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EDITORIAL

The Menace of the Libertine.

Who is the libertine? He is the man, married or unmarried, who lies in wait for unsuspecting girlhood and adventuresome womanhood in order to lead them astray for the gratification of his lust. He is found in the large town and in the city, and he is a cunning, leer-eyed beast whose very presence is a danger to womanhood and a libel on genuine manhood. He lurks in the office and he glares along the street, if perchance he may lure some victim to destruction. He is more responsible for the fall of womankind than most any other one influence in the world. He is ready to wreck any home and despoil the virtue of any man's daughter, if perchance he can accomplish his end without detection. Many an unsuspecting girl is induced to come to the city by his allurement, and in many instances his victims land in the place of disrepute, and he moves on in his career of diabolism. He is unworthy of a place among decent men.

Recently in this city such a man was seated in his office bragging to a gentleman of his achievements in matters of this sort, when his door opened, a man entered and in a moment drew two pistols from his pocket and before the unfortunate fellow had time to breath his astonishment he was pumped full of burning lead and fell over with life extinct. The slayer went to jail to await the result of a trial by jury. We pass no judgment upon the man who did the shooting. Perhaps he acted precipitately; but he was a father living in an adjoining city, with two motherless girls, one of them ten and the other one fifteen years of age.

A preliminary hearing developed the following facts: The libertine had written a "love letter" to the fifteen-year-old girl, inclosing her one dollar for a trip to this city. That very morning he had told others that he expected a very interesting visit from Fort Worth that day, and boasted of his ability to lure certain people to his way of thinking and living. But the letter fell into the hands of the girl's father; he boarded the next train, went to the man's office and the above result followed. On his dead body, or rather in his pocket after his death, were found postal cards from the fifteen-year-old girl, with her initials signed to them, and these cards had very suggestive pictures on them.

It developed that this libertine had a living wife and two children, but that divorce proceedings had been entered in the courts by her asking for a separation. She lived in another community. He was twenty-nine years of age, well developed, strong and attractive physically.

"Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption." The man who

lures girlhood to ruin is tramping on treacherous ground, and yet there are scores upon scores of this sort of cases in this city and in all centers of population. Fathers and mothers in smaller towns and rural communities can scarcely appreciate the dangers of men of this character to the homes and family life of the country. They are despoilers of virtue, the wreckers of homes, slimy serpents crawling clandestinely among decent people, seeking whom they may destroy. Houses of evil repute could scarcely exist were it not for men to carry on this work of ruin and desolation, for when their victims are once lured to their ruin their next step is into the house of the scarlet woman! Not many of them receive the retribution of the one above described, but many of them are worthy of a similar fate. It seems that our laws are quite inadequate to meet cases of this character, and it is a great pity that an outraged father has to become judge and jury and executioner under such circumstances. No man ought to be permitted to walk the streets and hold up his head in a decent community whose business it is to practice the arts of the lecherous libertine. He is more dangerous than a pestilence and a greater scourge than war and famine. He flourishes upon the ruins of wrecked womanhood, and he feeds upon the unprotected virtue of the unwary and the venturesome in the home circle. He is the deadliest viper of society!

The Results of Drunkenness in Germany.

You often hear a certain class of people say: "Germans in their native country never drink to excess. They have pure liquors and beers and they never abuse those healthful beverages. They drink them just like we drink milk and coffee. There are no drunkards in Germany." Advocates of "personal liberty" often quote words like the above.

But what are the facts in the case? Recent investigation shows that there are sixty alcoholic clinics in Germany established by people of disinterested benevolence for the special treatment of drunkards and their families; and the greater German cities maintain municipal alcoholic clinics for the same purpose. Why is it that just the other day the Emperor of Germany warned his subjects against the use of liquors? Why is it that the German army and navy inveigh against liquors?

Of the sixty alcoholic clinics maintained by philanthropic people, all of them are trying to effect the cure of drunkards by home treatment. But fifty of these clinics have sanitariums where they treat alcoholic cases that do not yield to home treatment. The superintendent of one of the German clinics recently issued a pamphlet in which he states that if ten per cent of his patients stay cured of the drink habit he is more than satisfied, for drunkenness is one of the

most incurable diseases which afflict the human family. Is it any wonder, then, that German manufacturers and even German breweries forbid the use of alcoholic stimulants during working hours? Even in Germany the curse of drunkenness is becoming one of the problems of the industrial sphere, to say nothing of its fearful effect upon the German home. Germany is becoming a nation of drunkards.

These facts we have gathered from one of our most reliable secular exchanges, and their truthfulness can not be doubted. Therefore, the "personal liberty" advocate can no longer point to Germany as an argument in favor of the indiscriminate beverages found in alcoholic liquors. The fact is the civilized world is beginning to wrestle with the liquor problem; and it will not be a great many years until the civilized peoples of the earth will discontinue to authorize the indiscriminate sale of these deadly poisons. Their prohibition will become an absolute necessity. The domestic, the social and the industrial systems of the world will be forced to make war upon the evil. In fact, in most places in Christian nations the war is already on. Sobriety and the liquor traffic do not go hand in hand. The saloon and the school house, to say nothing of the Church, can not thrive in the same civilization. One or the other must cease to exist. On with the battle!

The cross of Christ was once a symbol of crime and disgrace. Hence he was hanged upon the accursed tree. But his death sanctified the cross and made it the symbol of truth and martyrdom. In him it was the execution of innocence for guilt, the giving of his pure life for the good of the wicked and the sinful. When he was nailed to the cross it became transfigured, and today it stands for love and purity.

Indifference is one of the greatest foes to spiritual religion. Aggressive opposition is not nearly so dangerous to growth in grace as absolute indifference to the obligations of Church membership. The sinner may be lead to repentance, but the lukewarm man is self-satisfied. He has persuaded himself to believe that after all he is safe.

The need of this age and every age is more consecrated pastors with big hearts and level heads, with unlimited patience and final perseverance. Such men mold public sentiment and revolutionize the world. They conserve the spiritual energies of the Church and direct them siege-like against the strongholds of sin. Their work is not spectacular. They are the sappers and miners of the besieging hosts. But the Master knows them, for he holds them in his right hand.

The one lasting memorial of the atonement in the Church is the sacrament of the Lord's Supper. Whatever else may have failed, this memorial will abide to the end of all time.

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THE POWER OF PRAYER

By REV. LAWRENCE L. COHEN, Forney, Texas

It was that mighty Port Royalist and French theologian, Blaise Pascal, who said: "There are but two called reasonable, viz: Those who serve God with their whole heart because they know him, and those who seek God with their whole heart because they know him not." The man who, having no personal knowledge of God's Fatherhood refuses to seek its natural expression in the lengthened shadow of human brotherhood, is more unreasonable than the blind man who refuses to believe the sun is shining because he cannot behold its brilliant light. The one is blind intellectually and refuses light; the other is blind physically and cannot be beholden to light. Knowledge of God comes from contact with God, indeed, life comes from the "perpetual appulse of God." Says Canon Liddon, "Man asserts what is properly his human liberty when, acting according to the higher law of his being, he obeys a law which he is free to disobey." Power can only come from the source of power as light can only come from an illuminated body. The true Shekinah, as Bishop Hendrix would say, is a holy man; aye, the symbol of divine presence may ever be seen in the "tongue of fire" of God's anointed. That is an appropriate saying that prayer is a "necessity" in our humanity, rather than a "duty." To force it as a duty is dangerous. It is the vehicle of our humanity "which slopes through darkness up to God," and affords an expression of the soul's hunger or joy, for the listening ears of our heavenly Father. To secularize it, is to deprive it of its highest efficacy. To play with prayer like the ancient king of Denmark—our perfidy would crush us. It was he that prayed the "mock prayer" of the race. With all his being charged with worldly entanglements his soul wrung with evil, and ambition eating like a cancer his heart away, he springs up from his knees in utter despair and cries out—

"My words fly up; my thoughts remain below;
Words without thoughts never to heaven go."

Thought must accompany words, if prayer is to have sufficient strength to rise above the sordid things of earth. Consecrated prayer is thought on fire, charged with words of irresistible appeal. It is the power of prayer to realize Christ, to bring him near, to

Prodigal Son and the Elder Brother

By REV. J. A. PUCKETT

"Uncle Buck Hughes is in his usual health, and occasionally has something to say in the Advocate that causes the brethren to sit up and take notice. When he sits down to write he thinks and makes other people think when they read his communications"—Personal note in the Advocate of Jan. 26.

Turning to Uncle Buck's article and giving it a careful perusal I found that his interpretation of the parable though original with himself, was not new for if my memory serves me right he advanced the same ideas some three or four years ago, which gave rise to considerable discussion through the columns of the Advocate. Yet some of his argument strikes me as being rather peculiar, and I have been thinking and thinking. However, I had about decided that thinking would be the end of the matter for I would hesitate to draw my puerile pen in controversy with so ripe a scholar and so clear a reasoner as Rev. W. H. Hughes, whose honesty no one can doubt and whose opinions, all who know him respect. But after reading replies to his article by Bro. Wilson and Ellis in a recent issue, and finding no intimation that either of them are troubled with the perplexing problem that has befuddled my brain, I have decided to rise up and ask a few questions which I hope Uncle Buck will answer without considering me impertinent. And if I say anything that will appear to controvert the position he has taken, it will only be for the purpose of making my questions clear.

Allow me to say in the first place that I have heard different interpretations of the parable. Some have supposed that the elder brother represented the one, who at the years of account ability, chooses the right way without drifting into the ways of sin, and the younger brother the one who chooses the way of wickedness and is convicted later in life. Then I have heard the younger brother

make us feel his life stirring like a pulse within us. It was Joseph Parker, that great London preacher, who stirred the heart of the world when he cried out that God is in "whispering distance" of every penitent and yearning child. Heaven itself is pledged, and the universal seal of God's Son is upon the promise of the Father to answer righteous petitions. To reach the heart of God we must first understand that "he prefers before all temples, the upright heart and pure." Like blind old John Milton we must in the great deep of our soul desire the darkness illumined, and that which is low in us, raised up and supported. Only then can we justify the ways of God to men. Says Coleridge, "He prayeth best who loveth best." There was nothing more human in Christ than prayer, his last breath was a praying breath. Think of the Son of God in tears; the Son of God in sorrow; the Son of God in prayer! Ah, the heart of the world is mellowed and sweetened by the holy ministry of God's Son. It was he that had power with God, who could say—

"Our wills are ours, we know not how;
Our wills are ours, to make them thine."

It was he who, suffering under the terrible load of the world's guilt could calmly say, "Not my will, but thine be done!"

He not only brought God down upon the mountain top, but down into the valleys; he not only drew God into the immeasurable solitudes, but out upon the shores of Gallilee; He not only consecrated the bended knee, made sacred the hills and secret groves of earth, but wreathed around the silent chamber a halo of immortals whose aroma will make fragrant the eternities of God. Oh friend, may you not trace much that you deplore to an unfrequented chamber? The treasures of God are locked up from you because you have "suffered the keys to rust; the hands hang down because they have ceased to be uplifted in prayer." The power of prayer! Who has ever sounded its depths, scaled its heights, or measured its breadth? Oh, let prayer consecrate everything in your life—your time, talents, pursuits, engagements, joys, sorrows and losses. By it, rough paths will be made smooth, trials disarmed of their bitterness and enjoyments will be hallowed and refined.

er to be made to represent the converted person who has backslidden and again returned to the way of righteousness, while the elder brother was made to represent the regenerated person who has kept his first love. But I could never fully accept either of these interpretations. It always seemed to me that our blessed Savior meant the elder brother to represent the Jews as a Nation and the younger son the Gentile race. Indeed, the circumstances which rendered the parable necessary seem to justify such a conclusion. For the chapter begins with, "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured saying, This man receiveth sinners and eateth with them." But I started out only to ask a few questions and must be brief; though I must say that I think Brother Hughes a little severe when he says that those who would place a different construction upon the teaching of this parable "minify the divine picture," an act which is "ridiculous."

Brother Hughes says that so far as we know, God never created but two intelligent accountable races—men and angels. This statement no one is prepared to dispute. If in the parable the father represents our heavenly Father as we all believe, and the elder brother the unfallen angels as Uncle Buck believes, who then were the servants? They must have been both intelligent and accountable; for they killed the fatted calf, brought the robe, shoes and ring and were invited to join in the feast and merriment. If the inhabitants of heaven consisted only of God and angels until fallen man's return and the angels objected to that return, how could some of them rejoice and make merry and some of them sulk with envy and jealousy? If "joy in the presence of the angels" means that God is to do all the rejoicing while the angels indulge in anger, did not our Savior,

whose words were always so clear and plain take a rather round-about way to inform his hearers of that fact?

Allow me here to call attention to a notable difference between the first two parables in this chapter and the text—if, indeed the last is a parable. The first two are in the form of a question and the last is stated as a fact, for it begins with: "A certain man had two sons." Now since it gives such a true picture of Jewish life at that day, may it not be a fact? But "parables may be defined as the analogy of word pictures of the teaching of real facts by fiction." We'll then, let us suppose it to be fiction. To teach so important a fact as God's wonderful love to repentant sinners, should it not agree throughout all its parts with the fact it is designed to teach? Now in the narrative in question, the group of characters consists of the father, his household including at least servants and perhaps invited guests, the elder son absent at the opening of the scene and the younger son just returned. When the elder son returned from the field he heard music and dancing—signs of joy.

In the fact which this beautiful piece of fiction is designed to teach, according to Uncle Buck's interpretation the characters were God, the unfallen angel and Adam just returned from his wanderings in the way of sin.

For, "man and angels were the only intelligent, accountable, created beings." There was no one to kill the fatted calf, no one to bring the robe, shoes and ring, no one to furnish the music or do the dancing; for we must suppose the angel to have been absent at the beginning of the joyous entertainment, and even had he been present, he was in no mood to enter into the merry making. Now where is the analogy?

Again, if the narrative is only fiction, since our Savior took so wicked and degraded a wretch to represent the repentant sinner might he not have extended the fiction far enough to suppose a man perfect, obedient to the law without impairing the force of the great fact which it was intended to teach?

Come again, Uncle Buck. We have never had the pleasure of your acquaintance, but we know much of you. We know that you have been a power for good in your day,—a bulwark to Texas Methodism and we love and venerate you accordingly. You can see the brain-muddle that this new and strange interpretation of the most beautiful narrative that ever fell from the lip of the Savior of mankind has brought upon us. Answer our queries and clear away the fogs, and then, maybe, we will see the matter as you do and know wherein we have been wrong.

Butler, Okla.

Just One Thing After Another

By GULLIVER

Some one has invented the phrase, "Trunk Methodists." By which is meant, as I understand it, those people who move from one pastoral charge to another, and fail to deposit their Church certificates on reaching their new home. I have never been able to understand such people, and it is difficult for me to have much respect for them. It looks like they had gone back on God, on the Church, on their children and on themselves. I met a man of that stamp one day, and asked him about his family and his forebears. He gave me to understand that he had a large family, all of whom had once belonged to the Church, but none of whom attended divine service then, though they lived not far from the house of God and had lived there for about five years. He declared that his father and mother had lived devout Christian lives, and had died in the triumphs of faith. Then I asked: "Did the godly lives of your parents do you any good?" He replied with spirit: "Why, my dear sir, there is not a day that passes over my head that some memory of my good old parents does not present itself, and always to help me in time of trial." Then I asked: "Do you not think that you owe your children the like heritage?" He looked steadily upon the ground for a moment and then replied: "Why, do you know, I never thought of that in that way. I am worse than a common thief! I am robbing my children of that which money can not buy. I will turn over a new leaf, and I will begin next Sunday." But alas! it was too late. His two oldest children had drifted out into the world, and they would not follow him back to God and the Church. The godly example of his parents saved him, "as by fire;" but his own children had not had that example, and so they were lost. It was and is to this day a well-spring of the deepest agony to that man. An old man rose up in a meeting I was once holding and said: "My brother, it is too late. While I have been hoarding up money all these years (he was very wealthy), my boys have slipped through my hands. Last night when with tears I begged my son to give his heart and life to God, he laughed in my face." Oh, the agony on that man's face and in his voice, as he stood up that day and wept over his children. Now that is what I call tragedy. Such things as these make the pastor's heart ache. Especially does it worry the city preacher—these trunk Methodists! I got, the other day, one of the best possible illustrations of the change that takes place in some people who were big Church members "back yonder," but who, when they come to the city, fall in with the Devil's crowd. It seems that a good old farmer who held his membership in the city had caught a fine lot of nice speckled trout and conceived the idea, as he was to go to the city that day, of taking a few of his trout to his pastor. To this his good wife agreed, and so, rolling up the fish in some cabbage leaves and a clean towel, she placed them in a basket. The old man stopped on his way to the city at a little country store near to which was a blacksmith shop, and while he transacted some business with the merchant had the smith to shoe his old mare. While all this was

going on, a mischievous boy about the place stole the trout from the old man's basket and put in their place a lot of rotten codfish. When the good man reached the parsonage and discovered how matters stood, he declared that his wife was surely going crazy, and hurried on back home to look after her. On his way back he stopped again at the little store, and the same bad boy slipped to his basket and, taking the rotten codfish out, put back the fresh speckled trout. On reaching home the farmer began to lecture his wife about the trick she had played. Of course the good woman denied it; and the controversy ended only when the basket was opened and the fish were found to be just as she had placed them. Then it was that the old man took up one of the fish, gazed at it, smelt of it, and said: "Well, you are fine, fresh fish in the country, but you are rotten codfish in the city." The application applies itself.

