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G. C. RANKIN, D. D., EDITOR.

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Words From Bishop James Atkins

I am at home again after six weeks' absence including two trips to Texas with an incidental run into Oklahoma, six engagements in Georgia and a visit to Florida.

I have been an occasional visitor to Texas for several years, but I am now more than ever impressed with it—its spaces, its resources, its press, its pulpit, its people. I am especially pleased with the vast influence Methodism is wielding in your wonderful domain. I wish to speak a word in regard to two factors of this influence. The first of these is the Texas Christian Advocate. I have reflected much upon the field which your paper has and upon its power for permanent good to the Church and the Commonwealth. Both are truly wonderful. I doubt whether any paper in Methodism ever had so large and rich a field, or one so homogeneous and loyal as to guarantee success by making it impossible for weakling rivals to divide the patronage. Texas Methodism is especially blessed in having one great paper—and only one. I would that our people realized even more fully how much they are advantaged by having such an organ as you and Brother Blaylock are making for them. The ministry of the Texas Advocate is equal to that of many apostles. It is a preacher of righteousness always, and of nothing else. It carries its saving messages into the home to abide when the pastor has delivered his message and has gone. It presents these messages under more varied forms than even the pulpit admits of. It gives these in editorials, in essays from mature minds, in varied story and statistics. It deals properly with all the themes which interest the good citizen as well as the good Churchman. The State of Texas could well afford to sustain it in the interest of all the higher civic ends which the State holds dear. Think for a moment of what its weekly entrance into the average home means: the continuous introduction of new and ennobling subjects of thought, the plain but able discussion of great themes in the realms of religion, science and statescraft, the constant incoming of men and accurate information on all that interests the home, the school, the Church, the State. For all these ends and others its value is above rubies. And yet there are some Methodist people in Texas who are withholding from their families this invaluable refreshment and enlargement because—shall I say because of the paltry cost? Possibly so, but more likely because while they know the value of two dollars they do not know the value of the Advocate. It may be that presiding elders and pastors could help more at this point than anybody else. They know, or ought to know that whoever gets a good religious weekly into a home does an immortal work—just how great he himself may never know. I have wondered a lifetime

through how some pastors can fail to see how greatly they help all their own work by placing the conference organ and the Christian Advocate in the homes of their people. It is like placing a screw of Archimedes under the burden which they themselves have to lift.

The other matter of which I wished to speak is the Sunday-school work. First of all, I pass over certain well-known facts such as these, that in our times nearly all congregational organizations originate in Sunday-schools, that no congregation has the right to call itself a part of the modern Church of Christ when not maintaining a good Sunday-school, and that Sunday-schools are no longer to be regarded as good unless they are organized and equipped for truly teaching the Word of God and the right ways of working.

What I wish especially to emphasize is the need for more work upon two lines; one is that of popular instruction as to the place and value of the Sunday-school in all the work of the modern Church, and the other is the need for fuller instruction of the Sunday-school workers themselves in the best methods of teaching and otherwise leading the young people to equip themselves for all the work the Church expects them to do. For both these ends the Sunday-school institute is the Church's latest and best plan. At such gatherings properly planned and named the public ear can be reached on the first point, and the Sunday-school worker's ear on the second. There are two interests in particular which demand especial treatment in the institutes and in the congregations as well. These are the work of Teacher Training and the Wesley Adult Bible Classes.

The Teacher Training work is everywhere of supreme importance. Seeing this our Church was the first in Christendom to prescribe a definite course of study for Sunday-school teachers, call an expert of the highest qualification to the superintendence of it, provide for a diploma and make this department one of the permanent institutions of the Church. Tens of thousands of our teachers have done this work, but it is a matter which in the nature of the case demands constant renewal. Teachers are constantly going out and unless others are prepared in this way their places must be filled by those who in the main are not fitted to do the work. No pastor can spend the same amount of his time better than in seeing that this work is rightly done. He is thus drilling the soldiers upon whose competence and faithfulness the victory at last depends. There ought to be a good training class in every school. This is the only way to solve the supreme problem of a qualified teaching force in the Church.

The Adult Bible Class is the most hopeful movement of modern times for the right handling of our young people. It is

the efflorescence of all the under life of the school, and has, therefore, so natural a relation as to take away even the suspicion of its being forced or foreign. It is in other words the most logical order of development out of childhood into youth and manhood without wrench or anything artificial. It is in this way that our young men and young women are to get their best knowledge of the Word of God, and at the same time make that knowledge vital and saving by applying it in their work for others.

I trust that the presiding elders will do

all they can to have a first-class institute in each district, that all pastors will look after the Teacher Training work, and that every Sunday-school may have an Adult Bible Class.

We are especially fortunate in having many men in Texas who are prepared to conduct interesting and illuminating institutes. If the brethren will write Rev. Emmett Hightower, of Waco, he will give them all needed information about workers. Sincerely,

JAMES ATKINS.

Waynesville, N. C., Feb. 27.

Governor Colquitt Vetoes Day-Light Saloon Bill

Recently the Legislature, in both branches, passed a bill requiring saloons to be closed from 7 o'clock p. m. until 6 o'clock a. m. The same bill also carried a feature prohibiting saloon-keepers from contributing to any political campaign fund in the interest of any candidate for public office. It was thought by some credulous people that perhaps Governor Colquitt would approve the bill in the interest of good morals, but such hope was dispelled last week when the Governor proceeded to veto the bill. In doing so he proceeded to assign a series of lengthy reasons in support of his position, and he went so far as to ascribe an unworthy motive to those who effected the passage of the bill. He said it was "not ignorance of the organic law of the State," but "a deliberate act of a partisan spirit seeking to bolster up political issues in the State which seemingly are melting away in other sections of the country where rant and cant and political hypocrisy over such enactments have been forced to give way to sober, dispassionate judgment of the people who are returning to the sane and reasonable enactments for the control and regulation of the liquor traffic." Why should the Chief Executive of a great State thus impugn the motives of honorable men whom the people elected to enact laws for them? It is very unbecoming and out of taste to say the least of it for a dignified Governor to thus assume the role of an imputer of evil motives to the certified servants of the people.

We might go further and analyze the Governor's veto message and point out its irrelevant and flimsy pretexts for his course, but it would be a waste of time. Suffice it to say, that since the Governor is so quick to assail the motives of Senators and Representatives for their support of the bill, there are just as good people as the Governor who question his motive very seriously also. That he had the support of the saloon element almost to a man in his candidacy for his present position, there is no one worthy of belief to question. And that he feels very kindly toward them and their business has had lucid demonstration time and again during the past few years. Was it, therefore, on "constitutional grounds" that

really prompted the Governor to veto the bill? Is it not a fact that all the courts have held times without number that the State, under its police power, can impose almost any sort of restriction and regulation upon saloons? Under that power, is the State not now requiring them to close up on election days, to close on Sunday, and to close from twelve o'clock at night until five o'clock the next morning? Yet the Governor holds that the Legislature has no power to close them from seven in the evening until five in the morning? Is it not a fact, then, that the Governor merely wanted a good excuse to veto the bill and in order to find it he made a pretext of the Constitution?

Is it a fact that the saloons and the brewers put large money in the campaign that recently gave the Governor a minority nomination? We do not know it as a fact, but thousands of good people believe it. Did not the Chairman of the anti-prohibition movement in Texas, and the paid attorney of the brewers, manage the Governor's late campaign? Suppose then that the Governor had approved that bill prohibiting brewers and saloon men from paying money into campaigns for the benefit of certain candidates, what would have been the result? We need not stop long enough to answer the question.

Is it any wonder, therefore, that since the Governor has been so quick to ascribe "rant, cant and political hypocrisy" to the men who favored that bill in both branches of the Legislature, and, by implication assailed all of us, that a great many other people are disposed to impute something interesting to his motive? As a matter of fact, it was absolutely incumbent upon the Governor, so many people think, to give his veto to the daylight bill.

His action is proof, positive, that under his administration, no other restrictive measures further regulating the saloon will find their way to the statute books. Therefore, the more is the necessity for exterminating the saloons. And when the Governor goes out of his way to strike a personal blow at prohibition and prohibitionists, he must not wince if the blow is returned with heavy emphasis. On with the battle!

GUMBO

By Rev. S. A. Steel

My general rule is to go to the hotel, but there are exceptions to all rules, and when I reach Tupelo, Miss., I make an exception and go to the Hon. John Allen's hospitable home. "Dr. Steel," said Mrs. Allen, "when you leave the breakfast table go straight to your room. Don't you go in there and talk to Mr. Allen." "Please, ma'am, can't he tell me one story?" "No. Do what I tell you. You have to preach this morning, and Mr. Allen's stories are not a good preparation for preaching." As we were leaving the dining room, I said: "How did you train her so well to manage preachers, Bro. John?" "Train her nothing," he replied, "she didn't need any training. She's a born boss." Well, there are few happier and more hospitable homes than "Private" John Allen's.

They call Tupelo the "presiding elder incubator," because it so happened that for several years in succession, the pastor at Tupelo after one year was made a presiding elder. The present incumbent, Rev. W. L. Duren, has broken the record, and has returned for the second year. Duren studies. A peep at his library makes a reading man hungry. He has a fondness for rare books, and has one of the rarest, the metrical version of the life of Christ, by Samuel Wesley. It gives abundant evidence of the superior literary genius of the Wesleys, as its composition doubtless gave his wife, Susannah, abundant reason to wish he knew more about the globe if not less about poetry. Duren is regarded, and rightfully, by the preachers as one of the strong men of the North Mississippi Conference. "His sermons are very edifying," said Mrs. Allen, and she is a discriminating judge. It is to be hoped he will be allowed to remain in that conference to become a leader, and not let the Bishops pull and haul him around as I did, until he has no root anywhere, and then turn him loose and let him shift for himself. The mistake of my ministry was in consenting, for I never sought to be a transfer.

If I had stayed in Virginia, or stayed in Mississippi after my first transfer, I would have had a conference behind me, and the case would have been different. In my case it is all right and I am far from kicking about it, for I enjoy my freedom, and believe I am a more useful man in my present relation than I would be in the appointments the Bishops would now give me. But the case ought to be a warning to every Methodist preacher to stay in his own conference.

Duren had just bade me goodnight and left me in the station to wait for the Birmingham train from Memphis when I noticed a quiet, well-dressed gentleman enter the waiting room. He wore glasses and I took him for a Presbyterian professor of ethics, or some other "les" in some college. He was annoyed to learn that a wreck ahead would prevent his reaching Birmingham on time. The tedious hours wore away until the "wee sma" hour of one a. m., when our train arrived, and we immediately rushed for our berths. He went on the Birmingham sleeper, I tumbled into number 6 in the Atlanta sleeper, and was soon fast asleep, and dreaming of "home, sweet home." Next morning when I rose there we were still on the siding at Tupelo. I went out to hunt for breakfast, and there was my trim little elect pedagogue intent on the same errand. "I seldom eat much breakfast," he said. "Same here," I replied. "Dinner is my chief meal," he said. "Mine, too," I answered. "I don't drink coffee except at breakfast, and not much then, but if I don't get it on time I am liable to a slight headache, and a dull feeling the rest of the day." "That's me, too," I said. When we asked the man in the cab how long we had to wait, his reply, "May pull out any minute," got a hustle on us. The little professor of some sort of "les" got ahead of me, found a lunch stand and had disposed of his coffee when I rushed in and gulped down a cup of hot stuff with just time enough left to climb on the train as she rolled out. We passed the wreck, cars shivered to splinters and turned almost upside down in the marsh and mud, and nobody hurt. To look at the wreck it would have been easier to believe everybody was killed. During the ride I had occasion to pass through the Birmingham sleeper, and as I passed the seat occupied by the little Presbyterian with the glasses, he stopped me and said: "I sometimes miss my aim, but I believe I'll take a shot at you." "Blaze away," I said. "Is your name S. A. Steel?" "Just so," I answered. "Well, sit down here," he said, "my name is McCoy." It was Bishop McCoy! I have long ago found out that you can't make a big man out of votes, but I was prepared to rate Bishop McCoy pretty high from what the Mississippi brethren had told me

of his work among them. They say he has done more travelling in his diocese than any Bishop they have had in years past, and has come in working touch with the lives he leads. I found him a very affable and genial companion, and he did me the courtesy to give me a very cordial invitation to visit Birmingham, and said he would open the way.

I have been intinerating since November in South Carolina, lecturing during the week and preaching twice on Sunday. I am closing a delightful jaunt through the great counties of Florence, Marion, Darlington and Marlboro, in the eastern part of the State, and after a trip through Iowa and Ohio in March will return here in April. I do not work in the South through a bureau, but have a personal agent. Prof. L. B. Haynes, of Spartanburg, makes my dates. I would like to find just such an agent in Texas. He would find it remunerative and pleasant employment. Speaking of bureaus reminds me of the story Bishop McCoy told me of Sam Jones, or rather of a young preacher. An old lady asked the young preacher what had become of Sam Jones. "I have lost sight of him," she said. The young preacher replied that he had not heard of him for a good while; the last time he did hear of him he was working for a bureau. "What a pity," said the old lady, "that a man who can preach like Sam Jones will go into the furniture business." "I think so, too," said the bright young clergyman. The bureau sends out some mighty inferior talent, and have seriously hurt the lecture business by doing it. The Lyceum platform offers a cosmopolitan pulpit to a man with a message, but when the people get nothing for their money they jump to the conclusion that all lecturers are fakes. I am in a town over here where the audience was small—just about enough out to make expenses. There was a large college in the town, but while the President and a few of the teachers were at the lecture as a personal courtesy to me, not a single student was present. Two days after a committee came across the country in an auto to where I was to lecture to get me to come back, and give them a second date. They said the whole town was kicking itself because they were not at the lecture; but the last bureau "attraction" had so disgusted them that they felt no interest in lectures. The teachers in the college sent a request for my return, and said that if I would come back every girl in the college would be on hand. So it seems I have to counteract the effect of the bureaus. My agent, Prof. Haynes, keeps me busy.

Nowhere in the West have I seen greater evidence of development than in South Carolina, and particularly these eastern counties. They are as level as a floor. I haven't seen a hill in two months. The land is a sandy loam with a deep subsoil of clay. It used to make a bale of cotton to four acres; now it makes a bale and a bale and half to the acre. This is the result of deep plowing and intelligent fertilizing. I never saw finer farms. Real city-like homes, with private waterworks and light plants, are being built all through the country. Good roads, telephones, and all other modern conveniences, promote social intercourse, which is a condition of civilization. New railroads are being built, new towns laid out, and mills and factories erected. The people have an intense State pride, and you will have a tilt on your hands in a minute if you speak disrespectfully of South Carolina. They show a list as long a yardstick of things that South Carolina leads the world in producing from berries to brains! I am writing this near Winona, the home of Jerry Moore. Jerry is the fifteen-year-old son of our pastor at Winona, Rev. J. M. Moore. He raised last year 228½ bushels of corn on one acre of land. It has made him famous. This is the world's record. So Young Jerry got a distinction he never dreamed of, and which is a tremendous peril. If he is not everlastingly ruined by his success it will be a greater achievement than his corn. He was invited to Washington, where he was lionized, and presented to the dignitaries. He was the great attraction at the Ohio Corn Exposition, and had his picture taken standing with the Governor. His corn is in wide demand at five dollars a bushel. He has been presented with a four-year scholarship in Clemson College. His latest testimonial is a splendid automobile. And so on. It is enough to turn the heads of the whole tribe of Moores, and may prove at last a costly triumph, for few people can stand success.

I leave the Palmetto State for Iowa now. I tell those clever folks up there I am around to collect the indemnity due me by the United States Government for the scares they gave me when I was a boy. After hearing

"Home Life in Dixie During the War," they say "Here's your indemnity, Doctor, you are entitled to it." My health was never better. But for the family Bible I might think I am growing younger. I am just learning how to live—to breathe, to eat and exercise and rest. I speak every night an hour and a half and my voice rings as clear as a bell. I preach to great congregations every Sunday—the past several Sunday nights to union services. Sunday night a week ago I preached in the Presbyterian Church at Bishopville. Last Sunday night I preached in the public school auditorium in Dillon, that being the largest assembly room in the place, and it was packed. I enjoy religion and have a growing contempt for clerical wire-pullers, bosses and flunkies. They are parasites on the body of Christ—the Church. The Bible is a new book to me—divine beauty beams from every page, and Christ has become in my thought the equation of the universe. I am read-

ing more, studying harder, living on a higher plane than ever before, and seeing deeper into the eternal mystery of God. I lecture to make a living and keep the wolf away from Merrie Meade, but it is a side line. My business is to preach. I can't deal in real estate or study compound interest—it would take my mind off of the "one thing" I must do. I often think of Bishop McTyre's will—"I die poor." Thank God for that legacy. He had abundant opportunity to profit by "inside information;" but he had higher aims. He laid up his treasure in heaven. Such men were the models of my early ministry, and I shall not exchange these apostolic examples for the worldly-wise saints of this latter day, who are proficient in land deals.

"Happy if with my latest breath,
I may but gasp His name,
Preach Him to all, and cry in death,
Behold, behold, the Lamb!"
Brownwood, Texas.

PARABLE OF THE PRODIGAL SON

There have been many opinions given as to the meaning of the parable of the prodigal son, both in the pulpit and out of it, as well as in commentaries. That the three characters mentioned in this parable represent God the Father of us all, and angels in heaven, and the Adamic family on earth, as claimed by a close Bible student in the Advocate of the 26th of January is certainly a new departure in theology. It may not be wise to say that "nothing new under the sun" can be formulated as to Biblical interpretation. We are all inclined to entertain different opinions as to the meaning of any important Scriptural subject, and it is right that we are allowed this privilege, and to express them in any legitimate way. We learn that "there is safety in the multitude of counsel." The parables of our Lord, of which there are said to be thirty-seven, are based upon living or visible realities which are plain to common observation. Christ chose this way of teaching when he was speaking to the multitudes that congregated to hear him and of course he wanted to make everything plain to their comprehension.

As to the time of the delivery of this parable—if indeed it was a parable—it was at his dining on the Sabbath day in the house of one of the chief Pharisees, or soon thereafter. Quite a number of publicans and sinners drew near to hear him, there being scribes and Pharisees amongst them. He delivered two parables to them. First the one of the lost sheep, saying, "What man of you having a hundred sheep, etc. Then he said, "Either what woman," etc., giving the parable of the ten pieces of silver, giving at the conclusion of each evidence of the great rejoicing of even angels in heaven, over the repentance of sinners, intimating of course that we should do likewise. Then he said, "A certain man had two sons," clearly showing that he had reference to an actual incident. Then to show its location he referred to the service which the prodigal son in his extremity was compelled to submit to, namely that of feeding swine, thereby showing that the younger son was a Jew having lived in Palestine, but now in a "far country," possibly in Arabia, Syria or Egypt. On his repentance he returned to his own country, to his father's house. There he was most kindly received and the fattened calf was killed for his entertainment. His father did not kill a pig. No, it was a calf which all Jews were allowed to eat, and then the usual festivities of the country followed, all typifying the rejoicing of parents and friends on the return of a prodigal son. It was not necessary for the Savior to draw on characters in heaven and on antediluvians for similes on which to base an important truth. Whether this narrative was a parable or not, Christ said "A certain man had two sons, and the younger said: 'Father, give me the portion of goods that falleth to me.'" Then the father, without questioning the rightfulness of the demand, divided unto them his living. The phraseology shows that the father made a lawful division of his property between his two sons, and hence we may infer that each one received his lawful share. The whole narrative then was plain to both the publicans and sinners and to the disciples, without any extraneous antediluvian or antediluvian reference. So we need not use any highly wrought imaginary figures to locate the time or circumstances of this plain commonsense lesson.

According to the comments of Clark and Henry the parable seems to apply in part at least to the Jews and Gentiles, and to others it suggests the self-conceited Pharisees, and to penitent sinners. It may remotely be so construed, but to my mind it seems to be applicable to any self-conceited moralist and to any family in which there is

a prodigal son, of which there are thousands. The main lesson taught us in this parable is the duty of rejoicing at the repentance and return of any prodigal son or daughter from a sinful life.

I have been a pretty close observer of sermonizing for sixty-five years and this view corresponds with the opinions of most men on this subject. Before closing I wish to say that I heard a man once say that the elder son was the worse man of the two sons. I do not think so. He had some just plea for objection to a subsequent division of his father's goods which his father's conduct seemed to imply. Doubtless he had served his father faithfully, never having transgressed against his commandment, as may be said of many good sons of our day. I don't believe in impoverishing one child to uphold another in his profligacy. But the father in this instance disabused the mind of the elder son by saying, "All that I have is thine," clearly showing that the son need have no fears of a redistribution of his goods, but only wished for them all to welcome the prodigal back, for dead as he had been he was alive again, and though lost he was now found, to which we should give a hearty amen.

W. J. WILSON.

San Saba, Texas.

The interpretation and construction of this parable by Rev. W. H. Hughes in the Advocate of January '26, seems strained and far-fetched; keeping the prime lesson designed in the back ground, and hinging the burden of the parable largely on what constitutes the frame work of the parable, that of the elder son.

I am not impressed from the reading of this parable that God is intending to give us a lesson of our relation to himself and the angels, or to instruct the angels to the same effect; this we think is foreign from the purposes of the great teacher in this parable.

It is not likely that a proper construction, or interpretation of this parable will be affected, only in the light of the two preceding parables, the lost sheep, and the lost piece of money. We are liable to lose by not pondering what gave rise to this discourse in the 15th chapter of Luke. Christ's most inveterate enemies used language which they regarded as reason why he should be repudiated, and set aside as an imposter, a deceiver and fraud; but which so beautifully expressed the object of his mission in the world, that he accepts it for a text; "This man receives sinners and eateth with them." Then he proceeds to illustrate by the following parables:

First by the parable of the lost sheep in the mountains, the home of the wild beast of prey.

This defenseless animal in the home of the wild beast of prey, is to illustrate the sinner, to emphasize his helplessness and his incapacity to contend with God, being God's enemy. A more vivid picture could hardly be drawn of the sinner, in his carnal security never thinking of the frost of winter, or of the wild beast endangering his life.

The means employed in order to recover the lost sheep, pictures to our mind the advancing host of the army of God in search of lost men, involving danger and death as we know. We call special attention to two facts at this point; nothing is said as to how the sheep was lost, and when found it is arbitrarily restored to the ninety and nine. The introduction of the parable of the lost piece of money is not accidental. It is a further illustration of the pitiable and useless condition of the sinner, and to bring to view the more minute means employed, looking to the sinner's recovery.

The lighted candle, the broom and diligent search for the lost money

pictures to our minds the minute means employed by the Church for the conversion and salvation of the world. By this parable, we have a very sickening view of the sinner, he is utterly lost to the purposes of his creation; like the piece of money, lost to the purposes of its minting while lost in the mulch and trash accumulated about the home, it can never be used as a means of purchasing or paying, which were the valuable qualities it represented; besides it was susceptible of a very high polish; so this fact symbolizes the susceptibility of the moral nature of man being polished by the refining processes of the gospel. Here again we note, that the silver is a piece of inertia, will move as moved upon. In the two parables above we have a beautiful preparation for the introduction of the parable of the prodigal son; which is a marvelous production.

In the former parables, we have pictures of the embarrassing state of the sinner and of God's solicitude in his behalf, by the suggestions of the means employed for his recovery. The lost property in this parable when found was passive in being restored. Now, lest erroneous conclusions be drawn from them, to-wit; that the sinner is passive in being restored to his rightful place in the kingdom, the prodigal son is introduced, which tells us how the sinner is lost, and how he is recovered, and a further revelation of God's love and the fullness with which the sinner is received when he returns to his father. It is well to note the fact that what the younger of the brothers received, was a gift, and was not an inherent, natural endowment, as in the case of Adam when created. But by reason of the relationship existing between the father and son; the father provides for the son's livelihood and now it is up to him as to what shall come of it.

The portion that fell to the prodigal represents the moral, and religious capacities of universal humanity, as salvation by grace, and the abuse of time, and opportunity lands all alike in the far-off country, and the sinner, by the influences of the means suggested, as being employed in search of the lost sheep and lost piece of money, that the prodigal element of humanity comes to themselves, which results in the determination of those who shall be saved, in resolving to return to father with confession.

We have more of the practical of the gospel in the 15th chapter of St. Luke than can be found in the same space anywhere in the Bible.

Bro. Hughes says: "A good and just God, through the gift of Christ, placed every man an savable ground, and on his own personal responsibility to accept Christ and to be saved or reject him and be as unalterably doomed as are the fallen angels."

Had he said that the "good and just God through the gift of Christ placed every man on saved ground," he would have less trouble in explaining the doomed infant.

R. A. ELLIS.

Yazoo City, Miss.

GALVESTON IMMIGRANT HOME.

During the month of January just passed the Galveston Immigrant Home has had the busiest time of its entire history. About two hundred and seventy-five immigrants passed under its roof from the immigrant ship, and in the department for seamen there were over a thousand daily visits of seamen. For a while, with one hundred to lodge and feed daily, our capacity was sufficiently taxed. This unusual patronage was due in part to the fact that fifty-five Armenians were denied admission by the local Board of Immigration Inspectors, and their appeal to Washington compelled the ship's company which brought them over to hold them here until the cases should be decided. As they were not criminals they could not be put in jail, so the ship company, who have been co-operating with the Home ever since it was established, committed these fifty-five Armenians to our care, the company paying for their maintenance. It is a part of the mission of an institution like this to receive detained immigrants and by a loving Gospel touch to try to cheer and help them at a time which is always full of anxiety and often full of anguish. There is no immigrant ship that doesn't bring us such cases, and while they are not allowed to leave the premises, and we are responsible for due diligence in their safe detention, nevertheless such cases cause but little uneasiness, for the great majority would not try to escape, and but few of them could succeed if they should try.

But the case of the Armenians was different. Fifty-five husky men in the prime of life, having staked their little all in the migration from the far Caucasus to Los Angeles, Cal., some of them with families who will soon be looking for the welcome letter with the first remittance of wages, and now to find themselves the prisoners of a law whose operation they can not comprehend—such a situation is exceptional, even in an immigration home with its variety of situations, and per-

haps it is well that the case is exceptional.

For every man who escapes the ship company must pay the United States Government a thousand dollars. With two guards day and night, and every possible precaution taken, it isn't probable that a single one of them will get away. The ground of their exclusion by the local board of inspectors we have not definitely ascertained, as that is not a part of our business here. Under the immigration laws it might be one of the many conditions by which the immigrant is to be tested, such as contract labor, liability to become a public charge, anarchistic or immoral antecedents. It is hardly the latter, for, although of Asiatic type and rather primitive civilization, they seem to be open and childlike in disposition. Some of their recitals are touching, even distressing. One man tells of his wife and large family of children whose sole subsistence will be the 160 pounds of flour which he provided for them, calculating that it would last until his first earnings could be sent back to their relief. Nevertheless, we have a law, and the immigration inspectors are there to enforce it; and, in spite of involuntary sympathy with the immigrant, the administration should be left untrammelled in its delicate responsibility.

These swartly strangers under such pathetic circumstances offer an interesting object of study. Coming from a country where the daily wage is ten or twelve cents a day, will they save money and return to their native land in a few years, or will they bring their families over and remain? If so, will such blood mingle normally with the already composite life-time of our Nation? Will they perpetuate their historic form of religious faith, or will the old wine skins burst under the fermentation of New World Protestant ideals? Such questions arise involuntarily as one views these alien sons of toil who, troubled and anxious, stand waiting at our National gate.

Leaving such questions for the future and God's good providence to answer, let us watch our unwilling guests awhile. There they all are in the big, cot-furnished dormitory of the third story. The windows are up for ventilation, but the strong, inside shutters are nailed down for safe-keeping. Fastidious otfactories need not apply. The scent of even one well-steeped steerage passenger is something unmistakable; how much more so the combined aroma of fifty-five! But they are all our brothers, and the sympathetic observer soon recovers composure. Some of them are reading and others are writing letters, for the most of them seem to be able to read and write. Many are playing checkers and dominoes, which we have provided. A few of them had started in at playing cards, but were kindly told that that particular form of recreation would have to be ruled out. Of course some of them want beer, but we have to tell them that the guests in our Home get nothing stronger than coffee.

Now it is supper-time, and the guards conduct the big family down to the dining room. Their immigration troubles certainly have not impaired their appetites, and cooks and waiters at first stood aghast. Table etiquette in the Caucasus seems to differ slightly from table etiquette in Galveston, for remnants of coffee, meat bones, etc., are quietly pitched under the table onto the floor. This may have been the prompting of a generous impulse to help the waiters clear the table. But a little friendly family discipline has about overcome these initial inadvertencies, and our Armenian friends at the table are now fairly well "Americanized."

Now let us follow these grown-up children back to their dormitory. Immediately they form themselves into three long lines for their regular evening devotion. Two leaders, with book in hand, read chants alternately, while the others now and then ejaculate a brief response. After a while they all kneel down for a long responsive service, during which they frequently cross themselves after the manner of the Roman Catholics. Finally they all stand and engage in a lengthy song service during which, here and there, one will prostrate himself and kiss the floor.

The singing is altogether unique in its plaintive, dreamy cadences, and its weird undertone of Oriental emotion. The leader floats off in subdued tenor, followed by the balance, at intervals, in an impressive baritone. At the climax the singing of the congregation

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia patia, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 127, South Bend, Ind.

is hushed to a hum which sounds startlingly like some new instrument of music. If you have ever attended negro meetings of the old type you will be reminded of some of their camp-meeting choruses. But in the plane of music such a comparison would be very unfair to the Armenians, for in dignity, self-command and strange, thrilling suggestiveness their singing leaves nothing to be desired.

The service over, you will count it a privilege to have attended it, and you will feel that their religion with its mixture of Greek, Roman Catholic and Protestant theology, and its Eastern type of worship, means much to these dusky heirs of a very checkered national and ecclesiastical history. Their religion certainly affects their conduct advantageously. It was refreshing to witness the avidity with which they grasped and read the Armenian Bibles, a few of which we were able to furnish them.

We are trying to cheer their sojourn by an occasional "treat," and the steamship company, the North German Lloyd, has shown them generous, delicate kindness. A few evenings ago we borrowed the stereopticon which belongs to the Galveston Sunday-School Association and took them on a picture tour through Palestine. It was a roundabout performance. First, the English titles of the slides were translated to our interpreter in German. He translated into Russian to one of the Armenians, who in turn explained things to his fellow immigrants. They evinced the delight of children. The serio-comic conclusion came when after the last picture they waved their hands wildly and begged to be shown a view of California, the Mecca of their hopes.

It affords me joy and gratitude to report that everything is moving smoothly in the Home, and that it seems in at least a fair measure to be fulfilling the hopes which the Church has centered upon it. Incidentally, now and then, the bread of immigrant appreciation and gratitude floats back to us upon some chance tide, after many days and we are encouraged to believe that much good is accomplished which will never be known in this world. A recent token came through these Armenians. Last summer we held for several weeks an Armenian who was deported, and we didn't expect to ever hear from him again. One of these fifty-five, who came from the village where he lived, told us how the other Armenian praised the Home for the kindness shown him while here, declaring that if he had been a son in the family he could not have received better treatment.

Rev. J. E. Reofschneider, our new business manager, is now living with his family in the Home, and he is abundantly vindicating the wisdom of his selection. With the immigration inspectors, the steamship line and the railway companies showing us the kindest consideration, we surely have grounds to thank God and take courage. To the wide circle of friends who are praying and paying for the success of this institution we send affectionate greeting. A. E. RECTOR.

THE MISSIONARY CAMPAIGN.

As we come to the day designated as the time to begin our special campaign for missions I have a further word of exhortation. I have visited many sections of the Church in the last few weeks and spoken frequently.

There is everywhere evidence of awakening interest in the cause of missions. Texas Methodism is ready for a forward movement. I am more than ever convinced that conditions demand immediate action.

To the Pastor.

If I knew that every pastor would enter heartily into this movement I would need no other assurance of victory. Many pastors think that they have such peculiar conditions in their charges that they must be excused from this general call. A church must be built, or a debt paid, or some other local obligation cared for. If we wait until all local obligations are cared for we will not begin this campaign until just about the judgment day, and in the meantime we must ignore the unevangelized peoples for whose evangelization we are responsible and at the same time let much of our own State get beyond the reach of our influence.

The Bishops, the Secretaries of the General Board of Missions, the officers of the various Conference Boards and almost every presiding elder in Texas have endorsed the movement. Surely no pastor will ignore the appeal if he realizes how acute the situation is. Of course every pastor expects to meet every assessment placed on his charge by the Annual Conference.

