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EDITORIAL

MEDITATION AND PRAYER.

It is reported that on one occasion the sainted Bishop McKendree confessed to a spiritual barrenness which he claimed was caused by the neglect of meditation and prayer. "I have been so busy with the work of the Lord," he declared, "that I have not had time to refresh my spirit by communion with my Savior." At first blush such a confession seems to be a contradiction. So busy with the Lord's work that he grew spiritually lean! If the laborer is worthy of his hire it would seem that a man who was constantly engaged in the "work of the Lord" would be amply provided for and abundantly fed. Certainly. But then one must go to the table for his meals. There may be "plenty and to spare," but if the bounty is not appropriated hunger must come—and the more and harder the work the greater the hunger. Every blessing realized or promised, temporal or spiritual, hinges on a condition and there is nothing more plainly set forth in the Scriptures than that spiritual power is conditioned on communion with God, and such communion, it goes without saying, is impossible without meditation and prayer. If there were no positive teaching on this subject, the example of our Lord would alone be sufficient. He was often alone with the Father in prayer—especially when there was to be a heavy draft upon his spirit; and it would seem that if the incarnate Son of God needed special anointing, the strongest of his disciples could not hope to succeed without it. And they cannot. Much in the way of the Lord's work, can be accomplished in a worldly, work-a-day spirit, but when it comes to real spiritual exercise, the language of Jesus holds good, "Without me ye can do nothing." The hardest job any man or woman ever undertook is to do a spiritual work without the Spirit. The prophet voiced the truth when he represented the Lord as saying to Israel: "It is not by might nor by power but by my Spirit saith the Lord."

And are we not—all of us—more or less remiss at this point? Are we not often too busy—even in trying to do the Lord's work to stop and pray? The homey saying of the fathers that "there should always be time for prayer and provender" is sound gospel teaching. We live in a busy age. Everybody is in a rush. "Get in on the ground floor," "Deliver the goods," "Get results"—all such sayings and mottoes indicate the nervous, feverish haste with which men of this generation are pushing their fortunes in the realms of the material. They hardly take time to eat or sleep, and, with many, rest and recreation are out of the question. The result is, in many cases, an early break-down—physically or mentally, and sometimes both. And have not some of us caught this "Get rich quick" spirit who are really trying to do the Lord's will? And are we not giving out too

much energy and taking in too little nourishment? We have boards and agents and commissioners and secretaries and societies—everything "organized" and all in a mad rush to "make good." The whirl and the fever and the excitement are immense! Would it not be well to take the advice of the Savior to his disciples, to "come aside and rest awhile?" Would it not help to go up into "a mountain apart and pray" some? Would not communion with Moses and Elias around the glorified body of the Lord upon the Mount of Transfiguration increase our spiritual power? The life is more than meat and the body is more than raiment.

This restlessness and morbid activity in "Church work" is pervading all departments of our religious life. It is destroying the family altar; we are too busy to pray with our children; might miss the train that takes us to a "board meeting" or to a "mothers' club." Even our Annual Conferences are being turned into business meetings. Our time is taken up with reports and board work and the consideration of plans, etc. We are building churches and schools and parsonages and colleges and rescue homes and settlement homes and—and—and doing, doing, doing all the day and far into the night! Brethren and sisters, are not the words of Jesus to the Pharisees applicable to us, "These ye ought to have done, and not left the other undone?"

OUR ORDER FOR PUBLIC WORSHIP.

In the Primitive or Apostolic Church everything that pertained to order was, comparatively speaking, left to impulse. This frequently led to confusion, and it will be remembered that the Apostle Paul endeavored to remedy this as far as he could. After declaring that the "spirit of the prophet is subject to the prophet," he exhorts that "all things be done decently and in order." The fact is the regulation of a worshiping assembly cannot be decent without order. Impromptu songs and prayers and testimonies will inevitably open the door to cranks and fanatics whose wild and irregular conduct cannot but bring the whole service into contempt in the eyes of the world—to say nothing of the chill that such courses cast upon the spirits of real and sincere worshipers. In view of this, and in keeping with the apostolic injunction, the Church very early in its history prepared an "Order of Service" which became, by the end of the second century pretty generally observed throughout the Roman empire. To the synagogue, of course, is due the earliest form of worship; but it was not long before such additions began to be made as the doctrines of the Church and the exigency of the times and circumstances demanded. To St. Ambrose, Bishop of Milan from 374 to 397 A. D., is due the perfection of the "Order of Worship" which obtained in the Western Church for more than a thousand years. Of course there were some additions made to the Milanese order, but in the main it was followed by all the Churches East and West. This order—any order is—was liable to abuse, and was abused. It was added

to and elaborated to such an extent that the spirit of worship was well-nigh lost in the form. The outcome of this abuse is the extravagant ritualism of the Roman Catholic Church of today.

But because a thing may be abused is no argument against its proper and legitimate use. Because men run to extremes furnishes no reason why all order should be abolished. Our good friends, the Quakers, started out to do and follow alone the leadings of the Spirit; but it was not long before they found themselves compelled to adopt a regular system in the worship of God on the Lord's day. Theirs is the experience of all who have tried to do away with all form and ceremony in the house of God.

We believe that our present "Order of Service," with some minor changes in the matter of responsive reading is the golden mean between wild and unbridled fanaticism and the spirit-crushing elaborateness characteristic of some of the denominations of our day. We go further. We believe that some composite Scriptures from either Testament might be woven into lessons for special occasions—as Easter, Christmas, etc. At all events, at any rate, we think that Paul was eminently correct when he counseled order and decency in the public worship of the Church.

The man who has done you a wrong is always looking for you to kick him. Perhaps it is because he feels like he needs the boot. In the meantime he does everything he can in a mean and cowardly way to besmirch your reputation. The slanderer is always a murderer.

Thou shalt not kill does not mean simply that you must not stop a man's breath. Life consists in more than mere breathing. A man's friends, his business, his good name—these are integral parts of that environment that makes life worth living, and without which a man had better be dead. "He who steals my purse steals trash," etc. You know the rest.

It is a sad commentary upon the instability of human grandeur that in our times kings and men of untold wealth are forgotten before the grass begins to grow upon their graves. The only exceptions to this rule is in the case of those who have followed the Lord Christ in sympathy for and help of others less fortunate than themselves. The world will not willingly let die the name and fame of those who have been its real benefactors. But those who live for themselves alone, however luxuriously and conspicuously, are doomed, when once they have passed away, to an oblivion as justly inflicted as it has been abundantly merited. Of them it may be said as Norman Hapgood wrote of an English statesman recently deceased, "If he had lived more for others and less for himself, there would have been a larger splash for a moment when the waters of death closed over him." In the language of Jesus, "Verily, they have their reward."

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

By REV. JOHN S. SIMON, Representative of the Wesleyan Methodist Church

Mr. President and My Dear Brethren: I bring the greetings of the British Conference to you, and I can assure you that all they have said about their affection for you has been sincerely uttered. I should be very much blamed if I dimmed by any words of mine the intensity of the expression contained in the letter that has been read, but there is no danger of that. I have been with you; I am getting to know you. I think that I could tell our President and Secretary that I know you a great deal better than they know you. And knowing you so well, you may be quite sure that my heart is yours. Other ministers have preceded me in this delegation; and I am sure that they would wish me to remember them to you. Dr. Waller is still with us. The hand of time is pressing slightly upon him, but he is still young in heart, and overflows with good works. Dr. Davidson still occupies the Chair of Theology at the Richmond College. He is a master in his science, the queen of all sciences; and he remembers well the day when he came to your General Conference. Mr. Wiseman in labors more abundant, yonder in the midst of the Birmingham mission work, is a great power in that great city; a man who is doing much to lift up the people who are at the very lowest stratum of society, and not only so but doing a great deal by his evangelistic work to make known to all men the glory of the Savior we adore.

Mr. Young is worthy of his name. I do not think he will ever grow old—a man of great rhetorical power, a man with the heart of a Methodist preacher in him, and when he recalls his visit to America, and your kindness, there is a wrinkle at the corner of his mouth, and a twinkle in his eye. He remembers the way in which you worked him, and made him not only preach but lecture to you again and again. I give you the greetings of these brethren.

May I say, Bishop, also, that we revere the men whom you have sent us? First of all may I mention the name of Bishop Galloway? He made a profound impression upon us, not only by his personality, but also by his preaching, and all those of us who had the privilege of listening to him, carry the music of his words in our hearts to-day. We have had also the very great pleasure of a visit from Bishop Hendrix. May I say that there is none whose name is better known in England than Bishop Hendrix, because of his great kindness to us when we struggled with that first volume of Wesley's Journal, and his name is perpetuated among the Methodists through his generosity; for he was the possessor of one of John Wesley's diaries, and with unselfishness that was beautiful he loaned the book which has been of inestimable value to the editor of the journal in his great task.

Bishop Hoss we know and we value. I met him first at the Ecumenical Conference in Washington, and I always look upon it as a kind of test of respectable character that he admitted me to his friendship in a moment. I shall always remember his kindness. I sympathize deeply with the sorrow through which he has passed. I pray God that he may be soon perfectly restored to health and strength.

What shall I say of your last representative? I see that you do not need any descriptive word. He is in every sense a great man, and he has given me a great welcome to America, and the last few days of my residence here have been like a procession of pleasure because he has taken me under his care and relieved me of all anxiety. I can assure you that those who met him on the other side of the water saw in his person at once that there was no resisting his smile.

I feel that you are inclined to ask me whom I represent. I notice that my friend, Mr. Dinsdale T. Young, made a very special point of representing the Irish Conference to you. Well, I represent the Irishmen. I do not see how a representative of the British Conference can fail to do it because in the Legal Hundred, that nucleus around which our conference gathers, we always have ten Irishmen there; so that the Irishman is ever with us, and we are very glad to have him.

I represent the Irish Conference, but

I also represent our foreign missionaries, who would wish me to speak a word to you to-night. I hope that you understand something about our foreign missionary work. I have been asked since I came here whether we had any mission work on the continent of Europe. I am very glad to illuminate the man who put the question, and he will see now what we have. So far as our German work is concerned, we handed that over to the Methodist Episcopal Church some years ago in the interest of unity, so that instead of having several Churches working upon one area we might have just one Methodist Church. I think you will admit that this is a wise policy.

But we have work in Spain; we have work in Portugal, we have work in France, we have work in Italy. I think you will admit therefore, that we have a little work on the continent of Europe. We have also work in Africa. Away up yonder in the Transvaal our men are working splendidly. In solitary journeying, and in much affliction, and with intense vigor they are preaching the gospel of Jesus Christ. And not only in the Transvaal, but up in Rhodesia they are represented, and our mission stations begin to touch the great expanse of the Veldt.

We have work in India, in the Island of Ceylon, and also on the great continent of India itself. We have work in China, I am thankful to say. Right up yonder along the Yangtze River, three days' sail from Shanghai, there is work in which I am very much interested because my daughter is there, and you can imagine that I am a very strong supporter of missions in China. Not only is there a good school, in which my son-in-law presides as headmaster, but we have a hospital there that is a center of light to those people who come trooping in, seeking for health.

We have our own mission in the West Indies, so that I come here to represent the foreign mission work of the British Church. I think I hear some one say: "Well, that is not a very extensive field," but will you please remember that we represent as a conference the conferences that have been created by our agency. There is the conference in France that is distinct from the mission work that we are doing, and I shall never forget that conference. I will tell you why. We are all ministers here, and so you will not object to a little experience this evening. One reason why I love the French Conference is that a minister of the French Conference, who was in the Channel Islands, had a very serious talk with me one night, and after that very serious talk I went home and knelt down at the side of my bed, and I took that wonderful journey that so many of you have taken—that wonderful journey through cloud and sunshine to the cross of the Lord Jesus Christ. Many, many years ago now, it was a happy day, the memory of which lingers in my mind and in my life, and I always think of that French Conference.

May I say that in the very brilliant speech delivered by Dr. Young on Monday night which thrilled and delighted all of us, I got the name of Lawrence Coffin, and I wonder how many of the people knew about him. I will tell you something about him. He was one of Wesley's preachers, and the Society for the Propagation of the Gospel, being in need of a minister in Newfoundland, turned their eyes toward Mr. Wesley, and asked him if he could spare any man for mission work. He selected Lawrence Coffin, and he was ordained and sent as a clergyman of the Church of England to Newfoundland. I have seen a letter from him in which he tells John Wesley very frankly that he has introduced Methodism into his Church. I wish that all clergymen would do that. The Newfoundland people did not care very much for him, and conspired against him. A plot was hatched to poison him, but he survived, and he has written his name in beautiful characters upon the hearts of the Church of Newfoundland.

And I want to tell you something about him—an incident that happened during his ministry there. There were two men engaged in fishing, and one went to the Island of Jersey. They sailed across to Newfoundland and made inquiries to discover Mr. Coffin and his work, and they found a group

of people gathered together, probably in a class meeting or something of that kind, and their hearts were strangely warmed then and there. One of them was called Peter, the other Loseur, and these two Jersey men were converted to God and his ministry. They went back to the Island of Jersey and introduced Methodism there. John Wesley sent a preacher to care for those gathered together in the Island of Jersey. Who were they? Two most remarkable men. One was Robert Garbreach, who lived in the house that John Wesley described as a palace in the midst of a paradise, and putting aside all his delights of country life, he went over to the Isle of Jersey, and he was accompanied by a young man who afterwards became very famous, and whose name I always mention with reverence, a great scholar, a great teacher, at that time a great evangelist. And when I say that that was Adam Clarke, I think I have uttered a name that you have heard before.

And Adam Clarke with the two evangelists went to evangelize the Islands of Jersey and Guernsey and Alderney. They were joined by a young Jersey man, and those three men planted the banners of Methodism in those islands, and from those islands went our first missionaries to France, so that you see the connection between Lawrence Coffin and our conference in France. We have a conference there. We have a conference also in South Africa. I have spoken about Rhodesia and the Transvaal, but right up from the Cape Colony Methodism is represented.

We have also a mission yonder belonging to ourselves, the South African Conference, which commenced operation but a few years ago, and has become a strong conference.

If you go still further eastward I do not forget that we have a work in Australia, and the beautiful islands of the Pacific. It is not likely that I should forget that, because my wife was born in the Friendly Islands, and is the daughter of one of our earliest missionaries there; and my heart of course goes out to those beautiful gems of the sea. The Australian Conference is there.

Dr. Young has spoken about Canada. That is a child of the British Conference. But coming a little nearer home, I think that you have recognized the fact that in this conference you hear a very close relation to the British Conference; so that I can stand here as a representative of the conference that has laid its hand on two great worlds—the old world and the new. I am amazed when I think of the work of Methodism, by which, in so short a time, so magnificent a work has been done. And as my constituents rise up before me this evening, I feel that I am almost overwhelmed with the spectacle.

Now, sir, I come here as the representative of the British Conference to try to remind you of the fact which I think ought to be recognized by us, and that is that America and Great Britain, in respect of Methodism, are under mutual obligations to each other. I want to feel that we are knit together by the ties of mutual obligation. We are very much indebted to America for the beginnings of things, in the mission of John Wesley. I have been down to Georgia. I love Georgia. I have breathed the wonderful air of Georgia, and I have heard a great deal about it, and I have felt as I never realized before, and that vividly, how much we are indebted to the mission of John Wesley to Georgia. John Wesley learned a great deal in Georgia, and I do not think that his physical training should be undervalued. It is right quite true that before he went to Georgia he was an athletic man, but a preacher is better for knowing a little of athletics. Wesley knew what it was to run quickly; he was a racket player, and a good swimmer, and a long distance walker before he went to Georgia. But when he came to Georgia he had to face other things. What a wonderful description he gives of Georgia! He tells you that it consists of pine barrens and oaklands and swamps and marshes. I do not think that is an exhaustive description of Georgia at the present day, but at any rate, sleeping out under the stars, traveling in boats swept by the great waves, he learned something that helped him afterwards in the great work in England.

Mr. Birrell, whom I hope you know

something of on this side of the water—Mr. Birrell, who occupies the very pleasant position of Chief Secretary of Ireland, is a great admirer of John Wesley. He wrote the introduction to the abridged edition of Wesley's Journal. Some time ago I had to assist in introducing a deputation to Mr. Birrell in one of the committee rooms of the House of Commons, and I felt the best way to get near him and ingratiate myself with him was to make a kind of brief reference to John Wesley. It was quite effective, and looking down upon us, he smiled most graciously as he saw these successors of John Wesley before him. He talked of the wonderful physical power of John Wesley, and at the end of every epithet he said he thought John Wesley paid more tolls than any man of that age in England, riding up and down the country, so that one is utterly bewildered at the strength and fortitude of the man. And he learned much of that in Georgia.

And he learned something else in Georgia. He entered upon a most interesting study of human nature there. He studied women, and he understood the shallower sex pretty well, and then he turned around and began to study man, the deeper sex. He did not get on very well with that study, and I believe that to the very end of his life he never understood a woman. But it was very good practice, Bishop, and I think we have the benefit of it in after years when he came to study human nature in England.

I will tell you what he did else. He learned that it is not enough for a preacher merely to preach to the people. He learned the great secrets of the fellowship of the Christian Church. And you remember that he has stated the rise of Methodism as having taken place in Savannah, and he means by that that he gathered the more seriously disposed of his congregation together, and formed them into little companies, and met them with little meetings for fellowship, and he got his eyes opened there, and he learned that lesson better in Savannah than he did in Oxford, and I am happy to say, sir, that in England John Wesley's idea persists to the present hour. We have class meetings in England. Although now and again controversies are raised in reference to the class meeting, I will rush into the realm of prophecy, and I will dare to predict that we will continue to be a class meeting people in England.

But there was more than that. Do you know that John Wesley introduced into that wonderful compendium of doctrine to which we subscribe, several of the sermons preached in Georgia, and they are still ruling the mind of the Methodist preachers over there in England. I heard some rather remarkable words the other evening about the Methodist creed, and I pricked up my ears, because that is the subject upon which I have had considerable controversy on the other side of the water. We were told about the big creed we have—about the Twenty-Five Articles. Now in England we have no Twenty-Five Articles, and certainly we have not "Thirty-Nine Articles." That would be—what was it? "Forty stripes save one." We have simply the sermons of Wesley; we have the notes on the New Testament, and our standard of orthodoxy is this, that we shall preach nothing contrary to what is contained in these standards. We may preach an individual gospel, but it must not antagonize those standards. We have the broadest creed in Christendom. And if you ask me why we have very few doctrinal controversies in England, I would say the reason is this: That we are not tied to a hide bound creed. So far as the members of our society are concerned, we have no doctrinal tests at all. I am assured while here that you always recite the Apostle's Creed; but we do not even put that upon the private members in England. As soon as a man begins to teach we must find out what he is teaching, and then comes in our test, and we keep him in pretty good order. O those sermons! How our people would read them! I wish they would read them through. There are more sermons in John Wesley's collection of sermons, 53 in number, on the Sermon on the Mount, than upon any other subject whatever. There is a strong, high, ethical standard raised in the Sermon on the Mount. As for the other sermons, you will not find one on a speculative subject. Every one is upon an experimental doctrine, wisely tested first of all by the Word of God, and secondly by the experience of the people who surrounded him. And unless his idea of the Word of God was countersigned by the experience of religious people, he

never thought of imposing that doctrine upon any of his preachers. So I do not care about people who talk of our immense creed. Yet I ventured to say on Sunday evening last that I am almost afraid of the man that has a very big creed, because I am sure that he has added somewhat to the nucleus of truth that can be properly dispensed with. John Wesley wrote several of his sermons in Georgia. More than that, I made reference to one of your Bishops whom I love profoundly, and one of the pleasantest parts of my association with him has been to hear his voice in the morning. He has lifted me up in holy song, and you know how pleasant that is early in the morning. And I like to sit down and read the journals and find that John Wesley in Georgia used to take time for singing. He used to sing by himself, and he put down the very hour in which he did it, and the length of time; and he used to sing with the Germans who were so dear to him. He sang in Georgia, and he gathered his first hymn book there. And he began his second one there, and those were the first hymn books ever introduced into the Church, so that we come back at last to the singing in Georgia, and that was at the birth of the singing of Methodism. Our people used to sing in those old days. They sing still, and one secret is this, that John Wesley gathered together that hymn book in Georgia. We are under great obligations to him.

But we are under obligations to you, and may I delicately say, that you are also under obligations to us. I have been closely associated with the city of Bristol—the capital city of the non-conformity of Wesleyan Methodism. Charles Wesley lived for twenty-two years in Bristol, from which you will judge that there was flexibility in the time limit. He was there for twenty-two years, and one result was this, that he has impressed the Wesley spirit upon the Bristol people. That city contains monuments of the progress of Methodism. I have often passed the house in Kings Square, Bristol, where Thomas Coke was ordained for American Methodism. And as I have passed by, I felt, there is a spot from which a line went quivering out to the very ends of the earth. And there was a famous conference held there. And it was necessary to send men to supplement the work which was being done in America. Volunteers were called for. A young Staffordshire man got up and volunteered, and he was designated for America. He was not very well clothed. The fact is that the clothes of the Methodist preachers in those days were often spoiled by the exigencies of preaching. My great grandfather, who was one of Wesley's preachers, used to come home sometimes, and my great grandmother used to look out of the door and see a disreputable figure on the other side of the street, and after a while would see this disreputable figure making straight for her. She would be unable to recognize him because he was so bespattered with mud and rotten eggs. This young man from Staffordshire moved the pity of the people, and they gave him a new suit of clothes and ten pounds. And he was glad to put that into his pocket; and with the new suit of clothes, and the ten pounds that the Bristol people gave him, he turned his face toward America. He sailed from England and you received on your shores Francis Asbury. I am very glad that you remember that name. I want you to remember something, and that is that the Bristol people gave him ten pounds. And if you feel very much inclined to pay it back with interest the Bristol people will be very much obliged to you. Yes, you are indebted to us.

In my college at Didsbury we have a room very sacred to us, our prayer room, where we have morning and evening prayer and hold our class meeting. At the end of them I often look at the photographs of a strong man with a very kindly spirit. A smile pervades his face. He looks like a man who is in communion with God; a peaceful, strong man. He is an old Didsbury student, and an Irishman; and he went from Ireland and joined the Methodist Episcopal Church. What did you do with him? You sent him to India as your pioneer missionary. He founded the missions of the Methodist Episcopal Church in India. And then, having done that work, he went to Mexico as the first missionary there, and founded the Methodist Episcopal missions in Mexico—on two great continents, a Didsbury man from my college. And his name is very fragrant with us—Dr. William Butler. I see that you do not know Dr. Butler; per-

haps that is because he belonged to the North; but I think that you ought to know him, a man who did work that has profoundly influenced the great missionary spirit of the United States.

I do not like to delay upon your obligation to us; but I would like to return to our obligations to you. You cannot estimate the influence on England produced by some religious movement in this country. I remember the events of 1858. Do you think that those forces were confined to this country? They leaped across to Ireland and England. The influence of that revival told profoundly upon us. But I want to tell you something else. We are under very deep obligations to Mr. Moody and his work. You do not know how to properly estimate his work in England. He went to our universities, Oxford and Cambridge; and many men thought that he would fail there utterly. They thought that very likely he would try to adapt his style to university men—one of the greatest mistakes that a preacher can fall into. But he went there, and was just himself, and produced a profound impression; and from his mission to the universities sprang our branch of the student volunteer movement. And those of you who understand anything about the wonderful power of that man will see that when I speak of Moody as the preacher who produced such an effect in England, I speak of some one who has placed us under the greatest obligation. He did more than that. He influenced men who influenced England profoundly. Dr. R. W. Dale was profoundly influenced by Moody. Dr. Dale was a great politician. He was a man of power on the political platform. He began to grow tired of it. And under the influence of Mr. Moody he was turned right around toward the evangelical faith, and towards the work that has left a splendid influence in England. Up yonder in Glasgow there was by the side of Moody in his inquiry room a college professor whose name lives among the young men of England—Henry Drummond. He was influenced by Moody; and I cannot tell you the range of the influence of Henry Drummond as it has told upon the cultured young men of our universities of Scotland. We are indebted to each other. We have to learn from each other. We have to be bound together in the presence of the great work that God has called us to do.