One of the saddest things in life, it appears to me, is the fact that a man can not transmit his brains, his energy and his piety to his children. Where are the children of our Presidents, our United States Senators, our Bishops and our great men in the various walks of life? With the fewest exceptions they are not worth their salt. I think I could give a reasonable answer to the question, why is this so, but space—or the lack of it—forbids. It does seem that the saying of the old negro is true: "Dem dat would can't, and dem what can won't."

After all, maybe it is the best for the "general welfare." An hereditary aristocracy in these respects might be as hurtful to the common weal as the successive transmission of earldoms and baronies. Maybe so. One thing is certain: it is only about three generations from shirt sleeves to shirt sleeves! Perhaps there would be no chance for the son of poor old Josh Baggs, if the heirs of Colonel Stiffcollar added to what their father had attained. Anyhow the Baggs boy finally wins out in this galloping "land of the free and home of the brave." Hurrah for Josh! say I.

It has been remarked that that wonderful little book, "Dr. Jekyll and Mr. Hyde," is a fine portrayal of the human heart in its natural state as set forth in the seventh chapter of Paul's epistle to the Church at Rome. The awful fact that a constant giving way to our lower nature places it in the end in full control, is strikingly illustrated in that story. By drinking the mysterious potion, Dr. Jekyll transforms himself into the odious Hyde, who commits all kinds of wickedness, and then, by the use of another potion, he gets back to Dr. Jekyll again. The lesson is that it is harder each time to reassume the Jekyll character, until at last it becomes impossible, and he who was in the beginning the cultured, pious Dr. Jekyll, dies the death of the wretched and ruined Hyde! It is an awful lesson, and just as true as it is awful. The Lord help the while!

This same theme was discussed by an aged negro preacher somewhat as follows: "De human soul lives in a body like a monkey's body. Dat body mus' be fed an' tended to, for it is de only house de soul has to live in dis world. But de monkey body wants too

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Old Colds Do not know what to take? Then why not find out? Your doctor knows. Leave it all to him. If he says, "Ayer's Cherry Pectoral," then take it. If he says something else, take that. Do as he says.

J. C. Ayer Co., Lowell, Mass.

much; an' it is always tryin' to make de soul, de man, give all his attention to it. But de soul wants to serve God, for he is de Father. So there is a war goin' on 'twixt de soul an' he body. Now de Lawd Jesus he comes in to help de man fight dis monkey. He say, 'Give de monkey all dat is comin' to it, but give de most and de best to de Lawd! An' man by hisself can't overcome dis monkey—he mus' have de help of de Lawd. Now dat is what the Apostle Paul means when he say dat when he wanted to do good, de evil one was opposing him. Den he thanks God that through the help of de Lawd he is free from de law of sin an' death! De monkey is on de bottom, and dar is whar he mus' be kep' or de Lawd won't git his due, an' de Christian will perish by dis 'body of death'—sho' as yo' bo'n." Now it occurs to me that the old negro's exposition is just about right. Our only trouble is with this "monkey," and the Lord is our "help and our shield." We read in David: "I have laid help upon one that is mighty * * * one chosen from among the people."

But here I go again, preaching. Well, preaching is my business. I never cared for place nor for salary—except enough to keep my debts paid; but I do desire with a great desire to be a good, intelligent, forceful and practical preacher! I believe that the consciousness that I am preaching the truth, and that the people are receiving it in honest hearts, is the most blessed and enjoyable experience this side of heaven! Yea, and the converse of it is just about as near hell as an honest Christian ever gets. Oh, it's awful to feel that you have lost your way, and that you are uncoupled from your congregation! When you saw the air, beat the book, scream, jump up and down, drink water, and still spit cotton—gentlemen, that's what I call human anguish.

The reader has no doubt noticed that the heralds of spring are here. I think of Thompson:

"Forth in the pleasing spring, thy beauty walks,
Thy majesty and love.
Wide flush the fields, the softening air
is balm;
Echo the hills among;
The forest smiles, and every sense
and every heart is joy."

Every heart? Nay, Brother Thompson! Environment can produce, of itself, neither sorrow nor joy. The net-self takes tone and color from the self. Eden is but a barren heath to the sinful and troubled heart, while—

"Prisons would palaces prove,
If Jesus would dwell with me there!"

Amen. So it was, is and will ever be; the "kingdom of God" must be first sought and found before any other thing can readily be enjoyed. This is true, whatever the seeming. The world "makes like" it is happy, and many people suppose it is, but the poet is right who sings:

"It is impossible to satisfy the cravings
of an immortal appetite
With the substantial shades of time."

No, the wicked are not happy. There is no peace to the wicked, is the word that has gone forth, and let God be true and every man a liar! Oh, how the Devil does bluff! But it is only bluff. The heart that was made for God can never rest until it rests in God.

For several years past a number of the brethren, first and last, have asked me why I did not write more. Some of our really "big men" wrote me that my pen ought not to be idle. But I got out of the way of it, somehow, and it is hard to change habits. Now that I have begun to write after my old-time style, and under my old time pen name, many good friends have written congratulations and encouragement. One brother hopes I may live "a thousand years, to gladden the hearts of my friends, and shed the radiance of my genial spirit among the people of grand old Texas." That reads good. May the Lord help me to "radiate" more and more—if, indeed, I ever did such a thing. But write I will, when I feel like it; and if the editor of the dear old Advocate will let the stuff in, why, if it does anybody any good, it will do me more.

DROPSY Treated. Quick relief. Restores swelling and short breath in a few days, usually gives entire relief in 15 to 30 days and effects cure in 30 to 60 days. Write for trial treatment free. Dr. H. B. GREEN'S SONS, Box 3, ATLANTA, GA.

BALLINGER AND ELSE

To have to say good-bye to the folks at Granbury was hard, indeed. They are certainly a great people to a Methodist preacher and family. I might say many things of them, but will only take time to say that Mother Ferrel (who has died since I left there) was one of the choice spirits that have had a great influence on my life. I hope to be fortunate to meet her in the city not made with hands.

Arrived in Ballinger as quickly after conference as possible. Saw at once that I was in a beautiful town of 5000 people when the drouth was not on. Four splendid school buildings, beautiful residences, elegant business houses, cement sidewalks, eight churches. In five minutes after conference had adjourned a preacher informed me that Ballinger had eight saloons; and, really, I was sorry of my appointment and sorrier still after I arrived and beheld the drunkenness. It staggered and dazed me. I had lived in splendid prohibition towns for eleven years.

Never in my ministerial life have we had such a royal reception. One hundred and twenty dollars worth of beautiful furniture and carpets were placed in the parsonage by the Woman's Home Mission Society (one of the best I have ever had, thanks be unto my predecessor). A first class pounding; elegant dinner ready served—magnificent Christmas gifts, and many little deeds of kindness and thoughtfulness then, and keep pouring in daily. One of the bankers, before he had met me, told me to draw if I needed money.

All departments of Church work growing. Large and appreciative congregations. Have sold many Disciples, Bibles and books. Distributed many tracts. Have secured several subscribers to the Advocate. The Advocate is growing greater each day. Received twenty-two members.

The stewards raised the salary to \$1500, and without any pressure from any source, and are paying it monthly and are just about up to date. This was done in the face of a fearful drouth; and though the conference collections are considerably raised over last year we have them provided for and being collected daily. We need many things and are planning daily. Let us have plenty of rain, and in four years I will show you one of the most attractive and important charges in the conference.

"The mills of the gods grind slowly, but they grind exceedingly fine." Many of the finest citizens of men and women, young people and children. Beautiful harmony among the Churches. Delightful brotherhood among the preachers. A greater desire to enlarge the Church and extend Christ's kingdom, etc., etc. All these and many more good things have been taking hold of the good people of Ballinger. Some two months ago the war clouds began to appear. A conquered peace (the only kind worth the mentioning) was taking hold of the people. At Ballinger Confusion Did Ever Forbid Great Hearts in Justice. Knowledge Led Men Now of Peaceful Quality Right. Saloons Turned Under Very Well. Excellently, yes, exactly 327. The Christians began to pray and talk. God heard, saw and answered in a great rain (another good shower is falling now, March 21). A local option petition was circulated and nearly 1200 signatures received.

The "battle of ballots"—the fight between right and wrong—the strong arm of the law said should come off March 16, 1911. The law, our schoolmaster, gives us a right to dissolve partnership with this monster serpent, and, because they have spent large sums of money, brings us under no obligations to them whatever. I've seen the demon drink in every form, and, advocated by demon men, drag men and women to a demon's despair, until I am at all times and in all places and under all conditions going to dissolve partnership with him. If we have to have blind tigers we have one consolation—that the tiger man will have to sober up his drunks and not the good wife. Drunk men can't keep secrets. When a woman will kill her offspring rather than have them look in the face of a drunken father, then the true man ought to come to her rescue. You can't make a good man by law, but you can keep him from having two wives. If we were like cattle, then who would care; but man was born to be useful and to get home to

heaven. What is a dollar to the welfare of a child. A thing that has been outlawed by the United States, the State, all fraternal organizations, insurance companies, railroads, etc., and then saloon men themselves. For right here we have a saloon man that said he preferred a doctor that did not drink to one that did drink, and proved it by his works. We preachers with a character of years' standing behind us must be dubbed "political preachers," yet the antis sent for one Elder Kittrell, from Cisco, and took particular pains to announce that he was a preacher; and he, with Bible in hand, proceeded to show that John the Baptist came, neither eating nor drinking, and that Jesus came eating and drinking, and that saloons were good places for people to get a little wine for their stomach's sake. Holy horrors! Think of Jesus, when tired, sitting on the well, sending his disciples to a saloon for a drink. If that is not first class blasphemy! Then he said that John was a pro and was not able to unloose the shoes of Jesus, the anti.

If the pro could resort to things that are wrong and get money to bribe, buy votes, etc., then we would make the saloons scarce, sure enough, and that right early. But ours is an honorable warfare. An honest ballot against a dishonest dollar. Truth is mighty and will prevail.

We all notice that the antis never say one word in defense of the saloon. Who ever saw a well-regulated saloon? Do not they have their bootleggers, sprinkle the sidewalks with whiskey, deal in the "white slave traffic," have men to hunt up the young men and offer special inducements to them to attend the saloon, etc.?

The law is harder to enforce in saloon towns than in blind tiger ones. Not near the false-wearing, lying, and all the accompanying evils that are to be found in the saloon town. We lately had it advertised that sixty-eight quarts were shipped out of Ballinger to one man in a local option town. The man that ordered it knew that he was violating the law, and the man that shipped it also knew. It's a travesty on manhood for such to be done.

Look! Two Armies Arrayed.

The slogan of the pros, "Saloons or no saloons;" the antis, "Let well enough alone." We would rather have hogs than a maniac cured. We would rather see Jesus crucified than to have to stop gambling in the temple. Give us money! If thou dost not depart out of our country, thou "political preacher," we will give thee "unshirred hell," and we "will lay on McBuff, and damned be he who first cries enough!" "Let well enough alone;" a thousand hogs are worth more than any mother's boy. It's money we want. It's more money we want.

Outside of a few speeches, the pros used only home talent. Said nothing unbecoming in a set of Christian gentlemen, but were ever ready with the "goods," and valiantly put to flight the antis at every turn and every argument.

The sun set as usual in "Old Runnels" March 16, but set on a dry county, beyond the expectations of all. Doubtless if the campaign had been two weeks further away the majority would have been greater. Thus thirteen saloons were put out of business. The pros won every box but five. Two of these were German settlements. Rowena vote stood, pro 13, anti 169; Orlin, pro 1, anti 49. These, to me, are significant figures.

Ballinger went anti (two boxes) by fifteen votes. Cut out the sixteen negroes and three Mexicans and the town is pro. The real Ballinger box is dry by a vote of pro 279 to 256 anti, thus winning by twenty-three votes. The riot act will be read to the house of "shame." The officers have pledged their full duty. With the felony law and a high sentiment, the bootlegger is going to be scarce. Come to Ballinger and Runnels County, where they raised sixty-pound melons last year on a "clap of thunder and a stroke of lightning"—so says Mayor Kirk—and this year, with the rains and no saloons, and God's grace, we are going to have a great year financially, socially and spiritually.

The "else" is that a new boy arrived at parsonage (though we live on Sixth Street and have the old parsonage rented) last Monday. E. V. COX. N. B.—To the many friends who have written congratulations on Runnels going dry, please accept this as an answer: A new boy, been confined to my bed for two weeks with la grippe, etc., make it impossible for me to answer all the letters. You have my sincere thanks for your expressions of congratulation.

A woman pays 10 cents carfare to reach a bargain sale. She buys three spoons for a nickel and then talks wisely about economy.

How to Stop Pimples

In Five Days You Can Get Rid of All Skin Eruptions by the New Calcium Sulphide Wafers.

Trial Package To Prove It Sent Free.

Any man or woman gets awfully tired going around with a pimply face day after day. And other people get awful tired, too, seeing them go around with faces full of disgusting pimples.

If you are one of the unfortunates who can't get away from your pimples, and you have tried almost everything under heaven to get rid of them, take a few of Stuart's Calcium Wafers every day. Do that steadily for a few days, and in less than a week look at yourself in the mirror.

You will then say that Stuart's Calcium Wafers are a wonder in getting rid of the eruptions.

These wonderful little workers contain the most effective blood purifier ever discovered, calcium sulphide.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Stuart's Calcium Wafers have cured boils in three days and the worst cases of skin diseases in a week. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face.

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

Just send us your name and address in full to-day, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form and no trouble whatever to take. You go about your work as usual, and there you are,—cured and happy.

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

Pride is one of the seven deadly sins; but it can not be the pride of a mother in her children, for that is a compound of two cardinal virtues—faith and hope.—Charles Dickens.

IF THE BABY IS CUTTING TEETH

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

Tarry at a promise till God meets you there. He always returns by way of his promises.



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.

Notes From the Field

Morrow Street, Waco.

There is life in the old Morrow Street land yet. Last Sunday night we closed a two weeks' meeting that resulted in twelve baptisms and fourteen additions on profession of faith, besides nine by certificate. Rev. R. E. Goodrich, of Stamford, did the preaching and did it well. While preaching he stood within ten feet of the spot where he was converted, and he was preaching to the congregation among whom he spent his boyhood and which recommended him for license to preach. This is one case where a prophet has honor in his own country and among his own kindred. Foreseeing that this scribe will move by limitation at conference, they want Goodrich for their preacher next year. —E. Hightower, March 31.

Allee.

