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G. C. HANKIN, D. D., EDITOR.

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## The Concession of Two Skeptics to the Character of Christ

We do not rely upon the evidence of skeptics as to the divinity of our Lord Jesus Christ, for they always vitiate their testimony with insidious doubts. Whatever they say of him is mostly of a patronizing nature, and he never came into this world to court the patronage of men. Our reliance is upon the testimony of Scripture, and upon Christ himself, and our consciousness of the fact that he has wrought in all true believers a moral and a religious result that no mere human force or teaching could accomplish. He is the Christ, the Son of God, regardless of what men say of him, and as such we accept him as our Savior.

But it is interesting to note how the skeptic, with some conscience left, and with some regard for the truth actuating him, tries to dispose of Christ. Unlike the avowed infidel, the skeptic is not willing to reject him without at least ascribing to him something more than human virtue and human power. He wants to live on something like friendly terms with the Savior, and pay to him some homage, despite the fact that he is not willing to make a complete surrender to his Lordship. Let us take two of the most renowned skeptics of the eighteenth century and see how they square with these statements.

First, let us take John Stuart Mill, one of the coldest rationalists of England, yet one of the deepest thinkers of his age, and see what testimony he renders concerning the validity of Jesus Christ: "Who among his disciples, or among their proselytes, was capable of inventing the sayings of Jesus, or imagining the life and character ascribed to him? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncracies were of a totally different sort; and still less the early Christian writers. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr of his mission who ever existed upon earth, religion can not be said to have made a bad mistake in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve his life."

Second, let us take Ernest Renan, one of the most brilliant of the French writers and moralists: "All history is incomprehensible without Him. He created the object and fixed the starting point of the future faith of humanity. He is the incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice. In the first rank of this grand family of the true sons of God we must place Jesus. The highest consciousness of God which ever existed in the breasts of humanity was that of

Jesus. Repose now in Thy glory, noble founder! Thy work is finished. Thy divinity established! Thou shalt become the cornerstone of humanity so entirely that to tear thy name from this world would rend it to its foundations. Between thee and God there will no longer be any distinction. Complete conqueror of death, take possession of thy kingdom, whither shall follow thee, by the royal road which thou hast traced, ages of adoring worshippers. Whatsoever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing. His legends will call forth tears without end. His sufferings will melt the noblest hearts; and all ages will proclaim that among the sons of men there is none born greater than Jesus. Even Paul is not Jesus. How far removed are we all from thee, dear Master! Where is thy mildness, thy poetry? Thou to whom a flower dost bring pleasure and ecstasy, dost thou recognize as thy disciples these wranglers, these men furious over their prerogatives, and desiring that everything should be given to them? They are men; thou art a god."

Wonderful words are these coming from these two eminent men. Yet neither one of them accepted Jesus Christ as the real Son of God. They wrote of him and accepted him as a man. True, they regarded him as the foremost man in matters of morals and religion that the world had known or ever would know; yet it is both curious and interesting to see how they regarded him. But if their half-hearted concessions to him be not true, then Christ would be the colossal imposter of the ages. For he not only claimed to be the greatest of all men, in the human side of his life and character, but he claimed to be equal with God in power, and glory and essence. He claimed to be very man and very God. Therefore, he can not be disposed of by the praise and compliments of skeptics like Mill and Renan. His character is more than that of man's and his gospel more than legend. He is not only worthy of the eloquent praise of men, but he is worthy of the worship and service of men. "He is God over all and blessed forever more;" yes, "He is the fullness of the Godhead bodily."

Our religion can never include the whole of life until our daily work is a part of our daily religion.

Most of us lack uniformity in our religious experience, and when at prayer we generally confess that we have done those things that we ought not to have done and we have left undone those things that we ought to have done. Such a confession is generally honest, but we ought to live so uniformly in harmony with God that the necessity for the confession will be eliminated.

## The Decadence of Old Time Religion in Our Present Day

The intensely commercial age in which we are now living has had its effect upon the spirituality of religion. The old type has been greatly modified and a new order of things is taking its place. This is particularly true in our centers of population.

It may be for the best, but we are not so sure of it. However, we do not depreciate the progress being made in the altruistic phases of our religious life of to-day. The Church is growing in numbers rapidly, and it is multiplying its good works. There is vast improvement in the liberality of our people. They are supporting our preachers better than ever before; they are making larger donations to our schools and eleemosynary institutions; and in all the benevolences of the Church there is perceptible progress. And we are extending our borders in our missionary operations. All these signs of progress in material lines are very hopeful and encouraging, and we are not unmindful of their benefits to our common humanity.

Nevertheless these signs of material improvement in matters religious do not blind us to the fact that our spirituality is not keeping progress with these external developments and expansions. And for the life of us we can not disabuse our minds of the thought that were our spirituality as bold and aggressive as is our material growth, the latter would be far in advance even of what it is to-day. But we can not resist the fear that while we are making progress in one department, we are either standing still or retrograding in the other. As a result it looks to us that we are, to some extent, secularizing our religious life and bringing it under subjection to the commercial and worldly spirit of the age. Our increase in wealth is not having the best effect upon our spiritual lives and characters.

The old-fashioned revival in our centers of population is apparently a thing of the past. The mourner's bench is practically unknown in our city congregations, and we fail to hear of it in many of our smaller towns and rural places of worship. No one seems to shed tears now on account of sin. There seems to be an absence of the old experience of deep conviction, and men and women rarely ever cry out in their deep anxiety to be saved. An old-time shout in one of our modern and fashionable congregations would amount to a disturbance of religious worship. Penitents flocking to the altar to be prayed for would be a novel sight, and rejoicings over conversions would inspire many of our people with a sense of awe. Yet Methodism was born amid just such experiences and under just such manifestations. But we are living today under a different regime, and these outward demonstrations are now matters of memory, if not actual history.

Our leading stewards now give fashionable balls in their homes, invite their

young and old friends and dance to worldly music far into the night. The next morning their names appear in the daily papers among the society functions of the city. They teach their children to dance and fling them at an early age into the maelstrom of the social whirl. They have an idea that this is the only way to marry them off and to give them the benefits of society. Yet these same good people appear in their places Sunday morning at the worship and meekly bow at the altar and take the holy communion. Then during the next week their names often appear in the papers at the head of box parties at the theaters along with the worldly people of the community. So far as we are able to see there is but little difference between them and the extremely worldly people of the community throughout the week days and week nights.

Maybe this is all right, but it has a strange appearance to those of us who still hold on to the old order of Methodist ways and Methodist usages. We can not become accustomed to such practices in Methodist circles. It may be our fault. It is barely possible that we have become fossilized and that we rightfully belong to a past age and generation; and in our lack of progress we may have become a sort of barnacle upon the old ship of Zion. If this is true, we are to be more pitied than censured. However, we can not fully convince ourselves that the fault is wholly with us.

And one of the sad features of the whole business is, our preachers rarely ever thunder from their pulpits touching these evil tendencies. A great many of them are supinely silent concerning the commercial and worldly spirit of the people in these days. If this state of things continues, it is among the possibilities that in the distant future God will have to raise up another Wesley to fire the Church in spiritual matters and to go out into the highways and hedges to call sinners to repentance. However, this may only be the dream of a foggy who is incapable of appreciating the beauties and progressive spirit of modernism.

Veracity is one of the sure foundation stones of character. When it is removed the whole fabric is weakened and endangered. No man is worth much to the Church or to society when those who know him have to discount his statements. Whatever else he may possess, if he is parsimonious in his use of the truth, he is wonderfully below par as a man and as a citizen.

Most Christian people are making the mistake of trying to live two lives—the one secular and the other religious. Christ requires the whole life, whether that life is sitting in the pew on Sunday or mingling with the world on week days.

## THE DIVINE COMPASSION

By Rev. J. Marvin Nichols

The attitude of our Lord toward Mary and Martha, so tenderly sharing their sorrows, reveals the immeasurable depth of divine compassion. Faith and hope must find their final impulse in the consciousness of a Father's love. Redemption moves rapidly toward its completion the moment a lost soul catches a glimpse of a weeping Lord. Had you ever stopped to think what gave rise to the Jews' observation? While Jesus wept with the sisters of Lazarus, exhibiting at once the profound reaches of his heart, they could but say: "Behold, how he loved him!"

Christ stood on no untrodden ground. His experience had made life's shadows familiar. Sorrow's language was his heart's vernacular. He himself had been through valleys long and deep. Paths leading into the wilderness vast and drear were common. Centuries before, Isaiah had seen him as one despised and rejected of men; a man of sorrows and acquainted with grief. Surely, now, earth hath no sorrow that heaven can not heal. There can be no abyss down which he will not drop the plummet of his richest grace. In all the range of human woes there is no chasm deeper than that cross can sound.

How often and how variedly our Lord's compassion bursts forth! You remember how our Savior, on one of those busy days, saw the throng and had compassion on them because they fainted and were as sheep without a shepherd. You've not forgotten how the great concourse followed him into the desert; moved with compassion, he healed their sick. Just before he made his triumphal entry into Jerusalem two blind men, sitting by the way, cried out. He had compassion on them, touched their blinded eyes, and the light broke in. Have you forgotten the pitiful wail of the leper—"If thou wilt, thou canst make me clean." There is a stately grandeur about the sequel: "Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will: be thou clean."

Christ's unbounded sympathy challenges the most extreme reach of faith. It takes a great heart, amidst all of life's ills, to command a faith that believes that God is too wise to err—that he is too good to do us wrong. Could we but always take this view of it, life would ever be worth the living. Our most bitter cups would become sweet to us. Knowing the secret, we would say: "Make us glad according to the day wherein thou hast afflicted us." The truth is, a closer view of sorrow's ministry shows us that our many, many troubles are oft-times blessings in disguise. A child was wandering in an old English garden. On his stroll it came upon the keeper. He stooped to kiss the sweet, upturned face. As he did so his shadow fell upon the child. Ah! these shadows, many times, come only when the Father stoops to kiss our fevered brows. Sorrows are God's shadows.

Who is able to set the metes and bounds to this blessed compassion? The mind staggers under the thought of its intensity. We are so prone to forget the blessed overshadowing. There are so many instances, and so many ways, by which the Lord would impress us with his eternal vigilance. We are to be kept as the apple of his eye. Nature instinctively and instantly calls upon every resource to protect this delicate organ. And that's the figure. Christ would teach us that he is enough concerned to bring into requisition all the powers of an invisible world for our defense. Elisha's refined vision saw the mountains round about Dothan teaming with the armies of the skies. One of our poets says that—

To faith's enlightened sight  
All the mountains flame with light;  
Hell is nigh, but God is nigher,  
'Circling us with hosts of fire.

That's the limit of divine sympathy—nothing lies beyond this figure. God could do no more. If we dwell in the secret place of the Most High, we shall abide under the shadow of the Almighty. He promises to give his angels charge concerning us, and bids them bear us up lest we dash our feet against the stones. He vows never to forsake us nor to leave us alone. Thought utterly breaks down in the effort to grasp the compassion that would forget the sins of the past and love the sinner himself. Nothing lying back of conversion is ever a part of human history—that's the compassion that makes different the kingdom of light from the kingdoms of this world. He blots our transgressions out of the book of his remembrance. He remembers them against us no more forever. We are re-born; life in the kingdom of his grace dates from that hour.

How inexpressibly sweet this forgetfulness! He puts our sins further from us than is the east from the west. Could they be further removed? What a sad, yet majestic picture, is that of Christ in his anathemas against the wicked cities of the plains. His com-

passion becomes tragic as he sits outside Jerusalem and weeps over the doomed city. Such sympathy is as exhaustless as love, as deep as human depravity, and as far reaching as the gates of the city of God.

We must understand his compassion as seen in his attitude toward human sorrow. Our Lord did not weep with Mary and Martha simply because it is human to weep with those who mourn. Nor did his sympathy arise out of the depths of his personal love for Lazarus. It found its genesis in the remote ends of sorrow. From such a viewpoint we must always look at Jesus' compassion. Paul, in his matchless conception, said: "We know that all things work together for good to them that love God, to them who are called according to his purpose." We're forever looking at the Father's heart through a broken lens. Our visions are so distorted. Notwithstanding our beclouded sight, we must know that—

Behind the dim unknown  
Standeth God within the shadow,  
Keeping watch above his own.

From this vantage ground "our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal." Every trial, every tear, every sigh is surcharged with divine sympathy if we but study sorrow from the standpoint of its distant meaning. There are greener and higher altitudes in the Alps beyond the low levels where shepherds feed their flocks on wasted pastures. Sheep can not be driven over those rugged heights. The shepherd takes a lamb upon his bosom and goes before them. Ah! that's God's way. Our sorrows are always borne on his own dear heart. Faith must pass through the final heat. It needs the utmost tension.

This was what the Savior meant when he said: "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." God permits these afflictions, the distant object being the purification of character. Who may abide the day of his coming? Who shall stand when he appears? "He is like a refiner's fire, and like fuller's soap." Peter thus lays hold on the eternal issue: "Now for a season, if need be, ye are in heaviness through manifold temptation: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Kierkegaard discovered the motive:

When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee—I only design  
Thy dress to consume and thy gold to refine.

This interpretation of our toils and cares lends a new meaning to divine compassion. Such a conception tones an otherwise sombre picture. Shadows are our heritage—they come uninvited. God wants to put on the high lights. He's the master-artist. From this altitude we begin to appreciate Habakkuk's statement: "O, Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." On this very ground the Psalmist predicated his petition: "Remember, O, Lord, thy tender mercies and loving kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me." Paul declares that God has not appointed us unto wrath. After all, and at the zenith of our experiences in the flesh, were it not for the Father's infinite mercy, wrath would quickly overtake us.

Again, this interpretation shows us that, in the last analysis, sorrow is an exhibition of love. Not only is it the divine manner of teaching, but by it God establishes over us his holy protectorate. "Blessed is the man whom thou chastisest, O, Lord," is the poet-king's dream, "and teachest him out of thy law, that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." However much we may recoil from the thought, "no chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." In Christ's stead, John wrote this passage to the Laodiceans: "As many as I love, I rebuke and chasten."

This view of compassion affords a happy idea of divine justice. We would not for a moment intimate that God connives with sin or deprecates

his highest standard of right. While this is true, we can not teach that any earthly justice rests on a basis more humane than does the divine. Justice suffers outrage when the criminal is not tried according to circumstances as well as the cold letter of the law. Wrath considers only law; mercy considers every mitigating circumstance. Here's a heathen that knows no God save wood and stone; can God damn him? Here's a child in whose heart there is a moral twist like the gnarl in the fiber of the tree. The higher the polish on the wood the more visible the gnarl. It isn't a weakness in the material—but a mark. A moral twist is traceable far back in the ancestral line; for it some of our sires have long since begun the penalty thereof. Will God show no mercy or shall it be the cold hand of the law? Grace has naught to do with the reaping—it has all to do with the sowing. The sins of our fathers come to fruition as late as the fourth generation. It is the harvest for whose sowing the penalty is already paid.

Here's a man that unwittingly commits a sin; will God damn him? There is no sin arraigned at the bar of God into which premeditation and the untrammelled will did not enter. Justice, at the last tribunal, will not refuse to consider the environment of any given moral act. Thank God for that stretch of mercy! Speaking of Christ, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant (literally, "can reasonably bear with") and on them that are out of the way." Another sacred writer says: "The time of men's ignorance (that is, a haziness of the moral senses) God winked at (considered, or debated in light of environment)." Jude advised: "And of some have compassion, making a difference." It were foolish not to weigh these facts in all their far-

reaching depths. None of these intimate a coddling with the fact of sin. They tell the story of the mighty reach of that mercy which covers our transgressions and hides a multitude of sins. Can God be less just than we? Does he not know our poor frame? Will he ever forget that we are but dust?

Compassion covers infirmities, not transgressions—and here's where we fail to draw the line that separates the intensity of wrath from the sovereignty and power of his grace. And this is the ground thereof: "For we have not an high priest which can not be touched with the feeling of our infirmities." Infirmities are failures to keep the perfect law of obedience given to Adam and Eve. Sins are offenses against the law of love. Infirmities are an involuntary outflow from our imperfect moral organization. Sin is always voluntary. Infirmities have their ground in our physical nature, and are always aggravated by intellectual deficiencies. Sin roots itself in our moral nature. Infirmities entail regret and humiliation. Sin always produces guilt. Infirmities in well-instructed souls do not interrupt communion with God. Sin cuts our communication with heaven. Infirmities hidden from ourselves are covered by the blood of Christ without a definite act of faith. Sin demands a special resort to the blood of sprinkling and an act of reliance on Christ. Infirmities are without remedy while we are in the body. Sin, by grace, is always avoidable. In all the world's literature nothing more tender than this was ever uttered:

"For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

## My First Pastoral Charge & Leaving Home

By REV. J. F. SHERWOOD

### Part II.

A few days after the close of the conference at Sherman the time came for us to move out for a new field of labor. Early in the morning two wagons loaded with the things necessary for our use in the new life drove slowly away. Wife and three children and myself were in front, leaving home, leaving all. I do not think we have ever looked back; I do know that we have never gone back, because we put all on the altar.

The first night we spent with J. B. Rogers, wife's father. The old, old home where she was raised and where we were married November 21, 1861. Next morning we bade adieu to the loved ones there. We drove out through the big gate, the good father walking slowly ahead, opening the gate. He then walked back to the daughter he loved and with eyes filled with tears and in a trembling voice said: "Good-bye, Mary, do your duty and live close to God; he will take care of you." He knew whereof he spoke. We drove to Greenville, where we were to live the first year.

My brother, T. E. Sherwood, had rented us a house, if it could be called a house. Greenville was then a very small village. The charge lay south and west of the town from where the Caddo and Sabine rivers meet. I suppose twenty-five miles south of Greenville, back up these streams nearly to Farmersville, Collin County. The number of appointments ranged from ten to nineteen as opportunity presented.

I reached my first appointment at Shady Grove, ten miles south of home. I met a small congregation, because there were but few people in the country. I returned home after visiting the small membership, feeling the great responsibility and what the pastoral charge meant, and does mean now, feeling "a charge to keep I have," a new charge, and now a new experience.

Seated in the place we called home some one drove up to the front door in a wagon. I responded to the call. An old man thinly clad for that cold day, with a smile on his face, the index to his soul, greeted me by saying: "This is our new preacher, I suppose? I am one of your stewards; we thought maybe you were needing something, so I have come, bringing you some sweet potatoes, corn, meat, turnips and other things." For the first time in life I found myself facing a new lesson in my new life. I was dumb. The thought of receiving something as a preacher when I had not preached and had my serious doubts whether I ever would. There stood God's steward; he seemed to realize my feelings and entered into sympathy with me. We unloaded the wagon in one corner of the room, putting the corn in a box at the end of the cabin. The embarrassment wore off, of course, and I thanked the good old man for his kindness. Long since Brother Williams, for that was his name, has gone home, but his works still live.

On through the winter, just a circuit

preacher, I went, filling the appointments they gave me and doing more every round I made, going from house to house, visiting, praying, talking and singing; sometimes shouting, sometimes weeping; sometimes discouraged and sometimes encouraged.

Spring came; then summer, the time for revivals. We began building brush arbors; and let me say right here, if I failed in everything else I became an expert in building brush arbors. But that is not all. The people came for miles. They came in wagons, on horseback and some walked. The best of all, God came, the Holy Spirit came, convicting deep and pungent. They cried to God for pardon. They were converted, regenerated, born again. The first year wound up, the fourth Quarterly Conference of this my first year as a supply.

I was recommended to the Annual Conference for admission on trial, and asked the presiding elder to send me back. The results, over four hundred conversions, two hundred and ninety-six added to the Church. I went to conference at Sulphur Springs November 6, 1872, made my report and they said it was good.

They received me on trial in a class of thirteen. I believe only three of the number are still living: T. J. Milam, D. F. Fuller and myself. Only three of the whole conference are in active work—the ones who formed the body of the conference at Sulphur Springs.

They took the appropriation off, made it a circuit and sent me back. Oh, how glad I was to go back, where they paid me \$265, mostly in corn, meat and other things they had. The salary was not in it then, and neither is it now, so far as I am concerned.

The good people whom I had served wanted me to move in the bounds of the work, so we rented a small box house twelve or fourteen feet square out on the open prairie—wire grass prairie—no fence, no nothing but the little lone house with a stick and clay chimney. Some may know what I mean, but some will not.

The winter following was a very hard one for Texas. The northers came, rain, snow and sleet. December 29 there came to our home a beautiful little girl. The next morning I brushed the snow off of the bed and swept it out. The storm still prevailed, but we lived and did well—they said.

One of the coldest nights that came we heard some one approaching our cabin on horseback. The ground was frozen and the wind was blowing a full gale from the northwest; the sleet was falling fast. I answered the man's "Hello!" He said, "Dan Houck is dying and wants you to come quick." Just as quick as possible I was ready, and we were off, seven miles northwest to the Widow Houck's, Dan's mother, where he lay dying. We soon reached the place, hitched our horses and went in. There lay Dan, a great big, stout young man, dying with pneumonia. His limbs were already cold. He looked into my face and smiled and

said, "I am so glad you have come; I am dying and want to talk to you before I go. You have done so much for me I wanted to tell you. Do you remember last February, preaching in the schoolhouse that cold rainy day to a half dozen of us?" I told him I did. "Well, I was convicted that day and then converted and got religion at the camp meeting while you were on your knees by me praying. I did sure get religion, and I have it now, and I am dying; I wanted to tell you, preach on, live long or die soon, preach! You have done enough in my case to spend a lifetime. I am going on and I will wait to welcome you when you come. If you never have another sheaf, you have one."

Then he asked me to sing while he died. He said, "Sing 'On Jordan's Stormy Banks,' with the chorus 'Come, angel band.'" While I sang, or did my best to sing, he joined in and sang two verses; then grew weaker and weaker until the tongue and lips ceased to move and his happy spirit went out to God and left a smile on his face.

I returned home that dark, stormy night, feeling I never could suffer or bear enough for the Lord for making me the humble means in his hands of saving one soul to Christ.

J. F. SHERWOOD.

(To be continued.)

## THE PASTORS' AND LAYMEN'S MISSIONARY INSTITUTE OF DUBLIN DISTRICT.

The Pastors' and Laymen's Missionary Institute of the Dublin District was held in Dublin, Texas, March 14 and 15, according to the announcement of the splendidly prepared programs which had been arranged and sent out by the presiding elder, Rev. M. K. Little.

At 3:30 o'clock on Tuesday afternoon, the institute was called to order by the presiding elder. Every pastor in the district was present and also a goodly number of laymen. The presiding elder opened the institute by reading from the Scripture, and commenting upon the same. Rev. B. F. Alsop led in prayer, after which the printed program was taken up and followed throughout.

There was not a dull topic on the program, and each was handled well by him to whom it was assigned. Prominent on the program and under discussion were Missions, the Laymen's Movement and the Revival. Every speaker was filled with his subject, and showed splendid preparation for the hour of delivery. If time and space were allowed, it would be a pleasure and profit to give the entire program, and the many good and practical suggestions offered by each.

The program was one of the best of the kind. I shall only give a few of the live and up-to-date topics: "How Shall We Educate Our Young People Toward the Missionary Idea?" "Relation of Pastors to Each Other," "A Layman's place in a Revival," "Literature an Evangelistic Agency," "Personal Presentation of the Gospel," "Prayer and Benevolence." These, with others, as suggestive were discussed. The general discussions were very interesting, and not a dull moment was permitted by our presiding officer, who knows how to do things. Among the visitors present were Bishop E. D. Mouzon, W. C. Hilburn, of Granbury; S. W. Turner, Secretary of the Tract Society; Chas. Little, of Ranger.

Bro. Hilburn submitted a proposition from the local trustees of the Granbury school. The proposition was that the property of the Granbury school, valued at \$25,000 be conveyed to and become the joint property of the Dublin and Cleburne Districts.

The following committee, B. W. Nation, R. F. Brown, C. L. Cartwright and M. C. Witcher, was appointed to take up the matter and confer with a like committee from the Cleburne District, and to report to the District Conference.

Bro. Turner secured pledges and orders from all the churches in the district.

Bro. Chas. Little, our pastor at Ranger, and son of our presiding elder, was present and rendered valuable service in the music of the institute.

At 11:30 o'clock Wednesday morning, Bishop E. D. Mouzon arrived. He came at once to the church, and found the congregation waiting. He entered the pulpit and delivered a most timely and instructive address upon the subject of Mexico. This address coming from one so familiar with Mexico, both politically and religiously, was greatly enjoyed by all, and yet our hearts were made sad indeed, as the Bishop spoke of the present conditions and urgent need of this our heathen neighbor. A crowded house greeted our beloved Bishop at the evening service and long will linger in our minds the great sermon delivered at that hour. The presence of this good and great man was a blessing to all.

The conditions throughout the district, spiritually and financially, were never better. The revival fires are beginning to burn, salaries are advanced

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LAYMEN'S TUTE OF ICT.

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of the best of give a few of opics: "How Young People Idea?" "Rela- Other," "A ival," "Liter- gency," "Per- the Gospel," "nce." These, ive were dis- cussions and not a dull y our presid- how to do ctors present n, W. C. Hil- . Turner, Sec- ociety; Chas.

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and the most cheerful note for years has been sounded. "An excess on all the conference collections and a revival in every charge," is our motto. Among the resolutions adopted there is one we desire to include in this report. It is the following:

"Whereas, By action of the recent Legislature, July 22 has been set aside for an election on State-wide prohibition; and

Whereas, the great Methodist Church has always regarded the liquor traffic as an enemy to society, the State and the Church; therefore be it

Resolved, That we, the members of the Dublin District, preachers and laymen's mission-ry institute, do hereby pledge ourselves to use every legitimate means to rid our State of the abominable liquor traffic."

Our noble leader, Bro. M. K. Little, is one of the most tireless workers to be found. He knows no such words as "stop" and "rest." Things move wherever he goes—at home and in the

district. His men love him and feel that a great victory is ahead.

You would not know the district parsonage property. Bro. Little has completely renewed it. New barn, new fences, new foundation, walks, fruit trees, shade trees, privet hedges and many other changes, both inside and outside.

The valuation of this property has been increased several hundred dollars.

At 5 o'clock on the last day of the institute, the pastors and laymen of the district were invited to the district parsonage, where they were cordially received and after enjoying the delicious fruit, went to their homes to prepare for the last service at night, which brought to a close one of the best institutes we ever attended.

After appropriate resolutions, "the afterword" was spoken by many, and the institute adjourned.

R. F. BROWN, Sec.

LETTER FROM CHINA

February 7, 1911.

While I was in the home land traveling through the country I met with so many kind friends and renewed so many old friendships of other years that I should like very much to send a personal letter to each one. But as this is quite impossible, I venture to think that a circular letter in this form will not be unwelcome.

I was very thankful to the good Lord who in his providence led me to visit so many places while on my visit to the home land. My experiences and observations in attending the laymen's conventions in the fall of 1909 and winter and spring of 1910, gave me great encouragement to hope that the Christian people of the United States are really beginning to seriously consider their duty and privilege in having a part in the great work of sending the Gospel to all the world in this generation.

After attending the Laymen's Convention in Chicago in May, 1910, I went to Asheville, N. C., where I remained a week attending the General Conference. From there I went on with my family to Washington, D. C., to attend the World's Sunday-School Convention. After this convention was over we went on to New York, where we spent a week seeing something of that city. From there we went to Quebec, Canada, where we took steamer for Liverpool, en route to Edinburgh, the seat of the great World's Missionary Conference, June 10-24.

That conference was indeed a wonderful gathering; twelve hundred delegates from all parts of the world met there to consider the great subject of the evangelization of the world. Besides these twelve hundred regular delegates there were a large number of representatives from the Churches in all lands in attendance upon the conference. As full reports have appeared in the home papers about this great conference I need not deal with it in detail here. Suffice it to say that this conference was a fitting climax to the series of laymen's meetings that had been held in the United States, and gave unbounded hope and encouragement to all missionary workers in foreign fields, who are looking and longing for the coming of the kingdom of God throughout the world. I am sure that definite and practical results will come from that gathering to the great cause of foreign missions.

After the conference was over we spent some time in Edinburgh, seeing many points of interest in that old, historic city. From Edinburgh we went to London, where we remained from the first of July to the middle of August. These six weeks were spent in seeing something of that great city. It is indeed a wonderful city—a world in itself. There one feels the heart-throb of the world. We visited many of the churches and cathedrals and centers of Christian work of all kinds. One of the most interesting places was the Bible House, the headquarters of the British and Foreign Bible Society. Here indeed one felt as if he were at the heart of Christendom, as from this center radiate those lines of life and light that are to illumine and bind together all the peoples of the world into one kingdom of our Lord and Savior, Jesus Christ. The commercial, political and social life of that great city; its thronging streets, its architecture, its numerous art galleries and public buildings, and its cosmopolitan char-

acter all combine to make it the most wonderful city on the globe. It is not only the heart of Christendom, but it is the heart of the commercial world, for the principal trade centers in all parts of the world listen, each morning, to hear London speak before they enter upon the business of the day.

We had a delightful stay at the China Inland Mission Home, where we not only saw many of the members of that great mission but also met with numerous other missionaries from different parts of the world, who, in passing through London, made the China Inland Mission their home during their stay in the city. Notable among these were many of our China missionaries and friends whom we were delighted to meet again, after a longer or shorter period of separation.

As we were on our way back to China from the United States we expected to have gone on the German steamer, via the Suez Canal. But friends who had passed through the Red Sea during the hot season urged us to take the Siberian Railway, so as to avoid the excessive heat of the Red Sea and the Indian Ocean. It was with some hesitation that we made this decision, as we were afraid that the railroad trip would be long and tedious. But fearing the heat of the Red Sea more than the tediousness of the railroad we decided to return to China through Siberia, and we purchased our railroad tickets accordingly. There was but little difference in the actual cost of the trip either way. We left London on August 17. We spent two days in Berlin and two days in Moscow, seeing something of those two cities, although the time was all too short for a satisfactory visit to either place.

