

lining country—coal, silver and all found here in files.

val I asked the school the population of the one to six thousand, and mines are worked."

This (Lincoln County) matters it is a sad long and 90 miles wide, is monarch of all he county and perhaps as the outside. This is a membership of fifty held a Church Com-made forty-one entries have been made before. It is strange that do so, yet such are the case.

good Sunday-school, a society, a splendid parson, and we expect to build year.

a station, sixteen miles reached there last Sun-e first Methodist sermon ard. Like hungry pigs ll tub when there were in tub. So it was.

pect to build a church cep well. The fifth Sun-was District Conference

It lasted from Tuesday ight, the longest meeting ever attended. It was ip—\$90 miles—and held it presiding elder I ever had a jolly-go-lucky time WATT HARRIS.

URERS' REPORT.

unds—received during the il, 1910, by L. L. Jester, as Conference:

umont District.
my, Call Circuit, D. M. ogdon, Port Bolivar and \$3.15; D. M. \$3.15; Orph. Biggs, Silsbee, F. M., \$28. Sour Lake and China, S. Sec., \$2.25. Totals: F. M., \$18.15; Orph., \$11.70; 5.

sham District.
roeder, Bay City, D. M., tton, Hempstead and Mil- \$10; D. M., \$5; Orph., \$2. r, Lexington, F. M., \$10; ough, Somerville, F. M., adler, Waller, F. M., \$5; Totals: F. M., \$58; D. M.,

uston District.
er, Galveston, West End, M. Timmons, Harrisburg, V. F. Andrews, Houston, M., \$250. W. H. Nelson, tton, F. M., \$30. W. M. ble and Katy, F. M., \$10; Totals: F. M., \$305; D. M.,

stsville District.
is, Bryan, D. M., \$111.25. Conroe, D. M., \$37. C. y, Dodge, D. M., \$9.35. P. epperd and Cleveland, D. stal: D. M., \$187.80.

sonville District.
head, Alto Circuit, D. M. lls, Brushy Creek, D. M. errell, Bullard, Orph., \$5. Caro and Cushing, D. M., \$4. I. J. Coppedge, Kel- J. R. Ritchie, Larue, F. M., \$11. W. W. Armstrong, erton, F. M., \$51. To- 71; D. M., \$44; Orph., \$10;

larlin District.
odwin, Kosse and Reagan, H. Adams, Lott and Chil- 15; D. M., \$25; Orph., \$10; D. W. Gardner, Whee- 24. S. H. Morgan, Duran- \$10; Edu., \$20; S. S. Sec. ishops, \$10; F. M., \$118; D. \$20; Orph., \$10; S. S. Sec.,

rshall District.
ison, Bettie, F. M., \$15; D. B. Elrod, Marshall, F. M., \$5.25. Totals: F. M., \$50;

tsburg District.
dwell, Naples and Omaha, ; Orph., \$5. J. M. Smith, F. M., \$21.75; D. M., \$22. Queen City, del. Gen. Conf., c., \$5. Totals: Del. Gen. M., \$21.75; D. M., \$52.50; S. Sec., \$5.

Augustine District.
ter, Carthage, F. M., \$60; S. Sec., \$9.25; C. J. Atkin- H and Bronson, J. D. gan, F. M., \$8; D. M., \$8; V. A. Craven, Shelbyville, S. W. Thomas, Timpson, Totals: F. M., \$86.75; D. M.,

Tyler District.
ron, Big Sandy, D. M., \$9. Canton, F. M., \$17; D. M., \$14. J. C. Stewart, Colfax, D. M., \$56. J. B. Luker, \$22; D. M., \$35; Orph., \$5. lngs, Grand Saline, Orph., Fletcher, Murchison, F. M., rris, Tyler, del. Gen. Conf., uller, Willis Point Circuit, M., \$5. Totals: Del. Gen. M., \$110; D. M., \$122; Orph.,

als—Delegates to General \$13; Bishops, \$10; foreign \$1.65; domestic missions, scation, \$20; Orphanage, y-school Secretary, \$23.25.

L. L. JESTER, Treasurer Texas Conference, April 30.

TEXAS CHRISTIAN ADVOCATE

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Vol. LVI

Dallas, Texas, Thursday, May 19, 1910

No. 40

EDITORIAL

LOOKING BEFORE LEAPING.

It would be well enough for those who contemplate jumping the orthodox fence and running off after any one of the numerous fads now offering to substitute the plain, old-fashioned gospel to stop and inquire what such doctrines have ever done for the benefit of Christian civilization. Go back to the first and trace the growth of the Christian Church, and note the terms of the message which changed the heathenism of the old days to the present high ideals of Christendom. Such a search will abundantly prove that the vigorous gospel which has wrought such changes was grounded on the divinity of Jesus and the immanence of God in the person of the Holy Ghost. But look still further. Go to the slums of our great cities today and note what kind of a gospel is saving the lost men and women of those wretched haunts. See if pretty talks about "altruism," "new thought," "spiritualism," "Christian Science," "Unitarianism" or any other of the thousand heresies that propose to rob our Lord of the "glory he had with the Father before the world began"—see if such emasculated gospels can and do save the Jerry McAulys, Sam Hadleys and the thousands of other "down and outs" that today are "living epistles, known and read of all men."

Such an investigation will show the barrenness and helplessness of any and all systems that are not based upon the "Apostles' Creed," and do not accept and teach that "Jesus is Lord, to the glory of God the Father." This is a great day for guilds, brotherhoods, lodges and societies of various kinds, many of which have gone beyond the legitimate sphere of human institutions and pose as "gospels" and substitutes for that form of doctrine "once delivered to the saints." It is one thing to talk like Renan and others, about the "dear Jesus," who was made a god by his disciples after his death—from which he did not really recover, however—and it is quite another thing to preach him as the eternal Son of God who gave himself for the "sins of the whole world." Nothing short of this last view of him will attract the attention and enkindle the hope of a lost and ruined race. Men feel their need, not so much of ideals as help. They realize when they see themselves as they are that it "is not by might nor by power, but it is by the Spirit" of God that they are to be saved from sin and self and death and hell! Philosophy is all right. Rules and regulations are all right. Altruism is all right. But the trouble about all these is that they do not save. The medicine is good to the taste, but it does not cure. Morality is not religion. Even if it were there is no morality worth the while of one to consider that is not born of Christian sentiment and Christian teaching. But morality is not religion. The high-water mark of morality is the low-water mark of religion. Religion has to do with the unseen, and the Christian religion finds its power—not only in the belief of

this, but in a conscious touch of the divine Spirit. As Bishop Marvin used to say, "Nothing short of a personal acquaintance with Jesus Christ through the Holy Ghost which proceedeth from the Father and the Son, is worthy to be called Christianity." Something short of that may be very good manners. Something short of that may be good citizenship. But to be a Christian is to possess the "Spirit of Christ"—not merely in imitation, but in substance and in fact. "The Spirit beareth witness with our spirits that we are the children of God; and if children, then heirs—heirs of God and joint heirs with Christ." No, Christianity is one thing, and its proposed substitutes are quite another. We make the point that people should not sail under false colors. If they will be infidels, let them come out like Tom Paine and Bob Ingersoll, and not try to fool ignorant and unsuspecting people into believing that they are Christians and that their teaching is the gospel of Christ. As a matter of fact, this is the latest trick of unbelief. It has failed through any and all of the schemes it has employed in denying the truth of the Bible and the blessings of the gospel, and now it comes forward as a teacher, forsooth! of that very thing it has tried for two thousand years to overthrow. But if its "teaching" be accepted as real gospel truth, it will be able to destroy Christianity much easier than it possibly could hope to do by outright denial of the gospel as a whole.

LET US STRING OUR OWN FISH.

At the unveiling of the Wesleyan monuments in Westminster Abbey, in 1876, Dr. Stanley, then Dean of the Abbey, in a splendid address in keeping with the occasion, declared that when John Wesley went forth into the highways and helges proclaiming the doctrine of assurance he not only called into being the great Wesleyan body, but sent a thrill of new life through all the veins and arteries of Christendom. In the magnificent address of the Bishops to our General Conference now in session many other testimonies to the same effect are pointed out, and it is noted that here in America especially Methodism has been the very life of more than one of her sister denominations—not only as an example of zeal and orthodoxy, but as a means of membership supply. This witness is true. There are thousands and hundreds of thousands of our converts directly and indirectly who are today members of other evangelical bodies in every part of the United States and in Canada. Not only so, but our Methodist money has made possible the building of hundreds of "meeting houses" and other institutions belonging to other sects. To our shame and to the shame of Protestantism in general the many Romish institutions in this country have been built with money which ought to have gone into institutions under the auspices of some Protestant Church. Further and worse than this, not a few of our people send their children to Roman Catholic schools when they know, or ought to know that, whatever promises to the contrary, every efforts is made, in the

most plausible way possible, to proselyte them to the Romish faith. Now it seems to us that it is time to call a halt. It is time to stop the leak in the dyke. The "Wastage of Methodism" would be a good theme for some well-informed writer to discuss in all our Church papers. We are growing. Yes, but we are leaking, too. In spite of the waste we are increasing more and more; but how much greater would be our increase if we only husbanded our own resources and looked strictly after our own affairs. The Advocate is not narrow. Methodism is not narrow. Fact is we are and have always been too "latitudinous," if such a word is allowable. We have preached the "all-going-to-heaven-together" doctrine so long and so loud that our own people have come to believe that one Church is just as good for them as another, and the result is waste of Methodist men and money. If Methodist converts are good enough to build up other denominations they are none the worse for staying at home. Surely if the doctrines we preach to the sinner are sufficient to save him, we may be trusted to feed and build up the saints as well. If our "bait" is good enough to catch good fish, then we should be able to take care of the catch. In other words, if we can catch fish we ought to be allowed to string them. Let us string our own fish.

The Church that emphasizes the care of the rich to the neglect of the poor will one day wake up to the fact that the rich are all dead, their children gone to the devil, and those neglected poor have become rich and belong to some other Church. Verily, it is only three generations from shirt-sleeves to shirt-sleeves.

If the theatre, the ball-room and the saloon, with its attendant institutions, were robbed of the patronage and support of the children of so-called Christian homes, the whole outfit would have to go into the hands of the receiver. Shame to us that we do not keep our children from the "evil to come," by proper education, both by precept and example, while they are in our power and under our influence.

The revelations of the Bible are final and complete. Until Christ came they were progressive and incomplete, but the addition of his teachings and of those associated with him and immediately following him completed the Scriptures as the revelation of God's mind to the world. We do not need any other. They furnish us all that is necessary to change our natures and to perfect us in righteousness.

The human part of Christ's life, when separated from the supernatural and the divine, leaves him alone in the category of men. He may be written down as good and great, but after all he is only a man, possessed only of the limitations of a man. As such he ranks along with Socrates, Plato, Moses, and Confucius; but when you add to his manhood his divine nature and supernatural power he ranks with God. As such he becomes a Savior worthy of your faith, your obedience and your worship.

Fraternal Address to the General Conference of the M. E. Church, South

By REV. W. R. YOUNG, D. D., Representative of the Methodist Church of Canada

Mr. Bishop, Honored Fathers and Brethren:

I could have wished that the privilege of speaking to you at this time and the honor of conveying to this conference the greetings of the Methodism of Canada and Newfoundland had fallen to one better qualified than I am for such a service. If, however, a keen sense of the privilege I enjoy and of the honor conferred upon me by the conference I represent and a full appreciation of the hearty welcome you have given me; if, sir, these be qualifications for a fraternal delegate, than I may claim to have some fitness for my task. I recognize that I am following in the footsteps of some of the strong men of our Church, who on former occasions have brought to you messages of love and good will from the Methodism of the North. You in turn have honored us in Canada by sending to our Church Councils some of your gifted sons whose words have inspired us and I may say, no one was more heartily welcomed than your last representative, the scholarly, genial and eloquent McCoy. We loved him so much we would have annexed him had he been willing. To follow in the wake of such men is no easy task, yet I may crave your indulgence while I attempt to bear to you the greetings of 2,500 ministers, 335,000 members, 359,000 Sunday-school workers and 86,900 Epworth Leaguers, all representing a population of nearly a million and a quarter or seventeen per cent of the population of our Dominion. We may be in the far North and you in the sunny South. There may be a difference in soil and climate in the land we call the "home land," but we are one. We speak the same language. We read the same Bible. We accept the same creed. We sing the same hymns. We worship the same God, and in the inner life we rejoice in the same experience. "The Spirit answers to the blood, and tells us we are born of God."

Amongst the questions which scientists and philosophers are trying to answer may be placed these three. What or who am I? Whence came I? Whither am I going? In another than scientific sense were I to be asked these questions to-night I would say that the answer to the first will be found in the credentials I have presented and which have been read in your hearing. To the third question, Whither am I going? I might say that in the life of a Methodist minister that is usually answered by a Bishop or a Stationing Committee. As in my conference we have no Bishop, and as the Stationing Committee for this year has not yet convened, that question cannot be answered at present. The second question, Whence came I? is one on which I may speak for a moment.

In the prelude to one of Joseph Cook's lectures we find the words, "Although Canada occupies so large a place in the minds of Britons that the Marquis of Lorne publicly affirmed that Montreal is the best known city on the continent, I undertake to affirm that Americans in general have not heard of anything happening in Canada since 1867 when the union of the Provinces was formed. We are as oblivious of what occurs on the other side of the St. Lawrence as Englishmen in general are as to what happens on this side of the Atlantic." I am somewhat inclined to think that Mr. Cook did not correctly represent American ideas at the time he wrote and I am confident his words do not represent American thought to-day. Nevertheless it may not be out of place for me to speak for a moment of my native land. It is a country of vast area. It extends from the great river to the ends of the earth and spreads itself out from the rising of the sun to the going down thereof.

Imagine if you can a territory to the north of you as large as the continent of Europe from the city of the Seven Hills to the north pole and from the Ural Mountains to the Emerald Isle and you have a territory a trifle less than the Dominion of Canada. An expert on these matters has given to our people a book of facts in which he tells us that out of that territory we cover from 18 republics of France, 20 kingdoms of Spain, 18 German Empires, 30 United Kingdoms of Great Britain and Ireland and I may add were it possible to lift this great nation of yours with its Alaska attachment and place it on the Dominion of

Canada, there would be a space left uncovered of 112,000 square miles.

Speaking a little more in detail let me say that beginning on the sunrise side of this vast territory and included in it Methodistically, but not politically, is Newfoundland, one of the oldest British colonies, an island that stands like a watchful sentinel in the Gulf of St. Lawrence. Between that colony and the Dominion there has been a series of political courtships extending over several years, but the time has not yet been fixed for the marriage. Methodistically the nuptials took place in 1874 and the union has been an exceedingly happy one. The sons of Newfoundland are a worthy race. You may send Peary to nail Old Glory to the north pole. Roosevelt may give his name to the ship and his blessing to the crew, but Peary must go to Newfoundland for a Bartlett to command that crew and pilot that ship through the icy channels of the North.

Traveling westward from Newfoundland we come to the Maritime Provinces. Prince Edward Island, a gem of the sea, rich and fertile; New Brunswick with its stately forests and rich resources and splendid possibilities; Nova Scotia, the land of Evangeline and Gabriel. Provinces whose specialty seems to be the production of college presidents and university principals. Still to the west we come to Quebec the land of the habitant and the poet. Its chief cities, Quebec, the Gibraltar of America, and Montreal, the commercial metropolis of the Dominion. Every page of the history of this province is instinct with interest and jeweled with such names as Jacques Cartier, Champlain, Maisonneuve, Wolfe, Montcalm and many a hero of the earlier days. Onward we journey along the mighty St. Lawrence to Ontario, claiming to be the banner province, rich in agricultural resources and mineral wealth—a province peopled by men and women of educational attainment and social refinement and where every third person one meets is a Methodist. Still westward we pass over these splendid water stretches known as Georgian Bay, dotted with their 30,000 islands where sixty years since your Longfellow traveled in the birch bark canoe and gathered the material out of which he wove the charming story of Hiawatha until we come to Manitoba, a province that has been described as a "postage stamp on the map," but a province which though limited in territory is rich in agricultural resources and boasts of a Winnipeg, a city standing at the very centre of our Dominion and a city which for rapidity of growth financially, numerically, socially and educationally has few equals on the continent and no superior. Forty years since, this city was a Hudson Bay trading post. Now it stands fourth in Canada's industrial centers with a population of 130,000.

Westward still is Saskatchewan with its great wheat fields, a province as large as the Republic of France. About three per cent of its gain raising land was tilled in 1908, producing a harvest of 195 millions of bushels. West of Saskatchewan is Alberta, the home of the rancher. The prairie over which once roamed the buffalo is now covered with flocks of sheep and herds of horses and droves of cattle. Here also we find vast areas of wheat raising lands, only a small per cent of which has as yet been touched. North of these provinces is a great territory as yet unoccupied, but destined to be the home of millions. Leaving Alberta we climb the eastern slopes of the Rocky Mountains and through mountain passes and amid scenery that rivals that of Alpine heights we enter the province of British Columbia, the largest of our provinces, its minerals richer than Cathay of old, its timbers larger than the cedars of Lebanon, its fisheries almost beyond value, its fruits and flowers of the choicest and its people of the best. Here when the "Pacific tells to the shingled beach its summer dreams, in sea-blown murmurs soft and low," we find the western limit of our Dominion.

The resources of the country are exhaustless. Nearly all the valuable minerals are found in abundance. It is said that the coal fields of the Crows' Nest in the Rocky Mountains can produce four millions of tons per annum for the next five thousand years, while the mines of Nova Scotia

are well nigh exhaustless. Fifty-seven per cent of the world's output of nickel comes from Sudbury. Eighty-five per cent of the corundum used in the world comes from Canada. Seventy-five per cent of the wheat belt of this whole continent is under the flag of the maple leaf. J. J. Hill, the great railway magnate, said: "There is land enough in Canada if tilled to feed every mouth in Europe." Our forests cover two and one-half million square miles. Our fisheries the most extensive in the world. Steamers plying on the North Saskatchewan River, a stream only 1600 miles in length, are able at certain places to fill their bunkers with coal mined on the banks almost at the surface. A bank of coal twenty miles long on Slave River has been burning for over a century. Oil and natural gas prospects in the far North are almost the greatest known, while in the same region salt deposits are so vast as to provide all the grains necessary to reduce to a believable size the stories of the most enthusiastic "Nor-wester." Nor do we think of our country as being great in territory and material resources only. Already we have given to the world men whose names stand high on the bead roll of professional, political and literary circles. An Osler amongst the doctors, a Ryerson amongst the educationalists, a Thompson amongst the jurists, a McDonald, a Laurier, a Fielding amongst the statesmen, a Parker amongst the novelists, a Bliss Carman and a Drummond amongst the poets, a Parkman amongst the historians. The latter was, I believe, born in Boston, but as one has said, "Boston is not a place, but an idea," and Parkman has so closely identified himself with Canada in his writing we give him a place as one of ourselves. These are some of the products of Canadian soil. But, sir, there is one class of men of whom we are justly proud. They are the men who laid the foundations of our country. We might speak of them as our "men of the Mayflower." They came to us from Great Britain and Ireland. They came to us from France. They came to us from the Great Republic. They brought with them a strong, sturdy manhood and what was better they brought with them in many instances a rugged, vigorous type of Christianity. We might speak of them as one spoke of Abel: "By their works of faith and sacrifice they speak, though they have passed away." Their memory is kept green. The influence of their lives is still felt and will be the heaven which will permeate the moral character of our growing nation. Such, sir, is in brief an outline of the heritage which God has given to us who live north of the mighty St. Lawrence, the Great Lakes, and the imaginary line which separates us geographically from you.

In this land to-day we are engaged in the pleasing and at times perplexing task of nation building. You have had and are still having experiences of that nature. We are endeavoring out of the resources of our country and upon foundations laid to construct a nation that shall be a power for righteousness and good living. "Canada for the Canadians," is a favorite motto with our politicians. That to the true patriot means not simply the preservation of this vast territory to the Union Jack and the Maple Leaf, not merely the supremacy of the white race over the Mongolian, not merely the protection of our industries from destructive competition and the preservation of our resources from graft and plunder. "Canada for the Canadians" means Canada a land of Sabbaths and sanctuaries, a land of schools and colleges, a land of pure and sanctified homes, a land where citizens are men of character, a land wherein is found that righteousness which exalteth a nation from which is removed the iniquity that is a reproach to any people. In this work of true nation building we are confronted amongst others with two problems. We have present with us a spirit of materialism. Not that coarse philosophy which would banish God and immortality from human thought, but a materialism that leads men to forget God and religion in the pursuit of wealth. I have spoken of the rich resources of our country. It is needless to say these are very attractive to our people. They open up great possibilities of individual wealth—the temptation to get rich is very strong. Let one look upon the wheat fields or examine the treasure of the mine or

explore the riches of the forest and he will often find himself seized with a strong desire to possess some of this wealth, a desire so strong as to sweep away all thought of the Bible and God and a hereafter. Man is transformed into a money-making machine. This is a type of materialism to be dreaded. We have some of it in Canada, I fear. It may produce a wealthy nation, a nation where millionaires rise above their fellows of the common herd like mountain peaks above the plane, but it does not produce a high standard of religious life. The words of Kipling when speaking of England's greatness and England's danger might fittingly be applied to Canada:

"God of our Fathers known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of hosts be with us,
Lest we forget, lest we forget."

Then we have the problem of immigration, a perplexing problem at any time. Our population to-day is about seven millions. One-sixth of that population has come to us from other lands during the last ten years, and the immigration for the present year promises to eclipse all previous records. Nearly one-third of those who come to us are non-English-speaking people. There are to-day about seventy languages spoken by our foreign immigrants. They come chiefly from the larger cities of Europe, many of them bringing with them very low ideals. They have lived under social, moral and religious influences widely different from ours. Many of them are breathing for the first time the air of freedom. They form a part of the raw material out of which we are to make Canadians, if we accept our responsibility and do our duty. You on this side have had the same problem, but I may say on a smaller scale. When your population was twenty millions your immigration was only what ours is to-day with a population of seven millions. In view of these facts the question that comes to some of us to-day is this: If our country is to develop during the present century as yours has during the past (we began the 20th century with the same population as that with which you began the 19th, and a leading authority predicts a population of eighty millions in Canada at the close of this century) to whom will our country belong when the century closes? I do not mean politically, for I believe I could answer that question. We have a few people over our way who think we ought to annex the United States, but we do not consider them dangerous yet. Possibly there may be some on this side of the line who think they ought to annex Canada. I may also say we do not yet think of them as dangerous. We are content without present political relations. The note of loyalty to our late King Edward and to his son now George V is very strong and love for that Empire on which "the sun never sets" is very deep amongst our people. But our love for King George does not prevent our profoundest respect for your uncrowned King George, who gave his name to your capital. We take second place with no American in our admiration of Abraham Lincoln the great Emancipator, James A. Garfield and John Hayes, your great statesmen. McKinley, under whose guidance your noble flag, a flag of freedom was carried to Cuba and the Philippines in the interests of law, light and liberty, and may I say that much as we respected Roosevelt and Fairbanks when in office their recent manly acts since leaving office have stirred our hearts still more deeply. But this feeling and admiration and respect does not mean that we intend absorbing you or letting you absorb us. My question—to whom will Canada belong?—refers to an entirely different aspect of things. What will be the character of our people at the end of this century? My answer to that question is this. If we, as Canadians, will put into our national life the right ideals and the true standards and insist on these ideals and standards being maintained, then Canada at the close of this century will belong to Canadians—Canadians who are worthy sons of worthy sires. Failing to do this then, Canada will belong to the descendants of these people who are flocking to our shores in such numbers from the congested centers of the old world and whose ideals of life are in many cases very low. My ideal Canadian is not English, Irish, Scotch, French, Italian, but a man in whose life and character the excellence of these nationalities are combined and from whom all vices peculiar to these people have been removed. The hour

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is big with destiny for Canada. As one has said, "Our ideals, our homes, our schools, the laws we are making, the manners and customs we are developing and the Churches we are founding are the moulds into which the millions of souls that shall make up our future population are to be poured. Such thoughts stir the soul like winds from the white throne where the eternal dwells and compel us in our thinking to fall upon our knees. The man who is recreant to his country today is a traitor and an enemy to the millions who are to take our place tomorrow.