Last January, before leaving for my Annual Conference, I received a letter from my presiding elder, D. W. Carter, saying that Brother O. F. Hatfield, who is in charge of the Church at Kingsville, Texas, had written to him, saying that if it were possible for him to do so, to go and visit that town and open work among the Mexican population. Brother Carter wrote me and asked me to go, but at that time it was impossible for me to do so. After my return to Allee Brother Hatfield wrote to me and asked me to come, so last Friday my wife and I started for that place. As it rained on us on our way there and it was raining when we arrived, we could not preach that night. We held our first service on Saturday night, and about fifty persons attended. Brother Hatfield had rented a large hall and furnished us an organ, so we had music. On Sunday we went at 9 a. m. and opened up the hall and before very long we had quite a number of young people ready for Sunday-school. After singing a few songs, we commenced to study the lesson. As the hall was to be occupied that evening, we could not hold another service until at night, at 7:30. We were ready to preach, and what was our surprise by the time we finished our first song the hall was crowded, and more than 150 persons listened very attentively to our sermon. After the sermon I asked if there were any present who would like to accept Christ as their Savior; if so, for them to come and give me their hands, and over thirty persons came forward. This is, indeed, a good place to work, as there is a fine prospect in view. I am going to visit the town at least once a month, but we should have a pastor there all the time. Brother Hatfield's heart is in our work, but he cannot speak Spanish to preach it to the people. Brother Allen has Sunday-school with our people, but, of course, if we had a preacher there much more could be accomplished, as we could have services during the week as well as on Sundays. Before closing this article I wish to say that Brother Hatfield is doing great work among the Mexicans, as it was through his influence that work among the Mexicans was opened at Kenedy, Couch and Charco. He would make a very fine missionary, as his heart is full of love for the work and the Mexican people. I wish to say that if all the American preachers would work hand in hand with the Mexican pastors in the different charges greater work would be accomplished, for we are all trying to make a better world, and by every sample we can do much. Let every preacher who reads this article resolve to help with the good work here in Texas, and let them use all of their influence to help with the education of our race right here at home.—P. G. Verdugo, P. C., March 28.

Sweetwater.

This is our second year in Sweetwater. Sweetwater is such a live, growing town and is making history so fast that it is a difficult thing to record it. Sweetwater is growing by leaps and bounds to be the leading city in this part of Texas. When we arrived here a little over a year ago we found a membership of 225 worshipping in a dilapidated old wooden structure built here in 1882. Our present membership is more than 100, and our plans are just about completed for the erection of a church to cost, when completed, about \$20,000. We had hoped to erect this building last year, but owing to the widespread drought in Texas we found it impossible to do so. At the beginning of this year we began to lay our plans, and secured the services of the liveliest presiding elder in Texas to hold a revival meeting for us, to begin the 5th of March. Rev. Simeon Shaw came promptly and preached such a series of revival sermons as had never been heard in this city. On the 19th of March the claims for a new church were presented to our people, and in a very short time more than \$20,000 was put in good subscription. It being necessary for Brother Shaw to return to his work on the district, Brother Clovis G. Chappell came to our assistance and preached for each of these men, while very different in style, was of the highest order. While the number of conversions was not what we hoped it would be, the work done by each of these men was of a permanent type and of far-reaching consequence. This is the second great church enterprise that has been launched on the Colorado District this

year. Brother Shaw is doing a truly wonderful work on his district. He is a great preacher, an unceasing worker and a profoundly religious man. Brother Clovis G. Chappell is one of the brightest young men, as well as one of the most charming characters we have ever met. I shall never forget the time and the place where our paths crossed. The membership of the Methodist Church in Sweetwater is live and progressive and has shown full appreciation for the labors of their pastor in its midst. While engaged in the arduous work of building activity, they are not forgetful of the interests of the Church. The Advocate is read and appreciated by the Church, and we propose to see to it that it shall have a larger hearing for its great message in the future than it has had in the past. Adopting the motto of the Advocate's great editor, we say: "On with the battle!"—A. W. Hall, P. C.

Turnersville.

Brother W. J. Heaton, of Moody, has been with us for the past week in a meeting. There have been twenty-four conversions, and the Church is on a higher ground. Brother Heaton did some preaching at the Church, and especially would we mention his missionary sermon on Sunday, the 26th instant. After preaching to us for something like one hour and forty minutes, he then proceeded to take a collection and raised half of what the whole charge was assessed. Thank God for such men as Brother Heaton in the ministry. He being called home on Tuesday, Brother Vaughn came out and preached for us on that night. His discourse was along the line of "free moral agency," and his argument would have convinced the most skeptical. We have a presiding elder who can preach, and the best of all, he will come when you call for him. We can still say, Our lines have fallen in pleasant places. We are praying for a great year, and we believe we shall be rewarded. For the blessings that come to us we humbly give thanks to our Lord.—W. L. Hightower.

Bay City.

We have just closed a revival meeting in our Church. We began Sunday, March 12, and closed Sunday night, April 2. We had two services each day, except Saturday, and from start to finish our people showed that they believed that God and his Church had a right to a share of their time and attention. Our Epworth League and Sunday-school choir led the singing for the afternoon services, while our Church choir led at the evening services. We made our afternoon services especially suited to the children and young people, and the children of the public school attended in large numbers. At night the people came, young and old. During the meeting our League, aside from the singing, did a great deal of fine work in assisting the pastor in carrying out his plans. The membership was increased, and the interest in their work greatly increased. Our Sunday-school also registered its highest attendance in its history. The Sunday-school teachers made use of this revival opportunity, and God gave them results. Indeed, it was a revival effort of the Church, by the Church, for the Church, and our Church is on higher ground. The visible results are: Our membership for the most part revived and inspired, increased interest in all departments, and twenty-one additions to the Church. Strong men broke down and wept and gave themselves to God. Little children came with tender hearts melting to tears and united with the Church. This meeting was a victory for Christ. Every member of the Official Board of Bay City Methodist Church is a Statewide prohibitionist.—A. A. Kidd, April 1.

Wesley, Greenville.

We closed the meeting at Wesley Church, Greenville, last night. There were twenty-three conversions, many renewals and reclamations. Brother Thomas received nineteen into the Church. There are others who will join. All things considered it was a great meeting. Revs. R. G. Mood, J. F. Pierce, C. L. and B. F. Bounds attended the meeting and greatly assisted in many ways. Altogether, twenty ministers attended and took some part in the meeting. Rev. O. S. Thomas, the pastor, has a firm grasp on the situation over that way. The people are giving him loving and loyal co-operation. Those are good people in that strong old Church. It was a joy to labor with them. Mrs. Thomas goes to-day to the sanitarium for a delicate surgical operation. The brethren will remember her and Brother Thomas in this hour of deep anxiety.—O. T. Cooper, April 2.

Rosebud.

The poet must have had the gift of prophecy when he wrote the couplet: "God moves in a mysterious way, his wonders to perform." We are now at Rosebud, a prosperous, growing town in the rich, fertile black belt of Central Texas. We entered at once upon the great work of completing the new church, which we have framed and partly roofed and our people worshipping in the Presbyterian church. All honor to my predecessor and friend, Brother McKinney, and the people here

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for laying such a broad and enduring foundation for a modern church which, when completed, will be a lasting credit to all Methodism. It would not be amiss to say that had McKinney been returned no doubt he could and would have carried out in a better way than him and the people, for no two preachers any more build than preach alike. When we were sent by Bishop Candler to Trinity and Onalaska we found at the latter place a new church, well liked and a large debt on it. With the help of the Lord and those good people the church was completed, the indebtedness paid and the church dedicated. So here we are now to undertake another such work, but by far a mightier one. But we feel honored in that our great Church, through her good Bishop Murrab, had confidence enough in us to lay her hands on us for this stupendous task. And, by the help of the great Head of the Church and these fine and loyal people, we are going to bring the thing out at last. At our coming the plan was to finish only the lower story, viz.: the main auditorium and the Sunday-school rooms, and to leave off for the present the upper story, viz.: the Woman's Home Mission Society, the assembly, Philathia and Baraca rooms and the pastor's study. But it is a pleasant thing to say that the nearly \$2000 debt, including interest due and unpaid against the Church when we came has been paid, and good and satisfactory arrangements have been made to complete the entire building. A valid and binding contract has been signed and a good and solvent bond executed for the completion and delivery of the church September 15 next, and work has now begun in earnest. Our opening will be the third Sunday in September, the 17th. You are specially invited, together with all former pastors and presiding elders, to be with us on that day. Fine people, these, big-hearted and loyal. The women of the Home Mission Society have furnished the beautiful two-story parsonage with new, handsome, modern furnishings. Sisters Jack Ward and Taylor did the purchasing, and they know what the preacher and family need and appreciate. We started the prayer-meeting with wife and the boy as a congregation. The next time we had two more and the next time a few more. Now we have a fine prayer-meeting, with Miss Letha Cass as organizer. We have organized a Wesley Adult Bible Class, named after the good wife of the teacher, and we have thirty members and our own room in which to meet. Brother J. S. Watson, President of the class, was recently in St. Louis and attended the Wesley Adult Bible Class in one of our Churches there. His name and postoffice address were taken, and he was made an associate member of the class. What a Methodism this of ours! Nothing like it under the sun. We have also organized a boys' and a girls' class, the beginning of the Baraca and Philathia Classes. And we organized an Epworth League last Sunday afternoon. We have systematized the Church finances, and are using the budget and the envelope system of weekly payments. Both are working finely, and our people like them. The Board of Stewards has given a nice raise in the salary of the preacher, and he now nets his check monthly through the bank, and the presiding elder gets his quarterly in the same way. Everything is picking up, even to taking on new spiritual light and life. Our new elder was with us Sunday evening, February 5, and preached well. It was a great and helpful discourse. He held our first Quarterly Conference Monday afternoon, and said some good things of us and the work. He caught our people, and they are now looking forward to his coming again. Betts is an ideal presiding elder. The preacher is safe in his wise and brotherly hands, but he must be on his job and alert. I am in the campaign for the Advocate; am going into every Methodist home with it. It is no trouble to talk for it. It is a great paper, am having some success, and mean to have more. So many of our people here do not take it. I want to see it in every Methodist home, for where the Advocate is taken and read you always find loyal Methodists and willing workers and helpers. The salary of the Church benevolences are never short, but usually excessive. So on with the campaign for the Advocate!—Jas. F. Carter.

Bettle Creek.
I wish to say to the readers of the Advocate, and especially to the brethren of the Texas Conference, that I expect to hold a camp-meeting at Ore City, beginning the first Sunday in September and continuing for nineteen or twenty days. Let all Christian workers co-operate with me in this great work, that God may be with me in my work, and that Methodism may be resurrected in Coffeerville and old Murry League, which was once a leading charge in this conference.—J. B. Parr, P. C.

Kirbyville.
We are in the midst of a meeting of tremendous interest and power, led by Rev. Charles C. Bell, Conference Evangelist, with myself in charge of the choir. Brother Bell came Monday from Jasper, where he had been engaged for two weeks in a meeting, with fine results. The whole town is awakened and stirred by these meetings, although the meeting has been in progress but five days. Brother Bell delivers his sermons with that intense earnestness, humor, pathos and power that attracts all classes to the sermons. The capacity of the church is overtaxed. He believes the gospel to be God's plan to save men. He is a man of much prayer. Many came forward at the close of the sermon last night, surrendering their lives to God. Those present will never forget the service. The distinctive feature of the meeting is that nearly all, if not every one, to move thus far have been adults. Men are attending who are never or rarely ever seen at Church. The evidences of a great victory are most flattering.—J. W. Davis, March 31.

Lakeview.
We are serving our second year at Lakeview. Last year closed up well, and we are moving off nicely on this one. We were "suited" twice at the close of the year, Brothers W. C. Watkins and W. C. Wyatt taking the lead in one and Sisters Dickson and Murf. of Brice, taking the lead in the other. Brothers Steward and Turnipseed also made me a present of a fine "John B." Others have remembered us very kindly, and the pounding was up to high water mark. The stewards advanced the salary \$300 over last year. We have had a good number of accessions already and have baptized two infants. Brother Story, our presiding elder, is a new man in the right place. We like him splendidly, both as a preacher, pastor and presiding officer. Brother C. M. Shuffler is to hold two meetings for us in the month of August, and we are hopeful of great meetings and a great year. The Advocate does great work in every home where it is read, and I am working to put it in as many homes as possible.—Zoro B. Pirtle, March 27.

Grapeland and Lovelady.

I read with pleasure the Advocate and the many interesting letters from different charges showing growth and progressiveness in our Church, and from a feeling of pride, as well as duty, report a few things we are doing. Our pastor, Brother W. A. Craven, and wife came to us entire strangers, but by their congeniality and knowing how to do things wonder at what we have done, and will not be surprised at anything undertaken. Our pastor informed us in a nice way that the parsonage leaked, and while it did not make much difference as to himself, he thought too much of Sister Craven to live in a leaky house. We had had so much dry weather we hardly knew this, but got busy and now have almost a new parsonage, with new roof, new pillars, two or three rooms neatly canvassed and repapered, some painting and varnish-

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If you are interested in a High Class Ideal Tour abroad at minimum cost, write me at once for particulars, as I have a few vacancies left. J. C. MIMMS, Pastor Missouri Avenue Methodist Church, 522 Mo. Ave., Fort Worth, Texas.

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Putnam.

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Kirbyville.

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Haml

Sat 15, w and o of o Broth bustin satisfi fine a hear. stron the p Youn us, a fashi us a preac interu head On t church crowd

ing done, and an old debt paid off—and all without the aid of a Church supper. At our first Quarterly Conference Brother Craven began talking a new church for Lovelady, and some of the brethren seemed to think they might do well to repair the old one; but by his zeal and untiring energy he has succeeded in raising about \$1000 for the new church. We have made good, beginning all along the line. Increased our pastor's salary about \$200 on the work. All services of the Church are well attended. Several new members added, and we are still looking for greater things. Brother Craven has procured the help of Rev. C. A. Tower, of Henderson, for a meeting in May, whom, he reports, is a great power in the Church, and we are expectant. Have ordered new song books, and are still looking for better things in the general uplift of our Church and town. We expect to give Statewide prohibition a great majority in our county.—A Steward, March 28.

Putnam.

We held a meeting here at Putnam the last of January. The pastor did the preaching; one conversion and six additions to the Church, and the Church strengthened. We also held a meeting at Moran, closing last Sunday night, March 26. The weather conditions were very unfavorable, nevertheless we had a good meeting; five conversions and six additions and a great awakening of our people to the wonderful privileges of the gospel of Jesus Christ. Our Sunday-school has taken on new life, and our Church has taken a new hold on God, and we are very hopeful. Brother Gus Barnes, our "beloved," came to us Friday evening, and at night preached a sermon, then again on Saturday morning. The pastor preached at the evening hour. Then on Sunday morning, to a large audience, the presiding elder preached one of the greatest sermons it has ever been my privilege to hear. It was great in thought, in diction, and delivered in power and in demonstration of the Holy Spirit. Brother T. A. Wiley said that he would give fifty dollars to have that sermon preached on the streets of Moran, but alas! some would not hear it and fewer receive it. Brother Barnes is loved and esteemed by all of my people for what they know him to be. Brother Geo. M. Jeffers is leading the Sunday-school hosts here at Putnam to great success. We shall send two delegates to our Sunday-school Convention at Dallas. We are taking steps to build a modern church here. All in all, we are very much encouraged in our work. We have received thirty-one members thus far, baptized eight infants and placed the Texas Christian Advocate in eighteen homes. Finances are behind, but I serve a noble people, and we expect to meet every demand upon us. I am doing my best for the Advocate. May God bless her great editor and noble publisher and every member of her staff.—M. D. Hill, P. C., March 29.

Lavern.

Our Second Quarterly Conference of the Lavern charge has passed. The points were not very well represented on account of bad weather, though we had the best conference I have ever attended. The good people of Oplin had the finest dinner I ever saw, and Brother Barnes ate like he appreciated it, and preached with the old-time power; had one conversion. On Sunday we had to remove the partition in the school building to make room for the people. Brother Barnes preached in a way that no other man could do, and the people received it with gladness. Brother Barnes is the best presiding elder I ever saw. May God bless him, and may this year be the best year in the history of Abilene District, especially in the Lavern charge.—T. A. Knight, P. C.