Contrary to our expectations we found the railroad trip very pleasant. The international train, which leaves Moscow every Wednesday night, is well equipped with all modern conveniences, and as we had a pleasant company, consisting largely of missionaries and a number of Americans, the time passed very pleasantly. The train made frequent and rather lengthy stops at the different stations, so that the passengers had time to get out and walk up and down the platform for exercise and fresh air. It took ten days to go from Moscow to Harbin and three days from Harbin to Peking. The regular route to Shanghai is via Dainy by train and thence by steamer to Shanghai. But as we wished to see something of Peking, we left the main line at Mukden and went on to Peking, where we spent ten days seeing something of that city. What a wonderful contrast we found in the condition of Peking as compared with some twenty years ago when I visited the city under the old regime. Then the streets were dirty—deep mud in rainy weather and deep dust in dry weather—the whole city in a most unsanitary and unhealthy condition. Now the main streets are beautifully macadamized, well drained, continually sprinkled by water carts, while telephone and telegraph lines run through the city, electric lamps give light at night, police are seen along the streets, and rickshas and carriages bear the traffic, in addition to the old fashioned carts and wheelbarrows. Peking is worth a visit to any tourist. Its Lama Temple, where 500 Lama priests live and carry on their daily worship; its Temple of Heaven, where the purest form of worship known to the Empire is carried on once a year by the Emperor in person; its great Confucian Temple; its foreign legation quarters, and many other buildings and places are objects of deep interest to all students of Chinese life. I might well take up the whole of this letter in describing this city and what it means to the present and future of the Chinese Empire. But I forbear.

We came by steamer from Tienstin to Shanghai, reaching our destination September 22. We find many changes have occurred in Shanghai during our absence of two and a half years. Many new buildings have been erected; the business of the place is greatly extended; the population has increased largely, so that now, by the last census, taken in October, there are nearly 800,000 Chinese and about 15,000 foreigners living in Shanghai. The personnel of the missionary body has also changed; some have passed to their final reward; some have gone home on furlough, while many new workers have been added to the number. Indeed the number of missionary workers throughout China is constantly on the increase, and I should say there are now not less than 4500 missionaries, men and women, scattered over the Empire preaching the Gospel to the people.

As for myself, I am exceedingly glad to get back to China and into the work again. You will perhaps be interested to know something of the work that I have taken up. In the first place, I am editor of the Chinese Christian Advocate. This is the joint enterprise of the Northern and Southern Methodist Missions. The Northern Methodist Mission is represented by Dr. G. A. Stuart, while I represent the Southern Methodist Mission in the editorship of the paper. It is a weekly paper, and while the circulation is not very large Dr. Stuart and myself are making plans to increase the size of the paper and extend its scope, and we are confidently hoping to make it a great power for good among the sixty-odd thousand Methodists in China. In addition to this editorial work I have been elected Editorial Secretary of the China Sunday-School Union. My work in this connection consists principally in the translation and preparation of the International Sunday-school lessons in Chinese. As these lessons are used by nearly 30,000 Chinese Sunday-school scholars and teachers, you can readily see that it is a very important work and one on which it is worth while to put a good deal of time and strength. In the third place, I am, by consent of the Board of Missions, to give a part of my time to translation work in connection with the Christian Literature Society of China. This society was founded some twenty-five years ago for the purpose of diffusing Christian and general knowledge among the Chinese. It has already done a vast amount of good work in its particular line of service. Several Boards of Missions have

lent some of their missionaries to this society to help carry on its work, but a very much larger number is needed and the committee of the society would like for our board, among others, to set apart one or more of its men to give themselves wholly to this work. Finally, there are a large number of committees in Shanghai to which I belong, whose meetings frequently occur one or more times nearly every week. Shanghai being the chief center of missionary operations in China, naturally a large number of committees are located here to work for the whole missionary body, in one capacity or another. These committees are somewhat trying on one, as they come so frequently and their sessions are often prolonged to a late hour, meeting at four or five and adjourning perhaps not until seven or eight. But the work has to be done, and it seems selfish for anyone who can help forward the work to refuse to carry part of the burden. I also preach regularly every Sunday in-Chinese.

Much progress and many changes have occurred during the past three years and are occurring now. But of these I shall have to write in a future communication, as this letter is already too long. Let me say, however, that we are all greatly encouraged at the wonderful revivals which are being carried on in various parts of China at this time. In our own mission, recently, protracted meetings have resulted in a large increase of converts. Since our conference in October fifty probationers have been received in Huchow, one hundred and forty in Soochow, two hundred and seventy in Changchow, about one hundred and twenty in Shanghai, and just this week one hundred and forty-five have been received at Sung Klung. This is a wonderful state of things in this part of China, especially to those of us who have been on the field for several years. In the marvelous contrast between conditions now and those of twenty or more years ago, we surely have reason to thank God and take courage. You need have no fear that the money and the prayer and the workers that you are investing in this field are in vain. God is blessing us in a wonderful manner and we have not the slightest doubt that abundant success will crown our labors. Fraternally yours, A. P. PARKER.

Devotional--Spiritual

The Christian Voter.

Had the Christians of the first century been endowed with the right of suffrage, what would St. Paul have put down in his weighty letters about the exercise of that right? It is inconceivable that he would have overlooked the importance of such a privilege as voting, or would have failed to emphasize the responsibility involved in the use of such an instrument of power as the ballot. We know how he applied Christianity in his day, and how he regarded the social and political relations which men sustained to one another then as affording opportunities to show forth the quality of Christian faith and character, and we can readily understand with what eagerness he would have urged Christian voters to use the ballot in the interest of the kingdom of God; that is to say, in the promotion of righteousness and good government.

In this age and country Christians are voters, but two things have combined to lessen the keen sense of responsibility and to dull the appreciation of the privilege which the ballot brings to them as Christians. One thing which has tended in this direction, not necessarily, but as a simple matter of fact, is the happy separation of church and state; so we have not had clerical and anti-clerical parties in this country; we have not had church parties nor antichurch parties in our political history. It is to be sincerely hoped and earnestly desired that we may never have occasion for either sort. The other consideration is the fact that we have been governed largely by parties; and since belonging to a political party and being a member of church have rightly been regarded as two entirely distinct and unrelated things, men have been tempted to think that being a Christian and voting are two distinct and unrelated things. But we are returning to the saner and more wholesome

view of the Christian life taught in the New Testament. Life is integral. To be a Christian at all is to be Christian in all we think and do. Jesus Christ gives us a point of view and an aim which covers the whole of life and conduct. We are also coming to see more clearly that voting is always a moral act. It is not a matter of indifference whether we vote of not; nor is it a matter of moral indifference how we vote. However it may have been in other years, it rarely, if ever, happens now that some moral issue is not involved in an election. Indeed, good government is an issue in nearly every election held in more recent days, and good government is itself a great moral issue. If there ever was a time in this country when a Christian voter could refrain from voting without blame, that time has passed away. If there ever was a time when a Christian could vote his party ticket simply because that ticket was presented to him by his party, that time also has gone by. Next to the abominable crime of selling one's vote is the cardinal sin of closing one's eyes and voting for unfit candidates because they have been nominated by the party with which one may be affiliated by tradition or choice.

The Christian who has the right of franchise will vote because in the relation which he sustains to his country as a citizen and in the relation which he sustains to the Lord Christ as Head over all things, it is his imperative duty to exercise that right and privilege. He will vote because the ballot gives him a fine opportunity to serve the cause of righteousness and humanity, and to rebuke the greed and cunning of designing men who seek to exploit politics for their own selfish advantage and glory. The Christian man will vote as he sees he ought to vote after he has carefully considered the issues involved and the candidates presented. He will not vote

as a political boss who comes to him under the guise of a leader dictates. He will not vote as a part of the machine which has been built up to serve the selfish purposes of its creators, even though what may seem to be his own interest might be served by marching under its orders. He will not vote as his priest tells him nor as his pastor or church indicates unless he believes the counsel they give to be right and good. The Christian man will not vote for an unfit candidate upon any ticket, and least of all will he vote for such a candidate upon the ticket of that political party to which he himself belongs and for which he entertains respect. The Christian voter will not cast his ballot for a man who will obey the commands of a boss big or little without reference to the welfare or wishes of the people. He will not vote for a candidate who is controlled by a corrupt political machine which has wasted millions of the people's money, and has grossly and defiantly betrayed their highest interests. He will not vote for a candidate for chief magistrate of a great commonwealth who has shown himself to be the friend of brewers and saloon-keepers, who has himself profited by the business as well as supported it. The Christian voter will not help to put a man in office who is pledged to oppose or veto legislation designed to give the people the legal right and power to protect themselves from the curse of the saloon. The Christian voter will gladly embrace an opportunity to rebuke the insolence of brewers and their allies who undertake to control and corrupt the politics of a state that they may the more profitably ply a nefarious trade. The Christian voter will take satisfaction in the privilege set before him of striking a blow at a boss-controlled machine which misrepresents the traditions and principles of his own party, which controls the legislation and administration of a great State in the interest of the machine's chosen beneficiaries, and not of the people, and which turns the very instrument of righteousness into an agency for the advantage of politicians and sordid "interests." The Christian voter will not quiet his conscience nor violate his judgment by saying that possibly the things charged candidates and those back of them are not true, but will use all diligence to find out for himself whether or not they are so. He will not permit himself to be misled by subsidized or partisan newspapers. Finally, the Christian voter at this critical time following the injunction of his Master that he be "wise as a serpent" while "harmless as a dove" and will cast his ballot in such a way as to deal the most effective blow against the enemies of good government and the friends of the liquor traffic. To this end he will consider who are the candidates that are being most vigorously opposed and assailed by the liquor and machine organs.

Of course, any honest man who is a good citizen, whether he calls himself a Christian or not, will do just what we have set forth as the Christian voter's duty; but we have purposely stated it in this form that the man who reads may see what he should do if he calls himself a Christian.—Pittsburg Advocate.

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

"The making of friends who are real friends is the best token we have of man's success in life."—Edward Everett Hale.

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Notes From the Field

Nacoma.

Have just closed a fifteen days' meeting with Brother Weeks at Nacoma. Visible results not as great as we hoped, but still we had a splendid revival. About sixteen or more conversions, twelve additions, one candidate for the ministry and five young women volunteers for mission work. Literally can only reveal the outcome of a meeting like this.—J. Leonard Rea

Clarksville.

We have been kindly received by the people here. They have shown their kindness in many ways, first by raising the salary from \$1000 to \$1500 and by putting a nice range in the parsonage, with hot and cold water connection, and a nice porcelain bathtub and finally giving me their hearty support in a two weeks' meeting, in which we were assisted by Miss Tina Tucker. Her Bible readings were something wonderful. I commend her to any preacher who wants good help. We expect to do all we can for the Advocate down this way.—H. F. Bryant, March 24.

Loft and Clinton.

We are moving off into the second year on this delightful church. Everything points toward a successful year. The stewards raised the salary \$100 over last year, and it gives the preacher a salary that will meet the wants of the parsonage. On Monday night after our second quarterly conference, which met at Clinton, the pastor was invited to a reception at the beautiful home of Mr. and Mrs. L. A. Spear, and when the crowd began to gather each one had a package. We had a delightful evening. All the churches took part. This package came home with his buggy loaded to the "guards." Just before conference the Clinton congregation gave their pastor a \$30 suit of clothes. May the Lord bless each one who took part in the pounding.—C. H. Adams.

Rute.

It has been some time since there has been a report in the Advocate from Rute. Our work has held up all the winter very well. Each, on the third of this month, Brother R. E. Bonner, our Conference Sunday-school Field Secretary, came to us and held a Sunday-school institute one day and preached eight days in a meeting. We had a few conversions and a great revival in the church, so that our church is greatly quickened. He reorganized our Sunday-school on modern lines and put new life into it. We went from eight to fourteen classes, from an enrollment of 120 to 150, and from an average attendance of about 50 to 115 yesterday, and our interest is a very enthusiastic one. We have two organized Wesley Adult Bible Classes, and will organize the third one next Sunday. Brother Bonner is doing a great work. He has become an expert in the work assigned him, and under his leadership our Sunday-school interest will double in a very few years in the Northwest Texas Conference. In the meeting the longer he stayed with us the more I esteemed him as a worker in our Lord's Kingdom and loved him as a man of God. If we are not the banjo club in Clinton in the Hamilton District by conference, some of the others must get a "move on them."—C. D. West.

Hempill and Bronson.

This is my second year on this charge. I am getting acquainted with some of the folks, having two appointments at mill-towns, where some are coming, others going, you must "work to-day, taking no thought for the morrow." We have a fine charge. The people are unusually kind. We have been the recipients of our parsonage, a box filled with general supplies and two suits of clothes since our stay here. The new year has opened well. Brother Vance, of Center, with Brother Lucien Anderson, of Greenville, spent a week with us at Pine-land, and then a new church at Hempill. Our first quarterly conference has been held. All claims well up. Pastor's salary advanced \$50 over last year, and I might say just here that every charge in the San Augustine District raised preachers' salaries anywhere from \$100 to \$300. Brother Mills is, indeed, a presiding elder. Not a quarterly conference has been held where there have not been new subscribers to the Advocate. Since conference I have placed among my people five Advocates, thirteen Disciples and thirteen Methodist Arminians. Things are looking good down this way.—C. J. Atkinson, March 21.

Manor.

We began a meeting at Manor on March 5, which ran for two weeks. Rev. Leslie E. Booth and Mr. Booth, of St. Luke's Church, Austin, were with us during the meeting, and both of them rendered valuable service. Brother Booth's preaching is of a high order. Mrs. Charles B. Thompson, of Dallas, a Presbyterian, conducted the choir. Mrs. Thompson is a good choir leader and a very fine soloist. She also has the faculty of using local talent to the fullest advantage. But, best of all, the Christian spirit that our helpers manifested endeared them to all who met them. Congregations were good throughout the meeting. Ten accessions—one on profession and nine from another Church—together with many renewed in God's love, constitute the results. We have had four good successive revivals in Manor Station for the last four years. The additions on profession of faith in 1908 were twenty-two; in 1909, twenty-

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eight; in 1910, twenty-one, and this year so far, ten. As pastor I am now closing a quadrennium. When I came to Manor Station the membership was ninety-seven. It is now 182—an increase of 100 per cent. The next increase is now eighty-five members. Eighty-one of these added during the quadrennium were on profession of faith; 95 per cent of all additions have been by conversion. We are now reaching the young people. Four years ago but 20 per cent of our membership were under twenty years of age; now 34 per cent are under that age. Four years ago the enrollment in the Sunday-school was forty-three; it is now 150, not counting the Cradle Roll and Home Department. Counting these two departments, the Sunday-school has increased in numbers 240 per cent. The church building is no longer adequate, four classes now being held in the parsonage. Dr. G. P. Smartt is the efficient superintendent. While the pastor's salary has increased but 20 per cent, the annual expenditures have gone from \$1187 at the beginning of the quadrennium to \$2148 last year, or an increase of 100 per cent in general expenditures. Since Methodism has become the dominant force in the community the membership has increased responsibilities. May it meet them with increased courage and Christian zeal!—R. S. Pierce, P. C.

Childress Mission.

Last fall, when we were read out for Childress Mission, I thought it was the smallest appointment in the Northwest Texas Conference; but after traveling over the three counties in which the work covers a part of each (seventy-five miles across, with eleven appointments), I have changed my mind as to it being a small work. You would think I have plenty to do. Well, I have some help. I have fine people to serve. Last Saturday, with Brother A. E. Butterfield, we left Childress at 8 a. m., and after driving fifty miles across canyons, up hills and over levels, we reached our farthest appointment and found about one dozen present. The howling wolves and coyotes made us think of the cowboy song: "My parson is a wolf on a pulpit of steel; but soon the lion of Judah will Butterfield put the little wolves to shame. Then, with a few hours' sleep, we drove fifteen miles, where Brother Butterfield delivered a fine missionary sermon to a large crowd. After a few hours' rest we returned to the church for night services. After League, Brother Butterfield delivered one of the most powerful sermons the writer ever heard on the great mission theme. Our people were lifted high, and I am sure it will tell in after years. We have done very little as yet, but look for a better day soon. We are moving all the members of the church to Tell. Have received a few new members, but have not planned our summer meetings. Have sent in a few new subscriptions to the Advocate, and hope to send in more soon. I do not see how any true Methodist can get along without the Advocate. Any preacher would like to travel for his health, come around and I will let you take a round with me.—J. W. Martin.

Blue Grove.

Our second quarterly conference for Blue Grove Circuit has come and gone, and it was a real joy day in Blue Grove charge. Our conference convened at Habsell. Brother John E. Rouse, our presiding elder, was on hand and preached a good sermon, followed by the sacrament and dinner on the ground. After the business session Brother Rouse had to leave us. He left with Dr. G. C. Rankin, who preached for us Saturday night from the text: "Ye must be born again." Sunday morning we went to Deer Creek, another appointment, and dedicated the new church; had dinner on the ground, Sunday evening we went to Joy, and Brother Rankin preached. From there we went to Buffalo Springs, where we dedicated another new church at night. From there we drove to Bellevue, fourteen miles; went to bed, and the Doctor went to sleep without a wink. The coming of Dr. Rankin to our charge was very much appreciated by the pastor and his people throughout our six appointments. He preached at four of them to probably four-fifths of the charge. Surely, it will prove a blessing to all. We have not reached our Blue Grove charge yet, but we have many things to make us thankful. We are not doing anything out of the ordinary, but doing a little along all lines. We are at peace with ourselves and our neighbors; have a prayer-meeting at almost if not all the houses. We have a Sunday-school at each, and a church-house for each class. The people have been very kind to the pastor. Many tokens have found their way to the parsonage home in this the second year. We have paid our foreign mission assessment in full. Our contributions for Orphanage and Bishops' fund and much of the other connectional claims are in subscription. All in all, we are moving along fairly well. We need a good revival. For this we are praying.—P. S. Warren, March 21.

First Church, Abilene.

This is the fourth week of our revival. Rev. Comer Woodward has been preaching the most of the time at the morning services during the week. Rev. Clovis Chappell was with us four days in the beginning. The pastor has preached for twenty-one nights, and now Brother Barnes will be with me for a few nights. Seventy-two have been converted and forty-one have joined the Church. Every convert in the meeting came into the Methodist Church. Bishop Brooker preached two sermons. The Sunday-school had 140 present last Sunday. Home mission money, Orphanage and district parsonage insurance, etc., all paid. Pastor and presiding elder paid to date. Let every former pastor of this Church rejoice with us. Brother Brooker your work abides. Sam Rucker made all this work possible. As I see it, this Church is stronger than before the division. We have in the membership of this Church as true Methodists as God ever made. I wish you could see the crowds that gather in the church on Sundays. This meeting has been to me the best through which I ever

passed. I believe as I never did before in the great doctrines of the Book. The writer preached the best he could, assisted by the local brethren, and the Church held up our hands. Thank God for such men as Barnes and Woodward and Curry. I will never forget them. Our great need is a new church. If the crops hit we will build it. Methodism in Abilene is not dead nor dying. There is much to be done here, and by the grace of God we are the boys to do it. Next year we hope to be in a new church at First Church.—J. W. Fort, March 21.

Woodbine.

Yesterday was a great day for Woodbine charge. It was the occasion of our second quarterly conference. Our beloved, Brother Casey, was with us and preached four great sermons to the delight of all who heard him. He is the right man in the right place. We took our collection ordered by the Annual Conference. Our people have everything easy at three places, where part of the collection is in full, in cash and good subscription.—J. K. McMillan, March 27.

Durango.

We have had our second quarterly conference, and are delighted with the elder, who shows himself equal to the task of overseeing so gigantic proportions as the leadership of our small district, and you will hear from these preachers soon. This charge has taken on new zeal and has paid salaries of preacher and presiding elder in full to date, the Orphanage assessment in full and missions half out, and every cent has been paid. We are now after a good fashion pretty soon after our arrival by the people of Durango, irrespective of denomination. Also, following the revival at Segro by Rev. I. B. Manly, our table again groaned with substantial. This is a splendid circuit, and many loyal Methodists who have too much pride to let their preacher want, bring in hay and corn in plenty to feed a pair of ponies and good milk cow. Have improved the parsonage to the value of over \$100, building sheds, gardens, yards and digging the well, to make the home complete. We can stand in one place and see every church-house and almost all the residences of the whole charge; can go to any appointment and return at evening to rest. After the mid-winter revival at Segro we organized a Statewide Prohibition Club with thirteen members, taking only voters, and the interest has grown until they hope to sweep things in July. Some day real soon there will be many spying the good work and wanting this place, and I will just keep it myself. This year we will pay the pastor another year \$750, presiding elder \$100 and half that amount to the benevolences of the Church or the conference collections of \$275 to the charities of our Church. I loved old Montgomery charge, and by selfishness could have yet been there, as we had some true and tried brothers there and many loyal Methodist friends; yet I have real reason to be content on the Durango work, and only enlist their loving memory to assist me in doing our Lord's work through his way, the Methodist Episcopal Church, the greatest and noblest movement ever launched, and doing a most precious work, born in a college and touching every phase of humanity, destined to deeper reaches, wider expanse, and is the sentinel of light and intelligence to not only his continent, but to every denomination, for power for the salvation of all people. The Advocate is appreciated for its great work, and is gaining esteem among not only our own, but other denominations; and this bids fair to be the best year for our beloved Zion in all its dominions. And we count when it comes to prohibition, for we are a law-abiding and sturdy citizenship, loving our country, Church and home.—John Thomas Hooks, March 25.

Bryan.

We have just closed one of the most successful revivals held in recent years on the ground. Sunday evening following the great union Adair meeting of last year, it proved to be just the kind of meeting the Church was needing. I did my own preaching, but had Rev. A. C. Fisher and wife, of Fort Worth to conduct the singing for us. Large crowds were in attendance from the beginning, and on several occasions our church, which is the largest in town, was filled almost to its limit. There were over eighty conversions and reclamations, and over forty have already applied for Church membership. This charge has been greatly quickened, a number of family altars established, and we are now in the beginning of a campaign to raise \$2 per capita for missions with every prospect of success. Fisher and his wife are the best in their line and have been a great blessing to us. Large contributions to the meeting's success. Our year at Bryan has thus far been one of continuous growth and expansion. A substantial increase in the pastor's salary, enlarged congregations, prayer-meeting doubled and the Sunday-school with a more intelligent attendance ever—these are some of the things that make this preacher take courage and press forward.—Glenn Flinn, March 27.

New Braunfels.

This beautiful town of ours is growing prettier and larger every day. It is not in a boom, but in the good old German way, slow but sure, it is expanding. Every now and then new additions are being opened. New houses are going up everywhere. This place has a future. We slowly begin to realize this fact, and we slowly begin to act upon it. Some time, when you are going to San Antonio, stop at New Braunfels and see things for yourself. Nowhere in Texas can you find a newer-looking town, cleaner streets, a prettier park, a finer stream of water, more flowers and a more intelligent people than here. But in vain would you look for the Methodist Church. Think of it! Such a town, with 4000 inhabitants, has no Methodist Church. (The little Church of which I am pastor is on the outskirts.) Have you ever seen a more intelligent people than here? But in vain would you look for the Methodist Church. Think of it! Such a town, with 4000 inhabitants, has no Methodist Church. (The little Church of which I am pastor is on the outskirts.) Have you ever seen a more intelligent people than here? But in vain would you look for the Methodist Church. Think of it! Such a town, with 4000 inhabitants, has no Methodist Church. (The little Church of which I am pastor is on the outskirts.)

A Baby in the House

No joy or pleasure on this earth quite equals that which comes into the home when baby arrives. Who can describe the happiness of man and woman, joined in wedlock, as they look upon the delicate mite that is blood of their blood and flesh of their flesh? And who can depict the hopelessness and dejection that hover about the home where the wife is incapable of becoming a mother? Barrenness proceeds from some derangement of the distinctly feminine organs. Many of the common ailments known as "female troubles" cause it.



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It makes the baby's coming almost painless, and gives wonderful recuperative power to the patient. By making the mother strong and cheerful, it makes the little one healthy, vigorous and good natured.

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with a membership of twenty-five. Some of these Churches have more members, but I am speaking of the membership living in town. Above figures are correct. This leaves 2500 people not identified with any Church. A number of these have been Methodists, but they will be lost to Methodism because they are beyond my reach. The Word cannot be brought nigh unto them. We lack equipment. Have we a mission in this place? We lost little time complaining, but went to work and did what we could. With faith in God we started out in what first seemed a hopeless task. But see what God has wrought. We now own a beautiful building site 100x200 feet. It is almost in the heart of town. This place cost \$2000, and we only owe on it. This debt is covered by subscriptions. Again we express our thanks to the brethren who have enabled us to come this far. And now we are ready for the building. But now can we build? We have not the money. It is true, we have received help from various sources, but as you see, it is insufficient. Must this enterprise stop here, and perhaps die? Unless we can persuade the Church to help us some more this will be another failure. But we know in whom we trust. We cannot build with less than \$5000. We must show that the Methodist Episcopal Church, South, can still do things; is still a power. Surely Methodism can do for this place what the Baptists have done. If 1000 loyal Methodists were only willing to invest \$5 each in the King's business at this place, how easy this Church would be to build! No one would even feel it. Won't you be one of the 1000? We know there are calls for help almost innumerable, and every call is an important one. But what shall we do? It made our hearts glad as we received a letter from Brother G. P. Harris, China Springs, Texas, saying: "Put me down as one of 500 who will give \$10 each toward the building of that New Braunfels Church."—H. O. Lauch, P. C., March 23.

Rosenberg and Wallis.

We landed in Rosenberg some three months ago on a Saturday morning.

We preached to a fine congregation on Sunday, and started the ball to rolling for a new church. We let the contract some ten days ago for the building of a \$6000 edifice to be completed by July 1, 1911. I have a fine building committee composed of business men altogether, and this insures the new church. We have a good Board of Stewards at each Church. They have made liberal provision for their pastor. The charge pays \$1000, and they are paying it. We have received twenty-six members into the Church since we came to the charge. We will hold our revival this fall in our new church. We already have the man spotted who will help us in the meeting. We will hold our meeting in Wallis in May, and we are counting on the lawyer-preacher from Sealy helping us there. I went to the Fort Worth convention because my Sunday-school said, "Here is the price," and I want to say that it was the trip of my life. But for particulars you will have to see Neal W. Turner, of Meridian. Just a word on the political situation before I close: I went to the Fort Worth convention had it not been for Carter and Perkins. I have been told by some of the people from Mr. Carter's district that they were going to send him way down on the Suwanee River two years from now, with the rest of the ants, and I feel sure that Mr. Perkins name will be referred to the same committee. So note it! The test of a good pro is this: Stand hithed in any man's town. We are having lots of rain in South Texas, and the crops are looking fine. This is a very fine farming country, and some day Methodism will come to the front down here. We followed a good man, and that means we found the charge in good shape. The people all speak very kindly of Brother I. E. Thomas.—L. B. Saxon.

Genevieve.

Our second quarterly conference was held at this place March 18, 1911. It was a season of great blessing to us spiritually. Brother Whitehurst preached, as he always does, soul-thrilling and soul-uplifting sermons. The spiritual condition of our Church is still on the upward move. There

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cures those who are in the clutches of OPIUM, WHISKEY OR NARCOTIC DRUG. Our methods are scientific, painless and humane. If you are so afflicted, why not be cured? We are sending men and women out every day, sound and well, to their homes, to their families, new men, new women able to resume their vocation, their station in life, that the wily monster has unfitted and deprived them of. You cannot quit without help; you need scientific, skillful assistance to relieve your system of this poison. The narcotics contained in these drugs will destroy us mentally, physically and financially. Don't put off to-day for to-morrow; now is the time. Correspondence confidential. Address  
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was a very good report financially. On Saturday morning the good people of Glen Cove, led by Grandma Galloway, began to pound us with fruits, ham, etc., which was greatly appreciated. Nor were these the first of the many good things that have found their way to the parsonage. For all of which we are very thankful, and pray God's richest blessings upon them all.—J. D. Smoot.

**Clarendon.**

Sunday, March 12, 1911, we began a series of revival meetings, uniting the Clarendon College student body and the Methodist Church in the effort. Dr. Sliver, pastor of the college, being an old-timer and familiar with the people and preachers, too, had selected Rev. F. M. Neal, our pastor at Claude, to lead the meetings. The results show his good judgment in the choice. From the first service the Spirit seemed to lead us into a new era. The power of the meeting was manifest at every service. Sinners were converted, and converted in genuine orthodox style. We had no cheap and "rocket-store," gospel clap-trap. Neal preached the simple and undiluted gospel. Repentance and faith and regeneration and the witness of the Spirit were stressed. More than one hundred professed Christ for the first time. As many more were reclaimed from backsliding, and the body of the Church generally graciously blessed. We have received above seventy members as a result of the meetings, and one other matter is of profound significance: Nineteen young people gave themselves for public service. Ten young ladies have publicly given themselves for deaconesses, and missionaries, and nine young men have responded to God's call to the new gospel. Among these are some of the finest minds in the college. No man can measure the volume of good set in motion by the meeting. It is a real pleasure to me to have this chance to endorse the ministry and manner of Brother Neal, his message, his message, even timid, but he preaches a strong and practical sermon, and has the power of direct appeal. God has signally honored him in our midst. We are glad he came. And he has left us nothing to be repented of. His work is consistent with the splendid new pastorate, and is no ephemeral and not-so-sound. We are gratified to be able to report to Texas Methodism that at the end of four months we have added to the Church a round hundred new members, and the work is rapidly setting down into the splendid new church, with every indication of life and power. We begin right now to plan for a great campaign in the fall. The college folk are starting on the last lap of the race to the annual commencement. The program is forming now. The new dormitory for girls is gradually growing out of the ground, and if prospects do not deceive us it will stand near completion by the commencement occasion. Plans for the Summer School of Theology are about complete. The program is now ready for distribution. It promises to be a time of great work and great joy. I can handle, her people her institutions and her Lord!—S. E. Wasson.

**Mexia.**

Yesterday was a great day in the Mexia revival. Dr. J. T. Curry, of San Antonio, has done some most excellent and practical preaching, with nothing of the sensational whatever in his methods. In spite of some bad weather, the interest continued to increase with each service. During the day yesterday six different services were held, each having something of a revival turn, the best of which were the special services for men at 3 p. m., and for women at 4 p. m., at which time fifty men and fifty-one women took into consideration and discussed the religious and moral needs of the city. At the night hour the audience again taxed the entire capacity of both the auditorium and the Sunday-school room. No less than one thousand people heard Dr. Curry during the day, and he won all hearts by his preaching and charming personality. To date there have been about forty conversions, mostly children, and the meeting will continue during the week. Dr. Curry was called back to his college duties to-day.—Montgomery Owens, March 27.