In this great work of nation building and seeking to solve the problems which lie in the pathway that leads to true national greatness, the Christian Church is taking its place and laboring diligently. It is I think almost universally accepted with us that religion and national prosperity are inseparable. It has ever been so. From the earliest days of our existence the Church has been a factor in our national life and that particular section of the Church which I have the honor to represent tonight, has ever accepted its full share of responsibility. If one studies the early history of the Dominion one will find the Methodist Church had its agents at work. In 1765, twenty-six years before John Wesley's death, Laurence Coughlin planted Methodism in Newfoundland. In 1779 William Black unfurled the flag in Nova Scotia, and twelve years later we find a district which included all parts of the Maritime Provinces manned by preachers sent from the United States. Mr. Tuffey, a soldier and a local preacher, first planted Methodism in Lower Canada, while Philip Embury, Barbara Heck, Major Neal, Darius Dunham and others are names closely identified with Methodism in Upper Canada in the last two decades of the 18th century. Rev. George Young laid the foundation of our Church in Manitoba in 1868, when the country was opening to the settler. James Evans followed the Indians away in the far North and taught them of Jesus. George McDougal was the "hero of the plains," and saw the vast areas long before the plow of the settlers stirred the virgin soil. White, Robson Browning and Ephriam Evans led the way over the mountains and planted the standard on the Pacific coast. With every phase of our nation's development, Methodism has been closely identified. Her preachers have stood in the van of advancing civilization and when no regular minister could be found devoted local preachers undertook the task and I may say just here, Methodism owes much to the services of these servants of God. It might be well to look back at these agencies today.

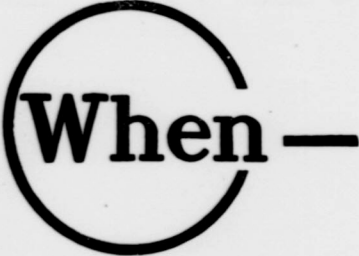
Speaking of recent events in the Methodism of the North and of the position occupied today, I would refer to the movement in the direction of organic Church Union which is engaging considerable attention. While resolutions expressing love and good will to other Churches were frequently adopted by our Church Councils, the General Conference, which met in Winnipeg in 1902 took a decided step forward by placing on its journals a resolution stating its belief that "the time was opportune for a definite, practical movement concentrating attention on and aiming at the organic unity of these Churches already led by Providence into such close fraternal relations." That conference also appointed a committee of fourteen to confer with any similar committees which might be appointed by other Churches to consider this important question. The Presbyterian and Congregational Churches took similar action and the first meeting of these committees was held in Toronto in April, 1904. So important were the issues involved it was deemed advisable to greatly enlarge these committees, with the result that at the next meeting held in December of the same year 100 laymen and ministers assembled in Knox Presbyterian Church in Toronto. The business of this joint committee was to see if there were any insuperable difficulties in the way of the organic union of these Churches. Two sessions were held, the first in December, 1904, and the second, December, 1905. The whole situation was thoroughly canvassed and the Methodist section of the committee reported to the General Conference of 1906 that organic union was desirable and practicable. That conference adopted the report and instructed the committee to continue its work if possible, and prepare a "basis of union" for submission to the Church. Three sessions of that joint committee have been held during the past quadrennium and the result

of their labors is embodied in this unique pamphlet which I take the liberty of laying upon your table. It is a somewhat interesting document, as I believe it is the first and only basis that has ever been proposed for a union of these three great historic Churches. During the progress of the negotiations overtures were made to the Baptist and Episcopalian Churches to join in the movement. These were most cordially received. The Baptists replied expressing their pleasure at the movement toward Church Union, but courteously declined to entertain any proposals looking to their uniting in view of their attachment to certain features of religious teaching. The Episcopalians also courteously replied, assuring the committee of their hearty sympathy with any steps in the direction of Church union, but stating practically that the Lambeth quadrilateral, viz., two Testaments, two Sacraments, two creeds, and the historic Episcopate must be the sine qua non of any proposed union. Acceptance of the latter section of this quadrilateral could not be for a moment entertained by the other bodies and further negotiations were useless. The basis of union as prepared will come before our General Conference next August and will from that body, I presume, be submitted to the lower courts for consideration. It is a document worthy of careful study. In its doctrinal section there are nineteen articles carefully, and some think, mysteriously worded. Arminianism and Calvinism are either blended or obliterated. I confess it is a difficult task to make them coalesce in a creed. In Church polity there is a seeming blending of Presbyterian and Congregational forms of government, a mixture of an itinerancy and settled pastorate, an attempt to establish a fixed creed and at the same time allow a minister full liberty in his belief. These were some of the perplexing questions confronting the joint committee and how well they succeeded in solving them is found in this pamphlet. To what extent this basis will receive the support of the congregations of the three Churches remains to be seen. It will doubtless have its enthusiastic supporters and its strong opponents. Some have already expressed themselves to the effect that some of the vital doctrines of Methodism have been sacrificed, while others contend that nothing vital has been surrendered. Were I to express my own views I would be disposed to say that the old melody sung by the Jubilee Singers of Nashville under the guidance of Mr. Loudon expresses my feelings:

"I'm a Methodist born and a Methodist bred,
And when I'm gone there will be a Methodist dead."

To surrender our connection with Methodist doctrine, polity, customs, association and traditions is asking a good deal. Methodism has a mission, a message to the world and it is a question whether or not that special mission has been completed. But while thus expressing myself I am open to conviction. If in the great work of nation building better results can be secured by organic union than without it, if the moral and religious character of Canadian life can be more securely safeguarded, and the welfare of our people better conserved by an organic union than by denominational co-operation and if the evolution be greater than the evolution, then even the strongest opponent of organic union will be ready to make the sacrifice and join heartily in expanding the moral and spiritual welfare of the nation. It is a question that must be settled from the viewpoint of Christian statesmanship and not from that of selfish interests, sectional feeling or ecclesiastical prejudices.

The past quadrennium has witnessed a remarkable revival in the missionary work of our Church. That wonderful wave of missionary enthusiasm which has swept over the entire Christian Church has been powerfully felt in Canada. It has stirred the preacher in the pulpit and given him a broader vision, it has touched the man in the pew and awakened him to his responsibility. It has reached the business man in his office and he now talks not of missionary subscriptions, but missionary investments. One of the most remarkable gatherings in the history of our country was that missionary congress which assembled in Massey Hall, Toronto, in April, 1909, when some 4000 men representing all Churches and coming from all parts of the Dominion



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something good—
when health dictates
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when bodily strength demands
something sustaining
— in short, when
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(and at their own expense), spent nearly a week discussing not political nor financial questions, but considering how best to accomplish the sublime task proposed by J. R. Mott, viz.: "The evangelism of the world in the present generation." That is possibly the most daring proposition ever made. At first it appeared to be a dream, a wild vision, but as men have studied it and prayed over it, it has become not a vision merely, not a possibility simply, but a responsibility placed upon the Church and a duty enjoined upon every member. Four years since, the General Conference decided to divide our mission work into two departments, home and foreign, each under the direction of a Secretary and all controlled by a General Board. Our home work includes the frontier fields and the sparsely settled portions of our country, French evangelism, city missions and the work amongst the European foreigners. That of the foreign department in Canada, the Indian Missions, Asiatics in Canada and our work in Japan and China. In all these fields the note of success is heard. Our home missions rapidly become self-supporting circuits. Our foreign work is most hopeful. We regard our mission in China as a wonderful success. The proposal to divide the non-Christian nations among the several Churches assigning to each a proportionate number gave fourteen millions as the share for Canadian Methodism to evangelize. That share has been accepted and we are planning to do this work. The income last year, including the receipts from the Woman's Missionary Society was \$646,000, or nearly \$2.00 per member. Our aim is to make it \$5.00 per member and to place such a force in the foreign field that the fourteen millions of heathen assigned us shall hear the evangelistic message during the present generation. I cannot speak too highly of the work accomplished along missionary lines by our Epworth Leagues. They are largely furnishing us with the missionaries and the money that we are using in the foreign field. In the home and foreign work we have a paid agency of 691. Our Woman's Missionary Society organized in 1881 is setting an example worthy of imitation. They collect the money before they spend it and have today a paid agency of 132 workers and for the support of these last year raised \$108,000. The presence of this enthusiastic missionary spirit is to us a source of great joy. The interest taken in this work by our laymen has given a mighty impetus to religious life and experience. We look into the future and there arises before us a vision, the redeemed marshalled on the pavement of the skies robed for the coronation. We see the hosts of Carey with the hosts of India, Hunt and Williams with the dusky dwellers of the South Sea, Livingstone with the sable races of Africa, Morrison with the vanguard from China, Evans and McDougal with the red men of the West, fruit fathered into life eternal. And, sir, as there rises before us this picture of victory there comes to us the desire, nay, the honest determination, to do our duty in our generation and in the name of God and by the help of the Holy Spirit Canadian Methodism is doing and will do her share to save the nations, and we shall be found at last amongst those who having "turned many to righteousness shall shine as the brightness of the firmament" and as "the stars forever and ever."

Methodism born in a university must ever be true to her traditions and give a first place to education. If knowledge is power, then knowledge in the life of a bad man is a menace. It was your honored Bishop Pierce who said: "A man may be a scholar and a drunkard, a poet and yet a ruffian in society, a naturalist brooding over minerals and plants and be without household feeling, an astronomer without devotion or knowledge of God, a mathematician without having numbered his days or applied his heart unto wisdom. Society may be aroused from the night and sleep of ages and all the restless faculties of the human mind released from their confinement may stand erect and commune with nature's visible things and roam in freedom, earth, air and sky, accumulate, diffuse, invent, discover, apply and yet mind earthly things and glory in their shame." Education to be effective must be permeated with Christian influences. Philosophy without religion, reason without conscience and education without God's Bible at the bottom of it do not make for the highest national life. Methodism in Canada early recognized this and her pioneer preachers were not only missionaries, but they strove to lay the foundation of educa-

(Continued on page 6)

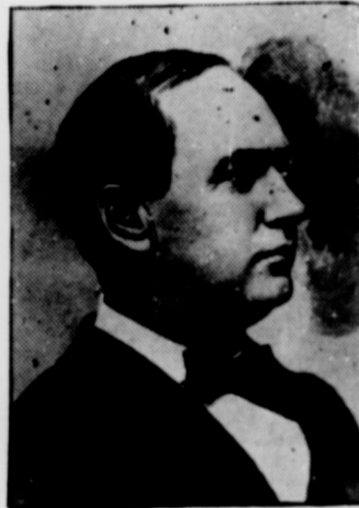
OUR NEW BISHOPS



BISHOP COLLINS DENNY.
Nashville, Tenn.



BISHOP JOHN C. KILGO.
Durham, N. C.



BISHOP W. B. MURRAH.
Jackson, Miss.



BISHOP W. R. LAMBUTH.
Nashville, Tenn.



BISHOP E. D. MOUZON.
Georgetown, Texas.



BISHOP E. G. WATERHOUSE.
Emory, Va.



BISHOP J. H. MCCOY.
Birmingham, Ala.

BISHOP COLLINS DENNY.

Rev. Collins Denny, D. D., elected last Monday to the office of Bishop in the M. E. Church, South, was born in Winchester, Virginia, May 28, 1854; was converted at the same place when 12 years of age; was licensed to preach by the Quarterly Conference of Trinity Church, Baltimore, Md., in December, 1879; joined the Baltimore Conference in March, 1880, at Front Royal, Va.; was ordained Deacon at Fredericksburg, Va., by Bishop McTyeire in 1882; was ordained Elder by Bishop Wilson at the session of the Baltimore Conference, in Baltimore, in 1884. He has, from the first, been a member of the Baltimore Conference. His first appointment was as junior preacher on the Talhat Circuit in the East Baltimore District, from December, 1879 to March, 1881. Traveled the Fairfax Circuit, Washington District, 1881-1882. Was in charge of the Fincastle Circuit, Roanoke District, 1882-1884. Served the Lewisburg Station in the Lewisburg District, 1884-1886; was appointed by the College of Bishops to travel with Bishop Wilson, in 1886-1887, and accompanied him in his trip around the world; was in charge of Salem Station, Roanoke District, 1887-1889. He was elected chaplain of the University of Virginia in 1889, and served in that capacity until 1891. In March, 1891, he was appointed to the pastorate of Green Memorial Church, Roanoke, Va., and the same year was elected professor of mental and moral philosophy in Vanderbilt University, Nashville, Tenn. This position he has ever since filled with conspicuous ability. In 1898 he was elected Chairman of the Book Committee, and from that time had a large influence in di-

recting the affairs and increasing the efficiency of our publishing interests. At an early age he entered Shenandoah Academy, located in his hometown, and remained there until the year 1872. Then he went to Princeton University, where he received the degree of Master of Arts in 1879. His educational equipment already very thorough and comprehensive was still further enlarged by special study at the University of Virginia. Here it was he took his legal training, receiving the degree of Bachelor of Laws. He began the practice of his profession in Baltimore, and from the first was highly successful. But, convinced of his call to preach the gospel, he relinquished his chosen field and entered the Baltimore Conference. On July 5, 1881, he was married in Baltimore to Miss Lucy C. Chapman. Four daughters and one son complete the immediate family. There are two sons-in-law. Both are preachers—one in the home mission work and the other in Brazil.

As a writer Dr. Denny has made many able contributions to our Church papers and periodicals, especially the Methodist Review. As a preacher he easily ranks with the foremost. He is clear, logical, strong, sympathetic. By his habit of preaching through the summer vacation he has in all probability served more separate congregations than any other preacher in the Church. During his incumbency of the chair of Mental and Moral Philosophy in Vanderbilt University, he has acted as "pulpit pastor" of two separate Presbyterian Churches at different times, as long as a year in each case. His election to the episcopacy was not a surprise to any member of the great Church in whose interest he has been called to take the highest office within its gift.

BISHOP JOHN CARLISLE KILGO.

We are indebted to the Methodist Handbook, by Rev. Thos. N. Ivey, for the following brief sketch of Rev. J. C. Kilgo, D. D., President of Trinity College, Durham, N. C., and who was, on Monday last, elected to the Episcopacy by the General Conference now in session at Asheville, N. C.:

He was the son of James Tillman and Catherine Mason Kilgo. He was born July 22, 1861, at Laurens, S. C. He received his preparatory education in the schools within the bounds of the various charges served by his father, who was a member of the South Carolina Conference for many years. He received his A. B. and A. M. degrees from Wofford College, in which institution he spent several years. He was converted in the town of Marion, S. C., in October, 1878. He was licensed to preach May 27, 1882, and joined the South Carolina Conference, December 20, 1882, he was married to Miss Fannie N. Turner. The following are the appointments served by him: 1883, junior preacher, Bennettsville Circuit; 1884-5, Timmonsville Circuit; 1886-7, Rock Hill Circuit; 1888, Little Rock Circuit; 1889-90, Financial Agent of Wofford College; 1890-94, Financial Agent and instructor in Wofford College; 1894, part of year, presiding elder of the Spartanburg District; 1894 to date, President of Trinity College. He has been a member of the General Conferences of 1894, 1898, 1902, 1906 and 1910. He was a member of the Ecumenical Conference which met in London in 1901. For a number of years he has been a member of the Board of Education of the

M. E. Church, South. At the last General Conference, at Birmingham, he came within eight votes of being elected Bishop, and it was no surprise to any one when he went in on the first ballot last Monday.

Bishop Kilgo is forty-nine years of age, is a mighty master of assemblies and is one of the most gifted and attractive ministers in our Church. He is a man of "infinite wit and excellent fancy," and a general favorite among a large circle of friends, North and South, in the Church and out of it.

BISHOP WILLIAM BELTON MURRAH

Was born at Pickensville, Ala., in 1858. He received his preparatory education in the common schools and spent five years as a student in Southern University, at Greensboro, Ala., from which institution he graduated with honor. He was converted when a mere child at Summerfield, Ala. He was licensed to preach in 1874, at Greensboro, and joined, the same year, the North Mississippi Conference. He was married in 1881 to Miss Beulah Fitzhugh. He was a pastor for eleven years and was then elected to the vice-presidency of Whitworth College, at Brookhaven, Miss., where he remained until 1892, when he was called to the presidency of Millsaps College, at Jackson, Miss., in which capacity he has labored from that to this time. He has been a member of every General Conference since 1886. He was a member of the Ecumenical Conferences of Washington and London in 1891, and was our fraternal delegate to the Methodist Church of Canada in 1902. Besides his degree of A. M., which he received at his graduation, he has had conferred on him the honorary degrees of D. D. and LL. D. Bishop Murrah brings to the episcopacy ripe scholarship, large experience and the reputation of a great preacher. He is genial, brotherly, and is a favorite among his brethren. There is nothing of the snob or of the tyrant in Bishop Murrah; for while he is a man of great parts, he seems not to know it, and regards himself simply as a Methodist preacher with a big heart full of love to all his brethren wise and otherwise. We predict for Bishop Murrah a magnificent career as one of our chief pastors, and bespeak for him the prayers of the whole Church that such may be the case.

BISHOP WALTER RUSSELL LAMBUTH.

Rev. W. R. Lambuth, A. M., M. D., LL. D.—"Our Dr. Lambuth"—a man whom all the Church delights to honor, was last Monday elected to the office of Bishop in the M. E. Church, South, by the General Conference at Asheville, N. C. It was no surprise to any one, but a gratification to all. He was born in Shanghai, China, on November 10, 1854. His father was Rev. James William Lambuth, of Jackson, Miss., and his mother was Mary Isabella McClellan, of Cambridge, N. Y. His grandfather was a missionary to Alabama in the early years of the Nineteenth Century—working among the French and the Indians, whose language he also acquired. His great-grandfather was a missionary from Virginia to the settlers in Tennessee, at the close of the Eighteenth Century. His father was sent as a missionary to China in 1848. In 1869, at the age of fourteen, on his way to the United States, Walter R. Lambuth was converted in his state-room on the ship. In 1869-71 he was a student in the Preparatory Department of Cumberland University, at Lebanon, Tenn.—making his home with Dr. D. C. Kelley and his mother. In 1873-5 he was a student in Emory and Henry college. In 1875 he graduated from that school, and began the study of Theology

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and of Medicine in the Vanderbilt University—in both of which studies he graduated with first honors in a class of more than sixty students. In 1872 he was licensed to preach, and in 1876 he joined the Tennessee Conference, at which time he was ordained Deacon by Bishop Keener. He was ordained Elder, also by Bishop Keener, in 1877.

In August, 1877, he was married to Miss Daisy L. Kelley, daughter of the late Dr. D. C. Kelley, and sailed with her, from San Francisco, October 2, of the same year, for China, as missionaries and representatives of the Board of Missions of the M. E. Church, South. On his arrival in China he opened up a hospital in Nantsiang, and in 1879 opened an Opium Refuge in Shanghai. In 1880 he was appointed by Bishop McTyeire, Superintendent of our Missions in China. The year 1881 was spent in surgical work in Bellevue Hospital, Medical college, New York City, from which he graduated, and then spent quite a while in Edinburgh and London in special study of anatomy, physiology and the diseases of the eye. In 1882 he returned to China, and opened the Soochow Hospital with Dr. W. H. Park as assistant. In 1886 he was in charge of a hospital in Peking. In 1887 Bishop McTyeire appointed him Superintendent of the Japan Mission. While in charge of that work he established the Kwansai Gakuin, or Kobe College in 1889, and the Girls School in Hiroshima. In 1890 he returned to the United States. In 1892 he was a delegate to the Ecumenical Conference in Washington city. In 1894, at the General Conference at Memphis, he was elected Secretary of the Board of Missions. At the close of the Spanish-American war he visited Cuba with a view to the establishment of a Mission there. He was re-elected General Missionary Secretary at the General Conference in Baltimore in 1898. In 1899 he made an official visit to our Missions in China, Japan and Korea. In 1901 he visited our Missions in South America. Was re-elected Missionary Secretary in 1902. In 1903 was a delegate to the Ecumenical Conference in Birmingham. In 1907 he accompanied Bishop Wilson in the character of Commissioner, and assisted in the union of all the Methodisms of Japan. In 1908 he was elected a member of the American Executive Committee of the World Missionary Conference.

Dr. Lambuth has been fruitful in literary productions. His long aim and intimate acquaintance with Mission work and workers renders him, pre-eminently, the greatest authority in our Church or, perhaps, in the world. His elevation to the episcopacy can add nothing to the halo of honor and glory which gathers about his name and fame. It is like Charlemagne being crowned by the Pope, after he had won his way to empire without the aid of such empty ceremony. But the distinction is not only merited, it is well-bestowed, from the standpoint of the Church's need. We not only honor him, but he will both honor and serve us. May the Lord yet spare him many years of life and health and usefulness!

BISHOP EDWIN D. MOUZON.

Edwin D. Mouzon, son of Samuel C. and Harriet P. Mouzon, was born at Spartanburg, S. C., on May 19, 1869. He was converted in that town and joined the Church there in 1884. He was licensed to preach on November 20, 1888. He was received on trial in the South Carolina Conference, in 1889, and was at once transferred by Bishop Keener, to Texas, and placed in charge of Bryan Station as a supply until the meeting of the Texas Conference at LaGrange. He was appointed at that conference to Twenty-

fourth Street Church, Austin, and remained one year. In the fall of 1890, he was stationed at Caldwell, where he remained three years. In 1894 he was in charge of St. James, Galveston, and in 1895, was pastor of the Flatonia Station. In the fall of that year he was transferred to the Northwest Texas Conference and stationed at Abilene. Here he spent two years, when he was sent to First Church, Ft. Worth, where he stayed four years. He then transferred to the Southwest Missouri Conference, and was stationed at Central Church, Kansas City, where he remained three years. In 1904 he was transferred to the West Texas Conference and stationed at Travis Park Church, San Antonio, where he spent another quadrennium—at the close of which he was elected to the Chair of Theology in the Southwestern University, in which station he was serving the Church when she called on him to "come up higher."

Bishop Mouzon was educated at Wofford College, from which he graduated in 1889. The degree of D. D. was conferred on him by the Southwestern University in 1905.

Doctor—now Bishop—Mouzon, is a man of fine personal bearing, a clear thinker and a magnificent preacher. He is one of the most untiring students in our whole connection—a model in this, as well as in many other respects, to all our preachers young and old. He was ordained Deacon by Bishop Fitzgerald, at the conference at Austin in 1891, and Elder by Bishop Hendrix, at Navasota, in 1893. It is now his turn to do some ordaining, and all Texas Methodism is rejoicing that he has the job. Well done, good and faithful servant. We will miss you—miss you much in our Theological Department of the Southwestern University, but we feel that our provincial loss is the gain of the entire Church.

BISHOP RICHARD GREEN WATERHOUSE.

The president of Emory and Henry college, Dr. R. G. Waterhouse, who was last Monday, elected by the General Conference of the M. E. Church, South, to the office of Bishop, was the son of Franklin and Lucinda Waterhouse, and was born in Rhea County, Tennessee, near Spring City, December 25, 1855. He was educated in the common schools of his county, in two high schools, in Hiwassee college, and in Emory and Henry college, in which latter institution he spent four years, receiving the degrees of A. B. and M. A. The degree of D. D. was conferred upon him by the University of Virginia in 1891. Dr. T. N. Ivey in his Methodist Handbook for 1907, says of him: "He was converted in 1873. He was licensed to preach by the Quarterly Conference of Kingston Circuit, January 26, 1878, and joined the Holston Conference. He was married in 1887, to Miss Carrie Steele, of Crystal Springs, Miss. She died in 1891, and he was married the second time to Miss Mary Carriger, of Morristown, Tenn., in 1894. The following are the appointments served by him: Sparta Mission, 1878-79-80; Jonesboro Station, 1880-81; student in Emory and Henry college, 1881-85; Centenary Station, Knoxville, Tenn., 1885-86; presiding elder Radford District, 1890-92; Professor of English, Emory and Henry College, 1892-93; President of Emory and Henry College, 1893 to present. He has been a member of the General Conference of 1894, 1898, 1902, and 1906, and was a delegate to the Inter-Church Conference on Federation in November, 1905."

Dr. Waterhouse was a member of the General Conference at Asheville, N. C., in 1910, which elected him to the highest office in the gift of the Church. He is a man of commanding presence, a ripe scholar, a close student, an able preacher. He is a man

also of affairs, and brings to the College of Bishops an amount of business "gumption" not altogether unneeded by that grave and dignified Chapter of Divines. Bishop Waterhouse has many warm friends and admirers in the Lone Star State, and when in this great province of our ecclesiastical domain falls to his lot as Proconsul and General Overseer, the three hundred thousand Texans who call themselves Methodists, will give him the glad hand.

BISHOP JAMES HENRY M'COY.