Kirbyville.

I have just closed my last service in the meeting here, necessity calling me home. I have held two meetings since leaving home, one at Jasper and one week here. Both have been attended with great manifestations of spiritual power, and many have been reclaimed and many more have professed faith in our Lord. The meeting here has been a most remarkable one from several points of view. I seldom report my meetings because I have seen so many exaggerated reports of revivals, which have proven a detriment, in my judgment, to the interests of the Kingdom, and a failure. So I have been content to let the Lord sift out the chaff and garner the wheat. This meeting has certainly been a time of visitation and power from the Lord. We could not take care of the crowds for want of space, and the whole town has been moved. The pastor and people have secured promise from me to return in the fall for another meeting. The Lord is surely with us. Prof. J. W. Davis has faithfully led the choir, and our music has been all we could ask. I go from here to Fostoria for the third consecutive yearly meeting here. The meeting will continue here.—Chas. C. Bell, April 3.

Hamlin Circuit.

Saturday and Sunday, March 18 and 19, was a great time for Dovie Church and community. It was the occasion of our second Quarterly Conference. Brother Hardy, our presiding elder was with us, and besides conducting the business of the conference in a very satisfactory way he preached three as fine sermons as one could desire to hear. We consider Brother Hardy a strong preacher and well equipped for the position he fills. Brother Charley Young, District Evangelist, was with us, also, and gave us a rousing, old-fashioned Methodist sermon that did us all good. Brother Keene, our preacher in charge, was here, and his interest was keenly manifested in the handling of things in a general way. On Saturday we had dinner at the church, and I dare say that a jollier crowd never partook of a more sumptuous dinner than we did. Every one seemed to be in a good humor, and, in fact, we had just an all-round, old-fashioned Methodist conference, spiritually and otherwise, and enjoyed it to our full extent and capacity. Dovie Church is five miles east of Hamlin, on the Hamlin Circuit, with a membership of about sixty, a good Sunday-school, well attended, and prayer-meeting each Thursday night. We have a neighborhood of splendid people. This is Brother Keene's first year on this work, but he has the work well in hand; has organized one or two Churches and several Sunday-schools. To sum up the whole thing: He is moving off nicely, and is hopeful of accomplishing great things this year.—F. A. Peel.



The above is a likeness of one of the Texas Methodism's patriarchs, Mrs. Mary Ann Wilson. She belongs to that lessening remnant of pioneers who blazed the trails over which our Church has passed to its present breadth and power. She now resides near Lockhart, Caldwell County. She and her husband, "Uncle Johnnie," settled there in 1859. Sister Wilson was born March 12, 1822, in the North of Ireland. She joined our Church at old Harrison's Chapel, on the West Fork in Caldwell County, in 1857. "Uncle Johnnie," who was a veteran of the Mexican War, died February 17, 1902. Under their roof scores of the pioneer preachers, such as Thornsbury, Sutherland, Gillett, Harris, Brown and Thrall, have rested from their labors in the planting of Methodism in this great State. To know her is to love her. She is a woman of tremendous spirituality. Her prayers and exhortations have swept hundreds into the Kingdom. Her tender ministries have interwoven her life into the lives of all who know her. The birth, the marriage, the conversion, the death—she has been the ministering angel in all the community's history. She will not be forgotten. May God spare her life yet awhile. May all the serenity of a sanctified old age crown her last days. And when the pilgrimage is over her life will linger with us like the radiant after-glow of a sun gone down, in the twilight of a cloudless night.

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Timpon.

Rev. J. W. Mills, the presiding elder of the San Augustine District, is assisting the pastor, Rev. M. L. Lindsey, in a revival meeting at Timpon. The interest fine and growing with every service. Last night the large and commodious auditorium of the new Methodist church was well filled, and there were several conversions. Brother Mills is a fine preacher, and his sermons are highly appreciated by the people of the entire town.—M. L. Lindsey.

Frederick, Ok.

Our meeting at this place closed on March 10. Rev. W. M. McIntosh, of Iuka, Miss., and Rev. and Mrs. E. G. Phillips, of Oklahoma City, were in charge. It was perhaps the best meeting ever held in the State. There were about seven hundred conversions. The whole town and community were stirred, rather, were revolutionized. All of the gamblers, bootleggers and toughs in town were converted, and are among our best workers in the Church. Nobody here ever saw anything like it. Business was practically suspended during the meeting, and the last service was as great as any. The meeting could have gone on indefinitely. I have never seen such a work of grace, and it abides. None of the converts, so far as I know, have gone back, but all are enthusiastic in the work. Brothers McIntosh and Phillips are the best help that I ever saw. Brother McIntosh preaches an old-time gospel, and Brother Phillips is great as a singer, but the best personal worker that I have ever come across. Eternity alone can tell the good this great meeting has done. Our Church is very greatly strengthened, as are all of the Churches.—W. A. Shelton, Pastor, April 3.

Lovelace.

We have had our second Quarterly Conference which convened at Berry's Chapel. Brother Bishop was in fine shape and preached two great sermons to the delight and edification of all the people who heard. He preached with the old-time power and made us all feel it was good to be in the house of God. Lovelace Circuit is alive; things are moving. Some improvements have been made around the premises of the parsonage. Preacher's salary has been raised, and finances in very

fair shape. The Missionary Committees have been appointed and are now at work rounding up the conference collections. We feel like this is a great improvement over the old way. The fifth Sunday of this month will be a red-letter day for Pleasant Hill Church, as the Fifth Sunday Doctrinal Institute will be held there. We are well pleased with our work, and will be able to report everything in full at conference. We have not held any meetings yet, but our people are working and praying for our meetings. O that God will pour out his richest blessings upon us, build us up in the faith, convict and convert sinners, is my prayer. Brethren, pray for us.—R. O. Sory, P. C., April 1.

Mexico.

The revival which has been in progress for two weeks reached its climax yesterday, April 2. Although Dr. Curry was called back to his official duties at San Antonio and the pastor was left to continue the meeting alone, the interest continued to increase during the last week. The excellent music was enjoyed very much by the congregations, the new book, "Revival Praises No. 2," proving very popular. Yesterday was a great day in every respect. Brothers Dehair and Darwood, of Wortham, kindly came to our assistance, who, together with our excellent choir, produced what was pronounced by every one to be some delightful music. Large audiences greeted the pastor both morning and night, the night congregation occupying every available seat. Our pastor, Rev. C. H. Buchanan, gave us two excellent sermons, the morning theme being "Home Religion" and the night theme being "Feeling the Immortal in Us." Text: "Lay up treasures in heaven." The meeting has been a blessing to all who have attended.—Montgomery Owens.

Reily Springs.

Our second Quarterly Conference was held at Park's Chapel April 1 and 2. Brother Montcastle was at his best in both chair and pulpit. His sermon on "Justification by Faith" at 11 o'clock Sunday was a gem, excellent, practical, powerful. Brother W. L. Tittle, the efficient, sunny-sided pastor of Como, brightened the occasion with his presence. The Board of Stewards made a very nice report. Our Sunday-schools are growing wonderfully. The school at Abilene has more than doubled in interest under the superintendency of Prof. Mack McLain. Have organized a Senior Epworth League with thirty-four charter members, at Abilene, with Prof. McLain as President. Our school at Reily Springs is in fine shape. When we came here, twelve or fifteen were the average; now we have from seventy-five to one hundred in attendance at each service. Brother John Nicholson is doing nicely with his school at Shook's Chapel. In fact, we are waking up at each appointment. We purpose organizing our young folks into Leagues at each service for organization is half the battle. Have selected our Missions Committee, and they are looking after our collections. The Texas Christian Advocate goes into many of our homes, and our people love the paper and its editor. Have received twenty-four new members since conference. Our congregations are growing, and as an expression of their appreciation our people pointed us in due and ancient form recently. This assault was led by Mrs. Dr. McElroy, of Reily Springs, and Bro. John Nicholson, of Shook's Chapel. We feel very grateful for these expressions of love, and ask God to help us to deserve this confidence and appreciation. Truly the Lord is blessing us, and our charge is getting on "higher ground."—D. A. Williams, P. C.

Oglesby.

Our work here is doing very well. We have four Sunday-schools and three prayer-meetings, one Home Mission Society. We also have one young lady preparing to do mission work. We blessed the young men to preach. We have just closed a good meeting at this place. Brother T. M. Lowrey did the preaching. He is a good preacher, and is an earnest, soul man, has a clear, ringing voice, and is wonderfully blessed. Just a few days before the meeting the people gave us a severe pounding, and Mrs. Lacey hasn't been very well since. We have a very fine people and we use them as only hope that our lot will always be cast with just such a people and just such a man as our Brother S. J. Vaughan, our presiding elder.—A. C. Lacey, P. C., April 4.

CLEBURNE METHODISM.

All the Methodist Churches in the city began revival services Sunday morning. The pastors will do the preaching. Brother Matthews had largest congregations since conference. Meeting started out well; good prospects; six additions. Brother Smith preached for Brother Monk at 11 o'clock; large crowd; good service; 165 at Sunday-school. Splendid services in the evening; two conversions; four additions; prospects bright. Sunday-school at Brazos Avenue above the average. Largest congregation Sunday evening this year. Good spirit at both services. Outlook is encouraging.—W. C. BOUSE, Cleburne, Texas, April 4.

CARD OF THANKS.

As our beloved Texas Christian Advocate goes into every Methodist home in Nixon, we desire to express our thanks for the unstinted kindness and loving affection of our people during the recent sickness and death of our dear little child. We have never had so much loving attention and sincere devotion shown us in our lives. "Surely, none other could have done it like these." How it makes us desire to serve God and humanity better. The remembrances from other places, especially from the District Conference in session at Edna, made our brethren even dearer to our hearts. Dear brethren and friends, we cannot express what we feel. W. L. BARR AND WIFE, Nixon, Texas, March 29.

A NOTE OF GRATITUDE.

We desire to state through the Advocate that Rev. Levi F. Collins is now at home to his brethren. His house is cooled, weather-boarded, painted, with two good brick flues and one room canvased and papered. No, brethren, Brother Collins will not feel in the least embarrassed when you call upon him, for he is as "snug as a bug in a rug" in his little home. Right here I want to personally thank every one who contributed to the relief of this dear old brother whose love for and loyalty to the Church kept his brethren from knowing his true condition. The responses came from Lorena to Clarkston and as far west as Fort Stockton, one brother from there sending fifty dollars. One hundred and three dollars and twenty-five cents has been expended on the house, and twenty dollars in cash has been turned over to him. Again I thank you and pray God's choicest blessings upon you. I shall always be thankful that I spent that first of January night in his home and felt the sting of that awful blizzard as he and his good wife felt it. Yours in gratitude, CLAUDE B. SMITH, Caps, Texas, March 22.

Again I thank you and pray God's choicest blessings upon you. I shall always be thankful that I spent that first of January night in his home and felt the sting of that awful blizzard as he and his good wife felt it. Yours in gratitude, CLAUDE B. SMITH, Caps, Texas, March 22.

BOARD OF MISSIONS MEETING.

The annual meeting of the Board of Missions will be held at the Publishing House in Nashville, Tenn., beginning on the morning of May 3, 1911. This will be a most important meeting. It will be the first annual meeting under the new constitution. Many important matters will be up for consideration. This is an hour of large opportunities and great responsibility in both the home and foreign lands. It is the earnest hope of the Secretaries that there will be a full attendance from the beginning to the end of the session.

It is a time for united prayer on the part of the Church for divine guidance in this crucial hour in missions. We earnestly request that on Sunday, April 30, prayer be made throughout the Church for God's blessing on the board and its deliberations, and for the work it has in hand. Let our pastors call the attention of all our people to this request, and carry this cause to the throne in the worship of that day. A. W. WILSON, President.

W. W. PINSON, General Secretary.

WHISKEY AND MORPHINE
AGAINST
Health, Happiness and Success

Is it not foolish to ask: which you prefer? They do not go together. They are as incompatible as oil and water.

The man or woman who is addicted to either alcohol or opium, soon loses his happy, sunny disposition, that kind, loving smile and welcome kiss for his wife and children is forgotten and he soon becomes sour, morose, dissatisfied with himself and everyone else. Can't sleep, not eat. This is the effect of the narcotic, the poison contained in the stuff, that is robbing your wife and babies of a patient, pleasant, kind and loving father—yes, robbing them of the very necessities of home, of life. Do you realize this? Is it not true? Wake up man or woman before it is too late, get out of the arms—yes, the lap of this monster ALCOHOL and MORPHINE. You can be saved.

You can be cured of this craving, this disease, at the **WHITE SANITARIUM**, and returned to your family a happy, well man, ready—eager to take up your business and resume your vocation in this busy world again, more anxious to live a better man, and scatter happiness along the pathway of life. You owe this to yourself, your family and your God. Then success and happiness await you. Correspondence confidential.

The White Sanitarium
W. H. FORD, M. D.
Phone Cliff 142. Station A, Dallas, Texas.

SUNDAY SCHOOL ITEMS

REV. V. A. GODBEY, Editor, San Antonio, Texas.

All communications intended for this department should be sent to the above address.

DRS. BULLA AND RAWLINGS.

Following is the revised itinerary for Drs. Bulla and Rawlings under the direction of the Central Texas Conference Sunday-school Board. This announcement is final.

For Dr. Bulla: Waco District Conference, Lorena, 3 p. m., April 14; Gatesville District Sunday-school Institute, at Moody, Friday evening, April 14, and Saturday, April 15; University Church, Austin, April 16; Georgetown, Monday evening, April 17; Cisco District Institute, at Cisco, April 18, 19; Brownwood District Institute, at Brownwood and Ballinger, April 21-23.

For Dr. Rawlings: Waco District Conference, 8 p. m., April 14; Gatesville District Institute, April 15, 16; Southwestern University, April 17; Switzer Woman's College, Itasca, April 18; Cisco, April 19; Brownwood and Ballinger, April 21-23.

HIGHTOWER, Conference Chairman.

NOTICE—THIS IS IMPORTANT.

The State Sunday-school Board is called to meet at the Publishing House in Dallas at 2 p. m., April 12, 1911. This board is composed of one representative from each Annual Conference Board, elected by the conference, and the officers of the State Board. Important matters concerning our State Sunday-school work are to be determined. Let there be a full attendance of the board.

NOTES BY STATE PRESIDENT.

Verily fame is lighter than vanity. State President was discussing the program of our State Sunday-school Conference with one of our prominent Texas pastors the other day and he said, "By the way, who is Dr. E. H. Rawlings?" Why he is Educational Secretary of our Board of Missions," we replied. "O, yes," said the preacher.

Boys and singing. If you want to keep the boys in the Sunday-school don't be forever asking them to sing such songs as "We Are Little Sunbeams" and "Jesus Wants Me for a Sunbeam." What fourteen-year-old boy wants to be a sunbeam? If you want a song that appeals to the boy's heart sing "Stand Firm When the Enemy Charges," or better, "Onward Christian Soldier" and "The Son of God Goes Forth to War." Songs of action and daring appeal to the boy. And think of a class of stalwart young men standing in their place Sunday after Sunday and singing, "I'll be a Sunbeam for Him."

A letter came the other day asking State President to tell all he knew about the Sunday-school work. State President thought of all the books he had read and all the long winded speeches he had made and referred the correspondent to Mrs. Godbey and Drs. Hamill and Bulla. But while we were unloading the job on our patient fellow workers we were oppressed by the suspicion that we could comply with the correspondent's request in a one page letter.

A standard of excellence. The Sunday-school Council, which is composed of representatives of nearly all the Christian denominations in this country, held its first annual meeting in Nashville, Tenn., in January of this year. Among other things it adopted a common standard of excellence for local Sunday-schools, as follows:

1. Cradle Roll.
2. Home Department.
3. Organized Adult Bible Class.
4. Teacher Training.
5. Graded Instruction.
6. Missionary Instruction and Offering.
7. Definite Decision for Christ Urged.
8. Offering for Denominational Sunday-school Work.

It was recommended "that this incomplete standard be submitted to the denominational boards for consideration and recommendation as to amendments and additions."