**Forney.**

With unanimous consent, the Board of Stewards at the first Quarterly Conference assumed all of the financial obligations of the Church, thus relieving the pastor from all financial worries. From the start they have sought to help the pastor in his work, the sequence being that on March 15 they turned over to him \$117 covering the three conference specials. While having raised the pastor's salary \$140 over last year, they have paid him, and have the money in hand to pay the presiding elder in full to date. In addition to this, they have paid off an old debt of \$50 of three years' standing and purchased new electric light fixtures for the church, which when installed will have cost approximately \$150. Upon the suggestion of the pastor, they purchased a supply of Methodist hymnals, and we are now following the Order of Worship as there laid down, with much spiritual profit to our people. The Junior League has doubled in interest, and the Woman's Home Mission Society is moving along on higher ground. They are now studying the "Lesson on Home Missions" by Dr. Hamill. The Texas Christian Advocate now goes into seventy-three

homes of our people, forty-eight new subscriptions and eleven renewals having been secured since conference. Some thirty new disciplines have also been placed in Methodist homes. We have received seventeen new members and resurrected the prayer-meeting. We are told that our congregations are larger than they have ever been in the past. Last, but not least, I must tell you how unmercifully the preacher and his family were pounded only a few nights ago by our good people. They poured out upon us in "concrete form" volumes of expression of their love. We feel very grateful and humble before God for his presence with us, and for the work he is permitting us to do. We yearn all the more to do greater things for him. Pray for us, brethren.—Lawrence L. Cohen.

**Burkburnett.**

We have every item on our conference collections paid in full except one, and that is provided for with subscription and will be paid in cash in the near future. Here is the way we did it: Selected a good Missionary Committee and then apportioned the assessments out to the entire membership, and the committee did the rest. We first sent out cards containing each separate assessment, with the amount we expected the person to whom the card was sent, to pay. Then we divided the membership between our six committees and looked to each one for the collection of his list. And let me say here that this committee has done faithful work, and we were young men who were converted in our spring meeting a few weeks ago, one of whom collected every cent on his list, while the other came within \$4.50 of getting all of his list, and circumstances made it impossible for him to get that. The other members of the committee brought up splendid reports. This is the ideal plan. Thanks to the General Conference for it. Am very busy in revivals. I go this week to assist my brother at Guthrie, Texas, in King County. Pray for our success.—J. Leonard Rea, Pastor, March 27.

**Floyd.**

Have just closed our meeting at Floyd. I had as a leader Rev. G. A. Marvin, of Alvord, Texas. We had fifty conversions. I received forty-seven into the Methodist Episcopal Church, South. The people paid Brother Marvin \$105 for his services. The singing was led by Moran and Bob Shuleys, of Caddo Mills. It was well done. I used \$102.50 to build a new church. It will cost, when completed, \$2500. We have an old church that we will tear down and rebuild. I want to say for G. A. Marvin that he can preach, teach and lead to victory any congregation that will follow his leadership. He believes the gospel, he preaches, and he presents it to the people that they will be constrained to glorify God. Brother pastors, if you have trouble of any kind, just send for Marvin, get behind him with your prayers and it will come to pass.—L. E. Conkin, March 28.

**Grace Church, Palestine.**

When Bishop Murrah read the appointments at the last session of our conference we received our first, which was the above named. We had served three months before conference, filling out the unexpired year of Brother H. Davis, who gave up the work to enter the Y. M. C. A. work. Our work, while hard, is pleasant, and we are glad to report every department of the Church in a prosperous condition. Our congregations have increased one hundred per cent. We have a Sunday school with a record which we believe is unexcelled. January and February our enrollment was 200 to 225, with an average attendance of 185. But the good thing which we have to report is our revival, which ran for two weeks, closing last night, March 25. Brother Charlie Hughes, of Rusk, Texas, was with us and did the preaching, and he did it, too, the good, old-fashioned kind which led our fathers and mothers to the Master. Charlie used no "harem-scarem" or sensational methods in trying to save people, but he preached them the pure gospel. He did not ask people to stand up and confess Christ, but he had them come to the mourner's bench, get on their knees, repent and beg forgiveness for their sins. Charlie's sermons were all great, but especially the two on "Great altering sunshine now" and "Solomon" two of the finest we have ever heard. At the close of the service last night (Sunday, March 26), two splendid young men with bright futures before them, consecrated their lives to the ministry. But, to make a long story short, we had twenty-five conversions and reclamations, with seven additions to the Church. Truly the Lord blessed us, and our Church is on higher ground.—W. F. Smith.

**Seventh Street, Temple.**

On Sunday night, March 12, we closed one of the best revival meetings in the history of this Church. There were between thirty-five and forty professions and twenty-nine additions to the Church. The meeting continued for four weeks, the preaching being done by the pastor. Good congregations, good singing, a spirit of fervent prayer and earnest personal work all contributed to the gracious results. The singing for the first two weeks was led by Mr. E. C. Hucklebee, one of the most capable and conscientious leaders it has ever been my privilege to know. This pastor serves one of

the most loyal, responsive and appreciative congregations to be found anywhere. The Georgetown District Missionary Institute met with Seventh Street Church at the time appointed. The general prevalence of sickness and bad weather cut short the expected attendance, nevertheless it was a helpful and profitable occasion to those who attended. The presence and addresses of Prof. H. L. Gray, of Southwestern University were greatly appreciated and enjoyed. The Advocate campaign was endorsed by the institute.—John G. Pollard, P. C.

**Rockport.**

We came here last August. Were received by a much discouraged Church. We have seen our Sunday-school and Church membership almost double, the latter the result of a meeting just closed. J. J. Clark, of Paris, helping us. To him be the glory, not us. God certainly showed his power, saving people after we had come to the end of our strength. A live League is a result of the meeting. Piousness and much improvement to the parsonage have been some of the good things of the year.—R. C. Aubrey, March 22.

**Texarkana.**

Had a fine revival at Fairview Station, Arkansas side, with Rev. W. A. Swift and his progressive, working crowd. Church much revived, family altars erected, Bible reading more than ever. Three St. Louis Advocates subscribed for and a large number of girls and boys pledged for temperance and a clean life. This congregation expects to build an elegant brick church.—Irvin B. Manty.

**Pettaway Circuit.**

The Marlin District, Texas Conference, has a first-class presiding elder in the person of Rev. L. E. Betts. He is an all-round leader. He fills his place in every way. Our people are delighted with him. If he lives to the close of the conference year and keeps things going as at present, this district will be in fine shape. He came, sang, preached, presided, ate, looked after every interest, and left the people feeling that a mighty big little man had been among them. Our Quarterly Conference was a success, notwithstanding the bad weather.—W. T. Ayers, P. C.

**Weir.**

Have recently close a good meeting at Braun School House, near Weir. Twenty persons were added to the Church on profession of faith, ranging from seventy-six years down to tender years. Brother J. S. Hucklebee and J. E. Matlock both did very efficient service. The new members are added to the Church at Weir.—C. G. Shutt.

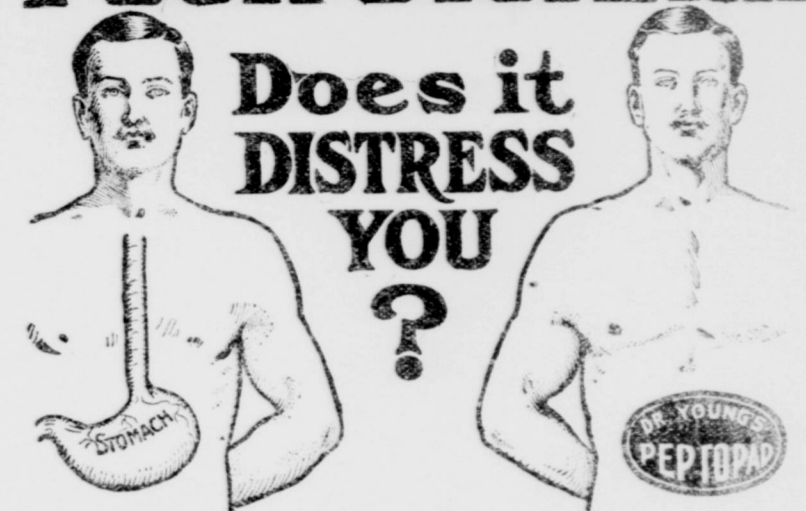
**Florence Circuit.**

We are serving what they used to call "Old Florence," a "hard number." But she is waking up. They pounded her last night, there being fifty in the crowd, and she beautiful things, they are still pounding—hams, shoulders, chickens, butter and syrup—oh, I can't name all the good things that they have brought us. Our congregations are very fine. We have the best H. M. Society that I have ever had. They are working all the time. We have organized the Baraca Class in our Sunday-school, which is doing very fine work. We have organized a Junior League with about twenty members, and they are moving along nicely. I will soon have the Cradle Roll in order, and our Sunday-school will be up-to-date. Our second Quarterly Conference was held the 18th instant, with good reports, notwithstanding the fact that our people lost about \$5,000 last year on the railroad. We have a good presiding elder and my how he can preach! We all love him very much. We have had twelve additions since conference; two conversions at the regular services. Brother and Sister House were held in high esteem throughout the charge. Brethren are happy in the work, and we expect to bring everything up to date. As this is our second time to report in life, you may expect to hear from us later.—R. E. Kimbrow, P. C.

**Boerne.**

I was returned to this charge for the first time, and was most kindly received. The founding came in good style, and the best of all is we have just closed the best revival ever held in Boerne. We had more on Sundays at Church than ever attended Church services in Boerne at one time before. We almost doubled the seating capacity of the church, and the work on the outside. Rev. A. P. Lowery did the preaching, assisted by his wife. If you want a man who is not afraid to declare the whole counsel of God, A. P. Lowery is the man. He used the Holy Spirit more than any evangelist I ever heard. His comments on the while reading were simply great. One thing he does is to hold up the pastor, and when he leaves the people think more of their pastor than when he came. Sister Lowery's talks to the children were the best I ever heard from any one. As some one has said she can beat Lowery preaching, and that means she is very good, indeed. The results of the meeting cannot be estimated in numbers. We had fourteen accessions to our Church on profession of faith, among them a doctor who is to be elected Mayor of Boerne in a few days. The benefits that shall accrue to the Methodist Church from this meeting are more far-reaching than outward results will express. One of the chief benefits is the raising of the standard of morals and religion. The Home Mission Society has taken on new life, and I believe every department of Church work has received the vitalizing influence of the meeting. We feel that Methodism has work to do in Boerne that no other Church can do. It being the only Church in Boerne that stands for scriptural holiness. The salary was raised \$120 over last year, so, all in all, we have started well. I cannot close without mentioning our most excellent presiding elder, Rev. S. H. C. Burgin. He is beloved by everybody everywhere he goes. He is one of the most untiring workers I ever knew. Things must go under him. I have never known a presiding elder beloved by his preachers as Brother Burgin is. We thank God that the lines have fallen unto us in pleasant places.—B. A. Myers, P. C.

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**NOTE OF THANKS.**

I wish to express my sincerest appreciation and gratitude to the preachers of the Texas Conference, and especially of the Pittsburg District, for the sympathy and kindness shown during the recent illness of Mr. Sears. He spent the best part of his life in the Texas Conference, and every preacher in the conference lay very close to his heart. He often spoke of different ones in other parts of the conference, and wondered if they were getting along well. The many letters of condolence and cheer which have come in almost every mail since his death have made

me feel that he occupied a warm place in many hearts of the Texas Conference. To the preachers of the Pittsburg District I wish to render special thanks for their attention during his illness and death, and for their kindness in assuming his sickness and funeral expenses. And to all my friends who have been so kind and considerate, you will never know how much help you have been by your every act of kindness. I love you all, and pray God's blessings upon you.

My address for some time will be Alvin, Texas.

MRS. SALLIE F. SEARS.

# Highland Park

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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.

SUNDAY-SCHOOL PAYMENTS FOR A GREATER EPWORTH.

Brother Thomas reports the following additional payments from Sunday-schools for Epworth improvement. They are coming slowly, but we hope to hear from all:

Table listing various locations and their contributions to Epworth improvement, including Boyce, Rock Springs, Stiles and Garden City, etc.

David Peel, superintendent, San Marcos, writes: "Am remitting Brother Thomas \$77 from our Sunday-school. Hope others are doing better."

I want to express my great appreciation of the Methodist people of San Marcos and their active interest in Epworth.

They have invested nearly a thousand dollars in it, and are a help, indeed, in every way. It must be a privilege to be pastor of such people.

Let us hear from every school in Texas. A. N. R.

NORTH TEXAS FIELD SECRETARY DATES.

W. E. Hawkins will be in the Dallas District until after the State meeting and from there will go into the Greenville District: Wednesday, April 19, Kingston; Tuesday, April 18, McKinney District Conference; Thursday, April 20, Smith's Chapel; Friday, April 21, Center Chapel; Saturday, April 22, Fairlie; Sunday, April 23, Wolfe City; Monday, April 24, Olive Branch; Tuesday, April 25, White Rock; Wednesday, April 26, Ballard Grove; Thursday, April 27, Sherman District Conference; Friday, April 28, Greenville District Conference; April 29 to May 12, Paris District.

The success of these meetings will depend a great deal upon the stress placed upon them by the pastor and the superintendent. Let all take hold of the meetings and make great preparations, and on the circuits where we have the all-day meeting with dinner on the ground we have the greatest success. These meetings will not happen, but must be enthusiastically worked up. The Field Secretary will endeavor to do fundamental work and every meeting will be along deep spiritual lines. No meeting will be a success without the presence of the superintendent and the pastor.

If the meetings are worth anything they are worth the time to take a day off and attend each service, and our Sunday-schools will never mean much until we can get our officers and teachers to attend these meetings. Get busy.

AN APPEAL TO ALL ORGANIZED CLASSES WHICH HAVE NOT REGISTERED.

As I go here and there in my work as Field Secretary of the Sunday-schools of the Northwest Texas Conference, I find many organized adult classes which have not registered in our Wesley Adult Bible Class Movement. I know of several schools with from three to six splendid organized classes which have failed to register, unless they have done so in the last ten days. This is not as it should be, and I beg to kindly call the attention of all leaders of such classes to this oversight. All classes connected with the Sunday-school, made up of members over 20 years of age (and when necessary all over 16 years of age) which have organized by electing a President, Vice-President, Secretary and Treasurer, and have appointed membership, social and devotional committees, are entitled to a certificate of registration and ought to register.

Of course these classes can, and doubtless will, do good work without registering; but it will be helpful to the class and to the work at large if

they will do so. Our General Sunday-School Board has put a superintendent of this department in the field, and every effort is being made to reach and organize the adult portions of our congregations. Therefore it will be much appreciated if all leaders will heartily co-operate that this may be done. The classes need to feel the stimulus and inspiration that would come from being connected with this great movement, and the movement needs to have the encouragement and help that the registering of the classes will give. How may our leaders know what progress is being made in this great work unless the organized classes register?

The object is to unite all our organized classes and form of them a great brotherhood in which there shall be the heartiest co-operation in reaching and organizing the adult masses of our Church.

Remember that any organized class, without necessarily changing its local name, may register; and when they do so they are lined up with the great Wesley Adult Bible Class Movement of our own Church, and also with the International Sunday-School Association. If you have not organized, send to Rev. Chas. D. Bulla, 810 Broadway, Nashville, Tenn., and he will send you literature, telling you how.

Let me earnestly request all adult classes, that have not yet done so, to organize. Then let these, with all other organized classes that have not yet registered, send (1) the name of class, (2) town, (3) Church, (4) conference, (5) State, (6) teacher (7) and President, with 25 cents, to Rev. Charles D. Bulla, Superintendent of our Wesley Adult Bible Class Movement, 810 Broadway, Nashville, Tenn., and he will gladly send you a certificate of registration. Faithfully yours, R. B. BONNER, Field Secretary, Northwest Texas Conference.

CONFERENCE OF SUNDAY-SCHOOL CHAIRMEN AND FIELD SECRETARIES.

Under the direction of the General Sunday-school Board the Chairmen of the Sunday-school boards of each conference, and all the Field Secretaries will hold a meeting in the First M. E. Church, South, Memphis, Tenn., April 5-7 inclusive, and the following program has been prepared for this occasion:

- FIRST SESSION. Wednesday, April 5, 7:45 P. M. 7:45 Devotional service, Rev. W. H. Comer. 8:00 Introductory words, Mr. John R. Pepper. 8:15 Response, Col. G. M. Napier. 8:25 Five addresses of five minutes each. General subject: "What We Are Doing." Mr. W. E. Hawkins, Rev. C. H. Prather, Rev. J. S. Snarr, Rev. C. H. Greer, Rev. C. W. Byrd. 8:55 Address, Rev. E. B. Chappell, Nashville, Tenn.

SECOND SESSION. Thursday, April 6, 9 A. M.

- Conducted by Rev. Charles D. Bulla. General subject: "Organized Adult Bible Classes." 9:00 Devotional service, Rev. L. F. Larrance. 9:20 "Wesley Adult Bible Classes," Rev. Charles D. Bulla. 9:40 Conference on Organized Bible Class Work. 10:30 Four addresses of ten minutes each: 1. "How Can the Organized Class Help the Sunday-school?" Dr. A. E. Bonnell. 2. "How To Build Up the Class," Mr. Thomas V. Elizev. 3. "The Social Life of the Class," Miss Elizabeth Kirkpatrick. 4. "How Field Secretaries Can Assist the Department," Rev. Robert Bonner. 11:15 General discussion. 12:00 Report of special committee.

THIRD SESSION. Thursday, April 6, 2:30 P. M.

- Conducted by Mr. J. M. Way. General subject: "Sunday-school Equipment." 2:30 Devotional service, Rev. C. P. Fletcher. 2:40 Address, Mr. J. M. Way, Spartanburg, S. C. 3:00 Four addresses of ten minutes each: 1. "Sunday-school Buildings," Mr. W. B. Cooper. 2. "Lesson Helps," Rev. C. W. White. 3. "General Helps," Mr. E. E. French. 4. "The Sunday-school Library," Mr. J. B. Wadsworth. 3:45 General discussion.

FOURTH SESSION. Thursday, April 6, 7:45 P. M.

- 7:45 Devotional service, Rev. W. P. Martin. 8:00 Five addresses of five minutes each. General subject: "What We Need." Mr. W. H. Stratton, Rev. B. F. Lewis, Rev. C. W. Wray, Rev. J. M. Outler, Rev. Paul Linn.

FIFTH SESSION. Friday, April 7, 9 A. M.

- Conducted by Rev. H. M. Hamill. General subject: "Our Teaching Force."

- 9:00 Devotional service, Rev. B. W. Dodson. 9:20 "A Survey of the Field," Rev. H. M. Hamill. 9:40 Conference on teacher-training. 10:30 Summing up the facts and suggestions by the leader. 10:50 General discussion, led by the following speakers: 1. How to Organize Teacher-Training Classes, Rev. W. J. Moore. 2. "The Young People's Training Class in the Sunday-school," Rev. R. P. Neblett. 3. "How to Conduct and Maintain a Teacher-Training Class," Rev. J. A. Lyons. 4. "How Can the Sunday-school Board Advance Teacher-Training?" Mr. J. B. Greene. Volunteer discussion. 12:00 Report of special committee.

SIXTH SESSION. Friday, April 7, 2:30 P. M.

- Conducted by Rev. E. Hightower. General subject: "Administrative Work of the Boards." 2:30 Devotional service, Rev. O. T. Cooper. Address, Rev. E. Hightower, Waco, Texas. 2:40 Four addresses of ten minutes each. 1. "Sunday-school Anniversaries—What They Should Be," Rev. L. F. Beatty. 2. "How to Utilize the Sunday-school District Conference," Rev. W. P. Talkington. 3. "Children's Day Observance and Finances," Rev. C. S. Stanton. 4. "Sunday-school Extension," Rev. G. S. Roberts. 3:45 General discussion.

SEVENTH SESSION. Friday, April 7, 7:30 P. M.

- 7:30 Devotional service, Rev. W. G. Davis. 7:45 P. M. Address, Rev. H. M. Hamill. Adjournment. Addresses in all general discussions will be limited to five minutes each.

RATES TO THE STATE SUNDAY-SCHOOL CONFERENCE.

The following letter explains itself and is of general interest to all who think of attending the State Sunday-school Conference:

Dallas, Texas, March 15, 1911. Mr. E. Hightower, President Methodist Sunday-school Conference, Waco, Texas:

Dear Sir.—Replying to your letter of February 24 in reference to round trip fares to Dallas account of State Sunday-school Conference, I beg to advise that at a recent meeting of the General Passenger Agents of Texas Lines it was decided that round trip fares be authorized from all points in Texas under the following conditions: Rate: One and one-third fares for the round trip. Selling dates: April 10 and 11, 1911. Final limit, April 14, 1911. I trust that these fares will prove of benefit to your delegates. Yours truly, W. G. CRUSH, G. P. & T. Agent.

It will be seen that this arrangement will permit those wishing to attend the conference from any part of Texas to do so at one and one-third fares, and that tickets can be bought in plenty of time to enable everybody to get to Dallas in time for the opening of the conference. If when the time comes anyone should ask for the reduced round trip rate and the agent should say that he has no such instructions be sure to take a receipt for your fare and buy a straight ticket to Dallas and the matter can be arranged there. E. HIGHTOWER, State President.

NOTES BY STATE PRESIDENT.

Under date of February 27 Dr. Chappell wrote to State President: "The Children's Day program is already in the hands of the printer." This is good news. It will be remembered that, owing to somebody's blunder year before last, many Sunday-schools could not get programs and with such the day was not observed. There will be programs in plenty this year. By the law of the Church the observance of Children's Day is not optional, but mandatory. Let the leaders in every school begin at once to make the day a success.

Why observe Children's Day? First, because we have promised to be subject to the Discipline of the Church. Second, because it advertises the Sunday-school and calls attention to the work. Third, because it gives the children some definite work and recognized standing in the Church and thus encourages them. Fourth, it furnishes a fund for Sunday-school mission work in the home field, and for improving the schools that we have. And such a fund from some source is an absolute necessity.

A young pastor on a country circuit writes for full information concerning teacher training courses and work. There is no good reason why such work should not be done as well in circuits as in stations. And some circuits afford even a better opportunity for it than some stations. The only condition absolutely necessary to successful teacher training is a teacher who thinks enough of Sunday-school work to study it.

Mr. B. L. Nance, Sunday-school field worker for the Central Texas Conference, is making full proof of his call to

the work. Between February 5 and March 1 he held eighteen "all-day" Sunday-school Institutes. That was an average of nearly one a day during the most disagreeable month of the year. What will he do when good weather comes?

What about the Sunday-school Board of your conference? Three months after conference the chairman of a conference Sunday-school Board of one of the Texas Conferences wrote to a lay member concerning the work of the board and received a very prompt reply which said, among other things, "Your letter brought me the first knowledge of my appointment as a member of the Sunday-school Board." We have known of other cases where laymen were members of Conference Boards for whole quadrenniums without knowing it. Is this one reason why the attendance of lay members at the meetings of our various boards is often so slim. The Discipline does not say whose business it is to notify brethren of their appointment on such boards, but as men are often chosen who are not lay members of the Annual Conference, somebody should let them know what is expected of them. Really, when such boards are created their names should be furnished to the Texas Christian Advocate for publication.

Brother R. B. Bonner, Field Secretary of the Northwest Texas Conference, is busily engaged in his work, and we hear many encouraging things about him and his labors. In a private letter to the editor he recently gave some account of his work, and we glean the following items from the letter. He has traveled about 1750 miles, held two revivals, preached often for the brethren, held eight Sunday-School Institutes, attended three Preachers' Missionary Institutes, taking part in all of them, and has delivered a large number of addresses in addition to the above. He has reorganized several schools, secured a number of names for teacher's training courses, organized fourteen adult classes, and a number of conversions have resulted from his ministry. He has a large number of engagements ahead, and his report by conference will doubtless make it still more evident that a Field Secretary is one of the most effective agents in advancing the cause of the Church.

The following questions, which have been asked the editor of this department, are worthy of general consideration and may be answered by others through the Advocate if they desire to do so. Here is the letter and the questions:

Skidmore, Texas, March 1, 1911. Rev. V. A. Godbey:

Dear Brother—Will you kindly answer through the Sunday-school department these questions in reference to the graded lessons of the intermediate department?

- 1. Why are we teaching in our Sunday-schools the lessons worked out in detail by an unofficial conference, though recognized by the lesson committee, whose names have never been officially announced? 2. If the primary object of the Sunday-school is to give the true teachings of the inspired Word of God, why go outside of the canonical books for subjects? 3. Will the young people get more inspiration from studying about the "Religious Leaders in North America," or from the religious leaders mentioned in the Bible? 4. Will the thirteen lessons of Alexander Mackay, in the second year's course, do more good than thirteen lessons, on the life of Jesus Christ? Your brother in Christ, MARCOS WILLIAMS, P. C. Skidmore, Texas.

In reply to question one, I answer that we are using no lessons in the Sunday-schools which have not the approval of the Sunday-school editor, and he is charged with the responsibility of looking into all the matters inquired into by the letter of Brother Williamson. In reply to question two, I might ask Brother Williamson if the primary purpose of the ministry is not to teach the Word of God? But is it not a fact that every preacher is required to read more books to equip him for a useful ministry than the whole number of books in the Bible? And does not the preacher constantly use other books than the Bible for the training of his people in religious duties. We have known some to go so far as to ask their people to subscribe for and read religious books and papers as a means of spiritual development. In answer to question three, I will say that I think Brother Williamson will find that the Bible is to be read daily in connection with the study of the characters in North America. In answer to question four, I will ask if the lessons on Alexander Mackay, added to the life of Jesus Christ, and illustrative of his power to save and make a

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Many a sufferer from Dyspepsia, indigestion and kindred ailments of the digestive organs carries around an absolutely useless stomach—a dead load, and a cesspool for ever-increasing disorders. The muscles are seemingly worn out, the mucous lining has lost its secretive power, and food taken into the stomach lies there and ferments, causing sour eructations, belchings, heartburn, dizziness and other distressing conditions. Many sufferers have given up in despair until they have been induced by some interested friend to try a box of Stuart's Dyspepsia Tablets.

Stuart's Dyspepsia Tablets are the dyspeptic's sure and only hope. They are a natural restorative of healthy action to the stomach and small intestines, because they supply just the elements that the weak stomach lacks—pepsin, golden seal and other digestives.

If you are afflicted with any of the symptoms above described, be assured that your digestive organs are losing power;—they need help and there is no more sensible help to be given them than to supply elements which will do the work of digestion for them.

Stuart's Dyspepsia Tablets have been found by the test of reputable physicians in the United States and Great Britain to have remarkable digestive powers, one grain of the active principle of these tablets being sufficient to digest 3,000 grains of ordinary food. It is plain that no matter what the condition of your stomach, or how far your disease has progressed, one only of Stuart's Dyspepsia Tablets taken at meal time will do the work—give your stomach an opportunity to regain its lost powers, the muscles will be strengthened, the glands invigorated, and you will be a new man.

It costs nothing to prove the effectiveness of this cure. Send for a free sample package today. F. A. Stuart Co., 391 Stuart Bldg., Marshall, Mich.

All druggists sell Stuart's Dyspepsia Tablets at 50 cents a box.

great worker in his vineyard, are not calculated to magnify Jesus as a great Savior? Of course it is not intended that the Bible shall be set aside, and the lessons are not prepared with this in view. Perhaps a more careful examination of this literature will serve to answer all these questions for Brother Williamson.

ANNUAL MEETING OF THE EPWORTH LEAGUE BOARD.

The Epworth League Board will hold its annual meeting in the office of the Publishing Agents, 810 Broadway, Nashville, Tennessee, Wednesday, May 10, at 9 a. m.

All matters requiring the attention of the General Board should be submitted to the General Secretary in advance of the meeting. By him they will be brought before the board.

J. H. McCoy, President. FITZGERALD S. PARKER, General Secretary.

THE SUNDAY-SCHOOL PROGRAM CORRECTED.

In the program of the State Sunday-school Conference I note one unfortunate omission and one slight error. The omission is the name of Mrs. R. W. Baird, of Dallas, and the topic assigned her. On Thursday morning at 10:45 Mrs. Baird will discuss Missionary Training in the Sunday-school. "E. J. Vance" in the program should be L. M. Vance, of Fort Worth.

E. HIGHTOWER, Chairman Program Committee.



FOR SALE—S. C. Rhode Island Reds, the best. Some top-notch cockerels; fine under and outer color. Now is the time to look first order for eggs for hatching. Eggs, \$3.00 for 15, securely packed and delivered to express company. C. A. EVANS, Fort Worth, Texas, Route 1, Box 25.

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IF THE EP. BOARD.

Board will in the office of 110 Broadway, Wednesday, May

the attention should be sub-secretary in ad-By him they be board.

PARKER, General Secretary.

PROGRAM

State Sunday-school one unfortunate error. of Mrs. R. W. topic assign-morning at Missions-lay-school. ogram should Worth. TOWER. a Committee.



It holds the test, and outer coat, rises for you for surety packed and A. EVANS, Port

BAPTISM.

(Sermon delivered at the Methodist Church, Blanket, Texas, Sunday evening, February 12, 1911, by Rev. Josephus Lee, P. C.)

Text: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

There are three words in this text that we wish to notice briefly. First, very briefly, the word "go." Nothing is said about how we are to go. We may go afoot, in a buggy, on horseback or take a train. Some people think because Christ rode into Jerusalem on a donkey, that is the only way a preacher ought to go out preaching. As there are but few donkeys able to carry me over the hills and hollows of Texas, I feel that I ought to be excused.

The next part of the subject is "teach." It does not tell us how we are to teach. The Master had sufficient confidence in the intelligence of his creatures to believe that they would carry out his work, without specific commands. We have no command for a Sunday-school, Christian Endeavor, Epworth League or anything of that kind. But the Gospel, carried in that way, is just as pure, and God will honor it just as much as the Gospel expounded from the pulpit.

The next word is where the great battle comes, "baptize." Our good Baptist brethren rest the foundation of their Church upon the definition of about three words. One is baptizo, another is ek, and another eis. Baptizo, they say, means "immerse." And we know that "immerse" means to sink into. Now, I was not immersed, but I was dipped. I am not here to fight dipping, for I was baptized that way. I want to tell you, however, that a man makes a sad mistake to compel the free-will and conscience of other men to bend to what he thinks is the right way in such things as this.