The subject of this sketch who was elected Bishop last Monday at Asheville, was born in Blount County, Alabama, August 6, 1868. He was the son of William C. and Annie Vaughan McCoy. He spent five years in Southern University at Greensboro, Ala., from which institution he received the degree of master of arts. He received the honorary degree of D. D. from the same school. He was converted at Marvin's Chapel, near Birmingham, Ala., in 1878; was licensed to preach at Greensboro, and was received into the Alabama Conference in 1888. He was married on December 31, 1895, to Miss Annie Bradley. The following appointments have been served by him: 1890, Ensley Circuit; 1891, South Decatur Mission; 1892-3, Dadesville and Alexander City; 1894-5, Wesley Chapel, Birmingham; 1896-7-8, Tuscaloosa; 1899, 1900-01-02, First Church Huntsville; 1903, Editor Alabama Christian Advocate; 1904-05-06, Five Points, Birmingham. He was a member of the London Ecumenical Conference of 1901; of the Inter-Church Conference on Federation in 1905. He was appointed by the Bishops, Fraternal Messenger to the Methodist Church of Canada, which met in 1906.

Bishop, McCoy, it will be noted, is only forty-two years old. He is vigorous, energetic, brave and brilliant. His address of welcome to the General Conference at Birmingham, four years ago, caught the ear of the whole Church, and was, it is thought, the cause of the Bishops selecting him to bear our greetings to our sister Church of Canada. Bishop McCoy is one of our strongest men—in the pulpit and out of it; and we confidently expect that the choice of him for a General Superintendent in the M. E. Church, South, will be abundantly justified as the years pass by.

Zion's Herald, of Boston, in issue May 4, prognosticating our new Bishops, has the following to say of three of those elected:

President Murrah has the commanding presence of a Bishop. He is a handsome man in the full vigor of mature manhood, and is an orator of great power. Bishop Galloway ranked him in some respects the greatest preacher of the church, and was anxious to see him made a Bishop. Many speak of him as the logical successor to Bishop Galloway.

President Kilgo is a man of striking originality and one of the most forceful speakers of the church on either platform or in the pulpit. He is a genius, and a remarkable example of intellectual awakening after some years of service in his Conference. As agent for Wofford he returned to the college, and while doing his work in the field took up the college course of study and mastered it, receiving the M. A. degree. Today he stands as the intellectual equal of any man in the church, and is recognized and respected as a scholar and as an orator all over the country. He was recently honored with the LL. D. degree by Tulane University of New Orleans. He will



meet all demands of the Bishop's office.

Prof. Collins Denny is one of the most exact scholars of the Church. Most of his work has been at Vanderbilt University in the department of philosophy. He is a graduate of the University of Virginia, and Prof. Noah K. Davis, of that celebrated institution of learning, has often said the University had never sent out a better-equipped man than Prof. Collins Denny. Bishop Wilson has a very high regard for him, and it is generally thought that the venerable Bishop would be pleased to see him made Bishop. He is one of our strongest preachers.

FROM A LOCAL PREACHER.

As the locals of our Church have been writing I will say a few words as a local preacher since 1867. By Rev. John Adams, one of the best men in Texas, I supplied the Athens Circuit in 1869 under L. P. Lively, presiding elder; had a splendid year and I have had a glorious time ever since. I have no complaint to make. I believe that I have talked more on the Bible and salvation than any living man. I preached in Alabama two months, preaching at Memphis every night while the reunion lasted; preached every day while at Mobile, Ala.; sold 700 song books and saved three old-time Confederate widowers, and we had the time of our lives. At Mobile I had all the privilege that I could ask or desire. Have built up a Church here in Valley View, where we have a good Sunday-school every Sunday and preaching every Sunday; have had fifteen to twenty conversions. I am happy and on the highway of holiness, preaching the pure Word of God and still in the M. E. Church, South. Thank God, with all of her imperfections she is the best Church on the earth today. I am now 69 years old, in good health and have as good a voice as I ever had in my life. I am chaplain of the R. E. Lee Camp No. 158 at Fort Worth, also chaplain of the Fort Worth Grays. I have not opened my Bible to read or preach for several years. I just want to let all of the preachers know that I am no back number, neither laid on the shelf. Thank God there is plenty of work for all that has a mind to work in God's service.

THOMAS REECE, L. E.
Fort Worth, Texas.

LEAGUE.

Rev. J. M. Sweeton, presiding elder of the Paris District, in the North Texas Conference, sends us the following for publication:

"The Paris District League Conference will convene in Bonham Street Church, Paris, at 8 p. m., June 23, and continue until the 26th. A good attendance of both pastors and Leaguers is earnestly desired."

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FRATERNAL ADDRESS TO THE GENERAL CONFERENCE.

(Continued from page 3)

tional institutions that would be permeated by religious influences. In 1830, when our conference was only six years old, when our ministers numbered but 45, and our membership was about 11,000, a constitution was adopted for an institution to be known as "Upper Canada Academy." This was to be "a seminary where youth may be trained up in the knowledge and obedience of God and at the same time be faithfully instructed in the various branches of human learning which the present state of society renders necessary in order to respectability and usefulness." As an evidence of the intensity of the devotion of the early preachers, to this cause, we find the conference of 1832 passing a resolution requesting its members to appropriate for four years such fees as they may receive for the solemnization of matrimony to the erection and use of the Upper Canada Academy. This, sir, was the starting point of what in 1841 became Victoria University, the first and one of the most successful institutions for higher education in our Dominion. Today we boast of eleven colleges, manned by 151 professors and teachers and attended by 3969 students. The buildings and equipment are valued at \$1,623,427, with an endowment of over a million dollars. In addition to these we have 52 educational institutions sustained by the General Missionary Society and 29 by the Woman's Missionary Society, all of which are doing most effective work. We are endeavoring to prove ourselves worthy sons of worthy sties. Methodism aims not merely to awaken a man to a sense of his need of salvation, but it believes in the development of a type of character in which the mind loves God and the intellect is centered upon the great principles of truth. We believe in an educated ministry. Our probationers must matriculate or present an equivalent before being received and during this probation must spend at least three years at one of our Theological Colleges. We thus strive to man our pulpits with men who in addition to an experimental knowledge of salvation are able to give a reason for the hope that is within them—workmen that need not to be ashamed. We mourn today the loss of one who for many years was the recognized head of our educational work, one widely known outside Canada. I refer to the late Rev. Dr. Potts, who a few months since was called to his reward.

Closely allied to our educational work is that of our book and publishing interests. Of this department we are justly proud. Our book room stands today as one of the leading book stores of the Dominion. Our printing house is of the finest. From its presses there are given out regularly ten Sunday-school periodicals and the Epworth Era, all of which are eagerly looked for while the interest taken by our people in the weekly issues of the "Christian Guardian" and "Wesleyan" continues unabated. The profits of our publishing houses are a source of revenue for our superannation fund and during the past quadrennium some \$55,000 have been paid to that fund.

The General Conference eight years since, after considerable discussion, organized a new department known as that of Temperance and Moral Reform, and placed in charge of one of the leading ministers of our Church, Rev. Dr. Chown. The results already achieved have justified the course adopted. In the expansion and growth of a new country there are many questions that demand careful consideration and judicious action. We are today and have been for a long term engaged in a strenuous conflict with the liquor traffic. We regard it as the foe of the home, the school, the Church and the State. It is said that not less than 5000 deaths occur annually in our Dominion traceable directly to intoxicating drink. One can

hardly estimate the extent of this curse. The traffic has entwined itself about our political life and entrenched itself behind our social life. To dislodge it is no easy task, but believing it to be a national evil the Churches of Canada have undertaken to destroy it, and while the battle has been severe we believe victory is in sight. The Province of Ontario has a local option law in force in many parts. Nova Scotia, with the exception of Halifax is under prohibition. New Brunswick and Prince Edward Island the same. In the Western Province the banner is being carried forward while in the Province of Quebec with a population of two millions, 89 per cent of which is French Canadian Roman Catholic, there has been a great awakening in favor of temperance. The Bishops and priests of the Roman Catholic Church are in many cases enthusiastic workers in favor of total abstinence. I think it was Lincoln who said when he saw the evils of slavery, "If God ever gives me a chance to hit that thing, I will hit it hard." God is giving the Churches in Canada the opportunity of hitting this accursed traffic, and they are hitting it hard. The Methodist Church, always in the front rank, in this work is striking some of the heaviest blows. Closely allied with the evils of the liquor traffic are other forms of vice—gambling is found in connection with the horse race. In fact the horse race might be styled a university of gambling. The social evil with all its horrors culminates in the white slave trade. These are some of the fields, some thirty-six in all, under the purview of the department of temperance and moral reform. I may say that the influence of this department is being widely felt and other Churches are adopting similar methods of work.

Just here I may mention one danger that threatens our moral and religious life in Canada. Possibly you are familiar with the same sworn foe of righteousness. I refer to the tendency to remove the safeguards of the Sabbath day. The presence of a large population, love of pleasure, greed for wealth and other causes might be cited. We regard the Sabbath as one of those great institutions which make not only for righteousness in the individual and happiness in the home, but which are inseparably bound up with the prosperity of the nation. While our Church has no special department dealing with this work, our Annual and General Conferences have their committees on Sabbath observance and we have combined with other Churches in what is known as the Lord's Day Alliance. The object of this alliance is to secure to every man the right to one day in seven as a day of rest, a day in which he may have the opportunity of worship if he so desired and at the same time to guard against the invasion of the Sabbath by organized business or sport. As a result of persistent effort there has been placed on the statute books of our Dominion the Lord's day act, a measure that is possibly one of the most advanced enactments respecting Sabbath observance in any country. There are, of course, difficulties yet to be overcome before the Sabbath will be kept as a day of rest in all parts of our Dominion, but we rejoice in the forward movement already taken. By appointment of the alliance one of our honored ministers, Rev. Dr. Moore, is acting as Secretary of this work. Did time permit I might tell you of the earnest work in connection with our Sunday-school and Epworth League department. Mission study classes, reading circles and all such agencies are keeping our young people in their religious experiences fully abreast of the intellectual development of the age. The outlook is extremely hopeful. It may be asked, "What is the spiritual life of your Church? You have a well-nigh perfect organization; what about spiritual results?" That is of course the vital point. And here let me say we have nothing of which to be ashamed, but much for which to be thankful. For the quadrennium ending May, 1906, we had an increase in our membership of 25,000, and for the first three years of the present quadrennium our returns show an addition of 17,000. When the returns of the present year, which promise to be large, are added, we will doubtless have an increase equal to that of four years since which was double that of the preceding term. For the first three years of this term our Sunday-school forces show an increase of 35,000, the largest in our history, which is due in part to the adult Bible class movement, one of the most hopeful features of modern Sunday-school work. Our Epworth Leagues show an increase of about 5000 members. These are results that can be tabulated, but there

AYER'S HAIR VIGOR
Hair falling out? Troubled with dandruff? Want more hair? An elegant dressing?
We believe doctors endorse this formula, or we would not put it up.
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are those which refuse to submit to mathematical calculation. Methodism has a special mission. It was in the beginning a revival of spiritual life. It meant the translating of creed into experience and the clothing of religion with earnest, holy living. Methodism must ever prove its right to be by what it does in the lives of its members. It should maintain its orthodoxy by its spiritual life rather than its spiritual by its orthodoxy. That, sir, is our motto in the North and I am glad to report a strong, vigorous and growing sentiment in favor of a deeper spiritual life. The evangelistic spirit is strong. The old-time fervor marks our services. In many sections there is a revival of our class meetings, while an aggressive spirit that ever expresses itself in sacrifice and effort to extend Christ's kingdom amongst men may be seen and felt everywhere. But while thus speaking of the work of the Church I represent, let me say the Methodism of the far North has a keen appreciation of the work done by other branches of the great Methodist family and for none of these do we cherish a more loving regard than for the great Methodist Episcopal Church, South. Our eyes often turn to your wonderful, yea, glorious land, so rich, so fertile. We think of your illustrious past. When the head roll of your noble men is read our hearts throb with sacred emotions as we remember their heroic work. We recall the conflicts through which you have passed and the victories you have won. We think of those great problems which have confronted you and admire the rare skill and wisdom with which you have solved these problems. Your loyal attachment to the time honored doctrines of Methodism and the clear ringing messages of your pulpits on all that is vital in Christianity make us rejoice that in your country as well as in ours the great heart of Methodism is true to the standards of our Church and loyal to her cardinal principles. And as I come tonight bringing you the greetings of your brethren in the North methinks I feel throbbing through my soul the strains of that great old battle hymn of the ages:

"Like a mighty army moves the Church of God,
Brothers, we are treading where the saints have trod—
We are not divided, all one body we,
One in hope and doctrine, one in charity."

I sometimes like to think of what might have been. I confess it is a very broad subject. Had wiser councils prevailed in the earlier history of this continent, if a Victoria "the Good," or an Edward the "Peacemaker" had been upon the throne of England and a Gladstone or a Salisbury at the helm of the ship of state in 1776 there might have been no war of the Georges. There might have been no tea-party in Boston harbor. There might have been no taxation without representation and instead of two nations on this continent there might have been only one, a nation composed of the children of noble Anglo-Saxon sires, a people of one language, one flag, one government, one religion. What a mighty power that nation would have been. Combine today the fleets of England and America. Let the boys in blue and the boys in red stand side by side in the army. Blend the political sagacity of Washington, Ottawa and Westminster. Combine the sentiment of truth and righteousness of the common people of both lands and let Old Glory and the Union Jack wave side by side and tell us if the centuries ever witnessed such a force. I know not what may be the future of these two great nations, but this I do know that the principles for which these nations stand shall abide forever!—the principles of liberty, equality, fraternity, righteousness, the Bible and God.

I know not what may be the future of Methodism in Canada nor in the world. It may be a union with other Churches. It may be a change of name. It may be a Bishop shall be called a General Superintendent in your country and vice versa in ours, or it may be that both shall be merged into a Moderator or called simply a Chairman. But one thing I do know that the principles for which Methodism has ever stood shall remain unchanged. Repentance, pardon through

the blood of Jesus Christ, sanctification through the Spirit and the assurance of Sonship are truths that have influenced the world ever since Methodism was born and the world will never give up these principles. As Constantine saw in the heavens the fiery cross and read the inscription "In hoc signo vinces," so today the Methodist Church sees a Savior Jesus Christ not a defied man, but the eternal Son of the Father "in whom dwells all the fullness of the Godhead bodily," and sees a Bible that is the inspired word of God and a sacrifice on Calvary which took away the sin of the world and by this sign we have conquered in the past. By this sign we shall triumph through the centuries that are to come.

An old teacher of mine, a minister whose name will ever be held sacred in the annals of Methodism, once described a picture which he saw as he stood on the suspension bridge at Niagara. The waters of the Canadian Falls and those of the Canadian plunging over the precipice mingle as they strike the rocks below, sending up a cloud of spray turreted and columned in wondrous form. Kissed by the sunbeams these forms blossom into the rainbow spanning the river, an arch of sevenfold beauty that seems like God's bow holding together these two great nations. Tonight standing here one can see the Methodism of the United States and of Canada, two mighty forces flowing side by side mingling their earnestness and intellectual power and evangelistic fervor and missionary enthusiasm as they descend to the lowest depths of the world's misery and transforming the darkness and superstition of the world's sin into the brightness and sweetness of a Christian civilization over which shines the rainbow arch of God's smile and heaven's favor.

"Redoubled diligence is the remedy for discouragement. The trouble with discouraged ones is that they always feel like quitting, when to quit is the worst thing they can do. Discouragement lets go the moment a man sets his face against it with grim determination not to give up, but to press forward with renewed diligence."

GROWING CHILDREN

The Period when the Nervous Activity is at Its Greatest.

"Against the practice of giving tea and coffee to children, we cannot speak too strongly. Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions. Reflex action, co-ordination of muscles, and the special senses are all under a special course of training.

"The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people nothing but harm can come from the use of such cerebral stimulants as tea or coffee. Bad, then, as this practice is, let us as physicians be aggressive in its prohibition.

"Do not be satisfied by answering 'No' when asked as to their use, but let us teach the families with whom we come in contact that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvelously prevalent."—The Home Doctor.

Children like a warm beverage for breakfast and it is well for them to have it if the drink is a food and not a drug.

Postum is made to supply a rich nourishing liquid food with a crisp coffee taste for those who cannot and should not use coffee. Analysis shows it to contain about fourteen per cent of muscle-forming elements and 66.11 per cent of energy-and-fat-producing elements, which go to nourish and sustain the delicate nerve centres throughout the body and from which the vital energy proceeds.

The success of child or adult depends largely upon proper sustenance for the body. Children who depend upon the intelligence of their elders to furnish them with good food deserve our most careful attention and thought.

Read "The Road to Wellville," found in pkgs. "There's a Reason."

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

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have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

IMPARTING VIGOR

to the kidneys, bladder and LIVER. They are adapted to old and young

LIBERALITY

By Rev. J. A. Phillips
Article Two

3. The necessity of so-called secular labor in order to the progress of Christianity.

As a general thing when we speak of religion we think of the invisible spirit, of a future life, of prayer, song, etc. We must remember that in order to sing we need a mouth, throat, lungs and teeth. These are nourished by bread. Bread is not given from the skies, ready cooked. It is true that more than ninety-nine per cent of the power expended in the production of an ear of corn is put forth by Almighty God. The earth had to be created and a portion of it prepared by floods and storms and earthquakes so that it might be made into a seed bed. The sun had to be heated up so as to send warmth to the earth. Oxygen and hydrogen had to be provided so as to give moisture to the plant. The grain must have power to germinate. The man himself was not self-created. After his creation he had to be trained. It takes brains and bones and arms and muscles and nerves to take care of the life of the plant. All this Jehovah has given us freely and in abundance. The very, very small portion of the labor left us to do must be done, however, else all the other will be of no avail. The test of legitimate business and of honorable labor is this: Does it create values? Does it take the raw material which God has created and by using and directing the forces which he set in motion, as for example, the human arm, the strength of the ox, the power of steam and electricity, residing in the air, coal and water, and so change this raw material that man can use it for food, clothing, pleasure, comfort or for the higher life? Air, soil, heat, moisture operating on one grain of corn make out of it in a few months seven hundred grains. He who plants and cultivates the one grain so as to make of it seven hundred has created wealth to the amount of six hundred and ninety-nine grains of corn. But cereals must be ground and cooked, so the miller and the cook are creators of values. The merchant and the railroad transport this food from where it is not needed and distribute it where it is needed. Hence all these workers are doing legitimate business—they create values. All this furnishes a basis for the Christian religion, for we are not disembodied spirits. All those who furnish bread to the singer are helping the singer to sing.

It is not irreverent at all to say that the spiritual is, in an important sense, built on the physical. And it is not presumption to insist that the advancement of the cause of righteousness waits on our answer to the cry, "What shall we eat?" etc. Men often become thieves because they have never learned how to make and save money in a legitimate way. Women are deceived and fall into disgrace and then remain there rather than starve; for no avenue is open for them to earn their bread, except the avenue of vice. Who is responsible for great currents and marshes and oceans of vice and crime? Partly he who practices these things and partly he who selfishly withholds his money when he could by its use open ways of escape. The right use of money

has much to do with the redemption of this old world.

4. Labor of muscle, nerve and brain is necessary to the conversion and edification of souls. The fact that conversion and the spiritual life are supernatural works does not preclude the need of human thought and toil. The religious training of children, the teaching of young people, the preparation and delivery of sermons, the writing, printing, selling and reading of books and papers are all necessary in order to the conversion and edification of souls. All this requires labor of hand and brain. The branch can not bear fruit without the vine, neither can the vine without the branch. Grapes do not grow on the vine, they grow on the branches. When we speak of money being needed to carry on the work of God, we mean merely the use of brain and muscle. "In the sweat of thy face shalt thou eat thy bread"—whether it be material, spiritual or intellectual bread. It requires literal toil to make the world better. It demands physical labor to get souls converted. And money stands for labor. Church buildings are not usually put up by preachers. They may be erected by atheists, but whoever does it is doing a part of the work that is needed to reach the largest number of people. Railroads and buggies carry ministers and Christian workers from place to place. Restaurants or hospitable friends feed them. This is part of the indispensable work in the conversion of people.

But the question is sometimes asked, why can not Christian people generally do all the work without the help of special workers for purposes of propaganda? It is true that the bulk of the work of saving people from sin is effected by the example and teaching given as opportunity is afforded by people who must devote the most of their time to earning a livelihood. But if the teaching of history and of our observation is worth anything we must conclude that—

5. A few men and women who give all their time to spiritual work are indispensable to the establishment of God's kingdom in the world. Jesus Christ devoted all his time, for three years, to teaching, preaching and healing. He said with reference to those who he sent forth on the same sort of mission that they were worthy of wages. The purpose of any Church is to do its part toward establishing the reign of love and justice among men. No one Church is doing all of this. Not all the Churches combined are doing it all. Every fervent prayer, whether offered by a Church member or by one who does not profess Christianity, but who is honestly seeking after God, has its place in leavening the mass of humanity. Kindness, justice, liberty, practiced anywhere, adds so much to the volume of righteousness in the world.

But Churches are needed to organize the various workers and the various groups of workers. It is required that workers be distributed according to their talents and according to the varying needs of different places. It is necessary that men devote their lives to the study of the most efficient methods for improving the condition of their brothers. The Ten Commandments and the beatitudes seem simple enough at a glance, but when we come to apply them to concrete cases the need is apparent of long, intense study of conditions. The command, "Thou shalt not kill," for instance, seems easily understood. But there are so many thousands of ways of debilitating, shortening, vitiating human life by avarice, by ignorance, by cruelty, by idleness, that it requires years of study and investigation to understand how that law is violated and how the evils may be remedied. Of course this can not all be done by experts; every Christian ought to take part in applying the laws of God to men and yet some men are needed to give their whole time and talent to the philosophy of right living.

But in the every-day, practical workings of the Church we can see that its very life depends at least in part on its having some of its members set apart and specially prepared to look after its activities. Some communities have plenty of Bibles and money to buy more. Some have no Bibles and little money. In some parts of the country there are hosts of young men and women capable of becoming preachers and teachers and willing to enter those vocations. Others do not raise up teachers and preachers. Regular Church workers feel most keenly the need of regular preachers and

teachers who do nothing but teach and preach

We have noted that the religion of Christ, in addition to training the higher life, has also as a by-product the effect of creating material wealth. We would not contend for a moment that it would be wise for the Church or its leaders to pile up wealth. But the existence and success of the Church as of any other institution depends somewhat on having the use of money for its maintenance and expansion.

6. Those who help to create wealth are justly entitled to a share in its distribution. People often talk of giving to the Church and to the preacher. We need to change that. If the preacher does not earn a living he should not have it. If the Church does not justify its place in society, then the Church ought to be abolished. If the place of the Church is that of a law firm, whose business it is to receive the pleas of defendants and represent them before the Creator of worlds, with the express purpose of persuading the Judge of all the earth to do right, then perhaps we are forced to employ these spiritual attorneys to prepare our cases so that they may go through without a hitch. In that case the personal character of the lawyer is not to be considered to any great extent. The principal question would be whether or not he has been duly authorized to practice in the courts of heaven and whether or not he is capable of getting up the briefs in proper form. But if the purpose of the Church is to shed a benign influence among men, then it is needed as are all good men, that is to stimulate and lead and help their fellows to live with a holy zeal, conquering sin and glorifying God in their bodies and in their spirits.

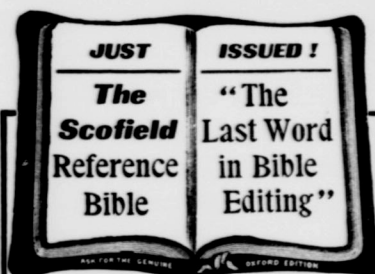
CLARENDON DISTRICT CONFERENCE.

The Clarendon District Conference, which has just closed at Shamrock, deserves special mention, as it was an occasion long to be remembered by all those who had the privilege of being present. The proceedings will be written for the Advocate by the secretary, but as the pastor of the Church at Shamrock I desire to write of the special benefit of the occasion to the people of our Church and community. From the beginning of the conference to the close there was manifest in great power the presence of the Holy Ghost and we sat together in heavenly places in Christ Jesus. It had been the earnest desire and prayer of the pastor and the membership of the local Church as well as of the entire district that the conference might be a great spiritual uplift to the community. Their prayers were not in vain as from the time that the opening sermon was preached by Rev. O. P. Kiker, of Clarendon, to the last service on Sunday night no service was without the gracious presence of the Spirit. The preaching which was done by Brothers Kiker, Lowery, Sensabaugh, Robeson, Wyatt, Winfield, Bonner, Rea and our beloved Presiding Elder Miller, was of the highest order and all of it was filled with the power that saves and makes happy. There were old-time shouts of glory and the entire membership of the Church here, as well as all the visitors, were lifted to a higher plane of living. There were during the four days of the conference more than twenty-five conversions and re-animations and many of our people who had heretofore been inactive in the work of the Church resolved to devote themselves more to its service. There have already been received into the Church as a result of the meeting six and there are quite a number more to be received next Sunday.