The series of articles on "Parents' Problems," by Edward P. St. John, now running in our Sunday-school Magazine is worthy the most careful study by both parents and teachers. No rule can be given for training children that will not sometimes break down and fail to work in the actual test, because a child is not a machine, but a living personality and distinct from every other personality. Each child is a separate proposition. And yet much has been done for both parents and teachers in this generation

by careful students of the child-mind. And those who have to do with child-life do well to study carefully what such authors have to say.

In the Lake Shore Assembly, which will convene at Wichita Falls, July 24-31, special attention will be given to Sunday-school work. Our leaders are coming to realize that any Church gathering which ignores the Sunday-school is sadly if not fatally defective. The pity is that this knowledge has been obtained so slowly. Not "Reclamation," but "Conservation" is to be the watchword of the future Church.

EDITORIAL NOTES.

The Methodist Sunday-schools in Texas, including all branches of Methodism in the State, probably have 400,000 pupils in school every year. The M. E. Church, South, last year had 216,000 in its schools under the care

TEXAS METHODIST STATE SUNDAY-SCHOOL CONFERENCE.

Seventh annual session of the Texas Methodist State Sunday-school Conference, to be held in First Methodist Church, Dallas, Texas, April 11, 12 and 13, 1911.

Everything is ready for our great Methodist Sunday-school Conference at Dallas, next Tuesday, Wednesday and Thursday. From indications there will be a big crowd. When you arrive go at once to First Methodist Church and register, where the committee have a list of rooms for your selection. Where requested by mail, rooms will be reserved.

of the five conferences in the State. Add to this the German Methodists, the schools of the M. E. Church, the Mexican Churches, and the negro Sunday-schools, and the number will rather exceed than fall below the estimate given above. The State Sunday-school Conference should enlarge its sphere of operations and give more attention to the schools outside of the M. E. Church, South. It is easily possible to arrange for the Methodist Sunday-school Conference to embrace all classes, and yet preserve Southern ideals. The writer has long felt that we are culpable for not taking more active interest in Sunday-school work among the Mexicans and the negro population, and the Sunday-school Conference should take some steps looking toward such a result. This is missionary work that lies at our door. We have made speeches about our problems, and it is now time that we were solving some of them. Let us do it.

The editor received \$4.25 from the Elmendorf Sunday-school to be used in improving Epworth-by-the-Sea, and the money has been turned over to the proper person. Let others do likewise as soon as possible. Every school should make some contribution to this cause now, and send in the sum whether it be large or small. Every little helps and the example is often as helpful as the gift.

The Methodists have in Ohio 2249 Sunday-schools, with 273,154 pupils. Our brethren of the M. E. Church have wrought well in that State, and Methodism is a mighty factor in the land.

The Sunday-school of our South Side Church, Butte, Mont., has an enrollment of three hundred, and is said to be growing in every department. Our Church in the West can do nothing that will more surely contribute to the welfare of the Nation and of Christianity than to establish Sunday-schools in every neglected place. According to reports made by the Board of Sunday-schools of the M. E. Church, and the Board of Missions of that denomination, there are towns of several thousand people in which there is no Sunday-school and where the gospel

is not preached. In the meantime Mormonism and other isms are slowly gaining ground. This is God's call to the Church for greater zeal and generosity. Let this call be heeded.

Mr. H. J. Heinz, the "pickle man," said "the Sunday-school pays the biggest dividends of any investment of time or money that I have ever made." And this statement is based upon the present returns from his investment. If it be true now, how much more will it be true when the generation which is now being saved shall in turn reach the unborn children of to-morrow and thus continue to increase until the great harvest has been gathered from all nations. Fortunate indeed are they who are entrusted with work in the Sunday-school.

Do you know that Sunday-schools are often greatly hampered because of lack of equipment. There are many who cannot take a place as teachers in the Sunday-school, but they have money and to spare, and could greatly help the workers by a gift which would make possible the purchase of necessary things. Suppose you ask the pastor what the Sunday-school needs most to make it a success and then furnish him the money to make the purchase. Some schools need song books enough to make the song service a success; others need comfortable seats for the little ones, and yet others have no suitable maps and charts, blackboards, etc. Find out what is needed and if you cannot buy it, tell the people, and they will help you to supply the need. In this way you can help in Sunday-school work.

Marion Lawrence is responsible for the statement that there are 285,000 Sunday-schools in the world to-day, in which 28,000,000 persons engage in the study of the Bible. In the past three years there has been a gain of 30,000 Sunday-schools and 3,000,000 members. This is a gain of 1,000,000 members every year, or 20,000 members every Sunday. It has been estimated that 800 Sunday-school members join the Churches for every day of the three hundred and sixty-five days in the year. The Sunday-school population of North America is given as 15,000,000, and it is now said that 40 per cent of this number are in the Adult Department and are over 18 years of age. The adult class movement has added more than half a million men to the Sunday-school in the past five years. A movement as great as this is worth the time and money of the greatest men and women in the Church.

The Literary Digest recently made extensive quotations from an address which was delivered by Mr. Chubb on things which affect the child. The statements concerning the Sunday newspaper are worth considering by parents and Sunday-school teachers, hence we give the following quotation: "The daily newspaper, thinks Mr. Chubb, 'ought to have no direct influence on the child under sixteen.' Its 'chronicle of scandal, sin and crime' is plainly not written for his consumption. But he is not forgotten on Sunday. Says Mr. Chubb:

"It is when we come to that American monster of misrule, the Sunday newspaper, with its lurid comic supplement for the child's particular benefit, that our trouble begins. I haven't time to mince words about that. It is, in almost every example of it, the product of the newspaper vaudeville artist, who has lost his sense of humor, his ethical values, and his taste. It glorifies the smart child, proficient in monkey tricks; the cheeky, disrespectful, and irreverent child, who 'kays' his elders and betters; the libertine child of silly, humoring parents. Its so-called humor is the humor of distortion, akin to that provided for the parents in those inane cartoons which serve up daily and nightly in our yellow journals the misshapen, ape-like creatures of a diseased imagination.

"It is strange that the forces of religion in the Church and the Sunday-school have not been active to repress this Sunday invasion of vulgarity. Is a child who has feasted on this coarse food in any state of mind to attend Sunday-school or Church? Or is indulgence in the Sunday newspaper habit, or, let us say, the comic-supplement habit, calculated to induce the right kind of reaction after the services of the Sunday-school and the Church? But what can we expect of the child if the parent is indifferent, and even sets an example? If he, as his chief Sunday relaxation, gives himself up to the enjoyment of the average type of swollen Sunday newspa-

per, with its ugly mosaic of scandal and gossip and crime, and its frequent indecent piquancy, what is to be expected of the children?

"What meaning will the words dignity, nobleness, refinement, sweetness have for these little people, whose weekly literary diet includes this crowning morsel from the sabbatical breakfast-table? The agitation against the comic supplement for children is making encouraging headway, but has not yet amounted to a force sufficient to change the practice of the newspaper proprietor, be he ever so wealthy, is frankly commercial. He disowns any educational or philanthropic intention. He meets those who have pleaded with him for reform with the statement that as soon as public opinion has developed far enough he will make a change."

Following the State Sunday-school Conference, Dr. Chas. D. Bulla and Dr. E. H. Rawlings have been secured for an itinerary of ten days in the Central Texas Conference. Following is the plan of their work, which is subject to slight modifications:

For Dr. Bulla: April 14-15, Gatesville District Sunday-school Institute, at Moody. April 16, University Church, Austin. April 17, Southwestern University, Georgetown. April 18, 19, District Institute, Cleburne. April 21, 22, 23, Brownwood District Institutes, Brownwood and Ballinger. For Dr. Rawlings: April 14, Waco District Conference, Lorena. April 15, 16, Gatesville District Institute, Moody. April 17, Southwestern University, Georgetown. April 18, Switzer Woman's College, Itasca. April 19, District Sunday-school Institute, Cleburne. April 19, Polytechnic College, Fort Worth. April 21, 22, 23, Brownwood District Institutes.

This itinerary will give many of our people a rare opportunity to hear about some of the most important phases of our Sunday-school work, and we predict for Drs. Bulla and Rawlings a large and enthusiastic hearing.

ONE OF MANY LETTERS RECEIVED.

Wharton, Tex., March 27, 1911.
Mr. W. E. Hawkins, 1308 Commerce Street, Dallas, Texas:
My Dear Brother—I have received the program for the Sunday-school Conference to be held in Dallas, April 11-13, and I must say it is a cracker-jack—splendidly arranged, and has some of the strongest and most efficient men and women in the State "slated."

"I'll be there Johnnie at the rat hole."

THOMAS R. MOREHEAD.

SUNDAY-SCHOOL TEACHER!

Oh, Sunday-school teacher! thou heavenward guide!
Thou shepherd in whom thine own flock all confide!
Art thou a true shepherd with love for thy flock?
And ready to answer each tiny young knock.
No duty should hinder, no call should e'er pass.
Oh, true-working teachers, your flocks you will save,
While straying young flocks find the bottomless grave.
Ah, then, if thy flock will share much thine own fate,
Canst thou at the fold of protection be late?

Moral: A late Sunday-school teacher may rob some helpless lamb of life.
W. E. HAWKINS, JR.

"Guard within yourself that treasure mindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness."—George Sand.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

THE JEST THAT STINGS.

It is said that there is a little animal that will sting you, but will at the same moment inject a soothing oil. Not one jester in ten thousand has the rare ability to do this. One of the most dangerous habits is that of jesting at the expense of another's feelings. Whoever would be popular must not do it often, or he will lose his hold on his best friends. People say they do not care, but nine to one they do care, and they never forget. But the loss of popularity is not all. It is not the main loss. The one all-important loss is this, that you lose in your inner being much that is highest, most delicate and precious in human make-up. Only a boor will tread another's toes willfully. Only a barbarian will openly subject his friend or neighbor to the laugh that stings with ridicule or any other unpleasant suggestion. The lofty-minded man or woman will never jest if the essence of the fun rests on another's chagrin. The principle of self-respect demands that we respect others. No culture can exist truly if it disregards even the slightest and most sensitive feeling of any other. It is said that Joseph Addison could whip a man with his tongue and all the while make the fellow feel that it was a pleasing compliment. He is one of the few who could sting and pour on the oil at the same time. But even granting that this is a wonderful gift, it is not the best gift, even in the art of merry-making. The loftiest achievement in jest-making is that you inflict no wound at all, that your jests shall need no soothing balm. The most conspicuous example in our country in the fine art of cultured jesting is Phoebe Carey, who was considered the wittiest woman and the finest at repartee among her sex, yet it is stated that she never once in her life gave offense. Whatever depends on pain for its point is a survival of savagery.

SINGULAR CURE FOR THE BLUES.

Most persons have seasons of depression. They come with and without known causes. It is a fact, however, that whatever disturbs the glandular system, and especially whatever clogs the action of the glands, will invariably send the individual into "the dumps." But, whatever the cause, there is little to be gained from drugs. The finest remedy is a resolute will determinedly active against the condition. This sometimes fails. As little as you would consider it important, one of the very surest methods of getting relief is to take a good bath from head to foot. Give the skin a good rubbing and soaking, then dry thoroughly, and you will be pleasantly astonished at the change in your feelings.

BATH-TUB DANGERS.

Did you ever notice how often the papers have accounts of death in bath-tubs? There is a cause for this. Sometimes the strongest of men are overcome in the bath and die. There is always a shock of greater or less intensity to the nerves in either a hot or a cold bath. The hot bath dilates the blood vessels on and near the surface, thus leaving the heart with so little as to cause faintness. The sudden cold plunge contracts the external blood vessels, somewhat paralyzes the nerves for a little time, drives the blood inward, congestion results, and the heart is overtaxed and fails. The neutral bath—about 96 degrees—is much to be recommended.

THE BREECHES BIBLE.

This epithet was applied to a Bible, certain editions of which were printed in Geneva by Rowland Hill, 1569. Genesis 3:7 reads thus: "And they sewed leaves together and made themselves aprons." The Geneva Bible

printed under order of Rowland Hill made this same sentence read thus: "And they sewed fig leaves together and made themselves breeches." From the queer translation of this one word the editions thus printed were called the Breeches Bible.

THE NAME BOZ USED BY DICKENS.

Dickens contributed many articles to the London Morning Chronicle under the pseudonym of Boz. The "o" sound here is that of "o" in "home." Dickens had a little brother whom he nicknamed Moses after the Moses in "The Vicar of Wakefield." This little brother, attempting to say Moses said Bozes, and more frequently left off the last syllable, saying only Boz. This word Dickens took as the nom de plume for his articles to the Morning Chronicle. Whoever reads Sketches by Boz may know at once the history of the name.

THE BOOK OF THE DEAD

One of the strangest of all books is The Book of the Dead which is a compilation of the doctrines of ancient Egyptians concerning the dead, the future life, the native articles of faith. There are 106 chapters. It contains references to the adventures of the soul after death, and instructions to departed souls as to what cabalistic texts they must quote to make the new journey safely. It contains the ritual for the burial of the dead as used by the Egyptians. It is remarkable that it also contains a formulation of the doctrine of justification by faith and also of justification by works. Of course Osiris is the god.

TITLES TO CERTAIN CITIES.

Washington is called the City of Magnificent Distances because of the unusual breadth of its streets. Athens was called the City of Violet Crowns because the hills around about took on a violet hue at the rising and at the setting of the sun. Austin, Texas, has also received the same name. The City of Elms is a title given to New Haven because many of its streets are heavily shaded by elms. New Orleans is called the Crescent City because of the crescent bend in the Mississippi. New York is known as Gotham ("go" as in "home"), and this title was given to it in burlesque by Washington Irving in his humorous work, "Salmagundi," because the people were such wiseacres. The allusion, however, was to the Parish of Gotham in England, where the people were notorious for their follies.

THE VINEGAR BIBLE.

This appellation was given to a Bible printed at the Clarendon Press, Oxford, in 1717. The title of the twentieth chapter of Luke was erroneously set up by the printer as the Parable of the Vinegar, instead of the Parable of the Vineyard.

WHY WE PREACHERS DON'T PREACH.

We are led to the discussion of this subject by the frequent hearing of expressions like the following: "Brother — is a good man, but he can't preach." "He is a good worker, but he can't preach." "I like Brother —, but he can't preach." Now I know that there are a goodly number of people who would not know a good sermon if they were to hear it. Then there are others who don't think a preacher preaches, unless his ideas coincide with theirs. Then there are those who put themselves up as critics. We have heard the above expressions made by men and women who were well-balanced, and had the interest of the Church at heart. My father used to tell me that where there was lots of smoke there must be some fire. In the discussion of this subject there are three things we wish to consider:

1. Is he (the preacher) called of God?
 2. Has he the power of the Holy Ghost?
 3. Does he apply himself?
- Brother preacher, if you have these three qualifications, you can preach. Brother, if your preacher has these qualifications, he can preach; and people will not believe you if you say he can't preach.
1. No one can preach unless he is

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A MODERN BATH EQUIPMENT with hot and cold running water facilities all for..... \$6.50



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Allen's Wonderful Bath Apparatus costs but \$6.50, yet does the work of this \$150.00 Bath Room.

Proven by sworn statements—investigation—any proof you want. He writes: "Best thing ever sold. Not one complaint from 2,300 customers." Zimmerman, Indiana Farmer, orders total \$13,245 in 110 days, \$30,000 in 9 months.

NEW INVENTION reduces cost of modern bathing facilities from \$100 to \$6.50—abolishes plumbing, water works, water systems. Installed instantly, without tools, pipes, by anyone. Turns any room into a bath room with hot or cold running water. Supplies any home with cleansing, friction, massage, shower baths. Makes bathing 5 minute operation. So energizes water, very little does wonders. Cleanses almost automatically. No more drudgery, annoyance, mess of lugging water, filling tubs, emptying, cleaning, putting away. G. Chase, N. Y., writes: "Gives advantage of bath room in any part of the house." J. Phar. Mont. "Makes a modern house on the farm." Thousands tell same story of praise and satisfaction. Used by U. S. Government.

