he has raised \$1050 on parsonage debt (cash and subscribed), \$115 on conference collections since at this Church.

South Austin, J. W. Long, pastor. Church attendance largely increased and Sunday-school doing splendid work. Brother Long is pushing things and new life is being manifested in his Church. He is a faithful worker.

St. Luke, E. A. Hunter, pastor. 14 accessions since last report, making a total of 93 since conference. We have paid \$550 on church debt and our foreign and domestic mission claims have been paid in full. A Junior League has been organized and the Sunday-school continues to grow. We also have organized a Home Mission Society which is doing good work.

Brother Booth was not present to report the University Church, and so I am unable to give you a report from that Church. SECRETARY.

March 21, 1910.

ABOUT NEW MEXICO.

Since I have been presiding elder of the Albuquerque District I have received numerous inquiries from all parts of the country in regard to the land in the territory over which I travel. I now take this method to answer all such inquiries. In my opinion there are thousands and thousands of acres of land in this territory

as fine as is to be found in the world. I believe this is the very place for young men to come and secure homes and make a success in life. Old people who have homes in the East should not come here. The difficulties and hardships are too many for old people. But young men can come here and in fourteen months secure deeds to land that within a few years will be worth \$30 and \$40 per acre. You ask, does it rain in New Mexico? Well, I have been out here nine years, and I am sure it rains enough for farmers to make three good crops out of every five years, and perhaps some better than that. In answer as to where are the best places to secure land I will say, thousands of acres can be found on the Belin cut-off near Ricardo, Yesso and Vaughn. Also on the New Mexico Central near Willard and Moriarity and on the Rock Island near Tucumcari, Logan, Cuervo and San Jon. Fine irrigated land can be had quite cheap near Albuquerque and large districts of irrigated land will soon be opened up near Engle and Cimmaron.

The M. E. Church, South, has organized charges and placed pastors in all of these places. Church and school houses are being built everywhere. Within a decade we are going to have on these plains and in these valleys a great civilization.

JOHN M. MESSER.

NATIONAL MISSIONARY CONGRESS, CHICAGO, ILL., MAY 3-6?

The Men's National Missionary Congress, which will be held in Chicago, May 3-6, will probably be the greatest gathering of the kind ever held. Arrangements are being made for 5000 delegates, representing all the principal evangelical denominations of the United States. The purpose of the congress will be the adoption of an adequate national missionary policy, such as that adopted last spring by the men of Canada, 4000 of whom gathered in Toronto for that purpose. It will be the logical culmination of the series of seventy-five Laymen's Conventions which have been in progress all over the country since last fall, and will be to the Nation what these conventions have been to their respective communities. It is needless to say that the program provided will be of the highest order and commensurate in strength with the magnitude of the gathering.

The National Congress will be unique, historic, epoch-making. It will be a rare privilege merely to be present and a greater yet to take part in its deliberations and have a part in shaping the missionary policy of the nation. Every Church should be represented to the limit of its apportionment.

Would you like to go as one of the representatives of Southern Methodism. If so, send your name at once to W. B. Stubbs, Secretary Laymen's Movement, 810 Broadway, Nashville, Tenn., together with five dollars registration fee, which will entitle you to a reserved seat in the congress and the official report of its proceedings, which will be published in book form. Prompt action is necessary, as the registrations close shortly.

A DELIGHTFUL OCCASION.

On last Tuesday, the 5th inst., Brother F. M. Tidwell and his wife, Sister Tidwell, celebrated the fiftieth anniversary of their marriage at their home in the town of Celina, Texas. They were married on the 5th day of April, 1860, in the State of Missouri, in which State they continued to reside for about twenty-five years, when they moved to Texas, where they have since resided. They have seven children, six of whom were present on the above occasion, two of them coming from St. Louis to be present at the anniversary. Invitations had been out for some weeks prior to the occasion, and on the morning of the 5th instant, about 10 o'clock, the spacious home of Brother Tidwell was thrown open for the reception of the guests, who by that time had commenced to arrive, and they thus continued to come until 12 o'clock, when probably 150 or 200 had arrived, each one bringing some little token of remembrance. When the dinner hour was announced, Brother and Sister Tidwell led the way to a long table that was capable of accommodating fifty or sixty guests. The table was just loaded down with good things to eat, and each one was informed that he was expected to help himself. The table was filled three times before all of the visitors were accommodated. The day was spent in delightful conversation. After dinner had been served the

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visitors assembled in the house, and this writer delivered an address on the marriage relation, after which all of the visitors came forward and shook hands with Brother and Sister Tidwell, congratulating them on their long and happy marriage.

