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EDITORIAL

THE PASSING OF ENGLAND'S KING.

"The King is dead: God save the King!"

Such was the statement and such the acclaim that went and came throughout all the empire of Great Britain on May 7, 1910. King Edward VII had breathed his last on the night preceding at 11:45 of the clock. Immediately, without ceremony, as the rule in such cases is, George, Prince of Wales, assumed the reins of government.

King Edward, had he lived until the 9th of next November, would have been sixty-nine years of age, having been born on that day in 1841, and in Buckingham Palace, the place where he also died. He was crowned on August 2, 1902, following the death of his illustrious mother, the good Queen Victoria. His reign, therefore, was a little less than eight years, but he has been before the public as Prince of Wales and heir-apparent to the English throne for more than forty years. Those years, taken as a whole, did not forecast any brilliant career as a reigning monarch. Nor did the prophecy belie the event, for while like his celebrated predecessor, Prince Hal—afterwards Henry V—the late King undertook to adjust himself to the more serious matter of kingcraft, he never did succeed in shaking his life-long boon companions; Falstaffe, Nym and "Ancient Pistol" forever dogged his steps! Still, there was something left for him not to do, and that was to raise a row in the reigning circles of the world—a thing he might have done. But he did not do it. He was pacific. He did not care for war. Good eating and drinking and dancing and horse-racing occupied most of his time and thoughts. Had he not reigned in a most auspicious period, and over a people well schooled in the doctrines of civil and religious liberty; and had not the atmosphere of peace pervaded most of the courts and councils of the several civilized nations of the earth, his very indifference and lack of aggressiveness might have imperilled the peace—not only of Great Britain, but of the whole Christian world as well.

But, thanks to the ever-widening and deepening sentiments of the gospel, the time has come, it would seem, when no one man nor any political or ecclesiastical Cabal, can set the nations of Christendom by the ears! Yea, the "Peace of Dives," if not the peace of God, must give the nations pause when Jingoism would in thoughtless vanity "let slip the dogs of war." No, the nations can not afford it. But that is another story. The death of King Edward awakens within the mind of the thoughtful many sane and sober reflections—not the least among which is that voiced by the poet, "The tall, the wise, the reverend head, must lie as low as ours!"

After all, the "true riches" are those which we can carry with us when we die, and such an inheritance, thank God, is the privilege of every child of earth. The human form which when animated was known as

the King of Great Britain and Emperor of India, does not differ in any essential element from that of the poorest prisoner in any "dead house" in the realm, and the worm that feeds on death is not so delicate in his tastes as to prefer the putrid flesh of decaying royalty to the "poor, stale stiff of the potter's field."

And what a rebuke is this and all like it, to those of us who set so much store by the perishing things of earth. Grasp, grasp, grasp! Such is the life-employment of many who count themselves "wise above what is written," when if they would only stop to think, they would understand—would understand! The point is to be ready; and then, whether we possess "the round and top of royalty," or have to lie, like Lazarus, begging crumbs, the future pays the forfeit, and in the light of an eternal day we shall be able to resolve the mysteries of this sorrowful cloudland of mortality.

BACK TO THE BIBLE.

For the few past years the Bible has gone through a most critical and trying test, but, as in ages past, it has proved itself invulnerable on every issue that has been raised, and emerged from the fire of criticism, as the Hebrews from the furnace without the smell of fire on it. The conflict set up by the so-called scientific discoveries caused great alarm in the religious world, and as an apologetic defense of the Bible it was stoutly claimed that it is not a book of science, but of moral ethics and religion. But this is a false contention. Science is knowledge, that which is known in any sphere in mind, spirit or matter, and the Bible deals with all. It starts with a statement of the physical universe, and is in perfect accord with all other treatises on that subject. It does not treat the subject as fully as other works, but it must stand or fall by what it does say.

The battle cry has been, "The Bible does not agree with science." Well, not in all things, and we now rejoice that it did not, for if it had been in harmony with the science of yesterday, it would be in conflict with the science of today. There is nothing else so changeable and shifting as science. Its complexion has changed with the ages, and in no age has there been more confusion and disagreement among scientists than now. A few years ago Sir Charles Lyell taught in his "Principles of Geology" that according to careful estimates, it required thirty-five thousand years for the waters of Niagara to cut the river channel back to where it was at that time, the rate being one foot per annum. More recent surveys show that the rate was three times that estimated by Lyell, and that much of the river gorge was cleaned out by the river since the pleistocene age—the age just before the human period. Thus, the age of Niagara is reduced to seven or eight thousand years, and all this by geologists, wise men, who can read the history of the world so clearly on the leaves of the earth, and decipher the generation of men from monkeys.

Some years ago there was a great stir in the scientific world over some flint imple-

ments discovered near the Delaware River in a bed of gravel belonging to the ice age, proving, of course, that man lived on the earth long before the date given by the Bible. But it is now shown that these flints were not found in the ancient undisturbed gravel at all, but in loose debris; that the work was done by modern Indians, and that these flints are rejected pieces cut from the implements they made. So another scientific ghost on the antiquity of man fled from the geological camp, and "science" proved unscientific. Sir Charles Lyell, in his "Antiquity of Man," told the world a few years ago that a piece of human-made pottery had been found in the delta of the Nile at such a depth that it required not less than thirty thousand years for the deposits to form over it. According to scientific discovery man had been on the earth for more than that period. This pottery was shown through Europe as a great triumph of science, but when it was taken to Rome it was recognized as a piece of modern Roman pottery, and it was taken out of the book, but it was science till exploded.

We need not fear investigation. The old Book can stand any test. The statement of the immortal Munsey will yet be verified, when he said the Bible would become the arbiter of all questions, the referee in all disputes, the doctrine of the cosmos as given by Moses is the key to all the philosophy of the earth, the chronology of man and beast, and the light that shines on the first pulse-beat of life. It is the voice of God from the first page of earth's history; that about six thousand years ago "God made man in His own image and after His own likeness," will yet be the decision of geologists and the doctrine of the world. It is the only explanation of man's dignity and worth, and creative differentiation from the lower animals, a chasm no scientist has ever been able to bridge.

UNIVERSITY EXTENSION MOVEMENT.

One of the most prominent features of modern educational endeavor is the system of university extension which is being advocated by our most prominent educators, and which is already in active operation in many parts of this country and in Europe—especially in Germany. The plan is to give to the masses by means of lectures and correspondence that information heretofore obtainable only by those fortunate enough to attend the schools in person. The move promises much to the citizenship of the country, and can not but elevate the average of general intelligence.

Upon this principle and in accord with the most approved methods, our Summer School of Theology at Georgetown is giving our ministers young and old the very best possible opportunities. History, science, theology, homiletics and Biblical criticism—all these are presented by the most up-to-date specialists in the United States and Canada. There is no longer any excuse for such blunders as representing Paul as "not ashamed to preach the gospel at Rome—right under the Pope's nose," or of fitting out

Joshua with echo-waking cannon for battering down the walls of Canaanitish cities! One may smile at the suggestion of such glaring anachronisms, but when it is understood that in our own day and generation such mistakes have been made by men who had "authority to read the Holy Scriptures in the Church of God, and to preach the same," the smile should give place to "a sorrowful countenance."

But not only do ignorant men need to be instructed; the wisest need to have their pure minds stirred up by way of remembrance. This is what first-rate doctors and lawyers and teachers do. They must keep in touch with post-graduate improvement if they would hold their own in this day of increasing intelligence. And of all men in the world the minister should not be lacking in equipment. The pulpit from the first has been in the lead in average intelligence. It must keep that place. But in order thereto, in view of the rapid rise of general education among the masses of the people, the preacher must put forth special effort if he would lead in the future as he has in the past. Too much can not be said on this subject, nor can there be given too much credit to those "powers that be" at the seat of our great Southwestern University who have made it possible for all the preachers in Texas to have such splendid advantages as those offered and given in our Summer School of Theology.

Looking over the names of the delegates to the General Conference now in session, we are impressed with the really representative character of that body. With the fewest possible exceptions its constituency is eminently creditable to our Church. We, of Texas, are especially proud of our delegations. If this General Conference does not show itself "wise to know what Israel ought to do," then this pro tem. will be much mistaken.

Some months ago this pro tem. over his own name wrote a communication for this paper advocating the election of a Texas Bishop at the present session of the General Conference. We notice that the Bishops in their address recommend the election of five new men to that office, and we come forward again with our plea that one of these five be a member of one of our Texas conferences. Many reasons might be given to show that such a consummation is in every way reasonable. One reason stands out in bold relief: Bishop Ward, the only Texan ever elected to that office, lived only about three years. He "made good." His election, we remember, was made possible by the sentiment among the brethren "beyond the river" that Texas deserved representation in the episcopal college, and now that we have lost that representation, it would seem but "a reasonable service" if our trans-Mississippi brethren would help us in the election of a successor to our ascended Bishop Ward. We are persuaded that they will if our Texas delegates will use their privileges in this matter. We hope they will do this.

Church Extension

By Rev. Jno. M. Moore, D. D.

The Board of Church Extension held April 20-21 one of the most delightful sessions in its history. It was the last of a most successful quadrennium and was held in its offices in Louisville. Harmony and good will prevailed throughout, and the members went away feeling that the work which had been committed to them by the Church had prospered and that they had been able to do for the needy Churches at this session more than at any previous time. However, there was common regret that the funds at their disposal were not several times as great, that every request might be granted. The application for donations amounted to \$291,883 and for loans \$231,000. The Board appropriated \$145,650 as loans and \$115,859 as donations. It is true that the loan fund now amounts to \$339,614.65, but it must be remembered that of this amount \$322,415.40 is now outstanding in unpaid loans, and that the treasurer has on hands only \$17,169.25. The amount due is about \$85,000. So the Board went to its limit in granting requests to the amount of \$145,650, for its ability to pay these loans will depend upon the faithfulness of the Churches that have been helped in meeting their obligations to the Board. Every Church that is slow in meeting its Church Extension notes is affecting some other Church that is in distress. This is a mutual aid society, and every Church can best show its gratification at receiving a loan by meeting it promptly when it falls due.

Dr. W. F. McMurry, the corresponding secretary, has prepared and caused to be printed, a "Loan Fund Thermometer," which tells an interesting story of the rising of the loan fund. The Board of Church Extension was organized in 1882. The Centenary Committee having in charge the centenary celebration of 1884 adopted the following resolution:

"Resolved, That the cause of Church Extension be strongly urged upon the attention of our people as a leading object for the contributions in 1884, and that we seek to raise a loan fund of \$500,000."

How greatly that amount is needed today! At the end of the first quadrennium the total amount was \$31,342.60. The next quadrennium showed an increase of \$18,473.48, and that from 1890 to 1894 an increase of \$57,499.36, which made the total \$108,315.44. In 1898 the amount was \$158,792.50. Dr. David Morison at his death left this goodly sum as the result of his sixteen years in collecting loan funds—a most worthy testimony to his wonderful efficiency as a pioneer in Church Extension work. Rev. P. H. Whisner, D. D., became the secretary in 1893. The increase in his first quadrennium was \$43,089.97 and in his second quadrennium \$28,120.12. The present secretary saw at the opening of his quadrennium the importance of increasing the loan fund, and as soon as he mastered the details of his work, he began to give attention to securing gifts. The increase for 1907 was \$13,340.84, for 1908 \$25,616.58, for 1909 \$29,633.27, for 1910 \$50,921.37; or the quadrennium's \$109,612.06. While this amount included the interest on existing loans at 4 per cent, yet it represents superior service in this most important feature of our Church Extension work. We have a right to entertain the hope that another quadrennium will bring the loan fund to \$500,000, while we may well wish that may be accomplished in a single year. When we realize that seventeen new loan funds were established during the year just closed, we may easily see that such a hope as this last may be reasonably cherished.

At its last session the Board decided to set aside \$15,000 from the amount received on the assessments and which has always been distributed in donations as an increment to the loan fund. When the Board at this meeting saw the numerous requests for donations from so many needy Churches it rescinded its action and appropriated the \$15,000 in donations. It is to be hoped that the action of last year can be carried out in the future years, as the solution of our Church building problems must lie very largely with the loan funds.

The assessment for Church Extension is now \$200,000, but the receipts of the last year have been from an assessment of \$175,000, and amounted to \$155,875.12, while that of the year before was \$149,899.05. The assessment at the opening of the quadrennium was \$125,000 and the percentage of collection eighty-two and three-fourths. The percentage last year was eighty-nine. Thirty-one conferences show an increase in their payments on Church Extension over the preceding year. The cause is having in-

creased consideration from the Church at large.

A year ago the Board recommended that the Church be asked for a voluntary contribution of \$15,000 to the Church Extension Fund of the Colored Methodist Episcopal Church. The amount was apportioned to the several Annual Conferences, but only \$255.35 has been received. Seventeen conferences accepted the apportionment, but nineteen took no action, one declined, and one requested the pastors to take collections. Unless the pastors act the colored people will find their hopes of help are vain.

The Washington City Church was given unanimous indorsement by the Board, and on Thursday evening a meeting, in the interest of this enterprise was held in Fourth Avenue Church, at which addresses were made by Bishops Wilson, Candler and Hoss. This special work is in the hands of Rev. Geo. S. Sexton, who has given twelve months of diligent labor to enlisting many of our leading laymen in this great Church at the capital. A National Building Committee, composed of eighteen prominent business men from as many States, has been organized. Its first meeting was held March 18 in Washington City, and its next meeting will be in Asheville during the General Conference. The Church is becoming more and more acquainted with this great \$300,000 enterprise for the National capital, and after the large amount of judicious seed sowing during the last year and the quadrennium, the desired harvest seems almost certain.

The Board adopted nine memorials to the General Conference which look to the perfecting of its organization. The first asks for an equal number of laymen and clergymen in the Conference Board, and that the Conference Boards be granted the right to loan any part of its funds when the end can be accomplished as well by a loan as by a donation. This last looks to the creation of Conference Loan Funds. It is further asked that any conference be allowed to increase its assessment with the privilege of retaining for its own use all receipts above 50 per cent of the amount assessed by the General Board. The second asks that trustees of a Church, parsonage, or property held for the benefit of the Church, be allowed to borrow money from the Board of Church Extension, the Woman's Home Mission Society, or elsewhere, and secure repayment by mortgage upon any property which they may hold in trust. The third would require all applications for aid from Boards of Church Extension to have the approval of the Quarterly Conference of the charge from which they come. The fourth asks power for the Board to prepare forms of deeds for each State and to distribute them without charge. The fifth asks that Conference, City and District Boards of Church Extension be given the right to employ Secretaries to give all or part of their time to the Church Extension work in their respective territories. This looks to the establishment of local loan funds. The sixth asks the General Conference to give due consideration to the plan of Church insurance proposed by Mr. Stanley D. Pearce, of St. Louis. The seventh requests the establishment of a system of refunding bonds for Conference Boards as a protection of Church Extension funds. The eighth asks that the fiscal year of the Board be allowed to close March 31 instead of Dec. 31. The ninth requests that the Board be enlarged from thirteen to twenty members.

This last meeting of the quadrennium had its features of sadness and joy. For twenty-three years Bishop Chas. B. Galloway eloquently pleaded the cause of Church Extension. At the session last year in Memphis his voice was raised time and again in advocacy of some pressing claim. But in ten days after the adjournment he was called from his labors in this sphere. Bishop Seth Ward was also present last year, and his friends had no intimation that his strong physique was so soon to surrender its powers. The chairs of these two honored and greatly beloved members were this year vacant. Bishop O. P. Fitzgerald was not able to come. Bishop Key was detained in Georgia. Dr. W. R. Lambuth, Mr. Thos. B. Morton and Rev. J. E. Godbey, D. D., were absent. Those present were Bishops Wilson, Hendrix, Candler, Morrison, Hoss, Atkins; Rev. W. J. Young, D. D., Danville, Va.; Rev. M. J. Cofer, D. D., Atlanta, Ga.; Rev. W. J. Johnson, Galveston, Tex.; Rev. J. M. Henry, Baton Rouge, La.; Rev. Henry Trawick, Montgomery, Ala.; Rev. N. L. Linebaugh, D. D., Oklahoma City, Ok.; Rev. T. W. Lewis, Columbus, Miss.; Rev. N. B. Henry, D. D., Kennett, Mo.;

Mr. T. S. Garrison, Timpson, Tex.; Mr. T. L. Jefferson, Mr. P. H. Tapp, Mr. Jno. L. Wheat, Mr. Jno. C. Strother and Dr. R. B. Gilbert, of Louisville.

On Thursday the members of the Board were given a luncheon at the Seelbach Hotel by the Louisville Publicity and Convention League, of which Mr. Fred W. Keisker is the president. After dinner talks were made by Mayor W. O. Head, Bishop Candler, Rev. E. L. Powell, D. D., of the Christian Church; Bishop Hendrix, Rev. S. S. Waltz of the Lutheran Church, Rabbi H. G. Enlow, Dr. W. B. Beauchamp, Judge Miller, Rev. Mr. Savage of the Unitarian Church, Dr. B. M. Messick, and Dr. Chas. R. Hemphill of the Presbyterian Church. This was a delightful occasion.

The closing scene of the Board's work was very beautiful. Dr. McMurry thanked the members of the Board for their hearty co-operation and valuable assistance during the quadrennium which now comes to a close. He had scarcely taken his seat when Bishop Hoss arose and said that it was only justice for him to give expression of his appreciation of the work done on behalf of the Church by Dr. McMurry. In the Bishop's estimation he had made the Church a great Secretary. He offered the following resolution:

"The thanks of this Board are due, and are hereby tendered to our Corresponding Secretary, Rev. W. F. McMurry, D. D., for the diligence, intelligence, and success he has brought into the position he has so ably filled."

Bishop Atkins called special attention to the work of the Secretary as a leader, saying that he had made long and tiresome trips to the small as well as the large and more important places, and that he had looked into details so as to administer wisely the funds of the Church; that he had fully grasped the purpose of this great office into which the Church had placed him, and that he had been of the utmost value to him throughout his entire Episcopal District.

Bishop Candler called attention to the perfect organization of the Board. He spoke of his long connection with many Church Boards, and of the perfect organization of the Board of Church Extension under the present administration. He said that he had never failed to get exact information by return mail on any subject about which he made inquiry.

Bishop Wilson said: "Dr. McMurry has been a great inspiration to our people in Baltimore and the regions thereabout. He has made the people feel that they belonged to the Church, and he let them understand that he regarded them as a part of the Church. He has done more to hearten and bring them into sympathy with the Church than anybody we have had during the last few years, and has made them feel that they belong to a great organization, and that there is sympathy with them in the Church at large. I have never seen a better spirit within the Baltimore Conference than since he has been working there."

Rev. N. L. Linebaugh, D. D., said: "Oklahoma is indebted more to Dr. McMurry than to any one in the entire Church. I can now recall that the 200 Churches which we have built during his administration are largely due to him. Our whole conference feels that Dr. McMurry has been to us of service that we can not measure. We have established ourselves in most of the centers in that rapidly developing country, and I must say that I certainly appreciate Dr. McMurry's service to us in this great work. My own relation to him as a member of this Board and working under him for more than a year was very pleasant indeed."

Rev. N. B. Henry, D. D., Bishop Morrison, Rev. M. J. Cofer, D. D., Rev. Geo. S. Sexton and Mr. T. S. Garrison gave similar expressions of their appreciation of the work of Dr. McMurry. Before putting the motion which resulted in the unanimous adoption of the resolutions, President T. L. Jefferson said: "I also want to indorse what has been said by the speakers concerning Dr. McMurry's work, and desire to call attention to the fact that he is entitled to the thanks of the Church for the perfect organization of this office. It has never been in better condition than it is today." So closed the most delightful session of the Board of Church Extension.

ARE WOMEN ENTITLED TO THE RIGHTS OF THE LAITY?

Response to Mrs. R. W. Baird.

By Mrs. F. B. Rudolph.

To the Delegates to the General Conference, the Ministers and Laymen of our Church, and the timid, shrinking women, who are somewhat dominated by the powers that be. "We are grateful for the negative side being presented so ably. All of the so-called

arguments, with their apparent flimsiness, are here expressed and re-expressed. The chief argument advanced is: that women cannot take any more Church work, without neglecting their homes.

"Why give the love of home, church and woman's work as an excuse for objecting to the memorial?" Every conscientious Christian woman can truly say that she has this same love, if she has been a benefactor. We always draw interest on money according to amount deposited. The laws of the spiritual world are the same in the natural world, and it is a law that "It isn't love received that maketh man to know the inner life of them that love him, but love bestowed shall do it."

It is a matter for congratulation that the organization of the Church furnish to all of its bright, intelligent women, every necessary opportunity for development, mentally and spiritually—no time nor need is felt for club or lodge work. Any physician will testify to the fact that the women who are devotional and find recreation in cultivating a spirit of usefulness are not prone to become nervous wrecks, nor self-centered hypochondriacs. There are more women in the insane asylum as a result of a plodding, humdrum life than on account of doing active Christian work. It's fretting and worry that tell on nerves—not work.

Are children and homes neglected by conscientious Christian women?

Never necessarily. When one woman is doing the work of two, some other woman is idle. "No two duties ever conflict." If a woman does not recognize the fact that she is doing her best work when she enlists some one else, and when she shoulders more than her share, she is to blame. If she neglects her home and children, she would do it if there were no church duties.

The statement was published in this same elaborate, unfavorable comment upon the Memorial that, "Five pages of literature were taken up trying to prove to the brethren that women were mentally able to do their work." Reference was made to the President's Annual Address before the General Board of Home Missions. A review of the work is always the subject matter of the President's message. It was not made for the brethren, but to the delegates, who are all women.

Is not courtesy largely a matter of training? Do we not believe that thoughtful, unselfish men will always respect a modest Christian woman? If we find it necessary to pass men who stolidly retain their hats, or seats in the street car, because the women are allowed to lawfully share responsibilities, we may find comfort in the thought that the church women of other denominations can sympathize. Rev. Trawick voices the wishes of every true soldier, "Women do not ask to be worshiped and petted and enclosed in a glass case for admiration. They wish, and are engaging in the world's work for the relief of human woes; for the enlarging of human life, and for the complete redemption of the human race." The question of justice and what would the Master have us to do, takes precedence over questions of etiquette.

In this same lengthy criticism in which no one escaped unscathed—women, pastors, laymen, missionaries, all suffered alike—the following expression is cited from the President's annual address, and was called "vindictive." (Top quoted of page six.) "The annulment of the administrative rights which have been vested in their Executive Boards for the last thirty years will bring about such a disturbance of relationship in the Church as Methodism has never known. It will so shake the confidence and loyalty of the women that the decrease in missionary collections will result in nothing short of disaster for the work both at home and abroad."

If the Women's Boards are annulled, it will not be any one woman's fault if the financial report is not as good as it was while it was managed by its Woman's Board. Miss Bennett could not avert the disaster. She spoke words of warning, hoping that the only thing that could be done would be done by those in authority. That is a manifest, deserved appreciation of the merited success of the women. She thought that this would be regarded as a happy solution of a grave problem. There is nothing in the whole article but that reflects the generous-hearted, tactful Christian spirit of this truly great woman, who named this alternative in a courteous way.

When Jesus gave the heart-breaking cry over Jerusalem, His words were not less tender on account of the woe suggested as inevitable—unless—

The editor of the Pacific Methodist, Dr. Vaughan, says that to be consistent, woman has inherently full rights to all privileges, gifts and immunities of the Church, or she has none. She should either be placed under the ban of the literal Pauline view—that

of keeping silent in the Church—or be accorded all of the privileges of the Church. We certainly do not lieve literally following the Pauline plan, for one of the brightest, brainiest women in one of our best city Churches—the writer of the article against the "Memorial," by the way—teaches one of the largest Sunday-school classes of men in Southern Methodism. Once a month all Sunday-school lessons are omitted and the subject of "Missions" is impressively presented by her. While visiting in New York City last summer, she was asked to tell an audience of 800 people her manner of impressing the wonderful enthusiasm that is caught, not taught. This gifted woman is also the first vice-president of her own Conference Foreign Missionary Society and the president of her own Home Auxiliary. She must feel at times that "if she had more to do, what would she do?"

It was the wise, conservative, sweet-spirited Bishop Key who responded heartily, when asked his opinion of the "Memorial." "I am in favor of it." The only reason he thought necessary to give was, "I don't know any argument against it."