Now I want to speak about the work that God has called us to do in England and in this land; and if we can unite the Methodist Church in one kind of work, I believe that our impress will be quite irresistible. I cannot give you anything like an exhaustive account of the religious condition of England at this time. We have come in contact at last, I am thankful to say, with the people of England, and the poorest people in England. I would not give much for any Methodist preacher who has not been face to face with the greatest poverty that exists in his country. You may remember that some years ago two pamphlets were published in England. One was entitled "The Bitter Cry of Outcast London," and another contained a series of letters contributed by Mr. Geo. R. Sims, and the series was entitled "How the Poor Live in London." I have never quite liked the first title, because we have never had an outcast London. We have never cast out the poor. In the very darkest times of indifference of the Church there have always been a few people who have cared for those who are the most forlorn. But when my eyes glanced at Mr. Sims' articles I felt a great interest in them, because he described the very district in which I used to work in London. And he had picked out that district as an illustration of the poverty and wretchedness that existed in our great city. When I read it I said: "Every word of this is true. I have tested it all." I remember very well when I began my work there under the care of a city missionary. We stood in one of the narrow streets, and the house was before us. And he said to me, "Now you will have to go to that door and you will have to open it without knocking, and you will have to walk right up the stairs until you come to the top of the house." I said, "Don't you think I might as well begin at the ground floor?" "No," said he. "Why?" "Well, here a single family lives in every room. If you go to the ground floor and try to talk to the people there, you may get turned out into the street. But if you go up to the top and they won't listen to you on either

side, all you have to do is to go to the next floor, and so on until you get to the bottom, when they will turn you into the street." I am happy to say, that was never my experience. And my own opinion is this, that if a man will show sympathy with the poor he always gets the most courteous reception. I have been in the alleys and courts of London at all hours of day and night. I have really never had a disrespectful word spoken to me. I was told once that I was wanted in one house, because a man's wife wanted to knock me down. I went, and the man was very friendly. I have never been insulted in the poorest parts of London. But if you had seen the things that I have seen, if you had seen those spectacles, your heart would have been wrung within you. In London there is poverty that is frightful. There are people who are working on starvation wages, and are afraid of the philanthropist lest he should make some complaint and the little wage that they do have should be taken away. I know this is a fact, that there are workers in the east end of London who dread the exposures made of the sweating system there. There are poor wretched women who are working on the most pitiful wages, and who will entreat you not to say a word about what they have told you.

We have a great invasion; not like a great invasion that is sweeping into your western land. We have a great invasion that is thrusting our poor down to deeper depths; and as we think about it we sometimes wonder what is to become of England. And yet I am thankful to say that we are not afraid of that problem, as we confront it in the name of Christ. You may perhaps have heard of Peter Thompson. He is one of our great losses that we have to record at the forthcoming conference. He has been for many years in the heart of London. He has witnessed this sad spectacle, the gradual retreat of non-conformist ministers from that densely crowded center, and has been left there almost alone, the Methodist Church being the only non-conformist Church that has cried "no surrender." Shall I tell you how we have reached some of these miserable people? Not so much by the preaching, but by the work, principally of women. You honor the women workers in your Church. I know you do. I am not going to touch burning questions! But I know very well that you honor the women workers. But our work would be impossible without her.

Let me give you just one illustration of the fact. You who go to London and visit City Road will go a little further up City Road, and you will see an immense building called "The Leysian Mission." It is supposed to have been founded by the "old boys" of the Leysian school, our great school at Cambridge. I cannot tell you how much we have spent upon that place, but it is an immense place. But the Leysians did not found that mission. It was founded in a little place called Checker Alley, by a seamstress called Miss Mary McCarthy, a little woman with curls by the side of her head, and a little cape upon her shoulders. I remember one silk dress she had. She was a person making no appearance in the world at all. Sometimes a policeman did not dare go down that court; but Mary McCarthy dared. She would go down when the most fierce fights were going on, and the men gathered up their jackets and away the men fled, frightened out of their wits because Mary McCarthy was there. I stood by her side when she went and gathered the people together for a congregation. It was a very rabbits' warren of a place. We used to stand together, and with great audacity used to sing. She had a very fine treble voice, and I used to groan some kind of notes, and the people craned their necks to look at us, wondering what was happening. Then we gave the invitation, and in a poor little room there we used to gather the people and preach to them; and she was the founder of the Leysian mission.

When I go to our fine Manchester Mission I discovered there our "sisters of the people," who are working splendidly. Some of them have given up positions of very great comfort in order that they may go down into the very deepest depths to rescue men for Christ. We are not afraid of this terrible enemy of poverty; and as soon as ever we give up seeking the lowest, I think, the mission of Methodism is waning, and never will be accomplished.

But there is something else that we have to do. I have an intense inter-

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est in the working men of England; and anyone who gets close to them admires them—but fears for them. There is a disturbed atmosphere, a changed atmosphere. There is! The working men of England are coming gradually under an influence that is destroying their faith in doctrinal Christianity most certainly, and leading them eagerly to expect a paradise that never will come. When I came over on the steamship I was speaking with an American gentleman who had gone to Hyde Park and had listened to lectures there by the secularists and the socialists. And he said to me in a voice of great conviction, "What struck me most of all with those men was the tone of hopelessness in their voices. They talked about secularism and socialism, but it seems to be a despairing note in their voices." Well, I could not quite say that. The socialists' campaign is eminently regular. They have taken a leaf out of the book of Methodists, and as we "plan" our local preachers, so they have a kind of circuit plan, and it is very elaborate. They have hundreds upon hundreds of lecturers in our big towns who take their station and preach socialism to the people. And there is a certain man, whose name I will not mention, who edits a newspaper well known among us, whose delight it seems to be to shipwreck the faith of the working classes. Though we are not afraid of that. In the Manchester Mission, some years ago, we felt that this evil was growing, and that there ought to be some answer, and that we ought to be brave enough to go right out among the working men of Manchester and defend Christianity. Some of us defend Christianity very well when we are bending over our desks and writing an essay upon it. It is a different thing to go into the midst of a mass of working men, and speak for Jesus Christ there. We determined that we would do it. We had two series of lectures, and the result is this: that after a most open discussion it was admitted on all hands that the advocates of Christianity had held their own. And I felt thankful for that.

I give one illustration of the fact. At Atlanta, the other day, a book was handed me, and I found that there was a lecture of my own in that book. (My leave to publish it there had not been asked.) When I looked at that lecture, I found it was a lecture I gave in the Central Hall, Manchester, upon John Wesley's idea of Christianity. I painted the portrait of a Christian man from the face of our Lord, and I gave my lecture. At the close of the lecture we had a great contest. Working men of all kinds, most intelligent men, were there, and were allowed to ask me as many questions, and make as many objections, as they liked. I waited, and after a little while one sent up a question; and the question was, "What is the Church?" Well, I did not see that that had very much to do with the lecture, so I made a brief reply. Then I waited for a long time. There was not a single objection from any man present; and one man, of particularly good sense, rose up and cried, "Three cheers for the lecturer!" And they burst into applause and the audience dissolved. There was not one single objection to a Christian who is like his Lord. And if I can judge, the work we have to do among the mechanics in England is this, that if we will not preach to them our organizations, and will not put before them elaborate schemes of theology, if we will preach Christ to them, they will listen. When they asked me at the Ecumenical Conference to write a paper upon the Christian resources of the old world, do you think that I filled that paper with statistics? Nothing of that kind. I said, "Our greatest resource is the growing respect in which Jesus Christ is held throughout the nations, and especially throughout England; and I proved it up to the hilt. And there is no man who knows the working classes of England who would try to disprove that. You can get near the working men of England if you will

only make them know Christ. And they are not afraid of those classes. But I am afraid of the indifference that is stealing over the middle class, who ought to be the very backbone of England. And there is indifference among them expressed by desecration of the Sabbath and by their carelessness about the duty of worship. The sense of the duty of worship seems to be almost lost among many of the middle classes of England. Yet we are not going to despair there. As for the higher classes, do not make a mistake. There are thousands upon thousands of godly men in England. It is a cheap kind of man that is always assailing the men above himself. And if you knew the work that is being done—and I do not care whether you applaud or not, but even if I forfeit your applause, I will say this to you, that the wonderful revival of religion in the Church of England has told upon the upper classes in a marvelous way. The man who does not properly estimate the change that has taken place in religious things through the organization of men, as we call it, does not understand England. I have heard some high-church preachers. I never heard better preachers, or more direct invitations to sinners who were

perishing, than from these men; and they are getting people whom we cannot get at. I thank the Lord for the existence of the man who can get at the men that I cannot get at. And there has come upon England a spirit of Christian unity that is growing. And I am hopeful. Now I know very well that in saying this I have made you think of some of your own problems. But, my dear friends, we have a great Master. I am driven into that when I get despairing. I am driven in upon my Master. And I am sure of this, that if I have his calm way of thinking, if I have his clear view, if I have his hopefulness, if I have his joy, if I shall continue to work for him just as long as he has a living relation to you and is standing by your side, it is the living Jesus who makes us live, and makes our work live. And the best I can say to you this evening is just this, I should like for you to come with me once more to my blessed Lord and say to him, "Master, I am a great failure. I have done nothing for thee. But I want to begin again, I want to begin." May God make our conference the beginning of a great day of whole-hearted service to the King!

Notes From the Field

Burkeville

The most far-reaching and visible result of the Wilson meeting, held at Newton during the first and second weeks of April, was the payment of a \$1250 debt against our church at that place. The church debt had become a source of considerable worry to both people and pastor, but by mixing religion with effort we were enabled to liquidate it, and now Newton has one of the best frame church buildings of any town of its size in Texas. The building, with its furnishings, cost approximately \$5000, and were it not for the fact that Newton is situated in the great pine timber region for which East Texas is famous, it would have cost considerably more. Brother Hotchkiss, our presiding elder, is to dedicate our church Sunday night, May 29, and we extend a cordial invitation to former pastors of the charge to be with us on this occasion. I wish to again refer to the earnest efforts made by Brother Wilson for the salvation of the people of our town. He preached twice a day for twelve days, and during the time he gave the devil and his crowd some licks, which, in my opinion, they will not soon forget. He not only fought sin in all its forms, but his sermons were laden with food for the sheep as well. While the visible results were not what we hoped to see, yet we feel sure that bread has been cast upon the waters which will be gathered up after many days.—I. O. Dent, May 17.

Chico

In traveling over our long circuit we find work enough for two men. With the amount of work and the hard winter our health became bad, but we are doing better. We are expecting to hold five meetings. We need a preacher to help us at Vineyard. We'll begin a meeting that will begin July 8, 1910. If any one can come, let us know soon. We have three Sunday-schools; two are preparing the program for Children's Day. We hope to have a profitable time for our young people. Our presiding elder, who believes in consecration and moving things for the Lord, organized a League at Foster's Chapel. We believe it will do good. Brother J. L. Johnson, of Greenwood charge, came over to Vineyard and preached a series of doctrinal sermons. I do not see how one can make a scriptural argument against his sermons. Any brother needing help on this line will do well to get him. He confirmed the faith of some of our people.—P. W. Byrd.

Penelope

Things are moving along nicely on Penelope charge. It would be hard to find a better or more loyal people than compose it. It is a delight to serve them as pastor. The outlook is, indeed, hopeful. Finances are a little behind, but will come up all right. Our second quarterly conference was held the 14th instant. Rain and threatening weather cut down the attendance, but we had a good meeting. Brother W. L. Nelms, our devoted and most worthy presiding elder, was with us and preached two excellent sermons. We all love Brother Nelms. No man stands higher in the esteem of his people than he. We have held no revival meetings as yet. Our needs along this line are great. With seven meetings to hold, and all in mid-summer and on bright nights, at that our task would, indeed, fill an angel's heart and hands. We need and ask the prayers of all who read this, especially of the many dear ones who have stood by me in the glorious battles of the past.—J. M. McCarter—May 18.

Kosse

The Southwestern University Quartette was with us the third Sunday and the Monday night following. Our people were most delightfully entertained. It is the opinion of every one whom we have heard speak of the concert that it was the best that has ever come our way. It was no trouble to raise money to pay the boys' expenses. In fact, the W. H. M. Society, who had the matter in charge, had a nice little

surplus left to their credit. The Southwestern University was ably represented in two fine addresses delivered Sunday and Sunday night by Frank Reedy. The boys also performed for us at an afternoon appointment in the country, but the preacher failed to get there on account of a breakdown; but from all accounts the people fared better than if he had gotten there. We are more than delighted to have the boys with us, and are proud to have them as our Southwestern University. It is before our people in a stronger way than it has ever been before. It will do our congregation good to have such a fine body of young men with them. Their visit will result in more money and more students for Southwestern University from this charge. Our work at along nicely.—John W. Goodwin, May 20.

Tenth Street, Abilene

We find ourselves often thanking the Lord for his kindness to us. We are with a fine people with a big heart. They received their pastor kindly. But May 8 was the pastor's birthday, and on Saturday night a crowd from Tenth Street and New Hope came in by twos, fours and the dozen until our rooms were full with pleasant voices and our tables in the dining-room were piled up with good things to eat. And then Brother Ellis said he wanted to make a talk, and he did, and said lots of good things about the former pastor, and then about the present one, and in conclusion presented us with an Oxford Bible of the best grade, with the preacher's name in gold letters on proud of that Bible! Of course, the back. Now, you may know I was preacher did shine next day in the of our good sisters and Brother Simmons. We took our birthday dinner with Brother R. L. Lane, one of our stewards. We are trusting the Lord for a great year.—R. O. Bailey.

Beckville

The second quarterly conference for the Beckville charge was held at Tatum May 14, 15. There was a good attendance of the official members present, notwithstanding it began raining about daylight and kept it up until noon. Our stewards made a good financial report. Our presiding elder preached three good sermons. He is a fine old fellow. Our charge is in good shape. We sometimes have a shout in the camps at our regular services. A few Sunday nights back we witnessed three conversions in one service. We have a fine set of people on the Beckville charge, both old and young. Our young men play baseball and other innocent games, but not on Sunday. We are not fighting them, neither do we intend to. Walter Armstrong served this charge two years, and he served it well. Walter is an organizer. Both he and his plans will succeed. We can and will do the best year's work of our life.—L. B. Saxon.

Victory at Markham

Something has happened at Markham. The Spirit of God has moved the town as never before. Spirituality was at a low ebb in this town; the Baptists were discouraged, and the Methodists were discouraged. Not so now. On May 1 Rev. H. C. Morrison, pastor of the Baptist Church at Ray City, and Rev. J. H. H. Ellis, another Baptist brother, came and we started a union meeting. Church members wisely (?) shook their heads and said: "No use; we never have had a good revival at Markham." We worked together harmoniously eighteen days, and with the help of God, victory is ours. We fasted, prayed, preached talked and pleaded. During the last week of the meeting the business men closed their stores for one hour each day. And almost from the first I never saw the Spirit manifested more in a meeting in my life. Some of the services, and especially the morning preaching services and afternoon prayer and praise services (conducted by our own splendid layman, A. R. Turner), were Pentecost to our souls. People wept, shouted and sinners were converted. The meeting from the beginning was free from un-

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due excitement. The Spirit worked silently but deeply on the hearts of the people. Thank God that he gave us faith to cling to him until we received the blessing! Visible results: Five bright conversions that we know of, a number of hard backsliders reclaimed, and all of God's children raised to a higher plane of Christian experience. And we firmly believe that the end is not yet. It is said that there had never been accessions to the Church here before this meeting on profession of faith. Praise God, from whom all blessings flow.—J. P. Chambers, P. C.

First Church, Abilene

I am sure the Methodists of the new Northwest Texas Conference will be glad to learn of our great meeting at First Church. For six months God has blessed us in our work here. We have been having large congregations and conversions all the year, but at last the time came to hold a series of meetings; so for three weeks we pressed the battle to the very gates. The beloved S. A. Barnes was secured to do the preaching at night, and the pastor preached in the morning during the meeting. No sensational methods were employed, but a red-hot gospel was preached in the good old-fashioned way. The tall sons of Anak fell and plead for mercy at the altars of a city church. I have never listened to better preaching than was given by Brother Barnes. Not a single sin in the Church or out of it escaped his gospel sword. No man has ever had more friends than he in this city. My! how this Church has grown! Yea; how Methodism has taken on new life in this city! Last night the Building Committee accepted the plans for our new church and subscribed \$7000 to start on, and today a committee is working the town. We hope to break next month, and when we build this church we will have \$100,000 worth of Church property in this city. I want to say a word, in conclusion, of appreciation for Mr. Henry F. Edson, who led the music in our revival. He is a fine character, and to me was more friends than he in this city. My! and with me to lead a people in a revival. The most of our conversions were men, and a number of them were heads of families. We will receive about thirty members. But the great work was done in the Church, and now our Church is in good condition. Also on Sunday we took the conference collections and secured \$100 more than our assessment. Last, but not least, we will ask for the next Annual Conference, and then the dear old boys can see with their own eyes what we are doing in Abilene, provided, further, the General Conference leaves us as it is now reported we are.—J. W. Fort, May 18.

Lexington

We are moving along very nicely on this charge, and making preparations for our tent meeting, to begin here June 19, with Brother W. H. Brown, the evangelist, to do the preaching. We are hoping and praying for a great revival at that time. Last week I had the pleasure of attending our District Conference at Ray City, under the leadership of that princely presiding elder, A. A. Wagoner, who is a wise leader and much beloved by his preachers and laymen. Brenham District is one of the most difficult fields of labor in the Texas Conference, but we have a heroic band of noble men of God who are doing valiant service for our Lord in this part of the moral vineyard. Considerable progress, both in material and spiritual things, has been made during this year, and almost every charge has made a distinct advance this year. On my way to conference I stopped over at Platonia, where I was stationed for two years, and spent a little over half a day visiting my dear old friends in this pleasant little town. I found that I had not been forgotten, and my friends were truly glad to see me. We had a de-

lightful time. I met Rev. W. R. Keathley, the pastor of our Church there, and he is much beloved by his members. At Eagle Lake I also met Rev. J. T. Tracy, our pastor, who is much esteemed by his people, who speak well of him. We had a delightful session of the conference, and the brethren were in cheerful spirits, and their fellowship was sweet, indeed. One session was given to the Laymen's Movement, and it was a profitable occasion. A most excellent paper was read on the laymen's work, written by Prof. Godbey, of Hempstead. Hon. W. S. Bowers, of Caldwell, delivered a capital address on the work of the laymen, which was eloquent and inspiring. Last Saturday and Sunday were the dates of our Sunday-school institute here at Lexington, conducted by Brother C. J. Oxley, our Field Agent for Sunday-school work. The most of the work was done on Sunday, and it was well done, too. Brother Oxley certainly understands his business well, and the Texas Conference made no mistake when they put him in this field. Brother Oxley discussed several different phases of Sunday-school work and showed us that this is one of the greatest and most important works to be done by the Church in our day. And yet, important as it is, it is absolutely lamentable to see how neglected many of our people are in regard to it. We believe that the work done here by our good Brother Oxley will abide, and that our Sunday-school will move forward and do better by far than it has ever done before. If any of our preachers have failed to realize the great value of Brother Oxley's work on this line, if they will send for him and have him to conduct an institute for them they will find that their schools will be toned up and benefited far more than words can tell.—W. W. Horner, May 17.

Wolfe City

On Sunday, May 1, we began a revival meeting in Wolfe City. Rev. J. B. Andrews, of Siloam Springs, Ark., did the preaching for sixteen days. Taken as a whole, I never heard stronger preaching for revival work. God honored the messages. The old-time gospel was proclaimed and the old-time methods of calling mourners were practiced. No compromise or new methods resorted to, and the result was mourners came by the scores and were happily converted. The best we could count was about 250 converted or reclaimed during the sixteen days. J. B. Andrews is a great power. He is the best and safest evangelist I know. I regard his work as thorough as any I have ever seen. One of the great and helpful features of the meeting was the fine singing. R. E. Huston is simply great as a leader of song. He came on Wednesday before the meeting began, and by Sunday he had the folks enthusiastic about the musical feature of the meeting. Such singing was never heard in Wolfe City. There were about 125 voices in the choir and seven musical instruments. God honored both preacher and singer. The success of the meeting was assured, because the people got ready for it. In one day a large tabernacle 60x80 feet was erected. All the Christian people of the town heartily co-operated from the very first. The other Churches will largely share in the results. The members are to be received on next Sunday, so we do not know the number yet. Brother Andrews left us Monday night, but the meeting would not stop. Last night we had a prayer and praise service, led by Brother Huston, at which four young men were saved. So the meeting continues. We hope it will go on and on. This is by far the greatest meeting Wolfe City ever witnessed. People come for miles around. The large tabernacle would not begin to seat the people. I have never witnessed a greater meeting. Numbers of strong men were saved—those who had long resisted. An offering amounting to \$625 was made. Brother Andrews for his services. The money

was given gladly and religiously. I must say that the results of this meeting are largely due to one J. Riley Green, the prince of laymen. It was at his, and L. A. Dowlen's suggestion that Brother Andrews was secured. Any pastor can have a meeting when he has laymen like these to stand by him. And, by the way, this pastor has a number more of the same kind. I wanted to say many other things about Wolfe City and our work here, but space forbids. We are delighted, and know we serve the best people in Texas. We want to stay the limit if things continue like they have been these six months. Sorry the General Conference did not remove the limit. We don't want to move any more. But I expect the good people need protecting. In conclusion, we say, praise the Lord!—C. W. Dennis, May 18.

Jacksboro Station.

For the third time I have been appointed to the Jacksboro Church. The months of this conference year have passed away rapidly, yet not without some work having been accomplished. The stewards advanced the salary at the beginning of the year and assumed entire responsibility for the benevolent assessments. The salaries of both pastor and presiding elder have been paid promptly each month. The Orphanage, foreign and domestic mission and Bishops' assessments have been paid in full. The Leagues are paying a hundred dollars to help support the District Foreign Missionary of the Epworth Leagues. The Sunday-school continues its first Sunday missionary offerings for our missionary in Mexico, who is supported by the Sunday-schools of the District. Both the W. H. M. and the W. F. M. Societies are at work. They are growing and their activities are enlarging. Several hundred dollars has been spent at the parsonage for repairs and improvements. A few days ago we closed a great revival meeting. Rev. G. A. Marvin assisted the pastor, and did most faithful and efficient service. There were something like fifty conversions and reclamations. Twenty-five were received into the Church. There are others who will join. Thirty-three members have been received during the year, the majority of whom were received by vows. We have a live, generous, working membership. The need of a new church building grows more urgent with the enlarging of activities and the continuous increase of members. Plans looking to the building of this needed edifice are maturing. Besides the work in Jacksboro, we have been trying to help develop the field contiguous. Several months ago, with the assistance of some workers from the Jacksboro Church, an afternoon Sunday-school was organized at North Creek School House, four miles out from Jacksboro. A meeting was later held. We now have a church with over thirty-five members and a live, up-to-date Sunday-school with eighty members. There were other places which needed similar efforts. So our presiding elder, Rev. L. S. Barton, helped us secure a junior preacher to develop the field. Rev. H. H. Cowling, a splendid man, is now at work. He preaches at three places near here, as well as an efficient helper with the work in Jacksboro. A bright young man, Rev. W. Wesley Rogers, is at the parsonage with me. He was licensed to preach from this charge a year ago, and has been with me continuously. He is active in Church work, and will enter Southwestern University this fall. There are no better people than the folk who compose this congregation. They look well after the affairs of the Church. They are growing in grace and in knowledge. I rejoice in my labors with them for the weal of our Zion and the glory of our gracious Lord.—O. T. Cooper.

Trinity and Onalaska.

When we came to our work here from the Beaumont Conference, December, 1908, we found a loyal people and an open-armed, Methodist welcome. The salary of the preacher is about \$500 above what was paid prior to our coming. The good women have improved the parsonage to the nice sum of about \$200. At Onalaska we began the work with nine members, some of whom were children, with an unfinished church and a debt on it of nearly \$1500. We now have seventy-effective members, an organized Sunday-school of 114. The church is free of debt. Mr. William Carlisle, formerly President of the William Carlisle Lumber Company, made us a magnificent donation, which cleared the debt. And the church is named the Carlisle Memorial Methodist Church. Last Sunday, the 15th, was dedication day, and a high day in Methodist history. We had a special train from Trinity packed to its utmost, and dinner on the ground. There were victuals and to spare, and all good. Dr. E. W. Solomon, pastor of our church at Huntsville, preached the dedicatory sermon, and Solomon was at his best. It was a great sermon. Brother Ben Powell, a strong, consecrated layman of Huntsville, made the laymen a talk at 2 p. m. He caught the crowd from the start. You will make no mistake to get Powell. He spoke at Trinity at 8 p. m. Bro. A. P. Bradford, of Alvin, and former pastor, was with us and preached a forceful sermon at night. The music, under the management of our organist, Miss Lizzie Pearey, was helpful and inspiring. Our new piano did great service. It was a full day for the Lord, and everybody got a blessing. The church is beautiful and in every way modern, costing, all told, over \$2500. At Trinity we have repaired the church and lighted it with the improved electric fittings. We are working for a greater year. Our collections will be in full and an excess. We have never yet failed to report an excess. We have one dozen others. When we came there was one—Sister Holland, that true mother in Israel. God bless her and all of us. We have been

preaching on tithing, and, with the help of the good wife, distributing tracts on tithing among our people. We thank God for the wife. She is a power in this home and in the work. We have added several new Advocate subscribers, and are working for more. Our folks are reading our Church paper, and moving up to the front. We serve a heroic people.—Jas. F. Carter.

Munger Mission.

This is our second year on this charge, and I thought it was time to let you know what we are doing. Last year was a good one for this new charge, both spiritually and financially. Paid pastor's and presiding elder's salaries up and over, collections ordered by the Annual Conference, and some in excess. Built one new church at Munger at a cost of \$1200 and over. I have brethren in this Church who are renting their land on which to make a living who gave over \$80 to the cause of their Lord last year. We

the elder expressed himself as being well pleased with their reports. Brother D. G. Boone was recommended to the District Conference for license to preach. Two new stewards were elected. The elder's and pastor's salaries are both overpaid to date. Conference collections all assured. Our Sunday-school has gone from an average attendance of 90 to 175, with an enrollment of a little more than 200. We have a Baraca Class of 35 young men, a Junior Baraca Class of 26 boys, a Philathea class of 40 young women, and our superintendent is now organizing a Home Department. We have a Senior Epworth League of 54 members and a Junior League of 72 members, both of which are doing fine work. The ladies of both the Home and Foreign Missionary Societies are splendidly organized, and are working earnestly and well. The brethren have just adopted plans for a new church house, and are now taking estimates and bids for the construction of same. We have received 59 new mem-



BROWNSVILLE PARSONAGE.