Now we are just asking that he follow the direction of the discipline, but we are urging that this be done now and simultaneously, and we feel sure that if this plan be faithfully followed we will collect not only all the assessments but also that we will get a surplus sufficient to undertake larger things. The Church is looking to

you, my brethren. Will she be disappointed.

To the Church Leader.

You have been placed in a position of responsibility. You may be the president of a bank, a merchant, a lawyer or physician of influence, but as lay leader of your Church you are engaged in the greatest work of your life. It is not greatest because the most difficult nor because it requires more ability to do it, but it is greatest because it lasts longest.

Commercial enterprises will fail or pass out of your hands, professional glory will fade away, but this work will go on and its influence multiply through all the coming years. You are not engaged merely in a religious propaganda, but in a work that will contribute to the commercial welfare and political stability of your State and Nation.

There are three hundred thousand Mexicans, eighty thousand Bohemians and Poles, thirty thousand Italians, seventy-five thousand Germans, and sixty thousand Scandinavians in Texas. Most of these are untouched by Protestantism.

They are to be citizens of our State, to have a part in shaping its political course and in establishing its commerce and in making the laws of its social life. Is the evangelization of these people of sufficient importance to engage the thought and time of a grown man?

Then there are great stretches of country in Texas with large American populations where there are no Churches. What a sublime opportunity! What an infinite obligation!

In the matter of collecting money set a high standard. See the men of your Church and get them to join you in a resolution to make the contributions of your Church for missions this year aggregate not less than \$2 per member. To ask Texas Methodists for less is to insult them. Of course there are hundreds who are not able to pay this much, but there are other hundreds who are able to pay \$50 and \$100. Make a personal appeal to every member of the Church and do not hesitate to ask men and women to do their duty. This is the King's business! Be loyal and courageous!

To the Church Member.

Dear brother, sister, servant of Jesus Christ, do you believe Texas Methodists are able to pay each an amount equal to two postage stamps a week for the evangelization of the world? You smile, and yet we paid less than half that much last year. The Lord forgive us.

Do you believe that Jesus Christ will look with favor upon a selfishness that builds beautiful churches, provides splendid music and good preaching for personal enjoyment, and yet ignores the need and unrest and hunger of the outlying multitudes? You do not. What will you do about it?

Are you willing for your Church to do less than its part in this work?

Do you think we ought to pay as much for the evangelization of the unevangelized as we pay for chewing gum? To do so means to increase our contributions.

Texas Methodists, the call has come to you to advance.

To longer sit still is to dishonor Jesus Christ, to discount our profession and to disgrace ourselves.

Find your Advocate of February 23 and read the article of Dr. Jno. M. Moore and ponder well what he says.

Let every Methodist pray every day during March for our missionary work at home and abroad.

A. J. WEEKS.

THE JACKSONVILLE DISTRICT: ITS ELDERS, ITS PREACHERS, ITS PEOPLE.

The Jacksonville District is waiting for the minutes to come before it can tell exactly what it is, or where it is; but it is on the map, and in the center of the map at that. It knows that it had a mighty good report at the last conference, but for various reasons it wants to see the minutes. But it is not out of heart; the editor passed through about a month ago and said they would be out in a few days. Watch if they don't.

What of the elder? The elder is here, "busy as a bee in a tar bucket." Between the disciplinary duties imposed, and dodging la grippe, he has kept up a lively hustle, and therefore has maintained a pretty good eating and sleeping appetite and feels pretty well, thank you. He would not swap jobs with President Taft; however, no offers have been made.

Well, what of the preachers? They are here, too, twenty-one in number, and ranging in age between twenty-one and nine hundred and sixty-nine years. You see, in numbers we have just attained our majority—twenty-one. In experience we have the fire and vim of youth up to the sober deliberation of maturest manhood. They are a fine set. Faithful, energetic and loyal to the core. I love every one of them with an honest heart.

There is nothing to be done that

some of them can not do. Not much to be known that some of them don't know it, or something about it. All but three of them met in their pastors' conference, and these three were more than made up for by the presence of able local preachers and superannuates. Then we had a number of the best laymen of the district with us, and all together made the best meeting of the sort I ever saw. J. B. Turrentine, Ben Jackson and myself treated the gang to an oyster supper. We lost some mighty fine men out of the district at the last conference, but got some of the finest ever in their places. We have assessed every pastor of the district fourteen new subscribers to the Advocate as our pro rata of the 30,000-mark set for this year. Every man may not get it, but some will do more, and in the aggregate we hope to come up with our share.

But the people? They are here more than ever, and still coming. They are growing in grace, too. I do not mean by this just the ability to express joyous emotions in fitting words. They can do this, and do it, but they find also an outlet for these emotions in deeds, golden deeds. A few years ago the best meeting house in the district was valued at \$7000, and all of them at about \$39,000. This year three of them will reach in value close to \$100,000. Last year was a year of Church and parsonage building, and this year the building spirit goes right on. We are not building shacks, either, but houses that reflect credit on the refinement and liberality of the people represented.

We are nearly around the first quarter, and by the time all the assessments for the support of the ministry are made the increase will go nearly up to \$2999, notwithstanding we had about that much increase last year. The increase in other assessments on the district is \$2155 over last year, and yet I never saw a board of district stewards more readily or with better spirit accept the assessments as a whole, and the apportionments to their charges. The preachers, too, have accepted the assessments without a suggestion of dissatisfaction, and every man of them has pledged full collections. I have stated that I have about completed my first round for this year, and I speak truly when I say that all in all I never had a better, if one so good. I am starting my thirty-sixth year as an itinerant preacher; I am as happy in the work as when I started in December, 1875, on Douglass Mission. I am pretty fully satisfied with most everything Methodist except the new order of worship and the revised Ritual. That for infant baptism harmonizes fine with the teaching of Dr. Chas. W. Eliot, president emeritus of Harvard University. The public prints credit him with saying, "We must get rid of these monstrous things brought down to us from the book of Leviticus. We must get rid of this idea taught us for thousands of years—that man is born in sin." Very good, Dr. Eliot, the first paragraph of our new Ritual for the baptism of infants gets rid of it pretty smoothly, but it and the second paragraph of the prayer that follows is a bundle of contradictions. That for the burial of the dead, if possible, is more at fault. The mutilating of the nineteenth Psalm is without any shadow of excuse, especially so when the sense is destroyed. It begins with the first verse, "Lord, thou hast been our dwelling place in all generations." Then take the second verse, "Before the mountains were brought forth," etc. Then skips the third verse and begins with the fourth, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." Then the fifth verse, "Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up." Now suppose some one not familiar with this Psalm, reading this, "Thou carriest them away as with a flood," stops and says, "Carriest what away?" His answer would be, the thousand years in God's sight. "They are a sleep." What as a sleep? The thousand years that are but as yesterday. "In the morning they are like grass which groweth up." What is like grass which groweth up? Why, the thousand years that are as a watch in the night. Read with the third verse in there, "Thou turnest man to destruction, and sayest, Return ye children of men." It is easy to see that it is men that are carried away as with a flood. That are as a sleep, and like grass which groweth up. But I have finished my text, and exhorted, and so will quit for this time. With good will to every man and woman on earth, I am, soberly,

J. T. SMITH.

Jacksonville, Texas.

FROM THE HOME FIELD.

I have been very busy ever since conference holding meetings and assisting my brethren as best I could. The splendid meeting at Barkburnet has been reported so I will only say that Brother Leonard Rea is doing fine work and at no distant day we

Pimples Off In 5 Days

The New Calcium Sulphide Treatment Does Wonders to Every Kind of Skin Eruption.

Trial Package Sent Free To Prove It.

You don't want to wait forever and a day to get rid of your pimples and other skin eruptions. You want to get rid of them right now. Next week you may want to go somewhere where you wouldn't like to have to take the pimples along.

You can get rid of them just in time by taking Stuart's Calcium Wafers.

These wonderful little workers have cured bad boils in three days, and some of the worst cases of skin disease in a week.

They contain as their main ingredient the most thorough, quick and effective blood cleanser known, calcium sulphide.

Remember this, too, that most pimple treatments reek with poison. And they are miserably slow besides.

Stuart's Calcium Wafers have not a particle of poison in them. They are free from mercury, biting drugs or venomous opiates. This is absolutely guaranteed. They can not do any harm, but they always do good,—good that you can see in the mirror before your own eyes a few days after.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces.

Stuart's Calcium Wafers will make you happy because your face will be a welcome sight not only to yourself when you look into the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world—so we will send you a free sample as soon as we get your name and address. Send for it today, and then when you have tried the sample you will not rest contented until you have bought a 50c box at your druggist.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 453 Stuart Bldg., Marshall, Mich.

may expect this to be the best on the district. I met many excellent people there. They are true and are standing by their pastor in all efforts to build up the Church. Brother Rea is an active young man and every department of Church work is growing under his faithful ministry.

Recently I have had the pleasure of assisting the mission work in Fort Worth. There are two—the Sunshine Mission and the Fort Worth Mission. Both are doing well under different boards. Services are held every night in each and both hold service every Sunday. About one hundred conversions have been reported recently. These converts join the different Churches and become active Church workers for the Lord. I am praying that each Church in Fort Worth may become more and more interested in this branch of home mission work.

Besides these twenty-two sermons, I have preached twice by special request to the old ladies at Cumberland Rest, an institution maintained by the Cumberland Presbyterians. These services were much enjoyed by the old ladies. I was invited to come again which I will do as opportunity offers. Rev. J. W. Caldwell, pastor of the Taylor Street Presbyterian Church, is their regular pastor and preaches the first Thursday in each month, other preachers are invited.

My health is good and my strength is holding out and I feel that these are the most fruitful of my life. Oh, how I love to win souls for Christ! I realize every day that "the Lord God is a sun and shield; no good thing will be withheld from him that walketh uprightly."

Praying that all the brethren may have the best year of their lives in winning souls, I remain,

JAS. A. WALKUP.



Notes From the Field

Avirger and Mims.

This charge was formed by two Churches which were taken from the Hughes Springs Circuit. At our first Quarterly Conference \$95 was reported on missions and \$102 on the pastor's salary.—John W. Wardlaw.

Strawn, Mings and Palo Pinto.

Just closed another fine meeting at Mings. We pulled through mud, rain and ice for thirteen days without a break, three services a day. Rev. R. E. Fossey was with us the first week. There were thirty conversions and twelve additions; Church greatly revived. We organized a League and a young men's prayer meeting. When people get religion they will go through hazards and mud to see people converted. We had a great time. The people of Mings say they want winter religion and winter revivals as well as summer. Almost all of our converts prayed when called on. Pray for us.—Jim M. Bond.

Plainview.

Seth Ward College has had a fine revival. The work began among the students. D. B. Dicks came to our assistance and preached for ten days. Rev. J. H. Hicks, presiding officer of the Plainview District, rendered valuable assistance; also Dr. Gladney and Rev. G. R. Fort.—C. N. Ferguson, Feb. 28.

Nolanville.

Everything is moving off nicely in this charge. We have just closed a week's meeting with Brother T. N. Lowery, who did the preaching. For me to say it was successful does not express the full meaning. Eternity alone will reveal the results. The membership was never before. The Baptists joined us in the battle against the deacons of their congregation, but Brothers Mills and McKenney did more than this. Their preaching was heart-searching and soul stirring; made you feel like trying mightily hard to love and do better. The stewards made all necessary provisions for the preacher and his family, both in the amount assessed for salary, and the amount paid the first quarter. We hope and pray and are at work for a good year. We are among a good people. There is much to do and we need the help that God only can give to do it.—C. F. McKenney, Feb. 28.

Melrose.

The first Quarterly Conference for Melrose Circuit convened on February 18. Each appointment was represented. The presiding elder, together with Brother S. S. McKenney, pastor of Newcomer's Church, held the first Sunday morning. Brother McKenney preached at 11 o'clock Saturday night and Sunday at 11 o'clock. Other presiding elders and station preachers may preach to the district and collection of their congregations, but Brothers Mills and McKenney did more than this. Their preaching was heart-searching and soul stirring; made you feel like trying mightily hard to love and do better. The stewards made all necessary provisions for the preacher and his family, both in the amount assessed for salary, and the amount paid the first quarter. We hope and pray and are at work for a good year. We are among a good people. There is much to do and we need the help that God only can give to do it.—C. F. McKenney, Feb. 28.

Trenton.

The first Quarterly Conference for this (the Trenton) Circuit was held at Trenton February 26. Rev. J. B. Guber, our presiding elder, came to the charge on Friday and preached to a good congregation Friday night, and on Saturday morning. Brother Guber preached a most excellent sermon at 11 a. m. and held our first Quarterly Conference Saturday afternoon. This sermon Sunday at 11 o'clock was splendid; it was well connected and was most helpful. After the sermon a collection for foreign missions was taken which we count a success for this place, having more promised than was asked for. We are thankful that we can report our land, which has been alighted with blood poisoning, improving; we have been illness on appointments since the first Sunday in February. We are praying for a great revival of religion all over our charge.—J. D. Whitehead, March 4.

Fulshar and Brookshire.

Our first Quarterly Conference was held February 25 at Brookshire. On account of recent bereavement in his family, Brother Wagner, our presiding elder, could not be with us, but sent Rev. W. H. Nelson, President of Chappell Hill Female College, who filled the place in a very acceptable manner, preaching three very edifying sermons. The official members claim that it was the best report ever made in the history of our Church; need for the first quarter. The Board of Stewards made another substantial increase in the pastor's salary. About 75 per cent of the conference collections are in cash, the remainder is well provided for in good subscriptions. Our W. F. M. and S. M. Societies are doing excellent work. Our W. F. M. Society at Fulshar is the best in the Texas Conference. Sunday-schools are in excellent condition and growing in interest. Our prayer meeting at Brookshire is well attended, at times almost equal to a regular preaching service. We sincerely appreciate the hearty co-operation of our people in every forward movement of the Church. Let us pray together for a great harvest of souls. Our entire work meshes with our most loved presiding elder and family in the sad bereavement that has come to their home in the death of their little 7-year-old boy. Our hearts go out to them in sore trial.—C. M. Myers, March 1.

Fairy and Lanham.

On November 23 we left the nice little town of Compara's Cove, leaving behind us many dear friends from whom we had to part for our new home and field of labor about seventy miles distant. At the close of the second day we reached our Fairy home, somewhat weary. This journey was across the entire Gatesville District. We had, and now have, a border appointment. Fairy and Lanham are small towns but in a beautiful country, lovely mountain scenery and large bodies of rich land, with a well to do class of people, who have made us feel very much at home among them. A few days after our arrival we were visited by about thirty-five Fairy people, who came with smiling faces and words of cheer; but this was not all. They brought many nice things for the larder. After spending some time in social conversation, singing and prayer, they bid us goodnight. Soon after this pleasant surprise the Lanham people treated the parsonage to a nice set of chairs and rockers; and the second time the pastor visited this people, while he was being

detailed in the church after preaching, his buggy (which is a big one) was being dis-qualified for his reception—other baggies were being relieved of what proved to be an almost exhausted pounding. The pastor again resumed his seat in the buggy, wondering what would happen next. On my next visit to Lanham a box of nice chickens was presented to the parsonage lady, and almost daily some token of kindness and appreciation has been sending its way to the parsonage. Our first Quarterly Conference is a thing of the past. The stewards are looking well to the pastor's salary. The presiding elder gave us two good sermons and held the conference to the satisfaction and delight of all. He gave the Wesley Adult Bible Class an address that was timely and very much appreciated by the young people. We have organized two prayer meetings, two Home Mission Societies and two adult Bible classes; one of these classes is composed of thirty-five young people. We are hopeful and thankful for a place to work with such people. I hope to send you a number of subscribers to the Advocate this year. Every Methodist home, especially, should take it now while the great prohibition fight is on.—J. W. Bowden.

Burlison.

The Burlison and Everman people are a very fine people to work with. We are enjoying our second year together even more than the first. Our first Quarterly Conference found things in a very good condition, our Sunday-schools are both in a growing condition and all the auxiliaries of the Church doing very good work. The stewards raised the salary \$100 above what it was last year, and took upon themselves all the collections, conference and special, to raise. The stewards are pleased with this and they report the people pleased in most every case, and it relieves the pastor of the extra burden. We have two very fine boards of stewards, and every member except one takes the Advocate. We have thirty subscribers to the Advocate, or about one Advocate to every seven members. It is Burlison's privilege to entertain the Missionary Institute for the Cleburne District. Our people are looking forward to, praying for and expecting gracious revivals. We are working hard and praying for the coming of our kingdom more fully in our own hearts, in our community and in the world that Jesus plans that he alone shall rule.—Jno. W. Hawkins, March 3.

Peacock.

Perhaps some one would be glad to hear from Peacock. We arrived here and took charge of the field in November. We were received a hearty welcome and a generous pound- ing, which has been followed up by every token of appreciation. We have some as loyal people as can be found anywhere, and also seem to think always of our comfort and pleasure. We should seem ungrateful if we did not give them our best work. We have a large work and thank God for it, for we are never so happy as when hard at work. Our work is progressing nicely and we are encouraged. Rev. G. S. Hardy, our presiding elder, came and held our second Quarterly Conference on the fourth Saturday and Sunday in February, and we were delighted with his preaching. He is much in favor in these parts. It is a blessing to have him in our homes. This is our first year in the conference, and we could not have pleased ourselves better than did Bishop Atkins. We are happy in the work, and are praying for and expecting great revivals. We have two very good Sunday-schools and live Home Mission Society, so we are in good hands. Have secured five new subscriptions to the Texas Advocate and expect more. It is the best paper in the world that we know of. Have had a good year, and our prospects are bright.—F. T. Johnson, Feb. 28.

Paris Circuit.

The first Quarterly Conference of the Paris Circuit, 1911, is a thing of the past. Our presiding and zealous presiding elder, J. M. Swetson, could not be present on account of sickness. He told me that it was the first appointment that he had not met on account of sickness in twenty years, and that his first Quarterly Conference that he had failed to meet for the same reason. I venture to say that there is hardly a parallel in the North Texas Conference. As the burden of the Quarterly Conference fell on me, of course many things of importance did not get my attention that the presiding elder would have given, for he always gives the needed touches on all questions that arise. There was a splendid representation of the Official Board. The work will assess \$700 on salaries, and is moving forward somewhat. The financial report was somewhat in advance of the first quarter of last year. I am beginning my second year's work on this charge, and hope to be able to do a better year's work than was done the past year. We are organizing co-operation between pastor and people is the prerequisite of success.—A. C. Sterling, March 3.

Wharton.

The greatest revival of religion Wharton has ever known has been upon us the last ten days. There were about one hundred conversions—many more in the Church. But those who know Wharton will remember that one hundred conversions here equals five hundred in almost any other Church in Texas. In other words, the same efforts put forth here would give much greater results, most any other place. Forty-three members have been received in the Methodist Church to date, with others to follow. Some will unite with other Churches. The majority of those who united with our congregation were adults. The membership was never more religious, nor saw their duty to the Church more clearly than at present; in fact, many of them have really become religious. Brother A. A. Kidd, of Bay City, came to us on February 13 and preached each night until Thursday, thus preparing for a great meeting. He preached some great sermons, and had us believe all things were possible. D. L. Coale, with his musical director, Prof. Buck, and his Secretary, Brother Dewart, arrived Thursday, and all forces were lined up for a great battle. I had heard preaching elders, Bishops, evangelists, pastors, and most all other kind of preachers, but had never heard Coale; I am now ready to say no man preaches a more forceful, effective and more far-reaching sermon than Coale; his sermons get results—that's what we are after. One whole family, father, mother, three grown sons and three younger children, were converted and came into the Church. Strong men returned and gave their hearts to God to His children. The only objection I had to the whole affair was that Coale's bunch brought cold weather—freezing weather—with them, and as a result made us hustle for congregations; however, our congregations were exceedingly large throughout the meeting. For the first time in the history of this town the business houses all closed for the morning services; not one refused, in fact everything closed just a little bit smoother than I have ever seen in a revival meeting. Coale's sermon on "Hell" will never be forgotten in Wharton. I have never seen a public speaker of any kind hold his congregation or audience so completely as did Coale at this service. Then that sermon, "Why I am a Methodist."

I have never heard its equal. Several babies were brought forward for baptism at the close—one father was a Baptist. If there is a pastor in Texas that wants a man to preach a series of sermons that will get results, whistle for D. A. Coale, though you had better whistle about a year ahead of time. One thing I like about Coale is that he calls people to the altar, has them kneel, and repent of sin. A large number of strong men did this in our meeting. Wharton is rejoicing and the Methodist congregation is happy. We built the best building in this part of the State last year at a cost of \$15,000; the Board of Stewards raised the pastor's salary for this year \$500 over that of last year. So, you see, the Lord never fails to bless those who honor him. A happy pastor, and the finest "bunch" of people in Texas can be found in Wharton this year. Coale made a speech for the Advocate and received twelve subscribers.—Thomas R. Morehead, Feb. 28.

Mabank.

We are now in the midst of a great meeting at Mabank. The Lord is wonderfully blessing us at every service. The service today (Tuesday) was only the fifth service, yet it brought the number of conversions and reclamations up to thirty. Have had conversions every service from the very first, which was Sunday at 11 o'clock. Rev. E. N. Parrish, that great evangelist of Texas, is with us, doing the preaching. Thank God for the blessings he has already given us, and we are expecting many more. I have brought in a report the meeting shall end. Will send in a full report at the close.—E. H. Crandall, March 7.

Newton.

A good meeting at Newton with Rev. E. M. Myers. Ten additions and a number of others have given their names for membership. Two new classes formed in the Sunday-school, a strong Epworth League of thirty-five people organized. The entire public school was at his best and preached to nearly one hundred young people pledged against all forms of intemperance. With a fine class of people, Newton has a bright future and will soon be a good station. It is a dry town.—J. B. Manly.

Purley Circuit.

Our first Quarterly Conference has passed, and to say it was a good one is to tell the truth. Our beloved presiding elder, Brother Mountcastle, was at his best and preached to the delight of all; \$112.50 laid on the table for the support of the ministry, and all the affairs of the Church looked after. Three laymen were appointed to assist the pastor in retreating in the evening; four additions were organized into a mission school at Harrison. Mr. Editor, you ought to have been with us on Saturday; the good people had dinner on the ground and enough for two such crowds. That the day we were things here in the "sticks," Saturday night, Brother Mountcastle gave us a rousing speech on the prohibition question, followed by the presiding elder and the scribe; and such sweet singing as we had made our hearts rejoice.—S. H. Renfro, P. C., March 6.

Wheatland.

The first Quarterly Conference for Wheatland, Texas, was held Saturday, March 4. It was a pleasant day and we had a splendid congregation. Brother Peterson preached a great sermon, to the delight and edification of all. A bountiful dinner was then spread such as these folk know well how to prepare. After a pleasant social hour the conference was opened at 2 o'clock. The stewards then made one of the best reports, doubtless, they have ever made. They reported on the preacher's and elder's salary, which is \$935 more than last year. They also have assumed all financial obligations of the church, thereby relieving the preacher of a great burden, reporting more than one-third of the collections ordered by the Annual Conference in hand. Then the elder made the whole Church feel as if they were in the best report on the district. Our Junior League is a live one. The membership has almost doubled since the first of the year. The Woman's Home Mission Society is doing well. The regular attendance has increased in attendance. They had their conference comfortably furnished. We have always had good people to serve, but can say that these are the best ever. They are the most loyal and appreciative people of our ministry. We are praying for and expecting a great year.—E. L. Wright, March 7.

Aransas Pass.

When I reached this work after conference I found our parsonage and the church is located about six blocks too far out, having been built during the first boom here; and it is too small for our present needs. The bank failed here last year and locked up \$84,000, none of which has been paid, so I found the people here in a desperate condition financially. Things were quite blue for two months, as we were living in a rented house for only two months, and the preacher having moved four times last year. But I find we have a most loyal and spiritual people. I have ever served. With this encouraging feature we went to work and bought and paid for a triangle in a good location and built one of the best parsonages we have ever lived in, covering a ministry of twenty years. We have lived in better houses, but not a better parsonage. It is one enough for any preacher in this conference to live in. So we were located in our new parsonage on the first of January, and now we have just closed the first meeting with gracious results, having received twenty-seven members and had twenty conversions. We have twenty-three members who practice the tithing system of giving. This is the great factor that keeps up our church financially. We have paid over one-fourth of our assessments and \$300 on the district parsonage. There are great possibilities before this place, but how far into the future they extend no one knows. We have two good Leagues and Woman's Home and Foreign Missionary Societies in good working order. We have the best membership in the town, and things are coming our way. I find very few Advocates taken; will certainly increase the list during the year. This is one of the greatest factors in building up the membership of a Church.—C. W. Perkins, March 2.

Paradise.

We have just closed a revival service here and received great blessings. Evangelist G. A. Marvin, now living at Alford, was with us sixteen days and we had three services daily. Some of the stores and business houses closed for the morning service from 10 to 11 o'clock, so great did the interest become. There were many conversions and the Methodist Church of which I am pastor was blessed. On one night fourteen accepted the Savior as their salvation, and when the full count is made there will be probably thirty or even more who have come across to the Church. Not only was the Methodist Church here blessed, but our charge at O'Shields Chapel was also blessed, several from there being saved and are now in the fold of the Master. A movement is on foot to make Paradise a station, and there is great rejoicing over this news, which is apparently going to be made good. The Churches of the town and vicinity also have gained by this great work. The Baptist brethren dismissed their regular meeting and the pastor and his people came over and rejoiced with us and received blessings from Brother

Weak Lungs Ayer's Cherry Pectoral. We strongly recommend Ayer's Cherry Pectoral. We believe it prevents, protects, soothes. What does your doctor recommend? Take only the medicine he approves. Trust him every time. J. C. Ayer Co., Lowell, Mass.

Marvin's wonderful sermons. The Church work here is just beginning. Our Sunday-schools are growing. Yesterday we had an attendance of ninety-one, and that compared with thirty-five only three weeks before, tells more than I can write you, because works speak louder than words. This week we are observing the week of prayer, and it has opened with a great blessing to us as the attendance is good. Brother Marvin will open a series of meetings at Sidel on March 16, and we are all praying that the brethren there, too, may be blessed, even more than we have been, and that will be much, as our blessings will live with us all our lives. On last Tuesday, the day the meetings closed, the brethren came through the rain and gave us a "pounding" of many good and necessary things, which makes us rejoice over material blessings as well as over the spiritual which God in his great mercy has bestowed upon us and our Church. Later our O'Shields Chapel brethren surprised us with halleluiah to cover the kitchen floor of the parsonage, which has helped sister Isbell to realize in God is good to his own and that even a young pastor's wife shares in the blessings of the work of his charge.—K. R. Isbell, March 6.

CLEBURNE METHODISM.

Monk had good crowds morning and evening; home mission service installed at morning hour. Revival spirit was manifest at evening service. Three additions. One hundred and fifty-five at Sunday-school. A text on "Personal Work" is being studied by members of the Senior League preparatory to a revival. Matthews had 312 at Sunday-school. Fine congregations at both services. Spirit of missions, to be continued during March. Nine additions. Senior League voted to donate five Epworth bonds they now hold. Brazos Avenue had a high day. Sunday-school was good. Special service for old people at 11, and this was a great service. Large congregations in the evening; four additions. Brother Smith was with Brother Reavis on the Grandview Circuit Saturday and Sunday morning. First Quarterly Conference on second round. Good report. We voted unanimously to have simultaneous meetings in Cleburne, beginning the first Sunday in April and continuing two weeks. W. C. HOUSE.

REVIVAL IN SAN MARCOS.

We have just closed a most successful meeting in San Marcos which continued two weeks, and which resulted in the unification and strengthening of the Church and the addition of about seven members—forty-five of them on profession of faith. The meeting began with the Decision Day service in the Sunday-school, on Sunday morning, February 12, at which about thirty members of the Sunday-school decided for Christ. Our pastor, Rev. C. H. Booth, did all the preaching, and although during part of the time the weather was very inclement, the congregations packed the auditorium at night, and the morning services were largely attended. Brother Booth has taken hold of the work with wisdom and vigor, and his pastorate is giving universal satisfaction. His preaching is strongly evangelical, and his administration of the affairs of the Church wise and energetic. We now have one of the great Sunday-schools of the State. The regular attendance recently passed the 500-mark, without the aid of Rally Day, or other special effort. Mr. David Peel, the superintendent, one of the young men of the Church, entrusted with that responsibility under the pastorate of Dr. Anderson, is proving himself exactly the man for the place. He is a busy young business man, but no man among us gives more of his time and of himself to the Church of Jesus Christ. The students of Coronado Institute were greatly helped by the meeting. The school work was arranged so that all might attend the services, and of the boarding students every young lady and all but three or four of the young men were converted. The Church and Sunday-school have entirely outgrown the capacity of the church building, and plans have been made to provide for the present emergency by building galleries and making other improvements. A pipe organ, to cost \$500, will also be installed, and all will be in readiness for the meeting of the Annual Conference next fall. The trustees of Coronado Institute have determined to make improvements and additions

We strongly recommend Ayer's Cherry Pectoral. We believe it prevents, protects, soothes. What does your doctor recommend? Take only the medicine he approves. Trust him every time. J. C. Ayer Co., Lowell, Mass.

GATESVILLE DISTRICT.

I have just finished the first round on the district. The pastors have been busy and are organizing for a great year's work. There is an intense desire for great revivals. I have never known a more brotherly spirit than I find among the pastors of the Gatesville District. I find great pleasure in their fellowship. Salaries have been advanced about two thousand dollars. Meridian College is doing excellent work and we want to make it a valuable feeder to the great university to be established in Dallas. The Cotton Belt people have completed their railroad from Gatesville to Hamilton. This is a great help to the district. A new town is being laid off at the county line between Coryell and Hamilton. I had the pleasure of a few words with that good friend of the Church, Jno. L. Spurlin, who promised me to look after a lot for our Church. How I wish the Board of Church Extension could help us to build a new place at once. With the completion of the Temple North-western road this will be a very convenient district. Our pastors are earnestly endeavoring to put the Texas Christian Advocate in every Methodist home. S. J. VAUGHAN.

WACO METHODISM.

Rev. J. P. Mussett of Fort Worth was in the city and preached a fine sermon for Creed at Elm Street. Rev. McKoon preached at night. Creed had two additions. Munger received ten new members yesterday; three by vows. There were 130 at the Sunday-school in spite of sixty-one cases of measles. There was also a great pounding. McCain had a fine day. The presiding elder, Andrews, preached at night. Three additions and two conversions; fine Sunday-school. Hightower had a fine day; large Sunday-school in the evening; four additions. He preached Christian education. A new, fine piano was put in this week. Presiding Elder W. B. Andrews held Quarterly Conference at Hewitt. There were crowded houses. Andrews is doing great things all over the district as presiding elder. There was a great day at Fifth Street. Knickerbocker had a splendid day; had five additions—one conversion; good congregations. ASHLEY CHAPPELL.

THE LAYMEN'S MOVEMENT NOW BEGINNING TO MEAN BUSINESS.

The Discipline requires the election of a lay leader and a Missionary Committee for each Church, to assist the pastor in collecting the connexional claims. The time is coming and now is when this committee is to be as important as the Board of Stewards, and will do its work as regularly and feel as much responsibility. The every-member campaign for missions is now on and will be during the month of March. Its object is to get an offering from every member of the Church at so much per week for the whole year. That it will succeed is certain, if given a fair chance. As a result of the every-member canvass the Churches of Greensboro, N. C., increased their contributions from \$7188 to \$19,549 in one year. The second quarter's drafts are now due our missionaries. Living is high; they should not have to wait for their money or have to buy on credit and pay higher prices. Will not the preachers and laymen see to it that the whole assessment for missions is raised and paid during this March campaign? Bishop Monzon, Drs. John M. Moore and A. J. Weeks and others will spend this month in Texas for the cause of missions, and now is the time to strike for full collections and a good surplus on missions. J. W. BERGIN, Texas Conference Missionary Secretary. Take every chance you can possibly get to be kind, because, some day, there may be no more chances.—Margaret Deland.

Alcohol, Whiskey, Opium, Morphine and Cocaine. Contain a POISON that destroys the brain and the nervous system, wrecking some of the most brilliant men and women of to-day. These drugs produce a disease known as Narcotism or Narcotic disease. The WHITE SANITARIUM Cures this disease by scientific, painless methods. Hundreds of men and women throughout the country will testify to this assertion. If you are in the clutches of this disease don't delay, but come to us at once and we will cure you, to your own satisfaction. All correspondence confidential. W. H. FORD, M. D., (Successor to S. J. White) DALLAS, TEXAS, Station A, Phone CH 142

DROPSY Treated. Quick relief. Removes swelling and short breath in a few days. Usually gives entire relief in 15 to 45 days and effects cure in 30 to 60 days. Write for trial treatise. Free. Dr. R. H. GREEN'S SOBS, Box 5, ATLANTA, GA.