Dr. Palmore, the editor of the "St. Louis Christian Advocate," calls the "Memorial" a "Timely request." He says, "It is reasonable and will doubtless be carefully considered." He expressed a hope that the General Conference would govern itself according to these facts: 1st—That most of the instruction given to the twenty-seven million boys and girls in over five hundred different languages is given by women; 2nd—That the Church needs this cultivated intelligence that these women are capable of furnishing in a large way.

Dr. W. E. Vaughan says, "Really the spectacle is humiliating. Woman petitioning man to give her the privilege to share in conducting the affairs of the Church to which they are both inherently equally related, and for whose success in the world they both stand before God and the bar of their own conscience mutually responsible."

"How much more in accord with the spirit and progress of the times did man, instead of waiting for her to petition, proffer to her, voluntarily, these gifts, that she wishes to use only in service and beseech her to join in riding this generation of narrow traditionalism." Conservative, praying, spirit-filled women are needed in active service.

"Who introduced Methodism in America?" "Philip Embury and Barbara Heck, emigrants from Ireland."

"By what circumstance was Embury moved to religious activity?" Barbara Heck saw some friends wasting their time, indulging in sinful amusements. She seized the cards, threw them into the fire, warned the players of their danger, went to Philip Embury and appealed to him to shake off his apathy and preach God's Word to the people. He did so; souls were converted and societies were formed. From that day until this alert women have been needed to probe the lethargy of the brethren.

Very unwillingly, to some, were the laymen granted representation in the law-making bodies of the Church. Twenty-eight years ago, when they knocked at the doors of the General Conference, which convened in Brooklyn, N. Y., 1872, there were 1,597 who refused to admit them.

It was by a slow and tedious process that the women of the M. E. Church obtained the privileges that they now enjoy. In 1888, twenty-two years ago, the eligibility and admission of women into the councils of the Church was considered. Francis E. Willard, whose name is synonymous for nobility of purpose, was one of the five representative women who attended the General Conference in the interest of this movement.

I am sure that no one will be happier than the writer of the negative article to know that there was a mistake about the missionaries changing their own appointments. Miss Gibson writes that the facts are these: A young lady who had been resting in the United States, asked to return with two others, who were going to China. Permission was asked of Bishop Ward by the Woman's Board if she could not go to Huchow. After reaching the field, the three missionaries at Huchow sent a written statement that there was no room nor need for her there, but that she was needed at another place where a missionary was alone. The Bishop was several thousand miles away; they knew his mind; they acted; the drama of Casablanca was not necessary, nor was it repeated. The next Board meeting expressed regret in a Memorial that that the circumstances warranted a change, but no one would have regretted it more than the sweet-spirited, sensible Bishop if red tape had been observed to the detriment of the work. Would it have been sensible to have crowded this missionary in where she was not needed, when there were a crying need elsewhere? Under the circumstances, we are glad to know that not

one missionary changed her own appointment. Have you noticed the courtesy that has been uniformly maintained by the affirmatives throughout these discussions? No names have been called; no charges made. Do you doubt but that the movement, although new, was born of prayer? Acts 5:39. May our Father see that His will be done. May we trust Him implicitly to do it.

TITHING THE ORGANIC MORAL LAW OF GOD.

Revealed in Antiquity, in the Bible, and in Modern Times.

By Rev. Lawrence L. Cohen.

Number Two.

The Ancient Law of the Tithe as Practiced by the Israelites.

In our former paper we touched upon the antiquity of tithing in the world, and cited the two earliest historical instances of tithing in Israel. We are now to study the practice of tithing among the Israelites. At the outset Prof. S. R. Driver says, "that in the study of the Hebrew literature and legislation the data is so meagre as to not enable anyone to write a history of the Hebrew tithe," and, as he is the court of last resort in things Hebraic, we shall have to contend ourselves with such information as is at our disposal. Josephus, the celebrated Jewish historian, speaking of the "tithe law" in Israel, records the fact that through Moses the Hebrews were commanded, "that when they should gain the possession of the land of Canaan, they should assign forty-eight good and fair cities to the Levites (who were set aside for divine worship), and besides this the people should pay the tithe of their annual fruits of the earth, both to the Levites and to the priests, lest they should want, and seek after the necessities of life and so neglect the temple. The Levites were also commanded to yield up to the priests thirteen of their forty-eight cities and to set apart for them, the tenth part of the tithes which they every year received of the Israelites." Prof. G. E. Maclean (Class 'Book of Old Testament History'), writing of this Hebrew law, says, "that in place of territorial possessions, during their wanderings with the children of Israel, the Levites received the tithe of the produce of the land and cattle of which they gave one-tenth to the priests." We readily observe here that the tithe was a tax on the produce and cattle, that is, UPON THE INCOME OF AN ISRAELITE AND NOT UPON HIS PROPERTY. "It would seem that in thus using the tithes for the Levites and priests," writes Prof. E. P. Barnes (Biblical Antiquities), "that God was seeking primarily to distribute the Levites throughout the whole Hebrew Commonwealth, and thus enable them, if faithful to their office, to exert the widest influence for the maintenance of the Mosaic institutions, but recently given to Israel, in all their purity." Indeed, it was for this purpose alone that God, through Moses, commanded the Israelites to give the children of Levi, "all the tenth in Israel for an inheritance." (Numbers 18:21). It is pointedly suggested that "the regular observance of this law was a means also of keeping alive and exercising the religious feeling of the Israelites." And Prof. A. Carr, (Cambridge Bible), observes, "that one of the points of reform under the Maccabees was a zeal in paying tithes." Whenever the Israelites failed to do so, "the Levites and the singers that did the work, field everyone to his field," thus forsaking the house of God. This happened in Israel under Nehemiah. (Nehemiah 13:10-12). We see from this that it was absolutely essential to perpetuity of the temple worship that the Levites and priests be properly supported and that is why God, in His divine wisdom, commanded that the MINIMUM TITHE OF ONE-TENTH OF THE ISRAELITES' INCOME, which belonged to Him, be transferred to the maintenance of the chosen tribe, through whom He hoped to keep alive the spiritual and moral ideals He would have ingrounded in the Nation's heart, thus perfecting them for their world-wide mission. We note that Solomon "in all his glory" was looking after the maintenance of the New Temple when he declared some nine hundred years before the birth of the Son of God for the Israelites to "honor the Lord with their substance, and with the first fruits of their increase. For so shall thy barns be filled with plenty and thy presses shall burst out with new wine." (Proverbs 3:9-10).

It is pertinent here to note the remark of Prof. S. R. Driver, who says, "that the oldest Hebrew legislation the 'Book of the Covenant,' (Exodus 20:23 chapters), requires the payment of first fruits," but makes no mention of "tithes;" however, later on he says, "in the Deuteronomic legislation sev-

en centuries before Christ the payment of 'tithes' upon vegetable produce became an established custom." Observing these changes, Prof. Wm. R. Harper says "the absence of any regulation concerning tithes in the earliest legislation seems to point to the voluntary character of the gift. It is not at all unlikely," he says, "that in the earliest times the 'tithe' and the 'first-fruits' and the 'first-born' were identical." Prof. George B. Gray (International Critical Commentary) seems to think that the "tithes" were assigned to the Levites in compensation for their services about the tent, in lieu of their being excluded from inheritance in the land of Canaan. He says, "unlike the rest of Israel the priests and Levites received no landed inheritance in Canaan, but certain sacred dues in lieu thereof." He also affirms, "that originally the 'tithe' was only upon the crops and that the claim to a 'tithe' on cattle was first put forward between the time of the fifth and third centuries before Christ." The latter part of this statement is correct, but the first part is thoroughly at variance with other eminent scholars, but as we are not capable of solving these "technical points," we will have to let them pass; it is enough for us to know that all scholars are agreed that a "tithe" was paid for the maintenance of the Levites and priests. Before leaving this subject, however, it may be well for us to observe that while the "Book of the Covenant" does not record a law on tithing, this does not militate against the proposition that tithing is a part of the organic moral law thoroughly revealed in antiquity and later in the Mosaic codes. As Dr. Lyman Abbott (Life and Literature of the Ancient Hebrews) points out, "the Book of the Covenant is as remarkable for what it omits as for what it contains. It is practically silent respecting any future life, any sacrificial system, any ecclesiastical ritual, any organized priesthood, any form of what was then universally and is even now generally termed religious duty." This being true, and "tithing" being a custom so universally practiced by all Nations, needed no further approval than that implied in the general moral laws of Jehovah. May I say, that the fundamental principle that underlies this law is that a man cannot give away (without robbing another) that which he owes. A gift is a benevolent act, a benefactory expression of the donor, that is in no way obligatory upon his part, or understood as a redemptive act. To pay what we owe is not a gift, but the action of an honest man.

The "tithe" of one-tenth of our income is the MINIMUM AMOUNT that God commands us to pay. It is Holy, even as much so as the Sabbath, and belongs to God. We cannot give it to Him, for it is not ours to give. WE OWE IT TO HIM, hence we cannot make God the recipient or beneficiary of our benevolence. God is not dependent upon us. O foolish man—He is the creditor of the whole human race. That this is true no intelligent and honest man will doubt, and it is very forcibly set forth by Moses, that a "tithe" of all "belongs to Jehovah." Listen, "And all the tithe of the tree is the Lord's. It is holy unto Him. * * * And concerning the tithes of the herd, or of the flock, even whatsoever passeth under the rod (to be counted) THE TENTH SHALL BE HOLY UNTO THE LORD." (Leviticus XXVII: 30-32 and 34). These are the commandments of God, handed down to Moses amid the thunders of Sinai, for the children of Israel, and all coming generations. To refuse, therefore, in the face of God's commands to pay Him what we owe Him, is worse than unfaithfulness; it is ABSOLUTE DISHONESTY; IT IS ROBBERY PURE AND SIMPLE. Hear the God of Israel, "Will a man rob God? Yet ye have robbed me. But we say, wherein have we robbed Thee? IN TITHES AND OFFERINGS. YE ARE CURSED WITH A CURSE, FOR YE HAVE ROBBED ME, even this whole nation." (Malachi 3:8, 9).

It might not be out of place here to say something of the Israelitish people. Certainly no one can charge "that a passion for gain or wealth with the Jew was a National sin," else such a law that "required the agriculturist to take care and provide, besides THE REGULAR TITHES, one-sixtieth of all the produce should be left on the fields—for the poor," could hardly have been enforced among a money-loving and grasping Israelitish Nation. Besides this, writes Dr. Alfred Edersheim (History of the Jewish Nation), it was also the law, "that whatever was forgotten or had accidentally dropped from the hand of the shearer in the field, who, by the way, generally used a common hand sickle, BELONGED TO THE POOR, AND WHATSOEVER GREW OF ITSELF DURING THE SABBATHICAL YEAR." In addition to the above, and the tithes already referred to as being compulsory, every Jew "was required to pay five shekels for

the redemption of his first-born son; every first-born among animals was sacred to Jehovah; and ALL DEBTS WERE TO BE REMITTED EVERY SEVEN YEARS." In addition to all this, there was the expense of long and costly journeys to the Sanctuary, with almost endless number of trespass and free-will offerings—all imposed by divine sanction. Can we longer say that one-tenth of our income is not the "minimum tithe," when the pious Israelite gave Jehovah from one-fifth to one-third of his yearly income? The limit of tithing is not on the "maximum," but on the "minimum" amount that we owe to God. To the Gentile, as well as to the ancient Jew, God's challenge holds good today. "Bring ye the tithes into the storehouse that there may be meat in mine house, and PROVE ME NOW HEREWITH, saith the Lord of hosts, if I will not open you the windows of heaven, and POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT." (Malachi 3:10.)

(To be continued.)

TO THE TEMPERANCE PEOPLE OF THE SOUTH.

(The following statement and resolutions were adopted at the Conference of Superintendents and Field Workers of the Anti-Saloon League of the Southern States, assembled at Atlanta, Ga., April 1 to 4, 1910, and were ordered by the conference to be printed and given general circulation throughout the Southern States.)

The development of public sentiment in our beloved Southland has reached the stage at which the saloon is recognized as a curse to the individual and as a menace to society. This sentiment has been crystallized into law and in 80 per cent of our Southern territory the liquor traffic has been branded as a criminal. Of the 1326 counties in the sixteen Southern States 1116 have no legalized saloons and there are not as many saloons in the entire territory south of Mason and Dixon's line as there are in the single city of Chicago.

Having wrought this tremendous revolution and having convicted the saloon as a criminal at the bar of public opinion, and having embodied that conviction into law, many of our people have been inclined to think that the victory is won and have settled down in fancied security. But to rest now will be fatal to our cause. The war is not over, the battle is still raging and the liquor traffic, while sorely wounded, is not dead. The great liquor trusts have tremendous resources. They do not propose to surrender the trade of the great South, and from their strongholds in the great cities they are directing the fight in a desperate effort to regain what they have lost.

The South is face to face today with an organized campaign of lawlessness on the part of the liquor traffic. This monster is neither ashamed nor afraid to declare that it will not obey the law, but that it will continue to do business in spite of the law. It stops at nothing. It buys policemen and councilmen and judges on the bench. It offers bribes of various kinds to State officials from Governors down to Constables. It buys advertisements many prominent newspapers through whose editorial and news columns it carries on its warfare. It employs brilliant writers, who prepare imaginary interviews and "fake" news items and editorial comments to discredit the working of prohibitory laws. It attacks the methods and the motives of temperance workers and originates and through a subsidized press circulates slanders concerning them in an effort to destroy their influence with the people. It is thoroughly desperate and unprincipled, and neither character nor life itself is sacred in its eyes.

In carrying on its campaign of nullification we regret to be obliged to state that the most potent ally of the liquor traffic is the United States law which allows the flooding of dry territory with liquor from wet territory under the protection of the interstate commerce law. It is a matter of prime importance that each State be made entirely independent in the exercise of its police power.

The paramount, the vital issue, today in every Southern State is, "Shall the will of the great majority of the people as expressed in the law be obeyed, or shall the will of the people be nullified by the covetousness and appetite of those who declare that they will not obey the law? Shall all the work that has been done, all the victories that have been won, be brought to naught by a timid, half-hearted attitude toward insolent, defiant law-breakers? If we were able to drive out the saloon, and if we were right in driving it out, are not the same people who drove it out able to enforce the law, and are they not

under the strongest obligation so to do?

The liquor traffic is primarily a moral, secondarily, an economic question. It is a political question only because it has been granted a license by the State, and legislation is therefore necessary to abolish the license system, and because when once prohibited by the law of the State, violations of the law must be punished by the officers of the State. It must not be forgotten that the liquor traffic has been banished, not by the political parties, but by the moral forces of the country, under the leadership of the Church of Jesus Christ, without any regard to purely personal and political affiliations. The same moral forces, under the same leadership of the same Church of Jesus Christ must lead the fight against lawlessness and against the return of the saloon. More than ever is the question a moral rather than a political question, and it presses upon the Church for a settlement. From every pulpit which sounded forth the battle cry against the existence of the legalized saloon, there must sound forth the crime of the shameful defiance of law. This is pre-eminently once more the battle of the Church, and the same Church which triumphed in its fight to brand the saloon as a criminal can triumph in its fight to compel the branded criminal to respect the law. If the Christian pulpit will unite in earnest appeal to the Christian citizenship of the South to stand for the enforcement of our righteous laws, the victory will most assuredly be ours.

We present the following resolutions for adoption:

Resolutions.

Resolved 1. That the legalized average liquor traffic is a community, State and National sin, and we pledge ourselves anew to fight for its complete extinction in county, town, State and Nation.

Resolved 2. That law enforcement is equally as important as law enactment and we urge our people to elect only those men to public office who will strictly enforce the law.

Resolved 3. That we rejoice in the great work that has been done by the Church of Christ in the destruction of the legalized traffic in our Southern country. This work of the Church has been phenomenal in its success and has placed the South in the leadership of the Nation on this great moral question. We look with full and unabated confidence to the same Church of Christ to lead in the settlement of this great moral question, entirely apart from personal and political affiliation, and to wage an unrelenting warfare against the lawlessness of sensual appetite and greed.

Resolved 4. That we earnestly petition the governing bodies of our several religious denominations to make emphatic declarations of the fact that we have reached a new stage in this holy war, and that there is, in consequence, a fresh call to the ministry and laity, which call will require even deeper consecration to our Lord, and will carry with it a more complete renunciation of our personal interests and will involve a clear statement of our social business and political relations.

Resolved 5. That our people are warned against the efforts of designing politicians to use the Anti-Saloon League as a political asset. We must not allow our organization to be drawn into side issues, which are not directly involved in our fight against the liquor traffic.

Resolved 6. That we recognize the great influence of the press for good or ill. We rejoice in the fact that many of the magazines and weeklies and an increasing number of the dailies are fair to the temperance cause. We deeply regret, however, that wherever the temperance question becomes acute, the "wet" newspapers become more hostile in their attitude, and more disreputable in their methods, and we warn the temperance people everywhere that the liquor traffic has entered upon a systematic campaign of vilification of the temperance workers, and is spending large sums of money for newspaper publications in the various forms of special letters, news items and editorials for the specific purpose of discrediting the temperance leaders, and destroying the organization of the Anti-Saloon League. But the liquor press and the saloon advocates can no more destroy the League and its work than they can destroy the Church itself.

Resolved 7. That since under the present construction of the interstate commerce law, liquors may be shipped from one State into the prohibition territory of another State, thereby practically nullifying State law, we call upon the Congress of the United States to speedily so amend that law that each sovereign State may be free to exercise its police powers, and we urge upon the temperance

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Write me a card today and ask for pictures and special prices. Address me personally as follows: "H. B. Williams, Sales Manager, Williams Organ & Piano Company, Room 396, 57 Washington St., Chicago."

Be sure to mention the "General Conference samples" and state whether it is a piano, parlor organ or church organ you want to know about. Don't let this good bargain chance go by but write today.

people throughout the entire country the necessity of supporting for the House of Representatives and the United States only those candidates known to be in favor of giving this needed relief by supporting such legislation.

Resolved 8. That we heartily commend the President of the United States for his recent order to the treasury department to the effect that in prosecution for the violation of the internal revenue laws in prohibition territory, that they shall cease to compromise with offenders for a money consideration, but shall prosecute under the criminal section of the United States statutes, and where possible secure prison sentences, in addition to collecting the revenue tax, and to make the evidence upon which conviction was obtained, available by the State authorities.

Resolved 9. That in view of the imperative demand for such National legislation as will make State prohibitory laws effective and the consequence increasing importance of the National organization we urge all our State Leagues to co-operate in every possible way with the National organization and to give to it both moral and financial support. Respectfully submitted,

- JAMES CANNON, JR., Virginia,
- H. B. CARRE, Louisiana,
- R. L. DAVIS, North Carolina,
- J. L. HARLEY, South Carolina,
- W. R. HAMILTON, Tennessee,
- P. H. TODD, Georgia,
- J. J. THOMPSON, Florida,
- N. A. PALMER, Kentucky,
- W. M. PINSON, Mississippi,
- S. P. STRONG, Texas,
- G. D. GONGER, Oklahoma,
- F. E. WEED, Alabama.

A CARD OF THANKS.

I take this method of expressing our sincere gratitude to our many brethren and friends who have written us so kindly, because of our recent sorrow, in the death of our precious little girl. We hereby express to everyone of you our sincere thanks for your kind expressions in this time of our deep sorrow. May heaven bless each one of you. C. S. CAMERON.

Tye, Texas, May 2.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought, or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—Hugh Black.

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THE DALLAS DISTRICT CONFERENCE.

The fortieth annual session of the Dallas District Conference convened at Grand Prairie, Texas, April 25-27, with Rev. J. M. Peterson, presiding elder, in the chair. Hon. P. A. Geco, Mayor of the city, and Rev. I. W. Clark, host of the conference, made all the brethren feel welcome. Rev. Lawrence L. Cohen was elected Secretary with C. L. Dealey as his assistant. On roll call 23 clerical and 40 lay delegates answered present.

The reports from the seventeen charges in the district evidenced much progress. The Dallas District now has 24 Sunday-schools with a total enrollment of 5293, who have raised for all purposes since Annual Conference, \$2629.76. The Churches have received on profession of faith and by certificate 553, and have raised for all purposes, \$26,370.03. The reports showed 14 Senior and 7 Junior Epworth Leagues, with a total membership of 969, who have raised for all purposes, \$467.19; and the reports further showed that there are nineteen W. H. M. S. and six W. F. M. S. in the district, with a total membership of 850, who have raised in the past five months the sum of \$5446.60, making a grand total of \$34,913.49 as having been raised through all sources by the Dallas District since Annual Conference.

Among the special questions asked by the presiding elder was, (1) "How many families in each pastoral charge hold 'family prayer'?" (2) "Do you believe our pastors ought to pray in the homes as a regular part of their pastoral work?" "Both of these questions provoked a general discussion, as did also the questions on 'Infant Baptism,' and the 'Dearth of children being received into the Church from the Sunday-school.'" The laymen took an active part in the discussions which prophesied much good for the future.

Rev. J. F. Sherwood, we regret to report, was sick and could not attend. The following visiting brethren were present and spoke in the interest of their work. Revs. Frank Seay, of the Theological Department of Southwestern University; Z. M. Williams, Associate President North Texas Female College; I. Z. T. Morris, of the Texas Children's Home Society; E. B. Thompson, Agent for the Superannuate Homes of North Texas Conference; H. A. Boaz, President Polytechnic College, and J. O. Peterson, Financial Agent for Wesley College. The conference gave Rev. E. B. Thompson \$38.55 in cash and subscriptions for his work, and \$11.85 towards the support of Miss Maggie Paradise at the Co-Operative Home of Southwestern University.

We had the pleasure of having Rev. L. S. Barton, presiding elder of Decatur District with us, and Revs. W. B. Andrews and J. D. Odum, of the Northwest Texas Conference. The spiritual thermometer of the conference was kept high by the eminently appropriate devotional talks by Rev. J. M. Peterson. We also listened to four very fine sermons by Revs. D. K. Porter, Z. M. Williams, E. B. Thompson and A. L. Andrews.

The following were licensed to preach: Henry Brooks Chambers, recommended by Forest Avenue Quarterly Conference, and Edward Simeon Blythstone, recommended by Wesley Chapel Quarterly Conference, the former being recommended to the Annual Conference for admission on trial. Two letters of greetings were read by the Secretary from Revs. J. H. McLean and J. J. Morgan. Rev. Wm. L. Lightfoot and Rev. W. L. Gregory, both of Dallas, licenses were renewed. Judge Henry G. King, of Dallas, was unanimously re-elected Lay Leader of the Dallas District. The following were elected delegates to the Annual Conference:

- L. BLAYLOCK,
W. C. EVERETT,
W. C. YOUNG,
W. T. FULTON.

Alternates: H. G. King, J. D. Cullom.

The conference took notice of the death of Rev. E. A. Hawkes in an appropriate resolution, a copy of which will be mailed to his family. The following memorial to the North Texas Annual Conference was adopted; viz: "To repeal that rule which names the chairman of the Board of Stewards, superintendent of the Sunday-school, and recording steward, as ex-officio members of the District Conference and in lieu thereof, to allow each pastoral charge to elect such men as delegates as in their judgment are best qualified to represent them."

The following memorial to the General Conference was adopted, viz: "To provide for the appointment by the Bishop holding each Annual Conference on recommendation of the presiding elder a District Superintendent of Sunday-schools, whose duties shall be to visit the Sunday-schools in the district and discuss the best modern methods of Sunday-school endeavor, etc."

The forty-first annual session will be held at Forest Avenue Church,

Dallas, Texas. The conference was by all conceded to be the best held within recent years, and the brethren were royally entertained by Rev. I. W. Clark and his people.

LAWRENCE L. COHEN, Sec.

Resolutions Passed by the Dallas District Conference in Session at Grand Prairie, Texas, April 25-27, 1910.

Tribute to the Memory of Rev. E. A. Hawkes, L. E.

Resolved, That in memory of our beloved brother and friend that the Dallas District Conference express this appreciation of the character and service of one who since our last District Conference has fallen on sleep.