A new parsonage for Brownsville six months ago was not even a dream. Today it is a reality. The pastor at Brownsville now occupies a modern home in every particular. For convenience and comfort it is second to none in the city. We have yet to find a person, in the Church or out of it, who is not proud of the parsonage. The above cut does not do full justice to the second story, owing to the angle of securing the side view. The building cost, not including the lot or furniture, \$1850. We have received into the Church this year twenty members. The assessments ordered by the Annual Conference have been paid in full. We have paid on church debt, \$1121.61. The chances are that we will be able to report next October that we have had a good year. J. W. ROWLAND.

have one of the best Boards of Stewards to be found anywhere. They look well after the support of their pastor, and the best of all is, they have been born again. We have laid our plans for this year, and expect great things for our Lord. The first Sunday in this month was a great day for the Mission. It was the occasion of the dedication of our new church at Munger. It was a great day. The people came from far and near. It was a great crowd that had ever gathered there, even larger than any show had ever attracted to that place. The gospel is still the power of God unto salvation to every one that believeth. Rev. Dr. Horace Bishop, our much beloved presiding elder, preached the dedicatory sermon. Rev. H. B. Landrum, pastor of Datura Mission, read the first lesson, from Gen. 28:10-22. G. M. Sawyer read the second lesson from Hebrews 15:19-25, after which Dr. Bishop preached a great sermon from Hebrews 15:19-25, after which Dr. Bishop preached a great sermon from Hebrews 24. Then the following officers: G. W. Rigby, R. F. Hancock, Lee Hughes, J. P. Blackman and W. T. Green, came forward and presented the sentence of Dr. Bishop pronounced the sentence of dedication, after which he asked the pastor how much we lacked of having our conference collections. I told him we needed \$90, and in a very few minutes we had in cash and good subscriptions \$91. After the benediction the good ladies spread a beautiful dinner. After all had been fed a number by calling in their services and bringing dinner and worshiping with us. At our second Quarterly Conference the stewards made a good report. We are planning to build a parsonage at Munger before our revival meetings close. We will begin our revival meetings the first Sunday in July. In all, we have five to hold. I am praying for the Lord to give us one hundred souls born of the Spirit and added to our Church.—Gus M. Sawyers, May 17.

Santa Anna.

The work of our Church in Santa Anna is progressing nicely. Individually and congregationally we are leaning upon the strong arm of our Master, and he is blessing us. Just six months ago, Bishop Key said, "Go to Santa Anna," and now we can not conceive of a more pleasant place to labor in or a kindlier people to labor with. We have here an earnest, conscientious and spiritual body of Methodists, full of holy zeal, loyal and true to their presiding elder and pastor, and ready to be used in the work of the Church in any way they may be called upon to do. Our presiding elder, Brother J. A. Whitehurst, has just completed his second round. On Sunday, May 8, he preached a magnificent sermon to our people, at the close of which 228 out of a membership of 300 souls bowed at the altar and partook of the elements representing the blood and body of our Lord. On Monday, May 9, our second Quarterly Conference convened. We had a fine attendance of the official brethren, and

members since conference, and are now getting ready to hold a revival in August. The membership is fully aroused to a sense of active duty. Our laymen are taking hold of the work and are speaking to the people in the public congregation. The forward movement in our Church here is due to the concerted interest and action of the membership with their pastor. They not only work for the success of the Church, but they take good care of their pastor and his wife. We have been showered and pounded very liberally. Our constant prayer is that God will make us fully worthy of our calling, and use us for the upbuilding of his Church and for the conversion of publicans and sinners.—Henry F. Brooks, May 17.

Valley Mills.

Our revival meeting for Valley Mills closed last night. While the visible results were not what we had wished they might be, still the meeting was a great blessing to many hearts. The Church was revived, and we hope to see greater strides made by her in the future than she has made in the past in the spiritual life. We have the best Sunday-school here that it has ever been my privilege to see at work. The enrollment is about 100, and to give an idea of the interest that is being taken in the work by the pupils, the attendance last month was 100 per cent of the enrollment. We have a good Junior League, which is doing valuable work. We serve a splendid people, and the outlook for the future prosperity of our Church in all lines is very hopeful, indeed. The Advocate has a good circulation here, and is increasing all the time. It is a pleasure to serve a people who take the Advocate. They are always well informed and invariably loyal to their Church and a friend to the pastor.—W. J. Mayhew, May 22.

"A Voice From the Brush."

The second Quarterly Conference of Wheatland Methodist Episcopal Church, South, closed May 22 with a splendid Children's Day service. The opening exercise was the observance of the beautiful rite of infant baptism, the pastor baptizing in all eleven infants. The program which followed this solemn ceremony was rendered in a "par excellence" manner. The collection for the day amounted to \$12.15. The work which has been done during the first six months of this conference year is very gratifying. We have organized a Woman's Home Mission Society of thirty-two members, who are studying together each week Prof. H. M. Hamill's "Legion of Honor" Course. We have also organized a Senior Epworth League of thirty-one members, who promise to do a great work this year. Our Sunday-school in the truest sense is missionary, and we have but recently perfected the organization of same. It is now thoroughly graded in every department, we having eight distinct classes. The Beginners, Primaries and Juniors are using the graded lessons, and also the star attendance roll. We have a total Sunday-school enrollment of 280, divided as follows: Cradle Roll, 25; Home Department, 119, and main

TENTS
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school, 136. Statistics show that we have had a net increase in the Sunday-school of 141, and in Church membership of 16, our Church membership at present being 122. We have raised for all purposes during this conference year \$681.65, of which sum \$100 is a special for the Korean missions. The conference special was paid during the first quarter. We will be able to report with just pride, "Everything in full, Bishop, and running over." Since conference we have placed thirty-seven Texas Christian Advocates in the homes of our people, giving us at present a total circulation of fifty copies. This remarkable showing could not have been made possible without the heartiest co-operation of our good people. We are now planning for "Decision Day" in our Sunday-school, which will be followed by a revival in the whole Church. God has wonderfully blessed our efforts, for which we are more than grateful to "him that doeth all things well."—Lawrence L. Cohen, Pastor.

St. Luke's Church, Austin.

We have just closed a ten days revival meeting. The good accomplished by this meeting can hardly be estimated. It has firmly established us in Hyde Park. Our class, the organization of which has been perfected since conference, was composed of members secured from other Churches in the city and elsewhere, many of whom have not been identified with the activities of the Church for months and years. This meeting means the awakening of this class to their responsibilities and opportunities. It united us more perfectly in spirit and purpose, and we are now in better shape to push the Church forward than before. There were seventeen conversions, and all of these, with possibly one or two exceptions, have or will unite with our Church. This swells our membership to over one hundred. Brother James F. Pennybacker, pastor of Ward Memorial Church, this city, did the preaching for us. He is enthusiastic, earnest, energetic, with zeal according to knowledge. His messages come from the heart and reach the heart. He denounces sin in all of its forms, and conviction was manifested in every service. He believes in and uses the altar to great advantage. No one would make a mistake in securing him for help in a revival meeting.—E. A. Hunter, May 23.

Marble Falls.

We are in the midst of our third year on this delightful charge, and prospects are good for it to be the best year of all. No preacher ever served a better or more earnest people than these, and by their hearty co-operation we feel that some good has been done during the two and one-half years past. Each year the salary of the preacher has been raised, and it now is \$900. Much good work has been done inside the parsonage, and a strong Home Mission Society is the pastor's ready helper. Our Foreign Missionary Society is in the midst of successful labors. They doubled the amount of their pledge, and through the liberality of one member paid a \$50 special besides. The Sunday-school is well organized, and does things well all the time. Brother Carl Francis, our superintendent, is a fine business man, and he puts the same business energy and earnestness into the Sunday-school that he does into the bank. The Baraca and Philathea classes are doing good work, and are a great promise of good to the Church. The Board of Stewards is alive and earnest in its work, and the pastor is paid by the month. Our meeting begins June 5. Brother C. F. Bell, of Polytechnic, will lead the singing for us, and the pastor will do the preaching. We are all praying for a gracious revival of religion and many conversions. We want the revival of the spiritual life of the Church as well as conversion of the lost. Our great need is a new church building, and we are working and praying for this also. Our presiding elder, Brother J. D. Scott, has proven a great inspiration to our work by his visits, and we are always glad to know he is coming our way.—Rex R. Wilkes.

Coleman Circuit.

I wish to tell the readers of the Advocate that we are still on the map of Southern Methodism. Our work here this year is progressing very well. We have had several conversions and have had nineteen additions. We are organizing two new Churches. The Coleman Circuit is on the eve of a rapid growth, owing to our new railroad (the Santa Fe cut-off) and the rapid growth of Navice and Silver Valley, which six months ago did not exist. There are Methodist people coming to these new towns, and we are trying to take care of them. We have too much work—eight preaching places—but I have physical strength and desire to have grace sufficient to take care of the work. I feel very thankful to my churches and membership at large for their untiring efforts in the repairing and furnishing of the Church property, and especially the amount they are contributing for overhauling the parsonage. Our Churches are most all doing Sunday-school work. There is a Sunday-school in reach of every boy and girl on this charge, and I think most of them are taking advantage of the opportunity of attending Sunday-school. May the Lord speed the day when all the young will attend public worship every Sunday. Our people at Glen Cove say their Church is in bet-

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

A THREE-HUNDRED-MILE GUN.

An English genius has invented a gun that will hurl shells from London to Paris—a distance of three hundred miles. Not only so, but the ball or shell which it hurls is 2000 pounds, or a ton in weight. The force necessary to project such a weight such a distance is inconceivable. That force is said to be neither dynamite nor cordite, nitroglycerine nor powder. It is suspected that the real nature of the propelling force is a secret, but the inventor has hinted that the power is electricity. It is wonderful that this gun may be so regulated as to deliver almost one ball or shell per second, and so to regulate the elevation as to land the missile three hundred miles, or two hundred, or fifty at will. The projectile may be thrown with a velocity of thirty thousand feet per second. On the contrary other scientists declare that such an invention is an impossibility.

A MONEY-SORTING MACHINE.

A Norwegian has invented a contrivance for separating a promiscuous bulk of coins so that they come out of the machine in groups of similar denomination. It is a kind of Archimedes screw around a vertical cylinder, the screw permitting the coins to roll downward from the funnel into which they are poured at the top, and on their way down they find appropriate slots through which they pass into such avenues as accurately assort them and bring each class out in a group to itself.

DECISIVE BATTLES.

Defeat of Spanish Armada.

This is one of the most famous sea-fights in history. It occurred July 29, 1588. At this time Philip II was King of Spain, and Spain was almost mistress of the world. At home, in the Western World, on the seas, in various dependencies she was well-nigh all-powerful, and the conquest of England would have given her universal empire. Not since the domination of Rome had any country approached her in world supremacy. Alexander Farnese, Prince of Parma, the greatest military genius of that age, was commander-in-chief of her army. Only England had withstood the ambition of Philip II. And England was bold enough to offer political and personal insult to the King of Spain. It was largely to be a war of Catholic and Protestant principles. The Roman Church with all its extensions of power and membership was aiding Spain. Mary Queen of Scots, a Catholic, had just been beheaded, and the whole Catholic world was furiously indignant at Elizabeth. Philip considered himself the divine instrumentality for demolishing the powers of heresy. England gathered into her use one hundred and ninety-one of her own ships and Holland joined her with sixty more, so that England had two hundred and fifty-one vessels, with a total tonnage of only thirty-two thousand. Her largest vessel carried eleven hundred tons. She had only about seventeen thousand soldiers and Holland sent about five thousand. Spain had one hundred and fifty vessels, and only thirty thousand men, including sailors, slaves, etc. The battle began off Calais, and was fought all day the Spaniards at last retreating northward and the remainder of Spanish ships passing around through the

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways

Tutt's Pills

And save your health.

channel and around Scotland, and only fifty-three shattered vessels reached home again. England lost not a ship and but few men. If Spain had won, the whole subsequent history of the world would have been Spanish.

THE SIMPLON TUNNEL.

The longest tunnel in the world was completed in February, 1905. It is a gigantic conquest of the Alps by going through instead of over them. The tunnel joins Italy with Switzerland. Drilling parties had been at work from each end of the tunnel, and on February 24, 1905, the two parties met midway the mountain. Many obstacles had been encountered. They found a river that caused a great deal of trouble. The temperature was at times so great as to defy the bravest and strongest. Hot water flowed freely into the artificial channel. Cold water had to be forced into the tunnel to permit laborers to work at all. Rock of unusual hardness made progress slow. The tunnel is twelve miles long, and it cost \$14,000,000. It required seven years to complete it. The Hoosac is the longest tunnel in the United States, but its length is a little short of five miles. The Mont Cenis Tunnel is also through the Alps, connecting France and Italy. It is not far from the present Mont Cenis road that was made by Napoleon across the Alps 1803-1810. Its length is a little less than eight miles. The St. Gotthard Tunnel is also through the Alps, being nine and a quarter miles long, and extending from Goschenen to Airolo. It was opened in 1882. The Hoosac Tunnel on the Fitchburg Railroad in Massachusetts was opened in 1875, and is four and three-fourths miles long.

THE VANISHING YAQUIS.

In Sonora, Mexico, the northwesternmost State in the so-called Republic, exists a perishing race of Indians known as Yaquis. (Yahkees I.) These Indians are by nature a peaceable, home-loving, healthy, industrious people. By treaty they have long held certain territory that is rich in gold and silver, soil and climate, water and seasons. That greed of gold that has glutted itself on human blood through all the ages has led the Mexican people and the Mexican Government to a long series of relentless persecutions against the less numerous Yaquis. The Yaquis once cultivated the soil, raising tobacco, corn, cotton, potatoes, fruits, melons, vegetables, and living in rather an ideal domestic state. They engaged in manufacturing, and the products of their hands and simple looms were very valuable. But the persistent and merciless persecutions brought upon them at every pretext has changed their spirit to all the world. Themselves peaceable, they looked upon all the world as friends. Themselves honest, they trusted all men. But they have come to distrust all nations. They are brave, heroic in battle, and scarcely know the meaning of surrender. Recognizing the policy of annihilation on the part of the Mexican Government, the Yaquis have been in revolt for a hundred and fifty years. A century ago they had a population of fifty thousand. Now they have 5000. So brave are they that they count one man on their side to ten on the Mexican a fair divide in battle. The last great organized revolt was in 1890. Of course they were doomed to defeat, in which defeat their men and women and even little children are killed after surrender or capture. In one battle in this last revolt two hundred and fifty women and children were captured. They were sent south by military order, and have not been heard of to this day. The manifest policy of the Mexican Government is one of utter destruction of the Yaqui race.

THE CLARENDON DISTRICT CONFERENCE.

Presiding Elder J. G. Miller is completing his quadrennium on this district and the conference at Shamrock, May 4-8, was a fitting climax so far as District Conferences go, to his generalship and abiding work. From first to last the conference was a revival of religion. Rev. O. P. Kiker, of Clarendon, set the preaching mark very high at the opening service Wednesday evening, May 4th, in a striking discourse on the Book of Job, which made a profound impression on every

Woman's Power Over Man



Woman's most glorious endowment is the power to awaken and hold the pure and honest love of a worthy man. When she loses it and still loves on, no one in the wide world can know the heart agony she endures. The woman who suffers from weakness and derangement of her special womanly organism soon loses the power to sway the heart of a man. Her general health suffers and she loses her good looks, her attractiveness, her amiability and her power and prestige as a woman. Dr. R. V. Pierce, of Buffalo, N. Y., with the assistance of his staff of able physicians, has prescribed for and cured many thousands of women. He has devised a successful remedy for woman's ailments. It is known as Dr. Pierce's Favorite Prescription. It is a positive specific for the weaknesses and disorders peculiar to women. It purifies, regulates, strengthens and heals. Medicine dealers sell it. No honest dealer will advise you to accept a substitute in order to make a little larger profit.

IT MAKES WEAK WOMEN STRONG, SICK WOMEN WELL.

Dr. Pierce's Pleasant Pellets regulate and strengthen Stomach, Liver and Bowels.

hearer and kindled the revival fire in every heart. Thursday was devoted to the Pastors' and Laymen's Conference, and was a day replete with original, interesting and helpful speeches on matters of vital Church thought and activity. Rev. G. S. Wyatt preached a great sermon on tithing at 11 o'clock and nearly everybody present pledged himself a tither at its conclusion. The attendance of the town people was large and one remarkable feature of the conference throughout.

In the afternoon there were some fine speeches, and at 4 o'clock the neat and commodious auditorium of the Methodist Church was crowded to hear the much talked of debate on the subject, "Resolved, That the pastor who remains in his study and prepares his sermons is a more successful soul-winner than he who visits from house to house." Revs. G. F. Winfield and A. W. Waddill represented the affirmative and Revs. J. W. Hunt and F. M. Neal, the negative. Fifteen-minute speeches and five-minute rejoinders occupied seventy minutes of time, and it was a lively time. Nobody slept, unless it was Brother Kiker, and he was not asleep if his eyes were as wide open as his mouth. Roars of laughter, storms of applause and volleys of amens greeted the sallies of the speakers on both sides, every telling point being duly appreciated, while a punctured opponent writhed and prepared for revenge when his turn should come. There were no judges, and it was therefore impossible to notify the General Conference that this great question had been permanently settled.

At the evening service Dr. O. F. Sensabaugh delivered a great address on the Laymen's Missionary Movement. It was great in thought, suggestiveness and delivery. Many prominent laymen told this scribe that it was by far the ablest address they ever heard on the subject, and gave them a new grasp of the situation, vast in scope and teeming with possibilities, yet possible and at hand. Friday morning the District Conference convened at 9 o'clock and after devotional exercises J. W. Hunt was elected Secretary and roll call showed a fine representation present.

At 11 o'clock Rev. J. P. Lowery, late of North Texas Conference, now preacher-in-charge of McLean charge, Clarendon District, preached a fine doctrinal sermon, closing with a great appeal for higher living, that brought on a "rousalion." There were tears and old-time shouting during the hand-shaking service.

Miami was chosen as the place for the next District Conference, after a spirited contest.

The following delegates to the Annual Conference were elected:

S. M. NORWOOD,
W. A. PALMER,
REV. JNO. A. WALLACE,
JUDGE F. P. GREAVER.

Alternates:

R. C. Dial,
D. W. Owen.

The call of charges and the reports showed great advance at every point.

Rev. W. L. Harris, the pioneer preacher of the Panhandle, who is known and loved all over this great section, preached at the evening service. There was deep feeling manifest and the first conversions of the conference.

Saturday morning the call of charges continued until 11 o'clock, at which hour Rev. Leslie Robeson, of Dumas, preached a warm, spiritual sermon and there was a great altar service, with the reconsecrations and several conversions. This high tide continued throughout.

The afternoon session completed

the business of the conference. At 8:15 Rev. G. F. Winfield preached a stirring sermon and there were several conversions at the altar. Sunday was a day devoted to religious services.

Under Prof. Ulm, Shamrock has a great Sunday-school. The actual attendance is at present over 200. A fine orchestra, organized classes and careful classification has given Shamrock one of the most remarkable and efficient Sunday-schools in the district, and its rate of growth challenges anything in the State.

At 9:30 J. W. Hunt addressed the Baraca and Philathea Classes; at 10 o'clock Revs. A. W. Waddill and J. E. Eldredge held a service with the entire school; there were several conversions.

At 11 o'clock Bro. Miller preached a great sermon, and there was much rejoicing and religious fervor manifest in the audience. Rev. R. B. Bonner conducted a great children's service at 2:30, many of the children being led to accept Christ.

At 4 o'clock Rev. Leonard Rhea, of Amarillo, preached to the young people and there were conversions in the altar. Altogether there must have been thirty conversions during the conference, the most remarkable in this respect, and in the attendance upon and interest in its sessions by the town people of any conference ever held in the district.

At 8:15 the closing service in celebration of Mothers' Day was conducted by Rev. W. L. Harris. There were short talks, old songs and much tender and beautiful sentiment expressed in words and tears. It was a sweet service, with a dear old man to lead it. May God give us his lion heart and spiritual fire in double portion.

I close this account of the "Revival Conference" with the following resolution, in reference to our presiding elder, which was adopted unanimously by rising vote: "Whereas, According to the law of the Church, our presiding elder, Rev. J. G. Miller, will this year complete his tenure of office as presiding elder of the Clarendon District; whereas, the Clarendon District under his administration has grown and developed until it is now one of the greatest districts of the entire State; therefore be it

Resolved, That we, the Clarendon District Conference, do hereby tender him our sincere thanks and express our appreciation of the earnest and efficient manner in which he has directed the affairs of the Church in this rapidly developing country, of the kind and brotherly spirit with which he has presided over our conferences, and the great helpfulness of his quarterly visits to our several charges.

Resolved, furthermore, That it is with regret that we part with him and that we assure him of our love and best wishes wherever he may go, and we do earnestly pray for his continued success in the service of our Lord.

Shamrock entertained us royally. Bro. Switzer and his people are all right. We tried to show our appreciation by a rising vote of thanks, and in every other way possible. May God bless them all.

J. W. HUNT,
Secretary.

Sulphur Water Baths

Use warm water and
Glenn's Sulphur Soap
Excellent for Rheumatism
All druggists.

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

Fine Advocate Machine, \$22.50

SUNDAY SCHOOL ITEMS

SUNDAY-SCHOOL NOTES.

By E. Hightower.

Concerning the work of toning up our Sunday-schools one Field Secretary writes "Half of our battle is with the pastors, next half with the superintendents. Get these full of ginger and the problem is solved."

"Ginger" may be a new word in this connection, but it is very expressive. Brother pastor, have you so much Sunday-school "ginger" that it oozes out on your superintendents and teachers now and then? Brother superintendent, are you a living man full of "ginger" or a blind horse in a treadmill? If all the presiding elders would put Sunday-school "high-life" on all the preachers in charge and all the preachers in charge would pass it on to all the superintendents, and they in turn would hand it down to the teachers there would doubtless be a mighty commotion for a short time, but when the dust had cleared away many automatic Sunday-schools would show signs of life. Query: Who is to "high-life" the presiding elders?

Up to the time the writer left the Cleburne District Sunday-school Conference which was in session at Alvarado, May 11, 12, a hundred and five out of town members had registered and more were expected the next day.

This district is in rural territory and the conference met at a time when farmers are very busy. And a majority of those present live on farms. It was refreshing to see how eager were all present to learn all they could about the Sunday-school. The explanation of this great conference is a Sunday-school presiding elder, a corps of efficient Sunday-school pastors, and lots of good, faithful Methodists. They all seemed glad they were there.

The Epworth League and Sunday-school Conference of the Georgetown District met at Moody, May 6-8. More than fifty delegates were present and there were some good, practical speeches and sermons. In the absence of the "beloved" who was reported as rusticated somewhere in the vicinity of Asheville, N. C., Rev. E. P. Williams was elected President, and showed good presiding elder timber.

Effective Teaching.

Our State demands that the teachers in our public schools have special training for their work. It is contended that the intellectual training of our children is of too much importance to be entrusted to men and women with no special qualifications for such work. It is acknowledged on every hand that the State is right. But is not the religious training of our children more important than their mental training? And is it enough that those who teach in the Sunday-school be good folks? Does not the work of the Sunday-school demand trained workers. But it is often asked, How are trained workers to be secured since there are not enough school teachers available to man the Sunday-school? The answer is, Let the Sunday-school teachers do as the day teachers have done—train themselves. If it be objected that there are no schools available where such training can be had, the answer is that some of the most effective workers in every field are self-taught. Where there is a will there is a way. Books were never so plentiful nor cheap. The immortal souls of children are too precious to be dealt with by persons too indifferent to try to learn how to give them effective training. This is not written to discourage any one whose equipment is meager. If men of such modest early advantages as those of McKendree and Bascom and Marvin and Ward could become honored Bishops of our Church simply by taking advantage of every opportunity to learn, may not any man or woman of average ability become a successful Sunday-school teacher in the same way? If other teachers are reward-

ed for proficiency by larger salaries, the Sunday-school teacher has even a richer reward. No other investment can bring such returns as the investment of talent in the character of the young. Let every teacher learn all he can from books and all he can from other Sunday-school workers and then practice what he learns.

THE CHILDREN'S DAY FUND FOR THE SUNDAY-SCHOOLS.

The General Conference has so changed the law of the Church that hereafter all the Children's Day fund will be expended in the interest of the Sunday-school. Speaking to this point, Dr. Chappell said:

"You all understand that at this time the Sunday-school is the greatest converting agency, and the greatest training agency in the Church. And the teaching and the training in the Sunday-school must be real teaching and real training, conforming to the laws of the child's mind just as in the day school. In other words, we must raise up not only a generation of trained pastors as we are trying to do in Vanderbilt University, but we must train Sunday-school superintendents and teachers in order that our work may be effective. We have at present in our Sunday-schools almost a half-million boys and girls. All of you know they are being taught in large measure by raw recruits—good faithful men and women whose zeal and consecration does them honor, but yet who have not been trained in this work that we are coming to recognize as the most difficult work committed to the Church of God. Now we want to raise up such a generation of teachers, and that is why we want to use this fund."