Constipation

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

RADWAY'S PILLS

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NEW YORK.

A LOCAL PREACHER FOUNDED.

Are they a live, working, useful power in our Church? It has frequently been intimated that they have lost prestige in the local ranks. Is that so? Look over the appointments in the several Annual Conferences; see what they are in the hands of the Bishops and presiding elders. See how many important charges, all appointments are important, are filled from year to year by the steady, qualified and called men of God to go and preach. You will see but few are local in the true sense, and that few are the old, worn out and good men that are circumscribed by large families and other unavoidable causes that disqualify them for the pastorate, or they would be in the active field. See the young preachers who are qualifying themselves for the work in our various theological schools. As soon as they are rounded up and qualified for the ministry they are dropping into the itinerant ranks. Having received the Holy Ghost and the divine call, they are ready for the work. Again, does anyone believe the old, worn out preachers in the local ranks, who have faithfully fought the battles for the Church in preaching and living the Gospel of Jesus Christ are passed by and looked upon as blanks. Nay, verily, our godly pastors look upon them with reverence and as beacon lights to bring before their congregations the scared veterans of the cross. I would not introduce myself as an exemption or as being more worthy than others, but will merely relate a little episode that occurred on my eighty-third birthday, February 27. Last Monday, while wife and I were sitting quietly around our comfortable fire, she reading and I the only listener, as is our usual custom, the rumbling of wheels and glaring of lights were heard and seen; and one with sonorous voice called out at the door: "Is this the Stovall residence?" He then cried out, "We are here to arrest you; Mr. Sheriff, take him." I replied, "I surrender." As I was standing in the porch doorway a man came bustling in with a sack of flour on his back, showed me aside and said, "Get out of my way." This man was our much-esteemed pastor, Brother J. D. Burke, beloved by all. He made his way to the dining room, followed by his lieutenants, pouring into our parlor the many good things of life. The wardrobe was filled with his various necessities. Then followed the train of men, women and children, so many our little room could hardly contain them. The preachers call this a founding. Well, it was a rich benediction and such is welcome in our home at any time. An old brother who is a few years my junior, also a member of our family, enjoyed with us the whole affair with admiration and delight. Then commenced the hand-shaking. My dear old friend, Stewart, men shed tears as they embraced me, some dropping a little coin in my hand. When the love feast was over the services of song commenced, and our pastor, it appeared to me, prayed the best prayer I ever heard, especially when the benediction fell on myself and wife and my old brother. After prayer the crowd dispersed with shaking of hands and God bless you. They left us alone, feeling that God, through his instruments, had not only blessed us with temporal blessings, but spiritual as well. Brother Burke is not a stranger in this charge, as he filled this work years ago. He is about 64 years old, a preacher of more than ordinary ability. It seems that every body loves him and he is faithful in his work. His wife is one of the most devoted, self-sacrificing Christian workers in our Church. She is intelligent, well posted in literature and especially in Methodist literature. She is punctual in her attendance in the Bible class, and gives great attention to the same. She is a preacher's wife.

D. M. STOVALL, L. E.

A CORRECTION.

My attention has been called to the following errors in the printed minutes of the late session of the North Texas Conference: In the report of Rev. J. H. Griffin, for the Lamar Avenue Church of Paris, the minutes say \$20 for the item "expended for Church and parsonage," whereas it should be \$2000. This is clearly typographical. In the same report the minutes say that \$1300 was assessed for the pastor's salary and \$1200 paid. It should be \$1300 paid. Again, the minutes say for "conference claimants" \$72 assessed and \$46 paid, whereas it should be \$76 assessed and \$76 paid. For "home and conference missions," the minutes say \$98 assessed and \$48 paid. It should be \$98 paid. I think that these mistakes are mostly typographical; but, however it may have occurred, it should be corrected.

An error crept into the report of the presiding elder of the Gainesville District, concerning the district parsonage. An indebtedness of \$1500 is shown in the minutes, whereas there is no indebtedness on that property. I am sorry that these errors have crept into the minutes, and cheerfully make these corrections. It is due to the people of the two works and to the preachers who were on the work. Very respectfully,
S. M. BLACK,
Statistical Secretary.

By request of the Church Extension Board, Louisville, Ky., George W. Kramer has published a neat catalog of Church designs, containing plans for church edifices with Sunday-school chapels. It contains necessary information, and if you are going to erect a church at a cost of less than \$25,000 you will do well to write to Dr. McMurry for this catalog.

TO THE LAYMEN OF THE CENTRAL AND NORTHWEST TEXAS CONFERENCES.

As conference leader of the Laymen's Missionary Movement I make the following report which covers the collections and disbursements through me from both conferences. The report begins with the collections from and after November 18, 1909, and up to and including December 3, 1910.

The amount paid by districts is as follows:

Fort Worth	\$ 634.30
Vernon	300.91
Clarendon	274.19
Waxahachie	460.00
Waco	178.50
Cleburne	526.10
Weatherford	230.45
Stamford	64.00
Abilene	108.00
Georgetown	1,217.85
Corsicana	36.33
Plainview	141.60
Colorado	54.46
Gatesville	240.60
Dublin	232.10
Brownwood	111.35
Received at Waxahachie, district not given or name misplaced	103.14

Total\$4,913.25
Said amount was disbursed as follows:

Checks to J. H. Wiseman, Treasurer	\$3,703.60
Checks to J. D. Hamilton, Treasurer	1,174.00
Checks to Miss Mattie Nutt, Saltillo, Mexico	22.50

Total\$4,900.10
Leaving cash on hand transferred to new conference year\$ 13.15

Of the amount paid to Brother Wiseman a few hundred dollars was especially directed and so paid by him, the balance—perhaps something over \$3,000—was used by the Conference Board of Missions. From the best information I have, about \$1,000 more was paid in on account of the movement, but did not pass through my hands. While the amounts collected were far less than we hoped, yet I am assured by the members of the Board of Missions that the sum paid to the board was of much value in keeping up the work among those we call "foreigners in Texas." One thousand dollars was paid to Mr. Yun's school, in Korea, and the balance as indicated. It will be noted that Georgetown District leads, and I feel sure that it should be known that this was made possible by the splendid payment of \$1,100 from First Church, Temple, Texas. The beloved laymen and the enthusiastic pastor of this Church have our best thanks.

The laymen are not discouraged. I attended both conferences and those present were still enthused with the cause, and each of the conferences took as their pledge for this year the sum of \$10,000. This sum is apportioned among the district on the basis of the domestic mission assessment. By referring to this assessment in the journal it will be seen what the amount is for each district.

The Hon. R. C. Dial, of Clarendon, Texas, was elected leader for the new Northwest Texas Conference. I bespeak for him the same delightful courtesies that have been extended to me and a double portion of the help and prayers of his laymen.

The following is a part of the declaration of the laymen of the Central Conference, and the same in substance was made a part of the declaration of the Northwest.

"We recognize as binding upon us the command of God, that we pay to the promotion of his cause on earth, the tenth of all he gives us, and we therefore pledge ourselves to use our best efforts to induce twenty thousand of our Church members to agree to tithe their income; being confident that when all our people realize that they owe him one-tenth of all he gives them, then all assessments will be easily raised, his treasury be full, and he will pour out upon us such blessings as we shall not be able to contain."

As far as we can learn no charge paid anything to this cause that did not pay in full all assessments made by the Church.

We ask for the hearty co-operation of all of our presiding elders and pastors, and that they see to it that a leader is elected for each charge and a committee for each Church.

Praying God's blessings upon all who have rendered assistance in any manner, I am,

Your brother in Christ,
W. ERSKINE WILLIAMS.

MAKE YOUR BODY RIGHT.

If you want to stop the use of medicines, you must first make your body healthy. For healthy bodies need no medicines. Bodi-Tone will help you to do it. It puts health on a solid foundation in the body by testing all of the body. Read the liberal trial offer on last page.

POSTPONE COMMITTEE MEETING.

In order to accommodate several interested persons the meeting of the Committee on General Conference En-

PROF. SAMUELS ORIGINATES PECULIAR METHOD OF TREATMENT

His Phenomenal Success Causes Enmity of Doctors

ARRESTED MANY TIMES

But Acquitted by Juries and Judges and Permitted to Continue in a Work That He Alone Can Do, as He Is the Only Man in the World Using His System—Patients Make Startling Statements of His Successful Method of Treating Consumption, Bright's Disease, Kidney Trouble, Blindness, Fits, Catarrh, Heart Disease, Cataracts, Nervous Prostration, Dropsy, Hay Fever and Many Other Diseases That Baffle the Skill of the Ordinary Physician.

WICHITA, Kas.—The almost miraculous cure of hopeless invalids made by Professor Samuels, of Wichita, Kas., have been of such a startling character that they have aroused widespread wonder, admiration and curiosity. Time and again he has taken cases pronounced hopelessly incurable by the medical profession and restored the patients to health in a most phenomenal manner.

There is considerable mystery attached to Professor Samuels' method of accomplishing these marvels, and it is known that he does not use the drastic drugs and medicines that doctors depend upon. And it is a matter of proof that with the system this discovery gives him, he has made the blind see and the lame walk. He has revived the flickering spark of life in bodies on the very verge of the grave, and restored to health men and women given up to die by doctors and specialists.

Professor Samuels came into note several years ago by his almost miraculous cure of "Blind Joe," of Topeka, Kas., who was well known in that city, having sold peanuts and popcorn on the streets there for years. He had been blind for ten years and had exhausted all the means in his power to be cured, but had given up in despair until he fell into the hands of Professor Samuels, who effected a cure.

Professor Samuels has been arrested many times for practicing his system without having a diploma. On being interviewed a few days ago relative to his many arrests, Professor Samuels said:

"Yes, I have been arrested many times for practicing without a license, but in no case have I been convicted. Naturally, the medical profession are jealous of my success, and are fighting me most of the time, but how are they going to convict me? Do you, suppose any jury, when my patients come into court, as they did at Alva, Okla., Newkirk, Okla., Ponca City, Okla., and other towns, and tell how they have been cured of all manner of trouble, do you suppose for a minute that any jury hearing these people and seeing with their own eyes what has been accomplished, is going to convict me? My trial at Alva was before a very able judge, Jesse J. Dunn, who is now chief justice of the state of Oklahoma; after hearing the evidence for and against me I was acquitted. At Newkirk I was tried before Judge Hausley, a very able judge. Judge Brown, a noted lawyer, was the prosecuting attorney, and fought the case very hard, but I was acquitted. These persecutions were brought because I have no license. Being the originator and only practitioner of my system of healing, how am I to have a diploma? I can't issue it to myself, and the medical fraternity, trotting along in the same harness for half a century, too blind to accept my discovery, which accomplishes actual results, make it impossible for me to procure a license as a representative of any of the recognized schools. So what am I to do but to proceed in my own way and accomplish results that astound humanity?"

The professor here showed a reprint from the court records showing the proof of his assertions that the court had not convicted him.

Professor Samuels is a remarkable man. Bright, alert, progressive and although 60, he is straight and active and gives one the impression that he is much younger. He talks with such an earnest conviction and enthusiasm

tainment for 1914 has been postponed from March 29 to April 5, 1911. No change in the place nor the hour for the meeting.

THOS. B. KING, Chairman.
No. 8 N. Front St., Memphis, Tenn.

My sewing machine came a month ago, and I am well pleased with it.
MRS. J. R. BROOKS.
Ozona, Texas.

THANKS EXPRESSED.

I want to thank Bro. J. R. Verner for his answer to my questions. He gave my views exactly.

of his work that the listener must believe him and believe in his work.

"What is the nature of your treatment?" was the next question.

"That is a secret that has taken many years of my life to accomplish. I can only say that my results are obtained treating diseases by dropping a colorless liquid, which I prepare, into the eye. Strange as it may seem, so-called incurable cases of consumption, Bright's disease, dropsy, epileptic fits, nervous prostration are treated in this apparently miraculous way. My system is based absolutely on scientific principles. The eye is the window of the soul. I have evolved a system of treating other bodily ills based on the relation of the eye to the system as a whole. This may seem strange, but here are the proofs."

Thereupon the professor placed before his interviewer his "Message of Facts," affidavits and letters in great numbers, many of them from responsible and well-known people, all bearing on his statements.

The case of Mr. C. C. Miller, residing near Hutchinson, Kas., who for years had suffered untold agony from hemorrhage of the kidneys and various complications of that dire malady, is another example of the almost miraculous results of Prof. Samuels' strange treatment. Mr. Miller in his testimonial states that he had tried every remedy suggested by his medical advisers without obtaining relief, and at last, hearing of Professor Samuels' wonderful cures, decided to take his treatment. At that time he was in a deplorable enfeebled and emaciated condition, weighing only 118 pounds, and was almost without hope. Six months after beginning the treatment he was absolutely restored to health, weighed 155 pounds, and has had no recurrence of his trouble. Mr. Miller has lived in the vicinity of Hutchinson since 1877, is a man of high integrity, and his endorsement of Professor Samuels' method of cure should be regarded as the strongest kind of proof of its merit and reliability. In fact the greater number of the professor's patients are of a class whose testimony cannot be discounted, and perhaps this has been one of the main reasons why his fame has spread so rapidly and brought so many of the afflicted to his office for treatment.

Mr. George Hartman, living at 211 North Meridian street, Wichita, Kan., in his testimonial states he had what some physicians pronounced Bright's disease and other called diabetes. Various doctors—among them his family physician—had given him up to die. He was so weak he could hardly walk. About this time he heard of Professor Samuels and placed himself in Professor Samuels' care, and showed change for the better in a few weeks. He states that at the end of ten months he felt just as well as he ever did, and claims he is absolutely cured and has never had a recurrence of the trouble.

Mrs. J. T. Williamson, who resides at 209 B street West, Hutchinson, Kas., in her testimonial states she was almost on the verge of the grave with consumption and nervous trouble, and that for nearly twenty-two years she was seriously afflicted with St. Vitus' dance in addition to tuberculosis. She states that a leading physician had pronounced her incurable, and that she would die and be buried with the falling of the leaves in autumn. As a last resort she turned to Professor Samuels, and after starting his treatment she says she had only one hemorrhage of the lungs and began to improve. In a short time, she states, she

I asked those questions:

1. Because of the tendency of some to limit some verbs of the Bible to one meaning, and decide that by the root.

2. Because of the tendency of some to interpret the Bible by the scientific meaning given by uninspired writers, instead of that given it by the inspired writers.
W. R. KNOWLTON.

THE BEST THING IN LIFE.

Good health is the best thing. No matter how dark the day, or how heavy other troubles may weigh, if the health is good it will provide a staff to lean upon that will soon change the darkness into light. Read the Bodi-Tone offer on last page and learn how you can make your body healthy.

was able to do her own work, and that she recently had her lungs examined by a doctor, who pronounced them absolutely sound and well.

Mrs. H. J. Burroughs, living at Collins, Ia., and who in her testimonial said she had a serious case of heart trouble, in a recent letter to Professor Samuels states: "I have not taken a drop of medicine since I began your treatment. Before that I had to take from one to four heart tablets a day. I had dizzy, blind spells, and my heart did not beat regularly at all, but just flutter. Now it beats regularly and does not bother me a bit. I tell everyone I talk with of your treatment and what it has done for me."

Mr. C. W. Neel, living at Broken Arrow, Okla., in his testimonial says he had a very bad case of rheumatism. Writing Professor Samuels in a recent letter he states as follows: "Thank you, Professor, ten thousand times for your assistance in curing me of that awful rheumatism. I am still hard at work and feeling fine."

Miss Daisy Hubbard, who lives at Alva, Okla., in a recent letter wrote: "For fifteen years I have been subject to epilepsy, and have received treatment from several noted doctors and have failed to receive permanent good." As a last resort she began treatment from Professor Samuels, and now in her testimonial says she has no symptoms of the disease.

Mrs. Louisa Lockhart, living at Washington, Kas., in her testimonial says she had a very bad case of kidney and bladder trouble. She had reached the point where her kidneys and bladder were in an awful condition. In a recent letter to Professor Samuels she states: "After taking your treatment two weeks I was able to do my own housework, which I had not done for months. I took the treatment one month and now I am well in every respect, thanks to your wonderful treatment."

"Is it necessary for your patients to come to see you to be treated?" was asked. "No, my treatment can be sent by mail. Many of my patients come to see me, but it is not always necessary. My treatment is sent to hundreds, and, in fact, I am as successful in treating that way as though the patients were right here. To people from a distance who write me, an information blank is sent to fill out. In this way I am enabled to send them the treatment with full directions for its use."

"I should think with your ability to cure you would be in a position to demand big money from your patients," remarked the interviewer. "No, I do not do that now. My charges, when the patients used to call on me in person, used to be pretty high. I am getting old, and I feel that it is my duty in my last years to place my treatment in the hands of the poor as well as the rich. I believe that I owe a duty to mankind, and that as many people as possible, no matter what race or nationality, nor where located, should be benefited by my life's work. On this account, I have reduced my charges so they are within reach of all."

"My greatest aim in life from now on will be to relieve the ills of humanity, and when death shall claim me, I have arranged so that my secret will not die with me, but will be known, so that men in all ages to come will reap the reward of my life's work."

Everyone who is sick, no matter what their trouble may be, should write Professor Samuels, room 352 Samuels Bldg., Wichita, Kan., for his "Message of Facts," and they will find something in it of interest to them.

SOME INTERESTING HISTORY.

In 1807 Canton was the only place in China where foreigners could reside; now all the country is open to missionaries.

In 1807 Robert Morrison, the first Protestant missionary, reached Canton, China. Eleven years later he published the entire Bible in Chinese.

In 1895 nine hundred cities in China were closed to missionaries, and five whole provinces were without a missionary. To-day all provinces have stations, and all cities are open to Christian teachers.

Department of Evangelism

Conducted by Rev. W. H. CRUM, Evangelist. Temporary address, Lufkin, Texas, or may be addressed in care of the Texas Christian Advocate.

TWO GREAT FIELDS OF EVANGELISM.

To every thoughtful worker in the vinyard of the Lord, there is a great field which so far has been only partially cultivated in the evangelization of the world. That is the matter of reaching the young people, between the ages of ten and twenty, for Christ. It is declared that 85 per cent of those going through our Sunday-schools are not saved. This is an alarming condition, and calls for thought and prayer. A remedy must be found somewhere for this state of things.

One of the reasons for this is that the family altar, as it was formerly known, has to a great extent, become a thing of the past. The family has become socialized and commercialized, until the voice of prayer has been hushed, and even Christian parents are depending upon a Sunday-school, which they rarely attend, to influence their children for Christ. And in turn, many of our Sunday-schools there is not the evangelistic note sounded, and rarely is a definite and positive effort made to secure conversions, or to definitely work for Christ, after the hour of conversion.

In the average Church the rank and file of the young people, between the ages named above, do not attend upon the preached Word. The preacher's message is of necessity to the middle aged and old people. Hence there is a fearful leakage from those in the homes of Christians, and in the Sunday-school matriculations.

What is the remedy for all this? One thing that will materially help is to erect again the altar in the homes of our people. Evangelize the Sunday-school. It is not enough to study the Word of God, but they must be doers of the Word. I think it would be a great idea to have a rousing evangelistic meeting in the Sunday-school every month, in which a suitable address would be given, and invitation for penitents, at which time the saved, both teachers and scholars would personally work among their unsaved friends, winning them to Christ. At some time in the hour an opportunity for testimony could be given, where those who are Christ's would publicly confess him before men.

Then, too, the pastors and evangelists of the coming time must study, as they have never done before, the child life and the child mind, so that they can work intelligently with them. They must not relegate all the religious teaching and training to the Epworth League and Sunday-school, and other societies merely, but devote their best talents and time to these matters.

The other great field, to which reference was made, is the field of lay evangelism. The rank and file of God's army must be soul-winners. If every man and woman who know and love Jesus Christ, would try with real consecration of purpose to lead souls to Christ there would be a world-wide revival. That was the ideal of Jesus, every one a worker and an evangelist. Personal testimony for Christ by way of consecrated work for him is the need of the Church to-day. Like the strong hand of Peter reaching out for the poor, crippled and discouraged man at the temple's gate, so must the Christian world, through the power of Christ, extend its hand to those, many of whom have lain for years at the Church's door. Reaching the next man is one secret of reaching the world.

CHRIST'S STATEMENT CONCERNING AN EVANGELIST.

I have often thought of the words of Christ concerning John the Baptist when he declared that "He was a burning and a shining light." (John 5:35.)

Here is the true ideal "a burning light." How many are there whose lives do not amount to much in Christ's cause because of the lack of earnestness, consecration to God, selfless living and prevailing prayer. The channels of service have never cut deep, nor has the world felt the press

Tutt's Pills

stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequalled as an

ANTI-BILIOUS MEDICINE,

In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated.

Take No Substitute.

of a great desire on their part.

The heart that would magnify Christ must burn, and glow, and yearn, like that of Moses, of Abraham, of Isaiah, of Jeremiah, of Paul. A heart full of warmth and power.

Associated with this deep and glowing life is the "shining light." In this wicked and sinning world Christ needs witnesses who will shine. They must be like light-houses upon the stormy coast, which though surrounded by surging and restless waves, still stand upon the solid rock, and though all other lights have gone out still stretch upward a hand in the tempest and holds a light for the tempest-driven and despairing ones. "Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee!"

THAW THEM OUT!

"There are many Christians who like, about once in twelve months, to have a good revival in their own hearts. They seem willing to live in frost and snow all the year besides. The remedy for such is, not to chill the revivals, but to shorten the intervals between them, and make their lives equatorial and tropical all the year round."

THE SUPREME COMMAND.

The time has arrived when the great object of Christian association is about to be accomplished. The Christian religion is based on individual faith. Each individual must repent for himself, must believe for himself and be baptized for himself. These acts admit of no substitute. No man can repent for me, no man can believe for me and no man can be baptized for me. When, through the Holy Spirit, I am convicted of sin, of the righteousness of Christ, and by faith appropriate that righteousness as a complete atonement for my sin, experience the new birth, and will desire to obey Christ I am a Christian. No pope, no priest, no mere human can make me a Christian. The Holy Spirit alone convicts men "of sin, of righteousness and of judgment."

How important it is that every man should know this. Therefore Christ gave to his disciples his last and supreme command, to preach his gospel to all nations. In this world God accomplishes his purposes through human instrumentality.

What are men, what are Churches doing to-day in effecting this great purpose of God and in carrying out his command?

If the spirit of Christianity prevailed in the Churches, how wonderful would be the progress of foreign missions! Suppose, for a moment, that Mr. Morgan, of the Episcopal Church, and Mr. Rockefeller, of the Baptist Church, would devote their wonderful business skill and experience to this work of evangelizing the world, how long would it be before the gospel would be preached to all nations, before the fullness of the Gentiles would be come in, before the veil would be lifted from the eyes of the Jews, before Christ would come again? God knows.

THE SECRET OF DR. CHAPMAN'S SUCCESS.

Speaking of the marvelous revival which was recently conducted in Boston, a representative of a leading journal was asked what one thing above all others he regarded as being the secret of Dr. J. Wilbur Chapman's success as an evangelist? He replied:

"His exaltation of Jesus Christ. He preached, not to please the people, but to win them to Christ. He held up Christ as the Son of God, the Savior of the world. He emphasized over and over, not the divinity, but the deity of Jesus Christ as the second person in the Godhead. He made this one fact so clear that Unitarian Boston could not possibly misunderstand him, and the hungry hearts of a people long misfed or fed only on the unwholesome outward husks of gospel truth, drank in his words as a dry and thirsty ground drinks in the refreshing showers after a long extended drought. He dwelt much upon the vicarious atonement of Jesus Christ, and upon his power as a present, living, uttermost Savior from all sin. 'And I, if I be lifted up from the earth, will draw all men unto me.' Jesus Christ was lifted up in Boston and all Boston was moved and drawn, as probably never before in its history.

"Of course, there were other factors—the singing, the united prayers of thousands of hearts, the earnest cooperation of pastors and of assisting evangelists, the splendid newspaper reports, the diplomatic (but uncompromising) methods of the evangelists in dealing with the people—wise as ser-

vents, harmless as doves—the forceful, earnest preaching, the entire campaign well organized and wisely general—each had its part in contributing to the final results, but all together would have availed little had not Christ been exalted and kept constantly before the people. This above all else was the one thing that impressed the writer as being the secret of success in this the greatest campaign of evangelism that probably any city in America ever witnessed. It would be well if evangelists and preachers and Christian workers everywhere would take careful note and profit thereby."

HOW HE LOST HIS PARDON.

A man named Samuel Holmes, who is in Frankfort jail undergoing punishment for a murder, received a visit from his old schoolfellow, Lucian Young. The Kentucky Legislature recorded some years ago its appreciation of Young's bravery in rescuing several lives from a wrecked vessel, and when Young, moved by Holmes' condition, made an appeal to Governor Blackburn for his pardon, the Governor, remembering his brave action, relented and signed the pardon for his sake. With the document in his pocket Young hastened back to the prison to tell the good news to his friend. Before telling him, however, that he had come to make him a free man, Young commenced a conversation, and, after talking awhile upon other subjects, finally said, "Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?" The convict very quickly responded, "I would go to Lancaster and kill Judge Owsley and a man who was a witness against me." Young uttered not a word, but turned mournfully away, went outside the prison wall, took the pardon from his pocket and tore it into fragments.

This is the story as we find it in the Richmond Register. Holmes lost his pardon simply because when he was forgiven he would not forgive. He had no penitence with which to meet pardon, and no godly sorrow with which to respond to proffered mercy.

We venture to say that the history of divine grace and human impenitence was never more exactly illustrated than in this incident. Observe the striking points:

Pardoned for His Sake.

First, the pardon of the Governor was granted absolutely and alone for the sake of the prisoner's friend. The character of the convict, his state of mind at the time, his conduct while in prison—these and similar considerations had nothing whatever to do in influencing the Governor to issue the pardon. "For your sake and in view of your great service for the State," he said to Mr. Young, "I will pardon your friend."

So God forgives us solely for Christ's sake. In declaring the sinner's pardon, he does not rest his action at all upon the merit or character of the sinner, but solely upon the worthiness and atonement of Christ. "Even as God, for Christ's sake, hath forgiven you," are words of the Scripture. While you were in sin, O reader, condemned and under sentence of a violated law, God sent you an unasked and undeserved pardon. He did it alone and absolutely on account of his well-beloved Son, Jesus Christ our Lord.

The Pardon Unconditional.

Again, the friend of the prisoner carried to his cell a full and unconditional forgiveness. The Governor did not say to him, "Go to the culprit and talk with him, and if you find him to be one to whom I can consistently show mercy, I will consider the case." On the contrary, he sent an unconditional pardon to him. The bearer carried it in his pocket, signed and sealed, and ready to be delivered. ... could say to the condemned man, not "The Governor will forgive you," but "He has forgiven you, and I am authorized to declare to you the fact. So we who preach the gospel come to you with the declaration of a fact, not of a possibility merely. This is the message, that "God hath reconciled us unto himself by the death of his Son;" that he has "forgiven all trespasses, blotting out the handwriting or ordinance that was against us, nailing it to his cross." And you are simply asked, "Will you accept this grace of God?" We do not come to persuade you to beg for mercy, but to urge you to accept of the mercy which God has already extended to you. The announcement which we make is that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." The errand on which we come is "as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Pardon Not Accepted.

Once more: While the prisoner was forgiven by the Governor, he remained, in fact, unforgiven, because of his hardness and impenitence of heart. There must be two consenting parties in every real forgiveness. Forgiveness may go out from the heart of

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one, but unless it is received into the heart of the other, there falls to be any reconciliation. "There is forgiveness with thee," says the Psalmist. But unless there is forgiveness with us, so that we can accept that forgiveness, penitently, submissively, cordially, we cannot be at peace with God. His divine compassion has been simply thrown away upon us.

Pardon Lost—Himself Lost.

And then, finally, note that the prisoner remained under condemnation in spite of the Governor's pardon, because he had no penitent heart to receive forgiveness. Did the Governor condemn him? No; he pardoned him. Why was he executed then? Because he would not forgive. Did the friend who came with the message sentence him to death? No; he brought the announcement of deliverance from death. What, then, was the condemnation? That the executive would not relieve him? No; this was his condemnation that when forgiveness was offered him he would not be forgiven, because of the hardness and impenitence of his heart. Read in the light of this story these words of Scripture, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

That prisoner died condemned. He was forgiven by the Governor, and yet doomed through his own hardness of heart. And, sinner, remember that if you die in your sins, it is because you would not live. These sins were borne by Christ, and it is only because you rejected his grace that they so come back upon you: your condemnation aggravated by the weight of God's rejected forgiveness, added to the weight of your sins.

Shall God's grace have been extended to you in vain, O souls for whom Christ died? Answer now, while the messenger of Christ has pardon in his hand. —Arthur T. Pierson, D. D.

TEXAS HAS HER BIRTHDAY.

On the second of this month Texas celebrated her day of Independence. We produce the following editorial taken from Leslie's Illustrated Weekly:

What July 4th, 1776, is to the United States in general, March 2nd, 1836, is to Texas. On that day Texas, which was part of Mexico, but which, peopled chiefly by Americans, was as alien to that country in ideas and aspirations as it was in language, declared its independence. And the announcement was quickly put into concrete shape. Sam Houston, who, as a delegate in the convention held in Washington, on the Brazos, made the motion for independence, was placed in command of the revolutionary army, and at San Jacinto, on April 21st of that year, overwhelmingly defeated Santa Anna and captured that commander. The Republic of Texas, which came into existence at that time, retained a separate status until 1845, when, on its own initiative, it was annexed to the United States, coming into the Union as the twenty-eighth State.

When Texas became a State it had only about 150,000 population, and in the census of 1850, the first in which it figured, it ranked as the twenty-fifth in number of inhabitants. In 1910 it had 3,896,000 people, and ranked as the fifth State, and grew twenty-seven per cent in the decade. It promises to be the fourth State in 1920, displacing Ohio, which holds that rank now, and which has held it for many years. By 1930 it will, from the recent relative rates of gain, run very close to Illinois, which is the third State, and may become the second State by 1840, Pennsylvania holding that rank now and

for many decades. By 1960 it promises to outstrip New York, and become the Empire State of a republic which by that time may have 200,000,000 of people.

Texas has a much greater area than the empire of Germany, which has 65,000,000 inhabitants. It produces a third of the country's cotton, or as much as is raised in the entire world outside of the United States. Within its boundaries everything which is grown in the temperate zone, and many fruits of the tropics, are produced. If it were isolated from the rest of the country and the world it would still be self-sustaining. No spot over which the Stars and Stripes float has a brighter future than is just ahead of the Lone Star State.

LAYMEN'S BANQUET.

At a great laymen's missionary banquet here Saturday night, Feb. 25, one hundred and five men sat down and the Woman's Home Mission Society served a magnificent repast in six courses. Toasts by E. W. Chadwick, J. W. Hunt and Mac Taylor provoked much mirth, enthusiasm and good feeling, while Judge C. C. Higgins presided as toastmaster with grace and dignity. After the banquet the male quartette sang and responded to encore and Rev. Simeon Shaw, presiding elder of Colorado District, and Rev. H. A. Boaz, D. D., of Fort Worth, delivered fine addresses.

After the banquet my official board got together to discuss the immediate launching of a new church building. Sunday at 11 o'clock 500 people crowded the District Court room to hear Dr. Boaz preach a great sermon. At the close he took the collection, amounting to \$29,476, which, through an enthusiastic committee is rapidly piling up to \$30,000. We shall begin at once the erection of a \$30,000 modern church for Snyder. Up to ten days ago they laughed at us for dreaming, now everybody seems anxious to be in this great movement.

J. W. HUNT, P. C.

HONEST CONFESSION

A Doctor's Talk on Food.

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly admission of the fact.

A case in point is that of a practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up:

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all much advertised foods. Hence, I never read a line of the many 'ads' of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the roughest, healthiest little boys I ever saw, ate my first dish of Grape-Nuts food for supper with my little grandsons.

"I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing and strengthening food, leaving no ill effects whatever, causing no eruptions (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

"There is no other food that agrees with me so well, or sits as lightly or pleasantly upon my stomach as this does.

"I am stronger and more active since I began the use of Grape-Nuts than I have been for 10 years, and am no longer troubled with nausea and indigestion." Name given by Postum Co., Battle Creek, Mich.