Mr. Rotherham, the author of Rotherham's New Translation of the New Testament, published by the American Baptist Publication Society, gives this translation of Matthew 3:16, "And, being immersed, Jesus straightway went up from the water." Thus we see that Mr. Rotherham discards the old translation of apo, and so the Baptists now rest their doctrine of baptism on eis, ek and baptizo.

I now call your attention to Mr. Robinson, a historian (Baptist) who wrote in 1817, and whose book I hold in my hand, says: "The English translators did not translate the word baptize, and they acted wisely, for there is no one word in the English language which is an exact counterpart of the Greek word, as the New Testament uses it, containing the precise ideas of the evangelists, neither less nor more." This is what Mr. Robinson says in his "History of Baptism." At one is at liberty to examine the book.

Now I want to read the strongest proof texts that I know anything about used on the Baptist side of this question. I have no desire to dodge anything, but I want to give you an idea of the Bible doctrine on baptism.

"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5-6). The word here used, en, may mean "at" or "near" as well as "in." The same meaning is given to this word as is given to eis used in Mark 1:9, speaking of the baptism of the Savior. Eis is rendered "in" in this connection by all Baptist authors. Now we want to show that eis does not always mean "in" or "into." "For the Lord has sent me to Jordan" (2 Kings 2:6). Here eis is rendered "to." "Meet me at Jordan" (1 Kings 2:8). Here eis is rendered "at." But suppose we take the translation of the Authorized Version and see if that betters it for our Baptist brethren. "They stood still in Jordan" (Joshua 3:8). Joshua was speaking of possibly three million Israelites. They certainly did not all stand still in the waters of the Jordan. The ark "passed over before you into Jordan" (Joshua 3:11). Yet we are taught that the priests were holding up the ark, and it never did get into the water. I have read these Scriptures to show you that the word "into" and "in" Jordan did not always mean "into the water." Again, "And the priests that bear the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan" (Joshua 3:17). How could they do this if "in Jordan" means "in the water?" The best thing I ever found to help me in reading the Bible, and the most uncommon thing to be found, is common sense. (Permit me to add also, that according to the Received Greek Text the word ek is not used in Mark 1:9, but the same word, apo, is used as is used in Matthew. So, if we go back to the Received Greek Text, the word ek is excluded from the controversy on baptism.)

Now, take these texts, which we have given, and you must draw upon

your imagination as to how they were baptized. There is not one word said as to how the Savior was baptized. I have seen men stand in the edge of the water and have the water sprinkled upon their heads. I have seen them kneel down in the edge of the water and receive baptism by pouring.

Next we notice Acts 8:38. "And they both went down into the water, both Phillip and the eunuch, and he baptized him." Now I am going to give you every benefit there is in that text. The eunuch was riding along in his chariot. Phillip joined him, and preached to him Jesus. They came to a certain water. I admit it was not a little puddle in the road, which would be here today and gone tomorrow. I want to be perfectly fair, and if I am not treating this fairly I do not know what I lack. God knows I would not twist a single Scripture to prove anything.

They bring the chariot to a standstill; they both go down into the water, both Phillip and the eunuch, and he baptized him. When they came up from the water Phillip was caught away by the Spirit, and the eunuch went on his way rejoicing. I heard a brother say that Phillip and the eunuch came up with their clothes dripping; he possibly took this as rejoicing for dripping. Historians have searched for the place where the eunuch was baptized, and no one has ever discovered a body of water with sufficient depth for immersion, although it has been said that near the supposed place there was discovered a spring, running from a rock down into a deep cavern and disappearing. Let us examine this text a little further. Eight verses back from Phillip's text we find the prophet speaking of Christ, saying: "He shall sprinkle many nations." Give the Scripture to any child, who is able to reason, and is unprejudiced by previous teaching; impress him with the duty of being baptized, and what would be his impression as to mode? Would it not be sprinkling?

I now notice Romans 6:3-4. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Some make of this a beautiful figure. They can tell you how they bury the dead, by digging a hole in the ground, letting the coffin down and covering them up. But let us remember that Paul was writing to the brethren at Rome. Now ask any historian in my audience, I care not to what Church he may belong, and he will bear me out that the Greeks and Romans were accustomed to burning their dead. Then what significance has this to Greek or Roman who cremated their dead? What kind of a figure would it be to them "buried with Christ" if referring to water baptism? Let us notice some of the burials spoken of in the Bible. Samuel was buried in his house. Not in his dwelling, to be sure, but in a house built for a burial place. Job calls it the house of all the living. The Kings were buried many times in their houses. Abraham, you remember, bought a cave for a burial place. They did not dig a hole in the ground, and cover up their dead, as we do in the present day. Jesus was not buried that way. His grave was dug out of the side of a rock, and he was placed in there, and a stone rolled to the door. Burial, in a Bible sense, simply means a disposal of the dead. We read of one man, in Jeremiah 22:19, of whom it was said, "He shall be buried with the burial of an ass drawn and cast forth beyond the gates of Jerusalem." This, to be sure, is not the burial you have heard so much about from our immersionist friends. But back to the text. "We are buried with him, by baptism into death." Where is the Baptist minister on earth who would tell his candidate, "I am burying you into the death of Jesus Christ?" No; he must be very much alive before he gets into their Church by baptism. He must tell his experience, and tell that he has come from death unto life, before he is a fit subject to enter the water. Talk about burying a man into the death of Jesus Christ! They do not teach it that way. Those people of whom Paul is speaking were born of the Spirit of God; they had received the spiritual baptism, which had initiated them into the body of Christ. There is not one sentence of water baptism in that text. It has direct reference to the spiritual baptism. Read it for yourself.

We have now completed our indirect, let us turn to our direct argument. We have considered the strongest texts used by immersionists. We invite your attention to some few texts on the other side. First, let us notice the place of John's baptizing. John 1:28, "These things were done in Bethabara beyond Jordan, where John was baptizing." A. V. (The Revised Version

gives it, "These things were done in Bethany, beyond Jordan, where John was baptizing.") What things? The priests and Levites were sent to John to ask him who he was, whether Christ or a prophet sent from God. He answered that he was not the Christ. They asked if he was Elias; he said he was not. They then asked him why he baptized. Now, if baptism had been something new, and performed in a new way, would they not at once have prohibited it? But these men knew that the Old Testament had foretold that Jesus should sprinkle many nations. They knew that Elijah had baptized even the altar by pouring water upon it. They knew that Moses had not only baptized the sacrifice, but all the people with blood and water. And they were looking for a man who would baptize in this way. They came to John to know if he were the man. These people knew that some one had baptized before John, and they knew that prophecy said some one else would baptize. There must have been a similarity in what John was doing in Bethabara or Bethany beyond Jordan and in what had been done by the prophets. We further notice John 3:26, "And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth and all men come to him." John's disciples say he baptized beyond Jordan. Now let us examine John 10:40: "And went away again beyond Jordan into the place where John at first baptized; and there he abode." This is spoken of Jesus Christ, who escaped out of the hands of the Jews, and as John tells us went away beyond Jordan. Now if eis, which is here rendered "into," means "penetrating beyond the outside," and that "place where John at first baptized" was the waters of the Jordan, then we have it here stated that Christ not only went beyond the Jordan, but into the waters of the Jordan, and there remained. But if John was baptizing in that little town called Bethabara or Bethany, then it becomes very plain and more possible that our Master went there, and abode in that place. Mr. Robinson says, "John baptized first at Bethabara beyond Jordan. Here he received the messengers from Jerusalem, and bore that testimony of Jesus which is recorded in the first of John, then he crossed the river and baptized on the opposite side, which belonged to Reuben or Manasseh; and thus his ministry was extended through the region round about Jordan; and here he delivered that testimony concerning Christ, which is recorded in the third chapter of John, and this is what some call his second baptismal station." Here Mr. Robinson admits that John baptized beyond Jordan.

We shall now notice for a brief space of time the mode of baptism. Hebrews 9:19: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people." You will here notice that Moses was teaching the law under the Old Covenant, and when he had spoken every precept he baptized the book and the people. We are commanded to go preach the Gospel, under the New Covenant, and baptize. We now notice 1 Corinthians 10:2: "And they were all baptized unto Moses in the cloud and in the sea." I read from Rotherham's New Translation: "And all immersed themselves into Moses in the cloud and in the sea." Grace Truman says—Mrs. Ford wrote the book, or is said to have written it—"There is no mention of pouring or sprinkling, and you must acknowledge that the bright cloud above them and a wall of water on both sides, the condition of the Israelites, resembled strikingly as it is possible a person immersed or covered in the water when baptized." This is a very beautiful figure if you leave out the Bible. But I am going to take the top off this baptism, and also knock the bottom out of it; and that will leave but little immersion. Paul says: "And all our fathers were under the cloud and all passed through the sea" (1 Cor. 10:1-2). Now let us see when they were under the cloud. Exodus 14:19-20: "You will find that the pillar of cloud moved from before their face and stood behind them, where it was darkness to the Egyptians and light to the Hebrews. Thus it remained all night, while the Hebrews were crossing the Red Sea. When they were under the cloud, they were on dry land; but the cloud passed over them, and stood behind them. Thus we knock the top off this beautiful Red Sea immersion. Now let me put a little Methodist doctrine right here. The Psalmist David, speaking of this (Psalms 77:17), says: "The clouds poured out water." This is a dry land baptism. We told you we should also knock the bottom out of this immersion Hebrews 11:29: "By faith they passed through the Red

Sea as by dry land." If you have ever seen a dry land immersion I should like to know when and where it was. So away goes the bottom.

Baptism is a sign of cleansing. "For I will take you from among the heathen, and gather you out of all countries, and I will bring you into your own land. Then will I sprinkle clean water upon you and you shall be clean from all your filthiness, and from all your idols will I cleanse you" (Ezek. 36:24-25). This was the prophecy of Ezekiel. Now let us look at the baptism of the Apostle Paul. Acts 22:16: "Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Thus you see it signifies cleansings; but does not cleanse. In a public discussion with a Christian brother I brought up this question, and his answer was: "Water does not wash away sin, but is an outward sign of an inward work." I would have you also notice that Saul had no reason to tarry, to get an extra suit of clothes, or to go to a baptistry or a river to be baptized. But he could stand up and immediately receive baptism.

I am now going to prove to you by three of the best witnesses whom the world has ever known that pouring is baptism.

The first witness whom I introduce is John the Baptist. Luke 3:16: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." Here John asserts that Jesus is going to do with the Holy Ghost and with fire just what he is doing with water. Now, if I can get the key to this I shall be able to show you what baptism is. If I can find out how Jesus did the baptizing with the Spirit we shall then know how John baptized with water. Luke, repeating the words of Jesus Christ (Acts 1:5), says: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Here the Master was speaking of the day of Pentecost, and this gives us the key for which we have been looking. Acts 2:16-17: "But this is that which was spoken of by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Here, then, we have the way that Jesus baptized, with the Spirit. It was poured out upon the disciples. I know that immersionists make a little dodge here. They say that the Spirit came as a rushing, mighty wind and filled the house where they were sitting. Therefore they were all immersed. But the Scripture does not say the Spirit came as a mighty rushing wind, but that the sound so came. Besides, the third verse tells us "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Here was the baptism of fire. Now we turn to Acts 11:15-16: "As I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Here the Apostle Peter declares that the Holy Ghost fell on the Gentiles as it did on the Jews at the beginning, or on the day of Pentecost. Moreover, he said that it even called to his mind the words of the Lord. This pouring out of the Holy Ghost upon the people is the baptism which John referred to. It is the baptism which Jesus spoke of. Now, Peter calls it baptism. Here we have three of the best witnesses the world has ever known, and they all claimed that pouring was baptism. Then, is it criminal for me to pour water upon the head of a young convert in the name of the Father, and of the Son, and of the Holy Ghost, and call it baptism, when my Master and his forerunner and his chief apostle all called pouring of the Holy Spirit baptism? Will any man say that pouring is not baptism, and thus dispute the word of Jesus Christ, John the Baptist and the Apostle Peter?

Let us recapitulate. John the Evangelist says John baptized beyond Jordan. John's disciples said that Jesus was with John beyond Jordan. Rotherham translates it beyond Jordan. Robinson admits that John baptized beyond Jordan. What do you say? John the Baptist called pouring baptism. Jesus Christ called pouring baptism. The Apostle Peter called pouring baptism. What do you call it?

The Bible is too broad to be narrowed down to one interpretation of such a Greek word as we have under consideration to-night. Do you believe that Jesus Christ would have commanded a certain mode of baptism which would have puzzled the greatest scholars of the world to give it an appropriate interpretation? Or, do you believe, as Mr. Robinson says, that there is no one word in the English language that is an exact counterpart of the word baptizo?

Do you believe that Christ would have given us an ordinance which could not be administered without delay, in the Desert of Sahara as well

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as in the valley of the Mississippi? Was not Jesus as anxious that one man be baptized as that another should be? If so, would he have given an ordinance which could not have been administered anywhere on earth under any conditions?

I now want to prove to you, in conclusion, that Paul was a Methodist preacher. I shall prove this by Rotherham's New Translation, 1 Corinthians 1:14: "I am giving thanks to God that none of you I immersed, save Crispus and Gaius, that no one may say that into my name ye were immersed. Howbeit, I immersed the house of Stephanus also; besides these, I know not whether any other I immersed. For Christ did not send me to be immersing, but to be declaring the joyful message." Did you ever hear of an immersionist preacher who was not sent out to immerse? Thus, you see, that Rotherham admits Paul to be one not sent to immerse.

In conclusion, I hope that no harsh feelings will arise among Christian people on account of these doctrinal sermons. I would not proselyte any one if I could. If you are a Baptist, the Baptist Church is your home. If you are a Methodist, you belong here. We are preaching the doctrine of our Church for the benefit of our people. Some one asked why it was that Methodists did not preach doctrine. The answer was, "They have no doctrine." But I assure you that we have, and plenty of it. Let us stand and sing: "Blest be the tie that binds Our hearts in Christian love; The fellowship of kindred minds Is like to that above."

HELP FOR CHINA'S STARVING MILLIONS.

The story of the fearful famine in the Yangtze Valley in China is one to move the heart. The situation calls loudly for relief. In spite of the efforts of the Chinese Government, and the help by our own and other Christian lands, there is still appalling need. The plague is creeping southward to add its ravages to those who hunger. The conditions will be no better until June, at the earliest. It is estimated that \$1 given now will preserve a life.

This is an opportunity to demonstrate the reality of human brotherhood and to preach the Gospel of Christian compassion in a most effective and practical way. We have had no appeal from our own missionaries, nor does the famine affect the territory in which we labor. Hence this appeal has no direct connection with our mission work or its workers. The call that comes to us is that of suffering and need on the part of our neighbors on the other side of the earth. It should not go unheeded and will not. Funds have been coming in to our Treasurer from various sections of the Church, and inquiries as to how to send money. We will most gladly receive and transmit any funds that may be sent in for this most urgent and worthy purpose.

Send contributions to Mr. J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tenn. W. W. PINSON, General Secretary, Board of Missions.



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### DISTRICT CONFERENCES.

Arlene, Anson, 11 a. m. .... April 7
Llano, 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
Paris, Eldo, N. M. .... April 19
Bowie, Iowa Park, ..... April 19
San Antonio, South Heights, ..... April 24
Georgetown, Georgetown, ..... April 25
Stamford, Goree, ..... April 25
Colorado, Colorado, ..... April 25
Fort Worth, Grapevine, ..... April 25
San Marcos, Buda, 9 a. m. .... April 26
Big Springs, Lamesa, ..... April 26
Waxahachie, Midlothian, ..... April 26
Sherman, Howe, 7:30 p. m. .... April 27
Paris, Lamar Ave., 7:30 p. m. .... April 27
Brownwood, Coleman, 3 p. m. .... April 27
Ferris, Forney, 3 p. m. .... April 28
Greenville, Merit, 9 a. m. .... April 28
Corsicana, ..... April 28
Vernon, Chillicothe, 8:30 p. m. .... May 1
Cleburne, Granbury, 9 a. m. .... May 2
Plainview, Lubbock, 4:30 p. m. .... May 4
Chrenon, Miami, ..... May 10
San Angelo, Meador, ..... May 10
Brenham, Richmond, ..... May 11
El Paso, Marfa, Texas, ..... May 11
Gatesville, Copperas Cove, ..... May 11
Hamlin, Aspermont, 8 p. m. .... May 18
Marshall, North Marshall, ..... May 22
Amarillo, Hereford, ..... May 24
Beville, Kingsville, ..... May 24
Albuquerque, Magdalena, ..... May 25
San Augustine, Livingston, ..... May 31

### REV. W. H. CRUM AND WORK.

Word has reached this office of the work of Evangelist W. H. Crum, in Oklahoma, where he conducted two very successful revival meetings through the month of March. The first one was at Krebs where a fine meeting was held with a large number of conversions and accessions to the Church. Then to "Phillip's Memorial" Church, which is the largest Methodist Church in McAlester, of which Rev. W. F. Dunkle, is pastor. At this place there were great manifestations of grace and in the 11 days which the meeting continued, there were 35 conversions and nearly that many additions to the Church.

The Oklahoma people were very much pleased with our Texas evangelist, and are anxious for his return to their great State. This was, in many respects the greatest meeting that has been in the Church in McAlester in many years.

Brother Crum, is now engaged in what promises to be a great meeting at Somerville, Texas, assisted by the Singing Evangelist Rev. John M. Adams. The congregations there are large and the interest is increasing at every service.

Rev. D. L. Coale, the evangelist, closed a great meeting recently in First Church, Shreveport. It is said that there were some four hundred conversions and reclamations and that the Church was greatly stimulated in spiritual matters. Rev. G. A. Cameron, formerly of the North Texas Conference, is the pastor. Brother Coale is now engaged in a promising meeting at Commerce with Rev. J. L. Pierce and his congregation. The outlook is already very encouraging for a great meeting.

### A SUNDAY IN GRAHAM.

Graham is situated at the terminus of the branch of the Rock Island leading off from Bridgeport, about one hundred and twenty miles from Dallas. It is the county site of Young. It was my first trip on that branch road, having never visited that part of the State. So last Saturday I ran out there, but made the trip from Bridgeport after night. Arrived at Graham at ten and was met by Rev. Frank Singleton and Judge C. W. Johnson. Was taken to the good home of the latter where I found most delightful entertainment. He has a good Methodist home and the latch-string hangs on the outside of his door. It is a place of large hospitality and my stay with that good family will long be remembered among the pleasant experiences of life.

Graham is a community of a trifle less than 2,000 population. It is in the midst of a fertile country, surrounded by a chain of hills in the far distance. Much of that country is still pasture lands, but a great deal of it is also under cultivation. It grows corn, cotton and fruits. Salt Creek runs near by and the town has an ample water supply. The country looks prosperous and it is in good condition. The town is thrifty. It has good business houses and attractive homes. The streets are wide and smooth. The court house is an elegant stone building situated in the center of an ample square. Just back of the town is a huge knob like a large Indian mound, and upon that is situated the standpipe and this furnishes a fine pressure for the water works. Some of the homes indicate wealth, and I understand that many of the people are quite wealthy. The Graham family live there, from whom the town takes its name. The aged mother is a saintly woman and a good member of the Church. Her children are also Methodists.

The community is robust in its moral life. Saloons have been gone from there for a good many years and the people are sober and industrious. The Church life is strong. There is also fine intelligence among the people. They are splendid citizens. In fact, it is one of the best average communities in its morals, piety and spiritual life that I have visited in a long time. I was given royal welcome. Nearly all our families take the Advocate and though it was my first visit among them, nevertheless I was no stranger to them. It was a pleasure to meet them and to preach to them.

We have a good membership of something more than 300, a fine Sunday-school, and a comfortable church building. However, it has almost served its day, for the congregation has outgrown its capacity. They will have to build before a great while. But they are able to take care of the situation at the right time. Sunday morning the house was filled with an interesting congregation. The service was enthusiastic and helpful. It was certainly a pleasure to preach to such an interested crowd. In the afternoon, we had another good congregation at the opera house and the meeting showed much spirit and power. At night we had another good congregation and a profitable service. The whole day was one of interest and I think it was well spent.

Brother Singleton is now in his third year. He is wonderfully popular with his people. He is a man of good preaching ability, a most tender pastor, has a strong hold upon his young people, and he is doing a very fine work. They furnish him a good parsonage and give him ample support. He is also popular in the community. The people all like him. He is a very useful and successful member of the Central Conference. It was good to be with him and enjoy his fellowship. Rev. B. A. Snoddy, a supernumerary member of the Conference lives in Graham and I had the pleasure of his communion also. His health is fairly good and he works as he is able. Mrs. Samuel Weaver, wife of our dear deceased Brother Weaver, lives there

also. I met her and her children. On my return I saw something of the country. Young County is rich in land and in coal. They are developing a good article of this commodity in the interior of the county. There is a vein of it running through the county. Jackboro is on the way. It is the capital of Jack County, and it is a good looking town from the railroad. Its buildings are imposing and it occupies an eminence giving it a commanding appearance. Jack County is the home of the famous Jack County rock, so much in demand in the State for building purposes.

Bridgeport is also a good town of 2,000 people. It has coal in large quantities, and a growing community. Rev. Ira M. Brice, our pastor, is doing well there.

Rev. L. S. Barton, the presiding elder of the Decatur District boarded the train at Vineyard and we rode together some distance. He is a very busy engaged man. Has his work well organized and when he closes out his quadrennium this fall, he will leave the work in excellent condition for his successor. He has done a marvelous work on the district. At Bridgeport, Rev. George S. Slover of Clarendon College came aboard. His aged mother lives there and her health is quite precarious. He reports finely of his work at the College. This is the best year in the history of his connection with it, and yet they had a bad crop year last year. But those people take much interest in the College, and it is a success in that part of our work.

G. C. R.

### DEATH OF MRS. R. W. MAXWELL.

Mrs. R. W. Maxwell, only daughter of Rev. and Mrs. J. L. Morris of Sherman, died last Sunday morning after a brief illness. She had been married just two months and the happy bride of that short period has gone to her reward. She was a good Christian young woman, the pride of her parents' hearts and the joy of her young husband. She had a large circle of friends in and out of the city and they are greatly distressed over her departure. The funeral services were conducted by Revs. A. L. Andrews, J. M. Binkley, J. H. Reynolds, J. C. Athley and Dr. E. W. Alderson, and a large congregation of mourning friends participated in the sad rites. The brethren of the North Texas Conference will remember Brother Morris and his family in this their great affliction.

### THE WORK OF THE ANTI-SALOON LEAGUE.

The Anti-Saloon League is the one organization in which all the opponents of the saloon can enter and work with might and main. It is non-political in its nature, and does its work on moral grounds pure and simple. Occasionally it so happens that some one will get control of the organization and divert it temporarily from its purpose, but this is not often, and the mistake is always remedied at once. The one uncompromising aim of the League is to fight the saloon. It does this in every way possible. Its membership takes in people of all parties and of all Churches; it has but one condition of membership and that is enmity to the saloon.

In the present campaign for State-wide Prohibition, the League is one of the dominant factors in the fight. It has submitted its forces to the direction of Col. Thos. H. Ball who has accepted them, and it is in line with the effort to carry this fight to victory. It will use all its influence to help win the fight. While it will keep its organization intact in order to continue to carry on the fight after the election in this campaign is over, yet it will bend every energy and lend every assistance to the State-wide movement. Therefore, wherever the League asks the co-operation of the Church in supporting its organization, let no pastor turn a deaf ear to its call. The League is here to stay and its work will be needed when this battle is over, as well as while the battle

is in progress. It is therefore, entitled to the co-operation of our pastors and whenever mass meetings are held, let our Church doors be open to its lawful representatives, for they are engaged in Christian temperance work—just such work as the Church everywhere endorses. The League will always help and not hinder the temperance work of the Church.

The Dallas District Conference met last Monday afternoon at Forest Avenue Church, this city, Rev. J. M. Peterson in the chair. The ministers generally of the district were present and a good representation of the laymen. All the departments of the Church work were found to be in good condition and the affairs of the district in systematic order. Much attention was given to religious services and the preaching was heard by good congregations. Brother Peterson and his preachers constitute an aggressive band and the year is opening up finely. The laymen are in hearty sympathy with the enterprises of the Church and we are looking for wholesome results as the year progresses. The secretary will furnish the official report of the conference.

Governor Colquitt has stirred up more trouble for himself in having Professor T. G. Harris moved without cause from the presidency of the San Marcos Normal. The faculty and the student body of the institution were very anxious to have him retained as he is one of the most efficient men in that sort of position in the State. The only reason that can be imagined for this precipitate action of the Governor is found in the fact that several years ago when Governor Colquitt was a State Senator and Professor Harris was an editor of a School Journal, he criticised the Senator for opposing a measure designed for the betterment of the public school system. It seems that the criticism has wrangled in his bosom all these years, and when the time came to even up an old score, the Governor made haste to make the Professor feel the point of the sharp steel. Thus it seems, so the Daily News says, that our school positions are to become the playthings of politics and spleen.

### PERSONALS

Rev. E. R. Patterson, of Bardwell, was a pleasant caller this week. He is doing things on that charge. Has a splendid new parsonage under way and he will soon be living in it.

Rev. Thos. E. Graham, of Channing, is making progress in that excellent town. He has a fine people, enterprising and liberal. We have been there often and there is no better community in all that section. Brother Graham is making good out there.

Rev. Ethelmore Cox, of Ballinger, in this issue tells of the good work out in that section. He is having the time of his life, preaching, visiting, working for local option, and receiving good things from his people. He is evidently magnifying his pastorate in that good Western community.

Presiding Elder O. P. Kiker, of the Amarillo District, recently spent twenty consecutive days out on his work, and reports, during the rounds, two sermons each day, large congregations, fourteen converts, twenty-odd accessions on profession of faith, and a number of Quarterly Conferences.

Mr. and Mrs. Alvin V. Lane, of Dallas, have issued invitations to the marriage of their daughter, Miss Alice, to Mr. Jno. O. Newbury, the event to take place in Trinity Methodist church, on the evening of April 5, 1911. Dr. and Mrs. Lane are among our prominent Dallas people, and earnest workers in the Church. Their daughter is a cultured and popular young lady. The young couple will make their home in Oklahoma City.

We had a delightful visit last week from Rev. and Mrs. H. M. Whaling, Jr., of Houston. They were returning from their bridal tour. Brother Whaling is the son of Rev. H. M. Whaling, well known throughout the Church as one of its most accomplished minis-

ters, and Mrs. Whaling is the daughter of our late lamented Bishop Ward. They are a most accomplished couple and both of them bid fair to fill a large place in the work of the Church in Texas.

Rev. W. T. Morrow, of Dallas, has accepted the financial agency of Wesley College, Terrell, Texas. He fills the place made vacant by the recent resignation of Rev. W. B. Wilson.

Rev. W. D. Mountcastle, of the Sulphur Springs District, made us a pleasant call last week. He is one of the steadiest and most reliable "beloveds" in Texas. He is always at his post, and you can put your hand on him whenever you need him. He is doing a fine work in that section of the conference.

Married at the residence of Dr. and Mrs. G. C. Rankin, on March 29, 1911, in the city of Dallas, Mr. Gus G. Heyne and Miss Mary C. Moules. The happy couple proceeded to Houston where they will henceforth live. Mr. Heyne was born and reared in Houston. The Advocate extends to them sincere congratulations.

Rev. W. L. Pate, of Staples, Guadalupe County, recently made a visit to Carthage, one of his former charges, and he was given a glad welcome. When there some years ago he was popular and successful. He is doing well at Staples. Sister Pate lost a near relative in the recent Center fire disaster and they were on their way to that stricken city.

### World-Wide Kingdom

Methodism is preaching the Gospel in six different languages in the Empire of Russia.

Nearly one-seventh of the 590 missionaries of the American Board are working in the two Chinese provinces of Chihli and Shanxi.

Dr. W. F. McMurry reports that on March 6 a contribution of \$5000 to the loan fund of our Board of Church Extension was received.

Over six hundred postal employees attended a mass meeting in Chicago on March 1 to urge the closing of the postoffice on Sunday.

The tide is beginning to turn, and England is calling American preachers. The Rev. A. C. Dixon of Moody Church, Chicago, has received a call to the pastorate of Metropolitan Temple, London.

Conferences are being held by American Baptists to formulate plans for the Adoniram Judson centennial, which is to occupy some of the time of the Baptist World Alliance to meet in Philadelphia next June.

The Board of Education will hold its regular annual meeting, beginning Thursday, April 6, 9 a. m., in the Court Street Methodist Church, Montgomery, Ala. The classification committee will meet on Wednesday, April 5, 9 a. m., at the same place.

Mrs. Mary Godbey, wife of Dr. J. E. Godbey, associate editor of the Western Methodist, died on March 12 at their home in Little Rock, Ark. For more than forty-five years she has shared with our beloved brother the vicissitudes and the joys of itinerant life.

Mr. Thomas S. Weaver, a highly esteemed citizen of Nashville and a useful Methodist layman, died March 19 at St. Petersburg, Fla. He was Treasurer of Vanderbilt University, and for many years had been a member of our Board of Missions and Chairman of the Executive Committee of the Board. He gave freely of his time and service to every good enterprise, and found his chief pleasure in work for his Church.

at the recent National Rural Life Conference the relation of the rural Church to its community was discussed at a mass meeting. It was agreed that the four greatest enemies to the progress of the rural Church are: Lack of union between Churches and also between Churches and other forces working for betterment; insufficient salaries for ministers; bad economic methods in agriculture; inefficient country schools.

The Board of Foreign Missions of the Presbyterian Church (North) received some two weeks ago cash and securities amounting to \$2,200,000 from the estate of Mr. John S. Kennedy. The board expects to spend immediately about a third of this sum on equipment of existing institutions in Africa, India, Siam, Persia and China. The remainder is to be divided



# Spring Debility

Is due to the debilitating weather of the season, and to the impure, impoverished, devitalized condition of the blood caused by too close confinement, too little outdoor air and exercise, too heavy diet during the winter.