To all of which every intelligent Sunday-school worker will give a hearty amen. Now let the Children's Day collection grow and grow.

E. HIGHTOWER.

WHY A STATE SUNDAY-SCHOOL CONFERENCE?

The above question has been submitted to the writer more than once. It is urged that the International people are covering this ground and that the wise and brotherly course would be to throw all the strength and influence of Texas Methodism into that movement.

Let us begin by saying that the Methodist State Sunday-school Conference did not originate and is not maintained in opposition to the work of the International Association. Our Conference Boards recognize the fact that in their own sphere the International people are doing a great work, and in that work we rejoice. And we are glad to see our people learn more about the Sunday-school from any source.

But if we need the Methodist Church and the denominational Sunday-school, by the very same arguments we need the denominational conference.

We have taught our people to look to their own Church for instruction and leadership, and so well have they learned the lesson that many of them must be instructed by us or not at all. They do not patronize union affairs of any sort. Whether such a course is wise or not the fact remains. And it is certainly safer to have those who are to be so vitally related to the young life of the Church look to us for guidance rather than seek it from sources over which we have no control. In this age when destructive criticism is creeping up to the very doors of our own colleges and the steps of our pulpits and all sorts of wild notions are being aired from platform and press, and many books intended for the guidance of Christian workers or the instruction of the young are poisoned with attractive error that is deadly in its effect, it is needful that some responsible body of Methodists pass in advance upon the character of instruction to be given our Sunday-school workers, many of whom are young people of immature judgment. This can be done only when we select our own speakers and make our own programs.

Again, while some features are common to all Sunday-schools each denomination has its own Church machinery, hence its own peculiar problems which could not with propriety be discussed at all in an interdenominational meeting. The fact that such conventions find it necessary to hold denominational sections during their

sessions is a strong plea for the denominational conference. Also it is generally agreed that our distinctive doctrines should be taught to our young people in Sunday-school. If this is to be done we must indoctrinate our teachers, and where can we do this work so well as in a conference of our own?

The Church which retains its hold upon its people must do its own educational work. This is the reason we have Church schools. If it is necessary that the Church guide its youth along the slippery paths of science and literature, how much more needful that it lead them in the ways of religion. To leave this work to others would be a shirking of responsibility and a confession of incompetency. To do either of these would be contrary to the spirit of Methodism.

After several years of experience the Sunday-school Boards of all our Texas conferences agree that our State Conference is well worth while and should be perpetuated. It is our aim to make it as practical and helpful to Sunday-school workers as we can. Those who have been made the servants of this movement need the prayerful sympathy and hearty cooperation of every Methodist in Texas. In being placed at the head of the movement to help the young life of Texas Methodism we are burdened with a grave responsibility.

With strong faith in the loyalty of our Methodist people to our own institutions we move forward to profit by experience and make our next conference, which meets in Dallas, more profitable than any we have yet held.

E. HIGHTOWER,
State Chairman.

SUNDAY-SCHOOL INSTITUTES IN BONHAM DISTRICT.

- Rev. J. B. Gober, presiding elder of the Bonham District, outlines the following itinerary in Bonham District:
- Trenton, Saturday, May 28.
- Marvin, Sunday, May 29.
- Ector, Monday, May 30.
- Ebuhlde, Tuesday, May 31.
- Ravenna, Wednesday, June 1.
- Bonham, Thursday, June 2.
- Dodd, Friday, June 3.
- Windom, Saturday, June 4.
- Honey Grove, Sunday, June 5.
- Forest Hill, Monday, June 6.
- White Rock, Tuesday, June 7.
- Brookston, Wednesday, June 8.
- High, Thursday, June 9.
- Bailey, Friday, June 10.
- Ladonia, Sunday, June 11.

I will be on time at these places at the time specified, and hope that every pastor and superintendent will make great preparations in order that we may do the greatest good and create renewed hope and inspiration and give a great impetus to the Sunday-school work. Wherever possible on the circuits, arrange to have dinner on the ground, and let us give one day to the plans, methods and inspiration of the greatest evangelistic agency on earth, the Sabbath-school.

W. E. HAWKINS,
Field Secretary,
Fort Worth, Texas, R. R. No. 4.

GREENVILLE DISTRICT CONFERENCE.

The nineteenth session of the Greenville District Conference met at Jones Bethel Church, April 28, at 2:30 o'clock, Rev. R. G. Mood, presiding elder, in the chair. According to previous announcements, Rev. C. W. Dennis preached the opening sermon at 11 o'clock a. m., setting the conference at a high spiritual tide which increased to the close.

Rev. J. L. Pierce conducted all the devotional services, giving us an exposition of the first Epistle of John, which was one of the finest features of the conference. R. B. Moreland was elected Secretary, and C. W. Dennis Assistant Secretary.

The roll call showed all the preachers of the district present except Dr. McLean, who was detained, with about fifty delegates, making about seventy-five members in attendance. The reports of the preachers showed the district in splendid condition, much to the credit of the untiring work of our presiding elder. Some good revivals had been held and quite a net increase in membership. Finances the best in the history of the district. Salaries of the preachers nearly all up to date. And every charge except one, I think, had paid the foreign mission assessment, and several had paid their domestic, Bishops' and all their Orphanage assessments.

Rev. I. G. White, the host of the conference, had just completed a magnificent modern \$5000 new church

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

STOPS PAIN IN THE BLADDER, KIDNEYS AND BACK.

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

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

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

at Jones Bethel—just think of it, a country church too! But those who know these good people know that they never do things by halves. There were a number of visitors at the conference from the various churches and the best attendance from the community that I have ever seen at any conference. The house was full at nearly every session. There were only two connectional brethren with us—Rev. Frank Seay, from Georgetown, and Rev. J. O. Peterson, from Wesley College. Both these brethren made good speeches for their work and were appreciated. Our own Brother Thompson preached a splendid sermon on our duty to the old preachers and took a collection for the Sister Pierce Home, amounting to \$213. Our district is going to support with the Sunday-school Mission money a missionary, and Kavanaugh is supporting four Bible women; Wesley Foreign Missionary Society is supporting Miss Heckman in Brazil, and the Celeste Sunday-school a native worker in Korea.

The following brethren were licensed to preach: Earnest L. Lancaster, Reese Barnes and Clark Russell. W. E. Dale and Alex Hubbard were recommended to the Annual Conference for admission on trial.

Besides those mentioned above the following brethren preached: Revs. Frank Seay, E. H. Casey, W. A. Clarke, L. E. Conkin. Brother Mood was to have preached at 11 o'clock, but during the love-feast the fire came down on the people and they took the service and when the service ended there had been sixteen conversions; it was a veritable Pentecost. Also at the evening hour there were three more conversions and fifteen people received into the Church by baptism. All in all, it was the best District Conference ever held in the district. The good people of Jones Bethel gave the conference the best entertainment and strong resolutions were passed thanking them. Now for the home run with everything "in full."

R. B. MORELAND, Secretary.

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

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DISTRICT CONFERENCE NOTICES.

San Augustine, Garrison.....May 26
Weatherford, Weatherford.....June 23
Bonham, Petty, 7:30 p. m.....June 23
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
Waxahachie, Ennis, 9 a. m.....June 24
Sherman, Sadler, 3:30 p. m.....June 27
Colerado, Stanton.....June 27
Brownwood, Bangs, 8 p. m.....June 27
Pittsburg, Hughes Springs, 2:30 p. m.....June 27
Cleburne, Blum, 1:30 p. m.....June 28
Dublin, Carbon, 9 a. m.....June 29
Beaumont, Port Arthur, 8 p. m.....July 5
Beville, Floresville.....July 5
Jacksonville, Bullard.....August 16

OUR CONFERENCES.

New Mexico, Artesia, N. M., Bishop Atkins.....Oct 6
West Texas, Austin, Bishop Atkins.....Oct 26
German Mission, East Bernard, Bishop Murrah.....Oct 27
Central Texas, Waxahachie, Bishop Atkins.....Nov 2
Northwest Texas, Clarendon, Bishop Atkins.....Nov 9
North Texas, Wichita Falls, Bishop Murrah.....Nov 23
Texas, Galveston, Bishop Murrah.....Nov 30

The young people of Southern Methodism are to be congratulated upon the election of Dr. Parker as editor of the Epworth Era. Dr. Parker will make that paper hum! Dr. DuBose did well; Parker must do better—a big job, we can tell him.

And W. W. Pinson is Missionary Secretary. All right! Pinson always scores a success in whatever position he is placed. There will be further talk later on. Selah!

A FOND ADIEU.

With this issue of the Advocate the editorial responsibility of the pro tem. ceases forever. He lays aside the pencil, shuts up his desk, hops down on the tripod and retires again to private life. His little period of "brief authority," while crowded full of work, has been a very pleasant diversion, and as he descends into obscurity he carries with him a charming little brood of the most pleasant recollections. In taking his leave he wishes to thank everybody in general and the Advocate office force in particular. Every one of the latter he numbers among his personal friends—from the "old man" in the front office to the "kid" on the third floor. Each one has seemed to act as a special commissioner in an effort to lighten the burdens of the pro tem., and to insure his incumbency a success.

GENERAL CONFERENCE NOTES.

This is Wednesday, the 18th, and the General Conference has been doing things. I cannot report all but will give an idea of its progress.

The Commission appointed four years ago to revise our ritual made its report, and it is now the law of the Church. The form of baptism of children, the marriage service and the burial service have been changed considerably and for the better. These changes cannot be noted here, but the preachers and the people will be pleased with the work done when they get the new book of Discipline and note them in print. Dr. E. W. Alderson did much of this work and steered the report successfully through the conference.

The Vanderbilt question has been settled by the conference, and the Trustees are ordered to accept the report of the commission of lawyers appointed by the last General Conference as a finality in the matter. Whether the Vanderbilt Board will do this or not remains to be seen. They may take it into the courts, and, if so, the Bishops and Board of Education are empowered with authority to look after the Church's interest to the last limit of the law. The General Conference holds that the Church not only owns the Vanderbilt, but that the Church also is to have a voice in its control.

The administration of Bishop Morrison was thoroughly overhauled and he was censured for some of his official conduct. The College of Bishops was asked to give him light work, and he promised the Committee on Episcopacy to desist from further disturbing the Church by his drastic and arbitrary methods. His case caused a great deal of debate, but the report was adopted with but few dissenting votes. The discussion brought out the fact that the rights of all preachers are fully protected against hurtful treatment by those whom we clothe with authority.

The time limit was snowed under by a large majority. There was some sentiment on the subject, but the Church is not yet ready for such an innovation.

The election of the seven Bishops was the most interesting feature of the conference. Two went in on the first ballot, one on the second, two on the third and one on the fifth. No pastor was elected. Six of them were taken from school work and one from the missionary work. They are all well qualified, strong and cultivated men. Their ages range from forty-

one to fifty-seven. They were consecrated to their high office on May 19 at the Central Methodist Church. The building was crowded to its utmost capacity. Bishop Wilson had charge of the services and preached the ordination sermon. It was an imposing occasion and in keeping with the dignity of the hour.

The memorial of the home mission women asking for the rights of the laity elicited a spirited debate. Miss Belle Bennett, the originator of the memorial, was extended the courtesy of the rostrum and she made an earnest, womanly plea for her cause, but it was voted down by two to one. The good women were prepared for its defeat, as it was a foregone conclusion from the beginning.

Smith and Lamar as Publishing Agents, McMurry as Church Extension Secretary, Dr. Alexander as Book Editor and Dr. Chappell as Sunday-School Secretary were re-elected with handsome majorities. Dr. Pinson succeeds Bishop Lambuth as Missionary Secretary. Dr. DuBose declined a reelection as League Secretary. Rev. Frank Parker was elected to take his place. Dr. Winton was displaced as Editor of the Nashville Christian Advocate by Dr. T. N. Ivey, of the Raleigh Advocate. Dr. J. E. Dickey was elected over Dr. Hammond as Educational Secretary and this completed the list of connective officers.

The Mission Committee reported their plan for the unification of the three boards, and it was adopted. The present board is composed of the Bishops as ex-officio members, with ten ministers, ten laymen and ten women. This board will have charge of all the work heretofore done by the Parent Board, the Woman's Foreign Board and the Woman's Home Mission Board. All the rights of the two latter are fully guaranteed and no dissatisfaction with the arrangement is anticipated.

Rev. Frank Richardson, of Holston, is the nestor of the General Conference. He is now eighty years old, but still vigorous. He has been in nearly all the General Conferences since 1882, and he is still on the effective list as a traveling preacher. He has spoken often on the floor of this General Conference and his appearance on the rostrum was always hailed with interest. He made, by all odds, the ablest speech for the women when their memorial came before the body.

More than half of the delegates are young men. They yielded the place for the most part to the older men, but they voted with a marked degree of independence.

The laymen were in evidence and often spoke on matters before the conference. Judge Orear, of Kentucky, Chief Justice of that State, made the leading argument in behalf of the Church's side of the Vanderbilt University. It was able and convincing and the sympathy of the entire body was with him.

Dr. James Cannon, of Virginia, was the parliamentarian of the body. He is a master of that sort of work, though he did not waste himself on points of order and other small affairs as most men usually do who make matters of this sort a specialty. He is a man of clear and cool judgment.

The Texans, though the most numerous of any one State, were modest and claimed but little attention on the floor. Dr. Alderson as Chairman

of the Committee on Revisals necessarily spoke often and well on the reports of his committee. In fact he was one of the most commanding figures in the body.

We had many visitors from Texas, and they enjoyed the proceedings.

Rev. Sam R. Hay and Rev. J. M. Peterson spoke once at some length. So did Rev. J. M. Barcus. But the others contented themselves mostly with voting.

Drs. James Campbell and Sid Bass remain on the Book Committee, and the writer was placed on the Board of Missions for the next quadrennium. Texas only got one member on this board this time. Heretofore it has had two. G. C. R.

On one occasion this writer expressed his sympathy to a Salvation Army Captain who had made three unsuccessful attempts on as many evenings to get any one forward for prayer or to register as a "recruit." The Captain replied: "Oh, don't you worry about me, brother; I'm all right. Don't you know that the Lord was watching me all the time, and listening to all I said? He knows what a tough bunch I have to deal with; he knows what I'm up against. I'll get a lot of glory out of this. It takes lots more grace to fail than to succeed, and my Lord knows how hard the struggle is. No; I'm not hacked; I'm as happy as a duck in mud! I'll get promoted for all this tough work. He'll not forget." And then this writer thought some. And as he thought, and the idea of the Captain seemed more and more to be the only right and proper one, he thanked God for a place to work—however hard the work—and felt rejoiced that it is not the apparent results that recommend a servant to his Lord, but the honest effort to stand in his place, however humble that place might be. True it is, "They also serve who only stand and wait."

And Drs. Winton and DuBose go back up into the pastorate. We write "up" deliberately. The pastorate is the biggest thing in Methodism. Men may doubt this, and suppose that gadding about over the Church is a "better part," but let them try it a while and the dullest will be convinced that the ideal place for a Methodist preacher is the position of "preacher-in-charge." This pro tem. welcomes these brethren back to where the grass grows and the water runs.

One brother remarks that some of our Texas delegates to the General Conference "made a fine impression upon the conference floor." No doubt. And there were some who made an impression upon the members of that honorable body, too. To "impress" the "floor" is all right, but to impinge oneself upon a deliberative body until it sits up and takes notice is quite another thing. Some of our Texas brethren did this—much to our credit and delight.

Now that the General Conference is over and the tent is taken down and gone, we are in a position to compare forecasts with consummations. It is an old saying that "comparisons are odious," but in this case they are simply outrageous! A number of things turned out quite contrary to what was generally expected. Verily, Josh Billings was right when he wrote: "If our foresights were as good as our hind-sights, we would be less liable to the fluctuations of fortune." In the meantime, come to think of it, we are behind with our work on next Sunday's sermon.

Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

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From the secular press we clip the following:

Asheville, N. C., May 23.—The Board of Missions of the Methodist Episcopal Church, South, composed of the College of Bishops, ten ministers, ten laymen and ten women, met in the Central Methodist Church this morning, the Senior Bishop, A. W. Wilson, presiding. The report of the Joint Educational Committee was read and accepted.

Rev. E. F. Cook was elected Secretary of the Foreign Mission Department; Rev. J. M. Moore, Secretary of the Home Department, and Rev. E. H. Rawlings, Secretary of the Educational Department. J. D. Hamilton was elected Treasurer. Mrs. J. B. Cobb, Mrs. R. W. McDonald, Miss Mabel Head and Mrs. A. L. Marshall were elected to positions under the new order of the merger of the missionary societies.

The Board of Directors of the Methodist Training School in Nashville, Tennessee, was accredited, and Rev. J. E. McCulloch was re-elected Superintendent. The salary of the General Secretaries was fixed at \$3,600 and other Secretaries at \$3,000. Some discussion followed the subject of special subscriptions for special objects. It was thought best that all money should come into the general treasury of the Church. The salaries of the Secretaries of the Women's Council was fixed at \$1,800 for Foreign and Home Secretaries and \$1,400 for Educational and Editorial Secretaries.

Dr. J. W. Tarbox, missionary from Brazil, stated that the future of Methodism in Brazil depended upon the schools in Brazil. It was announced that Benjamin Duke, of Durham, N. C., had subscribed \$10,000 for missionary work in Brazil. Dr. W. F. McMurry, Secretary of Church Extension, will accompany Bishop Lambuth to Brazil at the request of the Mission Board. It was decided to assess the Annual Conferences \$50,000 for Home Department work.

Immediately after the adjournment of the Board of Bishops the College of Bishops met. Bishop Hoss resigned from the Committee on Ecumenical Conference on account of his work in foreign fields. Bishop James Atkins was elected to fill the vacancy. The following commission was appointed to colify the Discipline of the Church: Bishop Collins Denny, Dr. Gross Alexander and Hon. W. H. Talbot, of Maryland.

The following were appointed by the Bishops as members of the Educational Commission: J. O. Wilson, W. E. Webber, Thomas Carter, R. E. Blackwell, Andrew Sledd, H. N. Snyder, S. M. Hosmer, R. S. Hyer and J. A. Sharpe.

The delegates to the Ecumenical Conference in Canada have been selected, but their acceptance must be secured before their names can be announced.

Dr. C. C. Woods, editor of the St. Louis Christian Advocate, took a shot at the good sisters aent their "Memorial;" and a "poet" who signs himself "Lowe," gets off the following, and "then some:"

Deny their rights the way you did? you sure must be daffy; the ladies should be ever fed on editorial taffy; you don't believe the sisters, dear, should have what they demanded! If they catch you they'll pull your hair, your curl crowned head be pounded, your courage must be very great; far more than your discretion; such thoughts may be kept in your pate, but don't give them expression. What'er the sisters may desire; however, strange the notion, in striving for it they'd expire; from dressing to devotion; I'd give them rights of laity, and clerical beside; let some of them our Bishop be, in conference preside; On Nashville tripod let one sit, control the Central press; and let them be if they see fit, presiding elders.

Oh what an awful break you made, on editorial page; you can't unsay the

words you said, they "Make the heathen rage." To pack your trap at once begin, 'twere unsafe to be slow, and fortify your island, in the Gulf of Mexico.

To which the doughty Doctor replies after the fashion:

My Brother Dear—For man to err is what might be expected. And when he does, to censure, he may justly be subjected; But even innocence itself may suffer castigation; If so unhappy as to rouse a woman's indignation. If in this case we have to face a storm of scowls and hisses, We'd rather stand with Mr. Taft than Hobson with his kisses. 'Twill greatly grieve if we perceive that we have so offended. But even greater crimes than this, in time may be amended. Through all our life of toil and strife, in loyalty to woman, and full surrender to her charms we yield the palm to no man; and if at last it comes to pass that we can bow no longer; the question must be settled then if she or man is stronger! We ne'er have ceased to honor and adore our sister, yet; our reverence will fail when she becomes a suffragette! Your sympathy, my friend, is dear, and if we have to go in exile to the island in the Gulf of Mexico; we there will feel that though the sisters conquer in the fight, yet like Aristides we fell while pleading for the right.

Now, after reading the above, the muse cometh upon us and we warble in the following strain:

New, dear Dr. Woods, you are caught with the goods, and how the good women will flay you! Just let us suggest that the thing that is best is to take it all back—and what say you? The bumblebee's hot, and the hornet is not the very best foe to engage; but those ferries are mild as the laugh of a child, when compared to a woman in rage. A man may forget what causes a fret, and never think of it again; but a woman will stalk you, and finally balk you; so you'd better get out of the rain.

And so Dr. McMurry goes back as Church Extension Secretary. Well, he made good in that position during the last quadrennium and he can do it again.

PERSONALS

Rev. M. L. Lindsey, our pastor at Navasota, will preach the commencement sermon for the public school of that city Sunday, May 29.

Rev. L. L. Cohen, of Wheatland, has increased the list of Advocate subscribers on that charge from 13 to 59. In the common parlance of the day—this is going some. This shows what can be done when a preacher makes up his mind to do it.

Rev. R. C. George, a former member of the Texas Conference, who has been absent from the State for a few years, has returned to enter the work of the American Bible Society. Brother Glenn Flinn recently resigned and Brother George fills out his year till October.

Rev. J. R. Mood left last Saturday morning for Georgetown to visit his mother, Mrs. S. R. Mood. While in Georgetown Dr. Mood underwent a surgical operation. In a letter just received from him he states that the doctors do not know how soon he can return to Chaunting. His many friends sincerely hope for his steady and complete recovery.—Channing Courier.

In a recent debate at Vanderbilt University between competitive universities on the subject of a commission form of government for municipalities, the negative side gained the victory. On that side was Mr. G. Webb Follin, of Ft. Worth, Texas, and he received especial commendation. He is a sophomore and has taken a high stand in college life and is only 19 years of age. He is the son of the late Rev. J. F. Follin, who was for many years one of the leaders in the Texas Conference. The brethren who remember him will rejoice in the son's success.

PERSONAL.

To the Members of the Northwest Texas Conference:

My father, Peter W. Gravis, was a pioneer preacher of Texas, and spent

Southwestern University Medical College

Medical and Pharmaceutical Departments of Southwestern University.

DALLAS, : : : TEXAS.

JNO. O. McREYNOLDS, M. S., M. D., LL. D. Dean
 DERO E. SEAY, M. D. Secretary
 J. B. SMOOT, M. D. Treasurer
 Milton Ragsdale Registrar

Member of Association of Southern Medical Colleges.
 Four Years' Graded Course. Well-equipped laboratories in all departments, and ample facilities for clinical experience and practical work in all hospitals of city.

EIGHTH SESSION OPENS SEPT. 29, 1910.
WRITE FOR CATALOGUE

the greater portion of his life in the service of the Master. The greater part of his work was spent in this and surrounding counties in the early days when this country was infected with Indians, and other hardships which were too numerous to mention. After he became too old to follow actively in the cause, it devolved upon me to take care of him, which I did lovingly until his death. Now I have reached the point where the only support I have is what I can earn by my own hands, and as I am getting old and feeble the income is very small. Therefore I resolved to ask each member of the conference for \$1.00 with which to buy me a small home where I can spend the few days remaining for me on earth in peace and quiet. May the hand of the allwise God guide you in this charity, is the prayer of your sister in Christ.

ELLEN GRAVIS.
Comanche, Texas.

A SUDDEN DEATH.

Sunday, May 15, 1910, just as the family with Bro. R. N. Ramey, in Sulphur Springs, were ready to serve their plates at dinner he received the summons to come up higher. The heart stood still, the pulse ceased to beat. A weary foot stepped into a chariot celestial, a tired hand grasped a hand immortal and immediately passed to that communion within the veil. The whole community at Gafford's Chapel, where he lived so long, mourn the death of the good man. May heavenly blessings attend those left behind. A former pastor.

N. C. LITTLE.

OUR WESTERN WORK.

I feel like expressing my appreciation of the letter in Advocate for May 5, by S. P. Ulrich, in regard to "Our Western Work." I wish from my heart that his sentiments concerning our "waste of men and money" in that section might be reciprocated by our Northern brethren who are struggling to advance their lines into the Southern conferences, believing that in so doing they are proving their "world-wide" jurisdiction.

Here in the Panhandle the Methodist situation is to be deplored; good people, loyal to Methodist history and polity, equally zealous in promulgating the doctrines of the Church—a house divided against itself.

To quote from the Montana letter, the M. E. Church has "nothing to appeal to here but prejudice," and in order to make any growth in numbers they must "create prejudice in order to have a basis of appeal."

Some persons residing in the North stand ready to contribute largely in case of possible failure on the part of the struggling faction. It is not a question of "right to go anywhere they please," but it is a question of "sanity and fidelity to the business of our Lord." To my mind no conference legislation, or changing of name, will remedy the matter; but each Church will have to agree to boundary lines which shall be respected, and in border States where there is such an intermingling of the two, let them show the same courtesy that is granted on the foreign field, among different denominations, and each be willing to let the majority decide. When I came from the North a year and a half ago, I came as a Methodist, and finding myself in the bounds of the Northwest Texas Conference, I joined the M. E. Church, South, and have no reason to regret it.