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

"There's a Reason."

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

Try This Cure

It is Absolutely Free.

Pile sufferers may know to a certainty they can get instant relief and a quick permanent cure by trying this free method.

Simply send your name and address to the Pyramid Drug Co., 267 Pyramid Bldg., Marshall, Mich., and they will mail you a free trial package of Pyramid Pile Cure in plain wrapper and sealed. This will tell the story. There'll be no more doubt, no more misery, no more piles. If a bad case go to any drug store and for 50 cents get the regular 50 cent package of Pyramid Pile Cure and be sure you get what you ask for. This will do the work, vanish all vestige of piles and leave you free, active, contented and happy.

It is a remarkable remedy. Thousands who were destined for hospitals have saved themselves by the timely notice that Pyramid Pile Cure does the work. It is astonishing how pain disappears, how swollen protrusions vanish, how internal swellings are reduced; how bleeding and itching stop instantly. One of the most important things in life is to know just what to do in an emergency. And in piles the cure brings quick relief, a permanent cure and you can prove it free. Write today for free package.

TEMPTATION.

By Rev. John Adams, D. D.

As the postulate that, "Temptation is indispensable to the existence of moral goodness," is one of the main pillars, if not the chief pillar of Doctor Bledsoe's Theodicy, it may be well for us to look into his writings on the nature of sin and holiness, and consider some things which he says about it. In illustrating the point that without temptation to sin there could be no virtue, or holiness, or glory—nothing praiseworthy in all the world, he says: "The existence of temptation may, upon a superficial view, seem to form a dark and unnecessary element in the constitution of the world to which martyrdom owes all its glory. But for the presence and power of this element the heroes and patriots of all nations had been without a name; and the world had never witnessed those sublime deeds which shall now continue to glow through all ages, and exalt with enthusiastic admiration, all except ignoble hearts. Nay, it is the element from which as from a dark background, the transcendent unutterable glories of the cross itself have shown forth to irradiate and beautify the entire universe of God." These are amazing words. If they are true words, it follows inevitably that temptation to sin is the greatest, or at least one of the greatest things in the world; then, what must sin itself be? And besides this, who can believe that temptation to sin is "an element in the constitution of the world? The possibility of sin is such an element; but temptation to sin is a very different thing. God made it possible for his intelligent creatures to sin; but he never tempted any of them—angels or men—to sin. Of course he can not directly or indirectly tempt them to do what he himself forbids them to do; nor can he arrange to have them tempted to sin by the devil or in any other way; hence, it follows that he can not use temptation to develop moral goodness, or for any other purpose. 'Let no man say when he is tempted, I am tempted of God; for God * * * tempteth no man.'

Bishop Butler thought that some temptation was necessary; but he said that "it might have been lessened with great advantage to virtue or moral goodness." Of course the less temptation there is, the less sin there will be, and the more temptation there is the more sin there will be. Again, if some temptation is necessary, then the question will be, how much? I would answer: "Just as little as possible." Dr. Bledsoe answers that we do not know how much there must be, and says: "For ought we know, the various degrees of temptation which exist in the present state of things are precisely such as are necessary to secure for time and eternity the maximum of moral good in the universe!" O, can it be possible that temptation to all the sin, all the disgraceful crimes and cruelties, all the loathsome and vile abominations that have disgraced this world since the fall of man, is necessary to secure, for time and eternity, the maximum of moral good in the universe? But, Dr. Bledsoe contradicts his own postulate, that without temptation to sin there could be no virtue, or holiness. In his review of a book written by Dr. Coker, he says: "Does the author not admit the absurdity of the supposition that God could if he so chose, be otherwise than good? Does he not admit that by every definition the in-

initely wise God can not be or act otherwise than he is and does? Why is it impossible for God to lie, if it be not from an imminent necessity of his nature? Even in an entirely perfected moral creature there is an imminent impossibility of being and doing otherwise than he is and does. How much more is it so with God! The eternal God is in an eternal impossibility of doing wrong. And the inference that if this be the case, then it is impossible to praise him for doing right, is a complete non sequitur. He never had to struggle for victory. He never was tempted to do wrong—it was always infinitely impossible for him to do so. And yet God is infinitely free, his choices are the expression of his perfect nature; and they are right simply because they are such expression, and for no other reason. And for all that God is praiseworthy—praiseworthy for what he is, and for what he has done." (Southern Review for Oct., 1876). I submit to all candid men that if the above quotation is true then it follows that the principle that "temptation to sin is indispensable to the existence of moral goodness," either in God or in his perfected moral creatures, is not true. I suggest to the thoughtful reader that as Adam was made in the image and likeness of God, if we substitute the word Adam for the word God in the closing sentences of the above quotation, we will have this: "Adam was free. His choices were the expression of his pure nature; and they were right simply because they were such expression, and for no other reason. And for all that he was praiseworthy—praiseworthy for what he was, and for what he had done." This is good Methodist doctrine. Bishop Marvin, writing on the origin of sin, says:

"Volition very quietly and uniformly goes right where interest, feeling and duty are all on the same side." Adam's interest and feeling and duty were all on the same side; and his volitions were right, until the Tempter came with his alluring, deceitful persuasions, and then his volition went wrong. When Dr. Bledsoe said that "temptation is a hindrance to virtue I think he ought to have said that it is the only hindrance to virtue, or holiness, in this world. It is not a hindrance to holiness in heaven; for there is no temptation to sin there. The saints in glory are holy beings, and they will be holy forever. And they are free—each one of them a king reigning over himself, doing just as he wills, without constraint or hindrance from any source whatever. In heaven there is love without hatred, joy without sorrow, good without evil, life without death."

Again: Nearly half of every generation die and go to heaven in infancy and childhood before they can be tempted to sin. What countless numbers, myriads upon myriads, of them have died since time began! God in the exceeding riches of his grace and kindness in Christ Jesus, takes them when they die from this sinful world and places them in a pure and holy environment where they will never be tempted to sin. This of itself, it seems to me, is a complete and satisfactory justification of God's dealings with men. But who shall justify the devil's dealings with men? If the principle is true, that "the degrees of temptation which exist in the present state of things are necessary to secure the maximum of moral good in the universe," it justifies the devil in his dealings with men. For, according to that principle, the greatest good could not be secured without those dealings. We come now to illustrate a great truth which has been strangely overlooked; namely, that many of our best deeds are done in the absence of temptation to sin. When I was a young man on my way to an appointment to preach I met a boy with a mule and a sack of corn, on his way to a grist mill. The mule had struggled out of a bog, the sack of corn was lying on the ground, and the boy was holding the mule and crying. I alighted from my horse and put the sack of corn on the mule's back and set the boy on top of it, and he went on his way rejoicing, and I went on my way rejoicing. That was a good deed, and there was no temptation to sin connected with it. The world is full of similar deeds. The good Samaritan was not necessarily tempted to sin in taking care of the man who fell among the thieves. A soldier who had taken an active part for four years in the Civil War, and had a varied experience in camp and march, in prison and escape, in hospital and battle, on his return home was asked what of all he saw in the war most impressed him. After a little hesitation, he said: "There was a lady who left her home of comfort and refinement, and came to the army in the field. One day I looked into the hospital and saw her with basin and towel in hand going from cot to cot washing the feet of the sick, the wounded and the dying, gently preparing the tired boys for that long bourne from which

none returns. It was all done with such grace and humility, as if it were a privilege that I turned away before she saw me with my eyes full of tears. And I say to you that after all other visions have faded away that scene will remain with me fadeless forever." Can any one believe that temptation to sin is a necessary condition of such deeds of kindness and love? O, how beautiful, unselfish and sublime a thing is the love of human beings for each other in times of disaster and distress, such as railroad wrecks, sinking ships, burning cities, famines, epidemics, etc., etc. In the Galveston storm and flood a boy with a small, frail skiff made trip after trip in the midst of the dashing waves and raging winds, until he had saved twenty of his schoolmates. And then in the effort to make another trip and save another life, he lost his own life. In a similar way two policemen after making twenty trips in a little boat and saving one hundred people, were themselves overcome by the fury of the tempest and went down in the surging waters to rise no more, till the resurrection morn. The history of the world, written and unwritten, is full of glorious deeds of which temptation to sin was not a necessary condition.

Finally, Bishop Tigert, when he was editor of the Methodist Review, referring to the statement that "sin is a necessary part of the scheme of nature," said: "Of all the absurd heresies that have been promulgated among men this is the weakest and the worst. Sin is evil and only evil—in its origin, progress and results. The universe would have been infinitely better off to all eternity had sin never appeared therein. The Scriptures never represent it as a relative good. Nor is it a means of good. Suffering is often such a means; sin never. God is always and everywhere against sin. He did his utmost to prevent it, is doing his utmost to extirpate it, and will do his utmost to end it."

All this I steadfastly believe, Well, I presume it is time for the exhortation:

1. Remember that "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

2. Remember that our blessed Lord has taught us to "pray that we may not enter into temptation."

3. If you wish to know what the Methodist doctrine of holiness is, read Mr. Wesley's sermon on the New Birth; or better still, read Bishop Hoss' sermon on Regeneration. I wish every preacher in the world would read it. A few Sabbaths ago my pastor, W. F. Andrews, preached on the text, "Ye must be born again." What a sermon that was! Clear, strong, encouraging! And the large congregation drank it in. As sure as you live the people are thirsting for such preaching.

Tyler, Texas.

THE TRI-DISTRICT MISSIONARY INSTITUTE OF GAINESVILLE, SHERMAN AND BONHAM DISTRICTS.

The institute was held in Sherman, the 21st and 22d inst., and was perhaps the best in point of stimulating and edifying addresses and papers I have ever attended.

This would be presumed upon reading the program which our wise and consecrated presiding elders provided. There were from outside the districts such well furnished men as A. J. Weeks, Assistant Secretary of the Home Department of Missions, Dr. C. M. Bishop, of Wichita Falls, and Dr. J. A. Rice, of Fort Worth. The first, though "new in the cause," demonstrated that he is the right man in the right place. After his business-like and interesting speech, the hint he had thrown out brought forth a pledge from each of the three presiding elders for a hundred dollars toward the salary of "a strong man" for the rapidly developing work in Southwest Texas.

Dr. Rice's address with the title, "Amos, the Essential Elements in the Education of Ministers of the Gospel," was pronounced by many as the best in subject-matter, form, suggestiveness and eloquence ever heard on this live topic. He clearly showed that the twentieth century candidate for the ministry with "a thousandfold better opportunity than the hill-billy of Tekeoa had" might aspire to the best equipment imaginable.

Dr. Bishop chose the appropriate theme, "The Church's Mission," basing his discourse on the words of the Master's sacerdotal prayer, "As thou hast sent me, even so have I sent them into the world."

After a feeling and unctious recital of the significance of Jesus' praying "for man," while "we are standing by listening to what is being said," he set forth the incomparable distinction of the missionary and "the mysterious, yea, miracle-working power of human speech," in such lucid and cogent

paragraphs that I'm sure his hearers agreed with the preacher when he expressed wonder that all servants of the Christ did not covet earnestly the missionary's privilege. This address was a fitting climax to the great institute. If I may speak of our home-folk, I shall say that every paper read and every address delivered was far above those ordinarily heard on such occasions. They showed that the brethren appreciated the importance of their themes and that only beaten oil should be brought into the sanctuary of Jehovah. C. Pugsley wrote in graceful lines of "Spiritual Preparation for Missionary Work." "Our Women's Work" was treated in a masterful and illuminating manner by E. R. Barcus. F. W. Lovell's off-hand address on "The Relation of Our Young People to Missions," had such practical suggestiveness and was believed with such spiritual power as to stir the hearts of all present. W. B. Douglass spoke humorously enough, but at the same time seriously and eloquently of the specific obligation of the Methodist preacher to evangelize "the whole world." (Those who heard that unique speech will hardly forget it). The Laymen's Movement was briefly discussed by Mr. C. A. Sanford, Judge Eddy, the conference leader, who was to speak on the subject, being detained at home. Dr. Alderson made a learned address on "The Authority and Outlook of Missions." J. A. Old's paper on "What Books are Most Helpful" was mostly suggestive and made us feel like giving attendance to reading on the subject of missions, and C. C. Childress told us how collections might be successfully raised.

Those in attendance, about forty preachers and four wives of preachers, attended on the invitation of the President of the North Texas Female College, the annual colonial reception, and greatly enjoyed the occasion and went away with the kindest feelings and all best wishes for the N. T. F. C. From expressions which I heard on all sides, each visitor felt he was honored with the best home in that beautiful city of colleges and homes.

S. C. RIDDLE, Secretary.

JOINT MISSIONARY INSTITUTE AND PREACHERS' MEETING.

The Joint Missionary Institute and Preachers' Meeting for the Abilene, Stamford and Hamlin Districts met at Stamford on February 21-23. Regardless of railroad washouts and extremely cold weather, there were fifty-three preachers and laymen present. One of the presiding elders, Bro. Hardy, was absent on account of sickness.

The institute was opened at the appointed hour by Rev. J. G. Putman. His comment on the first chapter of Revelation sounded the keynote and pitched the spirit of the institute on a high level.

Dr. Rice, of Ft. Worth, was not present, but his hours were filled by Revs. Chappell, Barnes, Waddell and Shaw. The sermons preached by these brethren were deeply spiritual.

In the afternoon of the first day, the discussions were on missionary topics. Rev. M. Phelan, our Conference Missionary Evangelist, led the way. In his speech he brought out the fact that one of the greatest problems is "How to deal with our un-churched American." One remedy suggested was to make more effective use of our laymen in spreading the kingdom. The open discussions brought out facts educative and helpful. Rev. C. B. Meador submitted a plan for the "every member campaign" which seemed very practicable and useful.

Rev. J. T. Griswold's discussion of "Our New Missionary Plans" was thorough and clearly explained. The interest in the missionary program continued to grow until the last words were said. The two speakers coming last were among the best. Mrs. N. G. Rollins spoke in the interest of the woman's work. Her remarks were brief but to the point. The ready response to the many questions asked her showed that she was thoroughly informed on the work she represented. Mrs. Comar M. Woodward represented the foreign mission work. Her remarks were clear and forceful. Interesting facts and figures were pointed out with regard to our foreign work that should make any Christian worker more zealous in the Master's cause. Her address ended with an earnest appeal for definite interest and prayer along this line.

The institute by unanimous vote gave approbation to the plan of uniting the Home and Foreign Mission Societies into one body.

The numbers carried out on the preachers' meeting program were creditably rendered. Rev. C. M. Woodward emphasized the plan of giving early attention to the conference collections. His suggestions and plans were worthy of consideration. Rev. A. M. Martin spoke with regard to the pastor's duties. He placed special emphasis on pastoral visiting. Rev. J. B. McCarley made some truthful re-

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marks on the relation of the pastor to the business men. Equally helpful was the address of Mr. E. B. Bynum on the relation existing between the pastor and the laymen. Rev. S. A. Barnes read a paper on the relation of the preachers to each other. It was so highly appreciated that the meeting unanimously requested its publication in the Advocate.

Rev. A. J. Weeks, Missionary Secretary for Texas and New Mexico, was present and represented his work. Revs. M. M. Beavers and R. B. Bonner spoke concerning the revivals. One of the main thoughts put forth was first get ready then hold the revival regardless of the time of the year or who may be available to assist in the preaching.

Dr. H. A. Boaz was present and delivered three lectures which were highly instructive.

The institute was a great help to all who entered into it with a desire to be benefited. Without a single exception, those who took part in the program had something helpful to say. We return to our charges with greater faith and strength, feeling that of a truth we can say, "Praise God from whom all blessings flow."

IRA C. KIKER, Secretary, Goree, Texas.

You should not feel tired all the time—healthy people don't. You won't if you take Hood's Sarsaparilla for awhile.

Faults be common—we must all have 'em. We'm made so. We'm built of faulty clay, because human crockery can't be fashioned to last forever. For that matter, our very souls be contrivances only half ripe, so long as they abide in a human frame. So us must be patient with our neighbors an' not expect them to be better than we know ourselves to be.—Eden Phillpotts.

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DISTRICT CONFERENCES.

Cuero, Edna.....	March 7
Dallas, Forest Avenue, Dallas.....	March 7
2:30 p. m.....	March 27
Austin, Elgin.....	March 28
Abilene, Anson, 11 a. m.....	April 7
Edna, Liberty Hill.....	April 11
Waco, Lorena, 2:30 p. m.....	April 13
McKinney, Anna, 2 p. m.....	April 18
Sulphur Springs, Como, 2 p. m.....	April 18
Weatherford, Gordon.....	April 18
Elgin, Elgin, 8:30 p. m.....	April 19
San Antonio, South Heights.....	April 24
Georgetown, Georgetown.....	April 25
Stamford, Gorce.....	April 25
Colorado, Colorado.....	April 25
Fort Worth, Grapevine.....	April 25
San Marcos, Buda, 9 a. m.....	April 26
Big Springs, Lamesa.....	April 26
Sherman, Howe, 7:30 p. m.....	April 27
Paris, Lamar Ave., 7:30 p. m.....	April 27
Brownwood, Col. Jan., 3 p. m.....	April 27
Terrell, Forney, 2 p. m.....	April 28
Greenville, Merit, 9 a. m.....	April 28
Corsicana.....	April 28
Verdon, Chillicothe, 8:30 p. m.....	May 1
Chillicothe, Granbury, 9 a. m.....	May 2
Plainview, Lubbock, 4:30 p. m.....	May 4
Clarendon, Miami.....	May 10
San Angelo, Menard.....	May 10
Brenham, Richmond.....	May 11
Humble, Aspermont, 8 p. m.....	May 18
Beeville, Kingsville.....	May 24

At the beginning of The Advocate campaign we exhorted the preacher to use every agency of the church in reaching the people with the canvass—stewards, women's societies, League, etc. Rev. T. W. Taylor, of Chatfield, had his young people make the canvass of his charge and they secured fifty subscribers in a short time. If a pastor can not do the work himself he can still have it well done with such aids at hand.

We notice in the San Saba News that Mrs. J. J. Bowles, wife of the pastor, is conducting Sunday evening services especially for the children of the town and that these services are largely attended by the young people. In the new Church now being completed there will be a special apartment for a continuance of this sort of service and its effect will be fine on the children of that community. Mrs. Bowles is gifted in work of this character.

Bishop Key is abundant in labors these days. He rarely has a Sunday to himself. Next Sunday, the 12th, he will be at Hubbard with Rev. E. A. Carraway and his people. Morning and evening he will preach for them in the public school auditorium and on Monday take part in the laying of the cornerstone of the new Church.

Mrs. Seth Ward, widow of our late lamented Bishop Ward, has issued invitations to the marriage of her daughter, Miss Annie Byrd, to Rev. Horace Moreland Whaling, Jr., and the happy event will be consummated at St. Paul's Church, Houston, Tuesday evening, March 14, 1911. Thousands of friends in Texas will join the Advocate in extending to the happy young couple sincere congratulations. Mr. Whaling is a member of the Texas Conference and his bride to be is one of the most worthy and popular young ladies in Houston.

On With The Campaign

By Bishop Walter R. Lambuth

We are upon the threshold of a great revival. The call of the Bishops at General Conference and the response of our preachers and people throughout our borders and in our foreign fields, is a part of the great movement upon which we are asking and expecting the blessing of Almighty God.

The advance in religious life, in education, in finance, and in missionary effort cannot be made without the Church paper. It stands for intelligent and aggressive leadership. We have not cooperated as we should have done with our editors who are giving as a rule overworked, underpaid and expected to do the impossible, themselves, without stint to the service of the Church. They are some of them are doing the impossible. With inadequate funds and equipment they furnish their readers with a rich table of reading matter out of a scant fund and truly inadequate equipment.

What is the Church paper?

1. To the Church an intelligent, systematic and persistent agency for the dissemination of educational, missionary and religious information.
2. To the pastors an economical, untiring and efficient helper in reaching the individual Church member and the home.
3. To the members a comforting (edifying and inspiring) messenger who enters the home silently and unobtrusively and often is the most welcome guest who crosses the threshold. There are old saints who have read their Church paper for more than forty years, and with growing appreciation.

Where does the Church paper go?

1. Into the bedroom where "the shut-in" has no other source of periodical illumination and good cheer.
2. Into the jail with its message of hope to the prisoners. It was a sermon of Mr. Moody's printed in the paper which led to the conversion, served as deputy sheriff of St. Louis for fourteen years, honored and loved by everybody who stood for the right, and hated and feared by those who did not.

3. Into the mission field, on the firing lines where as "water to a thirsty soul" this "news from a far country" cheers the lonely missionary in his endeavor to win the world for Christ.

What should be done with the Church paper?

1. Take it yourself.
2. Make it better by sending the editor live, interesting matter. A prompt postal card is better than a postponed article.
3. Join in the campaign. Get at least one new subscriber, and help put the paper into every home, reading room, jail, hospital, asylum, Y. M. C. A. and hotel in the State. If it is worth anything at all, it is worth all this. The Church paper is worth it. Talk it up, write it up, work it up.

A SUNDAY ON THE COPEVILLE CHARGE.

Last Saturday night we ran up to Copeville, a delightful little community of some four hundred people, located on the Santa Fe, this side of Farmersville. Rev. W. R. Kirkpatrick is the pastor. He has several preaching places on his work, and at Culleoka he had a new Church for dedication. We reached Copeville about 8 o'clock and went to our Church where a large and an interesting congregation was in waiting for a speech on prohibition. Prohibition is strong there, as it is all over Collin county. And the law is well enforced. The people will not have it any other way. The house was crowded with people. For an hour we spoke to them and it was an enthusiastic and responsive meeting. If the anti throughout Texas are deceiving themselves that local option communities have no interest in the State-wide campaign, they need not reckon on the Copeville precinct. They are in earnest up there. After the service we were delightfully entertained at the good home of Dr. and Mrs. Corry. He is a practicing physician and also president of the Bank of Copeville. He is an earnest member of our Church. His good wife is a devout Baptist. It was very pleasant to be with them.

The next morning we went to the parsonage home of the pastor, a neat and well furnished cottage on a good lot adjoining the Church, and there baptized the parsonage baby and the baby of a neighbor. It was a beautiful service. Then, in company with Brother Kirkpatrick we drove seven miles into the country to Culleoka to the new Church. This is a small country village composed of excellent people. They have a splendid school building and a fine school. The Church there is worth about \$2,500 and it was built by the people of that community. It is a neat framed structure, tastefully papered within and beautifully painted white without.

It is a credit to the community and a monument to the liberality of the membership of about fifty souls. I have never seen so large a proportion of young people in a congregation of that size. They are gifted with ability to sing and their singing was good. The house was filled. I trust the sermon was helpful to the people. At its close the house was presented free of debt and we dedicated it, using our beautiful ritual. It was an impressive service and the people gave earnest heed to it.

After this we had a sumptuous dinner on the ground. Everything good to eat was supplied. The social feature was fine. Brother Hudgins came over from Princeton in time to enjoy the feast with us. At 2 o'clock we had a temperance service and I spoke an hour on prohibition. We then drove twelve miles to Wiley, from which point I got a train back home. So it was a day of labor, but of pleasure also. It was good to meet the people. Many of them up that way take the Advocate and such people always give me a warm welcome. Brother Kirkpatrick has already secured eighteen new subscribers to the paper and his work is not yet completed along that line. This is his first year on that charge and also in the conference. He came to us from Arkansas last fall. He is comparatively a young man, with good substantial equipment, studious in disposition, painstaking in habit, an earnest preacher and a careful pastor. The people are very much pleased with him and he has a fine prospect for a successful year. Among them are Methodists of long standing. I would love to mention many of them by name but space forbids. I will mention two aged saints, Brother and Sister Davidson. For many long years they have been devoted to the Church and I was glad to look into their faces and shake their hands. Copeville charge is now a mission, but the probability is that it will be self-sustaining soon.

REV. J. B. SEARS IS DEAD.

The above announcement will send a pang of sorrow to many hearts throughout the Texas Conference, for Brother Sears has long been one of its most faithful members. At the time of his death, the 6th of this month, he was presiding elder of the Pittsburg District, at which place his death occurred. This was his second year on the district.

Rev. Joseph Brown Sears was born in Lawrenceburg, Tenn., Sept. 6, 1856. He was converted at old Ebenezer Church in Henderson County, Tenn., September, 1874, licensed to preach February, 1877, Rev. J. H. Witt, presiding elder. Was admitted into the Memphis Conference Nov. 7, 1877, Bishop Keener presiding. Conference was held at Brownsville. Was ordained a deacon by Bishop Kavanaugh at Mayfield, Ky., 1879, and an elder by Bishop Paine at Bolivar in 1881. He served six years in the Memphis Conference and then was transferred to the Texas Conference where he spent the rest of his life. He served various charges in the Texas Conference, beginning at Big Sandy and Camden in 1883, Flatonia Station in 1884 and 1885, Navasota and Anderson in 1886, served the Calvert District in 1887-88, Chappell Hill District in 1889, St. John Church (Galveston) 1890-91, Austin District 1893-96, Tabernacle Church (Houston) 1897, Cameron Station in 1898-99, Calvert Station in 1900, Rockdale Station in 1901, Conference Missionary Secretary 1902, presiding elder on the Palestine District in 1903-06, Conference Missionary Secretary 1907-08, superintendent of Immigrants' Home 1909, presiding elder of Pittsburg District 1910-11. These dates and places tell in brief the story of his life work. But they do not indicate in figures and detail the extent of his influence in the Master's cause.

Brother Sears was a strong preacher. No other word will express his style and subject matter. He always studied his theme and delivered it with clearness and force. He was a man of large executive ability and made one of the best presiding elders in the State. He had plans, he knew how to initiate and execute. He was a safe advisor with young men. He had a clear vision, good information, a brotherly disposition and indomitable energy. He was loved by his preachers and the people trusted him as a leader. His death is a distinct loss to our Church. But he died in peace and in the triumphs of a living faith. Personally, his death is a deep sorrow to this writer. We had known him and loved him long. In all our acquaintance we never knew him to betray a friendship or disappoint a trust. You could depend upon him to the utmost limit. But he is gone and we are lonesome. He leaves a widow and a host of friends to mourn his departure. Also his aged brother, Rev. J. M. Sears, Chaplain of the Senate at Austin, who is also ill at the present writing. Peace be to the tired body of our deceased brother, and eternal repose to his happy spirit! We will meet him again some sweet day across the river, when the roll is called over yonder.

REV. SAM P. WRIGHT HAS BEEN TRANSLATED.

Sam P. Wright is dead. We can not realize it. It occurred March 6 at San Bernardino, Cal., after a protracted attack of la grippe. Strange to say that we have no special data concerning his early ministry. We tried to secure such matter time and again, but his extreme modesty and his estimate of his work was such that he has never given us a written account of himself. But who among us in Texas did not know that great, big-hearted, royal man? With a frail body and brilliant mind he did wonderful work for years in the old Northwest Texas Conference. He died in the Central Conference. But all Texas claimed him. A few years ago he had to give up active duties and on account of his health he moved with

his family to California. But his heart never left Texas. Every letter from him always told of his love for Texas men and women. He was a noble spirit, as transparent as crystal, as true as burnished gold and as guileless as a girl. His open face was an index to his heart. There was never an element of dissimulation in his nature. His faith was strong and clear, and his experience rich and abounding. He was utterly unselfish. His love for humanity was so comprehensive that it took in all men. That he went straight to heaven when the breath left his body no one will ever doubt. While among us he filled a large place in our affections and now that he is gone there are many sad hearts that we shall look upon him no more in the flesh but he has entered the Conference on high, and his crown of righteousness is bright and radiant. The Advocate extends sincere sympathy to his family, and thousands will join us in thanking God that we ever knew and came into fellowship with Sam P. Wright.

THE LAYMEN'S MOVEMENT.

The Laymen's Movement has taken on permanent shape and its activities are marked as aggressive. We have been at a number of district missionary institutes and in them all the laymen have been accorded their proper place on the program, and their work has been emphasized. And this is true all over the Church. This is one of the encouraging omens of our work. It is proof positive that henceforth our laymen are to be reckoned with as an important factor in the affairs of the Church. For years we have made but little use of them as a whole. They have been largely an unemployed asset. But that day is past, we are rejoiced to say, and now we are striving to open a field for their development and activity. And so far the results of this movement more than justify the faith which the Church has reposed in it. Let every pastor see to it that the laymen of his charge are given recognition in all departments of enterprise, and let each presiding elder carry out the purpose of the General Conference in making provision for the employment of our laymen in the efforts of the Church to spread the gospel over the earth.

THE CALAMITY AT CENTER.

A fire recently swept a good portion of the town of Center out of existence. The property loss was severe, but not comparable to the loss of life. Several people were burned to death and the whole town is wrapped in gloom. We append a note concerning it from our pastor, Rev. W. H. Vance, and extend to all those good people our heartfelt sympathy in their bereavement: Yesterday was the saddest day Center has ever known. Practically the entire day was spent in burying the victims whose lives were snuffed out by a falling wall during the terrible fire here last Friday night. Among the dead is numbered Bro. J. L. Crawford, a long time Methodist, a member of the Board of Stewards and one of the noblest men I have ever known. Our community is wrapped in gloom, oh so dark! Yours fraternally.

W. H. VANCE.

As we go to press we have received the following telegram from Rev. W. L. Nelms of Georgetown: "Those who have been here for a long time say we have had the greatest meeting for many years. Nine volunteers for mission work and several have professed a call to the ministry. About 270 conversions and reclamations."

It is a common occurrence to have the brethren get into a brotherly combat in the Advocate and we rather enjoy a controversy on a high plane among them. But it is very rare that the sisters ever become involved in that sort of an experience. But, as a rarity, they have locked horns and it will be seen in this issue that they are a trifling interesting. As an editor we are learning the advantage of prudence, and so we are going to umpire the skirmish, but absolutely re-

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use to lean to the right or to the left, or backward or forward. It is their fight, and our part is only to see that they restrict their combat to the rules of parliamentary practice, and then give them free course. The question about which they are contending is a female question, largely, and we propose to keep the brethren out of it, and let the sisters settle it.

We give space in our editorial column to a letter from Bishop James Atkins. He has been an editor and an expert Sunday-school man, and he is qualified to speak with authority upon those two questions. So we turn him loose on the front page. Read what he says and you will receive a stimulus both as an Advocate and a Sunday-school worker. Bishop Atkins always says something when he speaks or writes.

It is with sorrow that we announce the death of the good wife of Rev. George H. Adams, a superannuate member of the North Texas Conference and a resident of Oak Cliff, this city. She was an eminently good woman, full of faith and of the holy spirit and her end was peace. The brethren generally will remember Brother Adams and his family in their distress.

In a dispatch to the Dallas News of the 7th, the statement is made that Rev. W. B. Wilson has tendered his resignation as financial agent of Wesley College of Terrell. His resignation has been accepted by Bishop Murrain. Rev. Wilson and family will remain in Terrell until he is assigned an appointment by the Annual Conference next fall.

The stork has been busy round the parsonages of late. At Garland in the home Rev. and Mrs. Minor Bounds a handsome boy has made his appearance and the parsonage circle is rejoicing. At Vernon, in the home of Rev. and Mrs. A. L. Moore, Miss Martha Alice, a beautiful baby girl has been added to the household and the father and mother are transported with delight. Out at Santa Anna the parsonage home of Rev. and Mrs. Henry F. Brooks is resounding with thanksgiving over the accession of a new girl. May the good Father above keep his hand upon these young Methodists and guide them in the right way.

There is now and then a man who generates in his heart a fancied grievance toward a minister and presuming upon the fact that he is a minister of the gospel and therefore a non-combatant, he takes advantage of this fact to offer him an insult. He would not think of thus insulting any other sort of a man. There is such an individual in Austin and one day last week, without the slightest provocation, while one of our ministers was quietly seated in the office of a parishioner, stepped up to him and without giving him warning struck him a vicious blow in the face. But he reckoned without his host and as a result he will let a good many moons go by before he will so far forget himself as to repeat the experiment. We can not do better than to repeat a passage in

a prayer we once heard Uncle Caleb Smith pray at a love feast at Pittsburg a few years ago. Among other things he said: "Lord, some of us have had to fight during the year. It is wrong to fight and we ought not to do it if it can be helped. But, Lord, if it is forced upon us, help us to whop 'em."

A deplorable tragedy occurred at the State University last week when a company of sophomores undertook to haze some of the freshmen. They attacked the house where the freshmen were boarding and tried to force an entrance. They were warned not to enter, that if they did a gun would be used. The sophomores paid no heed to the warning and broke into the house, and one of the freshmen fired upon the intruders, wounding one of them very seriously. We had thought the barbarous habit of hazing had passed out of our schools. We had no idea that it obtained at the State University. But it does and the tragedy is the result. While we regret such an occurrence, nevertheless if it will open the eyes of the Legislature and cause them to pass a law forbidding such practices, it will not be void of one good result.