It is cured by the great constitutional remedy

## Hood's Sarsaparilla

which effects its wonderful cures, not simply because it contains sarsaparilla, but because it combines the utmost remedial values of more than twenty different ingredients. There is no real substitute for Hood's Sarsaparilla. It is inferior, costs less to make, and yields the dealer a larger profit. 100 Doses \$1.

into seven parts of about \$200,000 each, three of these parts to be used for the advancement of educational work, three for evangelistic work, and one for a reserve fund.

Dr. Pinson well says: "The watch fires blaze on every height. The world is astir. It is a time for optimism, faith and earnest religious toil." Cuba, under the leadership of Bishop Candler, is shot through and through with Methodism. Mexico is stirring with a new sense of individual liberty, and awakes to a larger consciousness of National life. It is a great and important field. Japan under a wise leadership placed increased emphasis upon the moral and religious bases of thought and action, while China in seeking to discover herself constitutes the most gigantic missionary problem of the century. The most thoughtful men of Brazil are turning to Protestantism for education and religion. As to Korea, words are inadequate. Already Seoul, with its 250,000, has more Methodists than a number of cities in the United States of the same size. During the month of September there were three thousand additions to the Methodist Episcopal Church alone in that city, and in October ten thousand men and women decided for Christ. At this rate, Dr. Heber Jones claims that a Church of a million members can be gathered in the next five years. We must reinforce or fall. Let not one day be lost. Victory is in sight. We have come this far by forced marches. We are within reach of the goal in Korea and in Cuba. There is a long campaign before us, for Ethiopia stretches out her hands, and we must enter the Dark Continent within a year.

### FACTS OF INTEREST

Utah State is richer by \$750,000 by applying the inheritance tax to the estate of the late Mr. Harriman. The sum will be put into a new State capital.

The exclusion of children of one-sixteenth negro blood from white schools in Kentucky has been made legal by the Court of Appeals of that State.

King George has announced his intention to entertain a hundred thousand London children at the Crystal Palace on June 30, in celebration of his coronation.

The First National Bank of New York has installed a pension system, of which all the employees except the president, vice-president and cashier may become beneficiaries.

Charles D. Hilles, Assistant Secretary of the Treasury, will succeed Charles D. Norton as Secretary to President Taft on April 4. Mr. Norton will become Vice-President of a New York bank.

Senator Crane, of Massachusetts, is popularly supposed to be the wealthiest man in the United States Senate and is said to be the largest individual holder of stock in the American Telephone and Telegraph Company.

Mrs. Whitelaw Reid, wife of the American Ambassador to Great Britain, has made an additional gift of \$60,000 to the Red Cross Guild Hospital at San Mateo, Cal., a memorial to her parents, Mr. and Mrs. D. O. Mills.

George W. Perkins, who has recently retired from the firm of J. P. Morgan & Co., intimates that he will devote his time henceforth to the advocacy of a profit-sharing in industrial enterprises as a means of solving industrial problems.

The Cunard Steamship Company has purchased the Cairn Line steamers, which have been operating between London and Canada under the name of

the "Thomson Line." In addition to the vessels now in service on that line, the Cunard Company is taking over three new passenger steamships which are in course of completion on the Tyne, and will institute a weekly service between England and Canada.

Reforms move slowly and if we are patient we shall see results if we faint not. The movement in favor of a "sane Fourth" has at last produced results in the announced closing of the great Paine Manufacturing Company of New York, manufacturers of fireworks.

The principal item exported to Canada from this country is coal, about \$31,000,000 annually. Lumber is the chief item Canada sends, there being about \$25,000,000 annually. The British possessions have coal but it is not reached by railways close to factory sites.

In the last year the American Tobacco Company, after payment of charges on more than 100,000,000 of bonds and regular dividends to stockholders, showed a balance equal to more than 62 per cent of the common stock outstanding, against 50 per cent in the year before.

Army officers of high rank predict American intervention in Mexico within three months. This, too, is the expectation of well-informed officials generally, who are conversant both with conditions in Mexico and the motives behind the sudden concentration of United States troops in Texas.

Champ Clark, Speaker of the House in the Sixty-Second Congress, was Prof. John Beauchamp Clark, President of Marshall College, West Virginia, thirty-one years ago, and the youngest college president of his time. He dropped the first four-ninths of his name when he went into politics.

The Danish Foreign Office has sent a letter to the Peace Bureau at Berne, Switzerland, stating that Denmark will accept the American Government's invitation to appoint a commission on the lines authorized by Congress, to promote arbitration among nations, and for the limitation of armaments.

The result of the plebiscite taken in the city of Stockholm on the question of the entire prohibition of the liquor traffic throughout Sweden was: For prohibition, 95,446; against prohibition, 6074; declining to vote, 29,861, making a total of 35,935, showing a clear majority for prohibition of 59,511.

Mohammed Bey, Inspector General of Public Instruction for Turkey, reports that there will be about 65,000 elementary public schools in operation throughout the empire before the end of the current year, and that number will be increased as rapidly as possible. The greatest difficulty is to get teachers.

Congress will reassemble next week, and there is of course much interest and speculation with reference to what it will do. It is assumed that the Canadian reciprocity treaty will be approved by the Senate and there is expectation that some of the important tariff schedules will be lowered, or that an effort will at least be made to lower them.

It is currently reported that when Hon. Mr. Fielding makes his Canadian budget speech he will be able to report a surplus of revenue over all expenditure on consolidated fund account of about \$30,000,000. This is \$10,000,000 ahead of last year. He will show that every item of capital expenditure for public works, etc., has been met out of revenue, and nearly the whole of the year's expenditure on the National Transcontinental Railway as well. For the eleven months of the fiscal year the revenue has totaled \$104,302,705, which is an increase over the same period last year of \$14,818,245.

For the whole year the revenue is estimated at \$117,000,000. Expenditure on consolidated fund account for the past eleven months has been \$70,587,871, an increase of nearly \$7,000,000. In the full year the expenditure will probably total \$86,000,000.

That our continent is as yet far from being explored is evidenced by the fact that engineers, making surveys in Northwestern Canada and along the Alaskan boundary line, have not only discovered a mountain higher than Mount McKinley, but also another great lake. It is in the region of the Great Bear and Great Slave lakes, and is one hundred and fifty miles wide and over three hundred and fifty miles long.

Rudolph Spreckles, the man who devoted probably \$1,000,000 of his patrimony to the purification of San Francisco's politics, supporting Heney and Burns in the battle which has finally put Ruef, the city's big boss, into the penitentiary, is now touring the country speaking to commercial clubs in various cities, urging the duty of business men to redeem city politics from the scandals by which municipal life is so generally infested.

Abe Reuf—boodler, grafter and former political boss of San Francisco—has at last managed to break into the penitentiary. He is invited to remain



The above is a cut of Hon. B. C. Hall, Representative in the present Legislature from Henderson County, and his home is in the town of LaRue. He is the largest member of that body, forty-one years old, and weighs 312 pounds. He has always been a prohibitionist. He is the son of Dr. T. H. Hall, a Methodist minister, and the grandson of James B. Hall, for years a member of the old East Texas Conference. Mr. Hall carried every box in the county over his opponent in the last election. He is a registered Methodist to the manor born, and is one of the best men in the Legislature. We are glad to present such a man with his pedigree to our readers. Yet, some people say that the sons of Methodist preachers are bad boys! As a class they are the best boys in all the land, and make their mark in the various callings of life.

for fourteen years. He will hardly be able to be present at the opening of the Panama Exposition, but perhaps his excuse will be considered valid. He ought to have had the companionship of some of old-time pals—fellow-criminals in office—but they managed to wriggle through the meshes of the net.

One of the notable discoveries of the Rockefeller Institute for Medical Research is the germ of the disease of infantile paralysis which has of late years levied such a heavy toll upon our child population. It has been found that this germ enters the brain and spinal cord by means of the nasal passages. It attacks the spinal marrow and the brain by injuring or destroying the delicate tissues and thus causes either temporary or permanent paralysis of the muscles. The germ is not found in nature except in human beings.

That highly cultured scholar and veteran dramatic critic, William Winter, declares in the Century Magazine that the highest histrionic genius, interpreting as an actor the loftiest creations of the dramatist (such as Shakespeare's Hamlet), "is not likely to arise in America until after our theater has been liberated from the control of a commercialism which deadens the ardor, and hinders the growth and development of fine actors, dissipating all the atmosphere of romance, and evermore feeding and stimulating a public taste for ignoble and frivolous things."

The Federal corporation tax is constitutional; so the Supreme Court in Washington has decided, and the corporation managers who under protest paid \$25,000,000 into the government coffers last year will not get their money back. More than that, they

are due to keep on paying the same amount annually until the rather unlikely event of the election of a Congress willing to dispense with such an accessible source of easily collectable income. Objectors to the tax did not even get the consolation of a minority opinion to sustain their contentions. The nine justices unanimously upheld the Attorney-General of the United States in his defense of the tax as good law and entirely constitutional.

Naturally enough, the Vatican is disturbed over what has happened in France. The Briand ministry is "down and out," and principally because Premier Briand has not been as radical in his enforcement of the laws pertaining to the relations of Church and State as some of the French extremists demanded. M. Briand was a leader in the movement for the separation of Church and State, and his attitude on this question brought him into power. Last fall, on November 2, he and his ministry resigned on account of attacks by the Socialists. He was not enough of a Socialist to suit them. President Fallieres immediately reappointed Briand as Premier and some new members were placed in the cabinet. Then followed attacks on the grounds that he had not applied the laws against religious orders in France. Several times Briand was sustained by votes of confidence, but on February 24, when he appealed for a vote, his course was sustained by a bare majority of sixteen and he and the members of his cabinet determined to resign. The President called M. Monis to be Premier and form a new cabinet, and on March 2 the members of the new body were announced. Naturally the head of the Roman Catholic Church feels that the meaning of this change is that France will deal even less tenderly with the religious orders, as is likely. It is reported that the Vatican calls the new cabinet "a Combes cabinet," for it was while M. Combes was Prime Minister that the steps were taken which resulted in the breaking of diplomatic relations between France and the Vatican.

### ADVOCATE CAMPAIGN.

I think the dear old Advocate is the best paper in our Church, and of course that means to me the best paper published anywhere. I have been canvassing for it and have received several new subscribers. I wish I could do better; hope the time will come when every Methodist family will take it and read it.

D. C. STARK.

### "FAMILY WORSHIP."

This article by Brother Hughes ought to be read by every father in Texas. If every pastor will count his families, then order a copy for each one; then preach on "Family Worship" next Sunday, it will start the biggest revival ever known in Texas. Then, if the Tract Society will put it in tract form and send out 100,000 of them, they will carry joy to thousands of hearts. If the prohibition leaders will send it out to all the homes we can count our cause carried by 75,000 majority. Mr. Wesley said: "The bulwark of Methodism is the family altar." I do believe Brother Hughes is a Methodist. Take heed ye presiding elders and preachers in charge! ISAAC ZACHARY TAYLOR MORRIS. Fort Worth, Texas.

### PROHIBITION TAG DAY.

During the recent Texas Interdenominational Sunday-school Convention at Fort Worth, it was agreed that all of the Sunday-schools of the State should be asked to observe Prohibition Tag Day. The matter was placed in the hands of Mrs. Nannie Webb Curtis, President of the Texas W. C. T. U., who is also superintendent of the temperance department of the Sunday-school Association of Texas. As rapidly as possible, the details of the plan are being wrought out and as soon as complete, announcement of the date will be made through the press. It is possible that April 21st, San Jacinto day, will be named as the beginning, to be followed up in the Sunday-schools the following Sunday. After the first of April, details and full information will be sent out from the Sunday-school Association Headquarters all over the State. There will be mailed out at once from the Sunday-school Association Headquarters, letters to all the superintendents and others connected with the Sunday-schools of the various denominations in this State. As soon as responses are received, the tags will be sent out to all addresses, it is thought, by April 15.

It is the purpose now to make this important announcement and urge that there be the most thorough cooperation with Mrs. Curtis and her associates in this undertaking. Of course, all will understand that the money that is raised, will be used in the campaign to banish saloons from



## Cures Rheumatism

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

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

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

Sold by Druggists. RADWAY & CO. NEW YORK.

this State, July 22. Parents everywhere ought to see to it that their children have a part in this matter. It is the kind of training that will be a substantial contribution to the development of the right kind of character. In addition, every anti-saloon man and woman in the State ought to take a personal interest in the matter, because it can be made to count so tremendously towards the furtherance of the cause and the winning of the greatest victory ever achieved in our great State. Papers throughout the State are requested to give proper notice of this movement.

J. H. GAMBRELL, Supt. Anti-Saloon League, Dallas, Texas.

## Women's GLOVES

We wish to call your attention to the fact that our lines of Long Kid and Silk Gloves in street and opera shades have never been more complete than they are this season. Best quality Genuine French Kid Gloves made from the most carefully selected skins, all shades, in 12, 16 and 20-button lengths, at per pair \$2.00, \$4.00 and.....\$4.50 16-button length double tipped Silk Gloves in all well known, reliable makes—Kaiser, Fownes and Niagara—street and opera shades, \$2.00, \$1.50 and.....\$1.00 16-button length Embroidery Silk Gloves, the kind that are presently taking the Eastern cities by storm, all shades and black and white, \$2.50 and.....\$3.00 16-button length Chamoisette Gloves, an ideal imitation of the Chamois Skin Gloves, wear elegantly and launder perfectly, in white and natural shades, at 75c and.....\$1.00

### Woman's Knit Underwear

Women's wide knee and wing sleeve Cotton Union Suits, an excellent value, per suit.....25c Women's wide and tight-knee Union Suits, each.....50c Women's very light weight umbrella and tight-knee Union Suits, each.....75c Women's light weight lisle thread, wide and close fitting knee, \$1.00 and.....\$1.50 Women's close fitting knee suits, made of the Glove Silk, \$3.00 and.....\$3.50 Wide knee with ruffle.....\$5.00 Women's low neck and no sleeve Vest 10c, 3 for 25c; 15c, 2 for 25c; 19c, 3 for.....50c Women's low neck and sleeveless Lisle Vests, plain and fancy trimmings, 25c, 35c, and.....50c Women's out size, low neck and sleeveless Vest 15c, 2 for 25c; 19c, 3 for 50c; each 25c and.....35c Women's wide and close fitting knee Pants, 25c and.....35c Women's wide and close fitting knee Pants, made with French band and equestrienne tops.....50c Women's Embroidered Venetian Silk Vests, regular price \$3.50, special.....\$2.50

SANGER Brothers Dallas Texas

# 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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### COMING LEAGUE MEETINGS.

(Send dates for publication to the League Editor.)  
North Texas Conference League, Sherman, June 8-11.  
Lake Shore Assembly, Wichita Falls, July 24-31.  
Texas State Encampment, Epworth-by-the-Sea, August 4-11.  
State Sunday-school Institute, Epworth-by-the-Sea, August 12-19.

### NOTES.

Rev. J. R. Abernathy writes from Guthrie, Okla., for a copy of our Texas 1910 program booklet, and a like request comes from League Editor D. B. Sweat, Arcadia, Fla.

Get ready for Epworth-by-the-Sea, August 4-19.

Has your Sunday-school observed Epworth Day? If not, see that it does and send in a remittance for the improvement fund.

We hear that Epworth-by-the-Sea is to be made the destination of a bridal trip in which the leading young lady will be one of our Texas girls some time absent in B—1.

Texas' First Vice President, Horace Moreland Whaling, Jr., was married on March 14, 1910, to Miss Annie Byrd Ward, daughter of our late Bishop Ward, in Houston, Texas. The happy couple departed at once for a trip North and will in due time be at home in Houston. The best wishes of thousands of our Texas young people will follow this union. Mr. Whaling is one of our brightest young ministers and has given distinguished service to the League movement. His election as First Vice-President of the Texas State League last summer was a just recognition of his splendid ability. His bride is a woman of culture and talent and is loved by all who know her. Bishop Ward had a high place in the affections of all Texas, and especially the Epworth Leaguers, whose interests he magnified at every opportunity, and no small degree of this reverence and esteem has been transferred to his daughter, who already had come to occupy a close relationship to the work of the young people. Our heartiest congratulations are extended to Moreland and to his good lady the best of all good wishes.

The North Texas Leaguers are expecting Bishop McCoy at their Annual Conference in Sherman June 8-11.

Dallas is planning to send a great crowd to Epworth-by-the-Sea in August.

Have you sent the date of your coming District, Annual Conference, or other League meeting to the Advocate? If not, let us have it at once for our standing calendar.

G. W. T.

### RUBY KENDRICK MEMORIAL HALL.

We are publishing herewith the report of the Treasurer of this fund, showing exactly its status at the present time. Mrs. Cooley finds it necessary to withdraw from the committee, and for the present all remittances should be forwarded to the under-

### Children's Home Society.

**WANTED:**  
HOMES for the children.  
CHILDREN for the homes.  
FUNDS to support the work.  
Address **REV. I. Z. T. MORRIS**, State Superintendent, Fort Worth, Texas.

signed. We are making rather slow progress in the securing of the necessary \$1800 with which to erect the proposed hall, but until enough of this fund is actually in hand it is not the policy of the present committee to undertake the commencement of the building. The matter is squarely before the Leaguers of Texas. If we are to have a hall at Epworth-by-the-Sea as a memorial to our sainted Ruby Kendrick there must be a quickened interest in the matter of contributing funds. The sum asked for is small when it is considered how many chapters and how many individuals might make even a nominal contribution. Perhaps it is because the matter has not been given any special attention, and if this is the case we hope now prompt action will result. We would like to have this building in time for use this year, and there is plenty of time in which to erect it if only the money is placed in our hands for it. Leaguers of Texas, you have never failed to do what you desired to do. This memorial hall will be built if you want it built. Let us have your contributions at once.

**GUS W. THOMASSON**,  
Chairman.

5115 Victor Street, Dallas.

### TREASURER'S REPORT.

We wish to acknowledge receipt of the following subscriptions to the Ruby Kendrick Memorial Fund:

Main Street Epworth League,  
Cleburne ..... \$5.00  
Kosse Epworth League..... 5.00  
Amount already contributed..... 191.96

Total ..... \$201.96  
Amount sent to Korea for mon-  
ument ..... \$100.00  
Cost of money order..... .50

Amount on hand..... \$101.46  
(MRS.) MARY W. COOLEY,  
Treasurer.

Dallas, Texas.

### FROM SMILEY.

Mr. Gus W. Thomasson, Dallas, Texas:  
Dear Brother—I enclose you a post-office money order for the amount of \$8.65 as a free-will offering to the Ruby Kendrick Memorial Hall from the Smiley League. Most sincerely,  
W. L. PATTERSON.  
Smiley, Texas.

### WHAT OTHER STATES ARE DOING.

#### California

Funds were pledged last year for the support of Mr. W. J. Frost as a missionary in Brazil, and he went to his field of labor, but has recently returned to America and re-entered Vanderbilt University. The California Leaguers were not aware of his intention to return until he was already here. The fund is to be kept up, however, and someone else substituted for Mr. Frost. Concerning the assembly movement, League Editor Horace N. Caldwell, in a recent issue of the Pacific Methodist, says:  
"Our movement to establish an Epworth-by-the-Sea is attracting more attention among the Leaguers in the East than any special work we have ever undertaken. The success of Texas, Mississippi and a few other States in having a permanent place for State Conferences and institute work has made the idea popular. We should get results here in California relative to this matter before the wave of popular feeling passes and interest is especially directed into some other movement."

#### Florida.

The assembly idea is now occupying the attention of Florida Leaguers, as will be seen from the following editorial from League Editor Sweat in the Florida Christian Advocate, viz:  
"With so many silver lakes and so much sea coast in Florida; with miles and miles of lovely beach on the gulf and also on the Atlantic, why could not the Florida Leaguers move out in the matter of securing a summer assembly ground for our Leaguers and Christian people? There are some charming locations, either in the interior or near old ocean. We would gladly welcome suggestions along this line. Texas has her Epworth-by-the-Sea, and other States have their assembly grounds; why not Florida?"

### A MONTANA LETTER.

It is not often that we go so long away from home for a new item, but there recently appeared in the Pacific Methodist Advocate a letter from a Leaguer in Montana which has especially impressed us with its enthusiasm, marked because of the absence of members in this State as we count them in Texas. No doubt some of our Texas Leaguers will enjoy this letter, bringing as it does a message from

across the continent, and for this reason we gladly give space to it, viz:

"As our League has never had a report in the Advocate, I decided to send one in just to show that we have a League and that we are growing in numbers and works.

"Our League is the "South Side Epworth League," of South Side, Butte, and we hope to send in a report real often in the future.

"We held our annual election of officers on Wednesday, January 18, and the following officers were elected: President, Walter Fluke; First Vice-President, Grace Gibson; Second Vice-President, Oder Bateman; Third Vice-President, Mrs. P. D. Hartman; Secretary and Treasurer, Lelia Shott.

"We have entered upon the new year's work with zeal, and with God as our guide we expect to accomplish much good through this department of his Church.

"On Friday, January 27, we had our first social meeting of the new year at the home of our new President, Walter Fluke, whom we found to be a very excellent host. Thirty-three young folks attended, and we were greatly pleased to enroll eleven new names as Leaguers. The evening was spent in music and games, after which our host's charming mother served delicious refreshments. All pronounced the affair one of the best they had ever enjoyed.

"May we, with 'Onward and ever upward' as our motto, and God as our leader, become useful in the Master's service. I will close by saying, 'Watch us grow.'" GRACE W. GIBSON.  
1926 E. George Street, Butte, Mont.

### NORTH CAROLINA.

Miss Blanche Johnson, the very energetic League editor of the North Carolina Christian Advocate, is urging the Leaguers of the Western North Carolina Conference to attend the Epworth League Assembly to be held at Hickory, N. C., June 28 to July 1. She states that the assembly promises to be a great success in every way. Entertainment will be free and special rates have been secured on the railroads.

### JOHNSON CITY.

Just a few words from our Senior League. We are doing fine work; have a fine corps of officers; each one looks well after the interest of his office.

The League is a great spiritual aid in our Church work. It is here that we can meet as a band of Christian soldiers, and unite in one great effort to do good. We have a very loyal band of Leaguers, always ready to respond to the League's call, "All for Christ." Quite a crowd of the Leaguers met at the parsonage Thursday night, March 2, to organize a Mission Study Circle. Great interest was manifested. It was decided that each member answer to the roll call by some missionary quotation of Scripture. As we failed to get the list of books gotten out by the Mission Board we decided on a very fine book, "How to Lead Men to Christ." Our books failed to arrive for our first meeting, so the hour was spent very profitably in songs, prayer and a good select reading from our pastor, Brother Clark.

May this be a great year in our League work, is my daily prayer.  
MISS ADDIE MOORE, Secretary.  
Johnson City, Texas.

### IMPORT OF BAPTISM

#### Article 3.

Heb. 6:1-2, Paul says: "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works," etc. Notice where Paul places baptism—with the introduction. Just where the alphabet stands to an education—at the beginning or foundation. Heb. 5:13-14, Paul makes it very plain that baptism belongs to babes who are unskillful in the word of righteousness, but strong meat belongeth to those who by reason of the use of their senses can discern between good and evil. Therefore, because of the fact that we have grown to where we can discern between good and evil, let us leave the principles. Now, Paul, what is it that we are to leave? Heb. 6:2, of baptisms, etc., V. 3, Paul says, and this will we do, if God permit.

We should teach our children that we had them baptized because God so loved them as to give his Son, Jesus Christ, to die for them, and this is a token of the demonstration of this love, and in Christ dwelleth all the fullness of the Godhead bodily, "and ye are complete in him." In whom ye are circumcised with a circumcision made without hands, etc. Buried with him in baptism. The above is a part of Paul's letter to the Church at Colosse, Col. 2:9-12, here Paul brings the two tokens together: circumcision, the token of Christ's coming, and baptism, the token of his having come. Gen. 17:11 and Gal. 3:27. Circumcision was to the children of Abraham just what baptism is to our children. Circumcision was for the male children and the bondsmen, while baptism is for both Jew and Greek, bond and free, male

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The Price is 10c

### Simple - Wholesome

- ☞ Read about a delicious cracker for the sake of your children's health and pleasure. Your own too.
- ☞ Selected Graham flour mixed by spotless machinery with other pure ingredients according to our special recipe.
- ☞ Rolled thin and cut by machinery.
- ☞ Passed into white tile ovens where they're baked to a turn. Packed hot and crisp in packages that are dust, dirt and moisture proof. They're called

## Brown Label Graham Crackers

A sensible "between meals" sweet for children—a dainty table delicacy for grown ups.

If your grocer says he does not keep "The Crackers that Brown Makes" ask him to get them for you. If he is unwilling to trouble himself for your pleasure and convenience, write us and we will see that you are supplied. And just remember—the factory where are made "The Crackers that Brown Makes" is not controlled by a trust—that's why we say

"Made in Texas for Texans"

BROWN CRACKER & CANDY COMPANY  
Dallas—Fort Worth—San Antonio

and female; and if we are Christ's, we are the children of Abraham. In this Christian land of ours we should have been away from baptism, and instead of having to be taught, we should be teachers. Verily, as long as we have had the Gospel of Christ preached to us we ought to be able to take on some strong meat; get away from water baptism, and be filled with the Spirit of God, for truly, by the death of Christ we are brought into the dispensation of grace in which we are to have the spirit that was in Christ, so that we can love our enemies, bless those who would persecute us, pray for those who would spitefully use and persecute us; and this we obtain by having the love of God shed abroad in our hearts by the Holy Ghost. Rom. 5:5. Baptism is a token of all this, for Christ by his death brought us into this grace wherein we stand, and rejoice in hope of a better world than this. This is the strong meat we should be feasting on to-day. The Church will not be the power in the world that God intended it should be until it gets through laying the foundation. Let us leave them with our children, where they belong.

### BIT OF NEWS FROM OREGON.

We want to send you a bit of news from Oregon. We have been out here for something over two months laboring with our brethren in revival meetings, and God has singularly blessed the work and many have been added to the Church. We held our first meeting with Brother K. M. Sears at Roseburg, Ore., and no better young Virginian is to be found anywhere than that gentleman. Having all the polite courtesy of the old South, with a good case of salvation, he could not help but be successful in his work out here. His work is aided much by the fact that he has associated with him a most lovable wife and sweet black-eyed baby. We closed our work at Roseburg and came to Harrisburg, Ore., where two weeks we labored earnestly with the pastor, Brother Walbeck, with the help of the other Churches of the town, to move things under God there. It was a hard fight, but God gave the victory and we had a blessed revival with many substantial additions to our Church. Walbeck is a success.

are being saved at the altar. This great \$80,000 church stands forth as a monument to the indefatigable labors of Rev. E. H. Mowre, the pastor, who came here eight years ago without a church or congregation; and now this great church, one of the most complete in Methodism, stands forth under God's direction as the work of his hands. Long live Mowre. He is a good fellow and we are having a good time together. Portland is a magnificent city and has more beautiful, uniform homes in it than any city it has ever been our pleasure to be in, and the people are cordial; but the Devil has a big hold on the place that seems to mold everything largely to his way of thinking. It will take a spiritual upheaval to clear things up, but we believe it is coming.

### Piles Cured at Home By New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Sommers, Box 187 South Bend, Ind.

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# THE HOME CIRCLE

## THE LITTLE CLOVER.

Darling little clover,  
With your leaflets three,  
You must stand for father,  
For mother, and for me.

You are clover three-leaves—  
Now I'll find another;  
Here's an extra leaflet,  
That's my baby brother.

Anyone who finds you  
Wins good luck, they say,  
Baby is the best of luck  
That every came my way.

—Kate Louise Brown.

## LIFE SHOULD NEVER CEASE TO WIDEN.

If there can be no physical victory over physical handicaps, there can be always at least a moral victory. We should never accept a captivity that shuts our soul in any prison. Our spirit may be free though our bodily life is shut up in a prison of circumstances. An English writer tells of two birds caught and put into cages side by side. One of them began to resist and struggle, flying against the wires of its cage in vain efforts to escape. The other quietly accepted its captivity, and, flying up on a bar, began to sing, filling all the place about with glad songs. The former bird was a captive indeed, shut up in a narrow, hopeless prison. The other turned its captivity into widest liberty and its narrow cage into a palace of victory.

We say the starling acted very foolishly, and that the canary showed true wisdom. Which course do we take when we find ourselves shut up in any narrow, imprisoned life?

Life should never cease to widen. People talk about the "dead line"—it is used to be fifty years; now it is probably under that. After crossing that line, they tell us, a man cannot do his best. It is not true—at least it should not be true. A man ought to be at his best during the last years of his life. He ought always to be enlarging the place of his tent until its curtains are finally pushed out into the limitless spaces of immortality.—From the Wider Life.

## HOW BEN REMEMBERED.

The little town of Dalhousie, at the mouth of a river in New Brunswick, was Ben's home a good many years ago.

Ben loved the water; his greatest delight was to go to the beach and wade about in his bare feet, or go for boat rides with one or other of the men who owned boats.

His mother had charged him on no account to go out in a boat alone; and hitherto he had been careful to obey her command.

One afternoon he burst into the kitchen, where his mother was busy, shouting, "Can I go to the beach, mother?" "All right, Benny, only be careful."

Down to the shore hurried the eager feet. There was no one in sight, but to the left he saw a boat with one end in the water, the others drawn up on the shore, and its rope fastened to a log.

He climbed into the boat, sat down on the seat fingering the oars lovingly, then he deliberately got out, untied the rope, gave a little push and jumped in.

How good it felt when he pushed off with the oar, as the men did. The boat floated. He put the oars into the rowlocks and was off. He intended to keep close to land, and only row up a little way to the Indian well and back again. His mother could not mind that, and besides "there was no danger, not a bit." How big he felt! How delightful the motion of the boat. He forgot all about turning

ing at the little spring, neither did he notice that the land breeze was gradually growing stronger, and he was slowly but surely going farther from the shore.

By and by his arms began to get tired, and he thought he had better return, but to his dismay, he found he was quite a distance from the shore. He tried to turn the boat, but the wind had grown stronger. Again and again he tried, but to his horror one of the oars slipped out of his grasp and drifted out of reach.

Ben was now thoroughly frightened. He rowed with one oar, but this only made the boat go round in a circle; he tried changing the oar from side to side, but soon was too tired to try any more. Farther and farther across he was drifting, and the poor little fellow sat in the middle of the boat and began to cry. He tried to scream, but somehow the sound died in his throat.