Our work in this place is prospering under the leadership of our genial and courageous pastor, Rev. A. L. Bowman. A new church and parsonage have been built the past year. The strength of the Southern jurisdiction is not comprehended in the North; some people up there believe all that is necessary is for both General Conferences to say the word simultaneously, and—presto—the Southern Church is no more, and henceforth all is one great, world-wide Methodist body. But one has only to

read the recent Bishop's address to the Southern General Conference and catch a glimpse of the glorious achievements already accomplished, and the still greater ones to be accomplished, and the problems which the South can best solve for itself, to become enthusiastic for the Church just as it is—name and all.

God grant the same spirit of love and desire for harmony to our Northern brethren which they believe we should exercise, and we shall see no more "altar against altar," but will unitedly advance the kingdom of the Prince of Peace. FRANK HARRIS.
Panhandle, Texas.

A WARNING.

To Whom it May Concern: There are certain agents now in Texas pushing the sale of Mr. Russell's books as helpful aid to Bible study. Mr. Russell discards the fact that man has an immortal soul, and also the fact of the present system of our holy religion. In fact these agents claim to be doing missionary work, especially among Christians. Those who believe in the Christian religion would not like for their children to be deluded by reading these books.

I. F. HARRIS.
Palmer, Texas.

A CORRECTION.

I or the typesetter one made a vital mistake in my article of last week. I am made to say that "Repentance is a human act, and a condition to faith, and never precedes faith in point of time, and cannot atone for sin." I intended to say "Repentance always precedes faith. It could not be a condition to faith if faith preceded repentance."

S. W. MILLER.
Frisco, Texas.

EPISCOPAL VISITATION, 1910-1911.

First District—Bishop A. W. Wilson.	
Virginia Conf., Codomo Church, Richmond, Va.	Nov. 3
North Georgia Conf., Athens	Nov. 11
Alabama, Truitt	Nov. 17
Second District—Bishop E. R. Hendrix.	
Denver, Denver, Colo.	Sept. 8
Western North Carolina, Winston-Salem	Nov. 16
North Carolina, Elizabeth City	Nov. 24
South Carolina, Charleston	Dec. 2
Third District—Bishop Warren A. Candler.	
Hobson, Chattanooga, Tenn.	Oct. 5
Tennessee, Clarksville	Oct. 12
Memphis, Paducah, Ky.	Nov. 19
Cuban Mission, Havana, Cuba	Jan. 19
Fourth District—Bishop H. C. Morrison.	
Western Virginia, New Martinsville, W. Va.	Sept. 7
Illinois, Paducah	Sept. 14
South Georgia, Columbus	Nov. 20
Fifth District—Bishop E. E. Hoss.	
Japan Mission, Akita, Japan	Sept. 1
Korean Mission, Seogwi, Korea	Sept. 13
China Mission, Huchow, China	Oct. 12
Baltimore, Clifton Forge, Va.	March 29
Sixth District—Bishop James Atkins.	
New Mexico, Artesia	Oct. 6
West Texas, Austin	Oct. 20
Central Texas, Waxahachie	Nov. 2
Northwest Texas, Cleburne	Nov. 9
Seventh District—Bishop Collins Denny.	
Missouri, Plattsburg	Aug. 31
Southwest Missouri, Webb City	Sept. 11
St. Louis, Cape Girardeau, Mo.	Sept. 28
Oklahoma, Ardmore	Nov. 29
Eighth District—Bishop John C. Kibbo.	
Kentucky, Harrodsburg	Sept. 21
Louisville, Russellville, Ky.	Sept. 28
North Alabama, Huntsville	Nov. 20
Florida, Springfield Church, Jacksonville	Dec. 11
Ninth District—W. B. Murrain.	
German Mission, East Bernard, Texas	Oct. 27
North Texas, Wichita Falls	Nov. 20
Texas, Galveston	Nov. 29
Louisiana, Homer	Dec. 7
Tenth District—Bishop W. R. Lambuth.	
Brazil Mission, Sao Paulo, Brazil	July 28
South Brazil Mission, Santa Maria, Brazil	July 7
Bishop Lambuth will go to Africa, also, in the interest of the mission which the Board of Missions proposes to open in that field.	
Eleventh District—Bishop R. G. Waterhouse.	
Montana, Butte	Sept. 8
East Columbia, Walla Walla, Wash.	Sept. 15
Columbia, Medford, Oregon	Sept. 22
Pacific, Stockton, Cal.	Oct. 7
Los Angeles, Los Angeles, Cal.	Oct. 12
Twelfth District—Bishop E. D. Mouzon.	
Mississippi, Hattiesburg	Dec. 7
Mexican Border Mission, Monterey, Mex.	Feb. 2
Central Mexico Mission, Mexico City	Feb. 9
Northwest Mexican Mission, Mazatlan, Mex.	Feb. 23
Thirteenth District—Bishop J. H. McCoy.	
Arkansas, Fayetteville	Nov. 2
Little Rock, Prescott, Ark.	Nov. 16
White River, Forest City, Ark.	Nov. 23
North Mississippi, Sardis	Nov. 30

The semi-annual meeting of the Bishops will be held in New Orleans, La., Oct. 29, 1910.

Epworth League Department

Gus W. Thomason, Editor

259 Victor Street, Munger Place, Dallas, Texas.

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

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

STATE LEAGUE CABINET.

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

BOARD OF TRUSTEES.

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

COMING LEAGUE MEETINGS.

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

Greenville District Conference, Leonard, Texas, May 27, 28.
Alabama Conference, Union Springs, Ala., June 7-10.
North Mississippi Conference, Kosciusko, Miss., June 14-16.
Holston Conference, Marion, Va., June 14-17.
North Texas Conference, Bonham, Texas, June 16-19.
South Carolina State Conference, Newberry, S. C., June 16-19.
Florida State Conference, Tampa, Fla., June 21-24.
North Carolina Conference, Hereford, N. C., June 23-26.
Seashore Assembly, Biloxi, Miss., July 21-23.
Texas State Encampment, Epworth-by-the-Sea, August 2-14.
North Alabama Conference, Huntsville, Ala., August 23-28.

A PERSONAL WORD.

The dispatches bring to us the news of our election to membership on the General Epworth League Board. This preferment upon the part of the brethren of the General Conference brings us under a renewed sense of obligation. We can hardly feel that we are worthy of this distinction, and we accept it humbly as a trust fraught with much responsibility. We can say to the Leaguers, first in Texas where we are best known and throughout the entire connection, that our very best energies will be devoted to the further development and advancement of our beloved organization. We love the Epworth League. For seventeen years we have been identified with its interests. We have had an humble part in shaping the destinies of the movement in this State and have touched to some extent its activities in other fields. For every effort we have had a reflex reward, and our own life is in a large measure an attestation of the developing influence of the League. We owe much to it. We shall enter upon this new call with fullest sympathy for the movement and with a sincere desire to lend every possible assistance for its enlarging usefulness. G. W. T.

DR. PARKER ELECTED SECRETARY.

The election of Dr. F. S. Parker as General Secretary of the Epworth League and editor of the Epworth Era will be particularly pleasing to Texas Leaguers, who will agree unanimously that the General Conference has made a wise selection.

Dr. Parker, more than any other outside man, has done much for the Assembly work in Texas. He has taken a very active interest in our enterprise from the beginning, and is scheduled for institute work again this year.

We predict a notable advance in League work under his guidance. He is a man of scholarly ability, much experience in young people's work, very practical and withal is possessed of great executive powers. He can plan and execute. His connection with the central office for the past few years has given him a very close insight into the conditions and needs of the Epworth League as an institution of the Church, and we believe that he will greatly increase its scope of activity and usefulness and out of

the wisdom of the preceding years will be able to establish the organization upon an abiding basis and will bring to it in the fullest sense the recognition for which it was destined by those who moved first to found it, namely, a training school for future Methodism.

As Texans we receive Dr. Parker cordially and joyously and pledge him our heartiest support and fullest cooperation.

REMEMBER EPWORTH!

Better prepared this season to care for you.

Better prepared to entertain you; the program will be fine; some new features this time; special days for special parties, and a good time generally.

If you have ever been to Epworth, or if you have never been to Epworth be sure and come this year. Those who have been know that we have tents, cots and certain equipment to rent; that we encourage folks all we can to do their own cooking and live cheap; these who don't know, can get full information folder for the asking.

We have arranged with Prof. Marshall and his wife to operate the Inn during June and July, in connection with the Summer School. The boys will occupy separate barracks and the inn will be for guests. If you want to spend your vacation there before the Encampment write Prof. Marshall, Epworth, Corpus Christi, for terms. Good fishing and fine bathing and a private beach and bath house.

We are still planning for the car line, and have great expectation of electric cars to town during the Encampment. This will enable a larger number of visitors to stay in town and attend all the Encampment sessions.

Nearly all our buildings need a new coat of paint. We also need more walks and arbors for shade—who will start a fund to get these ready for this session? How many Leagues or Sunday-schools will send us \$10 to apply on this?

"Original Leaguers" Day is going to be one of the best features of the Encampment. Many are writing us that they will be there. One good lady who is still President of one of the liveliest Leagues in Texas writes: "I was present at the first State League Conference and helped to organize." She was then fourteen years old, and as a result of her active League work has been a power in the Church all these years. Get in line, "old-timers," let's have a big reunion on our great Assembly grounds. Free badges will be sent to all who ask.

As a member of the Program Committee I met in Asheville last week Drs. Cook and Parker and Misses Head and Davies, also Dr. Glenn Flinn, of Texas. We spent a whole evening in discussing the program and working out the best plans for a great meeting at Epworth. We think we have the best yet. Both Drs. Cook and Parker and Miss Head will be on hand. Miss Davies will go to the Ecumenical Conference and not return in time. Miss DeBardleben, of the Nashville Training School, will come with the Institute Leaders from Seashore Camp-ground. Items of the program will be published as they are secured. We always have a good one, so you needn't wait to decide to come. A. K. RAGDALE, San Antonio, Texas.

EPWORTH LEAGUE AND SUNDAY-SCHOOL CONFERENCE.

Georgetown District Has Three Days Session at Moody.

The Epworth League and Sunday-school Conference of the Georgetown District convened at Moody, Texas, May 7 for a three days' session.

Friday night the meeting was called to order by Rev. E. P. Williams, of Taylor; welcome address, Hon. John S. Patterson of Moody; opening sermon, Rev. W. J. Heaton, of Temple.

Program for Saturday morning: "The Progress and Present Status of the Epworth League," Mr. F. C. A. Lehmburg, of Georgetown, and Mr. J. F. Isbell, of Moody; "The Epworth

League and Missions," Mr. D. K. Doyle, of Belton; Miss Esther Slack, of Taylor, and Mr. C. H. Deal, of Georgetown; "How to Make Devotional Meetings Interesting and Profitable," Prof. J. P. Black, of Taylor, and Bro. S. J. Rucker, of Belton.

The following officers were elected for the ensuing year: Gerald Johnson, of Moody, President; D. K. Doyle, of Belton, First Vice-President; Mr. Be-nold, of Georgetown, Second Vice-President; Mr. Keller, of Granger, Fourth Vice-President; Miss Esther Slack, of Taylor, Secretary and Treasurer. Belton was selected for the next meeting place.

Saturday evening: Address, "The Present Day Sunday-school," Rev. Emmitt Hightower, of Waco, State President; "Teacher Training," Mr. S. Hundley, of Moody, and others; "How to Have a Successful Meeting," lead by Rev. J. B. Berry, of Moody; "Lesson Preparation," lead by Mr. Joel Kincannon, of Bruceville. Quite an interest was manifested in the Question Box.

The following officers were elected for the Sunday-school: Frank Reedy, of Georgetown, President; C. C. Lewis, of Temple, First Vice-President; Mrs. Mammie Johnson, of Eddy, Secretary and Treasurer.

8:30—Sermon, Rev. E. P. Williams, of Taylor. Sunday morning sermon, "Let no man despise thy youth," Rev. R. P. Shuler, of Temple.

Sunday afternoon Sunday-school and League rally, lead by Gerald Johnson, of Moody.

At 8:30 closing sermon, Rev. E. P. Williams, of Taylor.

The delegation was fine, taking into consideration that this was the first meeting that we have had in three years. It was a very successful meeting—and the delegates returned home filled with enthusiasm to make Georgetown District one of the best in the conference.

GERALD JOHNSON, District President.

LEAGUE NOTICE.

All Epworth Leagues of the Clarendon District, who mean to have delegates to the Epworth League Conference to be held at Memphis, Texas, June 10, 11, 12, will do us a favor by sending us the number of delegates from your League.

D. A. NEELEY, President Memphis Epworth League, Memphis, Texas.

NEW LEAGUE AT MONTGOMERY.

In the Texas Christian Advocate of April 28 our pastor in giving an account of the result of a revival held in Montgomery recently by Rev. W. H. Brown failed to mention the organization of a chapter of the Epworth League. In my judgment this is too important an item to be omitted.

We organized April 17 and applied for a charter under the name of the "Seth Ward Chapter" of the Epworth League. Had 24 charter members, an increase of six today, making 30. A more thoroughly alive body of young people would be hard to find. We have gone to work with a will and expect to make ourselves felt.

T. J. PAINE, Pres. Montgomery, Texas.

PALACIOS DATES ARE CHANGED.

The dates for the twentieth annual convention of Texas Baptist Young People's Union have been changed to June 21-30, 1910.

This change has been made after earnest and mature deliberation on the part of the Executive Committee and principally for the reason that the original dates embraced July 23, which is the general election day for all Texas. In the judgment of the committee it would be exceedingly unwise to allow a conflict of this sort to come about at this particular time.

Further details as touching the program and other matters of importance will be announced from time to time. The program book is already in the hands of the printer and will shortly be ready for distribution. It is bigger and better than ever. Don't forget the dates, June 21-30. Special B. Y. P. U. train leaves Dallas Monday afternoon June 29.—E. G. Townsend, Chairman; E. E. Lee, Secretary, in Baptist Standard.

APPLEBY LECTURES.

Last evening at the First Methodist Church the Senior Epworth League was entertained with a stereopticon address by L. E. Appleby, Field Secretary of the Texas State Epworth

League. On account of the rain and cold the audience was small, but those present were highly entertained with about eighty beautiful slides portraying real life at the State Epworth League Assembly grounds, known as Epworth-by-the-Sea. These views were all taken by Epworth Leaguers and represent the different features of life at this splendid seashore assembly.

Due to the fact that the weather interfered with the address last night, Mr. Appleby will give the views again Sunday evening at the regular Church service hour, and in connection therewith will give an address on the State-wide Epworth League work.

Mr. Appleby is a young lawyer of San Antonio, and due to his success in local Epworth League work in San Antonio he was induced to take hold of the State work last fall and give his entire time to the Epworth Leagues throughout the State and to the building up of the already popular Assembly idea. He states that during the Encampment last year there were as many as five thousand people in attendance and that indications point to double that number this year.—San Angelo Daily Standard, April 16.

The following clipping was taken from the Jackshoro Church Bulletin, which is edited by Bro. O. T. Cooper, pastor in charge:

"The date for the Texas State Encampment, Epworth-by-the-Sea, is August 2-14. It is well that our Leaguers keep this date in mind. The trip to Epworth is worth planning for, and it is earnestly hoped that Jackshoro will be represented at the coming meeting. Begin preparations now."

L. E. A.

THE FIELD SECRETARY AT BELLS.

The Field Secretary has received the following report of the Sherman District Epworth League meeting at Bells, May 6, 7 and 8. He was in attendance on a part of the meetings of the district. It was indeed a splendid meeting and was full of results for the Leagues throughout the district. Mr. Sanders, the President, is a live, wide-awake Epworth Leaguer and the conference acted wisely in holding on to him for another year. The Sherman District is one of the oldest district organizations in the State. In addition to this district participating in the support of a missionary in Korea by the North Texas League Conference, word comes to us that the district meeting pledged the support of a worker in one of the mission fields. This is something definite and something that counts.

THE SHERMAN DISTRICT EPWORTH LEAGUE CONFERENCE.

The Sherman District Epworth League Conference was held in Bells beginning Friday afternoon and running through Sunday, May 6-8. There were about fifty delegates in attendance and with those that came for special meetings about 100 Leaguers were in attendance. While the attendance was hardly as large as is usual in the Sherman District, the gathering was a representative one composed of active workers from each of the eight Leagues. Seven of these reported active Junior Leagues and as a League with active juniors is self-sustaining the district officers can work for the organization of new Leagues this year. The program arranged by the Junior Superintendent, Miss Elta Outhouse, and presented by the juniors from the different Leagues, was one of the best of the conference.

The institute plan was followed throughout the conference, with the



RECIPE: Stir the powder in a quart of milk and freeze. Nothing more to be done. Everything is in the package. Makes two quarts of delicious Ice Cream in 10 minutes. Vanilla, Strawberry, Lemon, and Chocolate flavors, and Unflavored. Two packages 25 cents at grocers. Recipe Book Free. The Genesee Pure Food Co., Le Roy, N. Y.

exception of the junior work, and the result was a very practical presentation of the methods of work in the League. For instance, in the reports and discussions on the missionary department it soon became apparent that, while there was much interest taken in missions, the Leagues were really accomplishing little since they had no definite work in view. After discussing method of accomplishing systematic giving and the definite work that could be undertaken it was decided to assume the support of a native worker in one of our fields and in a few minutes more than the necessary amount was pledged by the Leagues represented.

The success of the Bells meeting was largely due to the assistance of Mr. L. E. Appleby, Rev. R. B. Moreland and Rev. S. C. Riddle.

The following officers were elected for the coming year: President, S. D. Sanders, Travis Street, Sherman; First Vice-President, Miss Ida Elliott, Key Memorial, Sherman; Second Vice-President, Miss Belle Huddleston, White-wright; Third Vice-President, Miss Ruth Hardin, Waples' Memorial, Denison; Fourth Vice-President, Miss Floy Haley, Waples' Memorial, Denison; Secretary-Treasurer, Miss Ruby Mackey, Sherman; Junior Superintendent, Miss Elta Outhouse, Key Memorial, Sherman.

CLEBURNE DISTRICT EPWORTH LEAGUE CONFERENCE.

The Epworth Leagues of the Cleburne District met in Alvarado Tuesday, May 19, in their 1910 annual session, with something like eighty delegates in attendance. The meeting was representative of the district,

there being three-fourths of the Leagues represented. Rev. E. A. Smith, the presiding elder, was in the chair, and during the entire conference the services were highly interesting and instructive. Some splendid addresses and papers were delivered by Leaguers throughout the district. One-half of the pastors of the district were in attendance on the conference and they contributed much to its success.

Rev. Alonzo Monk, Jr., of Morgan, was there chuck full of good things for the Leaguers. Bro. Monk has a way about him of saying things practical and to the point and he is well posted on League work. I believe he largely attributes the League to his success as a pastor.

In the evening the Field Secretary gave his stereopticon lecture on Epworth-by-the-Sea to a large and attentive audience. Many expressions of surprise were forthcoming at the close of service that our young people were in control of such a splendid summer religious training school and family resort and a number of Leaguers declared that they would spend their summer vacation at this Encampment.

The conference merged into a Sunday-school meeting which was very largely attended and which proved a very successful one. Bro. G. J. Bryan, the pastor in charge, is due much credit for the manner in which he handled delegates and visitors, and the good people of Alvarado are due the thanks of all present for the manner in which they opened their homes and the hospitality with which they entertained those present. The conference adjourned to meet in Grand View next year. A VISITOR.

TITHING THE ORGANIC MORAL LAW OF GOD

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

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

Principal A. M. Fairbairn (Religion in History and in Modern Life), says, "The Old Testament is the primary source of our moral ideals in religion, and that the New Testament inherits and universalizes them." Prof. J. A. McClymont (Hastings' Dictionary of the Bible), writing at a later time, says, "That the New Testament forms the second and concluding portion of the sacred writings which embody the divine revelation communicated in the line of Jewish history." Indeed we may say it is inseparable from the Old Testament, and but confirms at every step the sacredness of the Mosaic laws, of which Principal Fairbairn says, "No code of antiquity possessed in anything like the same degree, so exalted notion of man, of the rights of man, of the dignity of man's labor, of his duties, of his moral worth and relations, of his claim to reap and to possess the harvest of profit, or of plenty, his own hands had sowed." And this was due to the fact that it was not the priest's, or the king's law, but the eternal law of God, "reposing as it does upon the humanest of all conceptions ever given to man." And mark you, these eternal laws are still the heritage of mankind, and therefore are as obligatory now as they were under the old dispensation of patriarch and prophet. As if anticipating the refusal of the Gentile world to be bound by the Mosaic laws as given by God through Moses to the Hebrew commonwealth, Jesus Christ standing upon the Mount of Hattin, sweepingly affirms that he has not come "to destroy the law or the prophets," but rather to say unto the world that "till heaven and earth pass, one jot or tittle shall in nowise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so he shall be called the least in the kingdom of heaven." (Matthew 5:17-19.) Again, Jesus affirms that "it is easier for heaven and earth to pass than one tittle of the law to fail." (Luke 16:17.) With these unimpeachable statements it seems hardly necessary to add that there is not on record in the New Testament an instance where an organic moral law relating to the "tithe" as used of God under the Hebrew Commonwealth for the support and maintenance of the Levitical priesthood and temple services has been rescinded, repealed, amended, or in any way qualified. In all the courts of the civilized world, where a law is once en-

acted and entered upon the statute books, it must remain as the law of the nation, until it is repealed. If this be true, and it is, how can one say in this age that the ancient Mosaic code was merely prepared for the rugged Hebrew children? Unless Jesus Christ is in error (and who challenges the strong Son of God?) then the laws that God gave Moses amid the thunders of Sinai are the laws of his government, "yesterday, to-day and forever." Indeed, the constitution of the eternal kingdom of heaven (to the contrary notwithstanding) has never been repealed or amended, but immediately upon the advent of the Son of God it was fully affirmed that "not till heaven and earth pass shall one jot (the smallest letter in the Hebrew alphabet), or one tittle (the minute projecting line which serves to distinguish certain of the Hebrew letters from others) in nowise pass from the law till all be fulfilled." But besides these incontrovertible and fundamental reasons for the integrity of the teaching of tithing in the more incarnate light of the New Testament, "as the concluding portion of the sacred writings which embody the divine revelation communicated in the line of Jewish history," we have decided Scriptural grounds for it in the gospels of Matthew and Luke and the Epistles of Paul. Notwithstanding the polemic thrust of Dr. Lyman Abbott (Life and Letters of Paul) "that Paul knows nothing of the notion that one-tenth of one's income belongs to God, and nine-tenths to oneself" we have indisputable warrant for the belief. In the most categorical manner possible the great Apostle himself repudiates the charge in his letter to the Corinthian Church, saying, "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him. (1 Corinthians 16:2.) Not only is this specific, but Paul tells the Corinthians (in the first verse of the same chapter) that he has given orders to the Churches of Galatia to also have every member "lay by him in store as God hath prospered him." Prof. J. J. Lias (Cambridge Bible) asserts that "this collection referred to by the apostle was for the poor Christians at Jerusalem." But nevertheless this animadversion does not prove that Paul was ignorant of the "tithe law." In fact, I believe that the apostle himself was a "tither" and knew that the Corinthians and Galatians would understand he meant for them to lay aside apart, if not all, of the tenth of their income as God had prospered them. I maintain this in the light of the Old Testament teaching

and the Hebraic training of the apostle, for as Prof. W. M. Ramsay (St. Paul the Traveler and The Roman Citizen) would say, "Paul was a Hebrew sprung from the Hebrews" and learned in all the laws and literature of Judaism; being thoroughly imbued and saturated with all the religious customs and practices of his race. He had no other teachings to go by but the old Hebrew Scriptures, hence he must have been thoroughly cognizant of the "tithe law" and imbued with the sacredness of same, or some one will have to explain to the world how at another time in writing to the Corinthians, he said, "Who goeth a warfare anytime at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for the oxen? * * * Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Corinthians 9:7-9 and 14.) What other law could Paul have reference to than that incorporated in the Mosaic code for the maintenance of the Levitical priesthood? Behold says the Lord, "I have given the children of Levi, all of the tenth in Israel for an inheritance for their service which they serve, even the service of the tabernacle of the congregation." Numbers 18:21.) Again, Paul in his defense before Felix the Roman procurator said, "But this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." (Acts 24:14.) Here writes Dr. J. Rawson Lumby (Cambridge Bible) "the apostle testifies to his complete acceptance of all the Jewish Scriptures," and Prof. J. Vernon Bartlett (New Century Bible) says, "Paul protests that he accepts and has faith in the integrity of the laws and the prophets." This to any reasonable mind is sufficiently clear, but to establish beyond a reasonable doubt that Paul was a "tither" and believed "a tenth" was the "minimum" amount that we should pay to God, let us study briefly something of his character.

We are told that he was a Jewish Pharisee, and probably as some have conjectured was a member of the great Sanhedrin, the "Areopagus of the Jews." Of Paul Prof. W. M. Ramsay writes that "he was brought up in strict Judaic feeling, not as a Sadducee, accepting the non-Jewish spirit, but as a Pharisee."

Bishop Lightfoot, of whom there never lived a greater scholar, says "that St. Paul seems to have belonged to the extreme party of the Pharisees, whose pride it was to call themselves zealots of the law—zealots of God." He was a "Cilician Pharisee and the champion of the Pharisaic party" writes Prof. G. F. Maclear. But as it was Dr. Lyman Abbott, who impugned the apostle's knowledge of the Hebrew law of the "tithe," let us turn to his characterization of the great apostle. Paul he says "became not only a Pharisee, that is a separatist, or a Puritan of the time, but one of the strictest sect of the Pharisees exceedingly scrupulous in belief and in practice * * * Paul believed that the law had been given to Moses in the Mount, that every word and every letter had been so given * * * To understand this law was the supreme object of his study; to obey this law was the supreme object of his life."