In a personal note from Rev. R. P. Shuler, who has been engaged for some days in a revival meeting at Georgetown, he says: "Great meeting at Georgetown. Almost the entire student body of the University at Georgetown swept into the kingdom; 184 conversions to date; seven young men answered the call to preach." The meeting closed last Sunday. What an improvement is this sort of influence over the hazing and shooting episode at the State University! Moral—Better send Methodist boys and girls to Methodist schools.

We are in receipt of a copy of the printed minutes of the New Mexico Conference. We are indebted to Rev. J. R. Goodloe, the editor, for this favor, and we extend to him our thanks for it. It is a neatly gotten up pamphlet and it is a credit to the conference.

PERSONALS

Rev. E. L. Spurlock, of Sherman, was in to see us recently. He reports the College in a flourishing condition.

Rev. G. M. Gibson, of First Church, this city, is in high favor with his people, and he is preaching to large congregations.

Allan Ragsdale looked in on us the other day. He is not only busy with his railroad job, but he is pressing Epworth-by-the-Sea with a great deal of vigor.

We regret to notice that Rev. Safold, of Celeste, was severely kicked by a horse and painfully injured about the face. We hope he will soon recover.

In a personal letter, Brother D. E. Hawk states that the congregation at University Church, Austin, raised \$20,000 on their indebtedness in the month of February. The balance, \$5000, they confidently expect to get by March 15, from friends outside the congre-

gation. We hail with delight every note of success achieved by this congregation that has occupied one of our strategic points in Texas Methodism.

Rev. Jno. M. Moore, D. D., of our home mission work, spent some hours in the city last week. He is busy here and there in his vast field, and he has but little time to abide anywhere long.

Rev. Hubert D. Knickerbocker, of Austin Avenue Church, Waco, and his brother, Rev. H. W. Knickerbocker, of Central Church, Ft. Worth, made the office a pleasant call this week. They report things booming in their respective charges.

Rev. Henry M. Long, of Polytechnic College Church, was in to see us this week. He and his large flock are now worshipping in their new church building, but it is not yet completed. It will be a handsome structure when they get through with it.

During the first quarter of this year Rev. C. M. Harless, D. D., of Grace Church, received 107 members into the Church, made 623 pastoral visits and did divers other duties as pastor. He has been in the homes of nearly every family in that large membership.

Rev. W. H. Wright, of Campbell, was to see us not long since. He is delighted with his charge. It is a double-barreled appointment, and both of the two congregations make a pleasant charge. Brother Wright has things in fine shape and the year promises good success.

Judge M. M. Brooks is rendering valuable service to the great University movement both as a member of the Commission and as an able lawyer who understands the legal phases of the whole question. He is also taking an active interest in the local work of Grace Church.

Mrs. Lillie Bumpass, wife of Judge Edward Bumpass, of Terrell, Texas, died at her home last Monday night. She was one of the leaders in our women's work in Terrell. Her death is an affliction, and she will be sorely missed.

Rev. W. L. Clifton, the old man eloquent of the North Texas Conference, is at St. Paul's Sanitarium in this city quite ill. He had to undergo a serious operation and the crisis is hardly passed yet. His age is against him, but we hope for his recovery. Everything that skill and good nursing can accomplish is being rendered.

Rev. W. A. Shelton, of Frederick, Okla., is having a most sweeping revival. He is assisted by Rev. W. M. McIntosh. That charge has just finished a \$20,000 church building and the services are being conducted in it. They have had nearly two hundred conversions and the whole town is under the influence of the meeting.

We note that Miss Velma Reynolds, of Sherman, Texas, and W. F. Loring, of Dallas, Texas, were united in marriage at high noon Saturday, March 4, 1911. The wedding took place at the home of the bride's parents, Mr. and Mrs. J. W. Reynolds, on North Travis Street, and the ceremony was performed by Rev. J. H. Reynolds, of the Methodist Church, grandfather of the bride, assisted by Rev. J. L. Morris, pastor of Travis Street Methodist Church. Mr. and Mrs. Loring left immediately after the ceremony for Dallas.

Rev. Jas. W. Irish, presiding elder of the Ashland District, West Wisconsin Conference, in company with his brother, Gilbert H. Irish, of this city, made the Advocate office a pleasant visit the past week. Brother Irish is making a pleasant trip of two months in the South, having just come up from San Antonio. Brother Irish is an ardent and unyielding enemy of the saloon. It will be remembered, on account of his attitude the whiskey element dynamited and wrecked his church and parsonage at Richland Center, Wis., not long ago. We greatly appreciate the call of these brethren.

Advocate Campaign

ADVOCATE CAMPAIGN.

By Rev. Isaac Zachary Taylor Morris.

Number Three.

I promised in my last article, "What Become of that Opportunity." Well here was the way the opportunities would soon come around. When I would incidentally mention something I saw in the Texas Advocate, the good sister or brother would say: "By the way, I have been getting that paper for two weeks; wonder who sent it to

me?" I would say, "Perhaps you know Dr. I. G. John." "Oh, yes," they would say. "Was that the same Brother John who used to be pastor over in Bastrop County or Travis County?" I would say, "Yes, he's a little man." "Yes," they would say, "he married my father and mother and I am sure he is the very man who is sending me the Advocate." "Well, what do you think of it?" "Oh, it's fine; it's good, and I saw in one copy the marriage notice of Sallie Smith and Bill Jones. I knew both of them. Knew their father and mother. And I saw the obituary of good old Brother Francis; he was once my class leader." Then I'd say, "Suppose you take that paper. Don't you want to take it?" "Yes, I want to take it, but I haven't the money." "That doesn't make any difference; I will write to Brother John and he will credit you." "Well, now if you will do that I will pay you before you go to conference. You write to Brother John and tell him who I am, and where he married my father and mother and he will send the paper. Now be sure it's the same John." "Oh, yes, he's a little man, walks fast, preaches loud and a good brother and a good preacher." "Yes, he's the same man. You tell him to send the paper on, I will pay for it."

I go to the next place. The Advocate comes up some how or other. It comes up everywhere.

I stop and talk with everybody I meet on the road, and you know when country people meet they stop and inquire how the folks are, how many young calves they have had this spring, and what they ever done with that gotch-ear'd pony they had, and when they had last heard from West Texas, and if they had seen anything in the paper from West Texas. When they mention papers, in comes another opportunity and if he didn't mention something he saw in the papers I would mention something I saw in the Texas Advocate. Here would come my "by-the-way" again. "I have been getting that paper. I saw that two men by the names of Shaw and Blaylock are printing that paper. Now, I wonder if they are the same boys I knew in Austin, printers, I knew years ago." Says I, "They are the same kids running around on the streets bawling at the top of their voices making the people believe that they had the paper that had something in it. One of them is a short, stumpy fellow?" "Yes," they say, "his name is Will Shaw; he and I were in the army together. Now, Will knows me and he is the fellow that's sending me that paper." "Yes. How do you like it?" "Oh, there's lots of good things in it; 'miserable patent medicine'—but Will couldn't have to do with a good thing all the time. He don't mean any harm by it. A better fellow never lived than Bill Shaw." "Well, now," I would say, "if you want me to I will write to him and tell him who you are and to send you the paper and you can pay me before conference, and you will get the paper." "Good!" the man would say, "send her in."

I would meet another man. He would say, after my inquiries about all the folks—how his cotton was coming up, and how his corn looked, and how he liked the —, the presiding elder gave him at the Quarterly Conference, and various other things, and before he knew it he was talking about the papers and Church news and such like. I would tell him about who was publishing the paper, and I would mention Shaw and Blaylock. "Blaylock! Is he a lean, lank, hungry-looking fellow?" "Yes," I would say, "he has been hungry all of his life, and the more he eats the poorer he gets, but he is a sharp fellow; he's business! Some people think that we preachers don't know anything about business, but when they saw Blaylock and heard him talk, they knew business. He did not know it, but they saw their opportunity and got him on their paper as publisher. That is the same fellow that you went to school with; yes, same man—Louis Blaylock." "He used to steal the biscuits out of my school bucket, but he never meant any harm—all a joke—but somehow or other he would eat the biscuits, and he's the man that's printing the paper?" "Yes, sir." "Well, you write to him and tell him if he will send it that I will have the \$2.50 before you leave for conference."

And thus I went through that whole list and went the three months out.

Out of the fifty-four names I had sent, fifty of them became annual subscribers. I call that pretty good business. Now, let the next Bishop beat me!

By the way, why don't all the Bishops follow the example of Bishop Key. He told us what and how he did the thing. They tell us how we ought to do it. I like Bishop Key's plan best. And the truth is, I believe there are other things he did. If some of us would follow the example, we would do at least as well as we do, if not a little better.

Fort Worth, Texas.

Yesterday was observed as Advocate day and I herewith hand you a

good list of new subscribers. I expect to follow the work up and try to increase the list. I took the last part of the morning hour for this important matter, and think it was time well spent. I am in hearty accord with the work and management of the Advocate.
J. C. MIMMS,
Missouri Ave., Ft. Worth, Tex.

I find few backsliders in the homes where the Advocate goes, but on the other hand I find intelligent and spiritual Methodists.
DALLAS A. WILLIAMS,
Palacios, Texas.

I am trying to place the Advocate in every Methodist home in my charge. Have thirty homes and seventeen subscribers. Will try to get the other thirteen.
T. E. GRAHAM,
Channing, Texas.

VALUABLE AID.

Am enclosing fifty new Advocate subscriptions—the result of a two days' Advocate campaign by our young people. I did not take a subscription. Our local campaign is the result of the district Advocate campaign being carried on by our presiding elder, Dr. John R. Nelson.
T. W. TAYLOR,
Chatfield, Texas.

I am in hearty sympathy and accord with the 30,000 subscription campaign. I am putting the question of our conference organ upon the hearts of my people and trust I shall be able to send you a nice list of subscribers ere long. I certainly believe the Church paper in our Methodist homes is a very essential thing and one of the very best investments that can be made for the home, the Church and the pastor. You are giving us a most excellent paper. Touching a range of thought bearing upon all the questions of vital interest to our Methodism, the great exponent of the Christian life, there is nothing calculated to do more for our Zion than the Texas Christian Advocate. One of the questions being considered to-day by a number of Churches is the greater circulation of their Church organ. This is a wise and timely consideration and it will pay any Church to continue agitating until it is made a success.
H. BASCOM OWENS,
Cherokee, Texas.

No one ever repented of having held his tongue.



SEE THE FEET of the little brothers. Would you like to see their photograph after being cured? If you have such a child, send me a description of it and your address and I will send you the photograph of the little boys after being cured.

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Epworth League Department

GUS W. THOMASSON, Editor
5115 Victor St., Munger Place, Dallas, Texas.

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

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The Encampment will be held August 4-11, 1911.

SUNDAY, MARCH 12, EPWORTH DAY

IN EVERY TEXAS SUNDAY-SCHOOL.

If by reason of inclement weather or conflicting arrangements it is not expedient on that date, take it the following Sunday, or some other Sunday in March.

NOTES.

Do your part toward Epworth-by-the-Sea NOW. A united effort by all will place the finances on an easy basis.

In contributing to the "Ragsdale Memorial" you can put in bonds for part or all. The purpose is to free the plant from debt.

Chairman Harrison is zealously working to bring order out of chaos in the affairs of Epworth-by-the-Sea. Help him now.

There are to be two meetings this year, the Epworth Encampment, Aug. 4-11, and the Sunday-school Institute, Aug. 12-19. Plan to stay for both sessions.

Texas Leaguers are accustomed to doing things. Let the present call for funds to lift the indebtedness from Epworth-by-the-Sea receive the hearty and unanimous support of every Methodist in Texas. Ten thousand dollars in one day is not too much for Texas to do!

If your chapter is making good along any line, report same to Advocate. News letters are never crowded out. Some folks tell us they turn to the League Department first, and certainly if this is true, there should be League news in it. Are you, Leaguer, contributing your share of matter?

Miss Annie Sells, our very efficient Junior Superintendent, sends an interesting communication this week. Let her very worthy example be followed by others. Who is next?

Hon. C. C. Walsh's address is San Angelo, not San Antonio. Note correction in official directory at head of this department.

G. W. T. NORTH TEXAS LEAGUE NEWS.

The cabinet of the North Texas Conference Epworth League met in a business session in the pastor's study at First Church, Dallas, Texas, February 22. The meeting being called by the President, Mr. Hardin, in order to make plans and talk over plans for what we think is going to be the largest Annual League Conference ever held in North Texas. Those present at this meeting were: Mr. A. B. Hardin, President; Mr. Ed S. Brown, First Vice-President; Miss Mary K. Brown, Third Vice-President; Miss Mary Hay Ferguson, Chairman Ruby Kendrick Memorial Fund Committee, and Mr. R. G. Piner, Musical Director. Those be-

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ing absent were: Miss Lucy Davidge, Second Vice-President; Mrs. H. A. Hudspeth, Fourth Vice-President, and Mrs. Fred Mercer, Junior Superintendent.

The President is making great plans for this conference; he is choosing well the leaders. At present we think it possible that three of our Bishops will be with us and take part on our program. We were especially honored with the presence of Mr. R. G. Piner, of Sherman, Texas. As Mr. Piner is from the place where our next conference is going to be held, we were glad to have him report that Sherman is already making great plans for the conference. He says tell them to come in large numbers from every League Chapter in this conference, and we will be welcomed and well taken care of. Sherman being in a more central location it will be more easy for some to come that have not been able to attend heretofore. The program is now being arranged, and as soon as it is completed same shall be printed in the Advocate.

The date set for the meeting is June 8, 9, 10 and 11. Now is the time for every Leaguer in North Texas to begin to make plans to attend. There are only three months in which to get ready; talk League Conference from now until the date; work up a large delegation from your home chapter and bring them with you.

The State officers of the League are also going to have part on the program, and big doings for the Juniors, under the direction of Mrs. Fred Mercer, of Royse, will hold place on the program.

Remember the one purpose of the conference, that the young people of the Church get closer to God; that all that is good be presented to the Leaguers, thus inspiring and uplifting them to greater and better things.

Report of the Chairman of the Ruby Kendrick Memorial Fund submitted as follows:

Subscriptions made by the districts at the Bonham conference for the year 1910-1911:

Dallas District	\$157.50
McKinney District	71.50
Paris District	68.00
Sherman District	67.00
Bonham District	55.00
Terrell District	35.00
Gainesville District	20.00
Bowle District	9.00
Subscriptions sent in after conference	19.25
Total	\$502.25

Subscriptions paid to date:

Dallas District	\$104.50
McKinney District	50.00
Paris District	39.00
Sherman District	54.00
Terrell District	2.50
Gainesville District	5.00
One other subscription	1.00
Cash received after conference	19.25
June 20, 1910, cash on hand	345.00
Total	\$622.25

Disbursements:

First quarter, to J. D. Hamilton, Treasurer, for salary Rev. C. T. Collyer, Songdo	\$150
Second quarter	150
Third quarter	100
Total	\$400

Recapitulation:
Total receipts \$622.25
Total disbursements 400.00

Cash balance \$222.25
Amount of unpaid subscriptions \$275.25
Look over this report very carefully, and write Miss Ferguson, of McKinney, making a payment towards this fund. It is an important work and we are being blessed every day through Jesus who loves us.

Yours for a great conference,
LAWTON W. BAILEY,
Secretary-Treasurer.

Dallas, Texas. FRIENDS OF EPWORTH.

Far and near, great and small, we have done what we could to arouse interest in our great Sunday-school collection Sunday, March 12, and to make that collection a general one all over the State. We, of course, realize fully that unless this collection is stressed and remitted promptly by all our schools we have failed in our efforts. We therefore appeal to you—YOU who know what Epworth is and hopes to be to make this a personal matter, put your personal effort in it and not only see that your Sunday-school folk, but all your Church people as well, take some small part in it.

A few dollars from our more than 1,500 schools will aid us greatly, but if the majority fail to respond we will still be "appealing for help" and waiting to develop. Why can't we Methodist people by united effort have the



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Mail the coupon to our nearest house for this booklet. It gives full directions for building rural telephone lines.

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greatest recreation beach in the United States and run it right? Every layman in Texas would like to have a comfortable, safe and decent outing place for his family to spend a few weeks, and if he knew that by contributing a few dollars we could have it he would gladly join us. Please tell him what we have and what we want to have.

Remember the date—Sunday, March 12. If by reason of inclement weather or conflicting date you cannot take the collection then make it the first Sunday favorable after that and remit.

A. K. RAGSDALE,
J. E. HARRISON.
San Antonio, Texas.

FROM THE STATE JUNIOR SUPERINTENDENT.

I enclose a short communication also an extract from one of the many letters that come to me. Mr. Graham is Junior Superintendent of the Haskell League which is the largest and most prosperous I know of, having something like one hundred and seventy on the roll. He is also Junior Superintendent of the Stamford District.

HOW ONE JUNIOR LEAGUE SUPERINTENDENT MANAGES HIS BOYS.

You ask how I manage the boys in the League; I do not have any more trouble with the boys than with the girls. One reason maybe, that I am a boy among the boys, and they seem to recognize me as such. I have a Sunday-school class of twenty-eight boys, from 12 to 16 years old, and my hold upon these enable me to keep them in the League. As amusements I give them valentine parties, watermelon cuttings, and I take them on a two or three-days' fishing trip. On these trips we have fun, fun, and more fun. Then, again, I am never too busy to speak a word to them, pick out a thorn, or tie up a bruised toe. I have an innate love for boys and somehow they find it out and love begets love anywhere or anytime. Yours for more and better Leagues, G. J. GRAHAM.

TO THE JUNIORS IN TEXAS.

Mr. Ragsdale says "something has got to be did," and the Junior Leagues of Texas must help to do it now in the time of need. At the meeting of the State League Cabinet it was decided that each Junior League should pay to the State League \$1 per year as dues. Let us make it \$5 from each League this year, and by so doing pay our full part in this great effort that is being made to wipe out all debt from our beautiful Epworth-by-the-Sea, and also help to raise the testimonial to our most worthy President that is being inaugurated by Dr. Harrison. As superintendent of the Junior Leagues, I am exceedingly anxious that every Junior Superintendent in the State take this matter up with their Leagues immediately: It would be a shame for us to be left out.

It is easy to raise money through the efforts of the children, they like to do things. There are many harmless and pleasant ways in which this money could be raised. One of the best and easiest, I think, is for the superintendent to write a note to the

parents of the children asking them to give their child a certain amount to be used for this purpose; the child will rarely come back to the League without this assessment.

I believe that there is no one in the great crowds that attend Epworth-by-the-Sea that get more out of it than do the children. This great institution that is ours to-day will be theirs to-morrow.

We are planning great things for our Junior Leaguers and Junior League workers at Epworth-by-the-Sea this August. We want to take a foremost place in all the good work that goes on from day to day. We shall place much emphasis upon Bible study for the children as also upon the mission study classes. The recreation or social hour has already been placed in competent hands. For our junior workers there will be a training class under the direction of the most capable help available. Our State junior work is moving along encouragingly. Every few days bring letters of inquiry for general information, for literature, for suggestion for games, etc., and best of all the report of new organizations, all of which I am ready and only too glad to help in any way possible. Yours in the service,

(MISS) ANNIE SELLS,
State Junior Superintendent.
Orange, Texas.

TREASURER'S REPORT.

Report of funds received during the months of December, 1910, and January and February, 1911, by L. L. Jester, Treasurer of Texas Conference:

Beaumont District.
L. J. Foster, Beaumont, Cartwright and Spindletop, Conf. Cl. \$9; Orph. \$11; J. W. Stephens, Brookland, Orph. \$6; B. C. Ansley, Ratson and Saratoga, Conf. \$11; A. C. Scruggs, Jasper, Orph. \$25.75; W. T. Schwartz, Jasper Mission, Orph. \$6; W. Wooten, Kirbyville, Orph. \$10; J. L. Red, Kountze, Conf. Cl. \$12.50; Orph. \$11; W. H. Long, Meadowland and Sabine Pass, Bish. \$1; Conf. Cl. \$35; D. M. \$40; Orph. \$11; Sup. Fund, \$10; P. I. Milton, Woodville, Orph. \$6.

Brenham District.
J. W. Goodwin, Caldwell, Orph. \$60; C. M. Myers, Fulshear and Brookshire, Exp. Del. Gen. Conf. \$1; F. M. \$32; D. M. \$52; Am. B. \$4; S. S. Secy. \$1; W. W. Hooper, Hempstead, Exp. Del. Gen. Conf. \$1; Bish. \$4; Conf. Cl. \$20; F. M. \$45; D. M. \$40; Ch. Ext. \$28; Edu. \$40; Am. B. \$0; \$4; Orph. \$10; S. S. Secy. \$1; Sup. Fund, \$6; E. C. Escow, Lane City, F. M. \$21.65; D. M. \$21.65; L. B. Saxon, Rosenberg, D. M. \$12; Orph. \$7; D. S. Burke, Thorsdale, Orph. \$11; T. S. Ogle, Waller, Bish. \$8; F. M. \$27; D. M. \$34; Ch. Ext. \$4.50; Orph. \$5.

Houston District.
C. A. Hooper, Galveston, West End, F. M. \$14; Orph. \$10.

Jacksonville District.
J. M. Mills, Brushy Creek, Orph. \$8; M. N. Terrell, Bullard, F. M. \$60; D. M. \$65; I. F. Pace, Carey and Cushing, Orph. \$10; A. A. Dider, Keltys, F. M. \$13.50; D. M. \$17; W. F. Smith, Palestine, Grace Church, D. M. \$50; Am. B. \$4; S. S. Secy. \$1.

Marlin District.
Jesse Willis, Koss and Reagan, D. M.

\$51; Orph. \$23; D. W. Gardner, Wheelock, D. M. \$58. Marshall District.

H. G. Williams, Beckville, F. M. \$20; D. M. \$20; Orph. \$22; L. H. Matherson, Kellyville, F. M. \$10; D. M. \$10.

Navasota District.
S. W. Stokely, Augusta, Orph. \$8.40; Glenn Plinn, Bryan, Orph. \$36.89; G. W. Davis, Crockett, Child Day, Year 1910, \$13.20; Jesse Lee, Madisonville, Bish. \$20; F. M. \$80; D. M. \$80; Orph. \$20; P. S. Willson, Shepard and Cleveland, Am. B. \$3.

Pittsburg District.
C. F. Smith, Atlanta, F. M. \$34.29; Orph. \$20; C. T. Talley, Pittsburg, Bish. \$35; Conf. Cl. \$109; F. M. \$139; D. M. \$139; Ch. Ext. \$97; Edu. \$135; Am. B. \$0; \$11; Orph. \$61; S. S. Secy. \$2; Sup. Fund, \$16; Spel. Miss. \$100; Ecumenical Conf. \$1; James Kilgore, Texarkana, Orph. \$9; J. E. Morgan, Texarkana, Bish. \$15; Conf. Cl. \$47; F. M. \$59; D. M. \$59; Ch. Ext. \$42; Edu. \$58; Am. B. \$0; \$4; Orph. \$14; S. S. Secy. \$2; Sup. Fund. \$9; Ecumenical Conf. \$1.

San Augustine District.
O. P. Hotchkiss, Lufkin, Orph. \$35; E. L. Ingram, San Augustine, Orph. \$14.70.

Tyler District.
W. A. Belcher, Big Sandy, F. M. \$15; D. M. \$13; Orph. \$12; C. C. McLarty, Mincola, Orph. \$18; W. F. Andrews, Tyler, Orph. \$45.

Totals—Expense Delegate to General Conference, \$2; Bishop's Fund, \$98; Conference Claimants, \$232.60; Foreign Missions, \$56.15; Domestic Missions, \$817.94; Church Extension, \$171.50; Education, \$233; American Bible Society, \$30; Orphanage, \$548.04; Children's Day, \$13.20; Sunday-School Secretary, \$7; Superannuate Fund, \$41; Special Missions, \$100; Ecumenical Conference, \$2.

Grand total—\$2852.43.

L. L. JESTER,
Treasurer Texas Conference.

You've done what you thought was best; now you want to stop thinkin' about it. The decidin' time was the time for worryin'. Now, what you want to do is to brace up your sperrits.—Alice Hegan Rice.

IF THE BABY IS CUTTING TEETH
Be sure to use that old and well-tried remedy Mrs. Winsor's Sweetening Syrup, for children 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.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? ••• Be still, my soul! Thou has misread the message. It is not to give thanks for everything, but to give thanks in everything.—George Matheson, D. D.

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SUNDAY SCHOOL ITEMS

REV. V. A. GODBEY, Editor, San Antonio, Texas.
All communications intended for this department should be sent to the above address.

BISHOP E. D. MOUZON ON DECISION DAY.

In a recent pastoral address Bishop Mouzon furnished the press under the caption "How to Bring About the Revival," he says the following concerning the use of the Sunday-school and Decision Day for the attainment of the end sought:

How can we bring the revival for which we are praying? This question implies, of course, that we must pray for it. But supposing that we are already engaged in earnest prayer to God, what can we ourselves, as ministers of the gospel, do to bring about the revival?

First of all, I will say that the wise pastor will make large use of the Sunday-school. As Tyerman points out, it was a young Methodist, a Miss Ball, who started the first Sunday-school fourteen years before Robert Raikes opened his; and it was another young Methodist woman, Miss Cook, who first suggested to Robert Raikes the idea of his Gloucester school. Our Book of Discipline directs that "Sunday-schools be formed in all our congregations, where ten persons can be collected for that purpose." I write this in order to show the importance which from the beginning Methodists have attached to the work of the Sunday-school. The pastor's greatest opportunity is with the children. While we are making special effort to find the sheep that has gone astray, we should feed Christ's lambs and save them from the misery and awful risk of straying into the wilderness of sin.

In recent years "Decision Day" has been found most serviceable. Where the day has been wisely and intelligently approached, and where the children and young people are carefully instructed after they have offered themselves for membership in the Church, and before they are given the vows of Church membership, no better method can be found for bringing them to public profession of their faith and to a ratification and confirmation of the vow of repentance, faith and obedience contained in the baptismal covenant. But why should there be only one "Decision Day" during the year? Why should it not be well to have two such days, or four? Such days for the announcement of a decision made will prove especially useful when they have been preceded by a service for children on Saturday afternoon and are accompanied by a gospel sermon from the pastor on "Decision Day."

But what I have chiefly in mind in this connection is to call attention to the great opportunity which the pastor has with the children of the Sunday-school.

SUNDAY-SCHOOL WORK IN GRACE CHURCH, PALESTINE.

Grace Church, Palestine, is doing a very important work for Methodism in that city, and in a letter from the pastor there is evidence that the Sunday-school work is not least in the field of its activities. The following report from the Sunday-school is interesting and cheering news:

"I have in Grace Church a Sunday-school which I think worthy of note. I believe we have a record unexcelled in the State. Our Church is not very strong. We have a membership of 310. The fourth Sunday in January we had on roll in Sunday-school two hundred and three, and two hundred and seven present. Today was the rally day. We had on roll 225, and 290 present, with a collection of \$12.77. Our average attendance for January and February was 186 or about 85 per cent. Do you know of any school that beats this record? We are by no means satisfied with this. We are going to reach out after better and greater things. My Superintendent is a new man. He has only been in since January 1, but he is a live wire. He is going to attend the great convention at Ft. Worth. Yours for a greater Sunday-school."

W. FRAZIER SMITH,
P. C. Grace Church.

FROM BEATTIE, TEXAS.

Our Sunday-school has been organized almost two years and we have not missed a Sunday since it started. We have a fine Superintendent—Bro. J. H. Welch.

Bro. B. L. Nance was with us Wednesday night, February 22, and made a fine talk on Sunday-school matters.

We can not express our thanks to him for being with us. We were all delighted to hear him.

Bro. Nance was at the public school Wednesday evening, and came back Thursday morning and held chapel services. Beattie is delighted with him and we wish him success wherever he goes.

CLARICE CLARK, Sec.

LET EVERYBODY HELP EPWORTH. BY-THE-SEA.

That marvelous things would be accomplished in Texas if all the leaders of the forces would pull together when a call for help is made. The 12th of March has been named as the date for a big offering for Epworth from the Sunday-schools, and the Sunday-school page of the Advocate will contain the name of the schools which respond, with the number of members and the amount of contribution. Who will secure the greatest per capita? The outcome of this movement will be determined by the pastors and superintendents. If they ask for the money they will get it, and if they fail to present the cause it will not be presented. This is an hour of opportunity for the Sunday-schools, and now is the time to act in concert with the Leaguers and the women of the Church. We can jointly make Epworth-by-the-Sea the greatest pleasure resort and campground in the South. Do not forget the date—March 12th.

V. A. GODBEY.

San Antonio, Texas.

NOTES BY STATE PRESIDENT.

To Presiding Elders, Pastors and Superintendents:

Brethren—When you want literature for a mission Sunday-school do not send to Dr. Chappell or to Smith & Lamar. Dr. Chappell has nothing to do with this phase of the work and Smith & Lamar will not fill your order until authorized to do so by your Conference Board. All such requests should be sent direct to the Chairman or Secretary of your Conference Sunday-school Board, as they go to them at last, and any other course will cause delay and inconvenience.

For Teachers.—Doctor Nichols, who occupies the Chair of Pedagogy in Southwestern University, and Miss Annie M. Moore, who holds the same position in the North Texas State Normal School, will both have prominent parts on the program of our State Sunday-school Conference. Their positions proclaim their ability as experts in the field of teacher training. In addition to that they are both wide-awake Sunday-school teachers. Those who heard Miss Moore at Epworth last August will be anxious to go to Dallas for the privilege of hearing her again. The Adult Class of Dr. Nichols at Georgetown is one of the best in the whole Church.

For Superintendents.—Prof. J. E. Blair, Superintendent of the Corsicana Public Schools and of our Sunday-school in Corsicana First Church; Dr. Streetman, Superintendent of First Church Sunday-school at Fort Worth; Mr. J. W. Woodson, Superintendent of Travis Park Sunday-school at San Antonio; Mr. J. B. Wilson, of Granbury; Mr. W. H. Sanger, of Waco, and others who have made a success of the office of Sunday-school Superintendent will have important places on the Dallas program. The time is April 11-13, 1911.

In arranging the program for our State Sunday-school Conference this year it has been the policy of the Program Committee not to have a hurrah, but to get people who have actually succeeded in Sunday-school work tell others how they did it. We have reached the point where an ounce of demonstration is worth tons of theory. All of us in the Sunday-school work are from Missouri. We want somebody to show us how to do things.

It pleased us to show the readers of the Advocate the likeness of Dr. E. B. Chappell, our Sunday-school Secretary and Editor. Dr. Chappell was at one time a Texas preacher and his picture will stir up pleasant memories in the minds of many people. After Dr. Chappell had held his present position for four years the last General Conference re-elected him to it with practical unanimity. And no wonder, for Dr. Chappell is a tireless worker and spreads sunshine like the rose ex-hales its perfume. As a pastor he always met the demand of the occasion, and his success among young people was especially marked. Dr. Chappell, whom all Sunday-school workers know

through our Sunday-school literature, will have the place of honor in our State Conference.

THE PRESIDING ELDER AND THE DISTRICT CONFERENCE OR INSTITUTE.

By E. Hightower.

A letter from a layman who is actively engaged in Sunday-school work contains the following words, which we shall use for a text: "Brother Hightower, you might sound a note through the Advocate and suggest that presiding elders do not wait too late to make full and ample arrangements for district Sunday-school conferences. And it will not be best to hold these conferences too late." We will consider this text after the manner of the higher critics. It was written by a "layman." In theory a layman is a male member of the Church and a member who gives to it his time and means without the hope of reward or the fear of punishment. Consequently the text was actuated by no selfish motive. The text is authentic as quoted, for the original is on file and can be inspected. The document of which it forms a part unquestionably belongs to the eleventh year of the twentieth century, a fact which proves that in that year at least one layman was interested in the work of his Church and noted the trend of events. The subject treated is presiding elders and district Sunday-school conferences. Investigating more closely we learn from a small contemporaneous work called the "Book of Discipline of the M. E. Church, South," that a "district" means a certain division of ecclesiastical territory composed of a number of units known as "pastoral charges," and that a "presiding elder" means a preacher having some sort of general supervision of a district. From the same source we learn that a "Sunday-school" means a gathering of not less than ten persons, presumably on Sunday. A "conference" means a gathering together of persons for the purpose of conferring or discussing certain subjects. In the same Book of Discipline above referred to on page 122 occurs this language: "It is recommended that a Sunday-school conference or institute be held in each presiding elder's district, either during the session of the district conference or at some other time during the conference year; and it shall be the duty of the presiding elder to furnish in advance a suitable program, which may be used by said Sunday-school conference or institute." The meaning of our text is, therefore, clear. A certain layman has read the Discipline, and knowing that a number of new presiding elders were recently appointed and the numerous tasks imposed by the Discipline upon the presiding elder, and feeling that the Sunday-school was an important institution of the Church, the aforesaid layman thought it wise to give the young presiding elders a gentle reminder. Of course, he knew that presiding elders of experience would be thoroughly familiar with their duties, and being thoroughly alive to the importance of fostering the Sunday-school would need no exhortation at this point.