He remembered now all his mother said; how many times she had warned him, and he had promised not to go out alone. He had broken his word, disobeyed her, and now he might never see her again to tell her how sorry he was, and ask her forgiveness. All the elation of the early afternoon was gone. How he would run to his mother if he could. He was only a little—a little frightened, homesick boy.

He was drifting farther away with every motion of the boat. What could save little Ben in his frail craft? The afternoon waned, night was coming on and no sign of rescue.

He was tired sitting still. By and by, he knelt down on the bottom of the boat, and repeated his evening prayer:

"This night when I lay down to sleep, I pray thee, Lord, my soul to keep, If I should die before I wake, I pray thee, Lord, my soul to take, And this I ask for Jesus' sake."

Adding: "Please forgive me for disobeying mother and send somebody to find me, for Christ's sake, amen." He smothered a sob and after awhile he lay down in the bottom of the boat.

Alone, adrift on the river, night coming on, but somehow he did not feel so afraid, or alone now. God would take care of him; that is what mother always said, so tired out, the heavy lids closed over the little eyes and little Ben slept peacefully in the tossing boat.

Noel, the Indian and his wife were paddling down stream, they had been picking blueberries far up the river, and were returning with a boatload to sell in the town. The first shades of night had descended, but the moon was rising, already the light was shining on river, shore and tree, when lo! before them a little skiff, seemingly empty. "Look! boat adrift!" said Noel to his wife.

On they went, the splash of their paddles, and the rush of their birch bark canoe the only sounds. They moved carefully alongside of the boat. "Boy asleep in boat," said Noel. The rope of the boat was secured and the voyage continued with the boat and its precious cargo in tow, till they pushed ashore on the beach amidst a crowd of people.

"Found boat and boy," explained Noel, as he lifted out little Ben and placed him in his mother's arms. She was crying for joy, and from her grateful heart ascended a fervent thanksgiving to Him, who had cared for her boy.

"O, mother! I'm so sorry! I'll never disobey you again," said Ben, as he threw his arms around her neck.

Ben's mother talked long and seriously to Ben next day about the sin of disobedience and its results, and after that when tempted to take his own way the memory of that afternoon, adrift on the river, was usually a pretty effectual check.—Michigan Christian Advocate.

## A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

# Tutt's Pills

They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.

## WHAT THEY SAY.

The recent progress of medical science has satisfied me that even the moderate use of alcohol is objectionable, and that the habitual use in any form is lowering to the intellectual and nervous power.—Ex-President Eliot, Harvard University.

Alcohol is, under no conditions and in no amount, beneficial to the healthy body.—Prof. A. Flick, Germany.

Beer killed more German soldiers than the bullets of the French.—General Von Moltke (speaking of Franco-Prussian war).

Alcoholism is a serious menace in all our wine-drinking countries.—Dr. R. Herod, Lausanne, Switzerland.

The deaths through alcoholism in Spain aggregate a large number.—E-Prime Minister Maura.

Between 70 and 75 per cent of all

crimes (in Italy) are committed by persons degenerate from alcohol or under its influence.—Giovanni Rorhat, Florence, Italy.

Our vineyards and grain fields will be worth more to us, instead of less, when we cease rotting their products into alcoholic beverages.—Professor in Agricultural College.

Ninety per cent of all criminal cases coming before this body have some saloon connection, direct or indirect.—Chicago, Ill., Grand Jury.

The use of liquor and its influences have done more to darken labor's homes than all other causes combined.—F. F. Travelick, President National Labor Union.

## BOBBY HOLMAN'S DEBT.

For some reason or other, Bobby Holman got up, as his grandmother put it, wholly out of sorts with himself and the household in general. His collar was too big—he could feel it. The window in the breakfast room wasn't wide enough open. The cakes were too thick, although Nora had made them scores of times before—when Bobby had declared that they tasted so much like more! Something was the matter with everything, according to Bobby; nothing was quite to his liking.

"Never mind him; he's all right," said Uncle Tom, noticing the anxious look on his sister's face, as she watched her boy get ready for school. "He isn't sick; it's just a 'spell.' I guess every boy has them—I know I did."

"But it's unusual—with Bobby," declared Mrs. Holman.

"It's natural, though," assured Doctor Whitten.

"Well, perhaps so," replied his sister. "But Bobby's unusually so sunny!"

"And he'll be again, soon's the clouds are gone," and Uncle Tom looked hurriedly at his watch. It was but three minutes before his car was due.

"Are you going out after office hours?" asked Mrs. Holman, as her brother was leaving the room.

"Yes. And by the way, I wish you'd tell Bobby to meet me at the Wilcox Building, and I'll take him along. It's going to be a splendid afternoon for a drive."

Bobby's fortunate, having such an uncle, commented Mrs. Holman, after Dr. Whitten had left the house. "He has a perfect understanding of boys. I wish I had the knack of dealing with them that he has. It's queer, too, since he has never had any children of his own."

Uncle Tom going—"It was Bobby, who just then came whistling into the house."

"Yes," interrupted Mrs. Holman. "He left word for you to meet him at the Wilcox Building, and he'd take you for a ride, too. He'll want to start in half an hour, so don't keep him waiting."

"I won't, mother. Wish you could go! 'Twill be dandy, spinning out along Kilboro creek."

"I'd like to, it's a beautiful drive," replied Mrs. Holman, smiling. "And Uncle Tom is splendid company."

"Fine!" exclaimed Bobby. "I'd rather be with him any time than with the fellows. He's good deal more fun. Then, too, he always tells you something that's interesting—something you like to remember."

"Here—already? Good!" exclaimed

Uncle Tom, as he stopped his runabout in front of the big granite building on Everett Square. "I feared you might not be here, as I am a little bit early. Get in. It's a glorious day for a spin!"

"Great!" and Bobby took the empty seat in his uncle's new machine. "Going out along Kilboro?"

"Unless you'd prefer some other drive."

"No; that's the best," declared Bobby. "Besides—it's longer than most of the other roads you take."

Uncle Tom smiled indulgently. "Going clear to Packard's?" asked Bobby.

"If we have time," replied Uncle Tom. "I regard that as the prettiest part of the drive."

Bobby couldn't remember when he'd had so delightful a spin, or when his uncle had been so interesting. Several of the anecdotes he told referred to his own boyhood, which Bobby joyfully declared to be better than "just anybody's stories."

"By the way," said Uncle Tom, as they were nearing the end of the drive, "do you believe in a boy's paying his debts?"

"Paying his debts? Certainly, I do. I wouldn't give much for a boy who didn't!"

"Do you—always?"

"I?" and Bobby looked puzzled.

"Why, I—of course I do! What made you ask that, Uncle Tom?"

"Because I am under the impression you don't—not always," and Uncle Tom looked critically at his nephew.

"I—I don't know—when?" and Bobby had a questioning expression on his face. "I don't remember owing anybody."

"Think a minute. Don't you owe some debts of to-day's contracting?"

"Not that I think of!" Then, after a moment: "I haven't contracted any debts to-day, I'm positive."

"No?"

"Really?"

"Let me see. Sometimes we forget," continued Uncle Tom.

"But—"

"This morning," interrupted Doctor Whitten, "when a certain boy came down-stairs, his mother said, 'Good morning, dear,' in her pleasantest tone, and there was no response from the son, who ought always to bestow upon his mother his most gentlemanly attentions."

"I—I—"

"Then, too, I noticed his grandmoth-

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er smiled a greeting, and he never once returned the smile."

Bobby moved uneasily in his seat. "When Nora brought in the cakes and syrup, and set them down beside his plate—the boy was late in getting to his breakfast—he never once thanked her for her kindness."

"Why, I never—"

"Then—"

"But, Uncle Tom," broke in Bobby, his face flushed with chagrin, "I never looked upon these things before as—as debts!"

"But—aren't they? And debts, too, that ought to be paid at once?"

"Yes, I see now that they are. And I see, also, Uncle Tom, that I have contracted lots of debts, scores of them, that I have never paid. But here—hereafter I'll settle every debt as soon as it's made. I surely will."

"I knew you would," smiled Uncle Tom.

"But I wish you had told me before—how much I was owing folks," said Bobby, slowly. "See what a lot of interesting I've got to pay!"—Zion's Herald.

### THE KIDNEYS AND THE SKIN.

In the spring the kidneys have much to do. If they are weak or tired they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words.

Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all skin eruptions.

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Jno. N. McKay, Registrar, Georgetown, Texas

**THE WOMAN'S DEPARTMENT**

All communications in the interest of the Woman's Foreign Mission Society and the Woman's Home Mission Society should be sent to Miss M. G. Hagdale, care Texas Christian Advocate, Dallas, Texas.

**NOTES.**

The Woman's Department in the March issues of the Advocate was full of overflowing with reports from auxiliaries. Encouraging shall we say? More than that, glorious. They come from all over Texas, reaching out into New Mexico, and a letter from Brazil. We like the ring of these letters. Let the good work go on. How could the Church get on without these enthusiastic women? Let all the pastors say, Amen!

Miss Walker, we are not surprised at the unusual awakening to the need, beauty and grandeur of the woman's mission work in your auxiliary. The precious devotional hours and the love and effort put forth by your women are, no doubt, the prime cause.

A little fun mixed in helps to vary the work, and the making of the dollar by Bastrof was an enjoyable affair. We've been there.

Miss Corn Posey, of Texas Conference, reports ten auxiliaries organized in one district for foreign missions. We would like to hear from them.

We could but feel sad over Miss Trulle Richmond's letter telling of the great needs there and no one to supply the places.

Are we going to continue to make ourselves more and more comfortable at home and send our dear girls to foreign fields and fall to supply the actual needs in workers, so that they are overworked and places that appeal to them so forcibly are not filled? I believe in the home work, but is it not time to go beyond Jerusalem into the uttermost parts of the earth?

Let us have some encouragement for our Foreign Mission Societies.

A catalogue of publications is written out by our women, consisting of leaflets on all departments of the home mission work, with prices of same.

We now have our "Missionary Voice" fifty cents per year, giving us good reading in both the foreign and home work. On the back of the "Missionary Voice" is the Reading Course for each society.

For all this you send to Mrs. A. L. Marshall, 819 Broadway, Nashville, Tenn.

We notice that W. H. Turney and Miss Martha Tinnin were married at Kaufman on the 21st instant. Miss Tinnin is our Corresponding Secretary of the Woman's Foreign Mission Society, North Texas Conference.

**EDITOR WOMAN'S DEPARTMENT.**

**JUBILEE MEETING.**

Just fifty years ago the Woman's Missionary Organization was established in New York City. God had need of woman's hand to unlatch the closed door of women of heathen lands, and fifty years ago a company of earnest, praying women heard the call, "The Master has come, and calleth for thee," and like Mary of Bethany, they arose quickly and followed him. There have been many hindrances, discouragements and mistakes but God has overruled them and crowned their efforts with great blessings. And so American women would pause on the threshold of a new decade and get a new vision of the greatness of their task, hoping that from this time on all women may pray and work more earnestly, intelligently and effectually for the coming of the kingdom.

Earlier in the year you received from the office in Nashville some literature and suggestions for holding these jubilee meetings, and some appeal has been made through these columns for the same.

At the meeting of the Executive Committee of the Woman's Missionary Council in January the Division Managers felt that they could not undertake so large a work with so many other duties upon them, in the time that remained until the meeting of the council in April. Jubilee night will be one of the attractive features of the program in April, and it was decided to ask the conference officers to make arrangements for a similar evening during their annual sessions. The idea was to follow the unique and splendid mass meeting and young people's rally as held in Kansas City on the closing evening of their jubilee meeting in November, 1910. Truly it was full of enthusiasm and inspiration.

The program opened with a grand procession of young women marching under the banners of their respective denominations, viz: "E. L." "C. E." "B. Y. P. U." "Philathens" etc. All young women of the city from every organized class or society were invited to join in this splendid march and have a share in the great demonstration "for Christ and the Church." The processional, "Onward, Christian

Soldiers," was sung by the entire congregation. Then followed a group of young women in costume representing the native women of our mission countries. Next came a group of student volunteers from our own Scarritt Bible and Training School and other institutions. The entire center of our great Central Church was reserved for this company of young people.

The young women in costume were arranged in and about the rostrum, coming on the platform in groups as the plea for each country was made in a one-minute speech. Each group bore shields, on which were written in large letters the number of women in their country—Philippines, 7,000,000; Japan, 25,000,000; China, 210,000,000; Korea, 5,000,000; Mexico, 6,000,000; India, 145,000,000; Moslem lands, 100,000,000.

"All Hail the Power of Jesus' Name" was grandly sung at this juncture, seeming as if every heart wanted to cry aloud the power of God unto salvation in every land.

Next came the call for volunteers, and forty-six young women came to the platform, and many of them told in one or two sentences each why they had answered the call of God for mission work.

Our women can readily see what a charming feature this would be to any program. In many places the "Call to Christian America," as suggested in the January program of the Year Book, has already been used, and can be easily adapted.

It will be necessary for all volunteers and missionaries of each conference to be present to add to the success of the program. Let much care be given to the details of the costume of heathen women in native dress, that we may have a real glimpse of our unevangelized sisters. I will be glad to answer any questions as far as I can.

The meeting of the Woman's Missionary Council draws near April 19, and as the representative women of our entire Methodism come together in council for the things of the kingdom my heart responds: "All hail!" If such splendid success has attended the separate organization of our forces, what may we not expect, by the grace of God, when we stand with eye, mind and heart single to the glory of God? Our less consecrated women with large heart and vision, as did also our home mission work. Neither were thought out or welcomed by the women at large. But each worked and won its way to large success by the principle that controlled it.

The unification of our two departments of work will be the occasion of the largest test of our real missionary spirit. This has not come of chance, or for the purpose of ruthlessly upsetting our preferences for home or foreign missions, but it comes to us from the head of the Church, from men and women who have large experience, vision and faith.

It comes as the logical result of organized Christianity having still for its purpose "the extension of the kingdom, the development of man on his highest plane, and for the consummation of highest values."

We are, indeed, grateful for the splendid opportunity open to our Texas women at Epworth-by-the-Sea in August, in that one beloved Mrs. M. L. Harrover, who has won such a permanent place in the hearts of our women, is to be with us and to lead in all kinds of woman's work at the Woman's Building.

Of course, we must go in large numbers, and with us the volunteers and missionary candidates from all quarters.

Ere this you have received from your District Manager some definite information regarding the Institute at Denton June 5-16. We ask again a large sympathy and co-operation for this added opportunity to study methods of work in many lines. May we remember Friday, April 14, as a day of special prayer for the presence and power of the Holy Spirit upon your women in council meeting.

Our responsibility begins and ends with the simple obedience to our Commander's marching orders, and those orders sent by the heart's blood of our Commander. How great is our responsibility!

Yours in Christian love and fellowship,  
MRS. W. F. BARNUM,  
Western Division Manager, Home Mission Council.

**REPORT FROM WALNUT SPRINGS AUXILIARY.**

The Woman's Home Mission Society closed the year's work in February. Also the same month elected officers

as follows: President, Mrs. J. T. Tanner, First Vice-President, Mrs. T. A. White, Second Vice-President, Mrs. Katy Gold, Third Vice-President, Mrs. A. J. Cotrel; Recording Secretary, Miss Gertrude Chambers; Corresponding Secretary, Mrs. L. T. Harless; Treasurer, Mrs. R. W. Owen; Agent Missionary Voice, Mrs. W. T. Dearmann.

We have thirty-seven members, all live, working Christian women. We have some disadvantages as we go along, yet we keep courage, trusting in the Lord for great strength to help us press on.

Death has come to us twice in the last year and taken from our society two of our members, yet we must submit to His will.

We have bought a new piano and put it in our church, which will add much to the services held in our church. We are praying for this to be a better year than any in the past, and also praying that Cleburne District will be more greatly blessed spiritually this year than ever before.

**PRESS REPORTER.**

**RESOLUTIONS OF RESPECT.**

We, the members of the Woman's Foreign Mission Society, realize that in the death of Brother J. R. Sears we have lost a valued friend, who, after organizing our society, attended every meeting for four years, helping and encouraging us in every way possible. We are sure that the good he has done in the Texas Conference could not be told, but had he done nothing more than this—to have caused us to become interested in the evangelization of our sisters in heathen lands, thereby instilling the Christ spirit into our lives—he has done well. While we grieve, we also rejoice, knowing that he is now face to face with his God and is being comforted while on earth. To his wife, our dear friend and life member of our society, and also to his children, we extend our heart-felt love and sympathy, praying that God will sustain and comfort them in their sad bereavement.

MRS. JOE ADAMS,  
MRS. STEVE BOX,  
MISS AMELIA COLLINS,  
Committee.  
Crockett, Texas, March 29, 1911.

**WHITEWRIGHT UNITED SOCIETIES.**

We are glad to tell the women of our Texas conferences that the Methodist women in Whitewright are in fact, united in the Home and Foreign Missionary Societies. We have already united ours, and now have a membership of twenty-four paying dues in both. Before uniting we had sixteen in the Home Mission Society and sixteen in the Foreign Missionary Society, but ten of these were members of both.

Every woman who belonged to either one has come into the union society with perfect willingness, and we are rejoiced, none to know that this is the case. We have made our monthly financial basis at 45 cents per member. This covers all amounts required by the conferences and \$2 per member for special, which we propose to divide and place to the credit of each department of work.

We have one set of officers, and have the work of each so specified that no department of work will be neglected. We had our first meeting since uniting the societies on the 21st of March. At that time nineteen members were present, and the whole membership sent in their monthly payment.

Having served as a Local Treasurer in the Home Mission Society nearly sixteen years, I could scarcely believe that this could be possible, but 'tis true.

We enter upon the new fiscal year with much encouragement, and believe that God's Spirit has directed the movement toward the unity of our woman's work. May we as loyal Methodists surrender our prejudices and give ourselves to our work, not in the Home, not in the Foreign Missionary Society, but in the Woman's Missionary Society, to will and to do our very best to promote the best interests of the work, both in the Home and Foreign Departments. As Christians we are appointed "postmen of life and love from our Lord to the lost of earth. If in the home, deliver the message; if across the street, do not fall there; if on the coast or in the mountain regions, the command is the same. On and on we must go until every one has received his message of love and life.

"The heart that loves the Master  
Some work for him may find;  
It may be in the by-ways,  
And of the lowliest kind;  
But he will count it worthy,  
And though the gift be small,  
He knows the love behind it,  
And this is best of all."

MRS. C. B. BRYANT,  
Whitewright, Texas.

**ARLINGTON W. F. M. SOCIETY.**

Our society was organized in February, 1911, by Brother Hotchkiss with sixty members. We have since received seven new members, making a total of sixty-seven. The following officers were elected: Mrs. C. R. Porter, President; Miss Merle Brymer, First Vice-President; Mrs. Herman Brewer, Second Vice-President; Miss Mary Burney, Third Vice-President; Miss Tommie Hayes, Treasurer; Miss Jenna Burton, Recording Secretary; Mrs. A. T. Alley, Corresponding Secretary; Miss Ada Wilson, Press Reporter.

We have pledged \$50 for a missionary's salary for one month.

We enter upon our new work with great enthusiasm and encouragement. Our only regret is that we were not organized sooner. May we be of much service to our fellow men and to our Master.

MRS. A. T. ALLEY,  
Corresponding Secretary,  
Arlington, Texas.

**FROM LORENA, TEXAS.**

The Woman's Foreign Mission Society of Lorena, Texas, met in regular session March 15, 1911. After devotional exercises the election of officers for the ensuing year was taken up, the following being elected: Mrs. D. Holvey, President; Mrs. Mary Gordon, First Vice-President; Mrs. G. S. Anderson, Second Vice-President; Mrs. H. J. Hudson, Recording Secretary; Mrs. W. W. Stanford, Treasurer; Mrs. P. H. Stan-

ford, Agent for Missionary Voice; Mrs. Ed L. Jones, Press Reporter.

The Treasurer reported all demands paid up in full, the total collections for the past year being \$127.85. We realize we have fallen far short of our duties in this great cause, yet we have a band of faithful workers who are striving to do their part in carrying out our Master's command, "Go ye into all the world and preach the gospel to every creature," and, knowing that he is abundantly able and willing to help, we enter the new year with renewed zeal and courage, fully resolved to accomplish greater things than ever before.

**BELLS W. H. M. SOCIETY.**

Another year of work by our Woman's Home Mission Society has passed, and we feel that we have much for which to be thankful, and trust that we may do better this year than in the past.

We continue to hold weekly meetings. Installation services were recently held at the Methodist Episcopal Church, South, conducted by our pastor, Rev. Naugle, who gave a short address setting forth the responsibility of office-bearing and then asked questions which were answered in union by the officers to be installed, who were as follows: Mrs. Kimbrough, President; Mrs. King, First Vice-President; Mrs. N. C. Ferguson, Second Vice-President; Mrs. Black, Third Vice-President; Mrs. Casie Ferguson, Treasurer; Mrs. H. W. Witeher, Recording Secretary; Mrs. Will Proctor, Corresponding Secretary; Mrs. Will Burton, Press Reporter.

Our annual report of last year: Work on inside of church, \$64; donation to our preacher's family when parsonage burned, \$100; carpet for church, \$106.24; donated to the Orphanage, \$45 (this consisted of two boxes of fruit, two crates of chickens and \$19.50 in cash); furniture for new parsonage, \$24; Week of prayer, \$41.90; Woman's Building at Epworth-by-the-Sea, \$2; total, \$345.44. This is all of last year's work.

Our President is a tireless worker, and her influence is deeply felt. We feel that we have a bright future before us.

**FIRST CHURCH, FORT WORTH.**

The Woman's Home Mission Society of the First Methodist Church of Fort Worth entertained with a tea on Friday, March 10, from 3 to 6 p. m., at the residence of Mrs. C. A. O'Keefe, 529 Summit Avenue in honor of the pastor's wife, Mrs. John A. Rice.

The rooms were brightened throughout the reception suite with carnations, palms and smilax. Mrs. C. A. O'Keefe received the guests in the drawing-room, assisted by Mrs. H. M. Williams, President of our Woman's Home Mission Society, and the wives of the dif-

**GOLDSBORO HEARD FROM**

**A Lady Who Lives in Goldsboro Joins in the Chorus of Praise for Cardui, The Woman's Tonic.**

Goldsboro, N. C.—"A physician treated me for many distressing symptoms," writes Mrs. Etia A. Smith, "but gave me no relief.

"I suffered with neuralgia around the heart and was troubled at times with my head. I had pain in my left side, bowels, left thigh, shoulders and arms.

"After taking Cardui, I am now well and can recommend it to other suffering women."

Just such doubtful symptoms, as those from which Mrs. Smith suffered, are the ones for which it will pay you to take Cardui, the woman's tonic.

It is at such times, when there is nothing to show, for certain, the real cause of the trouble, that you need a tonic, to give the body strength to throw off the illness that evidently threatens.

Take Cardui, when you are ill, with the ailments of your sex. Take Cardui as a tonic, to prevent illness, when you feel it coming.

Your druggist keeps it.

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

Recent Methodist pastors of Fort Worth, Messrs. John A. Rice, Jerome Duncan, J. C. Mimms, J. H. Stuart, E. H. Evans, Ed. R. Wallace, E. A. McGuire, H. A. Boaz, Herman W. Knickerbocker, H. M. Long, J. B. Berry and J. T. Bloodworth.

From 250 to 300 guests called during the afternoon, and the reception was one of the most delightful affairs of the season.

**PRESS SUPERINTENDENT.**

"It is a sad thing when men have neither enough intelligence to speak well, nor enough sense to hold their tongues; this is the root of all impertinence."—Bruyere.



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### North Texas Female College and Kidd-Key Conservatory

Sherman, Texas  
THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION,  
of the North Texas College, Sherman, Texas.

Miss Vivian Howell, Editor.  
The Young Women's Christian Association of the North Texas College is wide-awake and all the members manifest much interest. We have paid for a year's scholarship in Mexico and we have planned various entertainments, the proceeds of which we will use to send several delegates to the Southwestern Young Women's Christian Association Conference at Eureka this summer.  
Our Bible Study Class is very much interested in Dr. Mott's "Decisive Hour of Christian Missions."  
Last week Miss Anna Brown, of the Student Volunteer Movement, was with us for several days. In order that all the students might meet her, we had an informal reception one evening. She is a very lovable character and we all enjoyed her short stay with us so much.  
We are hoping for a fine year's work next year and also that a year not very far distant will find a North Texas College girl as a missionary in every foreign country of the world.

L. A. Kidd-Key, President.

Rev. E. Spurlock, Bus. Mgr.

#### AN ACKNOWLEDGMENT.

So numerous and widely scattered are our friends who have sent us messages of love and sympathy that we take this method to return to each and all our grateful acknowledgment. Heaven bless you all, now and forever. Yours in truth and love,  
REV. AND MRS. JOSEPH S. KEY.

#### MARRIED.

Boyd-Wilkerson.—At the residence of Mr. Z. Wilkinson, at Ola, Texas, December 26, 1910, Mr. J. C. Boyd and Miss Bertha Wilkinson, Rev. J. B. Adair officiating.  
Woodring-Cole.—At the parsonage at College Mound, Texas, February 19, 1911, Mr. F. J. Woodring and Miss Naoma Cole, Rev. J. B. Adair officiating.  
Massengill-Bartlett.—At the parsonage at College Mound, Texas, March 21, 1911, Mr. B. Massengill and Miss Mayme Bartlett, Rev. J. B. Adair officiating.  
King-Clinto.—Near Glenrose, Texas, March 24, 1911, Mr. J. L. King and Miss Susie Clinto, Rev. F. M. Winburne officiating.

#### A MESSAGE

From the Federal Council of the Churches of Christ in America, Regarding the Proposed Arbitration Treaty Between the United States and Great Britain.  
Officially representing Churches having a membership of over fifteen million, the Federal Council of the Churches of Christ in America, at its last meeting, unanimously declared "its convictions that war is evil and that Christian nations should determine by obligatory arbitration the international differences which can not be settled by diplomacy. For Christian States in the Twentieth Century to refuse to arbitrate and to insist on

war will be to bring reproach on the Christian name."  
In the Providence of God an opportunity has come for the Churches of our country to voice through this declaration their united approval of proposals looking to a general arbitration treaty between the United States, Great Britain and other nations.  
In behalf, therefore, of the Federal Council and in harmony with action taken by the National Council of Churches in England, we urge that April 2 be observed as Arbitration Sunday by all our American Churches.  
E. R. HENDRIX, President.  
E. B. SANFORD, Secretary.

#### WACO METHODISM.

McCaun has been holding a meeting the past week. Has had good interest. He will continue another week. Munger had two additions and a splendid day all round. He now has more than 200 members. A great work is being done there by Munger.  
Creed's Sunday school is growing each Sunday. He has half the cash in hand to build a new Sunday-school room to his church. He had two additions.  
Hightower closed his meeting yesterday evening. He took in eleven members by baptism.  
A revival was started at Fifth Street. There were three additions yesterday and good interest. Great congregations. Albert Fisher, the noted soloist, is singing and leading. We are expecting a great meeting.  
The Woman's Home Mission Society added sixty-two new members to their number during the past two weeks.  
Presiding Elder Andrews was with us again after two weeks out over the district. He says the district is in fine condition.  
Knickerbocker returned to Galveston to attend his wife, who is sick.  
ASHLEY CHAPPELL.

#### McALESTER, OK., EAST OKLAHOMA CONFERENCE.

The many Texas friends of Rev. W. H. Crum, of the Texas Conference, will be pleased to know, I am sure, that the two meetings held in the East Oklahoma Conference by Brother Crum were especially blessed of the Lord.  
His first meeting was at Krebs, a mine town near McAlester. In this meeting a considerable number of conversions were had and a larger number added to the Church, while the whole membership was greatly uplifted and encouraged. This is a most difficult field, the population being chiefly foreign-born and of Romanist affiliation. To this must be added at this time the serious financial depression due to the lack of mining activity since last April. However, the Lord was on the giving hand, and gave His Church victory.  
From Krebs Brother Crum came to Phillips Memorial in McAlester. This, like Krebs, is also a most difficult charge, owing largely to the same conditions that obtain there. But for ten days we pressed the battle. Crum did great preaching, showed himself a master at organization and an artist in leading. A church was organized, help has ever been with me, and I have had some of the most famous.  
The net result of the meeting was thirty-eight additions to the Church on profession of faith and three by letter. Besides this, and in some respects more than this, must be added the tremendous spiritual uplift of the membership of the charge.  
Especially mention should be made of the work among the young people. Crum is a past-master in dealing with young folks. He steers clear of those highly emotional methods by which so many meetings for the young are characterized. His work is marked by plain, common sense and practicality, but he gets results in an unusual degree.  
If he continues to exhibit the same intensely religious spirit and to use the same plain, straightforward methods in his preaching and altar work, he will undoubtedly become the leader in a better sort of evangelistic work. I wish him and his conference abundant success.  
W. F. DUNKLE,  
Pastor Phillips Memorial Station,  
East Oklahoma Conference.

#### CHURCH DEDICATION.

The new church at School Hill, on Bunyan charge, will be dedicated the second Sunday in April by Rev. M. K. Little, presiding elder. All former pastors and presiding elders are cordially invited. Come and enjoy this occasion with us.  
H. B. CLARK, Pastor.

#### MISSION BOARD OF THE NORTHWEST TEXAS CONFERENCE.

I beg the privilege of calling your attention to the work of your Board of Church Extension and the great need of doing more than has ever yet been done in this department of Church work. As the minutes show, we aided fifteen Churches, appropriating nearly two thousand dollars to these fifteen Churches. In many instances we could grant only a part of the amount desired. The board did the best it could under the existing conditions, but was compelled to disappoint some. But I fear other disappointments are in store for some of the brethren. The following facts will explain my meaning. The Executive Committee of the board has had its meeting and passed on applications to the General Board asking for loans and donations, amounting to over \$25,000. This will be in the neighborhood of one-fifth of the amount at the disposal of the General Board. So there is a possibility of having some of our applications turned down. The Executive Committee is doing all it can to get the General Board to help us, and if we fail it will not be their fault.  
In view of the existing conditions, I would respectfully make a few suggestions:  
1. Let every pastor try to bring up full collections this fall, as we will likely have urgent calls on the Conference Board this coming fall.  
2. Let us do all we can to create a large loan fund, both conference and district. By so doing we will have an increasing fund to be used in our own conference. Can not some of our wealthier members give large amounts to this fund? Why not give a thousand dollars to this cause and let us go on doing good for years to come. I believe we have laymen that are able to give that amount, and I feel sure they will, if they will realize that a thousand dollars of their money will not only help to build one church, but will be paid back and then loaned to another, and so on indefinitely. A thousand dollars may help to build a hundred churches. What can we invest money in that will do more good? May God stir up some of our wealthier laymen to give largely to this cause and in a few years we will be able to take care of the Northwest Texas Conference without having to go to the General Board. Many, I am sure, can give a hundred dollars to this fund; others, fifty, twenty-five, etc. Then the donor can designate the Church that shall have the first use of it, provided, always, that Church complies with the conditions laid down by the board in securing the amount. I would urge the presiding elders to give this matter prominence in their District Conferences.  
3. I would suggest to brethren who contemplate building new churches that they remember the number already on hand that are wanting help, and that they would do well not to count too much on getting help from the Conference Board, for it can only do what the collections will enable it to do.  
Our needs are great. As Chairman of your board, I appeal to you to help the board to meet all the demands that come upon it by providing a fund equal to the demands.  
J. H. CHAMBLISS.