Resolved, That he was one of our choicest and most useful local preachers. His labors in behalf of our Church and for the extension of God's kingdom were constant and abundant. Over eighty years of age, he was active in work up to within a few months of his death. It was through his unremitting labors, "in and out of season," that our Maple Avenue Church was built and also another chapel in Dallas District. No man ever lived a more unassuming, quiet, loving and yet more spiritual and active Christian life. He prized and revered our Methodism, loved the brethren and always delighted in telling of God's wonderful grace and love. His was a most triumphant death, conscious up to the last. Truly in his death earth lost a good and holy man and one whom the Church will miss. It is eminently proper, therefore, that this District Conference by the adoption of this memorial, honor the memory and good and faithful work of one whom God loved so well.

Resolved, That a copy of this tribute be sent to the Texas Christian Advocate, and to his family as an expression of our love. Signed,

- C. L. DEALEY,
LAWRENCE L. COHEN.

THE CLOVIS DISTRICT CONFERENCE.

The first session of the Clovis District Conference met at Melrose, N. M., on April 20-24, 1910, with the presiding elder, Rev. B. T. James, presiding.

The following charges were represented by pastors and delegates: Clovis, Portales, Texico, Melrose, Taibon, Cantara, Blacktower, Grady and Roosevelt, Elida, Kenna, Texico Circuit, Inez, Knowles, Monument, Boaz, Causey. There were in all about 100 persons present. The reports showed phenomenal progress and the financial table totaled over \$6000 since Annual Conference, despite the severe drought which blighted the country within the bounds of the district last year.

Dr. Strother represented before the conference the Western College, at Artesia, of which he is President. This plant is a magnificent one and the school is destined in a very short time, with the proper support and management, to become one of the leading institutions of learning in all the great Southwest. Our people at large, even in our own conference, realize but little what we have in Western College. Too much praise cannot be given it and it deserves the loyal co-operation of every loyal Methodist, whether he be preacher or layman, in the land. Rev. Joe Hedgepeth, the Commissioner of Education, spoke on two evenings in his inimical way and enthused his audiences on the subject of Christian education and church schools. Rev. George H. Givan, the Conference Missionary Secretary, conducted the Missionary Institute, which he pronounced to be the best he had ever attended.

The good ladies of the Woman's Home Mission Society of the district, with Mrs. R. S. Overstreet at the head, had right of way with their program on Friday, and to say that everything was done in decency and in order would be putting it mildly.

The following lay delegates and alternates were elected to the Annual Conference:

- JOHN E. LOVE,
REV. J. E. GIVEN,
J. W. FRISTOW,
L. P. TAFFINDER.

Alternates: J. W. Anthony, J. I. Temple.

The next conference goes to Elida. Judge Hamlin, of Farwell, Texas, addressed the laymen on Saturday evening and the address was pronounced fine by all who were fortunate enough to hear it.

This year closes the fourth year of our beloved presiding elder's work on the District. Appropriate resolutions of respect were adopted by the conference. He has been faithful and uncompromising. The work has made phenomenal growth since he came to the district. He has the love and respect of all his preachers and he will go off the district in September

with the greatest heritage that any man could covet and that priceless heritage will be the confidence and prayers and interest of the faithful men and women who have so nobly stood by him and co-operated with him in his labors during the past four years. May his mantle fall upon worthy shoulders.

EDGAR L. YOUNG, Secretary.

LETTER FROM CHINA.

I feel very sure that all friends interested in our work and in our return to China will understand why I have been so long in writing. The great sorrow that has come to me in the death of my precious wife would have been overwhelming, had it not been for the sustaining grace of our blessed Lord. I have my four little children with me. I feel that I have been fortunate in securing most excellent help to take care of them, so that now I am able to be about my work as usual. I do not understand why I have been called to pass through such deep waters, yet through it all I have been able to cling to his promises more firmly. He will no doubt make it plain some day. So long as I am able I shall remain at my post of duty—not as a duty, but because I love to do so and in so doing I have been able to see him more clearly who is invisible.

Again I am at my work. I began a tent meeting at Szoen March 6. Tent meetings are something new in China, at least in this part. We had from two hundred to a thousand people at every service. We preached nearly all day and two or three hours at night. We had two Chinese Bible women who held woman's meetings every afternoon. At some of the services I am sure there were four or five hundred women present. I took our little organ and a little twelve-year-old girl, of one of the Bible women, played it. This was an unheard of thing at this place and was the means of bringing many to see this little box which produced such a strange unheard-of noise; then they stayed to hear.

We closed here Sunday night, March 20, and began at Oo-Bing the 24th, twenty miles away.

On account of rain we were several days before we could move the tent. We held here till two days ago, Wednesday, March 30. It rained every day and almost every hour of the meeting, and the strange thing to me was the people came. At times the rain fell in sheets, which made such a noise on the tent that the preacher could not be heard. Then we would sing such songs as, "I Will Arise and Go to Jesus," "Jesus Loves Me," "We Praise Thee, O God," and "What Can Wash Away My Sin?" These were sung with such earnestness and in such a spirit that the people seemed to be held spell-bound, so that when the preacher began preaching again they were all attention. It is something remarkable for the Chinese to go out in the rain for anything, but for them to go out in the rain to hear the gospel is something that I had not known before.

While we were here a theatrical troupe came to the town, but it rained so hard that they could not have the theater, so the people all came to the tent. We had two great meetings. I had all the native preachers from my work with me. Each morning I had a special service with them—Bible study and prayer. In all, I believe they did better preaching than I had yet heard from the native brethren for that length of time. In both meetings there were about one hundred who gave their names as probationers, both men and women. We sold 1,485 Bibles and portions of Scriptures. I have not seen the like in my fifteen years' work in China. Who will say that the door to the hearts of the Chinese is not thrown wide open to the gospel? The opportunity is here, but, alas, so few to do the work and so little money to do it with! Where does the fault lie? I have always felt that we make such a mistake in our niggardly way of doing work. We rent a little dark, dirty room on some side street for a chapel, where we preach at stated times. To this place few people come, those who happen to be passing step in for a while to see what is going on, and a few whom the preacher perchance gets acquainted with. The better class of people will not come to such a place, if they knew of it. Then we wonder why the gospel is so slow in getting hold of the people. This little dark room represents what we are here for. It represents the Christ we preach, and the people think of the gospel and toward the Church as they see in outward representations. You ask why do you not rent a better place? My answer is, we are not able to do so with the means you give us to do it with.

I praise the Lord, however, that as the hearts of the people here are opening to the gospel that the hearts of the people at home are opening to

a better understanding of the situation, and are believing more fully in the final triumph of the gospel, and are therefore giving more liberally to the great work of evangelizing this great nation.

I want to carry on these tent meetings till summer, but I have not the money to do it with. It takes money to move the tent about, put it up and take it down, to look after it during the meeting. Will not some one who reads this letter send me through the Board of Missions fifty dollars for this special work? I leave next week for our District Conference.

Let the Church pray fervently for a great advance movement in our evangelistic work here in China.

EDWARD PILLEY,
Huechow, China, April 1.

AN OPEN LETTER TO W. B. ANDREWS, SECRETARY.

Dear Brother: You are an active, thoughtful man of affairs and also Secretary of the Superannuate Home Board. I want you to solve a problem and answer a question or two. The problem is that of "The Old Man and the Withdrawal from Him and His Dependents the Sympathy and Care of His Stronger Brethren and the Body of the Church." If you answer there is no withdrawal or lack of sympathy, then account for the apathy and neglect, the niggardly support and the need, etc., and why is it impossible to find a response to secure co-operation, men and women of God to rally with you even around a dead brother for the benefit of his family. I write as the Chairman of the Joint Board and as Agent for Superannuate Homes.

Is the Church unwilling or unable? Is the trouble with the active pastors in not getting this cause before the Church? Take the example of the call I made to get a little home for a dead brother's family. I expected that such a man as he, so long in the ministry and so faithful, would find a hearty response. I made the second call. Have waited two months and I have received only one lone dollar from a pastor, handed to him by a lady, and the faithful W. H. M. Society of Main Street Church, Cleburne,

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Not only are the wants of the inner man carefully supplied, but every convenience and comfort to make guests want to come again will be found. Fifty large, light, single rooms are provided for commercial travelers. Coupled with the comfortable, homelike, restful furnishings and the splendid service all prices are extremely reasonable.

A fine club breakfast may be had as low as 25 cents, and a splendid Table d'Hote dinner is served for \$1.25, or, with wine, \$1.50. Large single rooms as low as \$1.50 per day—rooms with private bath or sumptuously furnished suites of equally reasonable rates. Both the Grand and its New Annex are absolutely fireproof and strictly modern in every way. Ladies traveling alone will find perfect safety and unusual comfort here.

Send your name and address on a postal card and you will receive free a guide to New York (with maps). Address: George F. Harbert, President and General Manager.

During the summer Mr. Harbert also conducts the far-famed Greenhurst Hotel on Lake Champlain, which is open from May 1st to November 1st, for fishing and automobile parties as well as nature lovers.

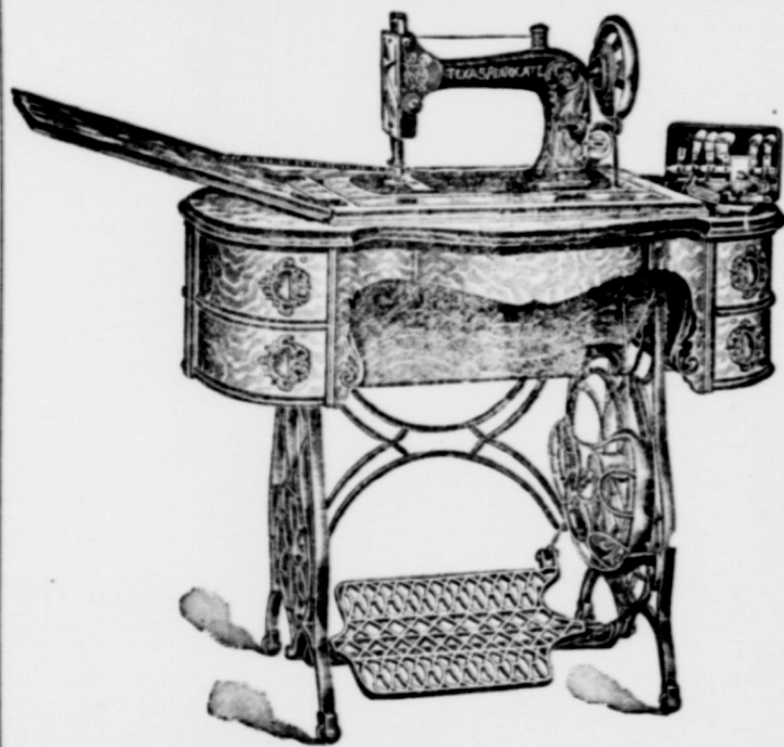
sent me \$5 by their Secretary, and besides this I have not received as much as \$5 from the bounds of the Northwest Texas Conference. Do you wonder that I am overwhelmed.

Now, my dear Secretary, what is the trouble? Do they not love these old faithful ones? Do the brethren not care when the soldier falls, anything about his faithful mate and children? Does love act that way? Is it nothing that a man gives thirty years faithful toil and privation? We raise thousands for education and for missions and great churches and all that is right, but does that excuse our neglect of God's little ones, I need now at least two thousand dollars to be used for these who need and ought to be cared for. What can I do—the pastor holds the key? I would go day and night and take collections, but I only go by invitation and if the pastors will not mention the matter and give the people an opportunity, then I ask you, Mr. Secretary, what shall we do?

CHAS. E. BROWN,
Route 4, Fort Worth, Tex.

"To rule one's self, how hard, but how glorious!"

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Notes From the Field

Aubrey.

We are getting along nicely on this delightful charge. We are gradually perfecting the organizations which naturally belong to the Church and are essential to its greatest achievements. Our Sunday-schools are now all missionary in spirit and practice. Our official board is now complete in membership and is coming to be a new and better board by its organization. Our Home Mission women are taking on new life and undertaking greater things for the Master. We have just organized two Leagues with a good membership in both and a splendid set of officers. Yesterday was a fine day with us. We had four services, every one of which was helpful and inspiring. We are encouraged to undertake greater things, and hope to accomplish much in the name of our Lord.—James H. Averitt, May 9.

Wolfe City.

We are in the midst of a great revival at Wolfe City. J. B. Andrews, of Siloam Springs, Arkansas, is doing the preaching. My, how he does preach! R. E. Huston has a great choir of a hundred voices. Large crowds are attending. All the Christian people of the town are co-operating. Souls are being saved. We continue all next week. We have a large tabernacle, sixty by eighty feet. This is more than full at many of the services. Wolfe City is to be taken for God. Pray for us. We will report again later.—C. W. Dennis, May 7.

Lorraine Mission.

We have been busy at work since conference. We have taken twenty-nine into the Church by vow and letter; have dismissed three by letter. We are gaining in membership and also spiritually. It seems that the people are on higher plane of Christianity. I only have eight appointments at present. We have secured in cash and subscriptions \$19.80 on women of Lorraine remembered us with a good "pounding" April 23, for which we thank them and will remember them in our prayers. We have received up to date about \$50 as our conference assessment. The good quarterage. I have secured two new subscribers for the Advocate.—E. S. Dorsett.

Marshall.

Summit Street Methodist Church is moving forward. Sunday-school is the best in its history. Collections quite good, and truly a missionary school which every one should be. Junior League wide awake, with Miss Winnie Schmitzer as President. No better Home Mission Society need be looked for. Our men are good workers, at least a number of them, in all the Church services, and they show willingness to go forward. Bro. H. T. Cunningham, presiding elder, is congenial, busy and occupies the new district parsonage. Good furniture is placed from time to time in our parsonage. Seven rooms piped for gas this week and a fine gas cook-stove placed in the kitchen as results of special effort of Mrs. Burks Wilmore and Mrs. Dan Morford, with many friends of the parsonage to respond to their call. Monday night some seventy people took the pastor and family on complete surprise when they came with a "shower" of linen, ready-made clothing, money, cakes, fruit, flowers, music and merry laughter. It was a gracious and happy time. Many are interested in May 18, when Halle's comet will come and the wicked nations will go!—Irvin B. Manly, 704 Summit Street.

Celina Station.

One of the greatest revivals in the history of Celina has just been closed. On April 17 the pastor commenced the meeting, and on April 19 Brother T. M. Kirk, of Sanger, came to us and did the remainder of the preaching and it was well done. Old time power of the Spirit was manifested in the hearts of the people, and the whole town was mightily stirred in consequence thereof. There were some forty-odd conversions and reclamations had during the meeting. There were twenty-one additions to our Church, and five to the Baptist Church. We had the very hearty co-operation of all of the Churches in town, and the Lord greatly blessed the effort, as indeed He always does when God's people work together, with the one object of soul-saving in view. We will have another meeting at some time in the summer. Celina is indeed a delightful charge to serve, and the people know how to make the heart of the pastor glad by their many acts of kindness to him. We are making fine progress in the collection of our con-

ference claims, and by fall we hope to be able to pay "everything in full." Our Board of Stewards have under consideration the building of a new parsonage near our new Church, which they hope to be able to build during the year. The old parsonage is so far from the Church that it makes it very inconvenient for the preacher and his family. With the new parsonage near the Church, we will have a most desirable Church property. Our Sunday-school is building up very satisfactorily under the leadership of our superintendent, Brother B. F. Smith, who is moving things for the Sunday-school. Our actual attendance is about one hundred and growing in numbers all the time. The Ladies' Home Mission Society is in fine condition, and they are looking well after the wants of the parsonage, as well as all other work undertaken by them. This has been a happy year to this preacher and his wife, for which they desire to render thanks to God, and the good people of Celina.—J. F. Holmes, P. C.

Ward Memorial, Austin.

One-half of the conference year has passed, and I thought it was time some report of our work was made through the conference organ. We have had a pleasant year so far. Our Church is spiritual and growing in grace. All the organizations of the Church are in good condition and making progress. Our finances are in good shape. Pastor's and presiding elder's salaries practically up to date. The conference collections provided for with exception of a few dollars which can be secured at any time. We shall have a full report on these lines. We have secured a nice parsonage, all of which will be paid for except \$500 to \$600, and we have three years' time upon this. We have received fifty-two into the Church this year. Closed a revival meeting last Sunday, with twenty-one conversions and the Church greatly benefited. From every standpoint we have much to thank God for. Bro. R. D. L. Killough, of Austin, assisted me in my revival services, by taking charge of the singing. While we have a sort of longing for the old hills of West Virginia, yet we are contented and happy among these good people, who know how to treat a Methodist preacher.—Jas. F. Pennybacker.

Revival at Coronel Institute.

It was my privilege to visit Coronel Institute and observe something of the personnel of its matriculates and character of work done; also to meet the faculty and a large per cent of the student body. Rev. Sterling Fisher has, for the past week, been conducting revival services at the institute, and his labors have been rewarded by the conversion of many of the boys and girls under his care. After the sermon I watched with interest as Bro. Fisher threw out his net. He is a good fisherman. In a plain, short, yet clear and straightforward way, he explained what is involved in renunciation of sin and acceptance of Jesus as a personal Savior, and exhorted to immediate action. The result was that five cast their lot with the people of God. I do not know when I have been more pleasantly environed. The very atmosphere of the school is pervaded with the spirit of the Master.—J. N. Rentfro.

Commerce Mission.

Our second Quarterly Conference is a part of history. It was well attended, and good reports were made. Improvements ordered by the first Quarterly Conference, the building of barn and fences have been completed. We have held missionary mass meetings and Sunday-school rallies at all of our appointments during the last two months. We had all day programs with dinner on the ground. These meetings were well attended and large interest taken in them. They are already resulting in good—one of the results being that we now have about fifty per cent of our conference collections in hand, five of the claims being already paid off. We are looking forward for great things to happen before the year is out, in way of revivals and other material improvements. The Lord grant to make it a great year for the entire Church.—E. A. Maness.

Lorena.

Our second Quarterly Conference embraced last Saturday and Sunday. Our presiding elder, Rev. W. L. Nelms, was with us from Friday noon until Monday morning. He preached Saturday at 11 a. m. and 8 p. m. and held our conference at 2 o'clock p. m. of the same day. He preached at 11 a. m. on Sunday by request on "Baptism," a sermon of clearness and

great force. One was so pleased with the sermon he made Bro. Nelms a present of a \$5 pair of shoes, and said he would go to Waco to hear that sermon. Our Sunday-school at Lorena, the people say, is the best in her history—in attendance, organization and satisfactory and efficient work. Our teachers are interested. At Mooreville our Sunday-school has not been largely attended; last Sunday there were eighty-five in classes beside visitors; for several Sundays the attendance has been from seventy-five to eighty-five. The pastor's salary was advanced \$100 over last year, and \$120 more has been paid during the first and second quarters than was last year. Lorena has recently by a vote decided on a \$5,000 brick addition to her already beautiful and commodious public school building. We are now putting down a cement sidewalk from the school building to the postoffice. Our people are prosperous. We are very hopeful of the best year in our history. We serve a good people and are busy and happy and have gotten about a dozen new subscribers to our Texas Christian Advocate.—H. B. Henry, May 2.

Sanger.

Sanger is an enterprising town of two thousand five hundred, situated on the Santa Fe, fifty miles north of Ft. Worth. Here we have one of the finest sections of country in Texas. We have fairly good prospects for crops this year. Immediately after the last Annual Conference I came and took charge of the Church work at this place and as usual have found plenty to do. Brother Roberts, my predecessor, had been the pastor of the people for two years. I find he had done some hard work and still has many friends here that remember him kindly. While here he enterprised a Church building which was badly needed and when finished will be a substantial structure. The building is neither finished nor paid for and without seats. It will require \$4,000 yet to finish the building, pay the debt on it and seat it. But by the grace of God and the determination of the Church, by and by we will make the building, and the property will be worth when done \$10,000. The people have been good to us and paying more than this point has ever paid. The pounding was one of the most valuable things of the sort I ever saw. My Sunday-school has increased one hundred per cent in members during this year. My congregations are up to high water mark, and for the past two or three Sundays we have not been able to seat those who came. Last Sunday we celebrated "Mother's Day." The Church house was full and running over with folks that came to do honor to their mothers. The service was a Pentecost, the glory of the Lord settled down upon the temple and a great shout went up to God. This was a great day in the history of Sanger Methodism. Boliver, my country appointment, is composed of a fine people and in every way worthy of better service than I am able to give them, owing to the fact that my work at Sanger is very heavy. My people are all in harmony with the preacher and the work and we are rapidly moving to the front, and we are now praying for a sweeping revival, and we are going to have it. Brethren, pray for us.—T. M. Kirk.

Josephine.

The second Quarterly Conference for Josephine Circuit was held at Sabine May 7 and 8. There was a good attendance of the official members present. They made a good financial report. Paid for the support of the ministry, \$123. We raised on conference collections to March 18, \$94. Rev. J. M. Pierce, our presiding elder, preached three fine sermons. This is his fourth year on the district. These people regret that he is to leave them at the close of the Conference year. At the close of the conference year, four of our appointments and dismissed nearly seventy-five, besides twelve by certificate. We have received twenty, fourteen of these on profession of faith.—H. H. Goode, May 10.

Bronte.

We had a big day yesterday in Bronte Methodist Church. It was "Mother's Day" and we observed it with an elegant special program at the eleven o'clock hour and a sermon to mothers at night, at conclusion of which fully three score of mothers, besides as many fathers and others, responded to a covenant for special and definite prayers and efforts for the conversion of the irreligious part of the sons and daughters in Bronte during our protracted meeting, to begin here the latter part of next month. We will have Rev. M. S. Hotchkiss, our conference evangelist, with us, and are praying and planning for great results. From the 19th to the 29th of April we conducted a protracted meeting at

ort Chadbourne, the other appointment on this charge, during which our "beloved," Rev. J. A. Whitehurst, came and held our second Quarterly Conference and preached three most excellent sermons that had the old-time revival fire in them. Whitehurst is a wheel-horse, though, anywhere you put him. His preachers love him. He not only stands by them, but gets down in the trenches with them and helps them; and, under his wise leadership, the Brownwood District is fast forging to the front, where it will no doubt take its place among the best in the new Central Texas Conference. He could not stay with us in the meeting, but we had Brother Lee A. Clark from Robert Lee, who spent several days with us, doing some splendid preaching. The pastor's wife also put in full time during the meeting and made a splendid helper with the women and children. But best of all, we had the Lord with us as our Great Leader and His Holy Spirit as our Helper in the meeting. The farmers were busy and came mostly at night. The business men closed up at day services and town people turned out well, both day and night. The attendance and interest grew almost every service, from the start to the close. We erected an altar of prayer and invited the sinner and backslider to come and repent of his sins and accept Christ as his personal Savior and get right with God, which twenty-five did during the meeting. We received twelve into the Methodist Church, with more to follow; besides others that will go elsewhere. We organized and put in operation a Woman's Home Mission Society in our Church there, with twenty-five members, and a McEachern Brigade among the children, with fifteen members. We already had a good Sunday-school, which was much revived in interest, and two splendid prayer meetings regularly conducted at that place, into one of which young men converted and revived during the meeting, have entered as leaders and workers. Altogether, it was said by many to have been the best revival meeting held in that community in years. Our Presbyterian brethren kindly gave us use of their house for the meeting and many of our Baptist brethren and sisters took prominent part in the meeting, for all of which we are most heartily grateful.

Our work at Bronte is also progressing nicely. Our Church membership increased thirty during the first five months of this year, with no meeting yet held in Bronte this year.

Our Home Mission Society has increased in membership from twenty-two to forty-five, while that of the W. F. M. S., from thirteen to 38, and we have organized our laymen in the Laymen's Movement; and these forces are at work, materially and spiritually. The brethren have installed the best kind of electric light fixtures in the Church, and the same is now most excellently illuminated, instead of the dingy kerosene lamps we found there. The women have been adding nice new furniture for the comfort of their pastor and family in their nice parsonage. Our finances are in good condition—salary, which is increased \$250 over last year, well up—money on hand in the incidental fund, in the Sunday-school and other treasuries of the Church.

Our attendance and interest at the prayer meetings, as well as at preaching services have grown and increased very markedly during the year. We found not a few backslidden Methodists, who said they had not attended Church services in years, who are now among our regular attendants; also a number of others, who were very irregular and unpunctual in attendance, are now among the most prompt. We have visited every home, store office and shop in Bronte since we have been here—some of them often; most of them more than once—and find them glad to have us come. We are trying to cultivate our "patch."