EDITORIAL NOTES.

Rev. Callom H. Booth, who recently closed a very successful quadrennium at University Church, Austin, is now pastor in San Marcos. He is a Sunday-school pastor and keeps his eye on this department of Church work constantly. His school in San Marcos is growing in numbers, and it will doubtless increase in general efficiency under his leadership. The daily papers recently contained the following concerning his work:

San Marcos, Tex., Feb. 26.—With the morning service the revival meetings which have been in progress at the Methodist Church in this city for two weeks were brought to a close. The sermon was brief, the service being principally the reception of members into the Church as a result of the meetings, these being seventy in number of which forty-four were by profession of faith, the balance by letter.

A significant fact of the meetings has been that the entire preaching has been done by the pastor, though the custom for some years has been to get the services of a revivalist or evangelist. All the departments of the Church have also been materially strengthened, the Sunday-school this morning passing the 500 mark, placing it among the leading Sunday-schools of the West Texas Conference.

Let every superintendent remember to take the collection for Epworth-by-the-Sea. Having begun well in the effort to have a place for Methodists to gather for an outing, and having done much toward making provision for the inspiration and education of our people in such an assembly, let us push the work forward to a splendid con-

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summation. When the collection is taken let it be sent to Dr. J. E. Harrison or A. K. Ragsdale, San Antonio, Texas, and let a report be made in the Sunday-school page of the Advocate. This means you.

The State Convention of the Texas Sunday-school Association will meet in Fort Worth, March 9-13, and it is said a good program has been prepared. The sessions will be held in our First Church, and ample provisions have been made for the comfort of those who attend.

The Texas Tract Society, which was recently chartered by our Church in Texas, has some useful tracts, and others are to be added to the list from time to time. One of the problems of our Church is the indoctrination of our members, and this society will have this in view. If Sunday-school Superintendents will select a few of these tracts for each teacher, and pay for them out of the Sunday-school fund, and request the teachers of classes of the Intermediate and Adult departments to avail themselves of the opportunity to teach the children doctrine from time to time, much good can be done in this way. If we can not teach our children our doctrines in our schools, where can we do it? If we have teachers who object to teaching doctrine, let them deliver their tasks to others who are more in sympathy with the Church.

The Committee on General Conference entertainment will hold its initial meeting in Nashville, Tenn., on March 29, according to the announcement made in this issue by Mr. T. B. King, of Memphis, the chairman. By every token New Orleans is the place for the next session of the General Conference. It has magnificent railroad facilities, hotel accommodations second to no city in our territory, and can easily provide every needed convenience. The Louisiana Conference at its last session unanimously adopted a resolution inviting the great law-making body of Methodism to hold its next meeting here, and appointed Dr. J. M. Henry, Dr. S. H. Werlein and Dr. F. S. Parker a committee to present properly the claims of the Crescent City.

The above is taken from the New Orleans Christian Advocate, and it indicates that our esteemed friend, Dr. Meek, has not visited San Antonio, or he could not have written so confidently of the advantages of New Orleans as compared with other cities in our territory. The city of San Antonio will offer the committee inducements which can not be duplicated, so far as

the writer knows, in any city in the South. This is a tourist city, with 100,000 inhabitants, and Travis Park Church is just in front of a hotel which has 450 rooms, and within a few blocks of the church there are about a dozen more good ones. Travis Park Church has an institutional building adjoining the church, and all the business of the General Conference can be conducted in our property. Railroads are so old here that we cease to talk about them now, and turn our attention to airships of all grades and varieties. If any member of the conference fails to be elevated to a distinguished place he need not be discouraged, as we can elevate him in an airship to his entire satisfaction. "By every token" the General Conference should come to San Antonio.

Our Northern Methodist brethren two years ago began to send out Sunday-school missionaries, and the following brief of their report in the Nashville Christian Advocate is sufficient evidence that the plan is a success:

The Board of Sunday-schools of the Methodist Episcopal Church has completed its second full fiscal year of service. In a recent statement and appeal to the Church the following statistics are given: The Board is now supporting twenty-six Sunday-school missionaries, whereas two years ago there were none in the field; its missionaries have organized 878 new schools, and out of these nearly two hundred Churches have grown; total enrollment, 3,884,168, an increase of 896,491 since 1908; total number of conversions during this period, 474,278. This is indeed an encouraging showing, and gives emphasis to the statement of the Board that "as an evangelistic asset and opportunity the Church has no field comparable to the Sunday-school."

Whatever the number of a man's friends, there will be times in his life when he has one too few; but if he has only one enemy he is lucky indeed if he has not one too many.—Bulwer.

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THE WOMAN'S DEPARTMENT

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Haggdale, care Texas Christian Advocate, Dallas, Texas.

CORSICANA DISTRICT MEETING.

The annual joint meeting of Woman's Home and Foreign Missionary Societies for Corsicana District was held in Kerens, March 2 and 3. Mrs. J. S. Callicutt, Foreign and Mrs. C. H. Buchanan, Home District Secretaries, presided jointly and the entire meeting was remarkable for its spirit of harmony and unity. There was a good attendance of delegates and visitors and the program was bright, interesting, entertaining and instructive. Rev. J. R. Nelson, presiding elder; Revs. J. H. Wiseman and Landrum, Mrs. Cartwright, Third Vice-President Central Texas Conference, and Miss Mattie Ivey, Missionary to Korea, were prominent visitors. This was a progressive meeting and the walls were lined with interesting maps, charts and posters and these were used to illustrate successful ways of interesting children, young people and adults. Mrs. Cartwright deserves especial mention for her splendid talks on study classes and children's work, and her charming use of posters, etc. Miss Ivey spoke at the evening hour on the "uniqueness of Korea," and exhibited numbers of interesting and beautiful curios and costumes worn by children and young ladies. She held her large audience spellbound and left a fine impression. Among features of new work, outlined for ensuing year are pledges and free will offerings instead of "extra dollar per member" in Home Department, and in Foreign Department, the support of one of our new missionaries, Miss Lydia Ferguson, for Corsicana District; and in conjunction with presiding elder, pastors and laymen the women add their strength towards a missionary campaign throughout the district during the entire month of April. It is planned to have a missionary service in every church of the district, every Sunday in April and the district is to be "sowed down" in missionary literature. Kerens is noted for its hospitality and we were well taken care of. The next meeting is to be held in the fall at First Church, Corsicana, and the spirit of this meeting promises great development by the time of the next. The women are alive and at work and we confidently expect for woman's work in the district to develop rapidly.

MRS. A. C. JOHNSON, Recording Secretary, Corsicana, Texas.

REPORT OF FARMERSVILLE AUXILIARY, FOREIGN MISSIONARY SOCIETY.

The Woman's Foreign Missionary Society of Farmersville, Texas, met Monday afternoon, February 27, in a business meeting, it being the time for the annual election of officers, and, in winding up our business for the year and taking a peep into the record kept, we feel like we are closing out a very successful year's work. Our financial obligations have all been met and we have added several new members to our list. While we fully realize the fact that we have not put forth our very best efforts, nor have we accomplished as much as we might have done, yet we feel like we have contributed our little mite in helping to carry out the last command of the risen Lord, "Go ye into all the world and preach the gospel to every creature." And so we begin another year with fresh courage, fully resolved to let the mistakes and failures of the past be unto us as "stepping-stones to higher things." The following officers were elected for the ensuing year: President, Mrs. Ed Evans; Vice-President, Mrs. R. H. Foster; Treasurer, Miss Bettie Carmack; Recording

Secretary, Miss Myrtle Lovell; Corresponding Secretary, Mrs. W. G. Grayson; Press Reporter, Mrs. R. K. Evans; Agent for Missionary Voice, Miss Lura Dickson. REPORTER.

BOARD OF MISSIONS PASSES RESOLUTIONS.

At the meeting of the Board of Missions, Texas Conference, held in Navasota, Texas, March 3, 1911, the following resolution was passed: "Resolved that the Board of Missions of the Texas Annual Conference indorse the work of Drs. John M. Moore and A. J. Weeks, and the Every Member Campaign for Missions during the month of March, and that we urge our presiding elders, pastors and lay leaders to preach on the subject of Missions, disseminate missionary literature and push the Every Member Campaign during this month. Signed.

J. W. BERGIN, F. M. BOYLES."

JOHNSON CITY REPORTS.

The Home Mission Society held its regular meeting in the Methodist Church on Thursday, February 23. A goodly number was present and much interest manifested. Two new members were enrolled. Besides the regular order of business the following officers were elected for the ensuing year: Mrs. J. A. Deadrich, President; Mrs. Sallie I. Powers, First Vice-President; Mrs. Clark, Second Vice-President; Miss Lillie McNatt, Third Vice-President and Recorder; Miss Addie Moore, Treasurer; Mrs. Dick Galloway, Agent Missionary Voice; Mrs. Julia A. Stubbs, Press Correspondent. PRESS SUPERINTENDENT.

HALE CENTER REPORTS.

The Hale Center Auxiliary at their meeting, the 14th of February, 1911, after devotional services, elected the following officers for the ensuing year: President, Mrs. J. A. Sweeney; First Vice-President, Mrs. R. West Lemond; Second Vice-President, Mrs. J. K. Malone; Third Vice-President, Mrs. G. W. Frazier; Corresponding Secretary, Mrs. John Roberts; Recording Secretary, Mrs. Silas Maggard; Treasurer, Mrs. M. J. Ewalt; Press Superintendent, Mrs. N. W. Claxton; Superintendent Reading Course, Mrs. Dudley Stovall; Agent of Missionary Voice, Mrs. R. E. Terry. Since our Church burned we meet in the home of one of our members. The society did a good work this year under our efficient President, Mrs. Nathan McClesky. A MEMBER.

IMPORTANT NOTICE.

Will each pastor and Lay Leader in Central Texas Conference do his best as to mission collections and send me a check this week. The money is specially needed. J. H. WISEMAN, Treas. Blooming Grove, Texas.

PARADISE REPORTS.

Upon the request of the ladies of the Gravel Hill community, Mrs. Moose, of Agnes, came down November 2, and, with six members, organized an auxiliary of the Woman's Home Mission Society. We have disadvantages to contend with, but our little band is enthusiastic, and ever ready to do their duty. Some walk two miles to attend our meetings. We are eight in number now, and five are pledged to tithing. We met February 27, 1911, and, after devotional services, the Treasur-

er and Corresponding Secretary made out their reports.

The following officers were elected for the ensuing year: Mrs. M. E. Montgomery, President; Mrs. M. E. Nash, First Vice-President; Miss Edith Montgomery, Second Vice-President; Mrs. May Wellerford, Treasurer; Miss Lillian Huddlestone, Recording Secretary; Mrs. Lucy Plumlee, Corresponding Secretary and Press Reporter; Mrs. Annie Montgomery, Agent for Missionary Voice.

We wish the prayers of all home missions that we may grow in number and grace, and that we may all do the will of our Heavenly Father. MRS. LUCY PLUMLEE, Press Reporter.

REPORT FROM WHITEWRIGHT AUXILIARY.

The Woman's Home Mission Society closed the year's work in February. In March the Home and Foreign Societies united. We elected new officers as follows: President, Mrs. H. C. Willis; First Vice-President, Mrs. Joe Hamilton; Second Vice-President, Mrs. R. May; Third Vice-President, Mrs. Riddle; Recording Secretary, Miss Meda Lewis; Corresponding Secretary, Mrs. J. L. Boone; Treasurer, Mrs. C. B. Bryant; Agent Voice, Mrs. Kel Lackey; Press Reporter, Mrs. Margaret McKinsey. We have now twenty-five members, all live Christian women, and with the help of our consecrated pastor and his good wife, who have all our work at heart, we feel that we will be victorious if we faint not. We expect to do much work in all departments this year, especially the local work which is under the supervision of Mrs. May, who sees every need. Our President is also a tireless worker; her influence is deeply felt. She has different leaders appointed each week to conduct the Scripture study, in which all take part. We feel that we have a bright future before us and I pray we may grasp every opportunity. MRS. MARGARET MCKINSEY, Press Reporter, Whitewright, Texas.

QUEEN CITY REPORTS.

Another year of Woman's Home Mission Society work has passed, and we feel that we have much for which to be thankful, and trust that we may do better this year than the past. We continue to hold weekly meetings, and have our Bible study lessons. At our last meeting the Treasurer made the following annual report: Members, 19; baby-roll members, 5; brigade, 4; membership dues, \$19.65; Week of Prayer, \$6.65; baby mite boxes, \$1.23; Florine McEachern mite boxes, 98 cents; conference pledge, \$13.45; expense fund sent Conference Treasurer, \$1.25; total sent Conference Treasurer, \$46.12; supplies sent off and reported, \$25; given locally, \$24.23; given to needy, \$5; spent on parsonage, \$58.40; spent furnishing church, \$11.30; total spent locally, \$98.93; in treasury, \$68.54; visits to sick and strangers, 556; magazines and papers given, 535. The following officers have been elected: Mrs. C. M. Hutchison, President; Mrs. J. E. Ellington, First Vice-President; Mrs. J. L. Thaggard, Second Vice-President; Mrs. W. C. Powell, Third Vice-President; Mrs. I. P. Booles, Recording Secretary; Mrs. V. D. Glass, Corresponding Secretary; Mrs. I. C. Strawn, Treasurer; Mrs. Chas. Powell, Agent for Missionary Voice; Mrs. F. O. Favre, Press Reporter. (MRS.) F. O. FAVRE, Press Reporter.

ATTENTION, NORTHWEST TEXAS HOME MISSION SOCIETY.

I have on hand one thousand copies of the year book. Order same at once. The cost is 3c per copy. MRS. NAT. G. ROLLINS, Aspermont, Texas.

DISTRICT CONFERENCE NOTES.

Cleburne District. The Cleburne District Conference will convene in Granbury May 2 at 9 a. m. The Sunday-School and League Conference will be held in Grandview June 27-29. Committees of examination: License to preach and admission into the conference—S. A. Ashburn, S. P. Nevill, E. B. Hawk. Deacon's and Elder's Orders—C. W. Daniel, O. C. Swinney, M. H. Major. E. A. SMITH, P. E. Clovis District. The Clovis District Conference will convene at Elida, N. M., April 19-23, 1911. Committees: On license—J. D. Wagner, J. E. Givens, W. N. Thomas. On admission—J. C. Jones, L. W. Carlton, J. N. S. Webb. On orders—C. A. Clark, W. W. Turner, Edgar L. Young. Those who have fourth Sunday services will please postpone them until the fifth Sunday. Missions and Laymen's Day, Wednesday, April 19. Women's Societies' Day, Thursday, April 20. Sunday-School and Epworth League, Friday, April 21. Opening sermon, Tuesday, April 18, 7:30 p. m., by Edgar L. Young.

Preaching each day at 11 a. m. and 7:30 p. m.

Let the Home Mission Societies and Sunday-schools elect delegates. Recording stewards, Sunday-school superintendents and presidents of Epworth Leagues are ex-officio members. Special programs for each day will be furnished later. J. RUSH GOODLOE, P. E.

Llano District.

Llano District Conference will be held at Liberty Hill April 11-16. The District League conference will be held Saturday, April 15. Each Junior League is entitled to one delegate; each Senior League to one delegate for every ten members, but every League to one delegate however small it may be in membership. The committees for the District Conference are: Elder's orders—J. W. Cowan, Robert Paine, Res. B. Wilkes. Deacon's—J. S. Bowles, J. T. H. Miller, J. P. Garrett. Licenses to preach—F. M. Jackson, N. G. Orment, J. H. Stuckey. Admission and readmission—J. P. Rodgers, J. H. Clark, W. B. Moon. All the pastors are expected to observe the law of discipline, paragraph 381, and make the every-member canvass with the Missionary Committee in March, and report the results of this effort at the District Conference. J. D. SCOTT, P. E.

Austin District.

The Austin District Conference will be held at Elgin, Texas, March 28 to 33, 1911. We urge a full attendance of clerical and lay members. We hope to have a spiritual feast, even a revival in this conference. The following committees have been appointed: License to preach—W. D. Bradford, I. T. Morris, P. B. Summers. Admission on trial—D. E. Hawk, G. T. Gibbons, A. Noble James. Deacon's orders—J. F. Pennybacker, J. W. Long, J. W. Nelson. Elder's orders—J. T. Tracy, D. A. Keane, W. R. Keathly. NAT. B. READ, P. E.

Clarendon District.

The Clarendon District Conference will convene at Miami Wednesday, May 19, at 8:30 p. m., and continue over Sunday. The District Missionary Institute and Laymen's Conference will be held in connection with the District Conference. Rev. P. G. Hubman will preach the opening sermon Wednesday, May 19, at 8:30 p. m. The following are the Examining Committees: License to preach—B. W. Dodson, Z. B. Pottle, G. F. Winfield. Admission on trial—S. E. Wasson, T. B. Hillburn, W. E. Hawkins. Deacon's and elder's orders—M. W. Clark, W. J. Land, J. B. Wood. J. W. STORY, P. E.

DON'T BE SICK.

Read the Bull-Tone offer on the last page, and buy low. Thousands have secured health through Bull-Tone. It was first offered to the sick about sixteen months ago, and already has a long list of cures in every State. You can get a box to try, without spending a penny.

TERRIBLE STRAIN RESULTED NOT AMISS

A Lenoir Lady, After Two Weeks Grinding Labor, Feels Better Than Ever.

Lenoir, N. C.—"I am not tired at all, and am stouter than I have ever been," writes Mrs. Kate Waters, of Lenoir, N. C., "although I have just finished a two weeks' wash. I lay my strength to Cardui, the woman's tonic. I have taken a lot of it and I can never praise it enough for what it has done for me. I can never thank you enough for the advice you gave me, to take Cardui, for since taking it I look so well and am stout as a mule."

You are urged to take Cardui, that gentle, vegetable tonic, for weak women. Its use will strengthen and build up your system, relieve or prevent headache, backache and the ailments of weak women. It will surely help you, as it has helped thousands of others, in the past 50 years.

N. B.—Write to: Ladies' Advisory Dept., Chas. H. Best & Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

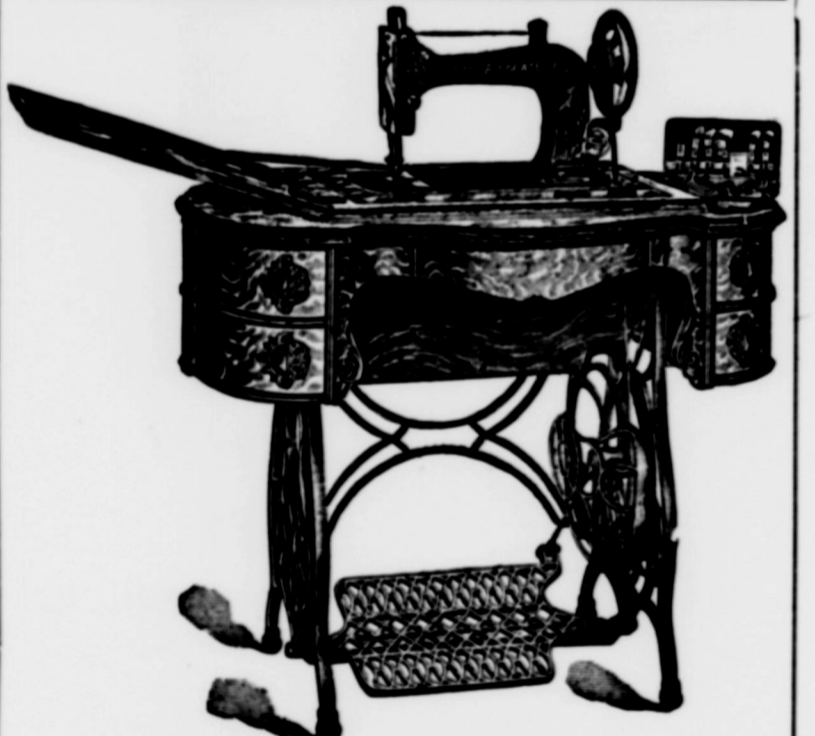
He who lives content with a little, possesses all.—Boileau.

LIFE GUARDS.

The Life Guards are two regiments of cavalry forming part of the British household troops. They are called soldiers, and every King's household, but yours, ours, everybody's should have its life guards. The need of them is especially great when the greatest foes of life—disease—find allies in the very elements of life, influenza, catarrh, the grip and pneumonia in the stormy month of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla—the greatest of all life guards. It restores the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a genial warmth to the blood. Remember, the weaker the system the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.

"I believe in a consecrated shout, but leave me out of the other kind."

TEXAS ADVOCATE SEWING MACHINE



Hundreds of Testimonials on File

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine! The Advocato Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back, and we will take the Machine off your hands. Address, inclosing amount,

Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas.

Advertisement for 'WRANG TANG LINIMENT' featuring a portrait of a Native American man and text describing the product's benefits for various ailments. Includes a coupon for an agency application.

Vertical text on the far right edge of the page, including 'Mar', 'Nort', 'Col', 'NORT', 'KIDD', 'LC', and various fragments of text from other pages.

North Texas Female College and Kidd-Key Conservatory

SHERMAN, TEXAS.

NORTH TEXAS COLLEGE AND KIDD-KEY CONSERVATORY COLONIAL RECEPTION AT KIDD-KEY COLLEGE, FEBRUARY, 22, 1911.

One of the most important events of the winter in social circles was the colonial reception given by Mrs. L. A. Kidd-Key, Mrs. Louis Versel, Mrs. E. M. Kidd and Mrs. J. H. Holt at the North Texas College on Wednesday afternoon and evening. For weeks preparations have been in order to make this reception the most beautiful of the many receptions given heretofore at the college on the twenty-second of February. The sentiment of those who attended is voiced when it is stated that this was accomplished in every detail.

The guests were received in the hall by Miss Ida Rountree in a gown of blue marquisette with point lace trimmings. Mrs. Key, ever gracious and charming in her manner, welcomed her guests at the entrance to the reception suite and presented them to Mrs. Versel and Mrs. Kidd. They were then presented in turn to General Washington and party. Mrs. Key's costume was of pale grey embroidered crepe de chine with trimmings of Princess lace and she held a shower bouquet of pink carnations, ferns and tiny ribbon bow knots. Mrs. Versel was attired in a gown of ivory satin with golden passementerie and Mrs. Kidd wore a toilette of lavender embroidered chiffon with touches of point lace.

The gowns of the young ladies in colonial costume were fashioned of handsome brocades and silks and were of different colors to correspond with the costumes worn by the gentlemen. There was an air of dignity, elegance and grace attendant upon General Washington's party, which did full justice to the eighteenth century characters which they represented.

Following are the names of those in the colonial party and their characters:

- Miss Kate Rountree, Martha Washington.
- Mr. Miller Pitts, General George Washington.
- Miss Mary Swearingen, of Dallas, Mrs. Jefferson.
- Mr. J. J. Becker, Mr. Jefferson.
- Miss Pauline McKenzie, of Mexia, Mrs. Hamilton.
- Mr. Levis Hall, Mr. Hamilton.
- Miss Selma Couch, Mrs. Randolph.
- Mr. Claude Settle, Mr. Randolph.
- Miss Lucile Thompson, of Taylor, Lady Fairfax.
- Mr. Pettis Pipes, Lord Fairfax.
- Miss Annie Batsell, Mrs. Hancock.
- Mr. Fred Malone, Mr. Hancock.

The rooms were beautifully and elaborately decorated. The walls were outlined with festoons of wild smilax and the same greenery was draped from the corners of the rooms to the chandeliers. In the entrance hall there were large clusters of magnificent American Beauty roses. Over the doorway was a painting of the American eagle. A rosy glow was shed from the ceiling lights which were shaded with red.

In the room in which the colonial party stood there was an abundance of pink carnations, pink and white hyacinths and ferns. The chandelier was twined with southern smilax and clouded with pink illusion and the lights were shaded to represent pink flowers.

The color note of pink was also emphasized in the adjoining parlor, enchantress carnations being used against a background of palms and ferns. The lights in this room were white flowers. Receiving here were Misses Ruth Bulloch, Frances Smith, Mary Glenn and Cammie Starnes.

Miss Fulton stood in the doorway at the entrance to the hall where a long line of Kidd-Key graduates were stationed. This room, which stretches the length of the building parallel to the reception suite, afforded a delightful welcome with its crimson decorations in a wilderness of ferns and palms. In the center of the hall stood an attractive booth from which delicious fruit punch was served by Miss Mayme Talley and Miss Allie Hall. The frame-work was covered with white shredded tissue and twined with ropes of smilax. At intervals were clusters of red carnations and red shaded lights filtered through the greenery. Bunches of froster red and greengrapes hung from a pale green electrolier which was suspended over the booth. The large crystal punch bowl beneath was placed on a table prettily adorned with ropes of smilax and plumosa ferns. On each side of the punch bowl were large crystal vases of red carnations.

Loops of red satin ribbon were caught at the four corners of the table. Garlands of smilax radiated from the punch booth to the sides of the hall. Stately palms were banked on each side of the grand stairway and the banisters were twined with smilax. Surmounting the newel posts, which were also twined with smilax, were clusters of frosted electric bulbs, shaded as green flowers. The ceiling lights corresponded with these.

Miss Padelford, Miss Cowan and Miss Mattie Binkley dispensed the hospitalities of the refreshment room where two dainty courses were served. The center table, which had a covering of Cluny lace held a large floral centerpiece of Richmond roses. Festoons of smilax were looped beneath the chandelier, which was effectively decorated with ferns, Richmond roses and red satin ribbons. The lights were shaded as red roses. Red and white bon bons in crystal nappies were arranged on the table. The mantel was banked with the favored roses and ferns intermingled with red ribbons.

Calla lilies, white carnations and ferns were artistically arranged throughout the souvenir room. The chandelier was massed with greenery and white illusion and the lights represented white lilies. Miss Fowler and Miss Bilger presided in this room and gave each departing guest a pretty souvenir on which were sketched colonial figures. These favors were tied with red, white and blue ribbon.

In the evening the members of the senior class took the places of the graduates in receiving in the reception hall. Miss Vera Fulton and Frances Crites received in the souvenir room, Misses Bertha Miller, Myrtle Page, Frances Smith, Ruth Bulloch and Mary Glenn in the refreshment room and Misses Jennie Hill Barry and Mary Honaker presided at the punch bowl. Several hundred young men called between the hours of eight and eleven o'clock. An orchestra furnished pleasing music throughout the day.

During the afternoon and evening Mrs. Key received many telegrams of good wishes from "her girls" at a distance. One which pleased her very much was from three pupils of Monroe, Louisiana, who attended Kidd-Key ten years ago. It read:

"Backward, turn backward, O time in your flight, Take us back to Kidd-Key again just for to-night."

(Signed) Satchie Breard, May Lee, Ida Thompson.

L. A. Kidd-Key, President.
Rev. E. Spurlock, Bus. Mgr.

PROMPT COLLECTIONS.

We have been calling attention in our correspondence to the necessity for prompt collections and the forwarding of all available missionary funds to the Treasurer before March 31. After this year our fiscal year will end with December instead of with March, as heretofore. In order that we may wind up this year's business in as good shape as possible it will be necessary for the whole Church to respond to this appeal. We are sure if the necessity were fully realized there would be a united effort to meet the demands. We must not only wind up our year's business at this time, but we shall have to go through the summer months when there is very little income and shall be under the necessity of borrowing heavily in order to carry our budget till the fall income is available. Every dollar we receive now saves interest and also gives strength and encouragement to the work. We cannot too strongly urge upon all concerned the importance of seeing that all that can be collected, both on the regular assessments and on specials, shall be forwarded at once to the Conference Treasurers that they may have it in hand before the end of March.

The numerous responses we are receiving from pastors and presiding elders and lay leaders are exceedingly encouraging. They indicate an earnestness and an activity that prophecy progress. The every-member canvass is being widely adopted, and we believe it will result not only in a greatly increased missionary income, but also in a reduction of the worry and friction that so often results from other methods of raising funds. In addition to increasing the number of givers and the amount they severally contribute, the establishment of the habit of weekly giving has its effect upon all the benevolences, and swells the income for current expenses. This has been thoroughly demonstrated in all the Churches of all denominations where it has been tried. With the cooperation so heartily indicated on all hands we hope to come to our annual meeting in May with a good showing for the first year of the quadrennium. However, this will be determined from a financial standpoint largely by the amount received during the month of March, and this will depend upon the thoroughness with which collections

are made and the promptness with which the amounts collected are forwarded. For this we must rely upon our leaders who have in former years so nobly stood by the needs of the board.
W. W. PINSON.

REPORT OF THE HOSPITAL FOR THE YEAR ENDING FEBRUARY 1, 1911.

To the Mexican Border Conference of the M. E. Church, South:

The report of the Monterrey Hospital for the year ending February 1, 1911, is a chronicle of many changes. Some that bring to memory sad events. During the first days of March, Dr. Hanson was called to Nashville by the board and the institution was turned over to Dr. B. S. Branham, of Villadama. It was seen at this time that Dr. Hanson's health was failing and the board ordered a vacation of six months. During the later part of March he returned and assumed control until May 1, when he left for San Antonio. I endeavored to make no changes in the plan of the work until his death, August 10, 1910, hoping that at the end of his vacation he would be able to return and take again the superintendency. Dr. Hanson's rest came, but not until he had gone beyond the limit of human endurance. We are all too willing to put flowers upon the graves of those who have sacrificed themselves for humanity, but this is poor consolation for the orphans and widow. This conference knows Dr. Hanson better than I do, and it is not my place to pronounce any eulogy upon his life or work.

During the months of May, June and a part of July, I had a trained nurse as head nurse; since that time I have had to do the best I could without one. In September Dr. J. G. Harrison, of Sparta, Georgia, came as an associate, and since that time he has done all the surgery and a greater part of the medical work.

Being a new man I have found it a difficult task to keep an accurate record of all the work done. I have at all times been able to tell the exact financial condition of the institution.

On account of so many changes in the superintendency and other circumstances, that were uncontrollable, the revenue of the hospital has not been equal to the expenses, but we are hoping that as the physicians in charge become better acquainted that the revenue will exceed the expenses as there are many improvements that need to be made and the longer they are postponed the heavier the expense of making them. Only such repairs have been made as could not be postponed and many necessary things have been neglected because of lack of money. The running expenses have been cut as low as the number of patients will allow.

No patient has been rejected except for lack of room. No call has been turned except for lack of time. The charity clinic is as large as time and lack of money will permit. In the medical clinic there is an average of 14 new and 31 old patients each day; in the surgical clinic 9 new and 24 old, making an average of 2340 each month. The Sunday-school in the chapel has on an average of less than 10 each Sunday except on special occasions when the number runs over 50. Something over 100 Testaments have been given away upon request, many tracts and several hundred of the small Olivet Sunday-school cards have been given to the children. The text is in English, and I have had to depend upon the workers to explain it. We hope that before long our Publishing House will print them in Spanish. Nothing is so attractive to the Mexican than something that is pretty. In September I employed Mrs. Sosa to work in the chapel. I pay her \$10 per month, but as her family is large and she is a widow her work is limited. She sells Bibles, visits the sick, distributes tracts and makes on an average of six visits a day.

From May 1 to January 31, there have been admitted into the hospital 293 patients. Of this number, 155 were men, 121 women and 17 children; 43 men, 4 women and 2 children were Americans. Of the entire number 105 were charity, 188 were pay patients. In the nine months included in this report, there have occurred but two deaths—one child and one woman—a fact that is very gratifying to the physicians and nurses.