Can anything be more convincing? If so, listen to the apostle's own declaration before the Sanhedrin, "I am a Pharisee, the son of a Pharisee. (Acts 23:6.) Of this Hebrew law and the peculiar characteristics of the strict Pharisees Bishop Lightfoot says, "While the law required tithing of the produce of the land and herbs; the Pharisees went beyond the legal requirement and tithed all their income, with the ludicrous scrupulosity of bringing even their kitchen herbs under levy." It was this very action of the Pharisees (of whom Paul was chiefest) that called forth at a latter time our Lord's scathing rebuke. "Woe unto you Scribes and Pharisees, hypocrites! for ye tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." (Matthew 23:23 and Luke 11:42.) Can anything be more conclusive than that Paul was himself a "tither," and recognized "the tenth" of one's income as the "minimum" amount, "that we should lay by in store as God hath prospered us?" (To be continued.)

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COULD I SPEAK.

The dumb animals all about us are mute no matter what the burdens they bear or the pain they suffer from overloads or at cruel hands. We can all but hear the speechless animal say, "Could I speak, it would be but two words, 'Have mercy!'" Yes, could they speak some one would stop and listen as I told of the cruel treatment at the hands of thoughtless children, wicked drivers and cruel men and women! A broken-hearted bird because its nestlings are gone, a suffering kitten, dragged by an uncontrolled child, a panting, thirsty, half dead, over-driven horse or team, under the burning whip of a brutal driver would say, "Have mercy!"

No doubt there is not a one who reads these lines but what need to be a little more careful of the individuals of the great speechless family of this world; and there are many whose unkindness and harsh treatment are killing the suffering animals every day. Yet not a word they speak in complaint, or of their pains or suffering. Drivers rushing up hill with a heavy load, laying on the whip while the poor horse or mule tugs through the mud, drenched in sweat, and, with a groan, would say, "Have mercy!"

There are people who would divide their best meal or rise to give a blanket for a dog's comfort who are thoughtless or cruel when driving, or perhaps are allowing a hard-hearted, cruel wretch to kill a helpless team inch by inch, as they jerk and kick and beat them when out of sight of the owner of the animal. Why keep rough, mean drivers to abuse, over-drive and kill stock when there are plenty of people wanting work who would appreciate a "job" of the kind and at the same time take care of your helpless beast?

In what is called manual labor the "deliveryman" or hack driver has, no doubt, one of the easiest, if not the easiest, "job" in the laboring world. Therefore the people who drive should be kind.

The writer has "broken," driven and trained all kinds of teams for years and years, and has found that they can be worked and managed in kindness. He has gotten some training in most kinds of manual toil for which he is thankful to-day; and he has found "driving" the easiest the workingman has to do.

Some pray, and all should; but the Lord also says, "Watch." To people intrusting their stock to others this is a very needful and helpful admonition.

Away out yonder in town or field or on the road your poor team groans or pants, dodges or falls under a scathing club or blistering lash, as if to say, "Could I speak, it would be have mercy!" IRVIN B. MANLY, 704 Summit St., Marshall, Tex.

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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.

ATTENTION!

For Auxiliaries W. F. M. S., North Texas Conference.

You have been notified of the time and place of our approaching annual meeting, Plano, June 21-24. I trust you have chosen wisely your delegates to represent you at same. Have your President attend the meeting also. She needs the inspiration. If you are a live, wide-awake auxiliary, come and prove it; if you are planning to advance, come and tell it; if you need help and encouragement, come and get it. Let's have a full attendance at the first service on Tuesday night. Will you not pray and work to make this the best of all our annual sessions? Send the names of your delegates and visitors to Mrs. J. H. Bowman, Plano, Texas.

MARTHA TINNIN,
Conference Corresponding Secretary.

Kaufman, Texas.

ATTENTION!

Northwest Texas Auxiliaries W. H. M. Society.

According to the action of the General Conference, as you all know, we are now two. The Treasurers of both the Central Texas and the Northwest Texas, however, will please send their reports for the first quarter on to me, as it will be necessary for me to act as Treasurer for both conferences for the first quarter. I make this request in order to avoid any confusion. You will not know till about June 6, who your new Treasurers are to be, and by the 15th your report as a conference must be in the hands of the General Treasurer. A great many reports for the first quarter have already reached me. But to avoid confusion and that each conference may have their year's work separate and complete, I have opened two sets of books, and in this way the two Treasurers elected at the coming meeting will receive their books with the first quarter's report credited to its proper conference. I am keeping each set of books so that by the close of the first quarter, June 15, I shall send off two reports to the General Treasurer and to the Texas Christian Advocate and each set of books will show the year's work complete. I would like to request, also, that each auxiliary will send their reports by the latter part of this month, just as early as possible, as I am compelled to leave the 1st for the annual meeting and will have only a few days after my return to complete the two reports in order for it to reach Nashville on time. And keeping the two conferences separate just doubles the amount of work. We trust that each conference will endeavor to make its report as large as possible and that the two together may far exceed anything that they, as a whole, have ever done before.

We are hoping and expecting that the gathering together at Waxahatchie may be the greatest in every way that we have ever known, and may each one feel after that occasion is over that we have been "gathered together with one accord in one place;" that we have "traveled at Jerusalem," and may we go out from that place with the same spirit and power with which the disciples of the olden times left the upper chamber to labor for the Master's cause.

MRS. D. L. STEPHENS,
Conference Treasurer.

NOTICE.

Please announce that the following railroads have granted a rate of one and one-third fare, on account of the Woman's Home Mission Society of the Northwest Texas Conference; date of sale June 1 and 2, good until June 7: The H. & T. C., M. K. & T., Santa Fe, Ft. Worth & Denver, Wichita Valley, T. & B. V., Cotton Belt, Rock Island, Orient, I. & G. N., Frisco, Texas Central and Texas & Pacific. Delegates will please bear dates in mind. MRS. NAT. G. ROLLINS,
Conference Corresponding Secretary.
Aspermont, Texas.

MARSHALL DISTRICT MEETING.

The Marshall District Meeting of the W. H. M. S. will be held at Gilmer June 7 and 8. MRS. R. E. LIGON,
District Secretary.
Jefferson, Texas.

ON DEATH OF MRS. ELLEN J. ROBINSON, OF PARIS, TEX.

Our saintly and much revered "Aunt Rob" has left us for that fairer and better home, where all tears are wiped away and there is no more sadness or sorrow. We are thankful for having had her with us for so many blessed years, and her influence and example have been a benediction to all with whom she came in contact. She had reached a ripe old age—nearly 86 years—and every year was full of good works. Seldom has one been spared so long to do so much good. The world is infinitely better by her life and death. Though the Lord rests his laborers his work still goes on.

In 1880 the Woman's Foreign Missionary Society was organized in Paris, and Mrs. Robinson became its President, which office she held continuously until the day of her death—29 years. In 1882 she was elected President of the W. F. M. S. of North Texas Conference and was re-elected six consecutive times, thus serving seven years. In 1889 she was chosen Corresponding Secretary of North Texas Conference and held this important office until 1879, when she was made Vice-President of the conference and served the remainder of her life.

The writer's acquaintanceship with and friendship for Mrs. Ellen J. Robinson began in 1869 on reaching Texas and was continuous and uninterrupted for more than forty years. I can truthfully say that she was, without doubt, the best woman, most consecrated Christian and the most untiring, unselfish servant of God I have ever known. She always had an open hand, open heart, open home for the wondering, erring ones; an open mind to direct, guide, aid and succor the needy, and none called to her in vain. Her mind was bright, her reasoning sound, her counsels true and to the point, and her helping hand could always be counted on. She was dependable and honest to a degree in thought and deed. Her words were kind, though sometimes seemingly severe when not approving or condoning a wrong or mistake. Her life was as an open book and her Church work is known to hundreds and thousands. Many are the elderly and middle-aged people whom she has taught in the Sunday-school, and she continued to teach their children and grandchildren for more than forty-five years. Tears of sorrow were shed and words of love and grief spoken as kind hands laid her away amid beautiful flowers in the grave beside her sainted husband.

The announcement that Mrs. Ellen Robinson was born in Canada, December 24, 1842, and died in Paris, May 2, 1910 conveys only meager facts, but the world is immeasurably better for her life, and now that she has passed to the "other side" to be met and greeted by loved ones, white robed and redeemed, her true worth and long years of service can be estimated and emulated, though seldom equaled, by those who come after her. Her reward is sure. Well done, thou good and faithful servant; enter thou into the joys of thy Lord.

MRS. A. P. BOYD.

FROM OVERTON, TEXAS.

Our Woman's Home Mission Society has been organized only three years. In the beginning we had a struggle, but am thankful to say are doing good work now.

The following officers were elected in February for the year: President, Mrs. A. J. Smith; First Vice-President, Mrs. Cub Still; Second Vice-President, Mrs. Birdwell; Third Vice-President, Miss DeGuerin; Recording Secretary and Treasurer, Mrs. W. H. Barton; Agent for Our Homes, Mrs. J. D. Cone; Corresponding Secretary and Press Reporter, Mrs. W. J. Coolidge.

We are praying for a year of great works for our Lord and Master.

Bro. W. Armstrong, our new pastor, full of zeal and the Holy Spirit, is with us doing good work. Our auxiliary, though few in number, is gaining strength both numerically and spiritually. God bless the W. H. M. Society.

MRS. W. J. COOLIDGE,
Cor. Secretary and Press Reporter.

FROM CLARENDON, TEXAS.

The Woman's Home Missionary Society of the Clarendon charge has just closed a very prosperous year. The society has over ninety energetic mem-

bers who are ever ready to perform any duty required of them. We have recently elected officers for the ensuing year, and while the society has done great things in the past we feel sure the newly elected officers will make good and exert every possible effort to keep up the good record our society had made in the past. Last year the society raised \$1,203.65, and to the connectional work we paid \$181.65, to the needy was given \$22, and \$1,000 was paid on the new church now being built at this place. We have fifty-two subscribers to the Home and twenty subscribers to the King's Messenger. We all feel that the kind all-wise Father has dealt gently with us as a society and has abundantly blessed us in every effort put forth in this great work. We are planning and praying for a great year.

MRS. H. T. McCORKLE,
Press Reporter.

FROM BOVINA.

The Bovina Auxiliary of the Woman's Home Mission Society met January 5, 1910, and after the regular devotional exercises, the following officers were elected for the ensuing year:

Mrs. Pearl Stallings, President; Mrs. Ada Fields, First Vice-President; Mrs. Mildred Townsen, Third Vice-President; Mrs. Mamie Berggren, Recording Secretary; Mrs. Anna Cunningham, Treasurer; Mrs. Pearl Sweeney, Corresponding Secretary and Agent for Our Homes and Press Reporter.

Our society numbers twelve members. Although few in numbers we have accomplished something for our Master.

We are trying to raise \$250 for our new church which is to be erected in May. Quite a number of the auxiliaries have responded to our circular letter sent out in January, but still the greater number have not been heard from.

Dear sisters, this means so much to us; if you can possibly do so, please send us at least the dollar for which we ask.

We wish to express our thanks to all who have so generously responded to our call. May the Lord bless you and give you a prosperous year in your work.

MRS. PEARL SWEENEY,
Press Reporter.

FROM LORENA.

Our W. F. M. Society of Lorena, Texas, has enjoyed a successful year. The membership has doubled, while the attendance on the regular meetings has more than doubled. Interesting programs are given on our work at each meeting. We have collected and sent conference treasurer \$110.

We are very busy and our outlook is most helpful for a great year. Yours,

MRS. H. B. HENRY,
Press Reporter.

FROM BUNYAN.

The W. H. M. Society at this place is moving on nicely. We are few in number, but try to make the best of it we can. Most of our ladies will work anywhere they are called on, and there is always something to do in the home mission work. We have planned to build, or at least to help to build two rooms to our parsonage, which is badly needed. We gave a birthday party on the evening of April 28. It was quite a success; served refreshments and had a good time socially; took in \$57.81, which will be considerable help toward our plans. We are not asking the General Conference to give us any more privileges, for we feel we already have a great work to do and are thankful for the opportunities that lie out before us. We have one of the very best preachers to live in our parsonage, and he has a real preacher's wife. We appreciate them and want to do what we can for their comfort. We as a society hope to do more in the cause this year than we have ever done, though we have always tried to do our best and we realize the Lord is blessing our labors.

MARY E. CROUCH,
Press Reporter.

FIFTEEN YEARS HENCE.

Mrs. President and Ladies:

"The charities that soothe, and heal and bless,
Are scattered at the feet of man like flowers."

As I sat with my aged head, bowed upon my wrinkled hand, and brushed the silvery locks from my withered cheeks, while listening to the interesting paper of "Fifteen Years Ago," my heart burned with love and sympathy for that band of brave women who

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering. At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living."

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old. Sold everywhere.

have struggled so zealously and who have accomplished so much for the dear, old Central Church, on State Line. We, my friends, have only finished the work, which they so bravely began. We have just listened to that breezy sketch, which gives us a brief history of the work of this society up to the year 1909.

This sketch, which I shall read you, is merely a prediction of the work that this society will accomplish within the next fifteen years, though I have written it, as if those fifteen hopeful years had already passed away, and as if those great things had already been achieved. Thus you see, we are all somewhat older than we appear and our present president has served us long and faithfully.

Bear with me, my friends, while I pass rapidly over the intervening fifteen years—which will bring us to the present date—the year 1924. First, I shall call your kind attention to our magnificent stone parsonage—one of the finest in all the South. This splendid mansion, with its every modern convenience and architectural beauty was erected and completed by the Ladies' Home Mission Society of the Central M. E. Church, South.

Compare, if you please, our spacious cement temple to God, of today, with the "tiny" brick church of fifteen years ago? True the good men of our Church erected the fine building in which our members worship, but 'twas the devout and noble women of the Home Mission Society who purchased the adjoining lot and impressed upon those men the urgent necessity of enlarging the church building. Therefore, I feel that our gallant band can justly claim the credit for the construction of this colossal edifice, with its splendors in architecture and state grandeur, which now adorns State Line.

But the grandest work which this band of Christian women has yet accomplished is the erection of the Home Missions' Orphans' Home, which is located in the very heart of our beautiful little city. The pressed brick building, placed as it is, in the center of a block of well-kept ground, is a veritable paradise to the two hundred helpless little ones, who would otherwise be drifting homeless in the world. Sweet indeed is charity, when extended to such as these. "For inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Let the noble work go on. Let us not neglect our orphans, but keep their home beautiful and attractive. And, in after years, we can point with a finger of pride to the pious men and women who have passed from this earth to "their home in the skies not made with hands." Surely their lives of purity and peace will repay us a thousandfold for every effort we have made in their behalf.

"Now abideth faith, hope, charity, these three; but the greatest of these is charity."

Although our "charity began at home," we have been careful that it linger not there too long. Fly with me across the trackless depths of old

ocean, missio which establish peace, who h among countr And should erect grand it the and ex should ment that gest prescrib ten y tiring in its ity. J knew but w passin raven gray, bent that t loved ing le table which us. And to wh brillia vate t who p end a benev that t ual se ing at their i immo [Th cent t clety. Stone Woma

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ocean, and I'll show you a beautiful mission, in the heart of darkest Africa, which this society has so unselfishly established. We keep, at our own expense, missionaries stationed there, who have done a grand and noble work among the savages of that benighted country.

And in conclusion, my friends, I should like to suggest that we might erect a monument in honor of this grand society, and have engraved upon it the names of all of our presidents and ex-presidents. Beneath each name should be written the greatest achievement that was accomplished during that administration. And may I suggest that the name of our present president—Mrs. R. D. Hart—be inscribed. She, who, for the past fifteen years, has rendered us such untiring services, who took this society in its infancy and nursed it to maturity. And, who, when this society first knew her, was youthful and strong, but who has since experienced the passing cycles of time, and whose raven locks are now sprinkled with gray, and whose youthful form is now bent with age. And may I suggest, that the name of this aged, this beloved president, be engraved in glittering letters of gold in honor of the noble and conscientious services, which she has so graciously rendered us.

And let us gratefully "render credit to whom credit is due" by carving in brilliant letters the names of the private members of our beloved society, who have made Texarkana famous and added imperishable glory to their benevolent lives. For I, verily, believe that the Supreme Ruler of all spiritual societies has caused the inscribing angel of his sacred realm to write their names upon his eternal scroll of immortality.

[The above paper was read at a recent meeting of the Home Mission Society, at Texarkana, Texas, by Mrs. Stonewall Jackson Henry.—Editor Woman's Department.]

NOTES FROM THE FIELD

Continued from Page 5.

ter condition there spiritually and financially than it has been in some time. I am truly thankful to my Board of Stewards and entire membership for their valiant service in helping us in every way we have asked them. We are organizing an Epworth League here, and it will be a great means of developing the spiritual life and leadership in our young people. Pray that we may have a great organization here, and that it may be a source of bringing many of our precious young to Christ. We have great opportunity here this year. We must have some sweeping revivals. We have praying old people and some praying young people who are anxious in the promotion of the eternal cause. Our country is still settling up with Christian people, who are very anxious in doing things for God. The Advocate is a more common visitor in these parts now than formerly. I pray the day may soon come that the Texas Christian Advocate will be in the home of every Methodist family in Texas. And the way for this to come about is for the preacher to present it, talk it. It seems with some that they want to put the spiritual life below the material. Secular papers are found in every home, but some are too poor to let their Church organ enter their home. I went to one home—a Methodist home—and asked the father to subscribe for the Advocate. He said: "I would like to, but I am already taking ten papers, and I would not have time to read it." I said: "Are you taking any Christian paper?" He said: "No." We can never expect deep consecration until men are at least willing to give one hour in ten of their reading time to the Christian literature. Pray for us that we may attain spiritual grace sufficient that the religion of the Lord Jesus Christ may come first in our life and practice. Here are the good things we have in the bounds of the Coleman Circuit. We have three nice, neat church buildings, one fair parsonage, many praying fathers and mothers, a few young people who pray in public, a Sunday-school in every community, a membership of nearly 500. Here are the bad: We have some children who never attend Sunday-school. We have some cursing dads, we have some Sabbath-breaking, we have some drunkenness, occasionally a fight. Let the good things be called No. 1. Let the bad things be called No. 2. Now, my duty is to take things out of No. 2 and put in No. 1. Pray that I may have power and grace, by the help of our Lord, to be able this year to increase class No. 1 and to decrease class No. 2.—J. R. Kidwell, pastor.

Carrollton, N. M.

Monday is very properly considered the preachers day for rest and recreation. Even so, early last Monday this scribe took the Capitan train for Capitan town, up in the Capitan Mountains. We found several well-equipped stores, plenty of nice residences, a school building that cost several thousand yet no church no preaching of any sort. From 10 a. m. to 7 p. m. we had visited most of the people, and at night we had a good congregation and a good service. The Master helping, we expect to do so again soon. Early Tuesday we took the hack for Lincoln. My! how cold it was! But who ever heard of a man needing an overcoat the 17th

of May? The congregation that night was small, but we did the best we could. The older people talk of the Confederate war and the Lincoln war. The latter was a cattle feud that was waged years ago, gotten up mostly in the days of a noted character known as Billy the Kid, who must have been a character of his kind. Some say he slipped the handcuffs off when they had condemned him to hang, and killed the two men who were guarding him. Others say he killed them with the handcuffs on. Poor fellow! According to the inexorable law of the universe he died several years ago with his boots on by the roadside. Bishop McTyeire once said of Southern Louisiana that the gospel plan had never struck harder soil, well stocked with roots and rocks, than in that country. No doubt it is true, yet we are fully prepared to put Lincoln, N. M., as a close second. However, the gospel is for everybody, and must go everywhere. Next day we took the hack for Fort Stanton, which is a tubercular hospital, having 185 patients cared for by five doctors, all maintained by the U. S. Government. This, also, is unoccupied territory. They have a nice hall for preaching. We had a good congregation and a delightful service. As Chaplain in the Confederate Army I frequently preached to people who expected to be in eternity in the next twenty-four hours. Yet this congregation of afflicted people was the most peculiar experience I ever had. Yesterday found us back in our regular post of duty in time to attend the meeting of the W. H. M. Society and assist them in all their work of disinterested benevolence. This said Rowland Hill, when asked to make a speech and take a charity collection, just quoted from the Book: "He that hath pity on the poor lendeth to the Lord. Now, if you are satisfied with the security, down with the dust." And the dust was promptly laid on the table. May heaven help all your readers to pray for missions and pay accordingly.—Watt Harris, May 26.

Revival at Junction City.

We have just closed a most glorious revival at this place. Rev. Abe Mulkey did the preaching, and, as most of you know, he was equal to the occasion. It was our first time to hear him through his series of sermons, and it was quite a treat for us. Sister Mulkey was with him and rendered valiant service as a personal worker; also, her beautiful solos were very helpful. She also addressed the ladies only the last Sunday afternoon, and some of the ladies said she could beat her husband. But he explained that night by saying she had gone with him so much she was nearly as smart as he. We had about one hundred conversions and reclamations. Many say it was the best revival Junction ever had. The church was greatly benefited in many ways. Fifty-seven gave their names for membership in the Methodist Church, and quite a number to go to the other Churches. Brother Mulkey has his own way of telling people of their sins and presenting Christ as the only help. The people hear and heed. We have a great deal to be thankful for. Was licensed to preach the 19th of last June; sent to this place the following month by Brother W. T. Renfro, our beloved presiding elder, to fill out the unexpired time of that conference year of Brother M. C. Blackburn, of the North Texas Conference. Bishop Key saw fit to send me back this year, and our work is moving along nicely. Our membership has nearly doubled. Have organized a new congregation with a membership now of twenty-eight; a Sunday-school of about an average attendance of sixty-five. Will build one church building at Copperas and hope to build a new parsonage here. Have three other revival meetings to hold, and in one of these my boyhood friend, Rev. William C. House, of Florence, will help me. I long for the time that we may be together again, and especially in the work of saving lost souls. Our people are among the best, and, of course, "we" think the best. A number of times have the good things to eat found their way to the parsonage, not only by our town people, but from our country appointments also. And in spiritual things we are certainly growing in grace and knowledge. Will organize an Epworth League next Sunday with quite a good membership. Our young people are workers. They believe in doing things, and the League will open up a way for them. Brethren, pray for us that we may ever let God lead and be used by him in hastening the coming of his kingdom.—Sloan L. Batchelor, P. C.

DISTRICT CONFERENCE NOTICES.

Brownwood District.

The following are the committees: For License and Recommendation on Trial—W. W. Moss, S. A. Ashburn, Geo. F. Carpenter. For Deacon's Orders—J. A. Biggs, C. D. Spann, W. T. Jones. For Elder's Orders—W. C. Harris, R. F. Brown, A. E. Turney.

Cleburne District.

The Cleburne District Conference will convene at 1:30 p. m. instead of 9 a. m., June 28. The afternoon of the 29th will be devoted to a meeting of all the lay leaders of the district. Let every pastor and lay leader keep it in mind. E. A. SMITH, P. E.

Marshall District.

The Marshall District Conference will be held at Gilmer, June 7-10. The Woman's Home Mission Society of the district will hold a district meeting in Gilmer at another place of meeting, at the same time, beginning at 10 a. m., Tuesday, June 7, and closing

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

EDUCATIONAL.

Western College, located at Artesia, N. M., offers a free scholarship to two pupils from each district in New Mexico Conference—a boy and a girl. Anyone wishing to apply for scholarships in the Albuquerque District, please send your application to A. C. BELL, Gallup, N. M.

HELP WANTED.

MEN WANTED—To try counting Railway Mail, Internal Revenue and Postoffice Examinations. \$50.00 to \$125.00 monthly. Common education sufficient. Political influence unnecessary. Candidates prepared free. Write immediately for dates of coming examinations in your neighborhood. FRANKLIN INSTITUTE, Dep't T 61, Rochester, N. Y.

There is a good opening at Roswell for a Methodist blacksmith, with little or no capital. Communicate with WESLEY H. KEENER, P. C.

Any intelligent person may earn good income corresponding for newspapers. Experience unnecessary. Address: PRESS CORRESPONDENCE BUREAU, Washington, D. C.

INSURANCE.

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

Wednesday at noon. The conference will open for business at 3 p. m., Tuesday, June 7. Opening sermon at 8 p. m., same day, by Rev. J. C. Jones. Following are the committees:

License to Preach—L. B. Elrod, H. G. Williams, J. D. Snyder. Admission on Trial—J. W. Bergin, I. B. Manly, H. J. Hayes.

Deacon's and Elder's Orders—J. C. Jones, J. L. Russell, E. C. Escoe. L. B. Saxon is appointed in advance Chairman of the Committee on Missions. Others announced at opening session.

Thursday, June 9, will be Laymen's Day. Program in charge of H. L. Griffin, District Leader.

Let the pastors urge delegates to attend the conference and send their names at once to the pastor at Gilmer.

All local preachers of the district must make their reports to the conference.

Bishop Key has promised to be with us, if possible. Let us make it a great occasion.