Many of the visitors said that the occasion was the greatest of the kind that they had ever attended, and the older ones present said that it resembled the old-time camp-meeting occasions more than the modern conference. Much of the credit for the success of the conference belongs to our efficient and beloved Presiding Elder Rev. J. G. Miller, who is in every way an ideal leader. His preachers love and honor him as a father and he presides with grace and dignity of a torn leader of men. Besides this he is deeply spiritual and sings and preaches and calls penitents and has conversions under his ministry. We loath to give him up, but according to the law of the Church he has served out his term with us in that capacity.

The old veterans of the Panhandle Revs. W. L. Harris and R. M. Morris, were present and their presence was an inspiration to all. These and other old soldiers of the cross were greatly cheered as well as leaving with the younger in the work the inspiration of their godly lives.

The conference will not soon be for-



Rev. R. A. Torrey, D.D., says:

"I am so impressed by it that I feel that every minister and Christian worker should obtain a copy. The introductions to the different books are simply invaluable; they pack more sometimes into a single sentence than other books put in a volume. The footnotes also are of great value. The references are beyond all comparison better than in any other Bible with which I am acquainted. The paragraph divisions oftentimes throw a flood of light upon the verses that follow."

Edited by

REV. C. I. SCOFIELD, D.D.

with the assistance of many of the most eminent scholars and divines.

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gotten by the people of Shamrock and they will be ready to entertain that body again as soon as it can be secured again.

W. Y. SWITZER, P. C.

THE BOY EMPEROR AND HIS PLAYMATE.

The following story about the little Emperor of China is much appreciated by the Chinese people, and may prove to be of interest to our readers as well: When the day for the coronation came (or, to be more exact, the day when the little boy was to ascend the dragon throne), he was not yet four years old. The Manchu and Chinese officials were gathered in the palace with their fine garments and brilliant decorations. The little boy looked all around, as if trying to find somebody; then he turned to his father, the Prince Regent, and asked: "Where is Mow?" His father did not know who Mow was; but the new Emperor was determined to have him present. So word was sent to his mother: "Who is Mow?" She said that Mow was a five-year-old boy who had been a neighbor and constant playmate. So Mow was sent for; but, according to the rules of the court, he could not be admitted unless he had some official rank. That was easily managed; he was made a military officer, was given a cap with a button on it, and was admitted to the throne room to see his little playmate ascend the dragon throne.—The Visitor.

"For every evil under the sun
There's a remedy or there's none.
If there is one, try and find it;
If there is none, never mind it."

A Few General Conference Pianos and Organs Still For Sale

Every one of the Epworth Pianos and Organs at the General Conference must be closed out at once. You may have wanted a sweet-toned Epworth piano or organ for a long time. Why not write me a postal and see what I can now do for you? Remember, I will pay freight to your station, no matter where you live, will give you thirty days' trial and then if you want to keep the beautiful sample instrument at the special General Conference Clearing Sale price, you may do so and name your own terms of payment.

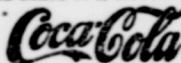
Why not get one of these good bargains so your children can practice their music lessons during vacation? Just write me a postal and say: "H. B. Williams, Sales Manager, Williams Organ & Piano Company, Room 396, 57 Washington St., Chicago: Please send pictures of the sample Epworths at the General Conference. I am interested in a (say which, piano, parlor organ or church organ)."

Better not let this good chance go by.



Hot Sun—Dusty Roads

By the time you reach town and light you'll be hot and tired and your throat dry with dust and dirt. Hunt up a soda fountain and treat yourself to A Glass or a Bottle of



Just as cooling as the bottom step in the spring house. You'll find it relieves fatigue too, and washes away all the dust and thirst as nothing else will. It touches the spot.

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"The Truth About Coca-Cola" tells all about Coca-Cola—what it is and why it is so delicious, wholesome and beneficial. It gives analyses made by scientists and chemists from coast to coast, proving its purity and wholesomeness. Your name and address on a postal will bring you this interesting booklet.

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Atlanta, Ga.

When ever you see an arrow think of Coca-Cola



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G. C. RANKIN, D. D., Editor

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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:

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

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

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

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.

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

DISTRICT CONFERENCE NOTICES.

San Augustine, Garrison.....	May 25
Waco, Mart, 2 p. m.....	May 31
Gatesville, China Springs.....	June 2
Sulphur Springs, Mt. Vernon 8 p. m.....	June 7
Marshall, Gilmer, 3 p. m.....	June 7
Plainview, Lockney, 8 p. m.....	June 16
McKinney, Princeton, 2:30 p. m.....	June 17
Weatherford, Weatherford.....	June 23
Bonham, Petty, 7:30 p. m.....	June 23
Waxahachie, Ennis, 9 a. m.....	June 24
Sherman, Sadler, 3:30 p. m.....	June 27
Colorado, Stanton.....	June 27
Brownwood, Bangs, 8 p. m.....	June 27
Pittsburg, Hughes Springs, 2:30 p. m.....	June 27
Dublin, Carbon, 9 a. m.....	June 29
Cleburne, Blum, 9 a. m.....	June 28
Beaumont, Port Arthur, 8 p. m.....	July 5
Beeville, Floresville.....	July 5
Jacksonville, Bullard.....	August 16

Did you read the Bishops' Address carefully? If not, go look up the paper and read it again. There is much in it that every Methodist ought to consider. Read it. You will think more of yourself as a Methodist afterwards. Fact is, all our slack-twisted, milk-and-water members are ignorant of what the great Methodist Church stands for and is doing in the world. The address as a specimen of English composition is a masterpiece. It was read by Bishop Hendrix, and it "dimes to doughnuts" that he also wrote it. The fine Italian hand of "Marse Eugene" is discernible in every sentence. Great paper! Go read it.

GENERAL CONFERENCE NOTES.

This is Friday night of the second week of the General Conference and it is well on in its session. Bishop Wilson presided at the opening as Senior Bishop. He is now an old man and very feeble in body and voice. It was thought by a good many that he would ask to be retired from the active duties of his office, but he did not raise the question; and on account of his great learning and his influence on the College of Bishops, the Committee on Episcopacy by a majority thought it best to continue him on the active list, asking the Bishops to assign him to light work.

Bishop Hendrix next in seniority in office is only sixty-three years of age, and he is hale and robust. He is a man of large culture, wide information and an experienced executive. His voice is strong, his manner positive and his mind active and alert. He is good for several quadrenniums, if nothing happens to him.

Bishop Key is approaching his eighty-first year; still vigorous in body and strong in mind for one of his years. But he took the position that the calendar was against him and he asked to be relieved from active work in the following deliverance:

"Dear Fathers and Brethren:

"Twenty-four years ago, at Richmond, Virginia, the General Conference laid on me the responsibility and work of one of its Bishops. In all fidelity of purpose and singleness of eye, I have sought to serve the Church and meet my obligations. My busy life has passed so swiftly and silently that, without realizing it, I find myself to-day near the eighty-first year of age. My health is perfect, thank God. My head is clear, my heart is warm, and my love and interest for our beloved Church grows with the years.

"But I realize that a Methodist Bishop at eighty years is an unreliable asset. The calendar is inexorable. The son of a Methodist preacher, born in a parsonage, the grandson of a preacher and the father of two preacher sons, and educated in a Church college, and with a record of sixty-two years of unbroken service, I ask in the fear of God, and with perfect respect and love to all, that you grant me the release from the official and routine duties of the Episcopacy, and pass my commission to a younger and stronger man.

(Signed) "JOSEPH KEY."

His request was granted and many were the expressions of tenderness and affection upon the part of scores of his brother ministers. No man has borne himself with greater propriety and useful service than this "Grand Old Man," and he as beautiful and lovely in old age as he has been in nobility and consecration as active chief pastor in the Church. He retires from his labors stout and serene, and upon his venerable head and heart rest the benediction of our Zion.

Bishop Fitzgerald is not present. He has long been on the retired list and he is too feeble to make the journey to Asheville. But he sent a message of love and affection to the conference.

The other Bishops are younger men in the service of the Church and I will sketch them in another issue. The Committee on Episcopacy recommended the election of seven new Bishops and the conference adopted their report. Their election will begin next Monday and the wires will doubtless tell the result in time to get their names in this issue of the Advocate. I will not speculate as to their names, for no one can tell until the vote is

taken. This number of new ones will give to the Church twelve Bishops to do the work of the Church, with one or two of the older ones rather feeble.

But little work has yet been enacted into legislation. Many reports have been made and the calendar contains matters of importance. Some of it will become law, and much of it will go the way of all the earth.

The Northwest Texas Conference has been divided according to the plan agreed to by that body. The old part is called the "Central Texas Conference," and the new the "Northwest Texas Conference." The geography of the territory determined those names. Texas again has five Annual Conferences among our English-speaking people, and one German Mission Conference.

The conference has passed a rather stringent regulation on the use of tobacco upon the part of our young ministers; and by a very narrow margin it came very nearly passing a very drastic law on the subject.

The Committee on Revisals have made a report unfavorable to the memorial of the home mission women asking for the rights of the laity. It will doubtless be adopted by the conference. The good women themselves are much divided on the subject, and the brethren will let the matter rest where it is for the present.

The committee has also reported favorably on the change of the name of the Church and recommended that it be called "The Methodist Church." Just what the conference will do with this when it comes before us for action, awaits to be seen. There is strong sentiment in favor of the change. If favorable action is had by the conference, then the matter will go to all the conferences for their approval. So that its fate will not be known for four years yet in any event.

The committee has also reported but only partially favorably in the time limit in the pastorate. It is to the effect that in exceptional cases if the Bishop and his presiding elders are a unit in their judgment that a man, in certain emergency is needed in a charge longer than four years, he can be appointed to continue. This will doubtless become a law. It is a slight concession to those who want the time limit removed altogether. These are the most important matters thus far reported. Some sort of unification of our various Mission Boards will be effected, and the question of the Church ownership of our schools will be fully and explicitly defined.

The conference has many new men in its membership. A great many of the old faces once prominent in the body are not seen in this one. Some of them have gone to the conference above, and others were not elected as members. Many of the members are young men, serving their first conference. For the most part, it is a conservative set of men. New men are usually conservative. When they come face to face with responsibility; sobers them and they move cautiously. But they are intelligent men and do their own thinking and speaking. There has been a great leveling up in the grade of the members. We really have no conspicuously great men in the body as in other days. In the past a few men stood out in the General Conference like mountain peaks above the foothills. But not so now. The general average is good and we have a large number of fine men and splendid preachers. The

members make a fine appearance. The laymen are excellent men. They would do credit to any deliberative body, and they take a prominent part in the proceedings.

Dr. Young, of the Canadian Fraternal Delegates, made a fine impression upon the conference. His address was received with great pleasure. It is printed in this issue. Also Dr. Simon, the Wesleyan delegate, had a fine hearing. He is less of an orator than the Canadian, but he is a solid and great speaker. The Northern Methodists Representatives have not yet been received. Bishop Vincent, of that Church, is a visitor and the freedom of the conference has been accorded to him.

The Texans are deporting themselves well. They are on important committees and they are rendering good service. Dr. E. W. Alderson is Chairman of the Committee on Revisals, and this makes him a very prominent member of the body. He speaks often and well on his committee reports.

Last Sunday I went down to Hiwassee College, my old alma mater, and preached the commencement sermon. I graduated there thirty-four years ago and had not been back in twenty-five years. There were but few present who lived there when I was a student. Of course I visited dear old Dr. Brunner. He was not able to be out. He is now eighty-six years of age, and he looks very much like he did when I was under his tuition. Of course he is broken, but I would have known him anywhere. Grand old man! No one has done more in all that country then he for the hardy and struggling poor boys of his section. He and his good wife are only waiting for their time of release. They were married in that old home sixty years ago, and there they are still, loved and revered by all who have ever known them. May heaven continue to smile upon them. G. C. R.

Mr. L. Blaylock, the publisher of the Texas Christian Advocate, and his wife came to the General Conference with the Texas delegations. No man in Texas is more widely known among Methodists than Mr. Blaylock. His genial disposition, his constant good cheer and his strict attention to business matters concerning the Texas Christian Advocate have made him the friend of every Methodist preacher in that great State.—Daily Advocate.

The presence and active participation in the work of the present General Conference of that grand old soldier of the cross, Dr. Frank Richardson, is a joy to Methodism North and South. Think of it! He is more than four-score years of age, and yet his eye, like that of Moses, is not dimmed, nor his natural force abated. He walks around like a Kiowa chief with many scalps of the enemies of Methodism hanging to his belt. Those same scalps have kept him out of the Episcopacy, it may be; but some men are too big to be Bishop, and we suspect that Dr. Richardson is one of them.

Dr. Haven, one of the Secretaries of the American Bible Society, in his address to the General Conference, paid this tribute to a Texas man: "I can not stand here this morning without expressing my appreciation of the work of one of your number, the Rev. Glenn Flinn. * * * This young man went to work down in Texas, Oklahoma, Louisiana and Arkansas, and when we got him around the table a couple of years ago and said, 'How can we develop this great movement?' he said that he thought we could raise \$20,000 in that region. We have raised a little more than \$28,000, and

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Hood's Sarsaparilla

Has surpassed all other medicines, in merit, sales and cures.

Its success, great as it has been, has apparently only just begun.

It has received by actual count more than 40,000 testimonials in two years.

It purifies the blood, cures all blood diseases, all humors and all eruptions.

It strengthens the stomach, creates an appetite and builds up the whole system.

It cures that tired feeling and makes the weak strong.

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

there has been down there a circulation of the Scriptures of over 26,000 copies in that region alone, reaching the native American. And I am rather ashamed to say, but he tells me that nearly 35 per cent of the native American homes which he finds need that the Bible should be taken to them."

REV. W. W. McANALLY DEAD.

A telephone message from Rev. J. D. Snyder, pastor at Kilgore, Texas, told us of the death of Rev. W. W. McAnally at that place on May 16. His funeral services were conducted May 17 by Rev. J. T. Smith, presiding elder, and Rev. J. D. Snyder. Bro. McAnally was born February 11, 1837, at Memphis, Tenn. He moved to Texas in early life and was converted and joined the Methodist Church on McElrose Circuit in 1858. He was licensed to preach by Rev. John Adams in 1882, and joined the East Texas Conference in 1883, Bishop Parker presiding. Bro. McAnally served faithfully and well the charges which he was assigned till failing health caused his superannuation a few years ago. A more extended notice will appear later, written by some of his brethren. Truly a good man has gone to his reward.

LET THE HOME BE BUILT AT ONCE.

Sister W. H. Johnson, editor of the King's Messenger and one of the most indefatigable workers for the Mission Home and Training School, is much exercised over the fact that their new building is being delayed for want of necessary funds. They have an 18-acre campus in the city limits of Oak Cliff and are ready to build a much-needed structure if only the money to complete it were in hand. Will not the good people of Texas "help these women who labor with us in the gospel?" There is no greater work among the many various institutions of the Church than this magnificent agency for saving the young womanhood of our country. The present publicity of the "white slave trade" is bringing the work of our dear women of the Mission Home into the limelight, and we plead that they get the moral and financial support they so justly deserve. Now, brethren and sisters, do not say, "Be ye clothed and fed, yet give them nothing," but send in your contributions to this cause without delay. That Home should be built at once. A visit to the present quarters of the institution will convince the most skeptical that this should be done.

It is a consummation devoutly to be wished that the report of the Committee on Revisals in the present General Conference will be adopted when it comes from the calendar, just as it is. If such turns out to be the case most of the credit will be due Dr. E. W. Alderson, of the North Texas Conference, who has been at work on it for a long time, and who was placed by the last General Conference, along with Bishop Hoss and others, upon a special committee to look after and report upon the matter at this time. Our present form for infant baptism, and that also for the funeral service, has never really expressed the mind of the Church upon some great doc-

trines set forth by implication in those forms. And as to a form for the burial of children, we have never had one. We sincerely hope that the conference will adopt the report without the change of a single letter.

In a personal letter from the senior publisher, who is at Asheville, to the pro tem., he has this to say concerning the day for election of Bishops: "They tried to make Friday, the 13th, the fatal day. A motion was made making the election the special order for that day, but there were many on the floor too wise to adopt any date that even smacked of 13 or 23, or any other bad-luck or hangman's day. They, of course, are not superstitious, but they don't propose to take any risks. There might be a feeling, after it is all over and they are elected to 'remain in the ranks,' that if some sensible and reasonable date had been selected the result might have been otherwise."

Some have written us asking why we do not take up the fight on Dr. Rankin in which some of his anti "friends" are making in his absence. Our answer is that the Doctor carried the "big stick" with him when he left, and then he is not gone for good. When he returns he will doubtless attend to the boys in his own sweet way. He is quite competent to take care of himself. In the meantime, to quote Bishop Candler, the pro tem. has "bitten off just about as much as he can chew!"

The editor pro tem. feels much "puffed up" at the many complimentary letters he is receiving concerning his work on the paper. The business is purely a "labor of love," but, considering his other work in connection with his pastoral charge, it is a "labor" just the same. Still, if he can make good and please and edify the readers of the Advocate, he is content.

We note in the dispatches to the daily papers that Dr. H. A. Boaz has withdrawn Fort Worth as a competitor for the location of Southwestern University, if it is to be moved from Georgetown. In the event of such a move Dallas seems to be the place pre eminent for the school. The Advocate, while industriously operating the wood-saw, is an interested listener to what is being said.

THE WORK OF THE GENERAL CONFERENCE.

We have been receiving letters almost daily asking about what laws the General Conference has passed during its present session. It seems that many people do not understand the manner in which legislation is conducted in our Church Congress; and in order that all may get a correct idea it may be well to note the following facts: Our General Conference is a delegated body like the Congress of the United States. It is composed of one delegate for every forty-eight clerical members of the several Annual Conferences and an equal number of laymen. It meets once in four years at such place as a committee for that purpose may select and early in the month of May. The Bishops one after the other preside. All other officers are elected at the opening of each session. Standing committees representing every important interest of the Church are named among the first business the body transacts after its organization. To these several committees are referred all memorials, resolutions, etc., that are intended to engage General Conference attention. After a matter has been considered by a committee it is reported back to the conference and is put upon the "calendar" with its proper number attached. The conference generally allows about ten days for the work of these committees, after which the calendar being full, the reports are taken up in their order and considered by the conference as a whole. The final action by the conference upon any question thus considered becomes a law. A great deal of

grist poured into these committees is killed by non-concurrence, though sometimes a bill that has been rejected by a majority of the committee considering it is finally adopted by the conference after its consideration in the form of a minority report or a substitute for the majority report. Generally speaking, however, the committees give direction to the legislation by the entire body. The following important things have been done by the present General Conference up to the time of our going to press:

All the seven Bishops have been elected. Dr. Gross Alexander and Dr. E. B. Chappell have been re-elected book editor and Sunday-school editor in the order named. Dr. Thos. N. Ivey, editor of the Raleigh Christian Advocate, has been elected editor of the Christian Advocate, Nashville, to succeed Dr. George B. Winton.

The committee on changing the name of the Church reported favorably on the name, "The Methodist Church." This report, like all other committee reports, has gone to the calendar, and its fate will not be known until later. Friday, May 20, has been named as the day on which the memorial from some of our ladies asking for the "Rights of the Laity" will be considered. The division voted on last fall by the Northwest Texas Conference has been confirmed. That conference is now two—the Northwest Texas and the Central Texas Conferences.

Of Dr. T. N. Ivey, the newly elected editor of the Nashville Christian Advocate, the St. Louis Christian Advocate has this to say: "Few men of his age are more widely known and more deservedly popular than he. As alumnus of Trinity College he naturally takes rank among the 'immortals,' and his history from the hour when his genius and high character first challenged the attention of the Church and the world has been a history of splendid endeavor and worthy achievement. As editor of the Raleigh Christian Advocate he has brought it to stand in the very front, and as an author, compiler and painstaking toiler in fields of literary endeavor he is second to no man in the South. To many of those who know him best however, the charm of his personality in social life is even greater than that inspired by his great ability in the pulpit or his versatility on the platform or in the sanctorium."

PERSONALS

Dr. Z. M. Williams, Associate President of North Texas Female College, filled the pulpit of Grace Church, Dallas, last Sunday morning and evening.

Rev. Herman W. Knickerbocker, of Central Church, Fort Worth, will preach the commencement sermon for North Texas Female College Sunday, May 22. Mayor John Wall will deliver the address Wednesday, May 24.

Rev. J. S. Huckabee, one of the successful evangelists of the Northwest Texas Conference, made us a pleasant call one day last week. He was just in from Waxahachie, where he assisted Rev. A. D. Porter, of that city, in a very fine meeting.

From the Central Christian Advocate (Northern Methodist), of Kansas City, Mo., we clip the following: "Kansas City Methodists of all trades are pleased to note the honors coming to Dr. E. D. Mouzon in his election to the General Conference at Asheville. He is incisive, studious, well balanced and consecrated."

The following from the Galveston Tribune speaks for itself and for one of our ablest Texas preachers: "Rev. W. J. Johnson, pastor of the First Methodist Church of this city, will about May 30 leave for a two and a half months' trip across the water, having been given leave of absence and furnished with the trip by the members of his congregation. Dr. Johnson was elected by the General Board of Missions of his Church as a representative to the World's Missionary Conference which is to be held in Edinburgh, Scotland, June 14 to 24, which he goes to attend. He will be away about two and a half months. During the absence of Mr. Johnson Rev. Clark, who has charge of the Italian Mission Methodist Church here, will supply the pulpit of First Church. Dr. Johnson will leave here about May 30 and will sail for England from Montreal June 4. The reports of Church activity read

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palmettona will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

Any reader of Texas Christian Advocate who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

For sale by all leading druggists.

at the Quarterly Conference showed First Church to be in a very prosperous condition, 115 new members had been received during the quarter, and the Treasurer reported having collected \$3000 during that time."

DISTRICT CONFERENCE NOTICES.

Terrell District.

The Terrell District Conference meets at Kemp Tuesday night, June 28, 1910, at 8 p. m. Sermon by Rev. J. P. Alderson, followed by the Lord's Supper. Committees:

Elder's Orders—Rev. E. W. Alderson, Rev. W. R. McCarter, Rev. O. T. Rogers.

Deacon's Orders—Rev. A. R. Nash, Rev. Minor Bounds, Rev. G. W. Whisler.

License—Rev. J. J. Morgan, Rev. T. G. Peterson, Sidney Bass.

Admission—Rev. J. F. Alderson, Rev. F. B. Wheeler, Rev. C. C. Clodress. M. L. HAMILTON, P. E.

Marshall District.

Marshall District Conference, Texas Conference, convenes at Gilmer June 7. Brethren, let me have at once the names of lay delegates and the names of others intending to be present. The committee on entertainment wants to know at once. J. A. STAFFORD, Gilmer, Texas.

McKinney District.

On account of other meetings, the McKinney District Conference will meet June 17, instead of the 24th, as heretofore announced. Let preachers and delegates take notice.

J. F. PIERCE, P. E.

SUNDAY SCHOOL AND LEAGUE CONFERENCE OF THE DUBLIN DISTRICT.

On June 7, 8 and 9 the Dublin Sunday-school and League Conference will convene at Dublin, Texas. The first service will begin Tuesday evening, June 7, at 8 o'clock, and the conference will close Thursday, June 9, at 12 o'clock m.

We feel that this will be the greatest conference the conference has ever had. Every Sunday-school and League is requested to have a full representation. Some of our ablest men and women are to take part on the program.

Prof. E. D. Jennings, and M. J. Thompson, of Stephenville, Rev. K. P. Barton, of Gorman, W. B. Dodson, of Cico, W. J. Clay, of Dublin, Rev. E. Hightower, of Waco, Mrs. W. F. Lloyd, of Dublin, Mrs. O. E. Whaley, of DeLeon, and others too numerous to mention, will take part on the program.

B. L. NANCE,

Pres. Dist. Sunday-School Con.

T. D. THOMASON,

Pres. Dist. League Con.

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SUNDAY SCHOOL ITEMS

THE GRADE SCHOOL AND GRADED LITERATURE.