AGENTS, SALESMEN, MANAGERS could anything be easier, better to sell than a modern bath equipment for only \$6.50? Think of millions who have no bathing conveniences, who would jump at the chance to modernize their homes for \$6.50. No wonder agents without previous experience make small fortunes. C. A. Korstad, Minn. orders total \$2,212 in 2 weeks.

O. Schleicher, Ohio, (Minister) sold 30 outfits first 12 hours. (Profit \$1.20) A. Wilson, Ky. sold 102 in 14 days. (Profit \$25.40.) J. Hart, Texas, 16 in 3 hours. (London, N. York, \$15 worth first day. Bovee, Pa. (carpenter) solicited 60 people—sold 55. Spare time gave Oviatt (Minister) Iowa, \$500 in 11 days, \$1,000 to date. Reader? These results possible for you at home or traveling. Make \$8,000 this year. Don't hesitate—be first—get exclusive rights. Previous experience unnecessary. What a winner! A modern bath equipment with running water hot and cold, for \$6.50 not \$100.

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called of God. Without the call he cannot have the power; without the power he cannot properly apply himself.

You may think that I am weak when I tell you that I am afraid that we have so-called ministers who have not been called of God. We cannot say that they have entered the ministry for the money there is in it, for most people know that the average minister is poorly paid for his services; but I believe that it is possible for one to mistake his call to some other field of usefulness for a call to the ministry. If he enters the work for money, for honor, through mistake, or for any other purpose than to obey a special call to the ministry, he's a failure.

I believe, however, that only a small per cent have entered the work without a call.

2. No one can preach unless he has the Holy Ghost. He may be able to speak words correctly, and reason logically and scientifically, and may seem to speak with tongues of men and of angels, but if he has not the power of the Holy Ghost, he is as a "sounding brass and a tinkling cymbal."

Jesus told his disciples to wait at Jerusalem until they received power. Jesus knew they needed it.

What the disciples needed to enable them to preach is what we need to enable us to preach. There is need of education, and of special training in the different departments of the work, but in the long run the power is the most essential. The scribe fought against the call for eight years. My only excuse was, uneducated. I prayed to God and he gave me an opportunity to get only a limited education, and I am so thankful to him for it, and feel that I could not do without it; and yet when I go into the pulpit to carry God's message I had rather have the power than anything else.

3. The preacher, though he be called, though he may have the power to begin with, must apply himself, else he will never amount to very much. The power comes only as we advance step by step in the discharge of duty. The preacher must pray, of course, and that without ceasing. We must study. I fear that many of us do not study and prepare our sermons as we should. Many of us have only a few sermons, and say them over and over until we lose interest in them.

One time we give hash, next time we give hash hashed over, and next time we give hashed hash hashed over. After several times hearing our hearers get disgusted.

We are living in a fast age, and most people know what preaching is, and they will not excuse us if we don't preach.

Some preachers seem to think that we must visit whether we study much or not, and I don't want to underestimate visiting, for great is the preacher that can well prepare his sermons and do lots of visiting; but I do want to say that to neglect study to do ordinary visiting is not wise. I heard my pastor several years ago in Alabama report about one hundred visits during one quarter, and I don't think I heard him preach what I call a sermon the whole quarter.

I want my pastor to visit me, but above everything I want him to be prepared that when I invite my neighbor to go to Church with me and when we get there that we will hear something interesting.

Preachers must have practice. No one can do a good job at anything unless he has practice. No preacher who

preaches more than a half dozen times a year can expect to do much. This is a great hindrance in the local ministry. They wait for their pastors to plan for them, and it seems that pastors nowadays are careless about planning for their local preachers, and consequently many local preachers are left without appointments, and many people left every Sunday without the gospel. Pastors, your local preacher feels, "Woe is me if I preach not the gospel," and feels condemned for not doing it, but how can he preach without an opportunity? Now I want to say to my fellow local preacher, don't fail to preach. If your pastor don't arrange for you to preach, make your own announcements. Preach at schoolhouses or anywhere you can get people together. This world needs preaching too bad to lose one Sunday, but be sure that you study the Word and pray for the power.

J. G. WALKER,
P. C. Rogers Mission.

The theological student was sent one Sunday to supply a vacant pulpit in a Connecticut town, says the Chicago News. A few days later he received a copy of the weekly paper of that place, with the following item marked: "The Rev. — of the senior class at Yale Seminary supplied the pulpit at the Congregational church last Sunday, and the church will now be closed three weeks for necessary repairs."

COFFEE HEART

Very Plain in Some People.

A great many people go on suffering from annoying ailments for a long time before they can get their own consent to give up the indulgence from which their trouble arises.

A gentleman in Brooklyn describes his experience, as follows:

"I became satisfied some months ago that I owed the palpitation of the heart from which I suffered almost daily, to the use of coffee. (I had been a coffee drinker for 30 years) but I found it very hard to give up the beverage.

"One day I ran across a very sensible and straightforward presentation of the claims of Postum, and was so impressed thereby that I concluded to give it a trial.

"My experience with it was unsatisfactory till I learned how it ought to be prepared—by thoroughly boiling for not less than 15 or 20 minutes. After I learned that lesson there was no trouble.

"Postum proved to be a most palatable and satisfactory hot beverage, and I have used it ever since.

"The effect on my health has been most salutary. The heart palpitation from which I used to suffer so much, particularly after breakfast, has disappeared and I never have a return of it except when I dine or lunch away from home and drink the old kind of coffee because Postum is not served. I find that Postum cheers and invigorates while it produces no harmful stimulation." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial proves an eye opener to many.

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

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

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH, they will promptly relieve the nausea, **SICK HEADACHE**

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

Take No Substitute.



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DISTRICT CONFERENCES.

Uvalde, Uvalde,.....	April 5
Ablene, Anson, 11 a. m.....	April 7
Llano, Liberty Hill.....	April 11
Waco, Lorena, 2:30 p. m.....	April 12
McKinney, Anna, 2 p. m.....	April 18
Sulphur Springs, Como, 2 p. m.....	April 18
Weatherford, Gordon.....	April 18
Clovis, Elida, 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
Groeswood, Coleman, 3 p. m.....	April 27
Torrell, Forney, 3 p. m.....	April 28
Dublin, Tolar, 3:30 p. m.....	April 28
Greenville, Merit, 9 a. m.....	April 28
Corsicana,.....	April 28
Vernon, Chillicothe, 8:30 p. m.....	May 1
Hebburn, Granbury, 9 a. m.....	May 2
Plainview, Lubbock, 4:30 p. m.....	May 4
Clarendon, Miami.....	May 10
San Angelo, Menard.....	May 10
Brenham, Richmond.....	May 11
El Paso, Marfa, Texas.....	May 11
Gatesville, Copperas Cove.....	May 11
Amarillo, Hereford.....	May 12
Hamilin, Aspermont, 8 p. m.....	May 18
Marshall, North Marshall.....	May 23
Beeville, Kingsville, 9 a. m.....	May 23
Albuquerque, Magdalena.....	May 25
San Augustine, Livingstone.....	May 31
Pittsburg, Hardy Memorial.....	June 7
Texarkana, 9 a. m.....	June 7

THE NEW MISSION HOME IN OAK CLIFF.

Under the consecrated leadership of Mrs. W. H. Johnson, of this city, the home mission women are preparing for a larger and a more efficient service. They are to begin at once the erection of a \$75,000 Mission Home in Oak Cliff. They propose a plant over there that will answer all the purposes of this society. The mission homes are the sheltering arms of the Church. The work of these good women comes nearer the Christ-life than does any other. They stand for all that Christ ever meant to a lost world. Sister Johnson and her co-laborers deserve the consecrated support of every member of the Church who realizes the power of Christ to save the lost, and who has heard the appeal of these wandering souls. The Advocate will have a more extended notice of this great enterprise.

ADVOCATE CAMPAIGN.

This completes the list of my official board. Tell the rest to stand aside and let me crow a little. That means that I have an excellent set of fellows to help me to make things go. "On with the battle!"

C. H. BUCHANAN.

Mexia, Texas.

"When a strong brain is weighed with a true heart it seems to me like balancing a bubble against a wedge of gold."—Oliver Wendell Holmes.

A WHISKEY DEFENDER REACHES THE LIMIT.

Recently there was a killing in a building on Main Street in this city. A man working in that building, it is alleged, tried by correspondence to entice a fifteen-year-old motherless girl in Fort Worth to meet him in Dallas, and the letters fell into the hands of the girl's father. He immediately boarded an interurban car, came to the city, went to the office where the offender worked and filled him full of bullets. The tragedy occurred nearly a half mile from the Advocate building, but the house in which it occurred happened to be the property of L. Blaylock. The building is far removed from the Christian Advocate's place of publication and is occupied as a mercantile and office building. The victim was not known to the publisher of the Advocate and in no way had any business relation with him. He was simply employed as an expert accountant.

The Evening Times Herald, a paper that stands by the licensed liquor traffic and seems to be the organ of that nefarious business, proceeded to give an account of the tragedy and seemed to find great satisfaction in saying it occurred in a "building owned by the publisher of the Texas Christian Advocate." Mr. Louis Blaylock, Jr., dropped a few lines to the editor of that paper telling him that the building in which the tragedy occurred was the private property of his father and had no connection with the Advocate or the place where it was published. He thought the paper had unwittingly made the mistake, and had unintentionally connected the Advocate with the affair. But the editor of the Times Herald came out the next day and openly said that it did it because the editor of the Christian Advocate had referred to the Times Herald as "a whiskey paper." While we have always put the Herald down as an advocate of the open bar-room, yet we have always accorded to that paper and its editor common fairness and justice. But, according to the statement of the Times Herald, it wantonly and with malice aforethought, took advantage of the tragedy to mislead its readers into thinking the Advocate was connected with it.

The Times Herald knows that many of the most atrocious murders that have recently occurred in this city have taken place either in the saloons or in connection with them, and the Advocate has said so. And now, in order to try to connect the Advocate office by innuendo with this recent tragedy the Times Herald editor went out of his way in a far-fetched effort to do so. And when he was corrected he writes a long editorial justifying himself on the ground that the Advocate has referred to the Herald as "a whiskey paper." This is positive proof that when an editor becomes enamored of saloons and devotes his brain and pen to defending them, he soon loses all sense of justice and fairness and will resort to any means to put his opponents in a false light. The editor of the Times Herald, though professing to be a friend of the publisher, turns round and wilfully tries to fix odium upon the business of the publisher in order to get to make a thrust at the editor of the Advocate. This is reducing malice to a science! The Advocate has often spoken kindly of Mr. Kiest, the owner of the Times Herald, and his great service to the community as President of the State Fair. Now his editor turns round and stabs the publisher under the fifth rib in order to connect the Advocate and its editor, by innuendo, with the tragedy of last week.

The very fact that particular attention is called to one murder committed on the outside of a saloon only demonstrates that the Times Herald knows

the large majority of them are connected with saloons. A vain subterfuge is this in defense of the liquor business. But it is about on a par with the evidence they are able to produce in its favor.

ANOTHER SUNDAY IN CLAY COUNTY.

Last Saturday we boarded the Fort Worth and Denver for the Byers charge to spend Sunday with Rev. C. P. Martin and his people. He met me at Petrolia, a new town in the northern section of Clay County. The oil and gas wells are in the vicinity. They are sometimes called the Henrietta oil fields, but they are twelve or fifteen miles from Henrietta and at Petrolia. They are of recent discovery. Only a very few years ago some man boring for a well of water dropped his drill into oil and this became known. After that experts began to prospect, and the result is that men of means invested in the lands, and to-day they have about three hundred wells, most of them shallow, yielding oil in commercial quantities. But the gas wells are a marvel. There are several of them and the supply seems abundant and inexhaustible. It is piped from there to Fort Worth and Dallas. These two industries have largely made Petrolia. There was no town there a few years ago, but now they have a live community of about 1200, and new houses are going up in every direction. The condition of things was a revelation to me. There are evidences of enterprise and thrift upon every hand. Business houses are substantial and they seem to be thriving. Wells are being sunk in divers places there and the out-put is increasing. They have just recently brought in a deep well and it yields seventy-five barrels per day. This has enhanced the property values in that section. The soil is productive and it is fine ranch land; but the oil and the gas have rushed far above farming lands in value, and large companies have either purchased or leased large bodies of it. No doubt but that there are great reaches of oil and gas not yet touched by the prospectors and the years to come will show wonderful developments.

We have a good membership at Petrolia, and they have already constructed a beautiful little Church. It will answer their purpose for the time being but it will soon have to be enlarged. We have some excellent people and they are devoted to their Church. Have a good Sunday-school and they are laying the foundation for a prosperous charge in that one place. Brother Martin is alive to the situation and handling it wisely. On Saturday night they had a prohibition rally in the Baptist Church, the largest auditorium in the place and it was full. We had a most enthusiastic meeting. The people are becoming greatly interested in the cause. That county will roll up a good majority in July for our side. While there I shared the hospitality of Brother Smith and McAllester. The former went there from Fannin County and the latter from Corsicana. They are staunch members of the Church along with their families, and they are readers of the Advocate. It was good to be with them.

Sunday morning Brother Martin drove me ten miles across the county toward Red River to a delightful little country town of several hundred named Charlie. We soon struck the Wichita Valley along that stream, and the land is level and productive. It will be hard to find a more charming body of land in the State. I met a couple of old friends who live in that valley and they were out the night before to hear me speak. Brother C. C. Groves is one of them and the other is an older brother. They formerly lived on Rock Creek, Maury

County, Ga., where I began my career as a country school teacher. I made something of a reputation as a disciplinarian, and on one occasion used the birch with telling effect, and brought order out of chaos. It left an impression and I am still remembered in that Georgia community, so these two good friends told me. That was forty years ago.

There is a splendid bridge spanning the Wichita River and it is of great value to the country, for that stream gets on a terrible rampage at times. However, it has been very tame for three years, for they have had a long dry spell in that section. They raise corn and wheat and when they have good seasons there is no limit to the productiveness of the soil. It is a reddish sand soil, very rich and easily cultivated. It is valued at fifty dollars per acre and up. The man who owns a farm there is exceedingly fortunate. At Charlie, our people have built and paid for a commodious and neat Church. They have done it without much pastoral oversight, for they have been off to one side until recently. They live in the midst of a magnificent country right between the Wichita and Red rivers, and the eye of man never gazed upon a more inviting country. As far as you can see the level lands stretch away to the distant horizon, and they seem to be under a good state of cultivation. Corn is largely the staple and also cotton. The town is a prosperous looking place and the country round it is capable of making a great community. The wheat crop is no insignificant one. All they need is rain, and then the famous valley of the Nile can not surpass it. It is very well settled up and good houses dot the panorama. Sunday morning the people came from far and near, and the house was taxed to its utmost capacity. We had a most delightful service and the people were in sympathy with it. At the close of the sermon the Church was set apart to the service of God according to our impressive ritual. It was a red-letter day in that community. There I met Brother W. S. Flemming, an old resident of the county. He came from Tennessee years ago, and he belongs to one of the leading Methodist families of that old State. I knew a relative of his years ago, Rev. David Flemming, and his distinguished son, Col. Jno. M. Flemming of Kingston and Knoxville, Tenn. It was a great pleasure to meet this father in Israel at the service, the descendant of a worthy family in the Volunteer State. He is a life-long member of the Church, and though now advanced in years, he takes much interest in her welfare. I took dinner and spent a part of the afternoon with Uncle Sam Stuart, whom I used to know forty years ago near the old Maury County camp ground, near Spring Place, Ga. For a number of years he has been in Texas and he is now living on one of the most beautiful farms in that section. Has his own clear spring water in abundance, and his table groaned under its load of good things. He was a brave Confederate soldier, was wounded in one of the battles along Sherman's march to the sea; and he has hanging on his wall an old saber he captured from a Northern soldier in the battle of Murphysboro. What a delight to again be under his roof and talk over old times with him.