The financial statement is as follows:

Cash on hand, May 1, 1910	\$ 741.45
Cash from professional fees	3,146.10
Cash from hospital fees	4,538.62
Cash from donations	1,401.61
Cash from the Board of Missions	1,302.90
Cash from sundries	195.48
Total	\$11,326.16
Expenses:	
Paid out on wage account	\$2,690.37
Paid out on current expenses	6,948.90
Paid out for repairs	956.05
Paid out on sundries	730.84
Total	\$11,326.16

This is a summary of the facts and

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 proprietary offers. It is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

GOOD MEN AND WOMEN can make good money selling Sick, Accident, Old Age, Burial and Death Benefits. Address TOM C. SWOPE, Supreme Commander SOUTHERN BENEVOLENT LEAGUE, Houston, Texas.

BOOKS FOR SALE.

TO SELL—One set of the new International Encyclopedia. It is as good as new, not a scratch on it. For reference write B. A. MYERS, Boerne, Texas.

HELP WANTED.

ANY INTELLIGENT person may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

FREE ILLUSTRATED BOOK tells about over 300,000 protected positions in U. S. service. More than 45,000 vacancies every year. There is a big chance here for you; sure and generous pay; lifetime employment. Easy to get. Just ask for booklet A-829. No obligation. EARL HOPKINS, Washington, D. C.

POSITION WANTED.

If there is a good position in a school for a good man, forty years of age, and family, I have a friend who can fill the bill and would be a great addition to our Church in Texas. D. E. HAWK, Austin, Texas.

POULTRY AND PET STOCK.

S. C. RHODE ISLAND REDS. Foundation stock direct from Newport, R. I. Eggs, \$1.50 per 15; \$2.75 per 30; \$4.75 per 50; \$7.00 per 100. J. F. VERMILLION, Buak, Texas.

REAL ESTATE.

WANTED—To correspond with all parties wishing to purchase or trade for southwestern lands. 5129 acres to exchange for land in Central Texas. Address S. E. WILSON, Boracho, El Paso County, Texas.

FOR SALE OR EXCHANGE—A two-story dwelling house, situated on lot 75x140 feet; hall above and below; also gallery above and below; six rooms, bath, chicken and cow house; 14 peach trees bearing fruit; also garden. This house is situated within one block of car line and Peacock's Military College; also near San Antonio Female College, one of the best female colleges in the State or any other State. The same may be sold of Peacock's College. Owner will sell or exchange for house in Dallas, Fort Worth or any city in middle Texas, with a population of about 1200. Above house is valued at \$2500. Address REV. M. G. JENKINS, 519 West Virginia Ave., San Antonio, Texas.

Wyatt can on the subject, "Leadership to be Successful Must be Invincible."

At 11 a. m., second day, Rev. A. T. Culbertson preached on the "Need of Revivals," and we felt the thrill of divine fire in our hearts as the Holy Ghost fell upon us.

Resolutions condemning the whiskey traffic were passed, also a resolution urging our people to pay the indebtedness against the district parsonage as soon as possible, thereby relieving our presiding elder of the embarrassment of meeting the obligation alone.

The institute closed out Thursday night with a great prohibition rally, Rev. G. S. Wyatt was the speaker, and, of course, it was a great deliverance.

After a vote of thanks to that princely man of God, Rev. L. B. Tooley, and to the good people of Kirkland for their hospitality and kindly attentions during our stay among them, we departed feeling that it was good for the Lord's servants to confer together.

A. W. WADDILL.

He who reigns within himself, and rules passions, desires and fears, is more than a king.—Milton.

DON'T BE DRAGGED DOWN.

Sickness and disease cause far more poverty than waste and bad management. Don't be dragged down by ill health. If you want to be successful and comfortable, you must first make your body healthy. The success of Bill-Time in making health points the way for you. Read about it on last page.

Houston District—Second Round.

- March 26, Harrisburg.
 - March 26, Orange.
 - April 2, League City at Pasadena.
 - April 2, Trinity.
 - April 9, Columbia at Anchor.
 - April 9, Tabernacle.
 - April 16, McKee.
 - April 16, First Church, Houston.
 - April 23, Katy at Katy.
 - April 23, Brunner.
 - April 30, St. Paul's.
 - May 7, Cedar Bayou.
 - May 14, Angleton.
 - May 14, McAshan.
 - May 21, Brazoria.
 - May 21, Alvin.
 - May 28, Dickinson.
 - May 28, South Houston at South Houston.
 - June 4, Humble.
 - June 7, Velasco.
 - June 11, Genoa at Genoa.
 - June 11, Washington Avenue.
 - June 18, Galveston, West End.
 - June 18, Galveston, First Church.
- ELLIS SMITH, P. E.

NEW MEXICO CONFERENCE

Clovis District—Second Round. Knowles, at Lovington, March 18, 19. King, at Murphy's, March 25, 26.

Albuquerque District—Second Round. Tucuman, March 11, 12. Carrizo, March 18, 19. Koehler, March 21, 22. Cimarron, March 21, 22. J. H. MESSER, P. E.

El Paso District—Second Round

- Dayton, Mar. 11, 12.
 - Lake Arthur, Mar. 18, 19.
 - Roswell, Mar. 22.
 - Hagerman, Mar. 25, 26.
 - Hope, Mar. 28.
 - Artesia, Mar. 29.
 - Carlsbad, Mar. 30.
 - Malaga, April 1, 2.
 - Trinity, April 14.
- J. COCHRAN, P. E.

10 DAYS FREE TRIAL

We ship you approved without a cent deposit. Don't forget, DON'T PAY A CENT until you receive our latest catalog illustrating every kind of bicycle and have learned our method of price and inspection sure offers.

DO NOT BUY a bicycle or a pair of tires until you receive our latest catalog illustrating every kind of bicycle and have learned our method of price and inspection sure offers.

ONE CENT will get you every information. Do not wait, write a note to THIES, Coaster-Bicycle Repair wheels, lamps, saddles at half price prices. **Mead Cycle Co. Dept. C Chicago**



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OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

CARLTON.—Mrs. Ida Reams Carlton was born in Albany, Ga., September 17, 1858, and died at her home, Oak Cliff, January 21, 1911. She was married to George R. Carlton October 3, 1877. In 1879 she was converted and joined the Methodist Episcopal Church, South. In 1901 the family came to Texas to reside. Sister Carlton's life was beautiful from the very hour of her conversion to the hour of her release. As a mother she exhibited rare traits of character. She loved her children devotedly and no sacrifice was too great for her to make for them. Day by day she lived before them the beauty of the Christian life. Her disposition was so sunny. She always looked on the bright side. Really it seemed to those who knew her that she never tried to see the dark side of anything. She dealt with her whole heart, but she illustrated in her life the other part of the commandment and "loved her neighbor as herself." Often her familiar face could be seen as she hurried to some home where there was sorrow or need. She would dash in and bring a word of kindness; and she had the happy faculty of making goodness contagious. In her presence the flowers of love blossomed and exhaled their fragrance. There was never a day when she did not bring the consolation of her love to the heart of some one. Her life for others enriched rather than exhausted. Her life was vicarious in the truest sense of the word. How well she knew the meaning of those words, "For even the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." She was acquainted with Christ. Indeed, she knew him as she knew her own children. Her communion with her Master was so constant, so intimate, so personal, that the words of the Son of Man kept recurring, "I have not found so great faith, no, not in Israel." Whether well or ill she believed with all her heart that her life was in the keeping of her Lord, and this fact she accepted without question. Just a few years since she was bereft by the death of her husband. Suffering wrought its changes in her life, but it was the work of the refiner and there was so much gold and so little dross that the process in no way marred the beauty of her life. She was a regular attendant at the mid-week prayer service, and so many told of how their lives had been enriched by her testimony. She was always ready to be a witness for her Lord. Her words always called Jesus and one could only think of the words of another who said, "He must increase, but I must decrease." The community is poorer because of her going away. In the cemetery at Oak Cliff we tenderly laid her away. Just across the river stands a mansion, father and mother and little David clasped hands. Surviving her are the sons, Forest, Rodell, George, Edward, Isaac, Brinson, and the daughters, Lillian, Jaynes, Ethel, Elizabeth and Ida Reams. We shall see her again until then, farewell. Her pastor, Dallas, Texas, March 2. E. L. ELLER.

GRISWOLD.—Edna, daughter of G. W. and Belle Sebeck, was born in Grimes County, Texas, February 18, 1857. She was converted and joined the Methodist Church when 15 years of age and lived a consistent Christian life. She was married to Thos. Griswold in May, 1904. While on a visit to her father she died January 28, 1911. She was the mother of five children, two of whom preceded her to the better world. She was sick only a short time and suffered intensely until God said it was enough and took her to that bright world where there will be no more pain or suffering. When told she had to go she said, "It is hard to leave my babies, but it will be all right some how, some way." Sister Griswold was a devoted wife and mother, an affectionate daughter and sister. May her bereaved parents, brothers, sisters, husband and little children look to Christ, who can give comfort in the dark hours of trouble, and say by his grace divine some day we expect to see her where there shall be no parting, but joy and peace forevermore. A. B. KEEN, Sagerton, Texas.

STEVENS.—Brother M. B. Stevens was born near Holly Springs, Miss., August, 1847. He was married in 1868 to Miss Annie Griffith, and with his family moved to Texas in November, 1862. He died at his home in Kansas, January 13, 1911. He was buried Saturday, January 14, 1911. Brother Stevens was converted in early manhood and united with the Methodist Episcopal Church, South. Some years later he grew cold in his spiritual life, but in the summer of 1907, under the preaching of Brother Woodruff, he returned to this charge, he was reclaimed, and lived a consistent Christian life until his death. During this time his greatest regret was that he had thrown away so many years of his life, speaking to himself, "My time on earth is short, but the way to the other home grows brighter every day." Our grief is not as those who have no hope, for we know where he has gone. He leaves a wife and daughter to mourn his loss. J. ALFRED MORGAN, P. C.

RUSH.—Emma J. Rush (nee Powell) was born in Lafayette County, Miss., February 26, 1858; died in Eastland County, Texas, February 18, 1911. She was married to Dr. R. H. Rush November 11, 1878. To them were born two sons and five daughters, all of whom, with their father, survive her. She became a Christian in her early childhood and was true to the Master to the end. She was stricken with her fatal sickness only a few days before her death. Everything that a woman skill could do was done for her. She evinced no fear, but a strong confidence in trust, knowing "whom she believed," and the end came peacefully. Her family circle, so many years blessed and prospered, is broken now. But it will not be so always, for she has simply gone home to await the coming of her husband and children, all of whom are Christians. She is sorely missed, but we shall see her again. R. P. HARTON.

MCCONNER.—Cora Dalton, the daughter of J. P. and Mary Mettner, was born at Melton, Nacogdoches County, Texas, June 22, and died at Rockland, Tyler County, Texas, January 30, 1911. She was married to Tim Dalton December 25, 1901. She professed faith in Christ and joined the Methodist Episcopal Church, South. She leaves her husband and four children, one of which is an infant four days old. She died of pneumonia. Her sickness was of short duration, but her suffering intense. Sister Dalton was a consecrated Christian. She was loved by all that knew her. It was hard to give her up, but our loss is her eternal gain. P. I. MILTON.

FOSTER.—Andrew Jackson Foster was born in Abbeville, S. C., February 10, 1823; died near South Bend, Texas, January 17, 1911. He was converted and joined the Methodist Episcopal Church, South, when only nine years of age. Brother Foster was twice married; the first time to Miss Mary Williams, and the second time to Mrs. M. D. Davis. To each of these unions a number of children were born. In 1863 Brother Foster was made captain of Duff's regiment, which position he filled to the close of the war. He was a faithful Mason. When at the age of nine he presented himself for membership in the Church, the pastor, Rev. Stephen Tammell, laid his hand on the lad's head and prayed that God would call him to preach the Gospel. Perhaps not one who witnessed that sacred scene ever dreamed that the prayer of God's servant would be so richly rewarded. But that prayer was answered for at the age of 30 he presented himself at the bar of the Aberdeen District Conference and asked for license to preach. From that day forward his was a faithful herald of the Gospel of the Son of God. A part of this time he served as a supply in the bounds of the North Mississippi Conference. He was a safe man and a sound Gospel preacher, always keeping close to the well beaten paths of Methodism. His preaching was in the power and demonstration of the Spirit and was often accompanied by large numbers of conversions and additions to the Church. His life was transparent as the sunshine, and this fact enabled him to win the confidence and love of his people. If he had only chosen to rest in the Missions Park to await the resurrection of the just. Her loved ones bow with resignation to the divine will and hopefully look forward to a joyous meeting by and bye. V. A. GODBEY.

HALLMARK.—The subject of this sketch, W. Hamilton Hallmark, was born September 28, 1844, near Crockett, in Houston county, Texas, and died at the home of his son, Lovick, near Fairfield, in the vicinity of "Sunshine" Church, of which he had been a consistent member since February 13, 1911. He was married October 21, 1866, to Martha J. Furlow, who preceded him more than twenty-five years ago, leaving three children, two girls and a boy, viz: Mrs. Lee Glazner, Mrs. James Ham and Lovick, named in honor of Bishop Pierce. He married the second wife on January 31, 1886, to Mrs. A. T. Taylor, who with the children above named survive him. Brother Hallmark lived a life that no one ever questioned in his relation to Christ and the Church, and everyone regarded "Uncle Hamilton" as an ideal Christian gentleman. He said to the last that he was only waiting for orders to advance, being ready to go. Thank God for a life lived to bless the Church, the home and the community. He was a Methodist by the sternest type, loving his doctrines and being always loyal to her government, a brother to all, a true and loyal friend to his pastor, always anxious to see souls born into the kingdom, and ever heeding the best interest of Zion. Peace to his ashes; loved ones look up and await with joy the day of reunion. ALLEN TOOKE.

MOSELEY.—Mrs. Milda Moseley (nee Lang) was born May 30, 1891, at Castell, Llano County, Texas, and died February 20, 1911, at Austin, Texas, in the Austin Sanitarium at the age of 19 years 8 months and 21 days. She was married to Tom Moseley on September 28, 1909. On December 21, 1910, their home was brightened by the birth of a sweet little girl, but this joy was not without anxiety, as the young mother's condition began to fail. On January 2, the wife was taken to Austin for better medical attention, where she suffered for seven weeks more until God relieved her of her suffering and took her home. She was a member of the German Methodist Episcopal Church, South, and did much to promote Methodism in that little city. His citizenship was of the highest type. He was an ardent prohibitionist and in the front rank in the fight that was victorious and put the saloons out of Amarillo a few years ago. He was a true friend of such men at this time. Dr. Cartwright died in peace at his home in Amarillo, Texas, January 17, 1911. A large number of the best citizens of the city followed his remains to the grave, feeling that they had lost one of their best. He was a true and faithful husband, a kind father and a real Christian hero has fallen on one of the fiercest battlefields of earth. The Church militant will miss him, the Church triumphant has joyfully received him into her communion as the Captain of our salvation hath said, "Well done, good and faithful servant, enter thou into the joys of thy Lord." C. N. N. FERGUSON.

HOSKINS.—On February 14, 1911, death came to Mrs. J. T. Hoskins (nee Weaver) at her home in Wilmer, after a lingering illness of some seven months. She was born near Wilmer, February 4, 1857. Her husband spent the whole of her life in this community. She was first married to D. A. Malone, and to this union were born three children. After the death of Mr. Malone she was married to J. T. Hoskins, September 1, 1889; to this union three more children were born. Sister Hoskins was converted early in life and joined the Baptist Church; later she united with the Methodist Episcopal Church, South, and remained a faithful member until death. The spirit in which she bore her suffering is remarkable. Such Christian fortitude I had never witnessed. Often she expressed herself as being ready and willing to go when her Heavenly Father should call. The funeral services were held from the Methodist Episcopal Church at Wilmer, by Brother Creed Waco, assisted the pastor. Sister Hoskins leaves her husband and ten children to mourn her loss. "Weeping may endure for a night, but joy cometh in the morning." Her pastor, RALPH S. KERR.

CANTON.—Myrtle Fern Canton, little daughter of Brother and Sister S. S. Canton, was born near Abbott, Hill County, Texas, August 27, 1906; died January 14, 1911. Myrtle was a bright, affable and lovable child. She loved her parents, brothers and sisters and was the joy and sunshine of the home. In her death the home was made the poorer but heaven the richer; while there is sadness and sorrow left in the home, in heaven there is joy at her home coming. Despite all the sadness and sorrow by reason of her death, by the grace of God let us say the Lord gave and Lord hath taken away; blessed be the name of the Lord." W. N. CURRY, P. C.

BLANTON.—The grim reaper, death, entered the home of Mr. and Mrs. R. E. Blanton and claimed little Bennie Mulloy, their only daughter, born January 5, died February 7, 1911. Her stay on earth was short; it only bided here to bloom in heaven. He only bided here to bloom in heaven. He has gone to be with my own sweet baby and other loved ones in the beautiful home up yonder. They all look to God who gave it. He alone can comfort, can heal their broken hearts. How sore their hearts, how lonely the home. Oh! how they long for the loved ones; your destiny is at the beautiful gate beckoning you to a "house not made with hands," where there'll be no more good-byes. Rev. C. R. Sewell conducted the funeral services in the presence of a number of relatives and friends of Mrs. Blanton's. Then they laid him away to await the glorious resurrection. May we'ves richest blessing rest on them and hood them to meet their child in the sweet by and bye. HIS AUNT.

SCARBOROUGH.—Miss Ruby Scarborough Richardson, daughter of Asher Richardson, President of the Amertown and Gulf Railroad, and of Mrs. Mary Richardson, was called from this life to her home beyond on February 4, 1911. She was born September 16, 1892, in San Antonio, Texas, and was educated in the schools of the city, and having attended the Bon-Avenir school for girls and the Midholland school for girls during recent years. Her parents are members of the Travis Park Church, her father being a member of the Official Board, so their children have been reared under Church influences and have become members of the Church. Miss Ruby has been a member of the Travis Park Sunday-school from childhood, and joined the Church when she was but a child, continuing her relation to Travis Park Church until her death. She was well known in San Antonio and had a large circle of friends. Genial in manner, charming in personality, and with a sweet disposition, she won a place in the hearts of her associates and was a source of blessing to the home in which she was reared. God, a part of this time she was sick and an operation became necessary. Before she underwent this ordeal she talked calmly about it to an intimate friend and gave assurance that she was ready for the outcome. The great success of Dr. Pierce's Golden Medical Discovery in curing weak stomachs, wasted bodies, weak lungs, and obstinate and lingering coughs, is based on the recognition of the fundamental truth that "Golden Medical Discovery" supplies Nature with body-building, tissue-repairing, muscle-making materials, in condensed and concentrated form. With this help Nature supplies the necessary strength to the stomach to digest food, build up the body and thereby throw off lingering obstinate coughs. The "Discovery" re-establishes the digestive and nutritive organs in sound health, purifies and enriches the blood, and nourishes the nerves—in short establishes sound vigorous health.

SHIPP.—Jno. Albert Shipp was born in Smith County, Texas, August 3, 1864; died in Groesbeck, Limestone County, Texas, February 14, 1911. He was married to Miss Fannie Allen at Chester, Tyler County, December 20, 1887. To this union were born twelve children, four girls and eight boys. The wife and eleven children survive him. About twelve years ago Albert Shipp came forward and joined God's army with his wife, and has since been faithful in the Lord's vineyard. Many who read this will remember his kindness and faithfulness as a steward. As a husband he was true and loving. As a father he was devoted to his children. He was a great sufferer from the very beginning of his illness and bore it with Christian fortitude. As a neighbor he was loved by all. Many kind words and deeds to family and friends will never fade. His house was his pastor's home; his family is the preacher's friend. He is gone, but not forgotten. We would say to his wife and children, be faithful, as he was faithful, and meet him over there where comes no more good-byes. His body was laid to rest in Lewisville Cemetery, February 15, 1911, by the writer, his pastor, J. B. Dodson, and the Masonic order. J. T. McKEOWN.

THOMPSON.—On Friday morning, February 10, 1911, Brother J. A. Thompson fell asleep after an earthly pilgrimage of 72 years. He was ripe in age and faith for the better world. He was born in Jackson, Miss. About fifty years ago he came to Texas. He was converted and joined the Church more than forty years ago. He went home and erected a family altar, and there, day by day, he led his family to the Throne of Grace. About two years ago he and his aged companion moved to Lewisville, with Brother A. C. Thompson, his son. Just thirteen months before Brother Thompson's death his wife passed on to her reward. After her death, Father Thompson was restless and lonely, and notwithstanding the fact that every loving ministrations possible was given him he longed to pass over the river and be with her whom he had "loved long since and lost a while." Three sons and one daughter were with him when he died. He was buried in Highland cemetery at Stamford, February 11, 1911. ROBERT E. GOODRICH.

HOGAN.—Sophia Allie Hogan was born April 22, 1898, near Ezzell, Texas. About four years later her parents moved and settled near Hope. It was here that Allie gave her heart to God and joined the Methodist Church October, 1906, under the ministry of Brother Adair. Allie lived a sweet, Christian life. She was a regular attendant at Sunday-school and Church services. She was loved by those who knew her life. But she has now gone home to heaven. She was sick just one week, of appendicitis, when her suffering ceased, February 14, 1911. A father, mother, two brothers and a sister survive her. She set the good example of accepting Christ early in her youth. Her life's work was quickly finished and she is now at rest. J. A. FOSTER.

HAMILL.—Mrs. Beatrice Hamill, wife of C. F. Hamill, was born March 21, 1880, in Johnson county; professed faith in Christ and joined the Methodist Episcopal Church, South, at the age of 14 years at Shady Grove, and was a faithful member until death. She was united in marriage to C. F. Hamill October 6, 1898 at the home of her parents, J. G. and M. E. Killingsworth. There were born to this union five children, all boys; two are dead and three surviving. She departed this life December 22, 1910. Sister Hamill was a true Christian woman, a loving mother, a kind mother. She was a true Methodist. Her father was a local preacher, and she was the pastor's friend. She was willing to do her part of Church work for Jesus' sake. Her spirit has come up the shining way to receive a crown of life. May the good Lord bless the bereaved loved ones and may they meet again at that beautiful shore to part no more. Her pastor, G. M. FLETCHER.

MCCORKLE.—Rosalie Elizabeth McCorkle was born August 7, 1898; died September 28, 1910. The few months that the writer knew her sufficed to enable us to recognize her sweet disposition and lovely Christian character. Converted at 11 years of age, she at once became a witness for her Savior. Why, should call her hence just as she was blooming into sweet young womanhood may seem strange. But let us remember that she was through his love that she came to us at all. Let us thank him for her life and rejoice that she found her Savior and died happy in his love. Many a longer life will never be as complete as was hers. Weeping, yet thankful, we laid her remains beside the dust of her revered grandfather, Logan McCorkle, who for years did valuable service as layman in the Church of God. Let us lose no time in preparing for our life hereafter, but be such that we may, together with her, be heir to the many mansioned house which Jesus went before us to prepare. W. L. TITTLE.

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Oh the precious words of Jesus, Which he spake unto his own, First to his beloved disciples, When with him they were alone. How he comforted and blessed them, That dark night he was betrayed, When he said he'd not forsake them, But return in light array'd. How he promised to receive them In that home he would prepare, Where we all shall then be like him, And with him his glory share; Then we'll live in light eternal, Where all trouble is unknown, And our pleasures be eternal, Where God dwells upon his throne. Let us, then, no longer sorrow, For the Comforter has come, And, with him, some bright tomorrow, We will reach that happy home; Then these bodies all material, With their burdens, we'll lay down And, like him, in forms eternal, We will wear life's shining crown. —P. C. ARCHER.

Gen. Charles King in his historical sketch, "Faster Than the Fastest Pony," in the Youth's Companion, tells how, at the time of Custer's last fight, the Indians as far east as St. Paul had intelligence of the great Indian triumph and slaughter three days before the whites of the United States had got it by courier and telegraph. The red men had their own system of signaling by mirror flashes, fire and smoke signs, something like that anciently used by the Scottish clans, and in a country without telegraph it outstripped anything on legs.

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WEST TEXAS CONFERENCE

Llano District—Second Round. Burnet, March 10. Johnson City, March 11, 12. Cherokee, March 18, 19. Willow City, March 25, 26. J. D. SCOTT, P. E.

Beeville District—Second Round. Feb. 26, Kingsville, 8 p. m. (and March 17). March 11, 12, Skidmore. March 11, 12, Sinton. March 17, Kingsville, Q. C., 8 p. m. March 18, 19, Kingsville. March 20, San Benito and H., Q. C., 2 p. m. March 24, Calallen, Q. C., 8 p. m. March 25, 26, Alice. March 26, Calallen, 8 p. m. April 1-3, Oakville and Lebanon, April 8, 9, Floresville. April 15, 16, Falfurrias and Premont. April 22, 23, Charco Cir., at Couch and Green. April 29, 30, Gollad. April 30, Berclair, 8 p. m. May 6, 7, Runge. May 7, Beeville, 8 p. m. May 11, Beeville, Q. C. May 13, 14, Karnes City Cir., at Escondido. May 14, 15, Kenedy. May 24, District Conference, at Kingsville. A. L. SCARBOROUGH, P. E.

Austin District—Second Round. Rock Island, at Garwood, March 11, 12. Columbus, at C., March 18, 19. St. Luke's and Walnut, at W., March 25, 26. Elgin, at E., March 31. LaGrange, at L., April 1, 2. Flatonia, at F., April 8, 9. West Point, at Muldoon, April 15, 16. Cedar Park, at Merriltown, April 22, 23. Ward Memorial, at Austin, April 23, 24. Manchaca, at Pleasant Hill, April 29, 30. South Austin, at Austin, April 30. McDade Mis., at Knobbs, May 4, 7. First Church, at Austen, May 8. University Church, at Austin, May 9. NAT R. READ, P. E.

San Antonio District—Second Round. Kerrville, March 12. Bandera, March 18, 19. Medina, March 19. Laurel Heights, March 26. South Heights, March 26. West End, April 2. McKinley Ave., April 2. Pleasanton, at Fairview, April 8, 9. Harper, at Ingram, April 15, 16. San Antonio Circuit, at Bexar, April 22, 23. S. H. C. BURGINS, P. E.

San Marcos District—Second Round. Kyle, at Maxwell, March 11, 12. Belmont, at B., March 18, 19. Gonzales Sta., March 25, 26. Gonzales Mis., at G., April 1, 2. Luling, at L., April 8, 9. Dripping Springs, at Fitzhugh, April 15, 16. Lockhart Sta., April 22, 23. Buda, at B., April 29, 30. Waelder, at Andrews Ch., May 6, 7. San Marcos Sta., May 13, 14. W. H. H. BIGGS, P. E.

San Angelo District—Second Round. Junction, March 11, 12. Sonora, March 18, 19. Eldorado, March 20. Sherwood, March 22. Ozona, March 25, 26. Water Valley, March 30. Sterling City, April 1, 2. Garden City, April 5. Midland, April 8, 9. Paint Rock, April 15, 16. L. C. MATTHIS, P. E.

Llano District—Second Round. San Saba Cir., at Bend, March 24. San Saba Sta., March 25, 26. Mason, April 2, 3. Fredonia, at Bethel, April 5. Richland Springs, at Locker, April 8, 9. J. D. SCOTT, P. E.

Uvalde District—Second Round. Laredo, March 11, 12. Cotulla, March 15. Devine, at Lytle, March 18, 19. Dilley, at Buckhorn, March 25, 26. Sabinal, April 1, 2. Uvalde, April 8, 10. Uvalde Cir., at Mantel, April 15, 16. Crystal City Sta., April 19. Rock Springs, April 22, 23. Eagle Pass, April 26. Del Rio, April 29, 30. Carrizo Springs, May 6, 7. S. B. BEALL, P. E.

Cuero District—Second Round. El Campo, March 11, 12. Stockdale, at Caddo, March 18, 19. Lavernia, at S. Springs, 3 p. m., March 21. Pandora, at Dewville, March 25, 26. Leeville, at L., March 27, 28. Nixon, at Seal's Chapel, April 1, 2. Smiley, at Rocky, April 8, 9. Shiner Cir., April 15, 16. Yoakum, 8 p. m., April 17. Hope Cir., April 22, 23. JNO. M. ALEXANDER, P. E.

NORTH TEXAS CONFERENCE Paris District—Second Round. Clarksville Mis., at McCoy, March 11, 12. Clarksville Sta., March 12, 13. Bagwell Mis., at Robbinsville, March 18, 19. Deport Cir., at Milton, March 25, 26. Pattonville Cir., at Marvin, March 26, 27. Detroit Cir., at Red Oak, April 1, 2. Blossom and Sylvan, at B., April 2, 3. Woodland and Kanawha, Hickory Grove, April 8, 9. Rosalie Cir., at Halesboro, April 15, 16. Anna, at Coleman Springs, April 22, 23. Whiteoak and Williams Chapel, at W. C., May 6, 7. Avery Mis., at Henrietta, May 13, 14. Emberson Cir., at Round Prairie, May 20, 21. Paris Cir., at Rena, May 27, 28. Bonham Street, at B. S., May 28, 29. Lamar Ave., June 4, 5. Centenary, June 4, 5. J. M. SWEETON, P. E.

Terrell District—Second Round. Fate, March 11, 12. Scurry, March 18, 19. Kaufman, March 19, 20. Royse, March 26, 27. Rockwall, April 2, 3. Garland, April 9, 10. Elmo, April 15, 16. Forney, April 19. Mabank, April 22, 23.

College Mound, May 6, 7. Crandall and Seagoville, May 14, 15. Chisholm, May 20, 21. Kemp, May 27, 28. Terril, June 4, 5. M. L. HAMILTON, P. E.

Decatur District—Second Round. Bryson, at Jermyn, March 11, 12. Rhome, at Dido, March 18, 19. Oakdale, at O., March 25, 26. Bethel and Gravel Hill, April 1, 2. Boyd and Garvin, at G., April 2, 3. Decatur Cir., at Sand Hill, April 8, 9. Paradise, at O. C., April 15, 16. Ponder and Krum, at P., April 22, 23. Justin and Roanoke, at R., April 29, 30. Decatur Mis., at Drop, May 6, 7. Willow Point, at Vineyard, May 13, 14. Jacksboro Sta., May 14, 15. Chico Sta., May 20, 21. Chico Cir., at Sand F., May 21, 22. Greenwood, at Brumlo, May 27, 28. L. S. BARTON, P. E.

Sulphur Springs District—Second Round. Pecan Gap and Ben Franklin, at B. F., March 11, 12. Cumbly Cir., at Oakland, March 18, 19. Sulphur Springs Sta., March 19, 20. Lake Creek Cir., at Foster's Chapel, March 25, 26. Cooper Sta., March 26, 27. Retley Springs Cir., at Park's Chapel, April 1, 2. Yowell Cir., at Pecan, April 8, 9. Hagansport Mis., at Prairie View, April 15. Mount Vernon, April 16, 17. Sulphur Bluff Cir., at S. B., April 22, 23. Brashear Cir., April 29, 30. Klondike Cir., at Klondike, May 6, 7. Winnboro Sta., May 13, 14. Weaver and Saitillo, May 20. Purley Cir., May 21. Como, May 27, 28. W. D. MOUNTCASTLE, P. E.

McKinney District—Second Round. Anna, at M., March 11, 12. Princeton, at W. C., March 18, 19. McKinney, 7:30 p. m., March 19. Prosper, at W. C., March 25, 26. Frisco, March 26, 27. Weston, at R., April 1, 2. Celina, April 2, 3. South McKinney and White's Grove, at W. G., April 8, 9. Nevada, April 15, 16. McKinney, 7:30 p. m., April 16. Allen, at F. H. C., April 22, 23. Plano, April 23, 24. Blue Ridge, at H. C., April 29, 30. Farmersville, April 30, May 1. Josephine, May 6, 7. Nevada, 7:30 p. m., May 7. Wylie, at St. Paul, May 13, 14. Plano, 7:30 p. m., May 14. Coppville, at C. L., May 20, 21. Farmers Branch and Carrollton, at C., May 27, 28. South McKinney, 7:30 p. m., May 28. Renner, June 3, 4. CHAS. A. SPRAGINS, P. E.

Sherman District—Second Round. Pilot Grove Cir., at Blackman's, March 11, 12. Howe Cir., at Gunter, March 18, 19. Key Memorial, March 25, 26. Whitewright, April 2, 3. Bells Cir., at Moore's Chapel, April 8, 9. Waples Memorial, April 16. Denison Mis., at View Point, April 22, 23. Trinity and Messenger, at M., May 13, 14. Pottsboro and Preston, at Preston, May 6, 7. Sadler and Gordonville, at S., May 20, 21. Whitesboro, May 28. Southmayd Cir., at Stanfield, June 3, 4. A. L. ANDREWS, P. E.