There is much confusion as to what the above terms mean. The impression prevails that the graded literature is designed to take the place of the uniform lesson series in some departments of the Sunday-school. So far as the M. E. Church, South, is concerned such is not the intent. The graded lessons are intended for supplemental lessons to enable teachers in the lower grades of the Sunday-school to supplement the uniform lesson course, which it is often very difficult to make small children understand, with other work better suited to their capacity. If the graded lessons are used to supplement and not to supplant the uniform lessons the objection that their use would break up the unity of the school vanishes. Teachers in the lower grades can give part of the recitation period to the regular lesson and part to the graded lesson and thus make profitable use of time which at present they are forced to kill. The additional cost is a trifle compared to the benefit to be secured.

As to the graded Sunday-school, many think that the one idea is to divide it according to the scholastic attainments of the pupil and pronounce it impractical because it would result in the withdrawal of the less advanced pupils from the school. The correct idea is to divide the school into sections according to age, and in some grades according to sex, and then separate the different sections into classes according to school grades, social affiliations and other considerations which may tend to secure the maximum of interest and efficient work. In short, the graded Sunday-school is based on common sense and affords a fine field for the display of good judgment. Pastors and superintendents are advised to buy and read "The Graded Sunday-School," a little book costing only 40 cents, which is sold by our publishing house and fully explains the various plans for grading a school and shows how the smallest school may be graded to advantage.

E. HIGHTOWER.

SUNDAY-SCHOOL INSTITUTES HELD IN BOWIE DISTRICT.

Total number of people present at meetings, 2220; pastors present, 13; superintendents, 16; teachers and officers, 101; institutes held, 9; number talks made, 37; hours in talking, 45; total offerings, \$92.40; expense, \$14.90; volunteers to take up Sunday-school work, 95; number promising to read Bible daily, 285. Every school planning to grade, put in Cradle Roll and Home Department.

One of the best tours ever made by Field Secretary. Success due in a great measure to presence and help of Presiding Elder Jno. E. Roach, who would in company with local pastor visit home of every officer and teacher in each place, urging attendance and co-operation. It was a Sunday-school revival throughout, several conversions taking place.

W. E. HAWKINS.

NOTICE, PASTORS AND SUNDAY-SCHOOL SUPERINTENDENTS N. W. TEXAS CONFERENCE AND CENTRAL TEXAS CONFERENCE.

Dear Brethren: I have word of Smith & Lamar, Dallas, Texas, that a supply of programs has been sent to each superintendent in our confer-

ence. If this package has not reached you, I suggest that you now order direct from Smith & Lamar, Dallas, Texas, who will supply you at rate of 1 cent per copy. Inclose money with order.

If by an error the supplements were not included, write to the house for a supply at 1 cent per copy.

If your supply of Children's Day programs is insufficient, Smith & Lamar will send you additional copies at 1 cent per copy.

To save time I now advise that you write direct to them.

Eight hundred schools have been supplied. I hope all will observe this year on May 15, or not later than May 29. Take your offering for the cause and remit to our Treasurer.

CHAS. S. FIELD, Sec.

Sta. A, Fort Worth, Texas.

P. S.—Dear Brethren: If supplements are omitted it is not my error. Every package is shipped direct from our Dallas House to you. Write to Smith & Lamar, Dallas.

MY EXPERIENCE IN INTERESTING AND MOULDING A SUNDAY-SCHOOL CLASS OF GIRLS.

I accepted the position as a Sunday-school teacher in the intermediate department rather reluctantly, realizing the responsibility that would rest upon me and feeling my inability. However, I found the work very interesting and fascinating. Every Sunday would reveal some new incident or feature which I would enjoy or ponder until the next Sunday.

The class was composed of about twelve girls, ranging in age from 12 to 14 years. The second Sunday after I took the class I organized them. We had a President, Secretary and Treasurer. The President's duty was to look after the members, inquire why they were absent and supervise the committees. The Secretary's duty was to call the roll, get the report ready to hand in and keep track of members, reporting absentees, etc. The Treasurer took up collection. Besides the general collection we assessed dues of 5 cents a month for the class, which we used for various purposes, such as sending flowers to the sick, helping poor families, etc.

Besides these regular officers we had several committees, such as Hustling Committee and Charity Committee. The Hustling Committee was to visit and solicit new members. The latter was to visit the sick, report needs of poor, etc.

We chose as our class colors pink and blue. For several Sundays I awarded little pink and blue badges to all who brought up a perfect report. I kept this up until the novelty of the ribbons had worn off. By this time they had formed the habit of studying and needed no other incentive than the interest in the lesson.

Our motto was, "Overcome evil with good." Our class verse was, "A new commandment I give unto you, that ye love one another as I have loved you." I will tell you why I chose this sentiment. There had been some little friction in the community among the children and the class was divided into two factions. So great was this antagonistic spirit that they would refuse to stand by each other in practicing songs for Children's Day service. I told them several stories, showing them the moral of our motto and verse. Then I asked all who would try to love everybody and not say unkind things about anybody for the following weeks to stand. All except two stood. The next Sunday I asked how they had succeeded. Some had failed, others had a clear record. However, I noticed that the nagging spirit had decreased wonderfully.

The next Sunday all of them had promised; all tried and most of them succeeded, I think, as peace reigned supreme, and by the time Children's Day came any girl in the class would calmly stand by any other without the slightest remonstrance and with seeming pleasure.

Our class was alive and active in every respect. Our greatest difficulty was in keeping it from growing too large. In a short time we had 35 enrolled. We had a room of our own. The Secretary sat at the desk with net and called the roll, and every girl answered roll call with a verse of Scripture. We changed officers every quarter and managed to have every girl in the class either holding an office or on a committee. This made them feel it was their class and that

TO YOU—MY SISTER

Free to You, and Every Sister Suffering from Women's Afflictions.



I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling of the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles when caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing how women suffer, and how they can easily cure themselves at home. Every woman should have it, so she can think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures old and young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly help any sufferer that this Home Treatment really cures all women's diseases, and makes women weak, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address
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CORSICANA DISTRICT CONFERENCE.

The Corsicana District Conference met in the Methodist Church at Coolidge, Texas, 4:00 p. m. Tuesday, May 3. Rev. Horace Bishop, D. D., P. E., was present and presided. After devotional services the rest of the afternoon was taken up in organization. All of the preachers of the district were in attendance except one, who was out of the State at that time. There were an unusually large number of lay delegates present, all of whom manifested no little interest in the meeting.

Among the visiting brethren representing connexional interests were Rev. B. R. Bolton, of Southwestern University, of Georgetown, Texas; Rev. J. T. Curry, of San Antonio Female College, San Antonio, Texas; Rev. E. Hightower, of Waco, Texas, representing our Sunday-school interests. Rev. W. B. Wilson, of Polytechnic College, arrived too late to present his cause.

Oscar Gunter was licensed to preach. W. H. Smith, of the Missionary Baptist Church, was also licensed to preach, and his orders were recognized. H. B. Landrum was recommended to the Annual Conference for admission on trial.

Prof. Wm. Board, president of Central Texas College, at Blooming Grove, was elected district lay leader. The indications are that one year from now our laymen are going to be more effectively organized than they are at present.

Prof. Wm. Board, J. E. Blair and Rev. W. E. Boggs were appointed as a committee to award the two free scholarships to Southwestern University; one each to a boy and girl actively engaged in Sunday-school work.

Delegates elected to the Annual Conference were as follows:

W. R. SIMMS,
LEE LONSFORD,
JAMES WILSON,
WM. BOARD.

Alternates:

J. H. Larimore,
J. R. Collins.

The conference voted an assessment of \$1,500 on the district to be applied to the support of Central Texas College at Blooming Grove.

The preaching for the occasion was better than the ordinary. Revs. Boggs, J. B. Curry, Mills and Dodson furnished excellent sermons, which were helpful to all. The song service conducted by Henry Bounds, of Wortham was better than is usually heard on such occasions.

Blooming Grove was selected as the place for meeting next year.

The occasion being the fourth successive District Conference presided over by our beloved Presiding Elder Dr. Bishop, we could not help but wish that our General Conference might extend the limit and give our presiding elder a few years longer. We love him for his great heart full of love, for the example of his life and for the power of his preaching.

Rev. J. B. Curry and his good people of Coolidge deserve great credit for the most cordial manner in which they entertained the conference.

M. LUTHER LATHAN, Sec.

THE KIDNEYS AND THE SKIN.

In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words. Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions. Don't fail to take it. Buy a bottle today.

Dropsy Cured; quick relief; removes all swelling in 8 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circular, testimonials and free trial treatment, write
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TITHING THE ORGANIC MORAL LAW OF GOD

REVEALED IN ANTIQUITY, IN THE BIBLE, AND IN MODERN TIMES.

By REV. LAWRENCE L. COHEN.—Number Three.

A Critical Study of the Hebrew Law of the Tithe.

We pass now from the practical to a critical study of the "tithe law" in Israel. This involves us at once in one of the problems of Old Testament study; the point at issue being, not that of ascertaining whether the Israelites paid tithes, as we have already established this, but rather, how many tithes did they pay, to whom did they pay them, and how often were they paid. There are other critical questions involved in the study, but for our purpose these at least will be sufficient. All scholars are agreed that the Israelites paid at least one tithe, some claim they paid as many as two tithes, others, that they paid three. I am convinced that they paid at least two and probably at a very early period in their history they must have paid as many as three tithes. We shall notice these points as we proceed in our study.

Prof. G. F. Maclear says, "The first fruits and tithes were presented by every Israelite to the priests in token of gratitude and humble thankfulness to Jehovah, and consisted of the produce of the land either in its natural state, as grain, fruit, grapes, wool, or prepared for human use, as meal, oil and new wine. (Exodus 23:19; Numbers 18:12). To the Levites also was paid the tenth of all the produce of the land and cattle (Leviticus 27:30-33; Numbers 18:21-24). These he tells us were the sacrifices that were offered without blood unto Jehovah. It is very clear here that the Israelites paid two tithes, one to the priests, and one in addition to tithes to the Levites. We fail however to find where any provision has been made for the "stranger and the fatherless and the widow" as commanded of God (Deuteronomy 14:28-29). We must conclude, therefore, that during the early development of the Israelitish nation, that this later legislation contemplated a third tithe; at least, from what Dr. Edwin C. Bissell (Biblical Antiquities) says, we must infer that the Jews so understood it. Writing of this matter he says, "in the Apocryphal Book of Tobit, written as Ewald thinks 350 B. C., we find the following: 'The tenth part of all increase I gave to the children of Levi, who ministered at Jerusalem; and the second tenth part I sold and went and spent it every year in Jerusalem, and the third tenth part I gave unto whom it was meet' (the stranger and the fatherless and the widow). Prof. J. T. Marshall (Hastings' Dictionary of the Bible) points out that 'Tobit was a pious Jew of the tribe of Naphtali and very scrupulous as to feasts and tithes.' This being the case his testimony should have some weight. We are of the opinion that at least later on, that after a tenth had been given to the children of Levi, who in turn gave a tenth of the tithe they received to the priests, a second tenth, that is, a tenth of the remaining nine-tenths, was carried either in 'kind' or its value in money to the central sanctuaries and there expended in festive meals' (Deuteronomy 14:22-27); and that on every third year instead of the Israelites spending it upon themselves, they gave the entire second-tenth, unto the 'landless Levite and the landless poor' of the Israelites' native place (Deuteronomy 14:28, 29). I believe this position is well taken in view of the statement of that brilliant Hebrew scholar, the late Prof. W. R. Smith, who says "that the tithe feasts at the Northern Sanctuaries were public ones, maintained by the tithes paid by the community generally and intended for the rich and poor alike, but that owing to the power possessed by the great nobles, which they used in aggrandizing everything at the feasts to themselves (Amos 2:6-8; 5:11-12 and 8:4-10), the poor holding a very subordinate position at them it was found necessary to make a change, so on every third year a different disposition of the 'second-tithe' was prescribed." Indeed, writes Professor Smith, the law in Deuteronomy was conceived for this very purpose. It had for its institution a double motive, to leave the offerer free in two out of every three years to organize his 'tithe feast' himself at the central sanctuary for his household and the destitute Levite, so that on every third year he would be willing

to submit to the other provision of the law, namely, that as a substitute for the abolition of the communal fund (public table) he was to appropriate the tithe entirely to the support of the dependent classes, "the landless poor and the landless Levite." According to Prof. S. R. Driver, this position is secure, for he affirms "the tithe of the third year was to be devoted to the relief of the necessitous in the Israelites' native place, and furthermore, that it was to be brought from the owner's granaries" (Deuteronomy 26:13). It is pertinent also to note the remark of Prof. Wm. R. Harper, who suggests it as being probable "that in early times the religious tithe of each district was given to the support of the sanctuary in the district and that it was probably not compulsory, but spontaneously given. It is classed, he says (Amos 2:6-8) with free-will offerings, thank offerings, vows, and may have been used to furnish a sacrificial banquet." We can not help but observe that the Levites (who were set aside for divine worship) are mentioned in every year, except the Sabbatical year when the land remained fallow, as entitled to a share of the tithe, and on this provision, writes Prof. S. R. Driver, it is not difficult to understand how in the process of time the claims of the priestly tribe could be extended until at last, the entire tithe was appropriated to its maintenance, and the sacred feasts of which Prof. W. R. Smith speaks, disappeared altogether." The law of the "tithe," in Deuteronomy 14:22-29, 26:12-15, writes Prof. H. E. Ryle (Cambridge Bible) differs very widely from that in Numbers, except in point that it was to be derived from the produce of the soil. "To my mind there is no conflict between the two laws, as it is very clear that this law making a different disposition of the 'second tithe' on the third year comprises later legislation on the subject. That is also the position taken by Prof. A. S. Peake. Indeed, that the 'second tithe' as here used was an institution peculiar to Deuteronomy is thoroughly supported by the Talmudic writings. The Jewish commentator Rashi, writes Prof. C. H. Waller (Ellicott's Commentary), speaks almost with derision of those who would confuse the two. The importance attached to the 'tithe of the poor' in the third year by the legislator, says Prof. S. R. Driver, appears from (Deuteronomy 26:12-15), where the Israelite is commanded to acknowledge solemnly before Jehovah the due payment of it." As pointed out before by Prof. W. R. Smith, "it was conceived in the interest of the oppressed poor, who under the dominating nobles of Israel were being impoverished more and more and prevented from enjoying the 'tithe feasts' at their Central Sanctuaries. This is clearly revealed in (Amos 8:4 and 10). 'O ye that swallow up the needy, even to make the poor of the land to fail * * * I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.' To sum up: Now then it is clear that every Israelite had to pay a 'tithe of all' to the support and maintenance of the tribe of Levi, who in turn paid a 'tithe of the tithe' that they received from the eleven tribes of Israel to the priests in addition to the first-fruits and other free-will, and thank-offerings that they received from the people, who further had to take one-tenth of the nine-tenths remaining after paying one-tenth of all to the Levites, and consume it at the Central Sanctuaries in their districts in 'tithe-feasts' consecrated to Jehovah (Deuteronomy 11:22-27) each year, that is, upon every year but the 'third year,' when the entire tithe was to be appropriated unreservedly (except on the Sabbatical year when the ground remained fallow and no tithes of any kind were paid) for the 'stranger, the fatherless and the widow' in the Israelites' native place (Deuteronomy 14:28-29). It is hardly necessary to say, writes Dr. Edersheim, "that the Talmud and Jewish interpreters in general are agreed as to the amount of the tithe having been one-tenth of an Israelite's income." In one place "the Talmud gravely assures us that the ass of a certain Rabbi had been so well trained as to refuse corn of which the tithes had not been taken." Dr. F. W. Far-

rar, humorously points out that "in the Talmudic writings there are elaborate discussions, whether in tithing the seeds of the potherbs, one ought also to tithe the stalk." All this would seem to warrant the Pharisees' minute scrupulosity, writes Dr. E. H. Plumptre (Ellicott's Commentary), "in making it a point of gathering the tenth sprig of every garden herb and presenting it to the priest." From what has been said, it is easily proved that the "minimum tithe" of one-tenth of our income is an organic part of the revealed moral law of God, having been practiced as we have found thousands of years before Moses was born, or the establishment of the Levitical priesthood; and further from such passage; as have been quoted from the Old Testament it is clear that "tithing" was a common practice in the Hebrew world. This much has been indestructibly established, and when the Israelites withheld God's "tithe" he spoke in no uncertain tone through his prophet Malachi, the last, may we say, of the ancient preachers. (To be continued.)

A WONDERFUL CONVERSION.

I was in Hall County six years ago in my work there. I saw a little girl twelve years old converted. The Holy Spirit came on her in power. I never saw as bright a face in all my life. Oh, how the image of Jesus shone out in her countenance! The choir saw her and broke down. We had no song for some time. Every sinner in the house fell under conviction and every one was converted. Other sinners came in late and were converted. No one could look at her face without being swayed by divine power. She was very small, and it seemed an angel had come and put the glow on her countenance. Now, after six years' battling with the devil, she writes me a letter. I want it published to help some of our boys and girls to shun the evil and stay close to God. G. W. HARRIS, P. C. Indian Creek, Tex.

Jan. 2, 1916 (Sunday).

Dear Brother Harris: Where have you been to these many years? I have searched each paper issued after the Annual Conferences in vain, until the last, hoping to find you. After you left Hulver we lost you and never knew your address any more till I accidentally found it in the News.

Have you forgotten me? One of the most comforting thoughts of any time to me has been that Brother Harris would never forget in his prayers she that was little Elvia Wiggins. Your picture, your letter and the little book, "In His Steps," you gave me I still keep in memory of that bygone day that I cannot recall without joy. O, Brother Harris, for the pleasure of knowing the treasures of this world mine I would not trade the memory of that happy day when I am sure God's angels sang in unison with the music in my heart. My face may not be as bright every day as it was then, for, despite the good advice you gave me concerning my new Christian life, I thought the battle over, the guerdon already won, and, in consequence, many are the bitter tears of repentant sorrow that have burned my cheek. Why, during the first weeks of my new life it seemed to me I was in heaven. I did not hear a song sung but I wanted to praise God, and everything seemed so bright and strange that the thought of doing wrong again never entered my head. I felt as if all eternity spent in praising my Savior would not be enough. But, naturally, I have a very high temper and an inordinate love for novels. Well, I felt impressed that it was wrong to read novels and on my knees I promised God I would not read any more. But, in a weak moment, I yielded to the temptation. When it was done I realized my sin, and, oh, how bitterly I repented! Brother Harris, the last sermon I heard you preach was: "Perform unto the Lord thine oaths." Those words, with "He that first putteth his hands to the plough and then turneth back is not worthy of me," dinned in my ears night and day. Again I made the promise, and again did I break it, to feel again the pangs of remorse. My whole life has been a stormy tempest—a battle against evil influences. I have had small time to do other than put down the evil in my own nature—no time to do good in the world. Beside I feel unworthy after all my broken promises. But oh how I have suffered for them! Papa moved from the West with the sole purpose of educating me. I went to school and—I do not say it to boast, but to show what might have been—I stood head in my classes for four years. But during that time every

Constipation

Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, Burning in the Flesh. A few doses of

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novel that came into my hands I read. Papa and mamma saw that the strain was ruining my health and pleaded with me to stop, but I was like a drunkard who will drink a last glass though he knows it will sink him to the grave—I kept it up. At last a time came when my parents saw they must either take me from school or bury me within a very short time. Then the wretchedness of it all dawned upon me. O, this world has no pangs worse—nor can a world to come—than remorse! I was in the graduating class, in fair way to first honors, and I, myself, had ruined all! Brother Harris, there was one hope to hold me up. In the early days of my conversion I felt impressed—and do still—that God had a work for me—O sweet hope! After all my unworthiness he loves me and I may yet work for him. And I could not despair, feeling the certainty of it. So I prayed God for one more chance. I recovered my health almost entirely and am now in a Normal College.

I am now eighteen years old. It does not seem that six long years have passed since I saw you, Brother Harris. What I have written you no one knows. I did not speak of it, though my heart broke well nigh with the anguish of it. I bore it in silence. I knew you would understand and pray for me. Write me a letter if you can; I would prize it dearly. Your friend always.

Pimples, blotches and all other spring troubles are cured by Hood's Sarsaparilla—the most effective of all spring medicines.

"Leah was having her first lessons in punctuation. On her return from school she explained to her brother that a period was a dot, and a comma was a period that had sprouted."—The Delinquent.

"Some men are born lucky." "I know it. I have a friend whose house burned to the ground on the very night before his wife expected to begin the annual cleaning."—Record-Herald.

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The Woman's Department

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

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

NOTICE.

Texas Conference Woman's Foreign Missionary Society.

The railroads promise us round-trip tickets to our annual meeting to be held in Bryan June 3-8 of one and one-third fare. Enquire of your agent a day or two before time.

Send name of delegate to Mrs. A. M. Waldrop, Bryan, Texas.

MRS. J. E. GREEN, Pres.

NOTICE.

The Woman's Foreign Missionary Society of the West Texas Conference will meet in annual session June 25-28 at Lockhart.

Let every adult, young people and juvenile society be represented by a delegate. Send names to Mrs. J. T. Ellis, Lockhart, Texas.

If rates are not on for that date secure certificates anyway.

MRS. M. Y. STOKES, Pres.

MRS. THEOPHILUS LEE, Cor. Sec.

NOTICE.

The annual meeting of the W. H. M. Society of the Northwest Texas Conference will occur in Waxahachie, June 2. Let delegates' names be sent in at once to Mrs. Will Fears, 592 Oldham Avenue, Waxahachie.

MRS. LEE HAWKINS, Dist. Sec.

Program of annual meeting of the Woman's Home Mission Society of the Northwest Texas Conference, to be held at Waxahachie June 2-6:

Thursday, Night Session—Conference hymn; devotional, Mrs. Robert Brown; music; "We Greet You," Mayor, Woman's Home Mission Society, Woman's Foreign Missionary Society; "Our Reply," Mrs. D. L. Stephens for officers, Mrs. H. W. Williams for conference; hymn; president's message, Mrs. J. T. Bloodworth; music; announcements; adjournment.

Friday, Morning Session—Devotional, Mrs. A. L. Moore; organization; "What of the Past Year?" delegates; rules of order; announcement of committees; news from the board, Mrs. Nat G. Rollins; "The Year's Work," vice-presidents and superintendents of departments; courtesies; Bible study, Miss Eugenia Smith; benediction.

Friday, Afternoon Session—Devotional, Mrs. E. P. Williams; study class, "The Upward Path," Mrs. W. H. Matthews; "The Year's Work," officers and district secretaries; music; 4 p. m., committee meetings.

Friday, Evening—Reception.

Saturday, Morning Session—Devotional, Mrs. E. V. Cox; "The Year's Work," district secretaries; committee reports; music; "The Local Auxiliary, How to Make It Go," Mrs. E. W. Kimble, Mrs. J. B. Price; courtesies; "Bible Study," Miss Ida Stevens.

Saturday, Afternoon Session—Devotional, Mrs. E. H. Wynne; study class, "The Upward Path," Mrs. W. H. Matthews; committee reports; "The Local Auxiliary, How to Make It Go," Mrs. Kate Sims, Mrs. A. F. Bentley; music; "Our Mission Home," Mrs. W. H. Johnson; "The Call of the Children," Mrs. J. B. Bishop; adjournment.

Sunday—11 a. m., annual sermon, Rev. Thos. M. Armstrong; 4 p. m., "Service for Our Beloved Who Sleep;" 5 p. m., consecration service, Mrs. C. M. Woodward.

Sunday, Evening—Devotional, Mrs. Shelby Cosgrove; music; "The Home Mission Society, What It Is and What It Does," Mrs. J. T. Bloodworth, Mrs. J. B. Smith, Mrs. Kate Sims, Miss Eugenia Smith, Mrs. Nat G. Rollins; music; benediction.

Monday, Morning Session—Devotional, Mrs. J. D. Camp; committee reports; "The Local Auxiliary, How to Make It Go," Mrs. Jim Langston, Mrs. H. T. Kimbro; courtesies; "Bible Study," Miss Eugenia Smith.

Monday, Afternoon Session—Devotional, Mrs. A. F. Bentley; study class, "The Upward Path," Mrs. W. H. Matthews; report of nominating committee; election of officers; "Where Shall We Meet Next Year?" farewell service, "What of the Future?" delegates; "Till We Meet Again."

NOTICE.

To the Reporters of the Northwest Texas Conference, W. H. M. Society:

Dear Sisters—There were no sheet bulletins sent me from our general office to be mailed to you in May. The "Summary of the Annual Report" was substituted. I mailed each of you, whose name I have, one of these. Some reporters write me they did not receive a May bulletin, hence this statement.