From there we drove to Byers and passed through the length of that beautiful valley again, crossing the river near its mouth. At that point it runs into Red River. Byers is a town of more age than Petrolia, but its population is a trifle less. It is situated upon an elevation and has a commanding view. You can see across the river into Oklahoma and as far as the eye can reach in all directions. It takes its name from an

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Take It This Spring**

Thoroughly cleanses the blood, cures all eruptions, improves the appetite, relieves that tired feeling. Get it today, in usual liquid form or tablets called Sarsatabs.

old family living there for years on a large ranch. I had delightful entertainment in the home of Brother E. W. Grogan. He is a prosperous farmer and stockman. He lives in a splendid home and he and his good wife are earnest workers in the Church. They are readers of the Advocate and I was a welcomed guest in their home. We have a substantial Church there, but it is too small and will either have to be taken down and a new one take its place, or it will have to be enlarged and renovated. They have the project under consideration, and if they have a good crop year the work will be done. We had a prohibition mass-meeting at the evening service. It was a packed audience. Brother Jones, the Baptist pastor, and his people joined us. It was a responsive service and much interest was shown. We went to sleep under the roof of a new parsonage built last year by Brother Thomas, and in the night was awakened by the patter of the rain. It was most refreshing and came when greatly needed to save the wheat and the oats. The next morning the whole country had a revived air about it.

Brother Martin is serving his first year there and he is one of the liveliest and most wide-awake young men in the conference. He always brings things to pass. No grass grows under his feet and everything moves forward that he touches. Under his pastorate this charge is taking on new life. He already has his Foreign Missionary money collected and the most of his Home Mission assessment. He has put the Advocate in nearly all the homes of his people, and they are reading it and becoming informed. He is destined to be one of the most enterprising and successful preachers in the conference. He is already a success. It is only a question of time when he will come more fully to the front. Such is his friendship to me personally and his work for the Advocate that I permitted him to work me overtime on his charge. Think I either preached or spoke to everybody in the bounds of his work.

Monday morning I ran down to Henrietta and was soon domiciled in the parsonage home of Rev. and Mrs. L. P. Smith. We have no better people in the North Texas Conference than these two faithful and devoted workers in the Church. Henrietta is an old town but its growth makes it look new. It has splendid business houses, a fine school-building, good homes, and we have a neat stone Church house. There is a good deal of wealth in that community. Our membership is a well organized and persistent body of men and women. Brother Smith is serving his second term with them, and this is the third year of this term. He has a strong hold upon the town and he is respected and honored by everybody. He is doing a most excellent work. At night we had a prohibition rally in the courthouse and I spoke to a good audience. There are a great many antis in Henrietta, but they

could not hold the county in the wet column. The law is well enforced and the saloons will hardly ever get back there again. It was my first visit there, but I found myself very well known—favorably by the pros and rather unfavorably by the antis. But they gave me a good hearing and I hope profitable results will follow.

G. C. R.

REV. JNO. M. BARCUS GOES TO JACKSONVILLE.

Rev. Jno. M. Barcus, D.D., all his life a member of the old Northwest Texas Conference, and now stationed at Weatherford, has been elected president of Alexander Collegiate Institute at Jacksonville, Texas, and Bishop Atkins has released him from the Weatherford charge and appointed him to that position. Until the close of the present school term, he will have charge of the Church at Jacksonville, made vacant by the appointment of Rev. R. A. Burroughs to the Pittsburg District. Dr. Barcus will go at once to his new field of labor and begin the work. This will necessitate his transfer to the Texas Conference, and it will technically break his life-time connection with his old conference. Dr. Barcus is one of the most prominent members of the Central Conference and has filled its leading positions for several years. Perhaps for more than a score of years he has been the secretary of his conference, and has been elected to a number of the General Conferences. He has never done any special educational work, though he has been connected all his life with the educational movements of the Church. For years he has been a member of the Board of Trustees of Southwestern University. He is a graduate of that institution, and he has made good in every place the Church has placed him. That he will succeed in his new field, no one doubts. He has ability, education, and experience; and he will address himself to his new duties with energy and wisdom. We wish for him and the school the largest possible success.

PERSONALS

Rev. Dallas A. Williams, of Palacios, made us a brotherly visit this week. He is doing good work on that charge.

Rev. E. L. Shettles, of Cameron, was a pleasant visitor to this office last week. He has promised to give us some interesting historical articles at an early date.

Rev. and Mrs. J. W. Mayne, of Stratford, were welcome visitors recently. They were in the city attending Mrs. Mayne's mother at one of the local sanitariums.

Rev. Harry Hayes, of Jefferson, was to see us recently. He had been to Dublin, where his father, Rev. William Hayes, is aiding in a fine revival.

In a note from Rev. Thomas Barcus, who is now at Phoenix, Ariz., he tells us that his town and county are in the midst of a hot local option fight. It will come off April 15. He is do-

ing well in that far Western city, and his many friends will be glad to hear of his work.

Dr. H. A. Boaz was to see us last week. He is one of the busiest men in Texas, and he is very prolific of results in all departments of work assigned to him by the Church.

We got to shake hands with "Uncle Ike" Crutchfield, of Henrietta, the other day. He is in very good health and doing excellent in the vicinity of that town. He is one of the most faithful members of the conference.

Sister O. S. Thomas, wife of our pastor at Wesley Church, Greenville, is in the sanitarium for a delicate surgical operation. The Church will pray that God will deal tenderly with them in this hour.

Rev. R. E. Porter, of Ponder and Krum, is pushing his work on that charge. He has a good people, and his people have a good preacher, and good results will follow the year's work.

The good wife of Rev. H. B. Owens was successfully operated on for appendicitis recently, and she is on the road to recovery. Brother Owens feels very deeply the kind words of the brethren during the time of his trouble.

Rev. J. W. Moore, of Beaumont, has been seriously ill, but we are glad to say that at last report he was much improved and thought to be out of danger. This latter statement will be good news to his many friends in the Texas conferences.

Mr. Will H. Evans, of Bonham, requests us to announce that the Panhandle County Interdenominational Sunday-school Workers will hold their County Convention in Bonham May 19-21. A cordial invitation is extended, and provision will be made for ample entertainment.

Miss Retta Reynolds, of Yoakum, some time ago asked through the Advocate for help to educate a Bohemian minister for special work. She received a number of responses, but not so many as ought to have heeded the call. She wishes to thank those in this public way for their responses.

In the secular press we note that Mrs. Martha Scrimshire died at Roysce recently and was buried in the Wolfe City Cemetery. This good woman was the mother of Rev. J. H. Scrimshire, member of the North Texas Conference and pastor of Fate Circuit. An appropriate tribute will appear in the Advocate.

Rev. T. G. Peterson, of Lancaster, was to see us the past week. He has done a marvelous work at that point. After years of hope and effort he and his people now have a fine church-building and a handsome new parsonage. Lancaster has come to the front, and it is a place of enterprise and liberality.

We recently had good communion with Brother John Oliver and his sister, now living near Hastings, Ok. They formerly lived a long time in Clay County, and are well known to the preachers and people of that section. He is Lay Leader for the district in which he lives, and he is a very earnest worker.

Brother J. F. Sherwood, pastor of Cochran's Chapel, spent a few moments in the office the other day. Years have told upon his body, but his old-time spirit is as joyous and bright as ever. We know him intimately, and

10 DAYS FREE TRIAL
We ship on approval without a cent deposit, freight prepaid. **DON'T PAY A CENT** if you are not satisfied after using the bicycle 10 days.
DO NOT BUY a bicycle or a pair of tires from anyone at any price until you receive our latest art catalogue illustrating every kind of bicycle, and have learned our unheard of prices and marvelous new offers.
ONE CENT is all it will cost you to write a postal and every thing will be sent you free postpaid by return mail. You will get much valuable information. Do not wait, write a now.
TIRES, Coaster-Brake rear wheels, lamps, sundries at half usual prices.
Mead Cycle Co. Dept. G-2000 Chicago

have been with him in many revival campaigns. Hundreds converted under his ministry are among the blood-washed. His series of reminiscences in the Advocate will be read and filed by many hundreds who love him. His diadem will shine with many stars.

Rev. C. L. Browning, of Polytechnic College, after several years with the school, has concluded to retire from that sort of work after the first of June and re-enter the pastorate. He is one of our very best preachers and pastors, and there will be openings for his sort. Between June and the conference, if any presiding elder has a vacancy he can find Brother Browning available; or brethren needing help in revivals will find him a most efficient helper in such work.

A STATEMENT.

An item in the Church papers has created an erroneous impression in regard to the entertainment of delegates and visitors to the Woman's Missionary Council to be held in St. Louis in April. Provision has been made for the entertainment of all of the regular delegates, the officers, visiting missionaries and deaconesses. As this number is in itself very large, it will be impossible for the local committee to provide homes for other visitors, much as they would like to extend that hospitality to all. The committee hopes, however, that many visitors may find themselves able to attend the council, and if application be made to the committee, boarding places will be secured for these visitors at prices ranging from one dollar to one dollar and a half a day. The local committee has received so many letters in the past week from those who are not delegates or officers, showing that they expect in their capacity as visitors to be entertained while here that it seems very important to correct the impression by announcement made immediately through the connectional papers. Another error in the Church papers was the use of Mrs. R. H. Bostick's name. Mrs. James W. Lee, No. 5068 Washington Avenue, is the Chairman of the Committee on Homes, and all letters concerning entertainment or board should be sent to her.

CHANGE IN APPOINTMENTS.

On account of the condition of his health, Rev. D. E. Hardin has asked to be released from his work as pastor of the Giddings charge. Bishop Murrah has done so, and has appointed Rev. R. S. Marshall as preacher in charge of that work for the remainder of the conference year.

A. A. WAGNON, P. E.

PERSONAL MENTION.

The letter from Cuba in the Advocate of March 23 was from Rev. Ben O. Hill, missionary from Texas, now stationed at Santa Clara, Cuba.

MRS. L. H. HILL.

Bishop Candler will deliver the literary address at the commencement of Roanoke Normal College, on Tuesday morning, May 23.

Children's Day

IS THE

Third Sunday in May, the 21st

An excellent program has been prepared by Mrs. H. M. Hamill, and is now ready for distribution. These are furnished free if ordered through the Conference Sunday-school Boards, then names of the proper parties and the addresses of the various conferences are given below. Order from your Conference Secretary.

West Texas.....	Rev. J. W. Black, Goliad, Texas.
Northwest Texas.....	Rev. R. B. Bonner, Stamford, Texas.
West Oklahoma.....	Rev. R. S. Satterfield, Cordell, Okla.
East Oklahoma.....	Rev. Hal. A. Burns, Choteau, Okla.
North Texas.....	Rev. E. R. Barcus, Gainesville, Texas.
Central Texas.....	Rev. C. S. Field, Ft. Worth, Tex., Sta. A.
Texas.....	Rev. W. F. Davis, Wills Point, Texas.
Louisiana.....	Mr. A. M. Mayo, Lake Charles, La.

If ordered from us direct, **CASH MUST ACCOMPANY THE ORDER.** Positively we cannot charge these programs on account. The price is \$1.00 per hundred, or 20 cents per dozen, postpaid.

SMITH & LAMAR, AGENTS

1908 Commerce Street, 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.

STATE LEAGUE CABINET.

- President—A. K. Ragsdale, San Antonio.
- First Vice-President—H. M. Whaling, Jr., Houston.
- Second Vice-President—Miss May Richardson, Hamlin.
- Third Vice-President—Miss Jackey Miller, San Antonio.
- Fourth Vice-President—J. H. Bowman, Plano.
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- Treasurer—Rev. S. C. Riddle, White-wright.
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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.

PLANS FOR LEAGUE BANQUET.

Following the meeting of the cabinet of the Texas State Epworth League, scheduled for Thursday, April 13, as announced elsewhere by President Ragsdale, plans are being made by the Dallas Leaguers to hold a banquet at one of the leading hotels, to be participated in by the Leaguers in Dallas and near-by towns, at which time, headed by the members of the State Cabinet, a well-defined movement will be launched for and in behalf of a record breaking attendance from North Texas upon the Encampment at Epworth this year. Mr. E. L. McNeny, Mr. Craig Dunlap, Miss Mattie Harris, Miss Josephine Wolf, our League Editor and others have been named as a Committee on Arrangements, and plans will probably be ready for announcement in next week's issue of the Advocate.

Leaguers in adjacent towns who might be interested in being present and participating in this event are asked to communicate with either of the above-named committees at once. It is the desire of those behind the movement to make this banquet a reunion occasion for North Texas Leaguers who have been to Epworth, as well as an incentive for an increased attendance this year. Every Leaguer near enough to attend is asked to aid in making the event a success.

MRS. HARGROVE TO BE AT EPWORTH.

We are sure no more pleasing bit of news will be announced in connection with the 1911 Encampment program than that Mrs. Mary Hargrove, of the Scarritt Bible and Training School, at Kansas City, will be at Epworth for institute work during the entire Encampment period this year. This information reaches us through Mrs. Dora E. Bowman, of Plano, who writes, in part, as follows regarding it:

"Mrs. Hargrove will be at Epworth for the entire two weeks, in charge of the Bible Study Class to be taught in the assembly room of the Woman's Building. She comes by invitation of the Woman's Missionary Societies of Texas, who will defray the entire cost of her trip. This is the contribution of our Texas women toward the success of the 1911 Encampment."
 Mrs. Hargrove has been at Epworth before, and her return will be the occasion of much gratification by her many friends in Texas. The kindly interest taken by the good women, headed by Mrs. Bowman, will contribute largely to an increased attendance upon the Encampment, and to Mrs. Hargrove, in the name of our young people over the State, readers of this page, we extend a most cordial welcome.

THE NORTH TEXAS RUBY KENDRICK MEMORIAL.

We are publishing this week a report from Miss Mary Ferguson, Chairman, showing the exact status of the North Texas Ruby Kendrick Memorial Fund. From this report it will be seen that while the sum of \$479.50 was subscribed at Bonham, only \$304.50 has been paid. It is now more than nine months since these pledges were made, and \$175 remains unpaid. There should be ready response to this call of Miss Ferguson for the balance of this fund. It is true that there is now enough money on hand to pay the balance of Mr. Collyer's salary, but when it is remembered that the year was started with a cash balance of more than \$200 it will be seen that unless all subscriptions are fully paid, that when the conference meets at Sherman in

June we will have the record of going backward instead of forward in this cause. This must not be. North Texas Leaguers, heed this call at once, while there is yet time to complete the payment of this fund, and let the report at Sherman be: "Paid in full."

We take this occasion to mention again that there are two funds being raised in Texas—one by the State at large and the other by the North Texas Leaguers. The State fund is to erect a hall at Epworth, and the one by the North Texas Leaguers is to maintain a missionary in Korea. For the purpose of avoiding confusion, we will hereafter refer to the one as the Ruby Kendrick Memorial Hall Fund and the other as the Ruby Kendrick Memorial Mission Fund. Let our Leaguers take note of this distinction and govern themselves accordingly.

SECRETARY APPLEBY HAS RESIGNED.

Secretary L. E. Appleby, of the Texas State Epworth League, has resigned, having removed to Memphis, Tenn., at which place he will engage in the real estate business. President Ragsdale announces that a successor to Brother Appleby will be appointed at an early date.

We were not aware of Mr. Appleby's removal from the State until a letter written by him to Mr. Ragsdale was handed to us. He has rendered faithful and efficient service in League circles in Texas, serving with particular distinction as President of the San Antonio City Epworth League Union. His withdrawal from the State Cabinet is a distinct loss. No less regret will be felt at the loss of his good wife, who has greatly aided in all phases of League work here. The best wishes of all Texas Leaguers follow Mr. and Mrs. Appleby.

LAYTON BAILEY CANNOT SERVE.

Some time ago the cabinet of the Texas State Epworth League elected Mr. Layton Bailey, of Dallas, to the position of Superintendent of the Boys' League in Texas, and it was thought at the time that he might be induced to accept the work. He has, however, found this impossible on account of much other work upon him, and has asked us to announce through our columns that he is not undertaking to fill the position. Concerning the same matter President Ragsdale has informed us that it is his intention to make another appointment as soon as possible, and he would like suggestions regarding a suitable person to fill the place. He may be reached at San Antonio.

RUBY KENDRICK MEMORIAL MISSION FUND.