We earnestly ask for the sincere prayers of everyone interested in this field and in our work here, that the Lord may graciously bless this work this year. We are going to try to build a Church house at Fort Chadbourne. We need help to do it. We will do all we can. May the Lord send us what we may lack. I expect to help a few of my brother pastors in this district, with whom I have engagements for meetings during the summer. I go over to Tennyson, ten miles south, on the fifth Sunday. They have no Methodist preaching there. It is in the West Texas Conference territory, but they have some folks there among whom are several Methodists, and they want me to come.—Chas. D. Spann.

SAN ANTONIO FEMALE COLLEGE.

The San Antonio Female College has had ever enlarging success in all departments of its work. The college is the property of the West Texas Conference and is now deeply and securely entrenched in the confidence and affection of the preachers, laymen and

TENTS
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Gospel Tent

people of the conference and hundreds of strong friends outside the bounds of the West Texas Conference. The college is in hearty co-operation with the whole Methodist educational system of all Texas, as that educational system is being perfected. Few institutions of learning have made such phenomenal progress as this college has made during the past sixteen years under the wise and courageous Presidency of Rev. J. E. Harrison. It is easily the leading distinctive female college in Southwest Texas. The sixteenth scholastic year has just closed. It has been a very prosperous year. The commencement week was of unusual interest. Students' day, alumnae day, public recitals by the schools of music and expression and the commencement day itself were great events.

Fifty-five alumnae, representing every year of the college's history, sat around a banquet table in the large reception hall. The alumnae are loyal and enthusiastic for their alma mater.

There was a larger number of young ladies than usual who received diplomas and certificates of graduates in special schools. Every junior expects to return next year.

A great many friends, parents and alumnae were in attendance during commencement week. Some came long distances.

Rev. Thos. Gregory, of Uvalde, preached the commencement sermon in the college chapel. A great sermon, a fine program of music with Miss Harrison at the pipe organ and Mrs. Andrews leading the choir of college girls, and a large appreciative audience made an inspiring service.
J. T. CURRY.

BISHOP KEY MAKES ANNOUNCEMENT.

I have appointed, to take effect from this date, Rev. J. G. Putman to the Stamford District to take the place of Rev. J. T. Griswold whom I appointed to the Stamford Collegiate Institute. I also appoint Rev. Jerome Duncan, who recently resigned the position of President of the Stamford Collegiate Institute, to fill out the unexpired term of Rev. J. G. Putman on the Dublin District.

JOSEPH S. KEY.

A FALSE REPORT CORRECTED.

A report has been put into circulation that the executive committee of the Board of Church Extension of the Northwest Texas Conference elected themselves to attend the General Conference at Asheville, N. C., or to attend a meeting to be held at that time and place. The report is absolutely false.
W. B. ANDREWS,
President Board Church Extension Northwest Texas Conference.

CORSICANA DISTRICT AN EXAMPLE FOR THE CHURCH.

Another pen will write up our District Conference, which marks the fourth year of Rev. Horace Bishop's effective service as presiding elder, but I write to report that which I believe should have been the rule of our Church from the beginning. I refer to the fact that our District Conference voted a liberal assessment upon the district for the support of our district school, the Central Texas College, located at Blooming Grove, Texas.

The hearty action of the conference, under the leadership of a live Board of Trustees, shows a proper appreciation of the great work being done by Prof. Board and his faculty.

This assessment makes our school in fact a district school.

Write it on tables of stone and proclaim it from the house-tops that Corsicana Methodism is waking up on the cause of Christian education.
J. H. WISEMAN.

I always regret to hear people speak disparagingly of the heathen, that "you can do them no good" and all that, for I can but feel that it is a sort of reflection of their own characters. When one feels that the gospel cannot reach others, it indicates that he himself has not been reached.

Just a Reminder

that for pimples, blackheads and other blemishes of the skin, Glenn's Sulphur Soap is the best remedy. It's a fine toilet soap, and cures skin diseases.
Sold by all druggists.
Hill's Hair and Whisker Dye, black or brown, 50c.

District Conference Reports

THE GEORGETOWN DISTRICT CONFERENCE.

The annual session of the Georgetown District Conference was held at Belton, Texas, April 25 to 27, and was presided over by Rev. W. H. Vaughan, presiding elder of the district.

All the pastors, except one who was absent on account of sickness, several preachers and a large number of delegates and visitors were present at the conference. Rev. S. J. Rucker, the pastor, and his most excellent people furnished us with very excellent entertainment while we were in their midst.

This was one of the most interesting, inspiring and profitable sessions of the District conference it has ever been my privilege to attend.

A number of good revival meetings had been held and reports indicated a general advance on other lines of work throughout the district.

Six young men were licensed to preach and three were recommended to the Annual Conference for admission on trial.

Nearly all of the large number of local preachers in this district made written reports of their work, as the Discipline requires, and many of these reports showed commendable zeal and activity on their part.

Special mention should be made of the afternoon and night sessions of the second day, which were in charge of the laymen.

A number of inspiring and helpful addresses on topics of vital importance to the Church were delivered by leading laymen of the district.

A. F. Bentley, of Temple, was re-elected lay leader of the Laymen's Missionary Movement for the district. The following were elected as delegates to the Annual Conference:

- A. F. BENTLEY,
- C. C. CODY,
- E. C. CLABAUGH,
- JOEL KINCANON.

Alternates:

- F. F. Downs,
- Gerald Johnson,
- R. N. O'Neal,
- A. J. Embree.

Bruceville was chosen as the next place of meeting for the District Conference. After a most harmonious and delightful session conference adjourned. JNO. G. POLLARD, Sec.

GAINESVILLE DISTRICT CONFERENCE.

The above conference met in its 35th annual session in Valley View, Texas, April 22-25. Rev. D. H. Aston, presiding elder, was in the chair and dispatched the business most creditably to himself and the satisfaction of the entire body. The attendance was large. But two pastors, Brothers Kirk and Crutchfield, were absent. The former was assisting in a meeting, the latter detained by illness of a saintly little daughter and a meeting at his home in Rosston. From the reports of pastors, stewards and superintendents of Sunday-schools it is found that the district is advancing along all lines. Conversions were reported from nearly every charge. The Sunday-schools are supporting a missionary in China, and Pilot Point school is maintaining a scholarship in the foreign field added to its part for the missionary in China. Finances are about to date. A number of local preachers were present and, as usual, proved themselves most valuable helpers. Some of these are doing most excellent work in places where the Church is not organized. Their reward shall be great. Our visitors were most welcome and useful. Dr. Rankin gave us a fine sermon on the new birth, and left us better for his coming. Dr. Williams, of North Texas Female College, preached a great sermon from John 8:32. Our Female College is in good keeping under his care. Brother E. B. Thompson gave us a fine discourse from Galatians 6:1, 2. The collection for Sister Pierce's home was substantial. Rev. W. B. Wilson also spoke a word for Polytechnic, which stands on a hill and cannot be hid. The church was filled with delegates and visitors and the power of the Holy Spirit rested upon every assembly. Three sermons per day was the order, and the following dispensed the Word of God to the great crowd present to hear: E. R. Barcus, J. A. Old, H. B. Johnson R. F. Bryant, J. W. Tincher, W. P. Whiteside, J. H. Averitt, E. T. Bates and D. F. Fuller. And last, though not least, a great sermon and representation of the Texas Tract Society by Dr. Harless. The Doctor met great success and encouragement in his work. At the close of the Sunday-school rally

Sunday at 9:30 a. m., there were six conversions. At night twenty-two heads of families covenanted to erect family altars. A memorial to General Conference to require non-use of tobacco as essential to the granting of license to preach passed by unanimous vote. As an index of the attendance and spirit of the body, Monday, 3:30 p. m., forty-six votes were cast in the first ballot for lay delegates.

Following are the delegates:

- J. W. BLANTON, Gainesville.
- DR. GORDON ELMORE, Pilot Point.
- DR. E. D. HUGHES, Collinsville.
- J. M. WILLOCK, Valley View.

Alternates:

- Hon. G. O. Craven, Tioga.
- J. W. Campbell, Era.
- Rev. W. H. Isbell, Sanger.

The entertainment was all that could be asked. The pastor, Rev. C. L. Bounds, and his people merited and received most hearty thanks for the great services rendered. D. F. Fuller was appointed to write a report of the conference for the Advocate, also an incident between Rev. E. T. Bates and himself to follow later. D. F. FULLER.

EL PASO DISTRICT CONFERENCE.

The twentieth session of the El Paso District Conference convened in Carlsbad, New Mexico, April 13, 1910. The opening sermon was preached by Hubert M. Smith, of Pecos, on the evening of the 12th. The business session was called to order by J. B. Cochran, presiding elder, at 9 a. m., on the 13th. This was the largest District Conference ever held in this district. To this writer, as well as to others, it was one of the most religious and inspiring District Conferences ever attended. In view of the long distances and the high railroad fare the number present was indeed encouraging. Fifty-six people were present as delegates and visitors. These were divided as follows: Traveling preachers, 21; local preachers, 5; laymen, 10, and home mission delegates and officers, 20.

W. R. Evans proved his Virginia birth and lineage by the whole-souled welcome given all. Those entertained in the pleasant homes of this quiet town will not soon forget the cordial hospitality enjoyed. Religious services were given prominence and the preaching was spiritual, evangelical and bespoke the spirit of pastors who were real soul-winners. The Missionary Institute was conducted by G. H. Givan, our Conference Missionary Secretary. Far from being "dry" or uninteresting, it was full of that fire and earnestness that will yet make us a truly "missionary conference."

C. S. Wright, chairman of the Board of Education, and W. K. Strother, the President of our Conference School, presented the cause of Western College in a way that made for intelligent enthusiasm and a more thorough understanding of the aims and needs of this truly great and worthy institution. A subscription for this new enterprise was taken amounting to over \$5,000. This amount is in notes running all the way from three to ten years and is independent of the \$1,000 pledged by one of our laymen earlier in the year. Every preacher and layman present personally pledged his loyal support to Western College.

The Home Missionary Society rally was conducted by Mrs. J. F. Hedgpeth and was well "worth while." The meeting was well attended by the ladies of the local society, besides the goodly number of delegates and visitors present from elsewhere. A special "write up" of this important event will occur under another article, but deserves special notice here.

The business of the conference was handled with decorum and dispatch, being free from either undue haste or wearisome prolongation. One very zealous and promising young man was licensed to preach, and with one of our supplies was recommended for admission on trial. One of the most helpful and active local preachers was recommended for deacon's orders and the license of thirteen local preachers was renewed. Steps were taken looking to the permanent establishment of an annual camp-meeting in the mountain west of Hope, N. M. This meeting will open the third Sunday in July. The exact place with other announcements will appear in the Advocate a little later. Miss Estelle Barclay was elected to the free scholarship offered by Southwestern University and Miss Ethel Adams was elected to the scholarship for Western College. P. T. Ramsey, S. E. Allison and H. M. Smith were appointed a committee on scholarships to fill any vacancies for this year and to select

a young man for the remaining scholarship at Western College. The election of lay delegates resulted as follows:

- W. P. MUDGETT, Carlsbad, New Mexico.
- EMMETT CARLTON, Fort Davis, Texas.
- W. M. SANFORD, Alpine, Texas.
- THOMAS ELMES, Hope, New Mexico.

Alternates:

- C. A. Sipple, Artesia, New Mexico.
- D. S. Newborn, El Paso, Texas.
- Marfa, Texas, was selected as the place for holding the next District Conference and Brother "Bev" Allan is still smiling. (He can't help it.)

Every one went home feeling that we had had an inspiring, brotherly, spiritual and really business-like District Conference.

- JOEL FRANK HEDGPETH, Secretary.

BASEBALL AND THE PREACHERS.

The following correspondence is self-explanatory. It seems to me if every preacher who has received a similar courtesy would reply with his sentiments on this subject the effect might be wholesome.

E. HIGHTOWER.

My Dear Sir: At the request of the President of your local club, I hand you herewith season pass to all of the ball games of the Texas League, for the season of 1910.

We hope you will avail yourself of this opportunity to attend our games, as we assure you that you will be heartily welcome.

It may be of some interest to you to know that within the last four years it has been the constant endeavor of the owners and officials of the Texas League to place that organization on the highest possible plane, and we believe we have made some progress in this effort.

The Texas League proper has only been organized during the last four years, and in that time we have succeeded in eliminating the gambling feature, and we have been successful in stamping out rowdism, and are constantly trying to make the ball games of the Texas League clean, high-class events to which the most exacting may come and obtain a couple of hours' amusement in the fresh air and see gentlemanly athletes perform.

In this spirit and to these ends we trust you will often be with us during the season, and if you can make any suggestions whereby we can improve our games, we shall be glad to receive same, or if there be anything in its present conduct that meets with your approval, should you care to express it, we will promise to accept it in the spirit it is given.

WILBUR P. ALLEN, President.

Waco, Tex., April 17, 1910.

Mr. Wilbur P. Allen, Austin, Tex.:

My Dear Sir—I have your courtesy of recent date enclosing a season pass to all the ball games of the Texas League. Regretting that I cannot use this pass I return it to you as an evidence of good faith, and a token that I appreciate the spirit in which it is tendered. I am naturally a lover of good clean sport and am pleased to believe all that you say concerning the efforts of your League to place your games on a high moral plane, and wish you every success in so laudable an undertaking. I believe that much has been done in that direction, but one thing remains to be done before the average pastor can be induced to patronize baseball or withdraw his objection to his flock patronizing it, and that is the elimination of the Sunday game. Believing as we do that Sunday sports are contrary to God's law and demoralizing in many ways, the ministry as a class can take but one attitude toward any institution which encourages Sabbath desecration and that is one of uncompromising hostility. As baseball is a sport which has many things to commend it, I earnestly wish that along with the elimination of gambling and rowdism your League could be induced to abolish the Sunday game, not only for the public good, but also for the sake of your players, some of whom I know to be young men of fine moral characters who come from Christian homes and would appreciate a chance to go to Church. It is also a well attested fact that men do better work in any line who are allowed to rest one day in seven, and it seems to me that to observe this principle would improve your games in every respect and on the whole render them more profitable. As to the moral influence of such a course there is no room for doubt.

E. HIGHTOWER.

NERVOUSNESS AND NERVE.

The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't, for nerve is stamina.

Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take.

If you get tired easily, mentally or physically, take it—it will do you good.

Run Down?

Ask your doctor all about Ayer's Sarsaparilla. Entirely free from alcohol. A strong tonic and alterative.

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this.

THE TEACHERS' MEETING.

Just why it came about that I should be placed upon this program for a paper on the teachers' meeting I am sure I can not say. And it is with a due sense of self-weakness that I attempt to make a few remarks upon that subject.

It occurs to me that the teachers' meeting is at once both prayer-meeting and Bible institute, where pastor, teachers and superintendent meet to cast aside all worldly matters of concern and throw themselves at the feet of the great Teacher and, through faith, experience within the soul a restatement of His divine truths. And, my beloved in Christ, without this sweet consciousness of restatement of divine truths sensibly made real to our own souls there can not be the best imparted from teacher to pupil. Merely committing to memory the holy beatitudes means nothing; but to have the great Teacher write these upon the tablet of the conscious soul, this means everything. To say to your class, "Blessed are the pure in heart, for they shall see God," is half mockery unless that class be at the same time made to feel your own experience by your manner of stating this all-meaning truth, for truth is not made up of words or mind-pictures, but truth is the divine principle itself. We may get a vague idea of the color and shape of an apple from a picture, but to really know the apple you must eat of it.

The teachers' meeting is an opportunity of experiencing the truths which you are expected to impart to your class the following Sabbath.

Naturally the teachers' meeting eliminates all possibility of having pets among teachers and of having favorites in your class of pupils. One is keenly conscious of the import of his work and is made to feel that all are alike dear to Him who gave His life to redeem them.

Then again this highly spiritual occasion affords a very effectual antidote for egotism, for egotism becomes heinous to the teacher when Jesus Christ passes through his soul. Ah! friends, when that all-loving Spirit sweeps through the heart one is not longer prone to render versions of Holy Writ to fit in with some pet theory. And this, friends, is teaching truth to your class. For what were theory when truth is present! Ah! a shallow thing, indeed. Little wonder those Scribes and Pharisees were made weak in His presence. And how natural that they should despise Him. Being blinded to truth by long-fostered hobbies and void of all real faith, they did the most natural thing possible, to hate this living contradiction to their teachings.

At the teachers' meeting Sunday-school teachers are brought graciously into one common, powerful force for God. They learn a common purpose and get a common zeal right from the foot of the very cross itself.

The secret, you ask? There is no secret; it all depends upon willingness and determination to do one's best with God's help. And God is ever ready to help when we are working singly for his glory.

That Church that is not religious enough to afford a teachers' meeting needs a revival. And the teachers' meeting has for its object primarily to make revivals possible.

We need not expect God to give us so great an ingathering of souls in the summer meeting when we follow the Savior at a distance. Jesus did not send out missionaries when he was here until after he had called the men first to his bosom. Then they were ready.

Ready! Friends, did you ever ponder this word?—Ready!

The same experience of grace made St. Paul ready to serve that made him ready to leave old earth. Ready!

It is an object of the teachers' meeting to make you ready for your class on the following Sabbath. Preparation before readiness always in really effective Christian endeavor. And then if you are ready, made so by the divine principle applied, you can not fail, for God is with you. God will not do your thinking, but he will lead your mind. He will not do your serving, but he will enable you to really serve.

It is an object of the teachers' meeting to get equipped for service. To experience that essential to all successful Christian work which renders the service itself joyous. For God does not drive, but leads.

Organize you a teachers' meeting, and attend it. We at Fairlie are still

using Thursday night for the work I am telling you about, although I am very sorry to have to observe there is not so good attendance as we have had, and the stayers-away are the losers for it. We who go to that old church house every Thursday evening at 7:30 with our eyes open and our hearts atune, return home stepping about two feet higher for the experience. Isn't this so, brother pastor?

Beloved, I am not here to parade myself a saint before you, for I have my weaknesses, and I am very sensible of them, too. And the teachers' meeting is just exactly the resort for the troubled Christian. Yes, I do not overstep the facts when I tell you that I have been made to feel that our teachers' meeting were the key to the problem of evangelizing the world. Nor do we go into the work on the following Sabbaths feeling like we were eating cold potatoes. But feel a sweet sense of continuous assimilation of the heart food partaken of the previous Thursday night.

Oh! friends, let us not rest content with a sort of blind trust which only takes things for granted, neither enjoying what we have nor whetting the appetite for anything more. Let us conduct our Sunday-school work like intelligent beings, and if we would do this we would first learn and then we should be ready to teach.

To go before your class apologizing for not having studied the lesson. May God give us a sense of our responsibility to the young. If you are an apologizing teacher you would best turn the class over to some one who is not too indolent to read and who lives at least within seven hundred yards of the cross.

I would a thousand times rather my class never see a quarterly and I go before them thrilled and filled and enthused and ready than for them to have the lesson scripture by heart and I go before them empty. For if the instructor has come out empty it were foolish for him to hope to impart the gist of the lesson to the hungry pupils.

I'm not parading before this congregation as a smart teacher, either. I would that you see my theme. Just as you should see Christ and not yourself when you stand before the class.

Now suppose you were to have a sheet of blank white paper and you desire to paint a picture on it. It is necessary to have just the proper kind of paint for each different tone going into the make-up of the picture. But you just take things for granted, inasmuch as some one has called you an artist; and you merely dash a few drops of these paints upon the paper in a haphazard fashion. You have no certain ideal or model in mind, but just because you bear the name of artist you throw the paint on the paper and out comes a ridiculous spattering and gommeing. No picture whatever!

On the other hand, you first form in mind your model, select your tints and shades with proper care, keep your ideal or form in your mind, and you put forth a touch here and a line there, and after the outline you begin and tone up. Finally there appears a splendid image or picture.

Your class is made up of these blank sheets, and the impressions you place upon them eternity will reveal to you. Are you merely slinging dope, or are you carefully, prayerfully, intelligently drawing the ideal of Christ upon those young minds?

The personal, vital contact with Christ gives the ideal; nothing else can. The world is full of common paints, and we are all full of words; but to impart a true picture one must first have the ideal in his own soul. The teachers' meeting is meant for this very work.

C. C. REYNOLDS,

Fairlie, Texas.

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

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TO OUR CORRESPONDENTS.

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

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

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

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.

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.

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

DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: Brenham, Bay City, Vernon, Paducah, San Augustine, Garrison, Waco, Mart, Gatesville, China Springs, Sulphur Springs, Mt. Vernon, Marshall, Gilmer, Plainview, Lockney, Weatherford, Bonham, Petty, Waxahachie, Ennis, McKinney, Princeton, Sherman, Sadler, Colorado, Stanton, Brownwood, Bangs, Pittsburg, Hughes Springs, Dublin, Carbon, Cleburne, Blum, Beaumont, Port Arthur, Jacksonville, Bullard.

THE STATE MEDICAL ASSOCIATION.

The State Medical Association held its annual session in First Church, this city, Tuesday, Wednesday and Thursday of this week. The meeting was called to order on Tuesday at 10 a. m., by Dr. J. O. McReynolds, and Rev. J. W. Hill led in prayer. Dr. W. B. Russ, President, then took the chair, and Judge M. M. Brooks, in the absence of Mayor Hay, delivered the address of welcome upon the part of the city. Dr. E. H. Carey welcomed the body on behalf of the county association, and Dr. A. W. Carnes, of Hutchins, offered the glad hand of the district association.

The speeches were all of a high order, and the President's annual address was especially strong.

The attendance was large and representative, members being present from all parts of the State. It was a fine body of men, and they made a splendid impression upon the people of the city.

GENERAL CONFERENCE NOTES.

We had a great crowd on board the "Tar-Heel Special" when we pulled out of Dallas, and when we reached Longview it was augmented by the Texas and the West Texas delegates, their friends and visitors. At Shreveport others came aboard and by that time we had eight sleepers and all the berths were well filled. The company was a jolly one, and the communion was delightful. Night came on at Monroe, La., and we passed Vicksburg in the night. This we regretted, for it is the one historic point between Dallas and Lookout Mountain. There is where General Grant broke the backbone of the Confederacy and made the ultimate fall of the "Lost Cause" a foregone conclusion. But it was too dark to see anything except the Father of Waters as we were steamed across him. We slept through Mississippi. But when we awoke on the Alabama soil we found our train two hours and a half late. We soon passed Birmingham, the city of coal and iron. Then on through North Alabama, and the red hills, the valleys and the wooded mountains were in evidence. We talked and laughed and had a most enjoyable run through the "Yellow Kummer" State. By and by the lengthening range of mountains leading up to the Old Lookout vied in view, and the foot-hills closed in upon us. The green color of the forests and the spring blooms made a veritable panorama. The grand Old Lookout loomed up against the horizon. There it has stood for the centuries, defying time, and appealing to the wonder and the admiration of the traveling public. It never grows monotonous. It is hoary with age, picturesque in its settings and gloomy and sublime in its aspects. Its point overhangs the valley, and it looks like a great sentinel of nature, guarding the sanctity of the Tennessee River as it winds along its westward course.

Soon we whirled around its out-jutting rocks, and the city of Chattanooga spread out before us. This was a familiar spot to me, as I spent four militant years there. It was a place then of 20,000, but now it is a great city. It has a thrilling history. It is bounded upon the one side by the Tennessee River, and then across an expansive plain it is bounded upon the other by Missionary Ridge. In war times General Thomas and his beaten Federal Army fell back upon the city pursued by General Bragg and his decimated forces. The latter stopped on Missionary Ridge, which was a military mistake. Then he guarded his foe and rested his army. But in the meantime, General Grant came up the river with his army, reinforced the Federals and took charge. After a season he charged Missionary Ridge, and one of the bloody battles of the war ensued. The Confederates were routed, Grant went on to Virginia and Sherman began his destructive march to the sea. bloody battles of the war ensued. The Confederates were routed, Grant went on to Virginia and Sherman began his destructive march to the sea.

Our car ran through a tunnel just under the Ridge where the hottest part of the charge was made.