Be sure and use this leaflet as you do the bulletin.

Please do not forget that I want every single poster, chart, motto, copies of black-board illustrations, etc., that you have made and used this conference year. I want them for our press exhibit at annual meeting. Remember everything; for what has been of help to you and interested your women, will help the other, so please "pass it on."

If you do not attend the annual yourself, will you not please send all such material by your delegate and urge her to bring a note book and take notes of the posters, etc., for your future use? Please do this.

Thank you so much for your co-operation this year. Yours for service

MRS. KATE SIMS.

Gordon, Texas.

DISTRICT MEETING.

The Woman's Home Mission Society of Decatur District held their second annual meeting at Justin April 21-22.

Sermon by Presiding Elder L. S. Barton. Opening song, "Will There Be Any Stars in My Crown?" Scripture lesson First Corinthians 13th chapter, read by Mrs. Cavener, of Bridgeport; prayer by Mrs. R. E. Porter, of Rhomb.

Mrs. W. S. Gilbert, district secretary presided. A splendid paper from the sect, "Why Are We Here?" The reports from the auxiliaries show a deep spiritual interest in the work. Mrs. Roark read an interesting paper, "Twelve Reasons for Not Attending Missionary Societies." Discussion on "How Can Our Bible Lessons in Our Homes Be Used More Effectually?" and "Is the W. H. M. S. Doing Its Share in Increasing the Spirituality of the Church?"

Afternoon devotional service conducted by Mrs. R. E. Porter.

A discussion on "How to Reach the Uninterested Women of Our Church," and "Why the Need of New Auxiliaries," by Mrs. Morris and Mrs. Blewett.

Mrs. Lowe gave a very interesting talk on ideal auxiliary president, in life and work. Report from the district secretary shows two new auxiliaries for this year.

District parsonage committee is Mrs. W. S. Gilbert, Mrs. Will Morris and Mrs. A. A. Green.

Alford was selected as the place for holding the next meeting.

MRS. R. L. THOMPSON,
Recording Secretary.

AN INTERESTING LETTER.

I am sending you some extracts from a letter recently received from Miss Laura Edwards, of Korea, believing you would like to put them on your page of the Advocate for the pleasure of your readers. Cordially yours, MRS. MARY E. BULLOCK, Hereford, Texas.

Since I wrote last, so many interesting things have happened. We have had two weeks of special meetings. There was Bible study each morning of the first week, taught by one of our missionaries, and in the afternoon, a Korean preacher taught the "Life of Christ," or preached. At night, Mr. Stokes, who has been here only a little more than two years, but speaks the language like the best Koreans, preached plain, simple, evangelistic sermons, and the power of the Spirit was felt in such a way as I have never seen before. Men and women confessed their sins, repented and went to work in real earnest.

The second week all the Christians gave all their time to personal work among the heathens each day, bringing as many as possible to the services. Mr. Stokes preached directly to them, and during the week, about

three hundred came out as believers. During the days hundreds were told the gospel story, and many Bibles and tracts were distributed.

God is doing a wonderful work among these people, and it is certainly glorious to be able to have some little part here in the great work. During the meeting, I went out every day with two of our oldest school girls, and while I could talk very little, I was so glad to see our girls do such good work.

According to Korean custom, young girls must not go out on the streets alone; so each of us teachers took two of our school girls, who are such strong, enthusiastic Christians, and went out every day for evangelistic work.

I would be glad to give all my time when I learn the language to evangelistic work among the women. Their condition is pitiable. We need more workers so much. So much needs to be done. We are rejoiced that the General Board has promised to send as many as fifteen men and ten women to Korea within the next year, if they can be found: If our young men and women could only have a little idea of the needs of this land just now, and of the opportunities it offers for service, I am sure they would hasten to volunteer.

The work on our new buildings is beginning again, and we hope to have them ready to move into next fall.

Dr. Ross will soon begin the plans and construction of the hospital that this station has been in such great need of. With these new buildings in process of erection, our work here looks prosperous, for which we are truly grateful.

I am so glad to have a place to work in Korea.

Wonsan is a beautiful place, and all our missionaries here are such fine people. Their association is so pleasant and helpful to me. I enjoy the language study and expect to take the first year's examinations soon. Lovingly,
LAURA EDWARDS.

EL PASO DISTRICT W. H. M. S. RALLY—CARLSBAD.

On the suggestion and invitation of Brother J. B. Cochran, presiding at the afternoon of April 15 was set aside to the work of the Home Mission Societies in the El Paso district. Devotional services were conducted by Brother George Ward, of Toyah, Texas. Mrs. J. F. Hedgpeth, the conference corresponding secretary, presided. The following places were represented by delegates: Artesia, Carlsbad, Dexter, Lake Arthur, Dayton and Lakewood, Hagerman, Hope, Lovin, Pecos, Roswell and Toyah. The following places were reported by the pastors or the presiding elder: Abine, Alamogordo, Deming, El Paso, Trinity and Highland Park, Sierra Blanca, Tularosa, Marfa and Fort Davis, La Mesa, Odessa and Fort Stockton was reported by a lay delegate to the District Conference.

The reports indicated a number of live and growing societies doing good work along all lines of real progress. The papers and discussions were of a high order, being the outgrowth of warm hearts and practical ministrations. The rally was well attended by the ladies of the Local Auxiliary and the pastors and laymen of the District Conference gave that respectful attention and aid that they owe to this real "right arm" of the Church.

The Ladies of the Home Mission Society especially enjoyed the thoughtful and heart-stirring address given by Brother Arthur Marston on "Missionary Territory in the United States." The words of appreciation and advice given by Brother Cochran were appreciated by all and were calculated to make both preachers and the good women thoughtful and prayerful.

At the evening service Brother S. E. Allison preached an uplifting and encouraging sermon on the Home Mission work. Brother W. R. Evans, with his loyal and generous women, deserve our hearty thanks for their royal entertainment given the ladies of the Home Mission Society and the visitors present.

SECRETARY OF THE DISTRICT CONFERENCE.

REPORT OF DISTRICT MEETING.

Melrose, N. M., May 3, 1919.
The first conference of the new Clovis District, New Mexico Conference, convened at the M. E. Church, South, at Melrose, April 29 to 31, and proved, I believe, a most delightful occasion to all whose good fortune it was to attend. About sixty preachers and delegates were present. Friday, April 22, was devoted entirely to

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

Cardui is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardui at once. Thousands of letters come to us, from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

the work of the W. H. M. S. At 10 o'clock a. m. the meeting was called to order by Mrs. R. S. Overstreet, of Farwell, Texas, vice-president of the W. H. M. S. of New Mexico, who conducted the devotional exercises, reading from First Corinthians 13th chapter. She presided with both grace and dignity and showed that she understood her duties well. The address of welcome was given in a most pleasing manner by Mrs. J. E. Love, of Melrose, and was responded to in an equally pleasing manner by Miss Jane Howell, of Elida. Reports were read by the delegates from all auxiliaries in the district except one, and all showed the work is growing and that the women of the W. H. M. S. of New Mexico are awaking to the needs of the Church and the great opportunities lying out before them in this great Southwestern country. Our former pastor, Brother George H. Givan, in behalf of his wife (who is superintendent of the supply department), urged that societies sending boxes to needy preachers' families, report same to Mrs. Givan at once, so as to avoid any confusion that might arise from failure to do this. In the absence of Mrs. W. E. Dudley, of Alamogordo, president of the W. H. M. S. of the New Mexico Conference; Rev. Joel F. Hedgpeth, of Artesia, delivered an eloquent address at 11 a. m., which was greatly appreciated, although it was a source of sincere regret that Mrs. Dudley could not be with us. At the afternoon session a Bible study from John 15:1-14 was conducted in a very instructive manner by Rev. G. M. Gardner, of Texico, and after a special song, Rev. Edgar L. Young, of Portales, gave us an interesting sketch on the "General Work of the Society," which all present enjoyed. Mrs. Overstreet read an exceedingly interesting paper on "Tithing" and was requested by the conference to send it to the Texas Christian Advocate for publication. Dr. David M. Ansmus, of Clovis, was to have delivered an address at 7:30 p. m., but was unable to be present, so Brother Hedgpeth again gave us a very rare spiritual and intellectual feast.

The whole of the District Conference was most interesting throughout the four days' session. The Clovis district is composed of a noble set of men who are giving the best that is in them to the cause of Christ. Many of the men are enduring privations but are not complaining. Our society at Melrose has a membership of seventeen, but all are not active members. We are striving by God's help to meet the demands made upon us. May the time soon come when every woman in the Methodist Church will realize there is a work she must do for her Lord, and the most effective way is to enlist under the banner of the W. H. M. S. There is a crying need in this country for willing workers and the Macedonian call is heard from all sides. Sisters of the W. H. M. S. pray for us that we may be what the Lord would have us be.

MRS. A. B. ELLIS,
District Secretary of the Clovis Dist.
Melrose, N. M.

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J. C. HOYNTON, Waco, Texas.

We are presenting herewith the photograph of a business man in Texas who is also a layman worthy of a place in our Church, and whose example might be emulated by many.

One of the results was that he found a vast number of letters from poor but worthy boys and girls, members of our Church, begging for an opportunity to get an education.

One of these in particular attracted his attention. It was that of an orphan boy whose sister had been previously accepted as a missionary to a foreign field, but who was so unfortunate as to be a cripple for life, resulting from an accident in infancy, making him a hunchback.

At a recent inter-society athletic contest, which called for the co-operation of every member of each society, this little fellow refused to be ignored, and entered the hurdle race in behalf of his own society.

This is only one case. It has now been found out that two other young men, one of them a Bohemian, have been furnished with means to attend the university during this year by this same individual.

And, to be sure, we have an abundance of men who are fully able to afford such assistance. Our business men are waking up to the fact that they can use their money in no better way for the building up of Church and State, and we prophesy that in the early future hundreds of our leading citizens will see to it that one young man or woman each is given an opportunity to prepare for life as illustrated in the above instance.

would be nothing severe to any layman to lend the small amount necessary to carry one young man through school, and, as soon as it is returned, to lend it to another, and thus really have a perpetual endowment of one scholarship to the university.

NEEDED NOW.

Deep in my heart today, as one of the supreme blessings of life, I thank God for real friends. Though poor in goods and chattels, I am rich today in friends. I am fortunate, far beyond my deserving, in the esteem and affection of kind hearts and helpful hands.

God ever gives us what we need, at the time we really need it the most. This is not the policy of the shallow thinker nor the superficial student, but it is the holy wisdom of love that is divine.

Many a worthy and successful man and woman are receiving the homage and adulation of the unthinking today who sorely needed help and sympathy in the days when they were fighting their way to the top "single handed" and against great odds.

There is a sort of sentimental vulgarity that hungers after the most trivial details of the past life of our great leaders and thinkers. Many of us wish that we might have known and helped great and good men who struggled with uncomplaining heroism to make the most of their lives.

To be still more specific: Here at Western College, in the little town of Artesia, New Mexico, the Methodists of New Mexico and West Texas have established a first-class co-educational institution for the all-round development of Christian character.

Now is the time Western College needs help. Now is the time that boys and girls of the Southwest need help.

Let us note some encouraging indications: 1. The school is just closing a successful and well-attended session. 2. It has two well-equipped buildings first class in every respect. 3. There are good indications that the various congregations of this conference will pay the assessment put upon them in full.

Classified Advertisements. In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 30 cents.

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

MEN WANTED. To try coming Railway Mail, Federal Revenue and Postoffice Examinations, \$50.00 to \$125.00 monthly. Common education sufficient. Political influence unnecessary. Candidates prepared free.

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

MORTUARY. At 5 o'clock Friday, May 10, Dr. E. P. Angell passed away. He died at his home in Corrigan and was buried in Mascom.

Georgetown District—Third Round. Hutto, at Robinson's Chapel, May 28, 29. Taylor Sta., May 29, 30. Bruceville and Eddy, at E., June 4, 5.

Vernon District—Third Round. Childress Sta., May 22. Chillicothe Cir., at Odell, May 28, 29. Chillicothe Sta., May 27, 29. Vernon Sta., June 19.

MISCELLANEOUS. Cultured ladies wishing to make extra money without embarrassing or investing. Reliable, established business. Write P. O. Box 690, Dallas.

MUSICAL INSTRUMENTS. Our retail stores offer great bargains in high grade used organs, best makes. Some almost new. Values up to \$125.

REAL ESTATE. FOR SALE—7000 acres near Llano; best stock country in Texas; well watered and well improved ranch, also 150-acre tract of rich unimproved farming land.

Weatherford District—Third Round. (In part.) Garner Mis., May 28, 29. Weatherford Cir., June 2. Aledo, June 4, 5.

Austin District—Third Round. Bastrop, at Bastrop, May 22, 23. Manor, at Manor, May 25. Webberville, at Colorado Chapel, May 28, 29.

Marlin District—Third Round. Petteway, at Elliott, May 28, 29. Buckholts, at Corinth, June 4, 5. Cameron Sta., June 5, 6.

Beeville District—Third Round. (In part.) May 13, Brownsville, 8 p. m. May 14, Harlingen, 8 p. m. May 16, Donna, 8 p. m.

This schedule assigns dates for business sessions only. Dates for preaching will be arranged with pastors. A. L. SCARBOROUGH, P. E.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The charge is reserved of condensing an obituary. Persons desiring such notices to appear in this paper should remit money to cover the cost 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.

MRS. AMELIA BARTON VAUGHT.

From her home in Georgetown, Texas, the above named elect lady, passed to her heavenly home April 23, 1910. She was the daughter of Mr. and Mrs. J. P. Barton, pioneer settlers of Burnet County. She was born in Bertram Nov. 9, 1871. In her sixteenth year she was happily converted and united with the Methodist Church, and to the day of her death she was devoted to the Church and enjoyed all its services. The work of the Church was her great delight. She was married August 7, 1907, to Mr. John M. Vaught, of Georgetown, Texas, and their home was a little Eden on earth. On April 16, just a week before she left us, a little boy came to their home and this made her going doubly sad. She was not demonstrative, but her religious experience was genuine and deep. When she was notified by her physician that the end was near she was not at all alarmed or disturbed, but made her preparations and gave directions about those things she desired to arrange for with as much calmness as if she were going off on a visit. She called all her relatives in and bade a fond farewell to each with the request that they all meet her in heaven, and then talked freely and joyously of the fact that she was so near her happy home. Her pastor came into her room about an hour before her departure. She knew him and told him she was going home. He began to repeat "In my Father's house are many mansions"—and the 23rd Psalm. She caught up the words and recited them through in a clear, distinct voice. He then began to sing: "O Think of a Home Over There." She caught up the song and sang it through in a clear, sweet voice. Then we sang together: "In the Sweet Bye and Bye," and we could almost hear the rustle of angel wings as a heavenly light shone in her face. She shook hands again with her loved ones as she pointed upward, still singing, "We Shall Meet On That Beautiful Shore." In an experience as a pastor of more than twenty-five years I have never witnessed so inspiring a scene. So calm, so conscious, so confident, so happy. Such a death is absolutely unexplainable unless we admit the truth of our holy religion. In its presence infidelity is dumb. Her death is a sad blow to her home, her kindred and friends and to the Church, but we sorrow not as those who have no hope. A congregation that filled the Methodist Church on Sunday morning at 9 o'clock bore eloquent testimony how she was loved and honored in our midst. After a simple but deeply impressive service we laid her body to rest in the beautiful cemetery at Georgetown and covered her grave with flowers. Her father and mother, five brothers and her only sister were with her when she died. Their devotion to her was beautiful to behold, and their sorrow at the parting was intense, but the joy that came to their hearts was unspeakable as they received her triumphant parting blessing. Her husband sits in the shadow of a great sorrow, but he finds the grace of God sufficient. It is hard to answer all the questions that rise in the presence of such a providence, but our faith is unshaken in the fact that God is too wise to make mistakes and too good to be unkind. So we trust and wait; sometime, somewhere, we will understand. Her pastor,

JNO. M. BARCUS.

GOODENOUGH.—C. F. Goodenough, Jr., infant son of Brother and Sister C. F. Goodenough, of Sutherland Springs, Texas, was born Feb. 13, 1908, and died at the home of his grand-parents, Dr. and Mrs. Goodenough, in San Antonio, April 5, 1910, where the funeral was held by the writer. This bright child, the pride and joy of his relatives, was sick only about ten days and his passing a great shock to the family. May the comforting presence of our abiding comfort in Him, who said, "I am the resurrection and the life," and "I will raise the little children to come unto me."

W. M. C. BOWDEN.

TERRY.—Mrs. F. B. Terry, daughter of A. D. and Mrs. E. B. Campbell, was born near Covington, Tipton County, Tenn., March 6, 1867; came to Texas after the death of her father with her mother, two sisters and one brother in 1879 and settled in Dallas County, where she lived until three years ago when she moved to Lockhart with her husband and children, at which place she died March 2, 1910. She was married to F. B. Terry December 1, 1895. To this union seven children were born, three dying in infancy and four survive her. As a child she was always kind and obedient; as a wife and mother she was all these words should mean; For several years she was a great sufferer, but bore it all with Christian fortitude. The writer was her pastor about sixteen months and frequently visited her in her affliction, and always found her patient and trustful. The night she died she quietly said that she felt the Lord was near. No doubt she is resting with all those who die in the Lord.

JOHN M. ALEXANDER.

SPLAWN.—Death came into the home of Mr. and Mrs. A. W. Splawn and claimed their darling little Weata Labesta. She was born near Tupelo, Miss., June 8, 1897, and died at her home near Montevallo, Ala., 1910. When the news came that she had gone away to be with us no more, it was a great shock, and our hearts were made sad. The angel of death claimed for his own a lovely gem, a father's pet, a mother's joy. She was a bright little girl. None knew her but to love her, nor name her but to praise. Oh how sad it is that one so loved and so bright should be called away in the midst of usefulness! Earth has lost much, heaven has gained more. Martha has lost a precious jewel, heaven has gained an angel. Dear parents, weep not for this sweet child, but trust and obey the Lord who does all things well, and one by one he will call you to heaven where pain, sorrow and parting will never come. Her aunt,

PEARL CAMPBELL.

Beeville, Texas.

JONES.—Miss Jennie Jones was born June 27, 1891, in Jonesboro, Ceryell County. This has been her home until May 4, 1910. On this date God saw best to take her home. Having been converted under the ministry of W. F. Edwards she united with the Methodist Church, and has lived a consecrated Christian. She was a blessing and an inspiration to all with whom she associated. She had a wonderful talent for winning young lady friends. That she was loved by all was demonstrated during her three months of illness, during which time she was kind and cheerful, never complaining, but showing her appreciation of every bouquet or any act of kindness shown her. Having talked to her in regard to her spiritual welfare, her reply was: "I am all right, was converted eight years ago, and have been holding on to God." She now sleeps beside her mother in the Jonesboro Cemetery, awaiting the resurrection morn. She leaves in the home a father, sister and little brother. May we utter the prayer divinely taught, "Thy will be done, not ours." We are not able to bear the stroke without help, may the Lord roll the clouds away and let us see the star of hope beyond this world of sorrow. Her place is vacant, it can not be filled, but the angels rejoice over her presence. May we be faithful to the end, and at last meet our loved ones in heaven.

W. M. BOWDEN, P. C.

WHITTEN.—Cassie Whitten was born April 29, 1893, and died March 27, 1910, converted at eleven years of age. She lived faithful to every trust until God called her home. When she realized the end was near she called her friends and loved ones around her and gave to each one her parting benediction, admonishing all to meet her in heaven. She gently fell asleep in Jesus. The life of this Christian girl, though short, has been a wonderful power for good, and her triumphant death has been an instrument in the hands of God in causing many to form resolutions to live better lives. We laid her body to rest at the Harmony camp-ground in the presence of a host of friends and loved ones who had come to pay the last tribute to the memory of this sweet Christian girl. She leaves behind two sisters and her aged parents, all strong in the faith in trusting her dear Lord in storms of life are over. Sleep on, dear Cassie, we shall meet you again in the sweet bye and bye.

W. B. MARTIN.



The Tenderfoot Farmer

It was one of these experimental farmers, who put green spectacles on his cow and fed her shavings. His theory was that it didn't matter what the cow ate so long as she was fed. The questions of digestion and nourishment had not entered into his calculations.

It's only a "tenderfoot" farmer that would try such an experiment with a cow. But many a farmer feeds himself regardless of digestion and nutrition. He might almost as well eat shavings for all the good he gets out of his food. The result is that the stomach grows "weak" the action of the organs of digestion and nutrition are impaired and the man suffers the miseries of dyspepsia and the agonies of nervousness.

To strengthen the stomach, restore the activity of the organs of digestion and nutrition and brace up the nerves, use Dr. Pierce's Golden Medical Discovery. It is an unfailing remedy, and has the confidence of physicians as well as the praise of thousands healed by its use.

In the strictest sense "Golden Medical Discovery" is a temperance medicine. It contains neither intoxicants nor narcotics, and is as free from alcohol as from opium, cocaine and other dangerous drugs. All ingredients printed on its outside wrapper.

Don't let a dealer delude you for his own profit. There is no medicine for stomach, liver and blood "just as good" as "Golden Medical Discovery."

CAMERON.—Ara H., daughter of Rev. and Mrs. C. S. Cameron, was born at Peoria, Texas, January 21, 1898, and died at Tye, Texas, April 21, 1910, at 2 p. m. She, being the daughter of a true Methodist preacher, was dedicated to God in infancy. She was converted at Salado, Texas, in June, 1905, and joined the Methodist Church, in which she lived a consistent Christian life. Ara had been a constant sufferer for eighteen months, and the end was not unexpected. The family is prostrated with grief. Being the baby in the family, she was naturally the favorite. All that medical skill and human hands could do was done, but her work was completed and she rests from labor and suffering. She was a pure, sweet Christian character, and the bereft family is assured of the fact that they shall meet her again on the resurrection morning. Weep not, father, mother, brother and sisters; you shall see Ara again robed in white. We laid her to rest in the Sweetwater Cemetery April 25 to sleep until the resurrection. May our Father's grace be all-sufficient in this hour for the broken-hearted ones.

S. A. BARNES.

MARTINDALE.—Dora, the infant daughter of Brother and Sister W. A. Martindale, was born November 20, 1909, and passed out of this life to the home on high April 25, 1910, being five months and five days old. God loaned her to the father and mother for these short months and then took her to be with him where there is no sickness or pain and where she will await the coming of her father and mother, brothers and sisters. Little Dora was here for only a brief time, yet long enough for us to love her and make plans for her future comfort. How hard it was to give up the little darling. The home has been made lonely and hearts sad by her departure, but there is a stronger tie in the promised land, and if we do the will of our Heavenly Father we can see her again more beautiful than in the flesh. May God heal the bereaved hearts of the loved ones.

W. D. WILLIAMSON.

ROGERS.—Robert H. Rogers was born July 27, 1837, near Atlanta, Ga.; was married July 18, 1865, in Panola County, Texas; the same year joined the Methodist Church, in which he lived until the day of his death, which occurred Jan. 28, 1910, in Marshall, Texas, after several months of feeble health. Brother Rogers was a Confederate soldier and loved his country. For several years he was a teacher in Sunday-school. He was a kind father and bore many burdens for his family. He was the father of ten children. His wife and six children live to mourn his departure. His funeral service was held by the writer in Summit Street Methodist Church at Marshall, Texas. IRVIN B. MANLY.

MEEK. The career on earth of Ellie Malotha Meek was brief; only two years and sixteen days was she permitted to tabernacle in clay. She was born to Ed and Sarah Meek on April 9, 1908, and on April 25 last we laid her to rest in the beautiful cemetery at Chin's Chapel, till the resurrection morning. She was a beautiful, sweet-tempered child and won the affection of those around her. She was the joy of her parents and will be greatly missed by all the family. Her last illness was a long, lingering one, and she suffered a great deal. But her sufferings are at an end, for our Father has taken her to be with him. May the Lord help us to so live that we may meet little Malotha in the sweet by and by.