Greenville District—Second Round. Commerce Mis., at Century, March 11, 12. Commerce Sta., March 12, 13. Quinlan Cir., at Cash, March 18, 19. (Kavanaugh at night, Sunday.) Greenville Mis., at Bethel, March 25, 26. (Wesley at night, Sunday.) Leonard and Orange Grove, at O. G., April 1, 2. Celeste and Lane, at C., April 2, 3. Celeste Mis., at Mt. Carmel, April 8, 9. Floyd and Caddo Mills, at C. M., April 9, 10. Wolfe City, April 15, 16. Fairlie and Wesley Chapel, at F., April 22, 23. (Celeste at night, Sunday.) Merit Cir., at —, April 29, 30. Wesley Sta., May 6, 7. Kavanaugh Sta., May 7, 8. Loneoak Mis., at Oak Grove, May 13, 14. Loneoak Sta., at Lawndale, May 20, 21. R. G. MOOD, P. E.

Gainesville District—Second Round. Denton Street, March 12. Dexter, Mount Zion, March 18, 19. Woodbine, at Spring Grove, March 25, 26. Collinsville and Tioga, at T., April 1, 2. Wesley and Bethel, at Friendship, April 8, 9. Pilot Point, April 9, 10. Sauger, at Bolivar, April 15, 16. Aubrey, at Cooper, April 22, 23. Denton Sta., April 23, 24. Valley View, May 6, 7. Era and Spring Creek, at S. C., May 13, 14. Myra and Hood, at M., May 14, 15. Marysville, at Sivell's Bend, May 20, 21. Rosston, at Hardy, May 27, 28. St. Jo, May 28, 29. E. H. CASEY, P. E.

Dallas District—Second Round. Oak Lawn, 11 a. m., March 12. Forest Ave., 8 p. m., March 12. Lewisville, March 18, 19. Fairland, 8 p. m., March 19. Trinity, 11 a. m., March 26. Grace, 8 p. m., March 26. Ervay, 11 a. m., April 2. Hutchins and Wilmer, at H., April 8, 9. Lancaster, April 15, 16. Cedar Hill and Duncanville, at D., April 22, 23. Irving, at Coppell, April 29, 30. Forest Ave., 8 p. m., April 30. Cochran, 11 a. m., May 6, and 8 p. m., May 7. Maple, 8 p. m., May 6, and 11 a. m., May 7. First Church, 11 a. m., May 14. Grand Prairie, 8 p. m., May 14. Wheatland, May 21, 22. Oak Cliff, 11 a. m., May 29. Fairland, 8 p. m., May 29. J. M. PETERSON, P. E.

CENTRAL TEXAS CONFERENCE Waxahachie District—Second Round. Palmer, at P., March 11, 12. Ferris, at F., March 18, 19. Ennis, March 19, 20. Midlothian, March 26, 27. Forrester, at Collier's Chapel, April 1, 2. Maypearl, at Auburn, April 8, 9.

Onward, April 15, 16. Venus, at Mountain Peak, April 22, 23. Bardwell, at Alma, April 29, 30. Copperton, at Webb, May 6, 7. Red Oak, at Boyce, May 13, 14. Bethel, May 20, 21. T. S. ARMSTRONG, P. E.

Colorado District—Second Round. March 11, 12, R. and L., at L. March 18, 19, Dunn, at Ira. March 25, 26, Hermaligh, at H. April 1, 2, Sweetwater Mis., at Blacklands. April 2, 3, Sweetwater Sta. April 8, 9, Westbrook, at Herbert. April 15, 16, Fluvanna, at Arah. April 22, 23, Camp Springs, at C. S. April 29, 30, Colorado Mis. and Sta. May 6, 7, Blackwell, at B. May 14, 15, Lorraine Mis. May 21, 22, Dermot, at Beth. May 29, 30, Snyder Sta. May 27, 28, Hylton. SIMEON SHAW, P. E.

Fort Worth District—Second Round. Riverside, 8 p. m., March 8; preaching, 11 a. m., April 16. Grapevine, at White Chapel, March 18, 19. McKinley Ave., 8 p. m., March 22; preaching, 11 a. m., April 23. 26. Missouri Avenue, 8 p. m., March 20; preaching, 11 a. m., March 12. Smithfield, at Oak Grove, April 1, 2. Weatherford Street, 8 p. m., April 6; preaching, April 3-5. First Church, 8 p. m., April 13; preaching, 8 p. m., April 16. Central, 8 p. m., April 18; preaching, 8 p. m., March 12. Mulkey Memorial, 8 p. m., April 20; preaching, 8 p. m., March 5. Polytechnic, 8 p. m., April 24; preaching, 8 p. m., April 23. District Conference, at Grapevine, April 25-28. JEROME DUNCAN, P. E.

Gatesville District—Second Round. Killen Cir., at Reece's Creek, March 11, 12. Killen Sta., March 18, 19. Meridian Cir., at Montgomery, March 25, 26. Meridian Sta., March 25, 26. Gatesville Cir., at Winfield, March 31. Gatesville Sta., April 1, 2. Copperas Cove, at Picoke, April 4. Evant, at Pearl, April 5. Crawford, at Evergreen, April 8, 9. Oglesby, at Hackney, April 12. Valley Mills, at V. M., April 15. Clifton, April 15, 16. McGregor, April 22, 23. Turnersville, at Hurst, April 26. Newburg, at Key Valley, April 29, 30. Jonesboro, at J., May 3. Fair and Lanham, at L., May 4. Hamilton, at Lund, May 6, 7. Hamilton Sta., May 13, 14. S. J. VAUGHAN, P. E.

Georgetown District—Second Round. Granger and Jonah, at G., March 11, 12. Bartlett Sta., March 12, 13. Florence and Mount Hope, at M. H., March 18, 19. Belton Cir., at New Hope, March 25, 26. Salado Cir., at Prairie Bell, April 1, 2. Rogers Mis., at Highland, April 8, 9. Rogers Sta., April 9, 10. Temple Sta., April 11. Belton Sta., April 15, 16. Temple, Seventh Street, April 16, 17. Georgetown Sta., April 18. Holland, at Lake River, April 22, 23. Taylor Sta., April 23, 24. District Conference at Georgetown, April 25-28. W. H. VAUGHAN, P. E.

Brownwood District—Second Round. Glencove Cir., at G., March 18, 19. Talpa and Valera, at T., March 19, 20. Gouldbusk Cir., at R. Wood, March 24. Winchell Cir., at Brookes, March 25, 26. Indian Creek Cir., at Chappell Hill, March 26, 27. Coleman Cir., at Silver N., March 30. Colman Sta., 8 p. m., March 30. Wingate and Pumpfrey, at P., April 1, 2. Winters Sta., April 2, 3. Bangs Cir., at Salem, April 8, 9. Santa Anna Sta., April 9, 10. Ballinger Sta., April 15, 16. Norton, at Bowman, April 16, 17. Robert Lee Cir., at Sanco, April 19. Bronte Sta., April 22, 23. Brownwood Sta., May 1. Zephyr Cir., at Turkey P., May 3. J. A. WHITEHURST, P. E.

Hillsboro District—Second Round. Brandon Cir., at B., March 11, 12. Hillsboro, First Church, March 15. Hubbard, at H., March 19, 20. Irene Cir., at Salem, March 25, 26. Covington Cir., at Osceola, April 1, 2. Abbott Cir., at Belle Springs, April 8, 9. Peoria, at Menloe, April 15, 16. Lovelace Cir., at Berry's Chapel, April 22, 23. Penelope Cir., at New Hope, April 29, 30. Kirk Cir., at Prairie Hill, May 6, 7. HORACE BISHOP, P. E.

Corseana District—Second Round. Dawson Sta., March 11, 12. Barry Cir., at Dresden, March 18, 19. Mount Zion and Harmony, at H., March 25, 26. Chatfield, at C., April 1, 2. Rice Sta., April 8, 9. Corseana Cir., at Zion's Rest, April 15, 16. Wortham and Thornton, at W., April 22, 23. Blooming Grove Sta., Wednesday night, April 26. Elyvenh Ave., May 7, 8. Mexia Sta., May 14. Richland Cir., at Grape Creek, May 20, 21. Mexia Cir., at Kervin, May 27, 28. Horn Hill, at Cedar Island, June 3, 4. Kerens, at Powell, June 10, 11. The District Conference will embrace the fifth Sunday in April. Opening sermon Thursday night before. JOHN R. NELSON, P. E.

Weatherford District—Second Round. Gordon, at Mt. Zion, March 11, 12. Santo, at Tariton, March 12, 13. Whit, at Poolville, March 18, 19. Mineral Wells Cir., at Willow Pond, March 25, 26. Mineral Wells Sta., at M. W., March 26, 27. Grafad, at Lucile, March 28. Graham Cir., at Upper Tonk, March 30. Newcastle, at Profit, April 1, 2. Eliasville, at Murry, April 2, 3. Oney, at O. (night), April 5. Farmer, at Tru, April 8, 9. Loving, at Red Top, April 9, 10. Graham Sta., at G. (night), April 10. JAMES CAMPBELL, P. E.

Dublin District—Second Round. Stephenville Cir., at Sylvan, March 11, 12. Stephenville Sta., March 12, 13. Hico Sta., March 15. Comanche Cir., at Sydney, March 18, 19. Comanche Sta., March 19, 20.

Gustine and Energy, at E., March 25, 26. Harmony Mis., at Hasse, March 26, 27. DeLeon Cir., at Morton's C., April 1, 2. DeLeon Sta., April 3. Gorman Sta., April 5. Bunyan Cir., at School Hill, April 8, 9. Huckabay Cir., at Hannibal, April 12. Duffau Cir., at Plainview, April 15, 16. Iredell Sta., April 16, 17. Carlton Cir., at Ohl, April 22, 23. Bluffdale Cir., at Center Grove, April 29, 30. Tolar and Lopan, at L., April 30, 31. Proctor Cir., at Graham C., May 6, 7. Reavis Mis., at Gilmour C., May 10. M. K. LITTLE, P. E.

Waco District—Second Round. Whitney, March 11, 12. Aquilla, at Ross, March 18, 19. West, at Elm Mott, March 19, 20. Bosqueville, at Mills Chapel, March 25, 26. China Springs, at C. Creek, April 1, 2. Lorena, April 9, 10. Mount Calm, at Axtell, April 16, 17. Bruceville, at Eddy, April 23, 24. Herring Ave., April 30. W. B. ANDREWS, P. E.

Cisco District—Second Round. Carbon, at Jewel, March 11, 12. Kokomo, at Grandview, March 18, 19. Eastland, at Eastland, March 19, 20. Wayland, at Wayland, March 25, 26. Sipe Springs, at Beatie, April 1, 2. Scranton, at Romney, April 8, 9. Rising Star, at Rising Star, April 15, 16. Pioneer, at Burkett, April 22, 23. District Institute, April 28-30. Cisco Mission, at Bluff Branch, May 6, 7. Cisco Station, May 7, 8. Church Dedication at Cross Cut, May 15. J. SAM BARCUS, P. E.

Cleburne District—Second Round. Blum, at Rio Vista, March 11, 12. Brazos Ave., 8 p. m., March 12. Mansfield, March 18, 19. Main Street, 11 a. m., March 26. Joshua, at Egan, March 26, 27. Godley, at Concord, April 1; 3 p. m., April 2. Anglin Street, 11 a. m., April 2. Granbury, April 8, 9. Cresson, April 8. Grouchy Mis., at Hill City, April 10. Brazos Ave., 8 p. m., April 19. Lillian, at Cabell Ch., April 15, 16. Burleson, April 17. Anglin Street, 8 p. m., April 18. Glenrose Mis., at Buck Creek, April 22. Glenrose Sta., April 22, 23. Knox City Sta., April 22, 25. Morgan and Kopper, April 29, 30. Walnut Springs, May 6, 7. Alvarado, 8 p. m., April 26. Grandview, May 13, 14. E. A. SMITH, P. E.

NORTHWEST TEX. CONFERENCE Hamlin District—Second Round. Sylvester, at Palava, March 11, 12. Sagerton, at Dovey, March 18, 19. McCauley, at Boyd's Chapel, March 25, 26. Rochester, at R., April 1, 2. Royston, at Afton, April 8, 9. Rule Sta., April 15, 16. Knox City Sta., April 22, 23. Vera, 11 a. m., April 24. Jayton, at Clairmont, April 29, 30. Spur Sta., May 6, 7. Aspermont, May 20, 21. G. S. HARDY, P. E.

Stamford District—Second Round. Haskell Sta., March 5, 6. Haskell Mis., March 11, 12. Tuxedo, March 18, 19. Weiner, March 25, 26. Spring Creek, April 1, 2. Lone Star, April 2, 3. Oystum, 8 p. m., April 5. Avoca, April 8, 9. Goree, 11 a. m., April 12. Stamford, St. John's, 11 a. m., April 16. Stamford, Ward Memorial and Leuders, 7:30 p. m., April 16. Bomarton, April 22, 23. Throckmorton, May 6, 7. J. G. PUTMAN, P. E.

Ablene District—Second Round. Cross Plains, at C. P., March 11, 12. Lawn, at Opalin, March 18, 19. Walo, at Tuscola, March 19, 20. Putnam, at Moran, March 25, 26. Balrd, March 27. Hawley, at New Hope, April 1, 2. St. Paul, April 2, 3. Anson, April 8, 9. Merkel, April 15, 16. Tye, at Comper, April 22, 23. Trent, at Nubia, April 29, 30. Caps, at Wiley, May 6, 7. First Church, May 8. Denton, at Dudley, May 13, 14. Clyde, at Eula, May 14, 15. GUS BARNES, P. E.

Vernon District—Second Round. Tolbert Cir., March 11, 12. Quanah Sta., March 18, 19. Paducah Sta., March 24, 25. Paducah Mis., March 25, 26. Vernon Sta., April 1, 2. Chillicothe Mis., April 8, 9. Kirkland Cir., April 15, 16. Childress Mis., April 22, 23. Estelline Cir., April 29, 30. J. G. MILLER, P. E.

Big Springs District—Second Round. Pride, at Wells, March 11, 12. Lamesa Sta., March 13. Lamesa Mis., March 13. Coahoma, at Latah, March 18, 19. Soash, at Center Point, March 25, 26. Tahoka, April 1, 2. Post City, April 15, 16. Big Springs, April 19. Stanton Mis., at Salem, April 22, 23. Stanton Sta., April 23, 24. District Conference, at Lamesa, April 26-30. Gail, at G., May 6, 7. Seminole, at Andrews, May 13, 14. Blythe, at Gummel, May 20, 21. Blythe, at Gummel, May 20, 21. J. E. STEPHENS, P. E.

Plainview District—Second Round. Turkey, at Whiteflat, March 11, 12. Matador Sta., March 12, 13. Plainview Mis., at Running Water, March 18, 19. Dimmitt, at Olten, March 20, 21. Happy, at Lakeview, March 25, 26. Silverton, at Lakeview, April 1, 2. Atton, at Croton, April 8, 9. Hale Center, April 14. Barton, at Barton City, April 15, 16. Plainview Sta., April 19. J. T. HICKS, P. E.

Amarillo District—Second Round. Dumas, at Spurlock, March 11, 12. Texline, March 18, 19. Wildorado, at Vega, March 25, 26. Hansford, at Grand Plains, April 1, 2. Ochiltree, at Plainview, April 8, 9. Panhandle and Pampa, at Pampa, April 22, 23. O. P. KIKER, P. E.

Clarendon District—Second Round. Wellington Cir., at Olympus, March 11, 12. Wellington Sta., March 13. Glazier Mis., at G., March 18, 19. Higgins Sta., March 20. Shamrock Sta., March 25, 26. Wheeler Cir., at Center, March 28. Claude Sta., April 2, 3. Clarendon Sta., April 5. Miami Cir., at M., April 8, 9. Quail Cir., at Aberdeen, April 15, 16. Goodnight Mis., at Washburn, April 19. Cataline Mis., at Brown, April 22, 23. Canadian Sta., April 29, 30. Hedley Cir., May 6, 7. J. W. STORY, P. E.

TEXAS CONFERENCE Tyler District—Second Round. Willis Point Cir., at Creagleville, March 11, 12. Big Sandy, at Gladewater, March 18, 19. Colfax, at Oakland, March 25, 26. Canton, at Morris Chapel, April 1, 2. Edgewood, at E., April 2, 3. Edom, at Union Grove, April 8, 9. Mechison, at Phillips Chapel, April 15, 16. Emory, at Woosley, April 22, 23. Alba, at Olive Branch, April 29, 30. Mineola, May 1. Mount Sylvan, at M. S., May 6, 7. Lindale, May 7, 8. Tyler Cir., at Pleasant Retreat, May 13, 14. Cedar Street, May 14, 15. Willis Point Sta., May 17. Whitehouse, at W., May 20, 21. Marvin Church, May 23. Grand Saline, May 28, 29. C. B. GARRETT, P. E.

Brenham District—Second Round. March 10, Thorndale, at Pl. Retreat. March 11, 12, Rockdale. March 18, 19, Bellville, at Kenney. March 24, Thorndale, at Pleasant Retreat. March 25, 26, Rockdale. March 25, 26, Lexington, at Tanglewood. April 1, 2, Wharton. April 2, 3, Lane City, at Glenfiora. April 2, 3, Sealy, at S. April 8, 9, Bay City. April 15, 16, Waller, at Kirny's Chapel. April 16, 17, Hempstead. April 19, Chappell Hill. April 22, 23, Rosenberg, at Wallis. April 29, 30, Van Vleck, at Boggy. May 5, Caldwell Station. May 6, 7, Caldwell Mission. May 10, Richmond. May 20, Fulshear. May 23, Brenham. May 27, 28, Somerville. A. A. WAGNON, P. E.

Beaumont District—Second Round. March 11, 12, Sabine Pass. March 19, First Church, 11 a. m.; preaching. March 19, Spindletop, 7:30 p. m.; preaching. March 25, 26, Port Arthur. April 1, 2, Voth. April 8, 9, Orange. April 15, 16, China. April 19, Port Bolivar. April 22, 23, Roganville. April 24, Bessmay. April 27, Spindletop; Quarterly Conference. April 29, 30, Village Mills. May 3, Jasper. May 6, 7, Batson. May 13, 14, Olive. May 15, Colmesneil. May 20, 21, Wallisville Mis. May 26, 28, Kirbyville. May 27, 28, Magnolia Springs. June 3, Liberty, 10 a. m., and Sunday, 8 p. m. June 3, Dayton, 8 p. m., and Sunday, 11 a. m. June 5, First Church, Beaumont; Quarterly Conference. D. H. HOTCHKISS, P. E.

Jacksonville District—Second Round. Alto Cir., at Cold Springs, March 11, 12. Alto Sta., March 12. Sacul, at Linflat, March 18, 19. Caro and Cushing (afternoon), March 19. Bullard, March 25, 26. Troup and Overton, at O., March 29. LaRue, at Baxter, April 1, 2. Athens, April 3. Malakoff, at Walnut Creek, April 4. Elkhart, at Antrim, April 8, 9. Eustace, at Mallard, April 15, 16. Mount Selman, at Cove Springs, April 22, 23. Jacksonville Cir., at Antioch, April 26. Frankston, at —, April 29, 30. Jacksonville Sta., May 1. Keltys, at —, May 5, 6. Rusk, May 6. Neches, at —, May 13, 14. Brushy Creek, May 20, 21. Centenary, Palestine, May 28. Grace, Palestine (evening), May 28. J. T. SMITH, P. E.

Marlin District—Second Round. Durango, at Cego, March 11, 12. Lot and Chilton, at C., March 12, 13. Petteway, at P., March 18, 19. Hearne and Bremond, at B., March 19, 20. Kosse and Reagan, at R., March 25, 26. Marlin, March 26, 27. Calvert, March 29. Fairfield, at Mount Zion, April 1, 2. Teague, April 2, 3. Centerville, at Evans Chapel, April 8, 9. Iola, at Fliun, April 9, 10. Travis, at Sneed's Chapel, April 15, 16. Rosebud, April 16, 17. Franklin, April 22, 23. Jewett, at Oakwood, April 23, 24. Wheelock, April 29, 30. Maysfield, May 6, 7. I. F. BETTS, P. E.

San Augustine District—First Round. Geneva, at Milam, March 11, 12. Center Cir., at New Prospect, March 18, 19. Timmon Sta., March 19, 20. Livingston Circuit, at Providence, March 25, 26. Livingston Sta., March 26, 27. J. W. MILLS, P. E.

Houston District—First Round. March 12, Houston, First Church. March 12, Houston, St. Paul's. March 19, Houston, McKee Street. March 19, Houston, McAshan. ELLIS SMITH, P. E.

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CHICAGO.

SALOON VS. STATE NORMAL.

The climax of blind devotion to the saloon as the "summa bonum" was reached in a recent article in one of our city papers, in which a zealous and lawyer vigorously opposed an effort being made to secure a State Normal, on the ground that the school might possibly jeopardize the saloons of the city, thus placing the saloon above the normal—whiskey-drinking as more to be desired than the acquisition of knowledge—only one step further and he would have the funeral procession stop for the beer-wagon to pass.

If such be the sottish, stupefying effect of the liquor business upon its devotees, then is it high time that thoughtful citizens were aroused to the necessity and opportunity of putting away a business so blunting to the intellect, stupefying to conscience and destructive of the best interests of society. JNO. H. McLEAN.

A MESSAGE OF THANKS.

I have been thinking for some time that I would reply to my many brethren and sisters who have so kindly remembered me in my lonely condition and deep sorrow with letters of sympathy and condolence, but my weakness and feebleness mixed with my sorrow and sadness has kept me from writing to each one a separate letter. I hope now that the Advocate, that I so much love and prize, will be kind enough to publish this communication, extending to all my friends my hearty and sincere thanks for their interest in me and their prayers for me; also my thanks to the Advocate for furnishing me my Church paper from which I glean so many items of interest so dear to me since I have no companion going out and coming back to tell me of what he hears from his brethren.

I am now in my 75th year, not expecting to stay here much longer. My precious husband who died the 13th of last December said to me, among his last words, "Mary, you can't stay here long." I told him that I would do my best to come all right. He said, "I know you will." He said, "Though I pass through the valley of the shadow of death, I fear no evil." I am waiting my Master's bidding which will summons me home. I feel sometimes that I would still love to go in and out among the children in the interest of mission work, like I once did, but my work is about done. I shall soon hear the blessed Master's summons. "Come home, you have suffered enough; come up higher into a higher altitude."

I beg an interest in all your prayers that with all my loneliness I may keep pure and sweet-spirited, enduring to the end of my journey which I hope is not long. I hope to get many letters from my brethren and sisters ere long. My address is Carbon, Texas.

May God bless the weekly visits of the Advocate to the many who read it is the prayer of
(AUNT) MARY REEVES.
Carbon, Texas.

THE TEXAS TRACT SOCIETY.

This newly projected enterprise of Texas Methodism has attracted the attention of Methodists abroad and called forth not only favorable comment in the New Orleans Advocate, as seen by reference to editorial copied in Texas Advocate last week, but personal inquiry through correspondence from individuals in Louisiana and Florida and a desire expressed to avail themselves of the opportunity afforded by this enterprise to further the interests of our beloved Church and the kingdom of our Lord also. Is it not time that some of our own preachers and people were waking up to see the opportunity thus afforded us?

Brethren, send in your orders. Take free-will offerings and help us to make this movement what it is capable of being.

We are this week issuing some new tracts. Dr. Rankin's tract on "Attitude of Methodism Toward the Liquor

Business" is timely and must have large circulation. We have also a new tract on "Infant Baptism" by the editor. Our people need this tract and proper instruction in regard to this most important doctrine of our Church. The price of these tracts will be 50 cents per dozen or \$2.50 per hundred.

Join our clubs of preachers paying in \$5 from stations and \$3 from circuits, and send in and get tracts and distribute among your people and give them a chance to help in tithing work, and they will gladly do it. It will help you and it will help them.

Again, I would like to make a number of engagements to help brethren on doctrinal lines where needed. And many places need it. Do not be afraid or ashamed to preach or present the doctrines of our Church, for they are the doctrines of God's word. Please write me in regard to this matter. S. W. TURNER,
Editor-Secretary.

NOTE OF GRATITUDE.

To the hosts of friends, the official boards and missionary societies that have so kindly written us expressing their sweet sympathy and condolence with us in the sore bereavement we have just been called to pass through in the death of our darling little Andrew, we wish to express through the columns of the Advocate our sincere appreciation and gratitude.

These communications have been so numerous that we ask you one and all to accept this method of acknowledging our debt of gratitude for the great comfort that your expressions of Christian faith and love have brought to us.

They have come as a sweet balm to our sorrowing souls and next to the abounding love of our Heavenly Father has been the consolation that they have given.

His life has not been in vain. His last wish as expressed by him was: "Mother, why don't everybody love

God so that they can go to heaven and live. I wish that everybody would go to heaven."

This is the severest test of our Christian faith, and thanks be to his holy name, his grace has been sufficient. Yours in bonds of Christian love,
REV. A. A. WAGNON AND FAMILY.
Brenham, Texas.

A CORRECTION.

The amount received on the Orphanage assessment from the Texas Conference, as published recently in the Advocate, should have been \$413 instead of \$305.

We hope collections will come in rapidly from all sources, between now and the first of April, as we are needing money badly.

JNO. H. McLEAN.

Keep your face always toward the sunshine, and the shadows will fall behind you.—M. B. Whitman.

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Every Article Guaranteed.

I Want It

where you are, whether you are a man or a woman, twenty years old or seventy, living in town or in the country, all you need do is to say "I Want It" and it will be sent right out to you. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to give any references or send any money or stamps. It makes no difference what your troubles are, whether you are sick in bed or just not feeling right—we don't ask your trouble and you need not write a word about it. All you need do is clip the coupon, which says "I Want It," fill in your name and address and we will send it to you, without a penny from you. This is how we are offering Bodi-Tone to every reader of this paper who is ailing or in poor health. This is how one hundred thousand sick people have already tried Bodi-Tone, the new medicine for the sick, which has cured thousands during the past eighteen months' time, including many of the readers of this paper. We are glad to send it to you, glad to give you a chance to try it, to learn what a great medicine we have made, to learn how chronic diseases can be cured with the right kind of medicine, containing the right ingredients. We want you to say "I Want It" so we can send you a full-sized one-dollar box of Bodi-Tone to try for twenty-five days, *free of charge* to you, *without a penny*. If it benefits you as it has benefited thousands, pay us a dollar for it. If you are not satisfied, don't pay a cent. We leave it all to you. We won't ask for pay afterwards or dun you. We know you will gladly pay for real benefit, for real health, vigor, strength and comfort, such as Bodi-Tone brings to the sick, and we feel so sure of Bodi-Tone that we gladly take all of the risk, for it is now curing sick men and women by the thousands.

No Matter

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Bodi-Tone

does just what its name means—*cures disease by toning all the body*, and we want you to try it and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day, either before or after meals, as you may prefer. Each \$1.00 box contains seven days' supply, enough for twenty-five days' continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, but it *cures all diseases* by helping nature to tone every organ of the body.

The composition of Bodi-Tone is not secret. Every one of the many valuable ingredients used to make this splendid remedy are well known to all doctors of all schools; each is a well known and thoroughly established place in the realm of medicine and is regularly prescribed by all physicians.

Each ingredient is named and fully described in the Bodi-Tone book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are using and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron, to give life and energy to the Blood, Sarsaparilla to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Khusarb and Oregon Grape Root for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. All these ingredients pull together to restore health in the body, each serves to build upon the others work, each one helps. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world and all of which are recommended by the best modern medical writers and teachers. Many are prescribed regularly by the medical profession for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but the *extra combination found in Bodi-Tone* is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has brought health to thousands during the past year's time. We simply claim credit for the formula which we have invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands have found in Bodi-Tone, for the cures which make it different from other remedies. That is why we want to send a box on trial to you immediately, as soon as you write for it, for

we know you will find it different and superior. Though Bodi-Tone is a scientific medicinal combination, most of the ingredients used in it are familiar to the common people, and are remedies which they, as well as the doctors, know to be good, remedies in which they can place fullest confidence and know they can safely use.

Bodi-Tone

is right all through, from the first to the last ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming drugs, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on killing pain with opium or morphine. It does not excite the body with alcohol, but it tones the body and cures its disorders with the remedies that nature intended to tone and cure the body or that power would not have been given them. They have work to do and do it.

Bodi-Tone offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your bodily organs are not acting as they should, if your body is not in right, natural and normal tone. This is what Bodi-Tone is for—to help nature restore tone to the body, to restore health, vigor, vitality and strength.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well-understood, definite action that produces curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments. Bodi-Tone is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give this *scientific, modern combination of old-time remedies* a chance to show what it can do.

Don't Put It Off

Why delay another day, when a trial of this new and proven medicine is yours for the asking? Why keep on suffering, day after day, when all you need do is clip out the coupon which says "I Want It," fill in your name and address, and mail it to us, to get a twenty-five days' treatment of this great remedy that has already put thousands on the road to health. The curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age, and its results are more than sufficient to amply prove the wide curative value of this splendid formula. It was advertised from the start as a remedy for *all* of the body, and its aid has been sought by chronic sufferers from most of the important diseases which destroy the body's peace and comfort.

Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, LaGrippe, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its great value in such disorders.

Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of *toning all the body* is a right plan that helps to cure these and other disorders, that it is a *real aid to nature*. How Bodi-Tone has acted in these cases is best shown by the letters of praise received from former sufferers. Every day's mail brings its share, for the fame of Bodi-Tone is spreading like wild-fire, *because Bodi-Tone is doing the more*, and proving its superiority over common remedies. Many who have for years been in poor health and have tried most all of the prominent medicines, have written that *one single box of Bodi-Tone did more good than all the others combined*. Hundreds of others have written that Bodi-Tone did the work after good doctors had failed. The following letters are but a sample of the thousands we receive—read them and judge for yourself.

ALVORD, TEXAS.—I had heart trouble, indigestion and bowel trouble. In fact, I was all out of shape and was so nervous that I could not stand to be left alone for any length of time. I had just about given up hopes of ever getting any better when I happened to read an advertisement about Bodi-Tone. It appeared so honest and straightforward that I decided to make one more effort to get health, and I'm ever the one to say that I did so. I have paid out hundreds of dollars for patent medicines and doctor bills without any permanent benefit, but since using Bodi-Tone I feel better and stouter and more like a man than for twelve years, as it has been that long since I was first taken sick. It has had a good effect all over my body, for I have had a remarkable improvement in the condition of my Heart, Stomach, Bowels and Nerves. I have gone back to work and am able to work right along, with renewed energy and vigor. N. R. SITES.



MURRAYVILLE, GA.—My health was very bad for over a year before I began to use Bodi-Tone. I had Stomach and Heart trouble and I also had cough which both bothered and worried me a great deal. I had tried various remedies, but they did not seem to reach my trouble, and I was very weak when I began to use Bodi-Tone, in the Spring of 1910. I happened to read about it in my paper and sent for a box to try. Before I had taken all of the first box I could tell I was gaining strength and knew that I had found the right medicine at last. I used it all summer, about four boxes in all, and was soon able to do all of my own work, and could walk three miles a day without stopping to rest. It strengthened my entire body, for I have not had as much as a bad cold since I began to use it. My periods were not regular, but since I began taking Bodi-Tone they are perfectly regular and I feel altogether like another person. MRS. JAMES SOUTHER.



POWELL, PA.—I think a great deal of Bodi-Tone, for it cured my Dyspepsia, although nothing else that I ever used did me any permanent good. I had taken a well-known dyspepsia powder that helped me just while I took it, and I used various kinds of dyspepsia remedies which I got at the drugist. Then I heard of a medicine in Syracuse, a sort of food that they called a dyspepsia biscuit. I got three one-dollar packages, but they did not do me much good. A short time later I heard how Bodi-Tone was being offered on trial, and sent for a box to test it. It helped me right from the start and beat anything I have ever heard of. I thought the dyspepsia would come right back, but it did not. I can now eat anything, and what is more, I have not had any Rheumatism since I used the Bodi-Tone, although before, I was subject to it and had frequent bad attacks. My general health has been very good. GEORGE LANZ.



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Trial Coupon

Clipped from Texas Christian Advocate.
Bodi-Tone Company, Home & North Aves., Chicago, Ill.
I want it. I have read the Bodi-Tone announcement, offering a \$1.00 box of Bodi-Tone on 25 days' trial, and ask you to send me a dollar box by return mail, postpaid. I promise to give it a fair trial and to send you \$1.00 for same promptly if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing. The following is my full name and address to which the Bodi-Tone should be sent.

Name _____
Town _____
State _____
St. or R. F. D. _____

Bodi-Tone Company - Chicago.