#### AMARILLO DISTRICT CALL.

The Amarillo District has two new charges—the Dalhart Circuit, Rev. C. Q. Smith, pastor; Houston Street, Amarillo, Rev. Chas. R. Thomas, pastor.  
I need two more men, one of Amarillo Circuit and one for Hereford Circuit.  
O. P. KIKER.

#### THEN AND NOW.

I've been thinking for some time I'd write to the Advocate on the above caption; quite a difference in almost everything and everybody now and forty years ago—some improvement I like and some I don't like. When it comes to education, I like many of the modern improvements and advancements. We used to learn to spell in the old blue-back spelling-book before we could read; now they learn to read before they can spell, or even before they know all their letters. Now that's reversing things. Well, I guess that's really an improvement. Again, our preachers used to go on horseback, carrying their old-time saddle bags; now they ride a bicycle, go in a buggy or on the train, and carry a leather grip. Well, I guess that's all right, and is moving in the right direction. And in former times they carried their guns and six-shooters to protect themselves from the Red Man. I'm truly glad that's done away with. Forty years ago the preachers generally preached from one to two hours on one sermon; I'm truly glad they have improved on that—that got it down from thirty to sixty minutes. There are many other things in which they have made improvement for which I rejoice, take courage and press rapidly onward and upward. But there are many things in which it is awful hard to make a real improvement. When it comes to a pastor paying a pastoral

### Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 30 cents. Cash must accompany all orders.  
In printing 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 blank-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 propositions offered in the columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

#### EVANGELIST.

To the Brethren of the Northwest Texas Conference: I have a man who is a member of my Church who will be licensed to preach at the Abilene District Conference on April 7, next. He has a good college education, is a fine preacher and will be a fine man to help you in a meeting. He will also be available to the presiding elders for supply work till the next meeting of our Annual Conference, at which time he expects to join the Northwest Texas Conference. Address the undersigned or Rev. S. A. Barnes, P. E. J. W. FORT, Abilene, Texas.  
If any of the brethren need help in their revival meetings, or need the doctrine of our Church preached, I am ready to make dates with them and help them any way I can, and will be glad to help. I still have some of the second edition of my "Design and Mode of Water Baptism," 10 cents each, or \$1.00 per dozen, prepaid. J. D. Crockett, Stamford, Texas.  
I am ready to assist any of the brethren that need my services. For reference: Revs. E. A. Smith, John H. Morris and Simon Shaw. CLAUDE H. LEDGER, Westbrook, Texas.

#### HELP WANTED.

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You make \$1000 per month selling Rio Grande Valley lands, on a guaranteed basis. SOUTHWESTERN COMMISSION CO., El Paso, Texas.

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#### REAL ESTATE.

WANTED—To correspond with all parties wishing to purchase or trade for Southwestern lands. \$120 acres to exchange for land in Central Texas. Address S. E. WILSON, Borado, El Paso County, Texas.

A pessimistic, crotchety disposition, a fault-finding, critical, disagreeable mind sours everything in life. Pessimism is darkness. Things do not thrive or ripen, become sweet or beautiful, in the dark. It requires the sun of optimism to bring out soul-beauty and to ripen and sweeten the juices of life. The tendency of pessimism is to sour, to distort one's way of looking at things.  
What makes us happiest makes us most efficient. Happiness is the great lubricator of life which keeps the wheels from cracking, which prevents the grinding, wearing effect caused by discord.  
How much stronger, clearer brained, and more efficient we feel after we have had a real jolly good time! How it refreshes, renews, and restores our flagging energies.  
If you carry a gloomy face about with you, you advertise the fact that hope has died out of you; that life has been a disappointment to you.  
The habit of frequent laughter will not only save you many a doctor's bill, but will also save you years of life.  
Laughter is a foe to pain and disease, a sure cure for the blues and melancholy. Be cheerful and you will make everybody around you happier and healthier.  
Laughter and good cheer make love of life, and love of life is half of health.  
Laughter keeps the heart and face young and enhances physical beauty.—Selected.

You are disappointed. Do you remember, if you lose heart about your work, that none of it is lost; that the good of every deed remains, and breeds, and works on forever; and all that fails and is lost is the outside shell of the thing; which, perhaps, might have been better done, but, better or worse, has nothing to do with the real spiritual good which you have done to men's hearts, for which God will surely repay you in his own way and time.—Charles Kingsley.

"Wishing for impossible things is a disease of the mind."—Fenelon.  
"The moments when you have really lived are the moments when you have done things in the spirit of love."—Henry Drummond.  
"To wish to deceive heaven is folly among men."—La Fontaine.

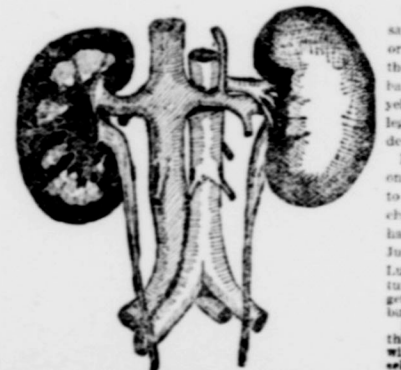
Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers, and they in turn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

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Wouldn't it be nice within a week or so to begin to say good-bye forever to the scalding, stinging, straining or too frequent passage of the urine; the forehead and the back-of-the-head aches; the aches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the dependency?  
I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Roldison, K137 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, this recipe contains only pure, harmless remedies, but it has great healing and pain-conquering power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to be 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.

DAVIS.—Lucy Jane Davis (nee Forrester) was born January 18, 1836, in Dale County, Georgia; died December 11, 1910. She was married to E. P. Davis on April 28, 1856. Eleven children were born to them, ten of whom are still living. They came to Texas in 1871. Aunt Jane, as she was familiarly called, was converted when fourteen years of age, joined the Methodist Church, and had been a consistent member ever since. Aunt Jane's home was a house of prayer, and the influence of their home has been felt for good in this community. C. V. W.

PAGE.—Mrs. Vera Page, wife of Mr. J. Page, departed this life Friday, March 10, 1911. She had been ill only a few days; was first taken with influenza, turning to a light form of pneumonia, terminating with spinal meningitis. She was unconscious for several hours before death relieved her of her suffering. She leaves a husband and three small children to mourn their loss. Sister Page was a good Christian woman, true to her family, friends and Church. We cannot see why God has taken her out of this world while in comparatively young womanhood, leaving those three little children motherless. May the blessings of God be upon the family in this sad hour of bereavement. Her pastor, T. S. OGLE.

PHILLIPS.—Thomas Andrew Phillips was born in Wales January 1, 1857, and died in Thurber, Texas, March 29, 1911. He married Miss Jane Gilpin on the 6th of June, 1885, and their union was blessed with seven children. The wife and four of the children have passed over the river, and now he goes to join them, leaving his three precious boys mourning their loss. Brother Phillips was the oldest resident of Thurber, having been there over twenty-one years. His three boys, Fred and Simon and Albert, are nearly grown. They have been raised in the fear of the Lord, and are already making their influence for good felt in Thurber. Brother Phillips was converted at the Lowery meeting we held here three years ago, and he joined the Presbyterian Church. He gave a good testimony before his death. He wanted his boys to meet him in heaven. C. W. MACUNE.

BOGGS.—Sister Needy Boggs (nee Morris) was born January 6, 1858, and died March 9, 1911. She was happily married to G. H. Boggs September 25, 1889. To this union were born three daughters and two sons, all of whom, with the exception of the youngest, survive to mourn their great loss. Sister Boggs was truly a good woman. In the home she was self-sacrificing for the welfare of her family. As a neighbor she will be greatly missed by those who had known her and the beneficiaries of her acts of kindness and love. She had since early life lived a consistent Christian and member of the Methodist Episcopal Church, South, and her home church at Bettie (Wesley and Bethel Circuits) was very kindly to her. But we will bow in submission to the will of Him who doeth all things well. And to the loved ones let me say: Weep not as those who have no hope, but follow on until God shall say: Come up higher. Her pastor, C. L. MILLER.

WALKER.—Mrs. Annie Walker (nee Banks) was born June 14, 1872, in Limestone County, Texas, and fell asleep December 16, 1910, after an illness of nearly eight weeks. She seemed to know that she was going to die. She said when she was first taken sick that she would never get well; told her husband to take good care of the children, as she would never get well. She joined the Methodist Episcopal Church, South, at Childress, Texas. Brother G. S. Hardy was our pastor then. She lived a good Christian life, and had no horror of death, only, like all mothers, she hated the idea of having to give up her children. One of her friends came in after she had been sick about three weeks, and said, "Dear Mother, My God, To Thee." She left six children—four boys and two girls. The youngest was about one year old. Blessed are they who live near the Lord, for when they are gone we know where to find them. Gone, but not forgotten. A FRIEND.

MILLIGAN.—Mrs. Grace Milligan was born in Guadalupe County, Texas, January 11, 1882. She was the daughter of Mr. and Mrs. T. B. Anderson. When about sixteen years old she was happily converted and joined the Methodist Episcopal Church, South. She was married to O. C. Milligan December 4, 1909, and peacefully fell in the last long sleep February 28, 1911. Sister Milligan was the first of her father's family to enter the Church militant and the first to enter the Church triumphant. Her Christian experience was rich, and into her character were woven the graces which constitute and adorn Christian character of the loftiest type. She was ever a dutiful daughter and a loving and devoted wife and mother. Her pastor found in her a warm friend and co-worker. I shall never forget the hearty welcome she gave me when I, a stranger in a strange land, took charge of this work in May, 1909. She lived well; she died well. She rests from her labors, and her works follow her. It is hers to enjoy the blessed fellowship of loved ones gone before and to share the blissful experiences of those who have reached the land of the crystal river and the unsetting sun. W. L. PATE.

LEONARD.—Mrs. Byrd Leonard (nee Burch) was born in Camden, Ark., June 19, 1876; died at her home in Bronck, Texas, February 16, 1911. She was married to Dr. J. D. Leonard in Arkadelphia, Ark., November 4, 1897. She was converted in early childhood and joined the Methodist Church. Her life was beautiful from the hour of her conversion to the hour of her death. As a child she was obedient, as a wife she was kind and devoted, as a mother she loved her children dearly, and no sacrifice was too great for her to make for them. Day by day she helped up them in the beauty of the Christian life. As a member of the Church she was always true and faithful, and in all of her Church work her motto was: "Let us not be weary in well-doing, for in due season we shall reap if we faint not." To be in her presence the flowers of love blossomed and exhale their fragrance. She had the happy faculty of making goodness contagious. At the church, where a host of her friends had gathered to pay her the last tribute of respect, the choir sang, "Jesus, Savior, Pilot Me," and "The Way of the Cross Leads Home." After a few well-chosen words of sympathy and love by Rev. J. A. Whitehurst, she was carried to the cemetery and tenderly laid away. Beautiful bouquets were presented by her Sunday-school class of boys, some young lady friends, the Woman's Home Mission Society and the Rebekah Lodge. The Church and community are poorer by her going away, but just across the river was a mansion where her loved ones that had gone on before. She leaves a husband and three children and two sisters. Weep not, loved ones, for we shall see her again. "Blessed are the dead which die in the Lord." Her pastor, A. E. TURNEY.

GRAVEN.—God calls from a long life of service to her home not made with hands Mrs. Sarah A. Craven (nee Dobbins). Sister Craven was called from among us on the night of February 8. She was born in Athens, Ga., August 28, 1834; professed religion at the early age of twelve years and united with the Methodist Church. She was a relative of John C. Calhoun, was highly educated and possessed all the endowments of a Southern lady. She was married to Wm. M. Craven August 28, 1851, and moved to Johnson County, Texas, in 1869, and settled in the Freeland community. She was the mother of twelve children—six boys and six girls—five of whom still live and all worthy people. This good woman was a consistent member of the Methodist Church for sixty-five years, as follows: Athens, Ga., seven years; Cave Springs, twenty years; Freeland, nineteen years; Euless, nineteen years, of which she was member until the time of her death. She made her home with her son, T. J. Craven, her husband having died several years ago. She was one of the old-time Methodists; loved God and her Church and enjoyed religion. Those who knew her best loved her most for her refinement and noble Christian life. We will miss her, but heaven will be made brighter by her loved ones and friends. As we march through this valley of life, and as we near the sunset of our lives, we are inspired by the thought that we will soon enjoy the privilege of joining her in the morning of the New Jerusalem, where there will be no more good-byes, and God will wipe away our tears. Then we will mourn for our loved ones that have lived the life that this noble wife, mother, grandmother and great-grandmother has lived, for now she is at rest with Jesus, who gave his life a ransom for us? Thus we would say, in the language of Paul: Weep not, those who have no hope. Her pastor, A. E. WATFORD.

HARRIS.—David Nelson, the son of David Harris, of Austin County, Texas, was born June 29, 1842, and died at Wallis, Austin County, January 12, 1911. He was buried at Hempstead, at which place, in 1878, he was married to Miss Mollie Harper. In 1880 he united with the Methodist Episcopal Church, South. He was a lay member, a strong Church official, a steward and superintendent of the Sunday-school for twenty-two years. The mercantile house of which he was a member was in point of character in keeping with the men whose names it bore—Brandt and Harris—in business and morals stood for the right. Dave Harris had large business capacity, and in a commercial center would have become an important factor. His pastors knew that in our day Churches he could have been a leader. He was worthy of a place in the higher councils of the Church. They also knew of his great worth to the little Church of his town, and of his love for the small Sunday-school, which had been under his care so long. Where was such a man more needed than in the country, where the odds have been so long against the Church? He was a friend of civic righteousness, commercial honesty, good morals and intellectual advancement. Brother Harris had the capacity for friendship—a man of good intellect, a library of good books, well read of a sociable nature, good conversationalist. He trusted men and was trusted by men. How beautiful was his home life! Hospitality abounded. The prophet's chamber and food for the body were ever ready, and the more to be valued because of the two congenial spirits that dwelt there. This writer records his gratitude for the providence that carried him often to this home and gave this good man to be his friend. CHAS. F. SMITH.

LITTLE.—Drew, the son of Rev. and Mrs. N. C. Little, was born at Pecos Gap, Texas, June 4, 1907, and died in Comby, Texas, November 21, 1910, of that most dreadful disease, diphtheria. Little Drew was such a bright and attractive child that he endeared himself to all who knew him. He was a member of our Baby Roll, and although so young, he dearly loved to go to Sunday-school. His mission on earth was short, but well filled. Dear Brother and Sister Little, do not think of your precious Little Drew as being dead, for he is not dead; he has only been transplanted from a world of sin and sorrow into a purer and fairer climate. To-day he knows no pain, and is safe in the arms of Jesus, and at home forever. What more could we ask. His Sunday-school teacher, MRS. A. WORSHAM.

METCALF.—Mrs. Sarah E. Metcalf, wife of J. F. Metcalf, was born in Jessamine County, Ky., on the third day of June, 1832, and died in Dallas March 16, 1911. Her maiden name was Sarah Mitchell, and she was married to J. F. Metcalf September 27, 1853. She joined the Methodist Episcopal Church, South, in 1848, and to the day of her death she was a consistent and devoted Christian woman, soon after the General Conference in Atlanta in 1858, when the Woman's Foreign Missionary Society was organized, Dr. Wilson, our then Missionary Secretary, but both Bishop Wilson, visited Kentucky and organized a Conference Woman's Foreign Missionary Society, and she became a member; and when the Home Mission Society was instituted she became a member of that also. She was constant and faithful in her attendance upon the Church services, and found in them a great spiritual joy. When she and her husband came to Dallas in 1882 they put their membership in the First Methodist Church the next Sunday. For several years they worshipped there. Afterward they were members of old Floyd Street, and when Grace Church was organized they became members of that organization, and in the membership of that Church she died and went home. At the time of her death, and for some years previous, she was a life member of both the Foreign and Home Mission Societies. She had but one child to live to be grown, Mrs. Lizzie Taylor, but she preceded her mother to the better land some years ago, and her father and mother were a woman of great strength of character. She was intelligent and kind hearted. She was a devoted wife and mother and faithful friend. She delighted in doing good, and her circle of friends was large. Her husband held her in high esteem and warm affection, and during her last illness they showed her every attention and care. She lived to ripe age, and she died in the triumphs of a happy and living faith. She leaves her husband and a great many friends to miss her presence, but her end was peace and her exit was triumphant. Her funeral was at Grace Church, and largely attended. G. C. R.

GAFFORD.—John R. Gafford was born March 23, 1843, in Pontotoc County, Miss.; moved to Texas with his parents in 1860, and settled in Hopkins County; joined the Confederate Army in the beginning of the Civil War, and was in Company E, Eighteenth Texas Infantry. He was married to Julia H. Lyster July 3, 1865; moved to Comanche County in 1866, and professed religion at eleven years of age and joined the Methodist Episcopal Church, South. He died February 14, 1911, at the home of his son, D. J. Gafford, near the town of Comanche, Texas. His wife and seven children survive. He was a true and faithful father, loved ones, mourn as he did, but heaven will be made brighter by his loved ones and friends. As we march through this valley of life, and as we near the sunset of our lives, we are inspired by the thought that we will soon enjoy the privilege of joining her in the morning of the New Jerusalem, where there will be no more good-byes, and God will wipe away our tears. Then we will mourn for our loved ones that have lived the life that this noble wife, mother, grandmother and great-grandmother has lived, for now she is at rest with Jesus, who gave his life a ransom for us? Thus we would say, in the language of Paul: Weep not, those who have no hope. Her pastor, D. A. MCGUIRE.

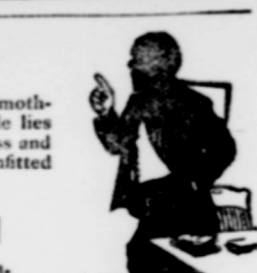
MONTGOMERY.—Brother F. L. Montgomery was born in Gibson County, Tex., in 1846, and departed this life in Dallas, Texas, Sunday, February 26, 1911. He moved with his parents when six years old to Texas, and settled in Austin County, where he lived until he came to Edna, in 1897. Several months ago this good man was stricken with paralysis and gradually grew worse until the end came. His faith was firm and his hopes bright until faith faded into sight and hope became real. Brother Montgomery joined the Methodist Church in 1884, and was of the old school. He was loyal to the Church and active in its work, and was the preacher's friend. He lived a beautiful life and died in full triumph of the Christian faith. The deceased leaves four sisters to mourn his death—Mrs. Cochran, of Jacksonville; Mrs. Crump, of McKinney; Mrs. Crawford, and Miss Maggie Montgomery, of Edna. Loved ones, be comforted. We shall meet him when the roll is called on the shores of sweet deliverance. M. K. FRED, Pastor.

CALWELL.—Died at A and M College, March 7, 1911. Cadet J. W. Calwell, son of Mr. and Mrs. J. D. Calwell, of Brownland, Tex. Our young brother of twenty years was student in the agricultural department. He was a young man of industry and fine energy. He was universally popular with both cadets and faculty. He stood high in the field of indoor sports and equally high in the class room. His conduct challenged the respect and confidence of all who came in contact with him, and was worthy of a son reared in a Christian home. He professed religion at the tender age of twelve years, and it is hard to give up so worthy a son just when he is equipped for life's work, it is gratifying to have such a son to return to God who gave him. His life honored his parents, his home and the loving hand that guided his early days, and prepares him for an eternal rest. He was followed to the train that bore his remains away by a thousand fellow cadets, a full faculty and all the people on the campus. In deep sympathy they saw that train leave, and they longed to return to their places. Sweet and eternal be his rest. I. ALEXANDER, College Station, Texas.

SHARP.—Henry J. Sharp was born in Bastrop County, Texas, January 15, 1850, and died in Thurber, Texas, March 11, 1911. He was married to Miss Ella Sanford, who now survives him. Their union has been blessed with five children. Two of them have already passed over, and three remain, with their mother to mourn their great loss. Sister Sharp is a member of the Methodist Church. Her deceased husband was a good man and a Christian. He did not hold membership, and had only lived in Thurber about three years, but his nearest relatives all testify that all his life he had been a sober, God-fearing man who tried to live up to the teachings of the gospel. C. W. MACUNE.

Strong Healthy Women

If a woman is strong and healthy in a womanly way, motherhood means to her but little suffering. The trouble lies in the fact that the many women suffer from weakness and disease of the distinctly feminine organism and are unfitted for motherhood. This can be remedied.



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"Favorite Prescription" banishes the indignities of the period of expectancy and makes baby's advent easy and almost painless. It quickens and vitalizes the feminine organs, and insures a healthy and robust baby. Thousands of women have testified its marvelous merits.

It Makes Weak Women Strong. It Makes Sick Women Well. Honest druggists do not offer substitutes, and urge them upon you as "just as good." Accept no secret nostrum in place of this non-secret remedy. It contains not a drop of alcohol and not a grain of habit-forming or injurious drugs. Is a pure glyceric extract of healing, native American roots.

HARRINGTON.—Mrs. Mallinda Ann Harrington (nee Collins) was born in Independence County, Ark., December 4, 1841. She professed faith in Christ at the age of fourteen and united with the Methodist Church. She was married August 4, 1856, to A. S. Harrington, with whom she was living in Stamford, Texas, at the time of her death, March 11, 1911. Sister Harrington always found time to be useful in God's kingdom. She was a pastor's friend, one who loved the Church and was always ready to sacrifice for the glory of God. She loved her home, and was a devoted wife. She was just the kind of woman who will be most missed in her home, in her community and in her Church. She died in the triumphs of a living faith, and was ready for the summons, although it came like a thief in the night, and left a monument that is more enduring than though written on tablets of stone. She was laid to rest by faithful friends and loved ones in Stamford Cemetery Saturday afternoon, March 11, 1911. Many God-fearing spirits attend the aged father and mother, the brothers and sisters and the lonely husband. Her pastor, F. L. MEADOW.

MCDONALD.—Elizabeth Morris was born in Mississippi July 16, 1848. When quite young her parents moved to Old Lawville, Ark., where she united with her marriage to Wesley McDonald, November 2, 1865. By this union there were born twelve children, six of whom are living. Most all of her married life was spent in Cass County, and principally in Atlanta. At the age of twelve years she united with the Methodist Episcopal Church, South, and was still the day of her departure a faithful and consistent member. Here, where she had lived so long and so well, her life was indeed, a benediction. A woman of prayer, of faith, of deep consecration. It was her delight to attend with regularity the house of worship. She was a helpful helper. The husband in great sorrow, the children and grandchildren, are not as those who have no hope. She rests from her labors, and her works do follow her. CHAS. F. SMITH.

YOUNG.—J. D. Young was born in Henderson County, Tenn., September 20, 1829, and died at his home in Navarro County, Texas, June 2, 1910. Was converted at a meeting held by Rev. Horace Bishop in 1871, and united with the Church. It so happened that Brother Bishop was present and conducted his funeral services thirty-nine years later. He was married to Martha J. Hart October 13, 1864. To this union eight children were born—five living, three dead. The first wife having died, he was married to Mrs. Sallie Radford November 13, 1877. To this union five children were born—four living, one dead. Brother Young early in the Civil War enlisted and served in Fort's Cavalry, and was a brave and true soldier. He served as an official member of the Church for more than twenty years, being steward and trustee, which later office he was filling at the time of his death. The last five years of his life he was not able to attend Quarterly Conference often on account of bad health, but took keen interest in the business of the Church to the last. His brethren testify that he was a true man and a faithful Christian. He served his generation well, and has gone to rest a righteous man's reward. His aged wife and his children look forward to the time when she shall overtake him in the city of God. Rest, dear brother; we shall meet you again some day. D. C. STARK.

PARISH.—Lella Fay Parish, little daughter of Brother and Sister R. F. Parish, was born May 25, 1908, and died February 15, 1911. Lella Fay was a bright, sweet child, and the little pet of the home. She was the constant companion of mother. How she is missed by this sorrow-stricken home! Her prattling voice and pattering feet will be heard no more, but she rests with Him who said, "Suffer little children to come unto me." Dear parents, brothers and sisters, you can find her in our Father's house, where there are many mansions. She will not be pale and suffering, but the roses of celestial summer will be blooming upon her cheeks and she will be free from sickness, sorrow, pain and death. May you meet her here. C. E. SIMPSON, P. C.

ROBERTS.—Mary S. Roberts (nee Brusenham) was born October 22, 1864, and died February 21, 1911; was married to G. W. Blagg in 1882, and they joined the Methodist Episcopal Church, South, together in 1884 and lived consistent members and spent many happy years together until his death. She was again united in marriage to Martin Berry Roberts June 8, 1898, who survives her, with three of the former and three of the later children. She miss her and mourn their loss, three having preceded her to the good home. She was careful about the sick, patient in her home, with her family contented and leaving a good heritage to emulate her example. She was sick only

a few days. Almost her last words were: "I am all right." Weep not, loved ones, though you be lonely and need her companionship. She is at rest and waits your coming. Only live true, and God will bring you to her some day. She was a faithful Christian mother, and helped her pastor with her presence and prayers at Church; loved her neighbors, and will be greatly missed. Her husband asks the Church to pray for him, that he may be able to meet her again, and raise his children to take their places in life bravely, like her. JOHN THOMAS HOOKS.

MCMURRY.—Mrs. M. J. McMurry (nee Anderson) was born in Cherokee County, Texas, March 12, 1826, moving to Navarro County when a small child, where she lived for several years. During her residence there she was married to William McMurry, who preceded her to the other world forty-three years ago. Moved later to Hill County, where she lived until 1906, when she came to Jones County. Sister McMurry was converted at the age of eighteen, joined the Methodist Episcopal Church, South, and continued a consistent member to her death. She was forty-three years of age when she had only two children, one of whom departed this life several years ago. The other, Mrs. C. W. Young, wife of one of our preachers, Rev. C. W. Young, and a number of grandchildren, survive her. For twenty years her home has been with Brother and Sister Young, where she has always received the care and love of the entire family, and the daughter's devotion for the mother was more than ordinary. When God's angels came for her spirit, February 1, 1911, they found her dressed in clay worn and ready to surrender the imprisoned spirit, which was yearning for the association of that mighty throng that surrounds the throne of God. Loved ones, though we miss her here, our loss is heaven's gain. Weep not as those who have no hope, but rejoice that heaven is made dearer to you by her departure. O. PIERCE CLARK, P. C. McCaulley, Texas.

SORSBY.—After spending about sixty-two years on this earth, Brother Jim Sorsby departed this life Tuesday, March 14, 1911. Brother Sorsby had been in poor health for several years, and for the past few months his health had been very bad. Tuesday morning he was better than common, and he went over to a neighbor's and was out in the field talking, and in the midst of a conversation fell over dead. Brother Sorsby had been a member of the Methodist Church since boyhood; had always been a good man. He leaves a wife and seven children to mourn their loss, while he has gone to be with her, where his children preceded him over death's stream. His pastor, T. S. OGLE.

PATTERSON.—Brother Edgar Patterson was born in Kentucky July 1, 1863; died January 24, 1911. Brother Patterson lived most of his life in Hill County, Texas, near Honest Ridge. No county, State or community ever had a better citizen or neighbor than he. He stood for everything that was high, holy or just, and opposed all that was wrong, low and degrading; was an ideal father and husband. He was converted when seven years old, and joined the Methodist Church. His whole life was given to God and his Church. He was faithful and true to God and the Church, and to all other relations of life. No one who knew him doubted his Christianity. We expect to meet him again in heaven in the sweet by and by. He left a mother, sister, two brothers and six children. May the good Lord bless them all and bring them to their Father's house in heaven at last. W. N. CURRY, P. C.

LUCKIE.—Died at the home of her parents, Mr. Frank and Mrs. Maggie Luckie, of Charlotte, Texas, little Eva Mildred, aged six months and four days. Born September 14, 1910, died March 18, 1911, and was interred in the Duffau Cemetery the following day in the presence of a very large crowd of friends and loved ones. The services were conducted by the writer. Little Eva had been with us only a few days, but they were spent very pleasantly, especially on our part, as she was such a sweet and pretty child. We sure hated to give her up, but, of course, we know that God knows best, therefore we say as willingly as we can under such circumstances: Thy will be done. We know that we cannot

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bring her back to us, but we can live so as to meet her, for we well know where she is. When we last saw her she looked just like she was asleep, and so she was—"asleep in Jesus." I thought that she was too sweet to put in the grave. Her mother said that little Eva was too sweet to live here, so God had taken her up higher. I fancy I see her up in heaven, and occasionally she looks back to earth and beckons with her little hand and smiles and says: "Papa, mamma and loved ones, do not mourn and weep, but come up here. She says: Mother, there is no sickness, sorrow, pain nor death up here. None but the just and the holy live up here. May the Lord bless and heal the broken hearts, is my prayer. Her pastor,

HENRY FRANCIS.