E. L. SILLIMAN.

MCCOY.—The death of Miss Delia McCoy, which occurred September 16, 1909, cast a shadow of sorrow over many homes. The deep bitterness in the hearts of her loved ones was but the center of a circle that widens far and embraces many friends. She was generous, kind and thoughtful of every one around her; true in her home relations, faithful to her religious obligations and sincere as a friend. She never grew weary ministering to the pleasure and comfort of her brothers and sisters, and in fostering the devotion of the parents she loved so well. Helping, serving, giving, her life was a prolonged chain of unselfishness and self-abnegation. Words are weak, insufficient things to one trying to fashion a tribute to a character like hers. It may truly be said of her, "She hath done what she could," and the influences of even one of her many deeds prompted by duty will live long after words of approbation have ceased in silence, and when all pen tracings in her honor have faded into oblivion. We know that she is with the Master; that she is waiting to receive us on the other shore, yet our souls are plunged into sorrow when we contemplate our loss. And we ask God, our Father, to forgive us if we have shown any hesitation in accepting thy will to help us to be still and murmur not, to breathe the prayer divinely taught, "Thy will be done;" the task is too hard for us in our poor, frail, faltering humanity. But God makes every promise that the soul desires, and what a consolation it is to know that Delia is with Jesus, awaiting our coming! We shall never see her smile again; the hands are folded, folded forever; the warm, tender heart will never throb in sympathy for us again; the voice has uttered its last cheering word; those eyes will never more beam encouragement to us upon earth, but the influence of such a life is as enduring as the whispered requiem murmured through the trees that keep silent vigil near her last resting place.

A FRIEND.

NOBLES.—Another good woman is gone. On May 3, 1910, that silent winged death angel entered the house of our friend and Bro. W. S. Nobles and bore away his precious wife. After five days' intense suffering the Lord said, "It is enough, come to me and suffer no more." She was loved as far as her acquaintance extended as a pure Christian woman. She was loyal to her Church, the M. E. Church, South, of which she was almost a lifetime member. She leaves an old mother and son in a distant country, her husband, two stepsons, two stepdaughters who were so kind and good to her, besides one little daughter and son, Luena and Matt Eldon, who are left to battle through life without a mother's love and guiding counsel. May the good Shepherd care for them. May 4 her remains were followed to the City Cemetery of Clarendon, Texas, by a large company of friends, where Brother Lewis held religious services, and her tired, worn body was laid in the tomb amid a profusion of flowers placed there by loving hands to await the resurrection morning. May the entire family meet her in heaven is the prayer of her friend.

S. E. PATEMAN.

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GRIFIN.—Mrs. Creegan Griffin (nee Flowers) was born in the State of Mississippi on New Year's day, 1850. She was married to Byrd Griffin on Jan. 6, 1851, in the town of Brandon. They came to Texas the following year and temporarily settled on the Guadalupe River in Gonzales County. Some two years later they moved on the Elm just across the Wilson County line. Here they lived, reared their family, founded a great community and planted Methodism. To their happy and prosperous ranch home were given twelve children, ten boys and two girls, nine of whom reached maturity and seven of whom still live to perpetuate the deeds of father and mother. Nearly five years ago death claimed the husband, and grandmother was left to travel the declining path alone. But God was with her and the way was bright and beautiful to the end. On the morning of April 21, 1910, the death angel visited the old home—and grandmother is no more on earth. We left the tired body sleeping beside that of her husband in the family cemetery, but by faith we saw her soul with God who gave it. The country for miles around came to pay their last respects to the honored dead. Her life was ever on the side of right, and her influence will be felt by generations yet to come. The children can not remember when she was not a subscriber of the Texas Christian Advocate, and thinks she began with its publication. In the early days before she could get Sunday-school literature she gathered the children of the community together on Sunday morning taught them to read out of the "old blue-back speller" and told them some Bible story. This she continued to do until the present Sunday-school was organized. Some of these Sunday morning lessons are now bringing forth fruit. May her children, grandchildren and great-grandchildren follow her example of good that it may be truthfully said of them as we now say of her: She hath done what she could.

WALTER L. BARR.

HARKRIDER.—David Harkrider, Sr., was born February 18, 1822; died April 3, 1910. In 1860 he was married to Miss Mary Ball. Three children followed this union, but their mother was taken away from them during the sixties. His second marriage was to Miss Margaret Edlin, April 25, 1869, who with three stepchildren and three of her own survive to mourn their loss. In 1889 he came from Conway County, Arkansas, to Texas, and in 1890 settled in McCulloch County, near Brady, where he spent the remainder of his days. In 1887 he was converted and joined the M. E. Church, South. He was one of the charter members at Nine, where his useful life was closed at a good old age. His life was an open book, and his character as a Christian was above reproach. No one ever thought of laying any unworthy motive or deed to his charge. His death was one of great peace and triumph. We will miss him here, but we know where to find him hereafter.

D. C. ROSS.

MYERS.—Jessie Lee Myers, our daughter, was born December 12, 1873; was reared in Fannin County, Texas. She married Sam Myers, and eight children were born to them, two having preceded them to the glory land. She died April 21, 1910, Sunday morning, at 8 o'clock, with measles and pneumonia. She suffered, O so much! She soon realized her situation and reconciled herself to His will. She made her funeral arrangements; gave some advice concerning the family; called all her family and friends about her and sent a message to her absent parents; told all good-bye, and to meet her in heaven. She was a good Christian woman and belonged to the Methodist Church. Her three oldest children and companion also belong to the same Church. She was laid to rest in the family cemetery. She left all her beautiful roses and flowers for a far more beautiful home—a house not made with hands eternal in the heavens. Her mother,

MRS. ANNA GUSTIA BEATY.

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HESTER.—Elizabeth Hester was born in South Carolina in 1833. She was converted in 1847 and joined the M. E. Church, South. In 1852 she was married to J. H. Duncan; to this union six children were born. After some years Mr. Duncan died, and she lived a widow for several years and was married to a man by the name of Hester, and they lived together some three or four years and Mr. Hester died, and she remained a widow till death, which occurred April 28, 1910. Grandma Hester, as we all called her, was a noble Christian character, true to God and the Church to the end. She was a good mother, a true and faithful neighbor. She was loved by all who knew her. She spent her last days with her two daughters, Mrs. Cash, of Joy, Texas, and Mrs. Ware, of Blue Grove, Texas. The cause of her death was largely due to old age more than disease. She died at the home of her daughter, Mrs. Ware, and we laid her remains away in the Joy Cemetery to await the resurrection morn. Good bye, grandma, for a time, we hope to meet you again. The Lord bless and save all of her children. Her pastor,

P. S. WARREN.

HICKS.—Brother J. W. Hicks was born Nov. 3, 1857; died March 20, 1910. First joined the M. E. Church in 1881 and later united with the M. E. Church, South, and lived a consistent Christian life to the day of his death. At the time of his death he was superintendent of the Sunday-school at Chilton and had been for a long time. He was true to the Church, her interests were his; he was always ready to do all in his power to advance the cause of God. He was a loving husband and kind father, ever striving to lead his household up the shining way. His family was devoted to him. He was a true neighbor and friend; everybody loved Brother Hicks. He indeed lived a successful Christian life. He laid up treasures in heaven. I am sure it will take time alone to reveal the good he accomplished while here. "I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them." May all the loved ones live so as to meet him in the skies. His pastor,

C. H. ADAMS.

MORGAN.—Mrs. Alice Morgan (nee Burgess) was born in Alabama, May 9, 1861, and died at her home near Bridgeport, Texas, Feb. 17, 1910, after an illness of only a few days. She came with her parents to Texas when a child and settled in Dallas County. For the past twenty-nine years she has lived in Wise County, near Bridgeport. She was converted when about twenty years old and joined the Methodist Episcopal Church, South, and lived a faithful, consistent member of the same until she fell asleep in Jesus. Her entire life has been one of unselfish devotion to others. Her mother was an invalid for ten years before her death, and with untiring devotion this daughter cared for her and did all that a loving, dutiful daughter could do to comfort her in her widowhood, and aid her in her illness. After her mother's death in 1900 she became the home-keeper for her brother for several years. On Nov. 17, 1907, she was happily married to Mr. T. A. Morgan and lived with him as a devoted wife until her death. As the mother of four little boys of her husband, all the nobility and beauty of her unselfish and noble character shone out with bright luster. Her husband pays this tribute to her memory: "No woman ever made a more faithful and loving wife, or kind and thoughtful mother." She was of a modest, retiring, quiet disposition. She needed to be known to be appreciated. Having lived such a pure, noble, unselfish life, devoted to Christ and his Church, loving and tender to an invalid mother, a faithful sister, a loving wife and careful, devoted step-mother, and a kind helpful neighbor, of course she died well. She knew the end was approaching and talked freely of her departure. She gave every assurance of her inheritance of the heavenly world.

T. H. MORRIS.

IF THE BABY IS CUTTING TEETH.
The more you use **Winstow's Soothing Syrup** the more the child will thrive. It soothes the child, softens the gums, allays all pains, cures colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

PRIZE ESSAY ON THE BEATITUDES.

Miss Loula Humphreys.

Beatitudes; Declaration of blessedness made by our Savior to particular virtues, all of which we must possess if we see God. I shall endeavor to compare his promises or the Beatitudes to a cluster of gems, which when coming into contact with the brightness of God the Father, Son and Holy Ghost lights up heaven with such dazzling lights of all shades that no one could look upon it but the pure in heart.

1. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Poor in spirit, significant of humble in spirit, conscious of spiritual needs. This is the key that unlocks the first entrance into the palace of our King. I will call this the amethyst, it being purple; such colors as are worn by all royalty, and we must put on a robe such as are worn by our King if we expect to enter his palace; as we are taught in Phil. 2:8, "He humbled himself and became obedient unto death, even the cross." Also in Ps. 9:12, "The Lord thy God led thee these forty years in the wilderness to humble thee and prove thee, to know whether thou wouldst keep his commandments or no."

2. "Blessed are they that mourn, for they shall be comforted." To mourn is to be penitent. Comforted is to receive peace and joy. To be like our Savior when he wept over Jerusalem for the sins of his people. We should not only mourn for our sins of omission and commission, but for the sins of those around us being very much concerned about their welfare spiritually, for he tells us in John 14:18, "I go, but I will send my Comforter that will remain with you even unto the end. This I will compare to the ruby, it being another royal color, also emblematic of our Savior's blood shed on the cruel cross for our sins. This lets us in the second room where we will have the Comforter, which will remain with us to the end.

3. "Blessed are the meek, for they shall inherit the earth." Meek, significant of mild, gentle—opposed to assertive and grasping—enduring as was our Savior when he wore the crown of thorns and bore the cross. This I will call the turquoise, or blue room, of our Master's palace, and here in the room of modest color we are constantly reminded of our Savior's meekness as in Matt. 11:29 we find that he has said "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls."

4. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Hunger, suggesting deep and strong desire for the right. Filled, entire satisfaction. This I will call the pearl, or room of prayer, where we can make constant request of God with great expectations from him, and pray as Elisha did for a double portion of Elijah's power, seeking to have God glorified in Israel, and his prayers were answered in mighty power.

5. "Blessed are merciful, for they shall obtain mercy." What a thought, and in how many ways it could be put into action. If our Savior could address his enemies as his friends and pray for the ones that crucified him, can we not show mercy to all depending on us? For he has taught us in Prov. 21:21, "He that followeth after mercy findeth life." Also, as said by Longfellow,

"Being all fashioned after the self-same dust,
Let us be merciful as well as just."

Now this we will name the garnet, it being most perfect of all gems in its original shape, or the room of mercy where our hearts are kept full to overflowing with mercy for all dependent creatures.

6. "Blessed are the pure in heart, for they shall see God." Pure: Perfect in thought, feeling and principle—holy. As we are now pure in heart, and according to his promise we are approaching the Father's throne and in my imagination I see this place as a place of great brightness, so I compare this to the diamond, or the holy of holies. Having obtained an entrance into our King's palace, and a password which has let us through each beautiful chamber, we are now nearing his throne where our hearts are kept warm by the glow of his great love and are awaiting his adoption as his children, also the rewards for what we have done for him. Now if we have been peacemakers and not peace-breakers, he has promised to adopt us as his children, as in Matt. 5:9 he has said, "Blessed are the

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peacemakers, for they shall be called the children of God." Next we must present our credentials showing that we have been persecuted for righteousness' sake to secure a reserved place in his kingdom, for he has said in Matt. 5:10, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Now, one more credential showing that we have met the conditions that secures the last blessing of the Beatitudes, which is, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven. I shall imagine this to be the crown set with the gems we have won passing through the chambers of his palace to reach his throne, and with bowed head we will listen to him saying, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." (Pleasant Mound Sunday-school. Published by request.—Editor Advocate.)

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OBITUARIES

The above obituary is taken from the Dallas Times, at about 12 o'clock on Monday, May 16, 1910. It is a copy of the original as published in the Dallas Times. Parties desiring such notices to appear in this paper should send money to cover same of space, to wit: At the rate of One Cent per word. Money should accompany all orders. This notice of obituary will not be inserted in the Dallas Christian Advocate unless it is accompanied by a check for the same, but if paid for will be accepted in any other column.

Country 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.

MRS. AMELIA BARTON VAUGHT.

From her home in Georgetown, Texas, the above named dear lady, passed to her heavenly home April 22, 1910. She was the daughter of Mr. and Mrs. J. P. Barton, pioneer settlers of Burnet County. She was born in DeWitt, Nov. 9, 1871. In her sixteenth year she was happily converted and united with the Methodist Church, and to the day of her death she was devoted to the Church and enjoyed all its services. The work of the Church was her great delight. She was married August 7, 1897, to Mr. John M. Vaught, of Georgetown, Texas, and their home was a little Eden on earth. On April 16, just a week before she left us, a little boy came to their home and this made her going doubly sad. She was not demonstrative, but her religious experience was genuine and deep. When she was notified by her physician that the end was near she was not at all alarmed or disturbed, but made her preparations and gave directions about these things she desired to arrange for with as much calmness as if she were going off on a visit. She called all her relatives in and bade a fond farewell to each with the request that they all meet her in heaven, and then talked freely and joyously of the fact that she was so near her happy home. Her pastor came into her room about an hour before her departure. She knew him and told him she was going home. He began to repeat "In my Father's house are many mansions"—and the 23rd Psalm. She caught up the words and recited them through in a clear, distinct voice. He then began to sing: "O Think of a Home Over There." She caught up the song and sang it through in a clear, sweet voice. Then we sang together: "In the Sweet Bye and Bye," and we could almost hear the rustle of angel wings as a heavenly light shone in her face. She shook hands again with her loved ones as she pointed upward, still singing, "We Shall Meet On That Beautiful Shore." In an experience as a pastor of more than twenty-five years I have never witnessed so inspiring a scene. So calm, so conscious, so confident, so happy. Such a death is absolutely unexplainable unless we admit the truth of our holy religion. In its presence infidelity is dumb. Her death is a sad blow to her home, her kindred and friends and to the Church, but we sorrow not as those who have no hope. A congregation that filled the Methodist Church on Sunday morning at 9 o'clock bore eloquent testimony how she was loved and honored in our midst. After a simple but deeply impressive service we laid her body to rest in the beautiful cemetery at Georgetown and covered her grave with flowers. Her father and mother, five brothers and her only sister were with her when she died. Their devotion to her was beautiful to behold, and their sorrow at the parting was intense, but the joy that came to their hearts was unspeakable as they received her triumphant parting blessing. Her husband sits in the shadow of a great sorrow, but he finds the grace of God sufficient. It is hard to answer all the questions that rise in the presence of such a providence, but our faith is unshaken in the fact that God is too wise to make mistakes and too good to be unkind. So we trust and wait; sometime, somewhere, we will understand. Her pastor,

JNO. M. BARCUS.

GOODENOUGH.—C. F. Goodenough, Jr., infant son of Brother and Sister C. F. Goodenough, of Sutherland Springs, Texas, was born Feb. 13, 1908, and died at the home of his grandparents, Dr. and Mrs. Goodenough, in San Antonio, April 5, 1910, where the funeral was held by the writer. This bright child, the pride and joy of his relatives, was sick only about ten days and his passing a great shock to the family. May the sorrowing ones find abiding comfort in Him, who said, "I am the resurrection and the life," and "Suffer the little children to come unto me." S. H. C. BURGIN.

TERRY.—Mrs. F. B. Terry, daughter of A. D. and Mrs. E. B. Campbell, was born near Covington, Tipton County, Tenn., March 6, 1867; came to Texas after the death of her father with her mother, two sisters and one brother in 1879 and settled in Dallas County, where she lived until three years ago when she moved to Lockhart with her husband and children. At Lockhart she died March 2, 1910. She was married to F. B. Terry December 1, 1895. To this union seven children were born, three dying in infancy and four survive her. As a child she was always kind and obedient; as a wife and mother she was all these words should mean. For several years she was a great sufferer, but kept it all with Christian fortitude. The writer was her pastor about sixteen months and frequently visited her in her affliction, and always found her patient and trustful. The night she died she quietly said that she felt the Lord was near. No doubt she is resting with all those who die in the Lord.

JOHN M. ALEXANDER

SPLAWN.—Death came into the home of Mr. and Mrs. A. W. Splawn and claimed their darling little Wenda Labata. She was born near Tupelo, Miss., June 8, 1897, and died at her home near Montevallo, Ala., 1910. When the news came that she had gone away to be with us no more, it was a great shock, and our hearts were made sad. The angel of death claimed for his own a lovely gem, a father's pet, a mother's joy. She was a bright little girl. None knew her but to love her, nor name her but to praise. Oh how sad it is that one so loved and so bright should be called away in the midst of usefulness! Earth has lost much, heaven has gained more. Earth has lost a precious jewel, heaven has gained an angel. Dear parents, weep not for this sweet child, but trust and obey the Lord who does all things well, and one by one he will call you to heaven where pain, sorrow and parting will never come. Her aunt,

PEARL CAMPBELL.

JONES.—Miss Johnnie Jones was born June 27, 1891, in Jonesboro, Coryell County. This has been her home until May 4, 1910. On this date God saw best to take her home. Having been converted under the ministry of W. P. Edwards she united with the Methodist Church, and has lived a consecrated Christian. She was a blessing and an inspiration to all with whom she associated. She had a wonderful talent for winning young lady friends. That she was loved by all was demonstrated during her three months of illness, during which time she was kind and cheerful, never complaining, but showing her appreciation of every bouquet or any act of kindness shown her. Having talked to her in regard to her spiritual welfare, her reply was: "I am all right, was converted eight years ago, and have been holding on to God." She now sleeps beside her mother in the Jonesboro Cemetery, awaiting the resurrection morn. She leaves in the home a father, sister and little brother. May we utter the prayer divinely taught, "Thy will be done, not ours." We are not able to bear the stroke without help, may the Lord roll the clouds away and let us see the star of hope beyond this world of sorrow. Her place is vacant, it can not be filled, but the angels rejoice over her presence. May we be faithful to the end, and at last meet our loved ones in heaven. W. M. BOWDEN, P. C.

WHITTEN.—Cassie Whitten was born April 29, 1893, and died March 27, 1910; converted at eleven years of age. She lived faithful to every trust until God called her home. When she realized the end was near she called her friends and loved ones around her and gave to each one her parting benediction, admonishing all to meet her in heaven. She gently fell asleep in Jesus. The life of this Christian girl though short, has been a wonderful power for good, and her triumphant death has been an instrument in the hands of God in causing many to form resolutions to live better lives. We laid her body to rest at the Harmony camp-grounds in the presence of a host of friends and loved ones who had come to pay the last tribute to the memory of this sweet Christian girl. She leaves behind two sisters and her aged parents, all strong in the faith of meeting her again when the storms of life are over. Sleep on, dear Cassie, we shall meet you again in the sweet bye and bye. W. B. MARTIN.



The Tenderfoot Farmer

It was one of these experimental farmers, who put green spectacles on his cow and fed her shavings. His theory was that it didn't matter what the cow ate so long as she was fed. The questions of digestion and nourishment had not entered into his calculations.

It's only a "tenderfoot" farmer that would try such an experiment with a cow. But many a farmer feeds his cow for all the good he gets out of his food. The result is that the stomach grows "tender" the action of the organs of digestion and nutrition are impaired and the man suffers the miseries of dyspepsia and the agonies of nervousness.

To strengthen the stomach, restore the activity of the organs of digestion and nutrition and brace up the nerves, use Dr. Pierce's Golden Medical Discovery. It is an unfailing remedy, and has the confidence of physicians as well as the praise of thousands healed by its use.

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Don't let a dealer delude you for his own profit. There is no medicine for stomach, liver and blood "just as good" as "Golden Medical Discovery."

CAMERON.—Ara H., daughter of Rev. and Mrs. C. S. Cameron, was born at Peoria, Texas, January 21, 1898, and died at Tye, Texas, April 21, 1910, at 2 p. m. She, being the daughter of a true Methodist preacher, was dedicated to God in infancy. She was converted at Salado, Texas, in June, 1905, and joined the Methodist Church, in which she lived a consistent Christian life. Ara had been a constant sufferer for eighteen months, and the end was not unexpected. The family is prostrated with grief. Being the baby in the family, she was naturally the favorite. All that medical skill and human hands could do was done, but her work was completed and she rests from labor and suffering. She was a pure, sweet Christian character, and the bereft family is assured of the fact that they shall meet her again on the resurrection morning. Weep not, father, mother, brother and sisters; you shall see Ara again robed in white. We laid her to rest in the Sweetwater Cemetery April 25 to sleep until the resurrection. May our Father's grace be all-sufficient in this hour for the broken-hearted ones.

S. A. BARNES.

MARTINDALE.—Dora, the infant daughter of Brother and Sister W. A. Martindale, was born November 29, 1902, and passed out of this life to the home on high April 25, 1910, being five months and five days old. God loaned her to the father and mother for these short months and then took her to be with him where there is no sickness or pain and where she will await the coming of her father and mother, brothers and sisters. Little Dora was here for only a brief time, yet long enough for us to love her and make plans for her future comfort. How hard it was to give up the little darling. The home has been made lonely and hearts sad by her departure, but there is a stronger tie in the promised land, and if we do the will of our Heavenly Father we can see her again more beautiful than in the flesh. May God heal the bereaved hearts of the loved ones.

W. D. WILLIAMSON.

ROGERS.—Robert H. Rogers was born July 27, 1837, near Atlanta, Ga.; was married July 18, 1865, in Panola County, Texas; the same year joined the Methodist Church, in which he lived until the day of his death, which occurred Jan. 28, 1910, in Marshall, Texas, after several months of feeble health. Brother Rogers was a Confederate soldier and loved his country. For several years he was a teacher in Sunday school. He was a kind father and bore many burdens for his family. He was the father of ten children. His wife and six children live to mourn his departure. His funeral service was held by the writer in Summit Street Methodist Church at Marshall, Texas. IRVIN B. MANLY.

MEEK.—The career on earth of Edie Maleta Meek was brief; only two years and sixteen days was she permitted to tabernacle in clay. She was born to Ed and Sarah Meek on April 9, 1908, and on April 25 last we laid her to rest in the beautiful cemetery at Chin's Chapel, till the resurrection morning. She was a beautiful, sweet-tempered child and won the affection of those around her. She was the joy of her parents and will be greatly missed by all the family. Her last illness was a long, lingering one, and she suffered a great deal. But her sufferings are at an end, for our Father has taken her to be with him. May the Lord help us to so live that we may meet little Maleta in the sweet by and by. E. L. SILLIMAN.

McCOY.—The death of Miss Della McCoy, which occurred September 16, 1909, cast a shadow of sorrow over many homes. The deep bitterness in the hearts of her loved ones was but the center of a circle that widens far and embraces many friends. She was generous, kind and thoughtful of every one around her; true in her home relations, faithful to her religious obligations and sincere as a friend. She never grew weary ministering to the pleasure and comfort of her brothers and sisters, and in fostering the devotion of the parents she loved so well. Helping, serving, giving, her life was a prolonged chain of unselfishness and self-abnegation. Words are weak, insufficient things to one trying to fashion a tribute to a character like hers. It may truly be said of her, "She hath done what she could," and the influences of even one of her many deeds prompted by duty will live long after words of approbation have ceased in silence, and when all pen tracings in her honor have faded into oblivion. We know that she is with the Master; that she is waiting to receive us on the other shore, yet our souls are plunged into sorrow when we contemplate our loss. And we ask God, our Father, to forgive us if we have shown any hesitation in accepting thy will to help us to be still and murmur not, to breathe the prayer divinely taught, "Thy will be done;" the task is too hard for us in our poor, frail, faltering humanity. But God makes every promise that the soul desires, and what a consolation it is to know that Della is with Jesus, awaiting our coming! We shall never see her smile again; the hands are folded, folded forever; the warm, tender heart will never throb in sympathy for us again; the voice has uttered its last cheering word; those eyes will never more beam encouragement to us upon earth, but the influence of such a life is as enduring as the whispered requiem murmured through the trees that keep silent vigil near her last resting place.