H. T. CUNNINGHAM, P. E.

Sulphur Springs.

Will all the ministers and lay delegates who expect to attend the District Conference at Mr. Vernon, June 7, please send in their names for entertainment. Also those who expect to bring their wives, please notify me at once. T. A. LISENEY, Pastor.

MARRIED.

Cottle-Archer.—At the bride's home in Roane, Texas, May 22, 1910, John Cottle, of Ellis County, and Miss Effie Archer, Rev. G. W. Kincheloe officiating.

Patterson-Lott.—At the parsonage of the Methodist Church, in Joshua, Texas, May 19, 1910, Mr. H. B. Patterson, of Crowley, Texas, and Miss Calle M. Lott, of Ft. Worth, Texas, Rev. H. Bascom Owens officiating.

William-Cockrell.—At the home of the bride's parents, near Seaborn, Texas, April 24, 1910, Mr. G. M. Williams, of Weinert, Texas, and Miss Hattie Cockrell, Rev. J. W. Cadwell officiating.

Dalton-Campbell.—At the residence of Mr. Joe Allen, two miles from Goldthwaite, Mills County, Texas, May 18, 1910, Mr. H. E. Dalton and Mrs. Lula Campbell, Rev. G. W. Templin officiating.

Jackson-Bloodworth.—At Kellogg, Texas, May 1, 1910, Mr. H. W. Jackson and Miss Josie Bloodworth, Rev. J. M. Culver officiating.

Lamm-Ard.—At Kellogg, Texas, May 15, 1910, Mr. W. D. Lamm and Miss Jennie Ard, all of Hunt County, Rev. J. M. Culver officiating.

Jones-Eakin.—At the Methodist Church, Blake, Texas, May 1, 1910, Mr. G. B. Jones and Miss Lucy Eakin, Rev. W. T. Jones officiating.

NOTICE TO PASTORS OF THE DUBLIN DISTRICT.

Brethren.—Please let me know by the last of this month the names of all delegates who will probably attend the District Sunday-school and League Conference to be held in Dublin, June 7, 8, 9. ERNEST L. LLOYD, Dublin, Texas, Box 194.

Of those who have success behind them, all around them and ahead of them, the latter are still the happiest.

MISCELLANEOUS.

Cultured ladies wishing to make extra money without canvassing or investment. Reliable, established business. Write P. O. Box 639, Dallas.

MUSICAL INSTRUMENTS.

Our retail stores offer great bargains in high grade used organs, best makes. Some almost new. Values up to \$125. You'd cheerfully pay \$50 for some. Choice, \$10 up. Ask for list No. 223, THOS. GOGGAN & BROS., Wholesale offices Eighth Floor Praxidian Bldg., Dallas.

Before buying a piano, no matter where you live, write for Catalogue No. G-229 of the beautiful, high-grade Goggan Piano, the ideal piano for the home. We have the choicest selection of world's great pianos and player pianos. New pianos \$175 to \$1800. Terms \$5 monthly up. Agents wanted. THOS. GOGGAN & BROS., Wholesale offices Eighth Floor Praxidian Bldg., Dallas. L. Sherwood Sabin, Manager.

REAL ESTATE.

600 acres unimproved, 125 acres fine, smooth land, strong miles of railroad, on road; phone line, good community. \$16 per acre, \$1000 cash, balance good terms. Many other bargains. Write for particulars. STOVALL LAND AND LOAN CO., Olney, Texas.

A SILVER WEDDING.

(These lines inscribed by Mary Gordon to Rev. S. H. Morgan and wife, on the twenty-fifth anniversary of their marriage.)

Again the wedding bells in silver tones
Are chiming o'er the lapse of five and twenty years,
Since first with plighted vows and clasped hands,
We started on life's road together.

Down shady lanes and winding paths
We found our way
Unto the open field, o'ergrown with thorns and flowers,
And gathering these, while passing on,
Were joined by children four;
But one is taken, and three remain—
We dare not question why.

Then, losing self, we care for those, and in them bright visions see,
And God's blessings on them ask, that they o'er mission fields may roam,
The gospel seed to sow and gather in the sheaves,
And, holding to our Father's hand,
We're led to valley low.

"Twixt towering peaks on mountains high,
Inviting us onward, right on;
Then step by step ascent is made,
Untill heights sublime we reached,
Then, pausing here, with grateful hearts,
We view the landscape o'er,
And memory brings to listening ears
The echoes of the long ago.

"Lord, it is good that we be here,"
And like one of old, we fain would stay;
But ah, no; like he, we must these rocky heights ascend,
And cross the plains below, with stronger faith and firmer hold,
We clasp our Father's hand, knowing that he cares,
He will lead us all the way to that fair city,
Where, through pearly gates and golden streets,
Will pass to mansions fair and join the choir,
And sing God's praises through endless days.

HOW HE GOT HIS MONEY OUT.

The following conversation is reported to us as having taken place recently in a saloon located in one of the counties of Ohio where it is an open secret that a county election will be held.

The saloonkeeper and John were discussing the issue, until finally John, an Irishman, said:

"Yes, Bonnie, I'm going to vote dry next fall."

Ben: "Now, John, I think you are joking. You are too good a friend of mine to want to put me out of business. Just think—I have been here twenty years, and all the money I have made I have put into this business; how am I going to get my money out?"

John: "Well, Ben, I have been here twenty years, and all the money I have made I have put into this business; how am I going to get my money out of it?"—American Issue.

STRENGTH AND ENDURANCE

Are factors of the greatest success. No person can do full justice to himself without them.

In no season of the year are they more easily obtained than in the spring. We need not discuss the reason for this here. It is enough to say there is one, and that Hood's Sarsaparilla gives strength and endurance, as thousands annually testify.

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.

OBITUARIES

The space allowed obituaries is twenty-five lines, or about 150 or 160 words. The privilege is reserved of condensing an obituary at a price. Parties desiring such notices to appear in full as written should remit money to cover expense 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.

FREEMAN.—William Freeman was born in Giles County, Tenn., in 1839; moved with his father's family to Texas in 1856; lived in Williamson County and Chapin Christ for years. He went from there to California and returned as far as New Mexico. He was a delicate man, and was often quite sick. He said in his last illness that he had been in poor health for sixty years. He was a devout Christian, faithful in all things in the Lord's service. He died at the home of his brother, W. G. Freeman, in Las Cruces, N. M., March 26, 1910. He was extensively known in Texas. His hope was bright for the future. He rests in Jesus. He leaves no family. W. E. FOULKS.

CORNELIUS.—Mrs. Hattie L. Cornelius was born March 8, 1880, and died at her home near Stamford, Tex., May 2, 1910, at the age of thirty years. Sister Cornelius was the daughter of A. T. and C. A. Grisham. She was converted in 1896 and joined the Methodist Church in 1898, and lived a faithful and devoted life until the end. On February 9, 1899, she was married to S. R. Cornelius. To them five children were born, all of whom are still living. Sister Cornelius was of a friendly nature. She loved her Church, her Savior and enjoyed her religion. She was an obedient daughter, a loving sister, a devoted wife and mother. She leaves a kind and loving husband and five little children, father, mother, one brother and four sisters to mourn her loss. On May 3, 1910, her body was laid to rest in the Bunker Hill Cemetery to await the resurrection morn. May her friends and loved ones so live that they may be reunited with their departed loved ones in the world to come. MRS. MAGGIE BASS.

FEWELL.—Mrs. Eva May Fewell (nee Barron) was born in Scottsboro, Ala., in 1877. She moved to Dublin, Texas, in 1892, and in the following year united with the Methodist Church. In 1894 she was married to Edwin Claude Fewell. For sixteen years they lived happily together, their union being blessed with two children—Ceil and Clifford. On April 27 last, after a painful illness of about two months at her home in Dublin, Sister Fewell was called to her heavenly reward. She had led a steady, consistent Christian life, discharging to the best of her ability the duties of wife and mother. She was much loved by her neighbors, who held the highest regard for her Christian character. Her many friends and loved ones have every evidence that throughout her last illness she calmly, patiently trusted in her Savior, and that she now awaits to join them in a better world. May the Great Comforter sustain and care for her sorrowing family and near ones. Her pastor, ERNEST L. LLOYD.

HOPPER.—Cora Hopper (nee Robins) joined the M. E. Church in 1895, under the ministry of Rev. E. M. Myers, and had lived a true Christian until death, which sad event occurred May 5, 1910. She was married to James Hopper October 4, 1903. To this union were born two children, the oldest being 6 years old. Sister Hopper was loyal to her Church, and while she was living at a distance from her church, she still remembered its pastor and contributed to its needs. She loved God and enjoyed the hope of a future life. She was loved by her many friends, and those who knew her best loved her most. She was an obedient daughter, a loving sister, a devoted wife and mother. She leaves a father and mother, three sisters, three brothers and a husband to mourn her loss. God in his wisdom has taken her from us. While the body undergoes a change, her spirit rests with God, where there is no more death, pain nor sorrow. All the bereaved ones have our prayers and sympathy. May they all meet her in heaven. CHAS. W. WEATHERBY, P. C.

RICHARDSON.—John W. Richardson, son of the Rev. J. W. Richardson, was born in Illinois October 29, 1829. In early childhood he went to Missouri with his parents, thence to Texas, where he has made his home, in which it now called Wilson County. In 1861 he volunteered in the Civil War in Company K, under Commander Pyron, and was a faithful soldier to the close of the war, and was among the last to return home to loving and anxious friends. He was married to Miss Ellen Seull in 1862. To this union one son was born, who lives to bear the sorrows of a bereaved mother. On July 27, 1872, he was happily converted under the preaching of the Rev. Ed Duval, and joined the Church under the pastorate of Rev. R. M. Leaton. Brother Richardson was a faithful and loved member of the Church until death released him from labor. He served as steward for many years. His was the preacher's home, where, from his long rides across this western country and tired of labor, he found rest and was refreshed for the battle of the Lord. Now that he has gone from us to his home above—February 14, 1910—we all miss him; for truly he was a good man, and he now rests from his labors, but his works follow on. C. G. HILL, P. C.

MORRISON.—Mrs. Martha Morrison (nee Page) was born in Conecuh County, Ala., February 14, 1836; lived in Alabama until 1859, when she, with her father and mother, Kinchen and Cyrena Page, moved to Patoka County, Texas, where she resided until her death, January 26, 1910. Although God permitted her to live her allotted three-score-years-and-ten; although we know that "precious in the sight of the Lord is the death of his saints," we cannot, in our poor, frail, faltering human weakness refrain from grieving after this our own precious aunt, and the only mother we ever knew. Notwithstanding the great burden of sorrow resting upon us, we cannot keep our hearts from rising in joy and exultation over the beautiful and victorious life of this sainted mother of Israel. Early in life she was converted and joined the M. E. Church, South, and was ever a loyal and consistent Christian, loving her God supremely, her Bible and Church, which she loved. She was a member of the Christian Advocate, which she always enjoyed reading and having read until her death. "No man liveth to himself, and no man dieth to himself," and truly her character was imbued with the dear words, "Bear ye one another's burdens, and so shall ye be made perfect." She was ever anxious and willing, not only to bear the sorrows of her own home, but ever held a helping hand to any one who needed her love, sympathy and help. Surely she was purified in the furnace of affliction, for very early in life sorrow and sadness overshadowed her. On December 21, 1852, she was married to John F. Wright, who, having lived a few days over a year after their marriage, died; hence, almost within a year, at the age of sixteen, she became bride, mother and widow. She was married to T. A. Hawthorne, who died in the year 1862. On December 14, 1862, she was married to W. T. Morrison, who died May 23, 1891. She was the mother of fifteen children, six of whom preceded her to the grave. Notwithstanding the hardships she bore with a large family, she was ever cheerful and contented, and was ever a loving mother to her. Only those who have experienced motherhood can understand the great loving heart which prompted her to bear the responsibility of rearing another child, but we will thank God through all eternity for our foster-mother, and with her children, can rise up and call her blessed. We can never remember the time when her burdens were light, yet we never heard her murmur; but her life was a living example of our Lord, "thy will be done." Although for many months—we might say years—before she died she was a great sufferer, yet she never doubted her God, nor why it was permitted that she should suffer such excruciating pain; but she trusted implicitly, knowing that all things work together for good to them that love the Lord," and would often talk to her devoted daughter, who so patiently, lovingly and tenderly nursed her mother through her long illness, and told her that if it was God's will she was ever ready to go. Just before she died she committed her children to God's keeping and told them he would ever care for them. O God, thou knowest how thankful we are for this sweet, pure and noble life which was really clean, and, Father, we pray for those who are left behind, especially for the loyal daughter, whose life has been swept by this desolating sorrow, realizing that she has lost her best and staunchest earthly friend, who, wearing the chill of her bereavement, still trusted for "thy touch of that vanished hand and the sound of the voice that is stilled." We thank thee, O God, that while it is impossible for her to ever return to us, it is our privilege to so live that we may meet her around that great white throne in heaven, an unbroken family. Her niece, MRS. O. C. POWLER, Sadler, Texas.

RHOADS.—Abner E. Rhoads, son of Moses and Polly Rhoads, was born in Macon County, Tenn., February 9, 1829; died near Alvord, Wise County, Texas, May 12, 1910. He was married to Miss Chloe Mays August 25, 1849. To this union there were born fourteen children. Four died in infancy. Ten lived to be grown, three of whom died and went on to the better world before their father. The mother of these children died July 18, 1886. The father was afterwards married to Mrs. E. C. Hunter, who died February 27, 1909. Brother Abner Rhoads professed faith in Christ in November, 1858, and joined the Methodist Episcopal Church. He remained a faithful member of the Southern branch of that Church to the day of his death. He filled various offices in the Church. He was a subscriber to the Nashville Christian Advocate about sixty-eight years. He was true to the Church. His life was not fruitless. His prayer was encouraging to the writer. To his relatives and friends will say: Let us hold on to the Lord to the end of life as he did, and we will doubtless meet him in heaven. P. W. BYRD, P. C.

NEWTON.—Anderson Newton was born of Christian parents in Tennessee August 29, 1829. He moved with his parents to Arkansas, where, in Clark County, he was married to Miss Caroline Crow, to whom, through joys and sorrows, he has been faithful all these years. They lived in California in the Indian Territory, and came to Brown County in 1876 and settled near Cross Cut, in which community he has resided ever since. He was converted and joined the Methodist Church twenty-five years ago. Here he wrought his influence in home and community. To him and his faithful companion were born thirteen children, seven of whom live today as influential men and women to bless both home and Church. After two weeks of affliction he passed to his reward without a struggle at 8 p. m., May 19. Every one knew and loved grandpa for his kind disposition and pious life. W. T. JONES, P. C.

HAYNES.—Maggie Ida Haynes was born October 8, 1894, near Rising Star, in Eastland County, Texas; died May 12, 1910, in Macedonia community of a malignant type of measles. She was converted at Macedonia during the revival held at that place last August and joined the Church at Rising Star. Hers was a remarkable conversion. It was only a few moments till her soul was running over with joy and peace. She went to loved ones and friends to tell what the good Lord had done for her soul. Then she made an appeal to the lost that will never be forgotten by all present. We commend the grief-stricken family to the Man of sorrows, in whom they will find consolation and comfort of love. The entire family were prostrated with measles. The good people came and worked out the crop and did everything that heart and hand could do for their comfort. They will ever be grateful to the people of Macedonia. The family circle has been broken here, but they have the promise of a reunion over in the bright sunshine. The church at Macedonia has lost a faithful member, the Sunday-school a bright pupil. MAC M. SMITH, P. C.

Weak Lungs

Ask your doctor to name the best family medicine for coughs, colds, bronchitis, weak lungs. Follow his advice. J. C. Ayer Co., Lowell, Mass.

Seventy years of experience with Ayer's Cherry Pectoral have given us great confidence in it. We strongly recommend it for coughs, colds, bronchitis, weak throats, and weak lungs. It prevents. It protects. It soothes. It heals. Just the help nature needs.

McCRARY.—After a lingering illness of several months, Mrs. Louise McCrary passed peacefully away at 8:15 o'clock Tuesday morning, April 26. During the rational moments that came toward the end she gave every evidence of possessing a triumphant faith. She talked of her departure very much as one who was preparing for a pleasant journey. She sang, in a perfectly rational mood, two stanzas—one of "Jesus, Lover of My Soul," and one of "Am I A Soldier of the Cross?" Her very last words were: "Oh, a little while and I shall be across. How beautiful! How beautiful!" She was born in Madison County, Tenn., thirty-nine years ago. She leaves behind a devoted husband, a fond father, mother and three affectionate children, besides a sister and two brothers. She was converted in childhood and joined the Church, wherein she remained faithful to the end. Her remains were carried back to Ferris, Texas, where the family lived before moving to Stamford, Tex. And there, in her old church, in the presence of a great company of sorrowing friends, her pastor held the funeral service, after which she was laid to rest till the resurrection morn. Her pastor, ROBT. E. GOODRICH, Stamford, Texas.

NEWTON.—K. P. Newton was born April 11, 1840, in the State of Tennessee and departed this life March 18, 1910, at the home of his daughter, Mrs. J. C. Caskey, who resided at Beck Prairie, Texas. He moved to Rusk, Texas, when about nineteen years old, and in 1861 he enlisted in the Confederate Army. He was married to Miss Catherine Crouch September 6, 1866. To them were born nine children, of whom the following survive him: J. C. Newton, Lubbock, Texas; Mesdames E. D. Massey and C. R. Elkins and Miss Lucy Newton, of Trent, Texas; Mrs. E. D. Caskey, of Beck Prairie, and Mrs. G. H. Faulk, of Calvert. Brother Newton was converted at an early age and joined the M. E. Church, South, and had been a consistent member ever since. His remains were laid to rest in the Trent Cemetery March 29, beside his companion, who was buried less than one year ago. We would say to the bereaved children: Be faithful, that you may meet father and mother on that great day. W. C. HINDS, Pastor.

BELL.—John Edward, the youngest son of Mr. and Mrs. J. E. Bell, of Oak Cliff, Dallas, Texas, born December 5, 1890, died May 7, 1910, and was buried in the Rollins Cemetery, near Lancaster, on Sunday afternoon, May 8, by the pastor of the Wheatland Methodist church. The innocent and lovely baby like an angel of infinite beauty but reflected for a moment in the home the perfect image of our blessed Lord, in his purity of heart, soul and mind; and God, having mercy and compassion upon his creature of a few months, gently touched his immortal soul and sent it for his kingdom. Sweet friends, do not weep; for out of the unwastefulness of a father's love it was his hunger for another purified infant that caused him to gently lift little John Edward to his throne. Let sorrow cease, let faith take new hope, and from this hour resolve to join your infant son in our Father's home "beyond the starry skies." LAWRENCE L. COHEN.

GRACY.—Mrs. Myrtle Gracy (nee Johnson) was born in Young County, Texas, in 1880; married to Weatherford at the age of fourteen; married at the age of eighteen to W. B. Gracy. She was converted and joined the Methodist Church at seventeen years of age, and was a true and consistent member up to the time of her death. She was sick for several months, but she endured her suffering patiently and uncomplainingly. She told her dear ones not to weep for her, as she was going home to be with her little son, Jimmy, who had gone on six months before. And with a smiling face she passed out into the great unknown. Her pastor, STERLING RICHARDSON.

GARDINER.—One of the saddest deaths that has ever visited our town occurred May 9, 1910, when God called from our midst Faye, the nine-year-old daughter of Mr. and Mrs. G. W. Gardner. In discharge of her duty exactly one week before, her dress caught fire and she was horribly burned. For a time hope existed that she might recover, but the final call came and Faye went forth to join the cherubim in praise to Him who said: "Suffer little children to come unto me; for of such is the kingdom of heaven." Faye was born March 21, 1891. Her life was characterized by her sweet temper and forgiving spirit. In her departure there has gone out from the home a loving, thoughtful daughter and a tender, sympathetic sister; from the Sunday-school a faithful scholar; from the Junior League a devoted worker and from the paths of life a beacon light that pointed from a world of sin to a God of infinite love. May this God of mercy and love heal the wounded hearts of those who weep and cause us to so live that when God shall call us to him, like little Faye we can fold our arms and sweetly say: "Mamma, I'm going home." HER PASTOR.

PITTS.—Mrs. Louanna McDaniel Pitts, born in Lee County, Miss., September 11, 1862, went home to God April 7, 1910. In 1886 she came to Texas. October 26, 1887, she was happily married to Mr. A. J. Pitts in the Methodist Church at Grandview by Rev. J. G. Patton. To them were born five children, one dying in infancy and four, together with their sorrowing father, abide their bereavement here, awaiting the will of God. Some years ago this good family came to Roscoe, their present home. Upon their arrival Sister Pitts became identified with the interests of Christ's kingdom here, and in the Church she wrought faithfully, leaving many evidences of wise, discreet leadership to proclaim her virtues, active in the Sunday-school, being a teacher, and President of the W. F. M. Society when God called her. She was active at all times as a faithful Christian, a true mother, faithful wife, a friend to the needy. Yes, in every field her light ever shone for Jesus. Husband and children are much comforted in the hope of the resurrection. G. J. IRVIN, Pastor.

RIDINGER.—J. M. Ridinger was born May 9, 1836, in Ohio. He died at his home in McCulloch County, Texas, April 30, 1910. He was converted when a young man. He became more definite in his consecration in middle life, at which time Church work was taken up vigorously. For many years he had been an official member of the Methodist Church. His deep interest and wise counsel made him an important factor in the development of the work where he has lived. Since living in McCulloch County he has been at the head of the Sunday-school. When health failed and retirement became necessary the Church realized more than ever its sad loss. They realized that an Israelite in whom there was no guile had gone from them. Sister Ridinger and three grown sons are left to mourn his departure. A rich legacy in a noble Christian character has been left them. May they so follow in his steps that, like him, after a useful, happy life spent in service with him, all enter into an eternity of bliss. J. W. KELLY, P. C.

FORD.—Mrs. George R. Ford, of Monterey, Mexico, died in Las Cruces, N. M., May 12, 1910. She came to this place hoping to regain her health; was only here two weeks, but did not rally. She was a bright Christian woman, and left a testimony of a sure hope of heaven. Her former home was in Bonham, Texas. Her husband and brother were with her in the last hours. Her remains were laid to rest in the Masonic Cemetery here, while her soul is with the Lord. W. E. FOULKS.

MAYFIELD.—George Mayfield was born September 11, 1812, and died April 7, 1910. Some twenty-five years ago he was converted and joined the Methodist Church, and lived a consistent Christian the remainder of his life. He was a great sufferer for years, but patient and trustful all the while. He leaves a wife, a son and daughter to mourn their loss. We buried him in Helena Cemetery. The funeral services were conducted by the writer. J. F. PIKE.

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LIBERALITY

By Rev. J. A. Phillips
Article Three

7. The faithful preacher or teacher is a creator of material wealth. We may divide the world's workers into four classes:

(1) Those who directly produce material wealth. The farmer takes the raw material of air, sunshine, soil and water and extracts from them cotton for clothing and grain for bread. The herdsman from the same sources draws wool for clothing and meat for food.

(2) The manufacturer: Grain must be ground, cattle must be butchered, cotton and wool must be spun and woven, sawlogs must be made into lumber ere they can be used by men.

(3) The transporter: People cannot all move to the hills to get their wool clothing, nor to the fields to get their corn, nor to the rock-quarries to build their houses, nor to the tropics to eat their fruits. So wagons and railroads and steamships and merchants are needed.

(4) Certain professions which deal with men themselves, adjusting their relations to each other, as lawyers and government officials; keeping them in condition to work; as physicians and surgeons, preparing them for more efficient work; as primary school teachers and teachers of industrial schools, those who give training in general culture—as kindergarten teachers and university professors. Then there are artists, as sculptors, painters, musicians and literati, who throw a halo over the drudgery of existence; preachers, philosophers, statesmen and scientists who prepare men for comprehending more fully the secrets of life and of the world in which we live, the purpose of our existence and the motives which ought to inspire men in their struggle for the means of subsistence; to set before us the highest goal of life, also to encourage those altruistic principles which go to establish the reign of peace.

If Christianity is a great wealth-producer, then the faithful exponents of that system of life and thought are certainly creators of values. The teacher or preacher who, by precept and example, magnifies the virtues of perseverance, purity, industry, temperance, forgiveness, love, patience, diligence, faithfulness, peace and joy, and, most of all, of faith in God, is making the world richer in material things. All these Christian graces not only tend to produce values, but they tend to distribute them according to justice and mercy. They are invaluable in any society. These are the qualities which abolish strife and war, sickness and epidemics, injustice and cruelty—those great destroyers of life and property. The fact is our greatest wealth consists in health, intelligence, faith and love.

Scotland, with its thin soil and severe climate, is richer than the Amazon valley, because of the faith and intelligence of the Scotch. And if the Amazon valley ever renders up its vast natural wealth it will be under the reign of peace and love.

8. What is a preacher's value to society? You cannot always estimate the value of one's labor by the immediate results. A physician may save a man's life, but the physician does not originate life. You cannot say that the skill of the doctor should net him an amount equal to the value of the life saved. The doctor sometimes with the best of skill may lose his patient, but his services demand recompense, notwithstanding. A day-laborer on a farm may do efficient work and yet not raise a crop, still he should be paid. The owner of the

farm is supposed to reap harvests in good years sufficient to warrant him in taking the risk of bad years. He takes all the risk and secures the benefits of all extraordinary profits. Preachers are as men working on salaries, not sharing in the enormous profits accruing to capitalists who live in the midst of Christian influences.