We were not long in reaching Cleveland, where Rev. George R. Stuart lives. Three miles from this place, as the train whizzed along, I looked out upon a familiar scene. It was old "Students' Home." Forty-two years before I saw this place for the first time. I will now get personal and tell a few things about my early life.

Just after the Civil War my mother, then a widow with three children, struggling with poverty, moved to Murray County, Georgia, just thirty-five miles from "Students' Home." When I reached my sixteenth year I was anxious to go to school. I felt my call to the ministry, but it took all that we could make to live, and I had not a surplus nickel. A few months later my mother attended a little old field school closing where my

little sister attended. There was an old gentleman, Prof. M. H. B. Burkitt by name, visiting in the neighborhood and he was also at the school closing. The teacher called upon him for a speech. Among other things he said: "The boys of this generation ought to go to school and become educated. If they do not, there is no excuse for it. True most of them are poor, but that does not matter. It does not always take money to educate a boy. If he has grit and industry he can get an education. I am teaching in an academy near Cleveland, it is located on my little farm, and I always allow three or four good boys to come and work their way through. If you know a good, honest boy in this neighborhood who wants to go to school and he has no money, you send him up to me and I will see that he has the opportunity."

My mother, a modest country woman, sat there and heard that speech. She slipped out without even meeting the old professor, and went home. When I reached the house for dinner I heard her singing. When I entered the door she said: "My son, I am very happy. I have found out how you can go to school." She then related to me the speech of the old man, as above quoted.

That was the first ray of light that broke upon my future. I "laid by the crop" and by that time mother had my clothes in good repair and packed in an old country satchel, and by four o'clock one morning the last of August, 1868, I was on my way to "Students' Home."

I trudged along at the gait of a good horse all day. Came to Canasawga River; didn't have the dime to pay the ferrage; went up the stream until I found a shallow shoal and "forded" it. All along the way I thought out a speech to make to the old man. Yet I did not see how he could receive me. He had never heard of me. He did not know that there was such a boy in the world. But I kept trudging on. Just before sun down, tired and dusty, I stood at his gate. I was in home-spun clothing, my hands and face were as brown as a mummy. There was nothing prepossessing in my uncouth appearance. Prof. Burkitt came to the gate, and, in a brusque voice, said: "Burkitt is my name, what can I do for you?" I made my speech with fear and trepidation. He listened, all the time looking me over. Then the following dialogue took place:

"You have no money?" "No, sir." "Do you curse?" "No, sir." "Do you smoke?" "No, sir." "Do you chew?" "No, sir." "Do you play cards?" "No, sir." "Do you swear?" "No, sir." "Do you know how to work?"

"Yes, sir. I can plow, dig a ditch, lay a fence worm, chop wood; yes, sir, I can do anything on the farm. Look at these hands." I then held out two hands with corns in the palms.

He said, "Come in; you are the boy I am looking for." That was one of the happiest days in my life!

The next morning he showed me over his farm, told me what he wanted me to do, said he would pay me ten cents an hour for all the time I could put in and I could go to school. I moved into a little "shack" and began. I need not go further in the experience, except to say that for three years I stuck to that job and completed the professor's course. Took every prize he offered for proficiency in work, and I owed him \$15! But, my, what a time I had! When I began I weighed 150 pounds, but when I got through I weighed 116. Now you can imagine my feeling as I looked out upon those scenes after the intervention of forty-two years. Just above there I saw an old country house. It was there when I went to school. The

old barn and the old spring house were still there, but dilapidated. I saw an old "yaller dog" sitting in the chimney corner, barking at us, and he looked just like the one that used to sit there and bark in the long ago! Maybe he was another one! I mention this as an illustration of how little that section had progressed in all these years. But here and there I saw some improvements.

We sped up the banks of the Tennessee and soon we were at Knoxville. There I also spent four years as pastor. Left there in November, 1882. It was raining, but a few friends were at the depot to see the "Tar-Hell Special" and to shake hands with us.

On we went and out from Morristown we crossed the French Broad on a bridge that I helped to build in the long ago. Not far from there the bones of my father are sleeping. Further on we passed through a farm lying between the hills and the river, about a mile from the hills. It was across this farm that I was once chased by the "Yankees," trying to save the only mule that we had brought through the war, and I succeeded, but I have not the space to give the details of that "chase."

We reached Hot Springs at dark, and there a committee from Asheville met us and boarded the train and escorted us the rest of the way.

We missed some of the finest scenery because of the night. We reached Asheville at 9:30, and soon our Texas delegation was installed at the Battery Park Hotel.

Asheville is beautiful for situation, and the joy of much of country. It is located in a sort of a basin environed by mountains.

When I was pastor here twenty-odd years ago, the town had a few thousand in population; now it has 25,000 people and a city of all modern conveniences and improvements.

No General Conference has ever had a more royal welcome than these people have given to this one. They have left nothing undone to provide for its comfort.

The session met in the auditorium last Wednesday morning, with Bishop Wilson in the chair. He looks feeble. The College is very much depleted. The delegates were present in full. Many of them are new men. They have done nothing yet but organized. The committees have not gotten to work.

There is nothing to write about the proceedings thus far. Will take the matter up from time to time in the Advocate. G. C. R.

The Texas delegates on their way to the General Conference, to quote from one W. C. Everett, "took up all the problems of the Church and settled them." The following is taken from the report to the News:

During the long trip much of the time was passed in the discussion of the Texas gubernatorial candidates, the Church ownership or its relationship to Vanderbilt University, woman suffrage in the Church, the number of new Bishops that should be elected and who ought to be elected Bishops, the removal of the "time limit," the proposed change of the name of the Church and many other questions of interest and importance to Southern Methodism.

BRETHREN, PLEASE DON'T

Fall to send a postage stamp when writing for an answer—talk loud on the train or in any public place—waste the precious time of the editor in useless gossip—air your home troubles to a promiscuous crowd—get mad if your "piece" does not appear in the very next issue of the paper.

PERSONALS

Rev. W. E. Boggs, D. D., pastor of First Church, Corsicana, dropped in on us last Tuesday. He reports everything lovely in the oil city.

Rev. E. E. Thomson is serving his first work in the West Texas Conference as a supply on San Saba Circuit. He has the right idea as to the foun-

ation for permanent, successful work. He is placing his church paper, the Texas Christian Advocate, in the homes of his people.

As we go to press we learn of the untimely death of Miss Leta Morrow, daughter of Rev. W. T. Morrow, of Wichita Falls, who took by mistake a dose of carbolic acid. The Advocate—Yea, the whole Church—is in the deepest sympathy with Bro. Morrow and his mourning family.

Rev. J. F. Saffell, local elder of Powderly, Texas, is one of whom the Master will say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." In a private note to us he adds this personal word: "I have labored hard at manual labor and have passed the eightieth mile-post on life's journey and am near the end. I joined the M. E. Church in the fall of 1841 and for over 65 years I have been serving God to the best of my ability. For 45 years I have been a Master Mason and for 53 years I have been an exhorter and preacher in the M. E. Church, South. I have one of the second issue of Discipline, dated 1852."

NOTES AND COMMENTS FROM HOLSTON.

The hustling forces of Southern Methodism are turning to the little mountain city of Asheville, North Carolina, for the quadrennial convocation, or conference of the Church, to begin May 4, 1910. The large number of delegates from the old thirteen "charter" conferences of 1864, as well as 50 more delegates from conferences in Texas, give importance to this assembly, as well as do the several items of legislation to come before the body.

Of the many subjects discussed in the Church papers, the change of the Church name so as to drop the suffix "South" has been most vigorously advocated. This is specially true as to writers, who are connected with the small mission conferences of the great West. To them the continued operation of the "Southern Methodist" forces, in that portion of the United States, depend on the favorable action of this General Conference in making the change in name. This puts the case in a very strong light and should command attention. After 64 years of existence and work as a Christian communion under the name Methodist Episcopal Church, South, denoting a separate organization from the Methodist Episcopal Church (North) it seems to this writer very unwise to attempt a change of our Church name now. Rather let us drop the word "South" in our usage where possible and leave those who are not informed as to the difference between the two Methodisms to find out as they can. If the Southern Methodists who go into the far Northwest and mix with the varied peoples of many countries cannot form Churches and support pastors with the present Church name, let them set up an independent Church, with such name as may suit the section of country in which they live. In the Southern States there are Southern Baptists and Southern Presbyterians, who seem to get along with this geographical name without complaint. Why should a Southern Methodist be less acceptable to the outside world? If Methodists, North, and Methodists, South, meeting in the great grain fields of the Northwest cannot worship together and help each other to win the incoming foreigners to Methodist doctrines, how can Southern and Northern Baptists or Presbyterians join in that great work in the West? The Pacific Conference of the Church, South, was organized in 1850 and has been on the roll of conferences, sustained by the Board of Missions for more than 50 years. It now has about 8000 Church members in all of its 70 small charges. All the six or seven conferences in this great mission field of the Church have about as many Church members as the Florida Conference. Similar conditions are found in these conferences of Southern Methodism on the Pacific Coast, some of them having been taken, in part, from the old Pacific Conference. The present large territory and prospective domain of Southern Methodism with mission work in Cuba and Mexico ought to fully satisfy the most earnest workers of our Zion.

Education in the Church and Sunday-Schools.

In the General Conference of 1886 Children's Day was set apart to be observed in May each year, by all the Sunday-schools of the Church; at which an offering shall be made for helping the poorer or needy schools of the several Annual Conferences. In each conference 10 per cent of the collections each year are to be sent to the General Conference Sunday-school Board, located at Nashville, Tenn., to be used in the Sunday-schools under the Board of Foreign Missions. The remainder was to be used in the Sunday-schools of each Annual Conference where raised. At the time this

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Hood's Sarsaparilla

In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.

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

action was taken a strong effort was made to have a part of this fund turned over to the Board of Education and at a subsequent General Conference 10 per cent of the collections on Children's Day was made payable to the General Board of Education. In 1906 the General Conference took up the establishment of a Chair of Religious Pedagogy and Sunday-schools, the endowment of \$50,000 to be paid out of the Children's Day fund after the Conference Boards had supplied the most needy of the Church Sunday-schools in the bounds of each conference. The collections in 1906 were not used for the Chair of Pedagogy, by order of the conference. This action in 1906 marks a most distinct capture of the Children's Day fund by the General Board of Education. The result has been to eliminate very largely the question of help to needy Sunday-schools by the Conference Sunday-school Boards and to make prominent the educational advantages of the Vanderbilt University in preparing young preachers for Church pastorates. As an illustration of the results of this scheme of the Church Educational Board a few figures from Annual Conference Sunday-school Boards will be in place. The Memphis Conference, which leads all the conferences in raising the Children's Day fund, used \$310.02, as grants to sundry districts for its poor Sunday-schools and sent \$1500 to Chair of Pedagogy. The West Texas Conference, which raised \$597.88 in 1909, expended \$75 for needy schools and appropriated \$300 to Chair of Religious Pedagogy. The Western North Carolina Conference raised \$524.57 on Children's Day and sent \$200 to help endow the Chair of Pedagogy and made no report of amount used for its mission Sunday-schools. The Tennessee Conference, under the shadow of the Vanderbilt and the home conference of the editor of Sunday-school publications, with a special collection of \$481.89, raised \$1941.42 on Children's Day. The board paid for literature and programs \$494.94 and to Chair of Religious Pedagogy and Sunday-schools \$1078.75. How much of the \$194.94 was used to help needy Sunday-schools is not stated. Programs are not help to needy schools.

AN OPEN LETTER.

Rev. _____, Dear Sir and Brother in Christ: If you have been born of the Spirit whereby all are made one in Christ, whether Jew or Gentile, bound or free, etc., I received your marked copy of the Gospel Advocate of March 17, 1910.

I am at a loss to know why you sent it to me. I am not a scrapper, and don't carry a chip on my shoulder to see if some one would knock it off, but for thirty-seven years in the pastorate I guarded my flock with due care against proselyting, and never have had any doubts about my religious experience, or the mode and manner of my baptism in infancy, according to God's plan.

Your position amazes me. You evidently have more confidence in classic Greek than in the original or ancient language. And you evidently put more faith in the mode and design of water baptism than in the divine Christ as the author of salvation, and in the Holy Spirit as the executor of the divine plan.

Tell me what is the fountain opened in the house of David for sin and uncleanness? Was it a murky stream, tank or baptistry?

Christ says, "the wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell where it cometh nor whither it goeth, so is every one that is born of the spirit." (John 3:8.) Will you say this change from nature to grace can be effected by water baptism, or by any natural cause and effect? If so, can you tell me by what process you can take a material substance, the water, and induct an immaterial substance, the soul, into an immaterial body, Christ? Yet in one of your quotations on baptism Paul says, "It is a circumcision made without hands." (Col. 2:9-11.)

Jesus said, "I am the vine, ye are the branches, every branch in me," etc. (John 5:8.) Can you put a man into or in Christ? You say you baptize him into the name of Christ, but is Christ simply a name, a myth, or is he not a living, reigning intercessor who must reign till all enemies are put under his feet? (1 Cor. 15:24-28; Psalms 110:1.) Did Paul have a correct idea of how to make Christians? He gloried in the fact that he was not called to baptize. (1 Cor. 1:12, 13.) Paul says, "By one spirit are we all baptized into one body." (1 Cor. 12:13.)

Is it not strange according to your view that the first one called and sent out to preach the unsearchable riches of Christ to the Gentiles, and to turn them from the power of Satan unto God (Acts 9:15), would not be commissioned specially to baptize? Surely God made a mistake or your idea of the gospel plan is warped.

Here is a lecherous, adulterous, drunken, gambling vagabond; he has a soul worth saving. Can water applied to the body, or the body applied to the water, change that man's moral nature and make him a new creature in Christ Jesus; making him to love the things he once hated and hate the things he once loved? A birth transmits to its offspring its own nature—cow, horse, dog, cat, fish, man—so in all nature. Now tell me what effect literal water has on one baptized according to your theology? Water is used in John 3:3-6 to represent the new birth. In John 4:10-14, Christ said it was living water in us springing up unto everlasting life, and John 7:37-39 he says emphatically that this water was the Holy Spirit.

Christ said, "Ye are your father, the devil," etc. (John 8:41-48.) So if water produces the new birth, then water is our father, but if the Holy Spirit applies the cleansing blood of Christ to my soul, and seals me an heir of God, and bares testimony to my spirit that I am his child, I can safely say God is my father, and that I belong to the one family, having been baptized into the one body, by the one Spirit, in the exercise of the one faith, saving faith. (Eph. 4:3-6.)

"Though your sins be as scarlet yet they shall be as white as snow; though they be red like crimson they shall be as white as wool." (Isalah 1:18.) Tell me if you can with your assumed learning how water enveloping a human body can produce this

change? Jesus said to the Scribes and Pharisees, "Cleanse first that which is in the cup and platter that the outside may be clean also." (Matt. 23:26.) Again, "out of the heart proceedeth evil thoughts, adultery, murder," etc. (Matt. 15:17-20.) Will water effect this cleansing? If not, why compass sea and land to make proselytes to a theory that leaves the soul in a worse condition, having grasped a shadow for the substance and by being content with the name Christian, while stranger to grace?

Mode does not constitute baptism no more than a knife, razor, or stone constitutes circumcision, for in one instance a sharp stone was used to perform circumcision. (Exodus 4:25.) You may dip, plunge, pour or sprinkle as much as you please unless a proper subject, design and the name of the brevity is used, it is not baptism.

You know that "divers washings" in Hebrews 9:10, or "divers baptizozes" or baptisms and you find its root in Num. 19, etc. You reject the Old Testament as proof and you can't prove whether you are a man or a monkey from the New Testament alone. Neither can you establish the divinity of Christ from the New Testament without the Old. How will you establish the authenticity of the gospel without the Old Testament? Then why all this howl about the Old Testament being done away with if the fundamental doctrines must be supported and proven by it? Why were the Jews eighteen hundred years under a schoolmaster in order to bring them to Christ? (Gal. 3:24.) If the school was to be ignored, and its teachings discarded, some one is wrong. Was the Almighty guilty of such folly? Every truly converted or saved soul has three infallible witnesses to the fact: God's Word, God's Spirit and his own spirit. (See Rom. 5:1-2; Eph. 1:13; Rom. 2:15; Heb. 10:10-17; Jeremiah 31:33; Rom. 8:15-17.) So every doctrine taught in the New Testament has its root in the Old Testament.

The birth of Christ, his swaddling clothes, the visit of the wise men and their gifts, his flight into Egypt, death of the first born, his dwelling in Nazareth, his preaching in the temple, his miracles, his entire mission, his death without the gates of the city; in fact, he did nothing but fulfill that which had been pretaught of him.

During his entire ministry and that of his apostles every text used was from the Old Testament. Even on the day of Pentecost Peter hurled the teachings of the Old Testament into their teeth. The parting of his garments, and gambling for his vesture or mantle was foretold in the Old Testament. Christ said his baptism was to fulfill all righteousness, and if it was performed by immersion it could not have been a fulfilling, but a new institution—you must deny the one in order to sustain the other. See Christ at the Jordan as the high priest, not at the door of the temple to confine him to the Jew alone; but under the broad canopy of heaven for the nations of the earth. And John, a son of the high priest, but not having been consecrated into the priestly office to confine his work to the temple, sprinkling the water of purification upon Christ according to law, and the anointing of the Holy Ghost of which the oil was its type, and the voice of the Father, "This is my beloved Son in whom I am well pleased," etc. If you can take God at his word and get away from modern or classic Greek and make an immersion of it, I don't see how, when for eighteen hundred years God taught them differently.

Every one may have a clear-cut religious experience who will pay the price of genuine repentance for sin, and exercise true faith in Christ as his personal Savior, but no one can enjoy this blessed experience who makes three factors in the law of pardon—faith, repentance and baptism.

Repentance is a human act and a condition to faith, and never precedes faith in point of time and cannot atone for sin. Baptism is likewise a human act and may be said to be a condition to discipleship, but has no saving merit in it, neither can it be said to be a condition of pardon. But faith is an act of the soul by which it takes the promise of salvation through Christ and appropriates it to himself. "He that believeth hath the witness in himself." (1 John 5:10.) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. 5:1.) After that ye believed ye were sealed with the Holy Spirit of promise. (Eph. 1:13.) Can an Ethiopian change his skin, etc. (Jer. 13:23.)

Is it not passing strange that God would occupy four thousand years in making preparation for one of the most stupendous works known to men, or angels, and one in which the intelligence of the universe has been interested, and that he would sacrifice the most costly jewel of heaven, his only Son, to die to open the fountain in the house of David for sin and uncleanness; and after all the time,

labor and expended resources marshaled into requisition to make man's salvation possible, that God would limit the operative work of salvation to a finite being, and suspend the operation to be performed upon an indefinite and disputed question as the mode and design of water baptism, and make a physical act essential to his salvation—thus suspending the destiny of a penitent soul whom God wants to save, and for whom Jesus is interceding, and the Holy Spirit waits to seal his pardon, and he pleading for forgiveness, but for want of water and a preacher to immerse him for the remission of sins, the poor soul must go whirling to hell, and the fountain of David prove a farce, and all the divine work of redemption a failure?

THE BOND OF PERFECTNESS.

P. E. Riley.

In the figurative language of St. Paul love is the band or robe that holds together the Christian graces. What he has said in figure is true in fact. Love is greater than kindness, humbleness, meekness, forgiveness or mercifulness, because it is the inspiration of each of these desirable inspirations and because it is the badge of their completeness. The Apostle suggested an inspiring thought when he urged his converts to put on charity as a securing bond for other virtues. What a magical bond is love! What regal virtues it secures! What a royal character it suggests, and how gracious a sovereign must he be whose servants wear such a livery!

Can we define this bond of perfectness? Can the scientist analyze it? Can he place it in a crucible and reduce it to its elements? Nay. In an experiment so delicate as this the most careful work of the subtlest scientist is as crude as that of the veriest amateur. Man may describe, but he can neither exactly define nor accurately analyze it. The Book defines it and says "God is love," and viewed from any angle the definition is always the same. Is this the Apostle's meaning when he speaks of love as perfection's bond? Yes. He means this love as we understand and appreciate it—which so works in our lives as to enable us to exemplify the Spirit of God in our dealings with each other. This is the full import of the Apostle's meaning.

Charity, in the commonly accepted usage of the term, is not at all summed up in alms-giving. Indeed, charity has a richer meaning; it is found in that word which the Apostle says is the "bond of perfectness"—love. This is love which is exercised toward God and man. To give it less latitude fails to define it. Kindness and helpfulness are the outward impressions of this charity. God is the actuating influence. Every gift to the poor is not charity. Many actions termed charitable have had their origin in a desire for ostentation, and not infrequently they have been done on the impulse of the moment. An impulsive gift, it is true, may have had its basis in a heart of love, but all impulsive gifts, claiming love as their motive, do not deserve so noble a classification. A coin does not possess automatic powers, and when thoughtlessly given to a beggar it does not thereby become charitable.

Real charity is the outward expression of a heart that is inwardly athrob with love for God and humanity. It is love in action. It is a desire to give and to bless; to be helpful and to bring happiness; to place and hold in the individual life all that is worthy and true. These are some of the distinguishing marks of this prince of graces. It not only offers substance, but along with material wealth it gives

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This season the makers have outdone themselves in the wonderful texture and quality of the materials. Exclusiveness adds a distinct charm to our fascinating display of cotton dress fabrics.

We are showing a wonderful range of color and design in foreign and domestic weaves from the soft, silky chiffons to the stylish suitings. Send for samples.

- For Mail Order customers we offer some special priced items for May. LINARE, the white goods comes in sheer handkerchief checks and plain imitation sheer linen; the regular 29c grade specials, 19c.
- The regular 25c grade, special 19c.
- The regular 30c grade, special 22c.
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SANGER BROS. Dallas, Texas.

self. Truly "the gift without the giver is bare." The spirit prompting the gift is the force that counts. "How beautiful are the white robes of charity as she walks among the lowly habitations of the poor." Charity finds her largest opportunity wherever there is real need. When Thomas Chalmers first looked on the slums of Edinburgh he cried, "What a beautiful field," and in that field love wrought wonders. Love neither loses an opportunity nor wastes an hour. Continually, yea, incessantly, it is about the Father's business, and in carrying forward whatever work is at hand finds fellowship with God.

Giving for gain or for favor is the opposite of this glorious spirit. In fact all giving for future gain is selfishness. Against this avaricious spirit Christ hurled some of His most scathing rebukes. The selfish spirit is a dwarfed spirit. It is too small to appreciate that full joy which is the possession of those who do all they can for Christ's sake, and consequently characterizes them as mistaken enthusiasts. The most important of all gifts is the gift of self. The widow's mite was graciously blessed, and the story of her generosity has been handed down as a memorial, because her offering was her life. The wearers of the royal robe of perfectness are a peculiar people—they neither consult self nor consider personal gratification. The magical influence of that bond works a forgetfulness and a remembering—a forgetfulness of selfish interests and a remembering of the needs and sufferings of a great world about. It brings about the highest possible development of individual powers, because it leads into a life of real and active service. Over all things "put on the robe of love because it binds together and completes the whole," and marks the wearer as a member of the royal family.

WILLING SERVICE.

No one is more miserable than the person who always wants to be thanked. It is well to be doing things constantly for others, but such service is tainted and well-nigh ruined by selfishness when it is accompanied by an alert and unhampered quest for gratitude. Nothing destroys the graciousness of our love and our life more surely than our making it evident that we look for thanks. And nothing adds more to the beauty of a service than the entire absence of any desire for thanks. This is not easily accomplished. The desire for thanks is strong in most of us. Perhaps the devil keeps it there in order to nullify, as much as he can, the effectiveness of our service for others. But we can outdo him, if we will, by resolutely setting ourselves against this destroyer of our highest usefulness. When we have rendered a genuine service of unselfishness, let us not concern ourselves as to even knowing whether the one for whom we did it is thinking about us at all. We must not try to be thanked; we must not want to be thanked. We must turn squarely away from the whole idea of gratitude getting—and the best way to do this is to busy ourselves over some new service for someone else. If thanks ever come our way, let us look on this as an undeserved evidence of God's love, not as payment for value given.—Great Thoughts.

Desires Change

Young preacher, married, no children, desires work in the Northwest Texas Conference. Am now serving an important and very difficult station in one of the Western conferences, but, owing to the high altitude, desire to make a change. Full particulars and references in first letter. Can leave here any time after July 10, but would want thirty days' notice. If you can use me write Advocate office for my name and address. PASTOR, care Texas Christian Advocate, Dallas, Texas.