A FRIEND.

NOBLES.—Another good woman is gone. On May 3, 1910, that silent winged death angel entered the home of our friend and Bro. W. S. Nobles and bore away his precious wife. After five days' intense suffering the Lord said, "It is enough, come to me and suffer no more." She was loved as far as her acquaintance extended as a pure Christian woman. She was loyal to her Church, the M. E. Church, South, of which she was almost a lifetime member. She leaves an old mother and son in a distant country, her husband, two stepsons, two stepdaughters who were so kind and good to her, besides one little daughter and son, Luena and Matt Eldon, who are left to battle through life without a mother's love and guiding counsel. May the good Shepherd care for them. May 4 her remains were followed to the City Cemetery of Clarendon, Texas, by a large company of friends, where Brother Lewis held religious services, and her tired, worn body was laid in the tomb amid a profusion of flowers placed there by loving hands to await the resurrection morning. May the entire family meet her in heaven is the prayer of her friend. S. E. PATEMAN.

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GRIFFIN.—Mrs. Creyan Griffin (nee Flowers) was born in the State of Mississippi on New Year's day, 1830. She was married to Byrd Griffin on Jan. 6, 1851, in the town of Deanda. They came to Texas the following year and temporarily settled on the G. Adalup River in Gonzales County. Some ten years later they moved on the Elm just across the Wilson County line. Here they lived, reared their family, founded a great community and planted Methodism. To their happy and prosperous ranch home were given twelve children, ten boys and two girls, nine of whom reached maturity and seven of whom still live to perpetuate the deeds of father and mother. Nearly five years ago death claimed the husband, and grandmother was left to travel the declining path alone. But God was with her and the way was bright and beautiful to the end. On the morning of April 21, 1910, the death angel visited the old home—and grandmother is no more on earth. We left the tired body sleeping beside that of her husband in the family cemetery, but by faith we saw her soul with God who gave it. The country for miles around came to pay their last respects to the honored dead. Her life was ever on the side of right, and her influence will be felt by generations yet to come. The children can not remember when she was not a subscriber of the Texas Christian Advocate, and thinks she began with its publication. In the early days before she could get Sunday-school literature she gathered the children of the community together on Sunday morning taught them to read out of the "old blue-back speller" and told them some Bible story. This she continued to do until the present Sunday-school was organized. Some of these Sunday morning lessons are now bringing forth fruit. May her children, grandchildren and great-grandchildren follow her example of good that it may be truthfully said of them as we now say of her: She hath done what she could.

WALTER L. BARR.

HARKRIDER.—David Harkrider, Sr., was born February 18, 1832; died April 3, 1910. In 1860 he was married to Miss Mary Ball. Three children followed this union, but their mother was taken away from them during the sixties. His second marriage was to Miss Margaret Edlin, April 25, 1869, who with three stepchildren and three of her own survive to mourn their loss. In 1889 he came from Conway County, Arkansas, to Texas, and in 1890 settled in McCulloch County, near Brady, where he spent the remainder of his days. In 1887 he was converted and joined the M. E. Church, South. He was one of the charter members at Nine, where his useful life was closed at a good old age. His life was an open book, and his character as a Christian was above reproach. No one ever thought of laying any unworthy motive or deed to his charge. His death was one of great peace and triumph. We will miss him here, but we know where to find him hereafter.

D. C. ROSS.

MYERS.—Jessie Lee Myers, our daughter, was born December 12, 1873; was reared in Fannin County, Texas. She married Sam Myers, and eight children were born to them, two having preceded them to the glory land. She died April 24, 1910, Sunday morning, at 8 o'clock, with measles and pneumonia. She suffered, O so much! She soon realized her situation and reconciled herself to His will. She made her funeral arrangements; gave some advice concerning the family; called all her family and friends about her and sent a message to her absent parents; told all good-bye, and to meet her in heaven. She was a good Christian woman and belonged to the Methodist Church. Her three oldest children and companion also belong to the same Church. She was laid to rest in the family cemetery. She left all her beautiful roses and flowers for a far more beautiful home—a home not made with hands eternal in the heavens. Her mother,

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TEXAS.

HESTER.—Elizabeth Hester was born in South Carolina in 1833. She was converted in 1847 and joined the M. E. Church, South. In 1852 she was married to J. H. Duncan; to this union six children were born. After some years Mr. Duncan died, and she lived a widow for several years and was married to a man by the name of Hester, and they lived together some three or four years and Mr. Hester died, and she remained a widow till death, which occurred April 28, 1910. Grandma Hester, as we all called her, was a noble Christian character, true to God and the Church to the end. She was a good mother, a true and faithful neighbor. She was loved by all who knew her. She spent her last days with her two daughters, Mrs. Cash, of Joy, Texas, and Mrs. Ware, of Blue Grove, Texas. The cause of her death was largely due to old age more than disease. She died at the home of her daughter, Mrs. Ware, and we laid her remains away in the Joy Cemetery to await the resurrection morn. Good bye, grandma, for a time, we hope to meet you again. The Lord bless and save all of her children. Her pastor

P. S. WARREN.

HICKS.—Brother J. W. Hicks was born Nov. 3, 1857; died March 30, 1910. First joined the M. E. Church in 1881 and later united with the M. E. Church, South, and lived a consistent Christian life to the day of his death. At the time of his death he was superintendent of the Sunday-school at Chilton and had been for a long time. He was true to the Church, her interests were his; he was always ready to do all in his power to advance the cause of God. He was a loving husband and kind father, ever striving to lead his household up the shining way. His family was devoted to him. He was a true neighbor and friend; everybody loved Brother Hicks. He indeed lived a successful Christian life. He laid up treasures in heaven. I am sure it will take time alone to reveal the good he accomplished while here. "I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them." May all the loved ones live so as to meet him in the skies. His pastor,

C. H. ADAMS.

MORGAN.—Mrs. Alice Morgan (nee Burgess) was born in Alabama, May 9, 1864, and died at her home near Bridgeport, Texas, Feb. 17, 1910, after an illness of only a few days. She came with her parents to Texas when a child and settled in Dallas County. For the past twenty-nine years she has lived in Wise County, near Bridgeport. She was converted when about twenty years old and joined the Methodist Episcopal Church, South, and lived a faithful, consistent member of the same until she fell asleep in Jesus. Her entire life has been one of unselfish devotion to others. Her mother was an invalid for ten years before her death, and with untiring devotion this daughter cared for her and did all that a loving, dutiful daughter could do to comfort her in her widowhood, and aid her in her illness. After her mother's death in 1900 she became the home-keeper for her brother for several years. On Nov. 17, 1907, she was happily married to Mr. T. A. Morgan and lived with him as a devoted wife until her death. As the mother of four little boys of her husband, all the nobility and beauty of her unselfish and noble character shone out with bright luster. Her husband pays this tribute to her memory: "No woman ever made a more faithful and loving wife, or kind and thoughtful mother." She was of a modest, retiring, quiet disposition. She needed to be known to be appreciated. Having lived such a pure, noble, unselfish life, devoted to Christ and his Church, loving and tender to an invalid mother, a faithful sister, a loving wife and careful, devoted step-mother, and a kind, helpful neighbor, of course she died well. She knew the end was approaching and talked freely of her departure. She gave every assurance of her inheritance of the heavenly world.

T. H. MORRIS.

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PRIZE ESSAY ON THE BEATITUDES.

Miss Loula Humphreys.
Beatitudes: Declaration of blessedness made by our Savior to particular virtues all of which we must possess if we see God. I shall endeavor to compare his promises or the Beatitudes to a cluster of gems, which when coming into contact with the brightness of God the Father, Son and Holy Ghost lights up heaven with such dazzling lights of all shades that no one could look upon it but the pure in heart.

1. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Poor in spirit, significant of humble in spirit, conscious of spiritual needs. This is the key that unlocks the first entrance into the palace of our King. I will call this the amethyst, it being purple; such colors as are worn by all royalty, and we must put on a robe such as are worn by our King if we expect to enter his palace; as we are taught in Phil. 2:8, "He humbled himself and became obedient unto death, even the cross." Also in Ps. 9:12, "The Lord thy God led thee these forty years in the wilderness to humble thee and prove thee, to know whether thou wouldst keep his commandments or no."

2. "Blessed are they that mourn, for they shall be comforted." To mourn is to be penitent. Comforted is to receive peace and joy. To be like our Savior when he wept over Jerusalem for the sins of his people. We should not only mourn for our sins of omission and commission, but for the sins of those around us being very much concerned about their welfare spiritually, for he tells us in John 14:18, "I go, but I will send my Comforter that will remain with you even unto the end. This I will compare to the ruby, it being another royal color, also emblematic of our Savior's blood shed on the cruel cross for our sins. This lets us in the second room where we will have the Comforter, which will remain with us to the end.

3. "Blessed are the meek, for they shall inherit the earth." Meek, significant of mild, gentle—opposed to assertive and grasping—enduring as was our Savior when he wore the crown of thorns and bore the cross. This I will call the turquoise, or blue room, of our Master's palace, and here in the room of modest color we are constantly reminded of our Savior's meekness as in Matt. 11:29 we find that he has said "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls."

4. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Hunger, suggesting deep and strong desire for the right. Filled, entire satisfaction. This I will call the pearl, or room of prayer, where we can make constant request of God with great expectations from him, and pray as Elisha did for a double portion of Elijah's power, seeking to have God glorified in Israel, and his prayers were answered in mighty power.

5. "Blessed are merciful, for they shall obtain mercy." What a thought, and in how many ways it could be put into action. If our Savior could address his enemies as his friends and pray for the ones that crucified him, can we not show mercy to all depending on us? For he has taught us in Prov. 21:21, "He that followeth after mercy findeth life." Also, as said by Longfellow,

"Being all fashioned after the self-same dust,
Let us be merciful as well as just."

Now this we will name the garnet, it being most perfect of all gems in its original shape, or the room of mercy where our hearts are kept full to overflowing with mercy for all dependent creatures.

6. "Blessed are the pure in heart, for they shall see God." Pure: Perfect in thought, feeling and principle—holy. As we are now pure in heart, and according to his promise we are approaching the Father's throne and in my imagination I see this place as a place of great brightness, so I compare this to the diamond, or the holy of holies. Having obtained an entrance into our King's palace, and a password which has let us through each beautiful chamber, we are now nearing his throne where our hearts are kept warm by the glow of his great love and are awaiting his adoption as his children, also the rewards for what we have done for him. Now if we have been peacemakers and not peace-breakers, he has promised to adopt us as his children, as in Matt. 5:9 he has said, "Blessed are the

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peacemakers, for they shall be called the children of God." Next we must present our credentials showing that we have been persecuted for righteousness' sake to secure a reserved place in his kingdom, for he has said in Matt. 5:10, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Now, one more credential showing that we have met the conditions that secures the last blessing of the Beatitudes, which is, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven. I shall imagine this to be the crown set with the gems we have won passing through the chambers of his palace to reach his throne, and with bowed head we will listen to him saying, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." (Pleasant Mound Sunday-school. Published by request.—Editor Advocate.)

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Notes From the Field

Fostoria.

I have been here now over a week, assisting the pastor, Rev. P. S. Wilson, in a revival. The meeting has been a great success. From the beginning, there have been scores of conversions already, mostly grown people, and a number of heads of families. Our Church has probably been doubled in its membership here, and there is yet no abatement in interest in the meeting. The whole town is wonderfully wrought up. Pray for us—Chas. C. Bell, Conference Evangelist, May 9.

Rising Star.

The first Sunday in this month was missionary day in the Sunday-school. The classes had been assigned the different fields of missionary work, with the Laymen's Movement included, and they performed their parts well. Such exercises are not only instructive to the Sunday-school, but the audience was surprised at the amount of information that could be given in so short a time, and at the progress we were making in heathen lands. I feel sure they will be stimulated to greater missionary effort. The contribution amounted to \$23.16. Another feature of the day was a challenge from the Sunday-school of Torreon, Mexico, of which Dennis McClure is pastor, that if we would pay one half the support of a native worker they would pay the other one-half. Our school assumed his full support, and left the way open for some other schools to accept the challenge.—James Irby, May 11.

Farmersville.

Rev. J. B. Andrews has just held a meeting for us. Visible results of the meeting are 200 conversions and 100 baptisms. He did some of the finest preaching I ever heard. I received sixty into the Methodist Church and a number joined other Churches. After the meeting I organized a Senior Epworth League with 35 members and a Junior League with 25 members. Our Sunday-school has run up to 210, making it one of the largest in the county. Farmersville Church is enjoying the greatest revival in the history of the Church. All departments of the Church are well organized and at work.—F. O. Miller, May 14.

Leesville.

We have just closed a revival at this place. We were fortunate in securing the services of Evangelist T. N. Lowery, of Merkel, Texas. We had about fifteen conversions and 100 baptisms, and there was a spiritual uplift among the members. We received seven on profession of faith. The meeting was, indeed, a blessing to Leesville. Quite a number of strong young men expressed a desire to lead a better life. The people of Leesville charge have been exceedingly kind to us since we have been on the work, for which we wish to express our appreciation. May the blessing of heaven rest upon them. The last night of the meeting they gave a free-will offering to help send their pastor to Georgetown in June. A few nights before the meeting started the young people gave us a generous pounding; in fact, almost every week something good comes to the parsonage. And in return we are going to do our very best for them. May the revival continue through the whole year.—A. B. Chapman.

Corsicana, Eleventh Avenue.

That Mothers' Day was a success at the Eleventh Avenue Methodist Church was the unanimous opinion of all attending the service. There was a good number gathered to worship at this special service. The pastor read the advice of a mother to her son from Proverbs 21 and the commendation of our Lord to the woman that anointed him (Mark 14:3-9). The music by the choir was suitable and well rendered. Miss Annie Smith sang in a clear, expressive and effective way. "My Mother's Own Hands." Almost everyone was overcome by the intense feeling Miss Smith put into this sublime song. The occasion, the words of the song, the music and the manner in which it was sung made it an occasion ever to be remembered. The sermon by Rev. J. P. Patterson was specially suited to the services. It was a feeling presentation of the sacred claims of motherhood. Many moistened eyes indicated that mother has a sacred place in the hearts of her children. Many individuals, both men and women, went to the pastor at the close of the service and expressed their appreciation. The ladies of the Home Mission Society had decorated the church with flowers. The Badge Committee had a beautiful flower for every mother.—Corsicana Daily Sun.

Lovelace Circuit.

Since we returned here from conference at Stamford our time has all been employed. On our return these people gave us a cordial welcome. After seeing their faith in us as their pastor and leader, we began with new courage. Our first work was to build a church at Pleasant Hill. It was a task that was said to be all in vain. This only strengthened us. We had good help. Most of the people attributed to the cause. But, after all these disadvantages, we built the church. It is a beauty; nice, neat little house for God at this place. Our people have been using a school house for twenty-five years, but now they have a nice, neat little house of their own. We intended to have the dedication service on the third Sunday in April, our regular day there, and also, that was our second Quarterly Conference occasion, but our church was not quite complete. However, we had conference in the church, and on the third Sunday

in June we intend to dedicate our house to God. We expect great things to happen at Pleasant Hill now. Our church cost, complete, the rise of six feet. Our Church at Berry's Chapel is doing a great work. The people are anxiously awaiting for something to do. At this place last year we reported 50 conversions and 75 additions to our Church. We expect more this year. Our Church at Lovelace has taken on new strength. Brother C. L. Ballard, of Sherman, came to us on March 20 to preach a series of doctrinal sermons. But when he arrived the Baptists called a conference and appointed a committee to challenge us for a division of time. I always was good natured, and can not refuse to accommodate anybody. So we accepted the challenge. The word flew. My! how Brother Ballard can present the doctrine! There were two propositions: First, We as Methodists affirm that scriptural Li origin, polity, practice, and a scriptural Church of Jesus Christ. Second: The Baptists affirmed that the Baptist Church, with which we are connected, is scriptural in polity, practice, perpetuity, identically the Church of Jesus Christ. But when the Baptist got to the "polity, practice and perpetuity of their Church" he failed to discuss those features, he refused to tell us why they had close communion; why they voted people in the Church; why they call preachers. If you never heard Brother Ballard you are missing a great deal. The weakest of the Methodists will be strong Methodists after hearing him, we do not enclose debates unless they cannot be avoided—then get Ballard. We are proud we are Methodists. We have the doctrine. As a whole we are doing fine. We hope to do much good for the winter. In conclusion, we want to say amen to Brother E. Hightower's letter, on the subject of baseball, we include picture shows, games of "22, cards or any other kind of sin, the Church ought to make a desperate effort to stop. God send the day when all Church people will be averse with religion, and then their time will be employed other than in games or any other worldliness.—W. T. Singler.

Sulphur Bluff Circuit.

Our second Quarterly Conference convened on the 20th ultimo with Brother Woodhouse in the chair. Brother Woodhouse is the right man in the right place. He has the Sulphur Springs district in the shape, and he is in good favor with the people. We as preachers have most excellent sermons that were as meat and drink upon the waters. As visiting brethren we had with us Rev. J. B. Moreland, of Morgan's Point mission, and Rev. John E. Schaefer, pastor of the Methodist Protestant Church at this place. Our Board of Stewards can not be excused, they are getting our work in very good shape. The spiritual condition of the charge is improving somewhat. Have had twenty accessions to the church this year, with more to follow in the near future. Our finances are in fine shape. Lay and Stewardship fund out in full. The whole charge for Christ, in motto. We have just paid the old debt off of Birthright Church of \$200.00. Also disposed of the parsonage at Birthright, and will either improve the parsonage here or build a new one very soon. Our Sunday-school are in fine shape, and our prayer-meeting is growing considerably. Our crowds are increasing so rapidly it has become impractical as to their accommodation. Truly, no preacher ever served a more appreciative or better people than this. What about the young people? Well, we have the notice of a number of young folks socially, intellectually and morally in the North Texas Conference; and I firmly believe that there are boys and girls within the bounds of the charge that the world will hear from "some sweet day." Remember us at the throne of grace.—D. Andrews Williams, P. C.

Lewisville Station.

The welcome we received the first of last December at the hands of the Lewisville people was warm and cordial. I found a consecrated and intelligent people and the best parsonages in the North Texas Conference. I also found a splendid Sunday-school, Junior League, W. H. M. Society and W. F. M. Society, all of which are doing fine work. The W. H. M. Society is always ready to do anything to beautify the parsonage home. A few days ago they had the house treated to a new coat of paint, which gives it a very neat appearance. Of course, the pounding came, but not by a flare of trumpets and all at once; it came gradually. Every time a Methodist good died, part of it naturally found its way to the parsonage table. And many other good things. A \$12,000 church is our goal for this year. We need a new church building, and I feel sure we will get it. So far we have not had a revival, but the spiritual state of the Church is good. Our presiding elder has been with us in two Quarterly Conferences, and both in the chair and in the pulpit he is very much at home. His reputation as a great preacher, of course, does not need any further commendation. Brother Peterson was my first presiding elder, and I owe him a great deal. Our Church has a good salary and conference claims up to date, and this is not all; the stewards put into my hands the price of a ticket and other expenses to Asheville, N. C., the seat of the General Conference, and told me to go and take a rest and enjoy myself (and no doubt it is a rest to them), which instructions I joyfully obeyed; and today, while sitting in my room overlooking the city of Asheville, "the land of the sky," I am writing this letter. Thus far—and it's more than a thousand miles—I have found nothing that looks as good as the Lone

Star State. I mean by this that I have not seen as beautiful and productive farms as are found all over Texas. Certainly, these mountains and streams and D. D.'s and L. L. D.'s are great and everywhere in evidence. We haven't as many beautiful mountains and streams in Texas as in this country, but the D. D.'s will more than make up for all other deficiencies. Under the providence of God we expect a successful year at Lewisville. Now, what I have said about my people at Lewisville, Texas, here in Asheville, N. C., I would not be afraid to say to their faces.—A. N. Julien.

Cleveland.

We held our meeting at Cleveland the first of April with Rev. C. C. Bell, of Houston, our Conference Missionary Evangelist, at the helm. We had a good meeting; Church somewhat revived and several received by letter. Conditions were against the success of the meeting. The entire town was captivated with Brother Bell's stirring sermons. Just closed my second meeting at Fostoria last Tuesday night. Brother Bell assisted me in this meeting. It was a success from the very first service. Results: Seventy conversions and the whole mill town stirred religiously as never before. Of the seventy converts only six of them were children. The most of them were men and women of families. I never was in a meeting before where so many men—grown men—were converted. The leading mill men of the town were converted, such as the bookkeeper, planer foreman, saw filer, engineer, etc. The meeting continued only ten days. The last Sunday of the meeting twenty-five grown people were converted. We had a regular Pentecost. No Bishop could excel Brother Bell's sermon on Sunday at 11 o'clock. Strong men broken down and cried, came forward and professed Christ as their personal Savior. More than doubled the membership. Quite a number are of Baptist persuasion, and will unite with that Church. Brother Bell is at home on baptism, too. The good people of Fostoria showed their appreciation of Brother Bell's services in a substantial way. This is three meetings that Brother Bell has held for me, and I take pleasure in recommending him to the brethren if they want a revival in their Church. Brother Bell is eloquent, humorous, pathetic, witty and above all, intensely spiritual. He has no clap-trap methods; no hold-your-hand converts. But he believes in the old-time conviction and conversion, and his converts will stick. He will hold a meeting for me at Sheppard in September. My charge as a whole is progressing nicely. Have three good live prayer-meetings and Sunday-schools. Have put rice seats in our new church at Lamb lately. Will dedicate that church before Annual Conference. Are making arrangements to seat the church at Sheppard with nice new oak pews. Salary will go to date, and conference collections, too. Sheppard and Cleveland charges are on the front row. We serve a noble, generous people. They are very kind and unpretentious of this preacher. May God bless all of them.—Pierce S. Wilson, May 11.

AN OPEN LETTER.

Will you kindly allow space in the columns of our excellent Texas Christian Advocate that I may reply to the letters of a host of friends of my husband? Ministers and laymen, some I know not, saying they are better for having known him. Some say his ministry influenced them to turn from a life of sin. One writes that he was their "star," "his character and his zeal, his life are his model." Many expressions like these gave him comfort as he walked among men. We think all who have scattered sunshine about his pathway and mine. I would gladly write each one a personal letter, but can not. Out of my weariness, for I am "heavy laden," I beg our friends accept this poor effort as a reply to their sweet, comforting letters. We cherish sweet memory of our loved one gone, but heaven only knows how dense the shadows fall and a sense of loneliness steals over me, until intuitively I lift my trembling, helpless hand and feel the warm handclasp of my heavenly Father, who whispers peace. Oh, the sweet comforts of our holy religion! Nothing can supply a balm so sweet to our bruised hearts. The blessed gospel which my sainted husband so bravely preached is all fullness to my aching heart. It fills the soul with faith that knows no doubting. I shall see his face again, so near me when the intervening veil shall rend in twain and the real shall appear. Now to my beloved friends who

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write such comforting letters, reminding us of God's promises, you touch the tender cord of my heart and help to lift a grief-burdened spirit. The gospel your pastor and my husband commended to others was his sure support in death. I can not say he died, for the Holy City full in view he entered. Eternal life is his. Blessed immortality! His meaning of his last words to me, as he faintly spoke, "I am crossing the border line," can never be understood in its fullness by us until interpreted by the unfolding light of heaven's glory. Many similar blessings be yours. Accept the gratitude and love of our orphan children and myself for your loving remembrance. Your comforting words and scripture quotations have been to me as the costly ointment of the alabaster box to the grateful soul. Yours in sorrow and Christian love, MRS. W. M. LEATHERWOOD, Corpus Christ, Texas, May 9.

A NOTE FROM MEXICO.

In our district, the Durango District, we were very much in need of a native preacher. So the presiding elder has employed one; and now it is necessary for us here in the district to raise his salary since the board is unable to do so. We people in Torreon want to do our part, and so we hereby issue this challenge to the Sunday-schools of Texas: We will pay half of this man's salary if some Sunday-school of Texas will pay the other half. The whole salary is only \$165 for the year, hence we will pay \$82.50, which is half. That means a great deal for my Sunday-school, for we only have about 45 members and ninety-five per cent of that number is boys and girls below 14 years of age. Let us hear from some Sunday-school at once and we will give further instructions. D. MACUNE, Torreon, Mexico.

MISSION MONEY NEEDED.

Let all bear in mind that much money is in demand that our work may be carried on. The Laymen's and the Port work as well as the regular a sacraments should be promptly attended to. J. H. WISEMAN, Treas.

AGENTS
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