Ordinarily we would say that a man working for a salary ought to receive enough to enable him to do his work well, enough to bring himself to the highest efficiency, to maintain his family in some degree of comfort, to prepare his children for the battle of life and to take care of himself during sickness and old age. That says nothing of laying up wealth, it only has to do with the minimum of his rights and with the best interests of his employer and of the public generally. It is not economy in any sphere of activity for employers to wear out their men prematurely and to injure and dwarf the families of the poor in order to accelerate the speed of their own wealth-producing schemes. It is ruinous to all concerned, and all are concerned.

If a minister is instrumental in the conversion and proper training of the sons and daughters of his constituency, he merits, not pay for the value of such influence, for that influence is above price and besides it is the work of God expressing itself through the life of one of his servants, but he should have pay in proportion to his fidelity, the amount of preparation he has made to enable him to be efficient and the amount of time and talent he has employed in producing these results.

Failure to recognize the rights of ministers to remuneration for their work often dwarfs them intellectually; it deters many strong men from entering the profession, just as it has kept our best men, in many instances, from entering the teaching profession; it fosters a habit of injustice on the part of the people who habitually receive their services gratuitously; finally it impoverishes the spiritual life of the people who should be constantly ministered to by strong and capable men.

9. Putting money into Protestant institutions is a paying investment. Evangelical Churches everywhere stand for education, liberty, patriotism and for government by the people and for the people. Protestantism fosters enlightenment and progress. The millions of Bibles and portions of Scripture scattered by her presses every year put iron in the blood. By showing men that their Heavenly Father finds no difficulty in attending directly to the wants and aspirations of his creatures the middle man is dispensed with, God himself is crowned King, the common man is dignified, the justice and equity of Jehovah is magnified and man is made free.

When we attempt to take a short cut to wealth, failing to make due preparation for culture and the higher life of the spirit, we are undermining the foundations of the whole social fabric. We need to learn the lesson that each generation is just as ignorant, until it is instructed, as former generations have been. Each child must be trained just as if it was the only child among us. We also need to learn that the good of the many works the highest good of the few and that the abject poverty, the vices and crimes of any considerable proportion of the people is of no value to the balance of society. Evangelical Christianity has for its object the lifting up of the solid mass of humanity.

Our Letter From Georgia

By Rev. Geo. G. Smith

A fact is one thing; the explanation of a fact is another. Because we think that something ought not to be, is no proof that it does not exist. Because a thing is old and to us appears to be unreasonable, does not disprove it. That there is a power outside of us that works for unrighteousness, as well as a tendency inside of us, that urges to wrong-doing is a fact and the best explanation of that fact is found in the existence of the devil, and in his efforts to lead us into wrong ways. His existence is unexplained, and inexplicable, but that he does exist is as certain as that revelation and human experience exist. I must say I find real comfort in believing in the devil. How he came to

be, I do not know, and the Bible does not tell me, but his existence and his activity, as the New Testament presents it, explains many things in human experience. Many suggestions to think and do things which, in our inmost souls we abhor, is only to be explained by recognizing the existence of the devil. He is very subtle; he is very active; he has a kingdom and many subjects, but he is not omnipotent, and while he assails fiercely, he need never win the victory. If we would reason less about why he exists and watch more vigilantly against him it would be better for us.

In the first year of the Savior's public life there is the fullest account of how the devil works that is to be

found in the Bible anywhere, and a careful study of his devices, as there presented, will show us what we have to expect. If he assailed the Lord we may not hope to escape. If the Lord repelled him we may repel him too. If there was no sin to our Lord in having the grossest suggestions made to Him, we may comfort ourselves with the thought that we are not guilty, because we are tempted to evil. Many a man has been made wretched by supposing the suggestions of the evil one were really the voice of his own heart. He came to the Savior after a season of long religious devotion, and he came with the most plausible reasons why wrong things were right, which were wrong. If we will look carefully at our own temptations we will find that the devil takes advantage of our circumstances to lead us in the wrong way. Our physical natures demand proper indulgence and when we are hungry we must have food; when we are thirsty we must have drink; when we are weary we must have sleep; but sometimes we are perplexed as to how we may properly supply our wants, and the devil stands ready with his suggestions. The need of bread is imperative; there are many honest ways to get it, but there are many which are not honest. There is sometimes a fearful extremity which seems to us to justify almost any measure for relief. The factory has stopped its wheels; the crops have failed; the debtors are bankrupt; the creditors clamorous; the bank is empty; the children are hungry; the devil suggests dishonesty; he opens a door to prosperity by asking a sacrifice of integrity. It is indeed a fearful trial and one which only the man who has been exposed to it knows. Many a poor man has found his way to a drinking shop to drown his distress in drunkenness, or else has been led to theft or to engaging in improper business because he was pressed by want. A little boy was arraigned in Atlanta for stealing bread. He had done it to relieve a mother's wants. A man I knew, a tender-hearted father, kept a drinking shop for negroes, because he did not know what else to do. This is to me one of the fiercest temptations that can assail one, but it can be resisted and can be overcome. God's ravens are not all dead, and in some way or other the Lord will provide. The Church of Jesus Christ is so organized that none can want bread who are faithful members of it; but while actual want may never come, there may be privations and our pride may often be greatly humbled by our dependence and lowliness, and we may be tempted to do very improper things to escape humiliation. The proud poor are especially exposed to temptation. The demands of our present style of living are so great, and continually growing greater, that the devil suggest many dark and devious ways of meeting them. Men who are abundantly able to live a simple life on their salaries or the legitimate income from their business are so anxious to gratify their wives and their children, that they are tempted to gamble in stocks or cotton futures to increase their incomes. They insure their lives for large amounts; pay the premiums with other men's money, and then commit suicide to enrich their families.

The style of living now gives the devil fine opportunity for his best work. The rich Christian man striving to become richer is tempted to make more, under the pretext that he may do more good, and as he cannot make it without great effort, he neglects everything else and becomes pitifully backslidden. The good girl who marries a poor clerk, at last gets into society and gives up her simple piety, that she may lead in her circle, and dress and show and automobiles and box parties take the place of simple piety, until at last there is left no vestige of what made life happy in earlier days. For all these departures the devil gives good reasons, and alas, they prevail. This appeal to the sensuous, to the lust of the eye, and the pride of life is the more dangerous, because it is so subtle. As he gave the Lord Scripture as a ground for obedience to his suggestion, so he gives to these ambitious ones good arguments with which to defend themselves.

To do something forbidden in order to accomplish a good end—in one word, to do evil that good may come—is an old device of the devil. He told the Savior to cast himself down from the pinnacle, for he would make a great display of his faith in God and God would certainly hold him up. The hidden motive, often hidden from oneself in professedly religious work, is self-glorification. The thing I do

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may be questionable, but the motive is the good of the Church. It is the best and surest way to success, even though it is questionable. We may have the best motives, but they never justify wrong measures. I do not think anything good was ever begun that the devil did not try to get control of it and prevent it from its true end.

When the devil has done his best to delude, he sometimes throws off all his disguise and boldly say success in this world is never won by humble piety. You must go with the world if you want its reward. Make the one aim your own glory and use all acts, good or bad, to reach that end and you will succeed. Here the devil speaks too often truly and he can point to thousands of successful men and women as a proof that he has spoken the truth. Herod mounts a throne, Jesus of Nazareth is crucified; Nero rules a world, Paul loses his head. If one would gain the world he has often to but consent to lose his own soul. Gross materialism has its reward in worldly favor, and while a life of spiritual service has no other return from the worldly man but persecution and contempt, he has a hundredfold reward, but it is in heavenly blessings. We even find that ministers called of God to His service refuse to go because the devil pays better wages and that those who begun a life of devotion to God oftentimes forsake His service for worldly success. We can resist, we may resist, and many a man does resist this seduction, and to him the angels come to minister, but happy is he to whom the temptation never comes. The man who yields at last finds that all is vanity and vexation of spirit.

There are temptations in which Satan comes as an angel of light; temptations to atheism, to agnosticism—to the rejection of Jesus Christ and the Bible. He springs on one unawares, and the very sands are swept from under his feet. He is robbed of his simple faith by the devil's sophistries, and when that time comes, and he seeks an end of the combat by yielding his faith, he finds himself without God or hope in the world. If he escapes from this peril by refusing to yield voluntarily, often the enemy comes like a raging lion and boldly claims a victory he has not won, and, taunting his victim, says, "You don't believe; you don't believe!" Then when all is dark the true Christian holds to his faith, despite this mockery, and ceasing to reason, cries, "Lord, save or I perish!" and the hand is outstretched and the sinking one is saved.

FRESH AT NIGHT

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher out in Kans. says in this connection:

"I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion.

"I tried various remedies without good results; then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerves.

"I commenced using Grape-Nuts and have since made a constant and rapid improvement in health, in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I have gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using Grape-Nuts I was troubled much with weak eyes but as my vitality increased the eyes became stronger.

"I never heard of food as nutritious and economical as Grape-Nuts."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

Ayer's great recommendation. It pre-heals.

the saddest of our town God called me-year-old I. W. Gardner, duty-excess caught turned. For she might came and cherubim. "Suffer little me; for of my life was emper and departure home a and a ten- the Sun- from the orker and acen light f sit to a this God wounded and cause shall call e can fold "Mamma, ASTOR.

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PROAT Texas

REV. B. T. JAMES, P. E.

The twenty-seventh annual report, contained in the Church Extension hand-book, 1909, is attracting attention. It has a picture gallery of some of our most useful and notable men, and this work of over 350 pages should be in every Methodist family. It shows what has been accomplished in the extension of Southern Methodism and will enthrall every reader to carry on our great work in the vast fields of the West and Southwest. On page 156 of this excellent Church Extension magazine, is a vignette picture of and a short article on the subject of this sketch.

Several years ago the writer attended a ministerial convocation in Texico, immediately across from the north-west line of Texas, in New Mexico.

It was the Albuquerque District Conference. Its presiding elder was a medium-sized gentleman with a countenance indicating marked force of character and administrative capacity. His large, singular, yet finely formed head was adorned with a dense mat of coal black hair. His attire conformed to the worn and almost threadbare clothing of his ministerial staff. The one exception was a ridiculously small derby hat and a frock coat, which, like the harp in Tara's Halls, reminded one of its past glories.

The writer, then recently from the metropolitan city of St. Louis, became interested in this band of ministerial pioneers and had his curiosity aroused to see more of them.

These humble servants of God were dressed in garments brushed to the last shred of respectability. Their attire clearly demonstrated their poverty in this world's goods. The shears cut in the hair of some indicated the amateur attempts of wives at hair trimming. The dark bronze and deep tan of their faces, from presiding elder down, showed long continued exposure to wind, sand, sun, storm and rain. Their coarse shoes in many cases were worn to the welt. The thin cheeks and lean forms of these ministerial warriors bespoke privation and an uncertain commissary. But, oh, the determination on those faces. These were the men from the firing line, veterans of the cross from the scattered hamlets and ranches of the New Mexican plain, who had come for hundreds of miles on foot or on borrowed ponies to attend this meeting. With them was the tireless chief, whose counsel and presence was to them both inspiration and benediction. His earnest, affectionate authority was received with a homage springing from intense love. To one man, I heard him say in a low tone, "I can personally guarantee you \$100 a year. Are you willing to go out on that and work for God?" The reply was, "I am." "Then," said James, "see me in the morning, I'll have your papers ready. I shall depend on you."

In the hand-book referred to, Rev. James modestly states in his article: "Our brave boys on the firing line are doing heroic work on small salaries, enduring many privations, struggling to keep pace with the onrushing tide of immigration; often preaching in the open, in sheep camps, private houses, tents and dug-outs. We often wonder if the boys in the East, who have good homes, good churches and good salaries, ever think of the boys at the front, out of doors, often sleeping on the plains in camps, open board shacks, all for the establishment of the Church in the name of Christ in this great land of sunshine."

Presiding Elder James is now in greatly impaired health, the result of long continued overwork. For thirty years he has been doing yeoman service on the border lands of the Southwest. He has quite recently moved to Texico, New Mexico, in hopes of recuperating his physical powers and securing a little rest. Southern Methodism would miss him, and it is our prayer that he may regain his former vigor for continued work on this "far flung battle line."

Johnson had his Bosworth, Livingstone and Stater their Stanleys. Let us hope Rev. James may have a historian to exhibit a life crowded with interest and heroic endeavor. With no disparagement of those better known or higher in command, Rev. James is in the forefront of those heroes whose sacrament is self-sacrifice, and whose love is all God's.

H. Farwell, Texas.

NEW BRAUNFELS.

About two weeks ago an open letter, written by me, appeared in the Advocate. In this letter I tried to put before you the situation of our Church at this place and our needs. Here is our story again, but told in a picture: Mother (Church of this place) is dying with consumption. A grand and noble life is behind her. She only lived for

others. And now, slowly, inch by inch, she is nearing the end. The physicians say, "There is yet hope; she would live and be happy once more if she could only be moved to a healthier climate. But for the want of money she cannot be moved. And thus, mother, nursed by her children, is approaching the end. Will you help us to save her life?"

In order that the money subscribed by the brethren may not be used in perhaps a useless enterprise the San Marcos District Conference appointed a committee to examine the situation of New Braunfels. Underneath you'll find their report. Dr. Anderson said to me in a private conversation: "In your letter you have not used language strong enough. The situation demands strong words."

The building site spoken of in the report does now belong to us. It is to cost \$3000, of which \$300 has been paid. We intend to put a house of worship on it which will honor God and Methodism, which will prove to the world that we are still alive and here—to stay. But it will take from \$2000 to \$1000 to build such a church. Doubtless in looking over our plans you'll think that we are courting defeat. We know in whom we trust. Like Abraham of old took hold on the promises of God and by faith went into a foreign country, so we, by faith, entered into this enterprise. We know we are doing God's will. By faith in Christ and in you we bought this lot. And we sincerely believe that you will not forsake us in our time of need.

Dear brethren, the report of the committee will convince you that your money will not be thrown away. Will you not invest part of the goods you hold in trust for the Master with us toward the salvation of the souls of this place? God's blessing upon all!

H. O. LAUNCH, P. C.

New Braunfels, Tex., May 19.

San Marcos, Texas, May 3, 1910.

The committee appointed by the District Conference of the San Marcos District M. E. Church, South, in session at Seguin, April 28-31, 1910, to look onto the condition and location of the Church of our brethren of the German Mission Conference of our denomination at New Braunfels, report as follows:

We find a prosperous and beautiful city of four thousand people. The old church built fifty-five years ago is very small and so far away from the center of population and from the homes of our people and those we hope to reach that it is absolutely necessary to secure a new and more central location. If we would do our share of the Lord's work in that city.

The lot selected is on one of the best streets in the heart of the residence portion, and between the most popular addition and the business center of the city. It is well suited to the purpose for which it is desired, and is a good investment.

It will not be to the credit of our Methodism to abandon a city like New Braunfels, and it is now clear that we must very soon give up the struggle if we do not immediately build in a new and suitable location.

We recommend this cause to our brethren of the M. E. Church, South, and others who may have an interest in the progress of the kingdom of our Lord, and assure those who help in this time of need that you are helping those who will do all they can to help themselves.

JOHN ANDERSON, Chairman.
DR. J. H. COMBS,
REV. W. H. H. BIGGS,
Committee.

MIDYEAR MEETING POSTPONED.

On account of collisions with the closing exercises of several of our schools, it is necessary to postpone the midyear meeting of the Board of Missions of the Northwest Texas Conference. The definite time has not been selected, but the latter part of June seems to be the most favorable time now. Time and program and place will be published soon. Rev. Kovac, Bohemian missionary, will be placed in the Haskell-Bonartor field soon. M. S. HOTCHKISS, Sec.

CHURCH DEDICATION.

The Methodist Church at Barkburnett will be dedicated the second Sunday in June. Rev. Z. M. Williams, D. D., of Sherman, Texas, will preach the dedicatory sermon. All friends and former pastors are cordially invited to be present.

CHAS. P. MARTIN, P. C.

IF THE BABY IS CUTTING TEETH.

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

BREHAM DISTRICT CONFERENCE.

The Breham District Conference met at Bay City, Texas, May 19 to 22, 1910, with Rev. A. A. Wagnon, presiding elder, in the chair. A. A. Kidd was elected Secretary. At 8 o'clock p. m., May 9, Rev. T. R. Moreland, of Wharton, preached the opening sermon from the text, "I can do all things through Christ, which strengtheneth me." Next morning at 9 o'clock, the conference was organized and proceeded to business. Every preacher in the district was present during the session except two. One was detained on account of illness in his family. There was an equal number of laymen present and every one demonstrated due interest in the cause that brought us together. The reports of pastors showed good results and good prospects. The laymen joined freely in the discussions and showed an equal interest with the preachers.

Rev. B. R. Bolton, Commissioner of Education, and Mr. Frank Reedy, Bursar of Southwestern University, Georgetown; Dr. J. T. Curry, of the San Antonio Female College, and Rev. W. H. Long, of Nederland, were visitors to the conference. They also joined with us as if they were members of the body and theirs was a pleasant visit to us. Their speeches and sermons were especially appreciated. Delegates to the Annual Conference:

R. S. BOWERS, Caldwell.
DR. T. F. COX, Brenham.
GEO. MANOTT, Sonerville.
G. R. KELLER, Bay City.

Alternates:
L. L. Lee, Sr., Thorndale.
J. J. Giddings, Brenham.

Richmond, Texas, was chosen as the place for holding the next District Conference.

Following is a copy of a special resolution passed by the conference and adopted as a committee of the whole, and requesting the Secretary to offer the same to the several daily papers for publication:

To the Honorable Board of the Penitentiaries of the State of Texas:

The District Conference of Breham District, Texas Conference, of the Methodist Episcopal Church, South, in conference assembled at Bay City, Texas, hereby petition your Honorable Board to establish a Chaplaincy for the Imperial State Farm in Ft. Bend County, Texas, for the following good and sufficient reasons, to-wit:

First, Because there is a large body of men there who have no opportunity of hearing the gospel. Second, Because a large number of said convicts desire the gospel. Third, Because it is the policy and desire of our great State to give its convicts the gospel. Fourth, Because applicant on has been made to the Governor to appoint a Chaplain for said place, and he said he had no authority to do so until said office had been established.

Therefore, the premises considered, this conference knowing the need of said office at that place, and have no authority to furnish the gospel to said convicts until you have established said office, do respectfully pray that said office be created at once, and if you have authority to pay said minister for his services, that it be done. If not, create it any way, and our pastor at Richmond, Texas, will preach to them and perhaps the proper authorities of our State will provide said compensation for said position in the future. Signed,

A. A. KIDD,
Secretary for the Conference.
After resolution of thanks to the citizens of Bay City and the railroads and others the conference adjourned sine die.
A. A. KIDD, Sec.

CORRECTION.

In my letter last week you got it mixed. The \$19.50 was collected on the conference assessment. The \$50 was on quarterage. And the good women of Loraine remembered us with a good pounding, for which they received our thanks, etc.

E. S. DORSETT, P. C.

Llano District—Third Round.

Banders, at Tarpley, June 4, 5.
Center City, at Knox, June 11, 12.
Mullin, at North Brown, June 18, 19.
San Saba Sta., June 21.
San Saba Cir., at China Valley, June 22.
Cherokee, at Salem, June 26, 27.
Willow City, at Oxford, July 2, 3.
Johnson City, at Walnut, July 4.
Blanco, at Flat Creek, July 6.
Boerne, July 9, 10.
Center Point, July 19.
Kerrville, July 20.
Harper, July 23, 24.

J. D. SCOTT, P. E.

Scandola is a bad thing to inherit or acquire, but there is this about it—Hood's Sarsaparilla completely cures even the worst cases.

Last Chance to Get One of the General Conference Pianos

Conference is over and we still have a couple of those beautiful Epworth pianos at Asheville, North Carolina. No matter where you live or how little money you may have, I believe we can make you such a good offer as to price and terms that you may have one of these beautiful pianos for your very own. At any rate, it won't do any harm to drop me a card. Just say: "H. B. Williams, Sales Manager, Williams Organ & Piano Company, Room 396, 57 Washington St., Chicago," and say: "Please send me pictures of the General Conference Pianos at Asheville and let me know about the special price for piano delivered at my home and tell me about the easy terms of payment as mentioned in my paper."

Be sure to write your name and postoffice address plainly.

Bowie District—Third Round.

Bellevue Sta., June 12, 13.
Bonita, at Spanish Fort, June 18, 19.
Archer Mis., at McCormick, June 25, 26.
Archer City, at Bell, June 26, 27.
Wichita Falls Sta., 8 p. m., June 28.
Nocona Cir., July 2, 3.
Nocona Sta., July 3, 4.
Blue Grove, at Friendship, July 9, 10.
Petrolia, July 16, 17.
Byers Sta., July 17, 18.
Sunset, at Dry Valley, July 23, 24.
Post Oak Cir., July 29, 31.
Crafton Cir., July 31.
Montague and Dye, at D., Aug. 6, 7.
Montague Mis., at Tabor, Aug. 7, 8.
Holiday Mis., Aug. 13, 14.
Bandee Mis., Aug. 14, 15.
Henrietta Cir., Aug. 29, 31.
Henrietta Sta., Aug. 21, 22.
Iowa Park, at Denny, Aug. 27, 29.
Electra, at Marvin's C., Aug. 28, 29.
Bowie Sta., Sept. 3, 4.
Bowie Mis., at Rockhill, Sept. 4, 5.
JNO. E. ROACH, P. E.

Waxahachie District—Third Round.

Hillsboro, 11 a. m., May 29.
Hillsboro, Line St., 8:30 p. m., May 29.
Waxahachie, June 5.
Venus, at Barnesville, June 11, 12.
Palmer, at Bristol, June 18, 19.
Ferris, at Bluff Springs, June 19, 20.
Ennis, June 26, 27.
Italy, June 27, 28.
Milford, at Midway, July 2, 3.
Loveless, at Berry's Chapel, July 3, 4.
Bardwell, at Bardwell, July 9, 10.
Forreston, at Collier's Chapel, July 10, 11.
Lillian, at Lillian, July 16, 17.
Ovilla, at Long Branch, July 23, 24.
Midlothian, July 24, 25.
Britton, at Webb, July 30, 31.
Bethel, Aug. 18.
Red Oak, at Reager, Aug. 29, 31.
Maypearl, at , Aug. 27, 28.
Dear Brethren: Remember that the third round is the hardest in finances of any during the year. Let every steward do his utmost to bring up a full report, and then the closing will be easy and pleasant. Besides, the pastor needs his money. I shall depend on you to do your best this quarter.
T. S. ARMSTRONG, P. E.

Brownwood District—Third Round.

Comanche Sta., May 27.
Comanche Cir., at Sidney, May 28, 29.
Winchell Cir., at Salt B., June 1.
Sipe Springs Cir., at Duster, June 10.
Rising Star Sta., June 11, 12.
May Cir., at Wolf Valley, June 12, 13.
Pioneer Cir., at Burkett, June 18, 19.
Valera Cir., at Milligan, June 25, 26.
Coleman Cir., at Junction, June 26, 27.
Gustine Cir., at Gustine, July 2, 3.
Zephyr Cir., at Harmony, July 4.
Brownwood Sta., July 4.
Blanket Sta., July 9, 10.
Ballinger Sta., July 24, 25.
Robert Lee Cir., at Sanco, July 30, 31.
Bronte Cir., at B., Aug. 1.
Talpa Cir., at Crews, Aug. 6, 7.
Norton Cir., at Hatchel, Aug. 7, 8.
Winters Sta., Aug. 14, 15.
Wingate Cir., at Drasco, Aug. 14, 15.
Indian Creek Cir., Aug. 20, 21.
Coleman Sta., Aug. 27, 28.
Santa Anna Sta., Aug. 28, 29.
Bangs Cir., Aug. 30.
District Conference at Bangs. Opening sermon by Rev. J. A. Biggs, 8:30 p. m., June 27. Conference will include June 28-30.
J. A. WHITEHURST, P. E.

Cleburne District—Third Round.

Covington, at Osceola, June 4, 5.
Grandview Cir., at Price Chapel, June 11, 12.
Cleburne, Brazos Ave., 8:30 p. m., June 12.
Cleburne, Main St., June 19.
Cresson, at Falls Creek, June 25, 26.
District Conference, at Blum, 1:30 p. m., June 28.
Blum and Rio Vista, at Blum, June 31.
Cleburne, Anglin St., 11 a. m., July 2.
Godley, at Bono, July 3, 4.
Burleson, July 6.
Glenrose Mis., at Freeland, July 9, 10.
Glenrose Sta., July 12.
Joshua, at Crowley, July 16, 17.
Granbury Cir., at Post Oak, July 21.
Granbury Sta., July 23, 24.
Brazos Ave., 8:30 p. m., July 28.
Alvarado, July 30, 31.
Morgan, Aug. 6, 7.
Walnut Springs, Aug. 20, 21.
Cleburne, Main St., 8:30 p. m., Aug. 22.
Cleburne, Anglin St., 8:30 p. m., Aug. 24.
Grandview Sta., Aug. 27, 28.
Itasca, Sept. 3, 4.
E. A. SMITH, P. E.