Epworth League Department

Gus W. Thomason, Editor
399 Victor Street, Munger Place, Dallas, Texas.
Address all communications intended for this department to the League Editor.

In making remittances, the following order should be observed: **1. Lay funds and improvement donations should be sent to Rev. S. C. Riddle, White-rabbit; bond money should be sent to Judge C. C. Walsh, San Antonio.** This applies particularly to those who have subscribed for bonds. Local chapter dues and free-will offerings for support of Field Secretaryship should be sent to E. L. McNery, Dallas.

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Bondholder—Judge C. C. Walsh, San Antonio.

- COMING LEAGUE MEETINGS.**
(In sending notices for this list, please give the important details of place and date.—Editor.)
Cleburne District Conference, Alvarado, Texas, May 19-22.
Western North Carolina Conference, Asheville, N. C., May 19-23.
Greenville District Conference, Leonard, Texas, May 27, 28.
Alabama Conference, Union Springs, Ala., June 7-10.
North Mississippi Conference, Kosciusko, Miss., June 14-16.
Holston Conference, Marion, Va., June 14-17.
North Texas Conference, Bonham, Texas, June 16-19.
South Carolina State Conference, Newberry, S. C., June 16-19.
Florida State Conference, Tampa, Fla., June 21-24.
North Carolina Conference, Hereford, N. C., June 23-26.
Seashore Assembly, Biloxi, Miss., July 21-31.
Texas State Encampment, Epworth-by-the-Sea, August 3-14.
North Alabama Conference, Huntsville, Ala., August 23-28.

EPWORTH-BY-THE-SEA.
Applications are coming in every mail both for tents at Epworth and accommodations at the Inn. Many of these want to go early and stay all summer. If we can get a sufficient number of campers for June first we will arrange to put up tents and rent them at about three dollars per week furnished with cots and chairs. This may seem high, but the tents will cost us nearly that much unless we buy them, and it will not pay to do this. A few cottages can be rented for part of the summer. Don't forget that we are ready and willing during the Encampment to fix your tent up right if you so desire.

We are planning for a great time this summer. The first Saturday will be "Original Leaguers" day, being a reunion of all those who helped to start the League, those who were connected with it during the first five years of its existence. We expect here F. P. Works and his good wife, Miss Nannie, who did valiant service in State work and in the local Hillsboro Chapter; Marvin Kelley and Miss Virgie, of Longview; Miss Etuel Fowler that was; Ed Steger, of Bonham, a former State President, and Harry Halsell, of Decatur; J. T. Ellis, of Lockhart, several times State Secretary, and a host of others. Let's have a gathering of the clans, the "has beens" and the "now ares" and possibly we can "superannuate" a lot of us who are "back numbers" and don't seem to realize it. Seriously, however, the League in Texas has been held together and made the success that it now is by reason of the loyal devotion of a number of folk who helped to organize it in the beginning and have kept in active touch with its development all these years. Miss Sells, of Orange, our Junior Superintendent, and a number of Tabernacle Leaguers at Houston are notable examples. Let's make this reunion one long to be remembered. In addition to this we will have a special day for each Annual Conference. Details announced later.

You who have been there KNOW that the problem of all problems in the operation of the Assembly has been the proper handling of the Inn. Why can't we get one or two good women who are "managers" who will undertake the operation of the place during June, July and August conditioned on the co-operation of a number of our Leaguers, both men and women, who are anxious to spend a vacation there and who would help run the house as "our house" should be run for their board and for a small compensation during rush period. This is a League property and I feel sure if we could get the right party in charge

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there are any number of our Leaguers who are in school either as students or teachers who would gladly help. What say you?

As stated before, we have secured only fifty of the 12x12 sixfoot wall two-room tents. If you want one of these say so quick. There are also only sixty-six rooms in the Inn and ten of these are already engaged. Price of the room for the Encampment period, \$12, you to bring your own linen. These rooms are all 16x12 outside rooms and have a double bed, two chairs and a dresser. If three occupy the room it will require an additional cot, which will cost you 75 cents. Remit at least half the amount in advance to hold the room, or, better still, remit the full amount and if you find that you cannot come and will wire us five days before the opening we will refund your money. We cannot tell you exactly which room we will assign you, but those who write first will get front rooms—this is the only way we can control the assignment in a way that is fair to all. Some of you may have spoken to us at last Encampment about a room, if so better file your name again so we will not overlook you.

The tour planned for Mr. and Mrs. Appleby is in the main panning out all right. However, several points have written that "we have no League" and hence don't suppose they will want to come. If you have a live Church and have no League, that is the place they ought to go. Don't turn them away, please. Get up a good crowd in the interest of the young people's work and the coming Encampment and do the best you can for them.

Miss Sells is planning for some successful Junior demonstration work for the Encampment and will be assisted by Miss Markwood, of Lampasas; Miss Cristopher, of Arlington; Miss Patterson, of Waxahachie, Miss Webster, of Dallas; Mrs. Stone of McKinney, and a number of others. Brother Hightower, the new President of the Sunday-school Association, assisted by Sister Godbey and Miss Moore, of Denton, and the Field Secretaries, will conduct a successful Sunday-school Institute during the Encampment. Remember the dates, August 3-14, 1910. A. K. R.

GEORGETOWN EPWORTH LEAGUE.
Our Epworth League at Moody is doing good work. We are contemplating on having a good time here during our district meet, both socially and spiritually, and are looking for not less than four delegates from each League and Sunday-school in our district.

Our presiding elder, W. H. Vaughan, is striving to make the meeting a success and there is no doubt but that the conference will be an inspiration to all present. Don't miss our meeting; come and be with us and we will make the time pleasant for you.
GERALD JOHNSON,
President League, Moody.

WAXAHACHIE DISTRICT LEAGUE.
There was held at Italy, Texas, a most enthusiastic District League Conference for the Leaguers of the Waxahachie District, April 13 and 14. The attendance was fine, there being present about 150 who registered as delegates and a number of visitors who did not register. Most of the charges in the district were represented, but the largest representation from any one League came from Bethel. This League had a delegation of about 55 or 60.

Prof. Jesse Parker, Mayor of Italy, delivered a very generous address of welcome to which Rev. T. S. Armstrong, our efficient presiding elder, made a happy response. Then followed the program which it would be impracticable to dwell upon in detail. Suffice it to say that every phase of the League work was gone over carefully and very fully discussed. Many excellent papers were read which were highly complimented by those who heard them. A striking feature of the conference was that many of the Leaguers spoke impromptu and did it remarkably well, thereby showing the value of the League as a trainer of public speakers.

The general discussions were entered into promptly and with much enthusiasm. This was especially manifest in the round table discussion conducted by Mr. L. E. Appleby, the Field Secretary, when he and Rev. A. D. Porter, of Waxahachie, engaged in a rather heated debate, the point at issue being whether the League is to be considered a training school only or a field of useful Christian endeavor as well.
On the evening of the first day, Mr.

Appleby gave his illustrated lecture on Epworth-by-the-Sea. The views were very much enjoyed by the audience, and the lecture was quite instructive. To Rev. J. Sam Barcus, of Hillsboro, and to Rev. C. E. Lindsey, of Red Oak, we are greatly indebted for the two most excellent sermons which they preached.

A fine corps of officers were elected for the ensuing year, and they have entered upon their work with much zeal. Everybody went away saying that we had had a really great League Conference. The next one meets at Ferris.
J. J. CREED,
Secretary Pro Tem

A GOOD LECTURE.
Mr. L. E. Appleby gave his stereotypical lecture, "A Day at Epworth-by-the-Sea," at the close of our League Conference. It was highly enjoyable, instructive and religious. It will be appropriate for any night in the week, Sunday night included, in any of our churches.
L. S. BARTON,
Decatur, Texas.

LETTER FROM MISS DYE.
Rio de Janeiro, Brazil, March 24.
My Dear Miss Wolfe:
I enjoyed your little note so much, and as it is raining and I can't get out to do any visiting I am going to grasp this opportunity to answer you.

The League page is the first thing I turn to when my Advocate comes. I am so interested in all you do. I am so glad we have the Field Secretary. I was so interested in the "Evening at Epworth;" the Advocate this week tells about it. May God bless the efforts and increase the interest in dear old Epworth.
Isn't it fine about the "Texas Club" at Searritt. I enjoyed Rebecca's account of the Rochester Convention. She is a lovely character and I am sure will lead many to Jesus Christ. The news

BOYS' AND GIRLS' SELF-CULTURE CLUB
Conducted By H. L. PINER, Denison, Texas

ATLANTIC CABLES.
In 1856 when the first attempt to lay an Atlantic telegraphic cable was made it was looked upon as one of the most gigantic undertakings in the history of the world. To-day there are fifteen cables in the Atlantic, and they have a total length of over forty thousand miles. Over forty thousand messages are sent over these lines every day.

HOW WE LOSE A DAY.
If you start at any given point on the earth and go westward around the world and back to the starting point, you will lose a day. That is, your Monday on completing the trip will be Tuesday. If you go eastward you gain a day and your Monday on completing the trip would be Sunday. This became apparent when Magellan circumnavigated the globe. His successful voyage around the world disclosed this fact. It must be so, since in going westward you travel with the sun and in going eastward you travel opposite the sun's course or apparent course.

OUR CLOCK SYSTEM.
Our method of keeping time by measurements of second and minutes was systematized by the ancient Babylonians. They were the first to make the division into sixties, which is a most convenient number for the purpose. These people were also the first to divide the day into twenty-four periods or hours.

THE FIRST NEWSPAPER.
It would be difficult to even approximate the date of the first newspaper. We would have to first get our definition as to what a newspaper is. In ancient China there were news-gatherers who printed by hand, that is, wrote by hand, the items of news picked up here and there, and these writings were distributed among the royalty especially. In ancient Rome similar writings were made and posted in public places so that any woman who wanted to gossip could go and read the bulletin and then regale her neighbor. Indeed the history of gossip is closely associated with this matter. The first printed newspaper was in Nuremberg in 1457, called The Gazette. The London Times was the first newspaper printed by steam in 1814. The Boston News Letter is usually counted the first newspaper printed in our country in 1704, but it is certain that in 1690 "The Colonial Press" was issued in Boston.

THE DARK DAY.
What is known as The Dark Day with big capitals was May 19, 1870. This dark day settled over all New

of the increased interest in Brazil has been a source of great joy to me. We missionaries have all felt that Brazil has been the "neglected field." Mr. Robt. E. Speer's address seems to have awakened many on the subject. I want to see more coming to Brazil because they feel the great need here and not just because they are sent. Brazil is an idolatrous country in which the Bible is unknown and feared. Just the other day three children were taken out of our school because the mothers said they were half crazy over the Bible. One of the girls of my girls' club asked me if I wasn't religious. I told her yes, that I was very religious. She said she thought I was Protestant. I asked her what she thought a Protestant was, and she said she thought it was some kind of erroneous belief (that didn't believe in God). Then I explained why we were called Protestants; that we protested against the image worship and explained why. Oh, that God may use me in leading many to a knowledge, a saving knowledge of my blessed Savior!

It certainly was lovely of the Leaguers to put up the stone for Ruby. I appreciate it very much. May our Lord bless her influence. It can truly be said that she hath done what she could.
Of course, I have no objection to you having the slide made. I do feel very unworthy the honor. With love and prayers, I am sincerely,
MAY DYE.

HAVE YOU EVER THOUGHT
That you ought to lead a holy life?
That your influence for good or evil is far-reaching?
That God will judge you according to your works?
That selfishness will endanger your soul?
That you are known by the company you keep?—Sister Susan, in League Page, St. Louis Christian Advocate.

\$3.50 Recipe Cures Weak Kidneys, Free

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

STOPS PAIN IN THE BLADDER, KIDNEYS AND BACK.

Wouldn't it be nice within a week or so to begin to say good-bye forever to the waiting, dribbling, straining or too frequent passage of urine; the forehead and back-of-the-head aches; the stiffness and pain 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 dependence?
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 \$2.50 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, R-137 Larch 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 the power over 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 of them.

which voluntary gifts are forbidden, but only to that feature of wedding announcements and invitations in which the invitation itself amounts to a suggestion for a present, a suggestion so strong that social demands require compliance or the result will be the critic's epithet of "short." Mrs. Rotan's argument that the custom works hardship upon all concerned, causing donor and donee alike to feel victimized is the unanswerable logic of the situation and her foresight and judgment on this widespread evil offer the radical solution.

A CROWNLESS KING.

It may be remembered that history tells us that Caesar was thrice offered a crown and that thrice he refused to wear it. It is a question as to whether Caesar, in thus refusing a crown, meant to acknowledge the fact that the power in a free country rests in the people, but in one other instance where the crown was refused, although a hereditary crown, the new king refused it because he wished to recognize the sovereignty of the people. King Gustave, of Sweden, wears the modern honor of thus wearing a hat instead of a crown.

AN ISLAND OF SALT.

Not far from Guaymas, Mexico, in the Gulf of California, there was once an area much noted for its sulphur deposits. But for hundreds of years salt mines have been worked along the coast also. There is, in fact, a long stretch of an island of almost pure salt there. The island is not far above water, and but little above high water or tide, but hundreds of acres lie just beneath the surface of the gulf or just flush with it. The salt supply seems to be certain springs in an arm of the gulf, and their waters sift through the outlying sands, leaving the saline ingredients in an almost pure state of sodium chloride. The salt is conveyed to ships in lighters and drawn by small boats, or it is carried by rail inland.

FAMILY FOOD

Crisp, Tootsome and Requires no Cooking.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts food had helped their family.
She says Grape-Nuts was first brought to her attention in Charlotte, where she visited.
"While I was there I used the food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in the family regularly.
"My little 18-months-old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.
"Well, it worked like a charm and she began taking it regularly and improvement set in once. She is now getting well and round and fat as fast as possible and on Grape-Nuts.
"Sometime ago several of the family were stricken with La Grippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape-Nuts and oranges, everything else nauseating us.
"We all appreciate what your famous food has done for our family."
Read "The Road to Wellville," found in pkgs. "There's a Reason."
Every read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

In London on Election Night

By T. J. Mosley. Article Two.

As the chimes of St. Clement's were clashing forth their nine o'clock peal the rugged features of the great bronze Gladstone statue in front of its gate flashed out with startling intensity through the mist in a stream of concentrated radiance emanating from the Chronicle's mid-air light-cabinet.

It was a lively scene that that dignified figure overlooked. On its left was the brilliantly illuminated front of the Bystander office, with a ladder at each side reaching to the top of the building. At the foot of one was a more or less gorgeous life-size dummy, "Mr. Balfour," and at the bottom of the other was an equally ornate "Mr. Asquith."

Returns were slow in coming, so the Chronicle set about to amuse its guests in the meantime. The wind-shaken sheet began to blossom forth into a variety of diverting and edifying sketches of people in the public eye, under the dextrous manipulations of the staff cartoonist.

Near ten o'clock an exciting and improbable moving picture was broken off in mid-career and a square of solid blue substituted therefor. What could be the meaning of that? We had not long to wait, for the first result of the day's poll was quickly flashed up in a hurried but legible hand: "Southampton: Col. Ivor Philipps (Lib.), 8878; Maj. Kenneth Balfour, 7,874. Liberal majority, 1004."

After a minute or two of wretched and disconsolate Dukes comes a flash of red. Murmurs of indignation from the crowd! Then comes the announcement: "Bath: Lord A. Thyme (Tory), 3961; Sir C. Hunter (Tory), 3889; Mr. Donald Maclean (Liberal), 3771; Mr. G. P. Gooch (Liberal), 3757. Tory majority, 322. Two Tory gains."

upon our appalled vision. Birmingham, Glasgow and other manufacturing centers show an alarming falling off of Liberal votes. Tories gain seat after seat in the very citadel of Liberalism. But the crowd refuses to let its spirits droop. Booming continues with vigor, and frequent cheers are given for Lloyd George, Cheap Food and Free Trade.

Meanwhile the Chronicle's young men make noble efforts to avert a panic. A "Duke" is depicted with a horribly disgusted expression, exclaiming: "Rotten, by jove! Sh'll go tell Arthur!" ("Arthur" is Mr. Balfour.) After a particularly disastrous defeat in an important constituency, a summary of results up to that point was flashed up, somewhat to the following effect: "Liberal majority in previous Parliament, 250; number of seats so far won by Conservatives, 9; number needful to be won if Liberal majority is to be overcome, 15."

But the few Tories in the crowd have by this time plucked up courage to yelp out happily from time to time, and we have trouble keeping them shouted down. They hurrah for "Joe" Chamberlain and for "Tariff Reform" (Protection), and when Lord Morley's picture is shown, along with those of the other Liberal Cabinet Ministers, they ask pointedly, "Wot abaht the Lords nah?"

We are very glad, however, of reinforcements against these troublesome Tories. A half-dozen youths elbow their way into the crowd with sharp yells of "Rotten!" They are divided into two parties, one of which, in American college-yell style, calls out the first syllable of the savory word, and is answered by the other with the second. A red square appears. Instantly the disgusted chorus: "Rot-tun! Rot-tun!" Joe Chamberlain is mentioned: "Rot-tun! Rot-tun!" twenty times in succession.

Now comes the heartening news: "Darlington: J. T. Lincoln (Liberal), 4815; H. Pike Pease (Conservative), 4786. Liberal majority, 29. Tory whip thrown out." We cheer wildly, and the gallant six have occasion to drop their "rot-tun" for the nonce. The little man in front of me pulls off his cap and waves it as high as his little short arm will allow, shouting "Ho-roy!" at the top of his voice.

I am awakened from my reverie by a challenging voice asking: "Wot abaht Tariff Refawm?" Instantly the seeker after truth is confronted by one of the dauntless six, with an angry, "Well, wot abaht it?" "Rotten!" admits the challenger, to which the other assents with a hearty "Ear, ear!" and the threatened storm blows over at once.

It is now well after eleven, and after twenty minutes more of Conservative gains and reassuring messages from the operatives, only South Islington, a London borough, remains to be heard from. "Mr. Balfour" and "Mr. Asquith" have been climbing their ladders with vigor meanwhile, amid the encouraging shouts of their partisans. They are both near the top now, and, although "Mr. Balfour's" gains have been more numerous than his opponent's, the latter enjoyed such a handicap to start with that the two figures stand now at about the same height.

Having had all the bad news broken

to me as gently as I could have wished, I decided to go back to the Daily Mail's precincts for the final return. Arrived there, I found excitement and enthusiasm at a high pitch. Although the net gain of fourteen seats by the Conservatives was not nearly enough to prestage a final victory for that party, the Daily Mail was exuberant with pleasure, and various triumphant assertions were flaming from its lantern, so that the spectators were correspondingly elated.

by the announcement that the Liberal majority had fallen off more than fifty per cent since the previous election. So when, at midnight, the exhibition closed and three cheers for "Joe" and "Tariff Reform" were called for, they were given with a will by the assembled thousands. Then the great maw of the metropolis yawned and swallowed up the multitudes and a Sabbath quiet reigned. So closed the first day of the election, with neither party pleased, but both hopeful, since neither party had gained a decisive advantage.

St. Heliers, Jersey, April 1.

LIBERALITY

By Rev. J. A. Phillips

Article One

Jesus called attention to the fact that the Gentiles, that is, the vast majority of mankind, were in the habit of giving a great deal of their time and labor to answering the question, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" He rebuked anxiety for these things. But He taught by precept and by His own example the duty of giving the proper attention to the necessities of life.

Scriptures teach us that the earth is the Lord's and the fulness thereof. We should judge then that our God is quite wealthy. The same Book gives us to understand that God's children are the logical heirs to all this. "Blessed for the meek for they shall inherit the earth."

If every human creature was full grown, intelligent, well trained in the use of all his faculties, and if everybody loved his neighbor as himself, there would be no labor problem and little need of liberality. Simple justice, as the term "justice" is ordinarily considered, would perhaps be all that was needed for the proper distribution of wealth.

Christianity is a distinct force in the world, set in motion by God Himself, for the purpose of not only making man the master of his destiny, but also that he might be master of his earthly environment. The Christian religion is the greatest wealth-producer the world has ever seen.

1. Christianity teaches that every human being is under obligation to his fellowmen. The wealth of the rich is created by the labors and sacrifices of the poor. God hath joined the rich and the poor together.

Each profession, trade, and occupation depends upon all other human activities for its comforts, luxuries or necessities. What would the doctors do without the druggists. The druggists in turn need the pharmaceutical colleges on the one hand and scientists on the other hand. The carpenter needs the manufacturer of tools, the lumberman and the merchant. The weak need the strong, but the strong have in turn received their strength from other strong ones.

2. The route by which we may best help our fellows:

It is not a question of mere sentiment, this matter of loving one's neighbor as oneself. It cannot be done by a few spurts. No doubt had we known the good Samaritan personally we should have found that He rather considered the help He rendered the wounded Jew as a matter of course. He probably did things similar to that all the time.

(1) Prepare ourselves and our children and the young people of the country for making money legitimately. God has put all things under the feet of man; He has crowned him with glory and honor; He has made him little lower than Himself.

(2) We need to consider it a religious duty to make money honestly and to make more money every year than we spend. It takes money-makers to push the work of God along in the world. About the only way to keep from being injured by wealth is to use it properly.



CURES RHEUMATISM.

It never fails to relieve even the most stubborn attacks of Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Chest or Kidneys, Sore Throat, Sprains and Strains, and will drive away every trace of soreness and stiffness, whether caused by unusual exertion, the strain of toil or by annoying and painful attacks of inflammatory disease.

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.

idolatry and whatever tends to inspire the extremely poor with hopes of higher life is an economic gain to any government.

(3) Economy. Our Methodist Discipline enjoins that we should be diligent and frugal, that the gospel be not blamed. Paul tells us we are to be "Not slothful in business," and again, "Let him that stole, steal no more, but rather let him labor with his hands the things that are good, that he may have whereof to give to him that needeth."

(4) Liberality. If we are to be of use to the world, we logically must learn how to make money, then we must give ourselves religiously to making it. Then if we know how to save and invest what we have earned we are in a position to do systematic work in the matter of giving.

MARRIAGES.

Hughes-Snow.—At the home of the bride's mother, in Iowa Park, Texas, December 16, 1909, Mr. Tom M. Hughes, of Whitesboro, Texas, and Miss May Snow, Rev. Chas P. Martin officiating.

Magee-Long.—At the home of the groom's parents, in Burk Burnett, Tex., April 11, 1910, Mr. Jno. W. Magee and Miss Hattie Long, Rev. Chas. P. Martin officiating.

Skidmore-Creamer.—At the Methodist parsonage, in Iowa Park, Texas, May 1, 1910, Mr. G. C. Skidmore and Miss Rose Creamer, Rev. Chas. P. Martin officiating.

"Labor is good for the body and better for the soul."

Advertisement for bicycle shop: WE SHIP ON APPROVAL... FACTORY PRICES... RIDER AGENTS... MEAD CYCLE CO., Dept. M291, CHICAGO

The Woman's Department

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

NOTICE.

The annual meeting of the Woman's Home Mission Society of West Texas Conference will be held in Travis Park Church, San Antonio, May 11, 12 and 13.

MRS. A. W. SHAW, President. MRS. R. L. STANFIELD, Rec. Sec.

NOTICE.

The Woman's Foreign Missionary Society of Northwest Texas Conference will hold the annual meeting at Mineral Wells, Texas, May 21-25.

MRS. M. E. BULLOCK, Corresponding Secretary Northwest Texas Conference.

NOTICE.

Delegates and visitors to the annual meeting of the W. F. M. Society to be held at Mineral Wells, May 21-25, will please send their names to Miss Emma Beeler.

MRS. M. E. BULLOCK, Corresponding Secretary Northwest Texas Conference.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Echoes from the Board Meeting.

The thirty-second annual session of the Woman's Board of Foreign Missions was held in Clarksville, Tenn., April 20-26.

There was a good attendance of officers, and thirty-two conferences were represented. A short sketch of our work from the beginning was given by the President of the Board, Miss Gibson.

During the past twelve months the New Mexico Conference Society has taken an advanced step. From one society and a few members it now numbers several auxiliaries, three societies of young people and juveniles.