Many beautiful and useful presents were presented to Brother and Sister Tidwell on this occasion, which were very highly appreciated by them.

One noticing the activity of the bride and groom would not have thought that they had spent fifty years of married life together, but time has dealt gently with them. They are both loyal Methodists, being members of our Church in Celina. Much credit is due Brother A. F. Tidwell and his wife for the success of the occasion, he being a son of Brother and Sister Tidwell. The occasion is one long to be remembered by every one present. J. F. HOLMES.

Celina, Texas, April 7, 1910.

A MISSIONARY RALLY.

On the 5th and 6th of May we are going to have one of the greatest missionary rallies ever held about here of a denominational character. We are expecting and will have men like Solomon, Massey, Hotchkiss, Packard, Willis, Williams, Campbell, Horn, Coale, and some notable women.

But the boys behind the "guns" will be Kemerer, Long, Davis, Payne, Bridges, Brogden and others. We shall have about fifteen addresses. Rev. D. H. Hotchkiss, who will preside, will have charge of the singing, supported by a good choir, with organ, piano, cornet, etc. Everybody come. Now, Mr. Editor, we will not ask you to come. Reluctantly we are going to excuse you and Dr. J. W. Moore, and you will be in Asheville, N. C., looking after other interests of the Church.

THOS. G. WHITTEN.

Dayton, Texas.

HOMELESS CHILDREN.

I have in my care five boys, ages from seven to twelve years; five girls, ages from seven to twelve—one a Gipsy (but for her Christ died) and in a good home is the best place to save her. She is beautiful and smart. The others are average Texas children. None are "from the first families of Virginia," neither are they from Arkansas—about like the readers of the Texas Advocate.

Do you want to do some real mission work and get more out of the investment by fourfold than the child you take to your home? Then write me, enclosing a stamp, and I will send you the conditions. I. Z. T. MORRIS.

Ft. Worth, Texas.

RICE GUARANTEED WEEVIL PROOF
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Troubles, Backache, Straining,
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STOPS PAIN IN THE BLADDER,
KIDNEYS AND BACK.

Wouldn't it be nice within a week or so to begin to say good-bye forever to the swelling, dribbling, straining or too frequent passage of urine; the fore-head and back-of-the-head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency?
I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, K-137 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, the recipe contains only pure, harmless remedies, but it has great healing and pain-conquering power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.



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Vol. LVI

EDITO

"MAN SHALL NO
ALA

The above quotation's account of the and it is his reply to tempter. Christ in the eighth chapter of De This itself is significant criticisms have assaulted than most any of the Moses. Yet the Savior it in his teachings.

it as both inspired a be true, then the rest can do likewise in our

But the quotation brings to our minds something in this life even, than eating and ter took it for granted true. Christ was h after his long fast in was weak and oppressed on account of the f which he had passed condition was most f of the enemy. So he to make bread out of eat and recuperate his tion before us is his 1

If we apprehend i The life that a man support in bread, whi tial to life, is neverthe life of which man is mal life pure and si very plane that the t projected when the Adam and Eve to e And it is upon this p wrecks of human life indulgence of appetit ways through which pass into the awful l shame. When control lated, the indulgence and necessary; but wh ruin runs in its wak danger lies.

On the contrary, th which finds its suppo ence to the law of Go which man is capabl life pure and simple, carnal nature to the Therefore, a man can but he cannot afford t God's commandments, stultify his own sense ever comes a time in h bread-life seeks to sub mind and the spirit, he must say: "Man s alone, but by every w the mouth of God." rule to follow, and ou