DANCER.—Mrs. Amanda Dancer (nee Walsh) was born October 12, 1855; died at her home in Rhonesboro, Texas, March 19, 1911. She was married to J. P. S. Dancer July 1, 1875. To this union were born seven children, two of whom preceded her to that home above. She professed religion and joined the Methodist Episcopal Church, South, at the age of sixteen years, and for several years was a devoted Church worker. But for some years she had been so afflicted with dropsy that she was unable to attend Church services regularly. She enjoyed having the Bible and Advocate read to her, as her eyes were in such condition that she was unable to read but little. She leaves an aged mother, husband, five grown children, nine grandchildren and a number of friends to mourn her departure. She was a kind friend and neighbor. Her remains were laid to rest in the Little Mound Cemetery. May the Heavenly Father bless and keep the loved ones and save them in heaven at last, is the sincere wish and prayer of

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WEST TEXAS CONFERENCE

- Llano District—Second Round.**  
Mason, April 2, 3.  
Frononia, at Bethel, April 8.  
Richland Springs, at Loeker, April 8, 9.  
J. D. SCOTT, P. E.
- Beeville District—Second Round.**  
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.**  
LaGrange, at L., April 1, 2.  
Platonia, at F., April 8, 9.  
West Point, at Muldoon, April 15, 16.  
Cedar Park, at Merrittown, 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 6, 7.  
First Church, at Austin, May 8.  
University Church, at Austin, May 9.  
NAT R. READ, P. E.
- San Antonio District—Second Round.**  
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. BURGIN, P. E.
- San Marcos District—Second Round.**  
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.
- Uvalde District—Second Round.**  
Sabinal, April 1, 2.  
Uvalde, April 8, 9.  
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.  
Fairland, 8 p. m., May 7.  
S. B. BEALL, P. E.
- Cuero District—Second Round.**  
Nixon, at Seal's Chapel, April 1, 2.  
Smiley, at Rocky, April 8, 9.  
Shiner Cir., April 15, 16.  
Yokum, 8 p. m., April 17.  
Hope Cir., April 22, 23.  
JNO. M. ALEXANDER, P. E.
- San Angelo District—Second Round.**  
Sterling City, April 1, 2.  
Garden City, April 8, 9.  
Midland, April 15, 16.  
Paint Rock, April 22, 23.  
L. C. MATTHIS, P. E.

NORTH TEXAS CONFERENCE

- Bonham District—Second Round.**  
Honey Grove Cir., at Forest Hill, April 1, 2.  
Bailey, at Pleasant View, April 8, 9.  
Dodd and Windom, at W., April 15, 16.  
Honey Grove Sta., April 22, 23.  
Petty and Whitlock, at P., April 29, 30.  
Ravenna, at Mulberry, May 6, 7.  
Randolph, at Grove Hill, April 29, 30.  
Brookston, at High, May 13, 14.  
Ector, at South Bonham, May 20, 21.  
Bonham Sta., May 27, 28.  
Direct Mis., May 27, 28.  
Trenton, at Marvin, June 3, 4.  
J. B. GOBER, P. E.
- McKinney District—Second Round.**  
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.  
Copeville, at C. L., May 20, 21.  
Formers 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.

- Paris District—Second Round.**  
Detroit Cir., at Red Oak, April 1, 2.  
Blossom and Sylvan, at B., April 2, 3.  
Woodland and Kanawha, Hickory Grove, April 8, 9.  
Rosalee Cir., at Halesboro, April 15, 16.  
Annona, at Coleman Springs, April 22, 23.  
Whitlock 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 3, 4.  
Centenary, June 4, 5.  
J. M. SWEETON, P. E.

- Decatur District—Second Round.**  
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 Rosnoke, 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 Brumo, May 27, 28.  
L. S. BARTON, P. E.

- Sulphur Springs District—Second Round.**  
Relley Springs Cir., at Park's Chapel, April 1, 2.  
Yowell Cir., at Pecan, April 8, 9.  
Hagansport Mis., at Prairie View, April 15, 16.  
Mount Vernon, April 16, 17.  
Sulphur Bluff Cir., at S. B., April 22, 23.  
Brashear Cir., April 29, 30.  
Kiondike Cir., at Klondike, May 6, 7.  
Winnsboro Sta., May 13, 14.  
Weaver and Sallito, May 20.  
Furley Cir., May 21.  
Como, May 27, 28.  
W. D. MOUNTCASTLE, P. E.

- Sherman District—Second Round.**  
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 20, 21.  
Whispering, May 28.  
Southmayd Cir., at Stanfield, June 3, 4.  
Weaver and Sallito, May 20.  
A. L. ANDREWS, P. E.

- Greenville District—Second Round.**  
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 Lawnsdale, May 20, 21.  
R. G. MOOD, P. E.

- Gainesville District—Second Round.**  
Collinsville and Tioga, at T., April 1, 2.  
Wesley and Bethel, at Friendship, April 8, 9.  
Pilot Point, April 9, 10.  
Sanger, 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 Sivel'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.**  
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.

- Terrell District—Second Round.**  
Rockwall, April 2, 3.  
Garland, April 9, 10.  
Elmo, May 15, 16.  
Forney, April 19.  
Mabank, April 22, 23.  
College Mound, May 6, 7.  
Crandall and Seagoville, May 14, 15.  
Chisholm, May 21, 22.  
Kemp, May 27, 28.  
Terrell, June 4, 5.  
M. L. HAMILTON, P. E.

- Bowie District—Second Round.**  
Nocona Cir., at Belcher, April 1, 2.  
Nocona Sta., April 2, 3.  
Bowie Mis., at Vashti, April 8, 9.  
Dundee Mis., at New Hope, April 15, 16.  
Archer Mis., at Cottonwood, April 16, 17.  
District Conference, Iowa Park, April 19-21.  
Electra, at Marvin's, April 23, 24.  
Holliday, at H., April 29, 30.  
Archer Sta., April 30, 31.  
Henrietta Sta., May 7, 8.  
Wichita Falls, 8 p. m., May 8.  
Henrietta Mis., at New London, May 13, 14.  
Byers and Petrolia, at P., —.  
JNO. E. ROACH, P. E.

CENTRAL TEXAS CONFERENCE

- Waxahachie District—Second Round.**  
Forreston, at Collier's Chapel, April 1, 2.  
Maypearl, at Auburn, April 8, 9.  
Ovilla, at Onward, April 15, 16.  
Venus, at Mountain Peak, April 22, 23.  
Bardwell, at Alma, April 29, 30.  
Britton, at Webb, May 6, 7.  
Red Oak, at Boyce, May 13, 14.  
Bethel, May 20, 21.  
T. B. ARMSTRONG, P. E.

- Colorado District—Second Round.**  
April 1, 2, Sweetwater Mis., at Blacklands.  
April 2, 3, Sweetwater Sta.  
April 8, 9, Westbrook, at Herbert.  
April 15, 16, Fluvanna, at Arach.  
April 22, 23, Camp Springs, at C. S.  
April 29, 30, Colorado Mis. and Sta.  
May 6, 7, Blackwell, at B.  
May 14, 15, Loralne Mis.  
May 20, 21, Dermot, at Beth.  
May 21, 22, Snyder Sta.  
May 27, 28, Hylton.  
SIMEON SHAW, P. E.

- Georgetown District—Second Round.**  
Salado Cir., at Prairie Dell, 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 Cir., at Little River, April 23, 24.  
Taylor Sta., April 23, 24.  
District Conference at Georgetown, April 25-28.  
W. H. VAUGHAN, P. E.

- Fort Worth District—Second Round.**  
preaching, 11 a. m., April 23.  
Kennedale, at Forest Hill, March 25, 26.  
Missouri Avenue, 8 p. m., March 30; preaching, 11 a. m., March 12.  
Smithfield, at Oak Grove, April 1, 2.  
Weatherford Street, 8 p. m., April 6; preaching, April 8-9.  
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.**  
Gatesville Sta., April 1, 2.  
Copperas Cove, at Pidcoke, 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 16, 17.  
McGregor, April 23.  
Turnersville, at Hurst, April 26.  
Noianville, at Key Valley, April 29, 30.  
Jonesboro, at J., May 3.  
Fairy and Lanham, at L., May 4.  
Hamilton, at Lund, May 6, 7.  
Hamilton Sta., May 13, 14.  
S. J. VAUGHAN, P. E.

- Brownwood District—Second Round.**  
Wingate and Pumphrey, 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 Bowan, April 16, 17.  
Robert Lee Cir., at Sango, 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.**  
Covington Cir., at Osceola, April 1, 2.  
Abbott Cir., at Belle Springs, April 8, 9.  
Peoria, at Menlo, 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.

- Weatherford District—Second Round.**  
Newcastle, at Profit, April 1, 2.  
Elíasville, at Murry, April 2, 3.  
Oney, at O. (night), April 5.  
Farmer, at True, April 8, 9.  
Loving, at Redtop, April 9, 10.  
Graham Sta., at G. (night), April 10.  
JAMES CAMPBELL, P. E.

- Waco District—Second Round.**  
China Springs, at C. Creek, April 1, 2.  
Lorena, April 9, 10.  
Mount Calm, at Axtell, April 16, 17.  
Bruceville, at Graham C., April 23, 24.  
Berring Ave., April 30.  
W. B. ANDREWS, P. E.

- Dublin District—Second Round.**  
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 Olin, April 22, 23.  
Bluffdale Cir., at Center Grove, April 29, 30.  
Tlar and Lopan, at L., April 30, 31.  
Proctor Cir., at Graham C., May 7.  
Reavis Mis., at Gilmore C., May 10.  
M. K. LITTLE, P. E.

- Cisco District—Second Round.**  
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.  
Church Station, May 7, 8.  
Church Dedication at Cross Cut, May 15.  
J. SAM BARCUS, P. E.

- Corsicana District—Second Round.**  
Chatfield, at C., April 1, 2.  
Rice Sta., April 3.  
Corsicana Cir., at Zion's Rest, April 15, 16.  
Wortham and Thornton, at W., April 22, 23.  
Blooming Grove Sta., Wednesday night, April 26.  
Eleventh Ave., May 7, 8.  
Mexico Sta., May 14.  
Richland Cir., at Grape Creek, May 20, 21.  
Mexico Cir., at Kervin, May 27, 28.  
Horn Hill, at Cedar Island, June 3, 4.  
Kerens, at Powell, June 10, 11.  
JOHN R. NELSON, P. E.

- Weatherford District—Third Round.**  
Couts Memorial, April 16.  
Weatherford, First Church, April 23.  
Weatherford Cir., at Godfrey, April 26.  
Aledo, at Bethel, April 29, 30.  
Springtown, at Knob, May 4.  
Azle, at Feden, May 5.  
Peaster, at Carter, May 6, 7.  
Brock, at Dennis, May 13, 14.  
Thurber, at T., May 16.  
Strawn, at Palo Pinto, May 20, 21.  
Santo, at Elm Grove, May 27, 28.  
Gordon, at Blue Flats, May 29.  
Whitt, at Bethesda, May 31.  
JAS. CAMPBELL, P. E.

- Cleburne District—Second Round.**  
Godley, at Concord, April 1; 3 p. m., April 2.  
Anglin Street, 11 a. m., April 2.  
Granbury, April 8, 9.  
Cresson, April 8.  
Granbury Mis., at Hill City, April 10.  
Brazos Ave., 8 p. m., April 19.

- Lillian, at Cabell Ch., April 15, 16.  
Burlison, April 17.  
Anglin Street, 8 p. m., April 18.  
Glenrose Mis., at Buck Creek, April 22.  
Glenrose Sta., April 22, 23.  
Main Street, 8 p. m., April 25.  
Morgan and Kopperl, April 29, 30.  
Walnut Springs, May 6, 7.  
Avarado, 8 p. m., April 26.  
Grandview, May 13, 14.  
E. A. SMITH, P. E.

NORTHWEST TEX. CONFERENCE

- Hamlin District—Second Round.**  
Rochester, at R., April 1, 2.  
Rayston, at Afton, April 8, 9.  
Ride Sta., April 15, 16.  
Pankerton, 11 a. m., April 17.  
Knox City Sta., April 22, 23.  
Vera, 11 a. m., April 24.  
Jayton, at Clairmont, April 29, 30.  
Sour Sta., May 6, 7.  
Aspermont, May 20, 21.  
G. S. HARDY, P. E.

- Stamford District—Second Round.**  
Spring Creek, April 1, 2.  
Lane Star, April 2, 3.  
Seymour, 8 p. m., April 5.  
Ayoca, April 8, 9.  
Goree, 11 a. m., April 12.  
Stamford, St. John's, 11 a. m., April 16.  
Stamford, Ward Memorial and Leaders, 7:30 p. m., April 16.  
Bonaront, April 22, 23.  
Throckmorton, May 6, 7.  
J. G. PUTMAN, P. E.

- Abilene District—Second Round.**  
Hawley, at New Hope, April 1, 2.  
St. Paul, April 2, 3.  
Atzon, April 8, 9.  
Merkel, April 15, 16.  
Tye, at Comere, April 22, 23.  
Trent, at Kuba, April 29, 30.  
Capp, at Wiley, May 6, 7.  
First Church, May 8.  
Denton, at Dudley, May 13, 14.  
Clayde, at Eula, May 14, 16.  
GUS BARNES, P. E.

- Vernon District—Second Round.**  
Vernon Sta., April 1, 2.  
Chillicothe Mis., April 8, 9.  
Kirkland Cir., April 15, 16.  
Childrens Mis., April 22, 23.  
Estelline Cir., April 29, 30.  
J. G. MILLER, P. E.
- Plainview District—Second Round.**  
Silverton, at Lakeview, April 1, 2.  
Arton, 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.

- Big Springs District—Second Round.**  
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.

- Clarendon District—Second Round.**  
Claude Sta., April 2, 3.  
Clarendon Sta., April 5.  
Miami Cir., at M., April 8, 9.  
Quail Cir., at Aberdeen, April 15, 16.  
Goodrich 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.

- Amarillo District—Second Round.**  
Hansford, at Grand Plains, April 1, 2.  
Odessa, at Plainview, April 8, 9.  
Panhandle and Pampa, at Pampa, April 22, 23.  
O. P. KIKER, P. E.

TEXAS CONFERENCE

- Pittsburg District—Second Round.**  
Nash, March 31.  
Redwater, April 1, 2.  
Daingerfield, April 8, 9.  
Pittsburg Cir., April 15.  
Pittsburg Sta., April 16.  
Putman, April 21.  
Winters, April 22.  
Winfield, April 29.  
Mount Pleasant Sta., April 30.  
New Boston and DeKalb, May 3.  
Dalby Springs, May 4.  
Texarkana Central, May 5.  
Napier and Omaha, May 6.  
Hughes Springs, May 12.  
Avinger, May 13.  
Linden, May 17.  
R. A. BURROUGHS, P. E.

- Tyler District—Second Round.**  
Canton, at Morris Chapel, April 1, 2.  
Edgewood, at E., April 2, 3.  
Endon Grove, April 8, 9.  
Murchison, 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 8.  
Tyler Cir., at Pleasant Retreat, May 13, 14.  
Cedar Street, May 14, 15.  
Wills Point Sta., May 17.  
Whitehouse, at W., May 20, 21.  
Marvin Church, May 23.  
Grand Saline, May 28, 29.  
C. B. GARRETT, P. E.

- Houston District—Second Round.**  
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.

- Brenham District—Second Round.**  
April 1, 2, Wharton.  
April 2, 3, Lane City, at Glenflora.  
April 3, Sealy, at 8.  
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, 21, Fulshear.  
May 23, Brenham.  
May 27, 28, Somerville.  
A. A. WAGNON, P. E.

Marlin District—Second Round.

- Fairfield, at Mount Zion, April 1, 2.  
Touge, April 2, 3.  
Conventville, at Evans Chapel, April 8, 9.  
Iola, at Flinn, 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.  
Whelock, April 29, 30.  
Maysfield, May 6, 7.  
I. F. BETTS, P. E.

- San Augustine District—Second Round.**  
Gary, at G., April 1, 2.  
Timpana Sta., April 2.  
Pine Hill, at Pleasant Hill, April 8, 9.  
Carthage Sta., April 9.  
Tenaha, at Comfort, April 15.  
Center Sta., April 16.  
Mount Enterprise, at Reed's Mt., April 22, 23.  
Garrison Sta., April 23.  
Shelbyville, at Neuville, April 29.  
Larkin Sta., at —, April 30.  
Burke, at B., p. m., April 30.  
Kennard, at Prairie View, May 6.  
Corrigan, at Barnum, May 7.  
Center Cir., at —, May 13.  
San Augustine Sta., May 14.  
Geneva, at —, May 20, 21.  
Humphill and Bronson, at B., May 21, 22.  
Melrose, at Elm Grove, May 26.  
Appleby, at P. G., May 27, 28.  
Nacogdoches Sta., May 28.  
Livingston Cir., at —, June 3, 4.  
Livingston Sta., June 4.  
J. W. MILLS, P. E.

- Marshall District—Second Round.**  
Beckville, at Pisgah, April 1, 2.  
Elysian Fields, at Mount Zion, April 8, 9.  
Rosewood, at Rhonesboro, April 15, 16.  
Gilmer, April 16, 17.  
Larkin Sta., at —, April 19.  
Kellyville, at Smithland, April 22, 23.  
Bettie, at B., April 29, 30.  
Hallville, at Maple Springs, May 6, 7.  
Longview, May 7, 8.  
Henderson Sta., May 12, 14.  
Henderson Cir., at Buford, May 13, 14.  
Church Hill, at Galand, May 20, 21.  
Harrison, at Grover, May 27, 28.  
Harleton, at Center, June 3, 4.  
H. T. CUNNINGHAM, P. E.

- Navasota District—Second Round.**  
Cold Springs Cir., at Evergreen, April 1, 2.  
Crockett Mis., at Creek, April 8, 9.  
Crockett Sta., April 11.  
Augusta Cir., at Tadmor, April 15, 16.  
Madisonville Mis., at North Zulch, April 22, 23.  
Madisonville Sta., April 24.  
Montgomery Cir., at Plantersville, April 29, 30.  
Wills Cir., at Old Waverly, April 29, 30.  
Grapeland and Lovelady, at L., May 6, 7.  
Huntsville, May 8.  
Groveton, May 9.  
Magnolia Mis., at Spring, May 13, 14.  
Navasota, May 24.  
Willard Cir., at Glendale, May 27, 28.  
Trinity and Onalaska, at T., May 28, 29.  
Anderson Cir., at —, May 31.  
Oakhurst Cir., at Oakhurst, June 3, 4.  
Shepherd and Cleveland, at S., June 7.  
Bryan Cir., at Steep Hollow, June 10, 11.  
Bryan Sta., June 12.  
F. M. BOYLES, P. E.

- Jacksonville District—Second Round.**  
LaRue, at Baxter, April 1, 2.  
Athens, April 3.  
Mylakoff, 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.  
Kety, 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

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Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Its use is a guarantee of perfect food and a protection against the ills that follow the use of alum, alum-phosphate and other low grade powders.

The mixtures called baking powders that sell for ten or twenty-five cents a pound, or a cent an ounce, are all alike, make from alum and costing less than three cents a pound.

### THE COUNCIL FOR THE MISSIONARY CAMPAIGN OF CORSICANA DISTRICT.

At the Missionary Institute and Pastors' and Laymen's Conference, held February 14 and 15, at the First Church, Corsicana, it was decided to devote several weeks to the subject of missions in the Corsicana District. The purpose is to give a chance to the pastors and laymen of the district to inform themselves as to what we are doing in the cause of missions and what is being done also by others.

A number of our leading laymen have offered their services to assist in rallies, addresses, lay sermons and in any way that it may be profitable to disseminate missionary information and create enthusiasm for the world's evangelism.

An office has been secured in the Hardy-Peck building for campaign headquarters and a central committee appointed to manage the campaign as follows: J. R. Nelson, P. E.; Wm. M. Board, District Lay Leader; W. E. Boggs, W. M. Huggins, Lee Lonsford, J. L. Halbert, J. P. Patterson, Mrs. J. S. Callicut, District Secretary W. F. M. S.; Mrs. C. H. Buchanan, District Secretary W. H. M. S.; Mrs. T. E. Triplett.

On Monday, March 20, the pastors met in a council at campaign headquarters. The following were present: J. R. Nelson, Z. L. Howell, E. R. Stanford, H. B. Landrum, J. N. Tinkle, W. A. Nell, J. T. McKeown, G. T. Kincheloe, J. B. Dodson, J. P. Patterson, T. W. Taylor, O. B. Turner and W. E. Boggs.

It was decided to make the months of April and May the time for the campaign, each pastor using his time to the best advantage in his own charge during the first month and that the pastors in charge of stations give as much time to assist in the circuit work as each one could spare during the month of May.

Places where services were to be held were enrolled and the time when services could be had with the least conflict with other services was noted. The names of the speakers of the district were enrolled, the pastors stating what service they could render. The laymen's names were taken, that they might supply the central committee with the amount of time they are to give. It is the aim to have a service in each congregation each Sunday. It is gratifying to know with what readiness the laymen offer their services for this undertaking.

Books and pamphlets were recommended, and subjects were suggested for the use of the central committee, the pastors, and the laymen that desire more information on the subject of missions. There is to be a branch office of Smith & Lamar on the subject of missions at campaign headquarters during the campaign. Leaflets, tracts, programs and pamphlets will be there for free distribution and books for purchase.

J. P. PATTERSON, Sec.

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MEAD CYCLE CO. Dept. G-308 CHICAGO

### REV. W. L. CLIFTON—AN APPRECIATION.

I have just read your excellent write-up of this good brother and as a long-time friend and co-laborer I beg just a little space for the same purpose. It is a small matter, yet it is a mistake to say that in 1866 there was but one Alabama Conference. The old conference was divided in 1863, making the Mobile and Montgomery Conferences and Brother Clifton was a member of the Montgomery Conference till 1870 when the present line was made east and west and he fell into the North Alabama Conference. We first met December, 1866, at Jacksonville. I was ordained an elder by Bishop Wightman on my birthday, December 9, while he was ordained a deacon at the same time. We have been quite intimate yoke-fellows all these years. At one time he was my presiding elder and a most excellent one he was. Our last meeting was at Wichita Falls last November. As we left the city we traveled together to Whitesboro and a most delightful trip it was. He talked very freely of matters both old and new. His mind was as clear as a bell and his will strong. It looked as if he might last several years yet, but the Master knew best. What a happy meeting over yonder! Truly hath Charles Wesley said

"There all the ship's company meet Who sailed with the Savior beneath, With shouting each other they greet, And triumph our sorrow in death. The voyage of life's at an end, The mortal affliction is past, The age that in heaven they spend, Forever and ever shall last,

Farewell, brother, till we meet again, Fraternal, W. W. GRAHAM, Cerrillas, New Mexico.

### THE PROHIBITION FIGHT.

It is generally conceded that at best the prohibition forces have only a good fighting chance at the polls on July 22, when our great State will pass through one of the most important crises in her history.

What will the issue be? We tremble to think of the possible outcome. But win we must. There is too much at stake. We can not afford to lose. But how shall we win? Anti-prohibitionists must be converted to the side of prohibition. Would-be "neutrals" and weak-kneed and indifferent prohibitionists must be aroused until it becomes a matter of duty and conscience with them. Argument and demonstration will win some—though not many—but every ungodly anti, and every old backslidden Church member anti who is genuinely converted to God will vote the prohibition ticket. A great revival of old-time religion in any community will be worth more to the cause of prohibition than a dozen temperance rallies, while I would by no means discount the value and importance of the latter.

There are thousands of men who have ceased to defend the saloon, they are convinced of its irredeemable degradation and baneful influence, but for "business reasons," and for various personal and policy considerations they still vote for the saloon. All such men need to make prohibitionists of them, is to have their consciences awakened by the grace and power of God. Just here the work of the revival comes in.

A State-wide revival campaign would mean State-wide victory for prohibition. We can not win this fight by sheer force of human might, wisdom or campaign tactics. The victory must be of God. Let every Christian who reads this pray for a revival in his own Church and throughout the State before the 22nd of July.

Let every Church and pastor pray and plan for a revival between now and the election. Do not fail. A revival in all denominations in every community in the State would mean certain victory for State-wide prohibition. Who doubts it?

In all these revivals work and pray specially for the conversion of men voters. O that every Christian in Texas might be possessed of such a spirit of prevailing prayer that a revival might come to every community in the State.

Brethren, hold revivals; hold them now. Don't postpone till summer or fall. Hold them now and get men converted to vote for State-wide prohibition, as well as to save their souls. On with the battle! Yours for victory, JNO. G. POLLARD.

Temple, Texas.

### A CORRECTION.

My address is not Annona, Texas. In the minutes where the names of those who were admitted on trial occur, my address is given Annona, but where located is given Avery, Texas. The latter is correct. Please make note of it to that effect in Advocate. C. L. BOWEN, P. C.

## EYES CURED



### WITHOUT THE KNIFE

Grateful patients tell of almost miraculous cures of Cataracts, Granulated Lids, Wild Hairs, Elops, Weak, Watery Eyes and all Eye Diseases—many have thrown away their glasses after using this magic remedy one week. Send your name and address, with full description of your trouble to the H. T. Schlegel Co., 5302 Home Bank Building, Peoria, Ill., or fill out the coupon below and you will receive by return mail, prepaid, a trial bottle of this magic remedy that has restored many almost blind to sight.

FREE. This coupon is good for one trial bottle of Schlegel's Magic Eye Remedy sent to you promptly. Simply fill in your name and address on dotted lines below and mail to the H. T. Schlegel Co., 5302 Home Bank Building, Peoria, Ill.

### CENTRAL TEXAS COLLEGE.

As Commissioner of Education for Corsicana District I am able to report progress in the financial affairs of our school located at Blooming Grove, Texas.

Since January 1 we have received in cash and notes eight thousand and five hundred dollars, with other good things in store for us.

One thousand dollars handed me this week by Mrs. W. D. Haynie, of Rice, came in good place. Special donations in cash or its equivalent have been made by J. D. Whitcomb, Melvin Sharp and G. M. Westbrook.

The place of the Junior College should come in for earnest thought upon the part of our Church and provision be made for the support of such schools. One great work to be wrought out by our Commission of Education should be to perfect some system of support for our small schools. They should be under the authority of the Commission and be provided for.

The more I study the educational problem the more am I convinced that the Junior College should meet with full support. If the servants of the Church need to build churches or parsonages or to occupy a mission field they find a board to back them. If a great school is founded, money in large sums is donated, but the small school that means so much to the people is left wholly without systematic support.

I believe our Church is approaching a day of great deeds, with reference to the support of her great schools. This important day has been delayed too long, but it will come and even now is dawning and all should combine to bring it forth, but let those who can't give millions give liberally according to their prosperity and in giving let them remember the need and work of the Junior College.

J. H. WISEMAN.

### DISTRICT CONFERENCE NOTICES.

#### Beeville District.

The Beeville District Conference will meet in Kingsville at 9 a. m., Tuesday, May 23, 1911, and close on Friday, May 26, with the night service, but the District Epworth League Conference will hold its session over Saturday and Sunday. Committees:

License to Preach and Renewal of License—C. W. Godwin, V. G. Thomas, O. F. Hatfield.

Admission and Readmission—A. W. Wilson, J. A. Pledger, C. W. Perkins, Deacon's Orders—M. Williamson, G. M. Boyd, H. E. Draper.

Elder's Orders—J. W. Black, J. W. Rowland, R. L. Pyle.

Rev. J. A. Pledger is requested to preach the opening sermon Monday night, May 22, and all pastors are requested to urge lay delegates to attend, prepared to add to the District Conference.

A. L. SCARBOROUGH, P. E.

#### Waco District.

The Laymen's Movement and the Sunday-school work will be given prominence in the program of the Waco District Conference, which convenes at Lorens April 13, at 2.30 p. m. Thursday night Senator E. B. Mayfield will speak on the Laymen's Movement. Friday afternoon Dr. C. D. Bulla will address the conference on the Wesley Adult Bible Class, and at night E. H. Hawkins will speak on "Methods in Sunday-school Work." These addresses will be worth the while of every layman, local preacher and pastor.

W. B. ANDREWS, P. E.

### JACKSONVILLE DISTRICT, TAKE NOTICE.

The District Conference, which we contemplated holding April 11, 12, 13, is postponed indefinitely on account of the meeting of the State Sunday-school Conference in Dallas on the same dates as mentioned above, and also for other reasons. Date will be given later.

J. T. SMITH, P. E.

### DISTRICT CONFERENCE AND CHURCH DEDICATION.

The Sulphur Springs District Conference convenes at Como April 18, at 2 p. m. On the morning of the 19th Bishop Key will dedicate the church in which the conference is being held. Former pastors are invited to be present. Those intending to be present at this session of the District Conference will please write to the undersigned at once, so that entertainment may be provided.

W. L. TITTLE, P. C.

### IN MEMORIAM.

Whereas, It has pleased the Ruler of the Universe, who doeth all things well, to call from labor to reward our former presiding elder, Rev. J. B. Sears, whom we all remember as an upright Christian minister of the gospel, one whose services as a forceful exponent of the principles of our common Methodism had been duly recognized and honored by the conferences of the Methodist Episcopal Church, South, of which he was an able and conscientious member, with sorrow we receive the announcement of the translation of our good friend and pastor, and as an expression of our sorrow we, the members of the Woman's Home Mission Society of the First Methodist Church, of Crockett Texas, hereby

Resolved, That in the death of Brother Sears our Church at large has lost an able minister, whose walk before men was ever blameless.

Resolved, That we hereby tender to his devoted wife our tenderest sympathies. Our hearts go out to her in love, and, realizing how weak is human sympathy in this her supreme bereavement, we commend her to the tender mercy of the Supreme Comforter, our Father and our God, who can bind a broken heart and soothe the most poignant sorrow.

Resolved, That the foregoing resolutions be inscribed upon a page of the minute book of our Home Mission Society and a copy be sent to our dear sister at her home, also a copy be sent to the Texas Christian Advocate, and that copies be furnished to our local papers, the Houston County Times and the Crockett Courier, with the request that they publish the same.

MRS. MAUD McCONNELL, Chairman;  
MRS. BYRD WOOTTERS;  
MRS. ROSE VALENTINE, Committee.

### NOTICE.

To the Preachers of the North Texas Conference:

Brother C. R. Jones, our new Conference Teller, informs me that some of the brethren are sending their money

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for missions, Bishop's fund, etc., to him, and asks me to say that during the year you are to send these different moneys to the treasurers of the various boards and they will receipt you for same and then at conference you will turn these receipts into him as money. Please do not forward money to him in the interim of the sessions of the conference, but send to the treasurers direct. See Conference Minutes, page 3.

R. G. MOOD,  
Secretary North Texas Conference.

A recent German patent covers a substitute for rubber made from the soya bean.

Assets December 31, 1910,	Loans In Force Over
<b>\$410,000</b>	<b>\$400,000</b>

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