A great benediction to the meeting was the presence of a number of returned missionaries who had touched hearts and influenced lives for the service of the King in foreign lands.

Perhaps the most noteworthy event was the consecration of the twelve splendid young women who were assigned to their fields of labor at this meeting.

Miss Davies' service for young people was specially helpful. At this time the missionaries from different fields told something of the child-life in heathen lands.

This, the end of another quadrennium, brought about the election of officers. Miss Gibson yielded to a petition from the members of the board, and will again serve as President. Mrs. J. B. Cobb was elected General Secretary; Mrs. A. L. Marshall Associate Secretary; Mrs. Baskerville, Editor of the Woman's Missionary Advocate.

But for limited space I should tell much more of the proceedings of the board. Let us with deep humility and gratitude wait before the Master through the year 1910-11, and stand ready to "launch out into the deep," relying upon his promises and rejoice in planning greater things for another year.

MARATHA TINNIN, Conference Corresponding Secretary, North Texas Conference, Kaufman, Texas.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

MAY BULLETIN.

Notice to Press Superintendents.

This week I am sending you the May Bulletin.

I regret to say that this closes my work as your Conference Press Superintendent. I gave notice some time ago of my resignation, same to take effect at the annual meeting in May.

MRS. J. C. MIMMS, Conference Press Superintendent, Mexia, Texas.

"Mrs. A. P. Parker," so Mrs. Gillespie says, "has done much for us in the conference. Her earnest talks and enthusiasm won many new members and awakened interest in the cause."

Another advance step may be noted in the legislation had at the last annual session of the Woman's Board; that our missionaries to Mexico and Cuba, after eight years of service, shall have, in addition to short vacations taken at their own expense, one year's furlough.

The supply of the revised "Handbook" has been exhausted, and as the "Handbook" should be revised after every annual meeting of the Woman's Board, it was decided by the Executive Committee at the last session to have another edition printed until after the adjournment of the next annual session of the board.

The Edinburgh Convention is much talked of, and every lover of missions should attend, if possible. The Monteville Missionary Association week will embrace July 17-22. Miss Spaulding will teach the united study text for foreign missions, and Miss Head the study for home missions.

The Virginia Conference Society has added 1000; Northwest Texas, 960; North Georgia, 2099 and more—a fine showing for those Conference Societies. The supply of "Handbooks" is exhausted, and others will not be printed until the next annual meeting is over.

The "History of Our Work," by Mrs. F. A. Butler, continues to be called for and another edition should be brought out. "The Life of Mrs. Juliana Hayes," the first President of the Woman's Board, is also exhausted, and another edition is necessary.

Some one has asked: "Is the Laymen's Missionary Movement for work among men only, or among men and women?" Certainly it is for women as well as men. The movement is not to interfere with the Woman's Missionary Societies. The laymen in our Churches have been aroused by a knowledge of the needs in the heathen world, and this result is doubtless largely due to the organization and work of the women's societies.

The Movement is not to interfere with the efforts of Sunday-schools or Woman's Missionary Societies, but to teach members to give more liberally and, as business men, to give to God's work systematically, and thus help advance all the interests for extending God's kingdom. "One sometimes feels that the very magnitude of the opportunities at this time may distract attention from the unalterable fact that if permanent and ultimately widespread work is to be accomplished, there must be earnest and continued effort bestowed upon the instruction of Christians in the Holy Scriptures."

There is more general religious interest among the Protestant Churches of America than ever before, and the promise of "evangelization of the whole world in this generation" is more hopeful. Study Circles in "The Gospel in Latin Lands" have multiplied, and hundreds of students are realizing the dire need of Christ in all Roman Catholic lands.

Miss Claiborne, of China, in a recent letter urges an enlargement of McTyeire. She says, "That McTyeire Science Department furnishes all that I seem to need of inspiration to live, love, and grow except enlargement of the building. The need for larger quarters is immediate. It is marvelous how much is accomplished in our crowded condition. Our little Sunday-school is a source of enthusiastic pleasure to us all. We have more than two hundred children and twenty teachers."

The Woman's Board has a Retirement Fund for worn-out missionaries, and it should adopt some easy plan to secure a building fund. Buildings are essential, but a special fund for the purpose of erecting, enlarging and repairing homes, schools, and colleges should be created, and the money given for preaching and teaching be strictly applied to those purposes.

The appropriations for the spring quarter have all been sent out, and the June quarter's appropriations, which are always slow in coming in, should be sent to the treasury in good time, that everything may be in readiness for October, the beginning of the new year in the foreign field.

The demand for literature by our societies continues, and large supplies have gone out during the year. A new magazine, a quarterly called "Every Land," a missionary periodical for boys and girls, well edited by Mrs. Ellen B. Montgomery, at a subscription price of fifty cents a year, is making a good impression.

The membership campaign has added many new names to the societies. The Virginia Conference Society has added 1000; Northwest Texas, 960; North Georgia, 2099 and more—a fine showing for those Conference Societies.

PROGRAM

Of the Annual Meeting W. F. M. Society, Northwest Texas Conference to be Held at Mineral Wells, May 21-25.

Saturday, May 21, 1910.

8:30 p. m.—Music; Devotional, Rev. F. A. Down; Music; Hymn; Greetings; Response; Music; Announcements; Social Hour.

Sunday, May 22.

11:00 a. m.—Sermon, Rev. M. S. Hotchkiss.

3:00 p. m.—Young People's Rally, Miss Catherine Lambeth; Return Missionaries.

8:30 p. m.—Devotional, Mrs. J. P. Mussett; Our Training School Girls, Miss Mittie Shelton, Miss Evelyn Vinson, Miss Stella Pollard; Our New Missionaries, Miss Johnnie Pierson, Miss Miriam Steel; Song and Benediction.

Monday, May 23.

9:00 a. m.—Opening Business Session: Praise and Testimony Service; "Influence of the W. F. M. S. upon my Life;" Organization; Delegates' Hour; Executive Committee read by the Secretary; Fraternal Delegate, Mrs. J. T. Bloodworth; report of President, Mrs. M. L. Woods; Letters from Missionaries, First Vice President, Mrs. J. P. Mussett; Reports Second Vice-President, Mrs. J. C. Mimms; Report Third Vice-President, Mrs. Otis True-love; Introductions; Quiet Hour; Miss Johnnie Pierson.

2:00 p. m.—Devotional; Announcement of Committees. Work accomplished during the year; Conference Corresponding Secretary, Mrs. M. E. Bullock; Conference Recording Secretary, Mrs. C. A. Burton; Conference Treasurer, Mrs. C. J. Harper; Auditor, Miss Alice Charles; District Work; Adjournment.

8:00 p. m.—Devotional, Mrs. M. E. Bullock; Address on China, Miss Mable Rogers; Music; Report of Board Meeting; Mrs. M. L. Woods; Address, Mrs. W. F. Barnum.

Tuesday, May 24.

9:00 a. m.—Devotional, Mrs. D. Holvey; Report of Y. P. Superintendent, Miss Catherine Lambeth; Report of Missionary Secretary, Rev. M. S. Hotchkiss; Pledges; Workers' Conference; "Problems of the District Secretary; District Work; Memorial Service.

2:00 p. m.—Devotional, Mrs. C. C. Blandford; Report from Districts; The Study Course (Illustrated), Mrs. Otis True-love. Press Work: Our Journalists, Woman's Missionary Advocate; Report of Committees; Young Christian Worker; Adjournment.

8:00 p. m.—Devotional, Mrs. Jim Langston; Bird's-eye View of Mexico, Mrs. C. W. Henry; Music; A Flying Trip to Our Mission Fields, Mrs. H. B. Owens; Adjournment.

Wednesday, May 25.

9:00 a. m.—Devotional, Miss Steel; Report of Committees; Election of Officers; Selection of Place of Next Meeting; Unfinished Business; Good-bye to Our Missionaries; Adjournment. MRS. M. L. WOODS, Pres. Fort Worth, Texas.

FROM BURLESON, TEXAS.

The members of the Woman's Home Mission Society of this place have been doing very good work this year. We have sent in no report of our society to the Advocate since last year. Our officers for the following year are:

President, Mrs. Grace Phillips; First Vice-President, Mrs. Joe Wilson; Second Vice-President, Mrs. Bettle Griffith; Third Vice-President, Mrs. Chas. Taylor; Recording Secretary, Mrs. Mae Williams; Corresponding Secretary, Miss Phina Cotten; Treasurer, Miss Hattie Haynes; Press Reporter, Miss Edna Gordon.

We are expecting to do the best work this year we have ever done before. Are expecting to gain strength, both in membership and in knowledge.

MISS EDNA GORDON, Press Reporter.

JEWETT AUXILIARY.

Our Home Mission Society is taking on new life. We have recently added four new members making us fourteen now. All are good, live connectional members, and we are starting a new year with renewed courage. We have recently bought an organ for the church, valued at \$112, of which we are justly proud. We will insure our parsonage for three years in advance. At our next regular meeting we will have a special program and invite the members of the Church who are likely to become home mission members.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. "It will help you." At all druggists in \$1.00 bottles.

Our year's work is as follows:

Table with 2 columns: Item and Amount. Includes Membership dues (\$15.00), Extra dollar (8.50), Conference expense fund (4.75), Wesley House (2.00), Week of Prayer (5.00).

Table with 2 columns: Item and Amount. Includes Total sent to Conf. Treas. (\$35.25), Assistance of needy (7.50), Parsonage (21.00), Church (59.00).

Total for all purposes, \$112.75. At the February meeting the following officers were elected:

Mrs. G. M. Brady, President; Mrs. J. R. Murray, First Vice-President; Mrs. J. D. Adkisson, Second Vice-President; Mrs. D. P. Stevens, Third Vice-President; Mrs. B. D. Dashiell, Secretary; Mrs. M. G. Stell, Corresponding Secretary; Miss Eula Dezelle, Treasurer; Mrs. Edna Stevens, Press Reporter.

These officers will be installed at the second meeting in March.

MRS. J. D. ADKISSON.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

Collections for year—March, 1909-March, 1910:

Table with 2 columns: Item and Amount. Includes Dues (\$1,340.75), Conference expense fund (260.45), Publication fund (52.65), Missionary retirement fund (40.05), Epworth Cottage (52.95), Douglass scholarship (133.25), Week of Prayer (95.40), Ruby Kendrick Memorial (58.00), Bible women (240.00), Conference pledge (4,193.33), Scholarships (379.00), Saltillo School, Mexico (100.00), Individual collection for school in Guadalupe, Mexico (116.00), Cash on hand beginning year (350.33), Scholarship on hand beginning year (40.00), Next year's dues on hand (5.10).

Table with 2 columns: Item and Amount. Includes Total (\$7,767.68), Disbursements, Collections (\$7,767.68), Total expended (7,321.35).

Table with 2 columns: Item and Amount. Includes Balance on hand April 25, 1910 (\$446.33), Sent Mrs. McTyeire, dues (\$1,227.00), Sent Mrs. McTyeire Conference Pledge (2,250.00), Sent Mrs. McTyeire Eliza Bowman School (2,241.60), Sent Mrs. McTyeire scholarships (427.00), Sent to Mrs. McTyeire Bible Women (180.00), Sent Mrs. McTyeire Week of Prayer (91.10), Sent Mrs. McTyeire, Saltillo, Mexico (100.00).

Table with 2 columns: Item and Amount. Includes Total (\$6,516.70), Sent Miss Helen Hickman (25.00), Sent Miss Gibson for scholarships (210.00), Sent Miss Norwood Wynn (200.00), Sent Mr. A. K. Ragsdale (50.00), Sent Mrs. J. R. Nelson retirement fund (40.05), Sent Miss Wynn for scholarship (40.00).

Table with 2 columns: Item and Amount. Includes Total (\$7,081.75), Conference expenses (239.60).

Table with 2 columns: Item and Amount. Includes Total (\$7,321.35), MRS. C. B. BRYANT, Conference Treasurer, Whitewright, Texas.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

REV. VALENTINE HARLAN ILEY.

Rev. V. H. Iley was born in South Carolina February 26, 1824, of John and Sarah Iley (nee Hodges), sturdy Christian people of the Methodist persuasion, who baptized all their children in infancy and brought them into the fellowship of the saints at an early age. The family resided in Georgia for a time when the subject of this sketch was about 12 years of age, after which they removed to Tennessee and settled near Fayetteville. He was converted at the age of 16 years at a prayer-meeting; was licensed to exhort at 17 years of age, and was elected Sunday-school Superintendent the same year. Joined the Memphis Conference at 19 and got an appointment as junior preacher on a large circuit. He did valiant service until 1849 when his health became so impaired that he located and came to Texas in 1850. After a period of rest and recuperation his zeal for the Master's cause carried him back into the itinerant ministry, joining the Texas Conference in 1856. His ministry was wonderfully blessed of the Lord until 1860 when on account of failing health and the approach of the Civil War he took a supernumerary relation, which relation he sustained for 15 years, and again located and remained a faithful local elder until the day of his death, which occurred April 18, 1910, at 10:37 p. m., near Meridian. He was married to Eleanor Ann Harrison near LaGrange, Fayette County, Texas, September 7, 1853. To this union were born eight children, four girls and four boys, named in order respectively, John Payton, Mary Josephine Sarah Eliza, Alice, Robert Harlan, Moffitt Harrison, Alma Lee and Rueben Randolph. His faithful companion and five children, viz., Mrs. Mary Josephine McClatchy, Mrs. Sarah Eliza Given, Mrs. Alice Lee, Mr. Alma Lee Bullard and Reuben Randolph, remain to mourn their loss, while the other three sons preceded him to the better world. As a husband he was devoted and as a father kind, but very positive. It was a genuine pleasure to himself and faithful wife to give their all for the welfare of these children and their chief pride that they dedicated each of them to God in their infancy and saw all of them converted in early youth. His ministry was a great success and it was his chief pleasure in the evening of life to recount his experiences in Tennessee and Texas as an humble minister of the cross. He was justly proud of his success as a revivalist, having been instrumental in the Lord's hands of saving from 1000 to 1200 souls. Surely he will have many "stars in his crown." Patiently let us wait until we, his wife and children, join him on yonder shore. HIS SON.

BISHOP.—Mrs. M. A. Bishop was born in East Tennessee February 3, 1835, and was called to her reward from the home of her son, near Cooper, Texas, April 11, 1910. Sister Bishop was converted at the age of 13, and ten years later joined the M. E. Church, South. From the above dates we find her Church identity 52 years. She was the mother of eight children, two of whom, with their father, preceded her to the other world. Sister Bishop had only been in Texas a short time, visiting her children, and often talked about returning home, but "man goeth to his long home" and she has gone. Her experience was an inspiration to this preacher, and in fact, I am told, to all who knew her. The full fruitage of her labors can never be known until it is revealed in the last day. Truly God giveth a crown to the faithful, and she has been "faithful unto death." Her remains were laid to rest in the Rattan cemetery to await the resurrection. I would say to her children and friends, meet her in heaven.

S. L. HABERN, Pastor.

BETTER THAN SPANKING.

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

McKEE.—Fanny Keeble, daughter of Samuel J. and Ada (Mitchell) Rucker, was born in Rutherford County, Tenn., Feb. 15, 1865; came with her parents to McLennan County, Texas, in 1876; was married to Luke V. McKee Dec. 20, 1899; died April 15, 1910. She had all the advantages that Christian parents and a Christian home could give her. She passed through all the relations of family life, as a daughter, a sister, a wife and a mother, and each had its own influence in giving exact proportion to her character. She was early taken to the house of God and through all her life she heartily subjected herself to the sanctifying influence of the sanctuary. In early life she gave her heart to God and was a devoted Christian ever afterwards. Last of all came the fires of affliction and suffering. Out of such a school there was steadily developed a lovely Christian character. She truly adorned every relation of life. Her relation to her parents was almost perfect—dutiful, loving, self-sacrificing. Her mother testifies: "I can't recall a single instance where she ever gave me trouble." As a sister she was a model, affectionately loving each brother and her sister, and by personal visits, letters and gifts keeping in close touch with them and their families to the last. Few have entered more into the making of their Christian life than did she. She was a devoted, loving wife, proving a helpmeet indeed and a constant joy to her husband during the ten happy years they walked together. She was a true mother—tender, loving, gentle, firm. She loved the Church. Converted at ten or eleven years of age, she joined the Methodist Church, in which communion she lived until a year or two ago when, not being convenient to her own Church, she joined the O. S. Presbyterian Church, where her husband is an honored deacon. There was little variation, no vacillation, in her religious life. Through heat or cold, summer or winter, she went her even way, faithfully performing all life's duties. Yet she was of a quiet, retiring nature, with little desire for prominence or praise. Others praised her, but there was no self-praise. Her end was peaceful. She had earnestly coveted life for the sake of those she loved, but when she knew that this was not to be, she was perfectly reconciled, and in calm reliance on the wisdom and love of her Father she faced and triumphantly passed the last dread ordeal. Near sacred dust in the Robin-on Cemetery we laid her to rest. A mother, a sister, six brothers, a husband and three children abide in sorrow. Dear, loving, unselfish sister, farewell, till we meet again in the "Sweet bye and bye." S. J. R.

MORRISON.—The death angel has twice recently entered the home of our dear brother, Rev. and Sister S. T. Morrison, and claimed two of his daughters. Mrs. Fannie McDonald was born October 8, 1885, near Bartlett, Texas. She was converted and joined the Methodist Church in her thirteenth year and until her death was true to her religious vows. She was married to A. A. McDonald September, 1905. In November, 1909, they moved to Amarillo where with husband and children she lived until called to the home above February 13, 1910. Miss Eliza was born March 22, 1887, near Bartlett, and was happily converted and joined the Methodist Church at the age of 11 years. Her life was one that beautifully told of her devotion to her Church and to her Lord. All through her sickness of twelve months not a single complaint escaped her lips. Her faith was triumphant. As she neared the end it seemed that it shone out with new lustre. Not a cloud seemed to obscure the sky. While desiring to live that she might serve her Savior, she often expressed her readiness to go and be forever with her Lord. Sister McDonald and Miss Eliza were converted during the pastorate of Rev. J. W. Story. Our hearts go out in tenderest sympathy to the bereaved family.

O. F. SENSABAUGH.

STEADMAN.—Mary Coline, daughter of A. E. and Maud Steadman, was born at Bailey, August 27, 1908; died April 8, 1910. Little Mary was well and playing ten minutes before she was a corpse. She had some grains of corn in her mouth and sucked one down her windpipe, which killed her almost instantly. She was an exceptionally bright, affectionate and sweet-tempered child. Quick to make friends she had a large circle among the neighbors. She was always ready to laugh and play—always scattering sunshine. A little bud allowed to form on earth transplanted to bloom in heaven. Father, mother, baby is freed from trouble and care. You now have an added interest in that bright land. Let your trust be in Christ and he will one day reunite you in an everlasting home. C. P. COMBS.

BERRY.—Mrs Sarah E. Berry, wife of J. M. Berry, of Hubbard City, was born in Brazos County, Texas, Oct. 21, 1844, and died at the family residence in Hubbard City, Texas, April 15, 1910. The writer, assisted by Rev. J. B. Berry, of Moody, nephew of the deceased, conducted the funeral at the family residence at 1 o'clock p. m., and together with a host of friends and loved ones, followed her body to its last resting place in the Dawson's city of the dead. Most of her married life was spent near Dawson, and the crowd of old friends and neighbors who looked for the last time upon the dear old face, amid blinding tears, bore silent testimony to her kindly heart and real worth. She was the mother of four children, all of whom were about her bedside in her last hours of illness, save Carrie, the wife of Dr. Berry, of Waxahachie, she having preceded her mother to heaven by some years, dying in 1889. Albert H., of Corsicana; W. E., of Hubbard, and Mrs. J. W. Cates, also of Hubbard, are mourning the departure of one of the best of mothers. These, together with her husband and all who knew her, sustain the wise man's statement—by praising her as the best of mothers and women. The tribute spoken by her nephew, J. Berry, to whom she had acted the part of a mother in his orphaned childhood, was a touching testimony of her worth and goodness. Sister Berry was indeed a good woman. She loved God and her Church with an undying devotion. She was never absent from her place when it was possible for her to go. In the many months of her last sickness, she often said to the writer, with tearful eyes, "How I wish I could go to Church again." She had been a reader and subscriber to the Texas Christian Advocate almost from its first issue. We shall miss her kindly face and loving presence, but know she is safe with God and we shall meet again. May God's power rest on all her children and loved ones and thus enable them to so live as to meet in heaven "in the sweet bye-and-bye." Her pastor, A. E. CARRAWAY.

BROWN.—Brother J. D. Brown after having served his country and his God for 63 years died at his home on 335 Fourth avenue, Dallas, Texas, January 12, 1910. She was born in Fayette County, Alabama, May 15, 1846. On March 6 of the year 1862 he volunteered his services to the South and was appointed to Company H, of the 13th Mississippi Regiment, under Ferguson's Brigade, in Jackson's Division. After honorable and loyal service for his country at the close of the long struggle he returned home to his father and mother who were then living in Pickens County, Alabama. On September 16, 1866, he and Miss Jennie Lee Moorhead were united in marriage. To this union there were four children born, two girls and two boys, in which the mother and wife, the two boys and one daughter, survive to mourn the loss of an affectionate and loving husband and father. Brother Brown gave his life to God in early life, and up to the time he was practically rendered helpless by dropsy which ultimately resulted in his death, he was a very useful member of the Methodist Church, was one of the old-time guards, a class leader and a steward and rendered many long days of efficient service for his Lord. In his last weeks of illness I listened to him with great interest talk of the many battles and equally as many victories he had won and how the good Lord had verified his every promise. He was a typical soldier. Throughout all his excruciating hours of suffering, yet patient and without a murmur, he bravely bore it all. With an honorable discharge as a faithful soldier of the cross in the thick of many a battle he won his last victory—even death—and Jesus carried him home to meet with those who had preceded him and to await the joyful coming of those left behind. Wife, you know where to find him. Children, emulate his virtues, follow his Christ and you will not disappoint him. May heaven's richest blessings rest upon the bereaved ones and your morning turn itself into joy that will find its culmination in yonder bright and glorious world.

S. L. CROWSON, Pastor.

STOVALL.—Mrs. Margaret Stovall, daughter of Rev. G. M. and Sarah A. Massey, was born October 30, 1881. She was married to H. L. Stovall January 27, 1906, and died at her home, near Terrell, Texas, April 2, 1910. Sister Stovall professed religion and joined the M. E. Church, South, when but nine years old. She lived a faithful, devout Christian life up to the time of her death. Hers was a bright, beautiful character, scattering sunshine all along life's path. All who knew her loved her. Sad to see one so young called away. God knows what is best. She leaves a husband, three step-children, father, mother, brothers and sisters to mourn their loss. O. P. THOMAS.



Despair and Despondency

No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill-health and pain because of disorders and derangements of the delicate and important organs that are distinctly feminine. The tortures so bravely endured completely upset the nerves if long continued. Dr. Pierce's Favorite Prescription is a positive cure for weakness and disease of the feminine organism.

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MONROE.—Miss Annie Monroe was born in Thomas County, Georgia, April 9, 1848, and died at the home of her sister, Mrs. Matt Drennan, Houston, Texas, March 20, 1910. Born and reared in the home of refinement and of parental affection and devotion, with the very best of religious association and environment which could be provided by fond parents, she grew up to mature years, manifesting in all the phases of her beautiful life those excellent traits of character which so strikingly distinguished her in the walks of life. Some years ago she was stricken with inflammatory rheumatism of the most painful type and from which she never fully recovered. The immediate cause of her death was the result of a fall upon the pavement, after attending funeral services of our lamented Bishop Ward, from the effects of which she never recovered, but suffered incessantly and intense pain, yet calmly, patiently and submissively. She breathed her last surrounded by numerous friends and loved ones. She was honored and respected wherever she was known; such was the sweet, cheerful, godly spirit manifested by her. Indeed her words of comfort to the distressed and her wise counsel to the young have left a lasting aroma. Farewell, dear Annie, but not forever. We, as loved ones, shall meet you again. Her brother-in-law, M. G. JENKINS.

HAMSON.—Mrs. Frances Elizabeth Hamson, wife of George O. Hamson and daughter of Joe R. Gillespie, was born January 9, 1884, and died February 6, 1910. She was converted and joined the Methodist Episcopal Church, South, at Prairieville, Kaufman County, while a little girl and has been a faithful consecrated Christian and worker in the Church she loved so well from that time until the time of her death. She loved God and was true to him throughout her Christian life, letting her light shine to illumine the sphere in which she was placed. She was ever ready and willing to respond to any call to labor in the Master's vineyard, and to do all she could to promote the interest of her Church. "Miss Lizzie" leaves a father, husband, a sweet, bright and promising infant son, brother and sister, other relatives and a host of loving friends. We share their griefs and sorrows and extend to them our deepest heartfelt sympathies; but the greatest consolation we can extend is that Sister Lizzie is at home with God, her own dear mother and the holy angels and there awaits the coming of her friends and loved ones. E. H. CRANDALL.

BEAL.—Mrs. Mary Beal died in Brazos County, Texas, April 26, 1910, aged fifty-eight years. She was a member of the Methodist class which formerly worshiped at Prospect, near Bryan, and her membership was afterwards transferred to Bryan. Mrs. Beal was the daughter of Mrs. P. C. Kizer, who survives the daughter, though advanced in age. The remains were interred in the cemetery at Wixon Church. These names will doubtless be quite familiar to the older circuit riders of Texas. Her pastor, THOMAS H. MORRIS.

CASHION.—On Monday, February 14, 1910, a precious little one was taken from the earthly home of Brother and Sister Will T. Cashion at Everman, Texas, and was given a place in their heavenly home. Little Myrtle was a very sweet child of three brief summers. She is the first link broken in this happy home, the first to reach heaven. It was sad to look in her lovely face for the last time this side of eternity, but she awaits to greet her loved ones where there shall be one eternal day of joy. This father and mother have one bond less on earth, one more in heaven. A few years more and these shall be reunited—it will be such a happy meeting! JOHN W. HAWKINS, Pastor.

PIERCE.—The bright and fair must go! If not then Miss Mary Pierce would still be in the home of her parents. This lovely young lady was born in Waxahachie, Texas, July 3, 1887. Was educated here in the high school and at Nashville, Tenn. Her thoughtful father and mother withheld no advantages from her, hence she was splendidly prepared for life. She was converted and joined the Waxahachie Methodist Church when but a mere girl, and remained a faithful and consistent member till the day of her departure, April 10, 1910. Her home-life was one of the most beautiful. It seemed that she was never happier than when doing unselfish service for others. In her going the Sunday-school, Epworth League and the whole Church have sustained a severe loss. The crowded Church, the long procession, the shower of tears, the storm of sobs, the banks of fragrant flowers, were some of the expressions of great sorrow that swept over the hearts of hundreds of loving friends. Young? Yes, but then "we live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial." Miss Mary lived longer in these twenty-three swift years than most people do in twice that length of time. Her pastor, A. D. PORTER.

BRYANT.—T. N. Bryant was born May 31, 1847, in the State of Louisiana, and when about ten years old moved to Texas with his parents where he made his future home. He married Miss Stella Royster December 29, 1870, and to them were born four children, two sons and two daughters; the sons died in childhood, but the two daughters, Mrs. T. H. Murry and Mrs. M. C. Ward, survive him. His companion was taken from him by death in 1878, and in 1879 he married a Mrs. Darby who is left to mourn his loss. He was converted when young and joined the M. E. Church, South, at Rocky Mount, near Anderson, and had been a consistent member ever since, being true and devoted to his Lord. He said to the writer: "Tell my friends it is all right and I am prepared for the worst; my way is clear to heaven," and so expressed himself up to his death. Weep not, bereaved ones, as those who have no hope. We extend our profound sympathy to the bereaved family, and especially to her who is left alone with no one to lean upon save Him who has said, "My grace is sufficient for you." A. J. FRICK.

WALKER.—Berneta Walker, oldest daughter of Mr. and Mrs. J. W. Walker, was born July 1, 1898, in Fort Smith, Ark., and died in Lindsay, Okla., April 26, 1910. After five days' suffering with diphtheria her sweet spirit left the tortured body and sweet Berneta suffered no more, for God took her. She was a bright, cheerful, Christian girl, always in her place at Sunday-school and Church when not providentially kept away. While it is hard to give up our loved ones, yet God knows what is best for us. The separation is only for a while, and if we are only faithful a few more years we shall meet Berneta in that homeland where parting comes no more. To her parent I would say, pray for the spirit of submission and be true to God and he will bring you and your darling together again in the sweet by and by. Her Sunday-school teacher, MRS. C. C. PERRY. Lindsay, Okla.

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REV. W. M. LEATHERWOOD.

Rev. W. M. Leatherwood, a supernumerary member of the North Texas Conference, died in his home in Corpus Christi, Texas, April 9, 1910.

He was licensed to preach in April, 1869; and was married to Miss Sallie Morrison, of Kossuth, Miss., in October, 1872. He was admitted on trial into the Memphis Conference in 1873.

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Many by whose bedside he stood to cheer them in their transition are there; his own father and mother are there; a little daughter just budding into life with the golden tint of but a single summer's sun.

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NORTH TEXAS CONFERENCE.

- Greenville District—Third Round. Leonard and Orange Grove, at O. G., May 28, 29.

- Gainesville District—Third Round. Aubrey, at Cooper, June 5, 6.

- McKinney District—Third Round. Frisco Sta., June 4, 5.

- Bonham District—Second Round. Brookston and High, at Pleasant H., May 14, 15.

- Dallas District—Second Round. Wheatland, May 14, 15.

- Decatur District—Second Round. Ponder and Krum, May 14, 15.

- Bowie District—Second Round. Electra Mis., at Barwise, May 14, 15.

- Gainesville District—Second Round. Rosston, May 14, 15.

- Dublin Sta., June 26.

- Cleburne District—Second Round. Granbury Sta., May 14, 15.

- Brownswood District—Second Round. Indian Creek Cir., at Chappell H., May 20.

- Gatesville District—Third Round. Meridian Sta., 8 p. m., May 21.

- Plainview District—Second Round. Tahoka Sta., May 21, 22.

- Stamford District—Second Round. Weinert, at Pleasant Valley, May 15.

- Waco District—Second Round. Penelope, May 14, 15.

- Waxahachie District—Second Round. Wappari, at Oak Branch, May 21, 22.

- Marshall District—Second Round. Beckville, at Tatum, May 14, 15.

- Sun Angustine District—Second Round. Geneva, at Geneva, May 14, 15.

- Tyler District—Second Round. Whitehouse, at Omen, May 14, 15.

- West Texas Conference. Austin District—Second Round. Ward Memorial, at Austin, 11 a. m., May 15.

- Cuero District—Second Round. Smiley, May 14, 15.

- Cuero District—Third Round. Flatonia, at Colony, May 21, 22.

- San Marcos District—Third Round. Gonzales, May 14, 15.

- San Angelo District—Second Round. San Angelo, First Church, May 14, 15.

NORTHWEST TEX. CONFERENCE.

- Abilene District—Third Round. Clyde, at Clyde, May 14, 15.

TEXAS CONFERENCE.

- Beaumont District—Second Round. May 15, Port Arthur.

NEW MEXICO CONFERENCE.

- Albuquerque District—Third Round. Gallup, May 14, 15.

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SUNDAY SCHOOL ITEMS

NOTICE TO S. S. SUPERINTENDENTS IN DUBLIN AND GAINESVILLE DISTRICTS.

For the purpose of gathering Sunday-school statistics we are sending out blank reports to all Sunday-school Superintendents in Dublin and Gainesville Districts. We urge all Sunday-school Superintendents to fill out blank reports and do not fail to send these to your District Sunday-School Conference. If you have no other way, mail them to the undersigned, as he is to be at both conferences. Gainesville District Sunday-School Conference will convene at Meridian May 24. Dublin District Sunday-School Conference at Dublin June 8 and 9.

B. L. NANCE.

ITINERARY OF W. E. HAWKINS IN SUNDAY SCHOOL WORK, GAINESVILLE DISTRICT.

Collinsville, Tuesday, May 10; Tioga, Wednesday, May 11; Pilot Point, Thursday, May 12; Aubrey, Friday, May 13; Denton, Sunday, May 15; Sanger, Monday, May 16; Valley View, Tuesday, May 17; Era, Wednesday, May 18; Myra, Thursday, May 19; Marysville, Friday, May 20; Gainesville, Sunday, May 22; Callisburg, Monday, May 23; Woodbine, Tuesday, May 24; Saint Jo, Wednesday, May 25.

CORYELL CITY SUNDAY-SCHOOL.

This is a very small school, but nevertheless we are sending our report, for we noticed in last week's Advocate a letter from V. A. Godbey asking all Sunday-schools (large or small) to send in their report each week to the Advocate for publication. The children at this place do not attend as they should. Not over sixty per cent of the boys attend. A good many go to Church that never were at Sunday-school. We only have about 40 on the roll and all of them do not come regularly. Some never miss a service and take a great deal of interest. Brother W. M. Ford is our Superintendent and is a great Church worker. We are now preparing to have a union Sunday-school picnic, which will be held the 14th of this month. The two Sunday-schools (Methodist and Presbyterian) are going to join in together. A great time is anticipated. Report for May 1: Officers and teachers present, 6; absent, 0; scholars present, 24; percentage of attendance, 80; collection, 26c.

WADE H. NESBET, Sec.

THE SUNDAY-SCHOOL AND OFFICIAL BOARD.

The Discipline makes it the second duty of the Quarterly Conference to "superintend the interests of Sunday-schools and the instruction of children." Again, it says, "The Quarterly Conference of each circuit or station shall be a Board of Managers having the supervision of all the Sunday-schools within its bounds." When one reads this law and then attends the average Sunday-school and sees how conspicuously absent are most of the members of the Quarterly Conference he wonders whether our officials are densely ignorant of the law of the Church and do not know that they are charged with the welfare of the Sunday-school or whether they feel perfectly competent to manage this most important of all our Church enterprises

without knowing anything about it. It is the business of a Board of Managers to look after the welfare of the interest committed to their care and not leave it to run itself. The members of a Quarterly Conference are untrue to their trust when they accept official positions in the Church and leave the discharge of the duties of the position entirely to others. The least that can rightly be expected of a member of the Quarterly Conference is that he attend Sunday-school and take a sympathetic interest in the exercises when not providentially hindered.

Also it is the duty of the Quarterly Conference to manage the business end of the Sunday-school. It should see that the school has proper equipment and comfortable quarters so that those who give themselves to the work of training our children have at the very least as good an opportunity to do effective work, as the teachers in our public schools. The arduous of many a good superintendent has been chilled to death by the parsimonious indifference of a Quarterly Conference whose chief interest in the Sunday-school was shown by seeking to rob it of its own contributions and thus cripple its efficiency in order to make it a source of revenue to the Church. To pursue such a course is to treat the Sunday-school like an unwelcome step-child. To refuse to properly equip a Sunday-school and force it to help pay the running expenses of the Church is to demand of its workers that they make brick without straw and then rob them of the straw they find for themselves. And in Texas there are official boards pursuing that niggardly policy toward their Sunday-schools. The only remedy for such conditions is for official boards to take enough interest in Sunday-schools to have an intelligent conception of its work and needs.

E. HIGHTOWER.

BOOKS FOR ELEMENTARY TEACHERS

The following letter to which the author, evidently a lady, neglected to sign her name, but whose identity is conjectured from the postmark, and who is one of the most successful and best informed elementary workers to be found in the South or out of it, is too good to keep. It is respectfully commended to the consideration of all teachers and especially to those in the primary and intermediate grades. These or any other books may be ordered of Smith & Lamar, Dallas, Texas, who will be glad to send to any address, on application, a complete price list of supplies. Here is the letter:

E. HIGHTOWER.

Dear Brother Hightower: Your letter containing the request to give you a list of five books which I consider best for the primary teacher, just received. In compliance with that request, I furnish you the following list: I wish to substitute the term "elementary teacher" for "primary" as it embraces the beginners, primary and junior departments, including children under the age of thirteen, and these ages are inseparable in the study of childhood.

To be a true teacher of any grade it is necessary to have a comprehensive view of the school as a whole; to learn that no department or grade is separate, but is dependent both upon the one preceding and the one to follow. Therefore I would place first upon the list as being of chief importance, "The Modern Sunday

School in Principle and Practice," by Henry F. Cope.

I would place second, "The Unfolding Life," by Mrs. Lamoreaux, in order to give some idea of the child and how to study him and to lay upon the heart the enormous responsibility resting upon teachers of little children.

Third, upon the list I would place two books at once, "Talks With the Training Class," by Margaret Slatery, and "The Making of a Teacher," by Martin Brumbeaugh, the former of which is a helpful little book upon child study and leads the mind up to the point of hunger for a larger treatment of the subject. Then take the latter named and drink deep and thank God for modern religious education.

Fourth, "Picture Work," by Walter L. Hervey, Ph.D., President of Teachers' College, New York. This book deals with the problem of story-telling, which is to-day recognized as the most potent factor in teaching. The chapter on "How to Learn How" is especially helpful.

Fifth, and last upon the list, I would name "The Primary Department," by Ethel Baldrige, which deals largely with method and equipment. Helpful programs are given, suggestive prayers suitable for young children, suggestions for teaching songs, etc. I have found this little book most useful in helping young teachers to grasp the meaning of teaching through atmosphere, that is, tone of voice and general physical surroundings.

There is a constant cry coming up from the one-room church in country and city: "We cannot have the separate room and equipment called for, hence these books do not apply to us as teachers." But in the great State of Texas where the majority of our churches, of a permanent nature, are yet to be built, we must hold up the standard of what we ought to have rather than trail on the low ground of what we now possess. Let us make ideals that are in harmony with educational principles and lift our people to them. This can only be done by reading such books as contain these ideals and teachings.

THE DISTRICT CONFERENCE AND THE SUNDAY-SCHOOL.

Our Discipline provides that the District Conference shall inquire "as to Sunday-schools and the manner of conducting them." It recommends also "that a Sunday-school Conference or institute be held in each presiding elder's district, either during the session of the District Conference or at some other time during the conference year." Most Sunday-school workers deem it best to let the District Conference for Sunday-schools be held at a separate time from the District Conference proper for the reason that more Sunday-school workers can be induced to go to a conference held specially in the interest of Sunday-schools than a conference where the Sunday-school is considered only incidentally. The Sunday-school Institute has come to stay. But it is a grave mistake to let it usurp the place which the school should occupy in the District Conference. Few of our official members except pastors and superintendents can be induced to attend a conference held exclusively in the interests of Sunday-schools. But the District Conference is made up largely of this class. The law of our Church puts our official members in such vital relation to the Sunday-school that any effort to improve it which does not reach them is destined to result in but little real success. If representatives of missions, Church Extension, education and other great interests go to our District Conferences and advocate their causes much more should our Sunday-school Boards be present and have a hearing, for no one will dispute that this is the most important interest that we have.

Let us hope that from now on the Conference Sunday-school Boards will see to it that an accredited representative will present the different phases of our work to every District Conference. The writer is trying this plan at present and is receiving a cordial welcome and a patient hearing for the sake of his cause.

E. HIGHTOWER.

A HAPPY EVENT.

On Thursday, April 28, 1910, at 6:42 p. m., at the home of the bride's parents, which was artistically and appropriately decorated with palms and potted plants, in the midst of a circle of admiring and loving friends, after a beautiful solo by Mrs. L. J. Bailey, and during the rendition of the wedding march by Miss Nellie Fox, I united in marriage Walter J. Martin and Miss Nellie Grace Jackson, two of our most prominent and popular young people, both in society and Church, and we have every reason to believe that they will realize in their life the many wishes of their friends. May it be, even so.

JAS. F. PENNYBACKER, Pastor.



REV. F. B. SINEX

Again at Work for Southwestern University.

The Advocate congratulates the trustees of Southwestern University that they have again secured this prince of money collectors, and put him to work in the interest of our great central educational institution.

When their minds turned to him again as the man they wanted as one of the commissioners to push collections for the Memorial Hall projected at Georgetown, they found him the successful pastor of our Church at Phoenix, Ariz. It was with some difficulty that Bishop Atkins was persuaded to give him up; but when a suitable man was found to fill that important field, he yielded.

The Advocate assumes the credit of discovering Sinex. Many years ago he was our agent, helping to swell our subscriptions.

When Southwestern University determined to build the new building, they took him away from us and put him at that task. It was indeed a herculean effort, and few believed he would succeed. But succeed he did, in spite of all discouragements, and that magnificent building stands there as a monument to his unconquerable zeal and fidelity.

After this enterprise was safely finished, he resigned his position, and for several years has not been associated with the University. It seems perfectly natural that when the institution was confronted with another gigantic enterprise, and other men were needed to help Brother Bolton, that they should think of Sinex. We are glad he is with them again. His presence assures success. He and Bolton will make a fine team.

THE SALOON AND THE TAX-PAYER.

Many voice the saloon helps to pay our taxes? That reminds me of a story about Hermann, the juggler. He visited an Indian camp in the West where they kept a dog. Hermann wished to buy him. He asked the price and while the Indians were making up their minds Hermann said, "Him very valuable dog," at the same time rubbing him down the back and picking a big silver dollar from the end of his tail. "How much do you ask for him," continuing to extract dollars from his back and dimes from his ears, to the astonishment of the redskins, but they refused to sell him at any price. That night they took the valuable dog down to the river and killed him and cut him into shavings, and to their great sorrow found that Hermann had taken all the money out of him.

Dissect the whiskey dog and you will find just three things: The liquor men get the money out of him, the community gets poverty, crime and insanity and devilmint out of him and the taxpayers foot the bill.

With a sober, industrious, Christian population not wasting their earnings, we shall know where to obtain revenues to support an honest government, with equal privileges to all and no special privileges to none.

Down with these grog shops of hell who turn out nothing but drunks, law-breakers and prostitutes. They will ruin your boy and my boy. We must rise up like men and protect our homes and our country, this the land of the free and the brave.

A. E. KENNEDY.

Garden City, Texas.

FROM CARRIZOZO, NEW MEXICO.

These lines are not from the enemies' country, but from the picket line or videt post.

This is a wonderful country, and of still more wonderful possibilities. When this Sacramento valley shall have been irrigated as the Pecos valley is now it will certainly blossom as the rose and support a teeming population.

It is quite a mining country—coal, silver and gold are all found here in paying quantities.

On my arrival I asked the school teacher as to the population of the town. "From one to six thousand, according as the mines are worked," was his reply.

case, indeed. This (Lincoln County) As to Church matters it is a sad is 100 miles long and 90 miles wide, and this scribe is monarch of all he surveys in this county and perhaps as much more on the outside. This is a station with a membership of fifty-one. Have just held a Church Conference and made forty-one entries that should have been made before last conference. It is strange that brethren will do so, yet such are the facts in the case.

We have a good Sunday-school, a good H. M. Society, a splendid parsonage furnished, and we expect to build a church this year.

Oscura is a station, sixteen miles away, and I preached there last Sunday night; the first Methodist sermon they ever heard. Like hungry pigs around a swill tub when there were more pigs than tub. So it was.

We also expect to build a church there if all keep well. The fifth Sunday in April was District Conference at Carlsbad. It lasted from Tuesday till Sunday night, the longest meeting of the kind I ever attended. It was the longest trip—890 miles—and held by the longest presiding elder I ever had, yet we had a jolly-go-lucky time of it.

WATT HARRIS.

TREASURER'S REPORT.

Report of funds received during the month of April, 1910, by L. L. Jester, Treasurer Texas Conference:

Beaumont District.

W. H. Sammy, Call Circuit, D. M., \$15; S. T. Brogdon, Port Bolivar and Amelia, F. M., \$3.15; D. M., \$3.15; Orph., \$3.70; A. C. Biggs, Silsbee, F. M., \$28; J. W. Bridges, Sour Lake and China, Orph., \$8; S. S. Sec., \$2.25. Totals: F. M., \$31.15; D. M., \$18.15; Orph., \$11.70; S. S. Sec., \$3.25.

Brenham District.

G. W. Schroeder, Bay City, D. M., \$41; W. Wootton, Hempstead and Millican, F. M., \$10; D. M., \$5; Orph., \$2; W. W. Hornet, Lexington, F. M., \$10; W. W. Gollighugh, Somerville, F. M., \$33; G. Z. Sadler, Waller, F. M., \$5; D. M., \$10. Totals: F. M., \$58; D. M., \$56; Orph., \$2.

Houston District.

C. A. Hooper, Galveston, West End, D. M., \$15; H. M. Timmons, Harrisburg, F. M., \$15; W. F. Andrews, Houston, St. Paul, F. M., \$250; W. H. Nelson, Trinity, Houston, F. M., \$50; W. M. Sherrill, Humble and Katy, F. M., \$10; D. M., \$10.95. Totals: F. M., \$395; D. M., \$25.95.

Huntsville District.

T. H. Morris, Bryan, D. M., \$111.25; E. L. Ingram, Conroe, D. M., \$37; C. W. Weatherby, Douglas, D. M., \$9.25; P. S. Wilson, Shepherd and Cleveland, D. M., \$30.20. Total: D. M., \$187.90.

Jacksonville District.

H. K. Morehead, Alto Circuit, D. M., \$4; J. M. Mills, Brushy Circuit, D. M., \$7; M. N. Terrell, Bullard, Orph., \$5; L. J. Power, Caro and Cushing, D. M., \$22; S. S. Sec., \$4; I. J. Coppedge, Keltys, Orph., \$5; J. R. Ritchie, Larue, F. M., \$10; D. M., \$11; W. W. Armstrong, Troup and Overton, F. M., \$61; Totals: F. M., \$71; D. M., \$44; Orph., \$10; S. S. Sec., \$4.

Marlin District.

John W. Goodwin, Kosse and Reagan, F. M., \$29; C. H. Adams, Lott and Chilton, F. M., \$15; D. M., \$25; Orph., \$10; S. S. Sec., \$5; D. W. Gardner, Wheelock, F. M., \$24; S. H. Morgan, Durango, Bishops, \$10; Edu., \$20; S. S. Sec., \$6. Totals: Bishops, \$10; F. M., \$118; D. M., \$25; Edu., \$20; Orph., \$10; S. S. Sec., \$11.

Marshall District.

L. H. Mathison, Bettie, F. M., \$15; D. M., \$16; L. B. Elrod, Marshall, F. M., \$35; D. M., \$35.25. Totals: F. M., \$50; D. M., \$51.25.

Pittsburg District.

J. W. Treadwell, Naples and Omaha, D. M., \$31.50; Orph., \$6; J. M. Smith, Douglassville, F. M., \$21.75; D. M., \$22; F. O. Favre, Queen City, del. Gen. Conf., \$1; S. S. Sec., \$5. Totals: Del. Gen. Conf., \$1; F. M., \$21.75; D. M., \$53.50; Orph., \$6; S. S. Sec., \$5.

San Augustine District.

E. W. Potter, Carthage, F. M., \$60; D. M., \$60; S. S. Sec., \$9.25; C. J. Atkinson, Hemphill and Bronson, J. D. Burke, Corrigan, F. M., \$8; D. M., \$5; Orph., \$5; W. A. Craven, Shelbyville, F. M., \$28.75; S. W. Thomas, Timpsom, F. M., \$50. Totals: F. M., \$86.75; D. M., \$65; Orph., \$5.

Tyler District.

J. C. Cameron, Big Sandy, D. M., \$9; D. S. Burke, Canton, F. M., \$17; D. M., \$17; Orph., \$14; J. C. Stewart, Colfax, F. M., \$51; D. M., \$56; J. B. Luker, Edom, F. M., \$22; D. M., \$25; Orph., \$5; T. Cummings, Grand Saline, Orph., \$10; G. M. Fletcher, Murchison, F. M., \$15; New Harris, Tyler, del. Gen. Conf., \$12; J. M. Fuller, Willis Point Circuit, F. M., \$5; D. M., \$5. Totals: Del. Gen. Conf., \$12; F. M., \$110; D. M., \$122; Orph., \$29.

Grand Totals—Delegates to General Conference, \$13; Bishops, \$10; foreign missions, \$81.65; domestic missions, \$591.65; education, \$20; Orphanage, \$73.70; Sunday-school Secretary, \$23.25.

L. L. JESTER.

Treasurer Texas Conference,
Tyler, Texas, April 30.