Financial Report for Third Quarter, Ending March 20, 1911.

The following is a detailed account of the Ruby Kendrick Memorial Mission Fund at the close of the third quarter of 1911. It is a pleasure to give the North Texas Leaguers this third quarterly report because it shows their loyalty to connective work and their liberality in helping to give Korea the gospel. Just a few more than half the subscriptions are paid in full, and the remainder are due now. All chapters and individuals who have not paid are earnestly requested to pay at once. It is not asking too much of a chapter or an individual to pay a subscription made and received in good faith, and as Chairman of the original Ruby Kendrick Memorial Mission Fund I make this personal appeal to you who are in arrears to kindly send in your subscription today, one and all, so the conference body may have the pleasure of listening to a full report on Sunday afternoon, June 11, at Sherman.

Let all Epworth Leaguers remember to pray for our Conference Missionary, Brother Charles F. Collyer, of Songdo, Korea.

The following is a list of the subscriptions as made to this fund at Bonham last summer for the 1910-11 conference year, with payments as made to date:

Subscriptions by Districts.	Pledged.	Paid.
Dallas District.		
Trinity, Dallas.....	\$ 50.00	\$100.00
Oak Cliff, Dallas, by Miss Ione Williams.....	50.00	.....
Dallas District Juniors, by Miss Pearl Wallace, Dallas.....	25.00	6.25
Miss Ella Nash, Dallas.....	5.00	.....
Lewisville Juniors, by Dallas.....	2.00	.....
Mrs. Ridley.....	5.00	.....
Mr. L. E. Appleby, Dallas.....	5.00	.....
Mrs. L. E. Appleby, Dallas.....	2.00	.....
Miss Jessie Durham, Dallas.....	2.00	2.00
Miss Gertrude Williams, Dallas.....	1.00	.....
Miss Martha Martin, Dallas.....	1.00	1.00
Miss Emily Dorsey, Dallas.....	1.00	1.00
Miss Mary Kate Brown.....	5.00	5.00
Lula Dorsey, Dallas.....	.25	.25
Ella Mae Upthegrove, Dallas.....	.25	.25
McKinney District:		
First Church McKinney.....	50.00	50.00
Mrs. J. F. Pierce, McKinney.....	10.00	.....
Miss Archer, Nevada.....	1.00	.....
Miss McCain, Nevada.....	.50	.....



Do You Feel This Way?

Do you feel all tired out? Do you sometimes think you just can't work away at your profession or trade any longer? Do you have a poor appetite, and lay awake at nights unable to sleep? Are your nerves all gone, and your stomach too? Has ambition to forge ahead in the world left you? If so, you might as well put a stop to your misery. You can do it if you will. Dr. Pierce's Golden Medical Discovery will make you a different individual. It will set your lazy liver to work. It will set things right in your stomach, and your appetite will come back. It will purify your blood. If there is any tendency in your family toward consumption, it will keep that dread destroyer away. Even after consumption has almost gained a foothold in the form of a lingering cough, bronchitis, or bleeding at the lungs, it will bring about a cure in 98 per cent. of all cases. It is a remedy prepared by Dr. R. W. Pierce, of Buffalo, N. Y., whose advice is given free to all who wish to write him. His great success has come from his wide experience and varied practice.

Don't be wheedled by a penny-grabbing dealer into taking inferior substitutes for Dr. Pierce's medicines, recommended to be "just as good." Dr. Pierce's medicines are of known composition. Their every ingredient printed on their wrappers. Made from roots without alcohol. Contain no habit-forming drugs. World's Dispensary Medical Association, Buffalo, N. Y.

Paris District:

Centenary, Paris.....	25.00	10.00
Lamar Ave. Juniors, Paris.....	15.00	15.00
Miss Trixie Blair, Paris.....	5.00	.....
Clyde W. Gertes, Paris.....	5.00	5.00
Miss Hettie Wood, Paris.....	5.00	5.00
Bonham Street Juniors, Paris.....	1.00	1.00
C. L. Bowen, Paris.....	1.00	1.00
Paul B. Williams, Paris.....	1.00	1.00
Miss Ethel Stewart, Woodland.....	.50	.....

Sherman District:

Waples Memorial, Denison.....	50.00	45.00
Ghent Crawford, Sherman.....	6.00	.....
Ruby Kendrick Class, Sherman.....	5.00	5.00
J. B. Jared, Pottsville.....	2.00	2.00
Mrs. J. A. Stinnet, Van Alstyne.....	1.00	1.00
Mrs. Maxwell, Sherman.....	1.00	1.00
Lee W. Richardson, Sherman.....	1.00	1.00
Thurmond Stewart, Sherman.....	1.00	1.00

Bonham District:

First Church, Bonham.....	50.00	2.00
Mrs. Herbert White, Bonham.....	5.00	.....

Terrell District:

Terrell.....	25.00	27.50
Mrs. Fred Mercer, Royce.....	5.00	.....
J. Richard Spann, Terrell.....	2.50	2.50
Earl Hamilton, Terrell.....	2.50	.....

Gainesville District:

Sanger.....	10.00	.....
Misses Jones, Gainesville.....	4.00	4.00
George Wittling, Gainesville.....	2.00	2.00
Miss Ruby O'Neal, Gainesville.....	1.00	1.00
Miss Verna McLight, Pilot Point.....	1.00	1.00
Lee Chandler, Gainesville.....	1.00	.....
Miss Katie Bryant, Pilot Point.....	1.00	.....

Bowie District:

Miss Edith Slaten, Wichita Falls.....	5.00	.....
Miss Holt, Henrietta.....	2.00	.....
Miss Eva Venable, Archer City.....	2.00	2.00

Miscellaneous:

Miss Etta Lee Wolsey, Gonzales.....	1.00	1.00
Total.....	\$479.50	\$304.50
Amount pledged.....	\$479.50	.....
Amount paid.....	304.50	.....
Balance unpaid.....	\$175.00	.....

Recapitulation.

Receipts from all sources.....	\$675.00
Remitted on C. T. Collyer's salary, nine months.....	450.00
Cash balance on hand.....	\$226.00

From the above it will be seen that Trinity League, Dallas, has doubled its pledge, leading all others up to the present time by paying the splendid sum of \$100. Are there not other chapters in the North Texas Conference which can do as well as this one?

As will be seen, there is yet due on the pledges made at Bonham the sum of \$175. This balance should be sent in without further delay, as we have stated. Now, let there be quick response, please.

Epworth Leaguers, let us continue to labor, whether present or absent, that our work may be accepted by Christ.

Your co-worker,
MISS MARY FERGUSON,
 Chairman,
 McKinney, Texas.

FROM EDNA SUNDAY-SCHOOL.

Dear Brother Thomasson:
 Our Sunday-school collected \$10.70 on the second Sunday for the League as per request, and I am enclosing same to you, as I have had no one to inform me just who to send this money to. Some of the other people had communications from some source, but, of course, letters were misplaced, and the money was then turned over to me to send in. Hope this will cause you no trouble in getting it in the proper hands. Cordially,
 Edna, Texas,
 M. K. FRED.

(This has been forwarded to Rev. V. G. Thomas, Corpus Christi, Texas.—G. W. T.)

FROM ASPERMONT.

Mr. G. W. Thomasson:
 Enclosed find check for \$4.45 from the Aspermont Sunday-school for Epworth-by-the-Sea.
 A. A. ANNIS,
 Aspermont, Texas.

(This has been forwarded to V. G. Thomas, Corpus Christi, Texas.—G. W. T.)

ATTENTION, EPWORTH LEAGUERS.

A meeting of the State Epworth League Cabinet is hereby called to convene in the Publishing House Chapel at Dallas, Thursday, April 13, at 9:30 a. m. Let every officer be present. We must elect a State Secretary on account of Mr. Appleby's removal from Texas, discuss the work in general and arrange for our great summer Encampment, August 4.

We especially desire the Music Committee, the Ruby Kendrick Memorial Committee, Brother Whaling's special committee of ten and any other important committees to meet with us. All members of the League are invited, and we trust that we will have an enthusiastic gathering to inaugurate "spring growth" in our work. We are planning to close the day with a banquet for Leaguers and Sunday-school workers, and would like at least fifty League officers present. Write Gus W. Thomasson to reserve you a place, and come.
 A. K. RAGSDALE,
 State President,
 San Antonio, Texas.

MORE EPWORTH DAY RESULTS.

Brother Thomas reports following remittances for Epworth since last report:
 Wolfe City Sunday-school..... \$ 6.05
 Frock Sunday-school..... 2.00
 Atlanta Sunday-school..... 5.00
 Sinton Sunday-school..... 7.00
 Ward Memorial Sunday-school..... 7.00
 Austin..... 7.00
 Premont Sunday-school..... 1.50
 Edna Sunday-school..... 10.70
 Aspermont Sunday-school..... 4.45
 Aransas Pass Sunday-school..... 2.50
 A few remittances have been sent to me and forwarded to Brother Thomas for deposit. These will appear next week. Coming slowly, but it must come. If your school has not yet sent in a collection, do so next Sunday.
 A. K. R.

EPWORTH DAY RESULTS.

I have received duplicate deposit slips from the Corpus Christi City National Bank for the following:
 Bailey Circuit, \$5; Falfurrias, \$4.65; Karnes City, \$3; LaGrange, \$6; Runge, \$7.25; Goliad, \$6; Mathis, \$4.25; Coleman, \$4.53; Boyce, \$2; Stiles, \$1.48; Kingsville, \$19.45; League City, \$1.37; Dalby Springs, \$2.35; Lampasas, \$2.75; Corpus Christi, \$17.74; Junction, \$5; Rock Springs, 75c; Largarito, \$1.65; Mason, \$1.45; Elgin, \$5; Thorndale, \$2.33; Amarillo, \$3.15; Rio Grande, \$2; Bering Memorial, Houston, \$6.50; Linden, \$3.46; Douglassville, \$1.43; Lovelady, \$1.35; Hondo, \$3.80; Harwood, \$1.35; Waelder, \$1.35; Pasadena, \$1.60; Groveton, \$5; Hillsboro, Route 10, \$1; Maysville, \$2.42; Cotulla, \$6; Charco, \$1.85; Flatonia, \$5; Weatherford, First Church, \$6.63; Merkel, \$3; Nursery, \$3.95; Midlothian, \$3.46; Midlothian, Route 6, \$1.25; Navasota, \$4.88; Alice, \$4.49; Houston, T. H. Crawford, \$4.30; Austin, \$7; Sinton, \$7; San Marcos, \$57; Castell, \$2.50; Houston, Knolle, \$6.75; Kenedy, \$5; Pleasanton, \$3.78; Carthage, 4.93; Stockdale, \$3.30; Liberty Hill, \$5; Waxahachie, H. D. H., \$1.70; I. J. Hogue, Red Oak, \$2.31; San Antonio, T. H. F., \$26.35; Beeville, \$45.75; Laredo, \$4.60; Brownsville, \$3.65; Mission, \$3; Aransas Pass, \$4.25; Ingleside, \$1.40; Calvert, \$5.48; Sonora, \$1.65; Uvalde, \$5.10; Groesbeck, \$2.10; Chappell Hill, \$3.25; Bandera, \$2.65; Galveston, \$20; Fredericksburg, 75c; Huntsville, \$7.63; Calallen, \$5; Skidmore, \$5; San Diego, \$2.50; Eldorado, \$2.77; Austin, G. I. Morgan, \$5.46; Plehroeville, \$4.50.

Let all remittances of Sunday-school collections be sent to Rev. V. G. Thomas, Corpus Christi, Texas. It is hoped many other schools will report.
 S. C. RIDDLE, Treas.

Inward in the 1 Nausea, Fullness Sour Er ing of t ing Sen ture, Di rising s the Sigh Head, D lowness the Sic Flushes A few

RA

Will free named d 25 cent by mail.

RA

THOI

Where and thin ter thus this cou "Rouse (stamps The nov and enfo then and On Ma this plod a Texas at Atlan House a his first the larg seen in had com Ga, to school ; editor w propriete weekly ; on my ac spelled "

Two w under th I was ab and setti lawyer ; However might be thinks a world of is true.

A fair about th \$7 per ce cent; total, 10f Well, t that con damagin made so here add please, n any way ally, soci that I ha class. E G. Sewel Circuit; J. W. Hl ville Circ I could v and chil me to w man, say the flesh is no et write it. I loved it was a Daingerf the past receipts, a side-lin el. Wha death an have bee be writte overt En book, if sidelight down be hable al and ther about it, of the air about the off. Wor tions, fac ing brain sion for was sim there an machine it, conce owed pe thos that my visio you eve pleading, the spot in blood

Constipation

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

RADWAY'S PILLS

Will free the system of all the above-named disorders. 25 cents a box. At Druggists, or sent by mail.

RADWAY & CO.,

NEW YORK.

THOUGHTS AND THINKINGS.

Where there is a thinker, thoughts and thinkings are inevitable. It is better thus. A card from a brother set this country parson a-thinking again. "Rouse one, and lo, myriads rise, one stamps its image as another dies." The now and thens of life illustrate and enforce the difference between the then and the now.

On May 17, 1877, at 11 o'clock a. m., this plodder on the highway of life left a Texas and Pacific passenger train at Atlanta, Texas, for the then Hardy House and shortly after sat down to his first dinner in Texas and near to the largest plate of fish he had ever seen in one pile, up to that date. He had come all the way from Atlanta, Ga., to Atlanta, Texas, to become school superintendent and associate editor with Crockett Boone, editor and proprietor of the Atlanta Express, a weekly newspaper. I really suspect, on my account, it might have been also spelled "weakly."

Two whole years rolled their rounds under the imaginary glow of an "A. M." I was about to conclude to marry there and settle down to housekeeping as a lawyer and politician. But not so. However, the girl, whomsoever she might be, did not lose anything. Wife thinks a kindly fate saved her from a world of trouble. I really expect that is true.

A fair chemical analysis would run about thusly: Selfishness and conceit, 87 per cent; worth and learning, 8 per cent; religion and piety, 5 per cent; total, 100 per cent.

Well, thank the Lord, all the changes that come to us are not hurtful and damaging. Then a law-spell where I made some lifelong friends. Let me here add by way of parenthesis, if you please, not a single one of them ever in any way hurt me intellectually, morally, socially, religiously. Not strange that I have always loved lawyers as a class. But that aside, I had met R. G. Sewell, pastor in charge of Atlanta Circuit; R. Lane, his presiding elder, J. W. Hill, pastor in charge of Kellyville Circuit, and others. What a book I could write. I have the stuff. Wife and children and some friends want me to write, but Solomon, the wise man, says much study is grievous to the flesh and of making of books there is no end. Well, I may some time write it.

I loved Sewell. When he was sick, it was a joy of my heart to supply Daingerfield Circuit, of which he was the pastor, giving him all the salary receipts, and making my expenses by a side-line teaching at Bradford Chapel. What a lifetime pain and grief his death and the circumstances thereof have been to me. Some things can not be written, you know—that is, in plain overt English. It will show up in that book, if I write it, both as lights and sidelights. When I cross his old trails down here in these woods, the brooks babble about it, the trees sing about it, and there are sermons in the stones about it, while the sightless couriers of the air speak to me in trumpet tones about the deep damnation of his taking off. Words, sentences, phrases, quotations, facts and arguments were flooding brain and heart in a frenzy of passion for utterance in that case. It was simply impossible for me to be there and speak. What sentences this machine would spell out if I would let it, concerning a sorrowful, overshadowed peripatetic piece of tearful pathos that comes now and then within my vision, mental and otherwise. Did you ever read the Shakespearean pleading, "Out, damned spot," and how the spot will not "out," but is so deep in blood it would "the multitudinous

seas incarnadine." It seems that Banquo's ghost will appear, and mutter and stammer and stare at the feast.

I am glad there is a day of judgment. Without it eternity would be a howling bathos of clamorous fighting of right and wrong and thunderous incertitudes. Now, you will ask me, what will you do about it, yourself, poor sinner? Well, since I have seen one hanging on the tree, in agony and blood, who fixes his languid eyes on me, as near the cross I stand, I can answer, the Lord hath laid on him the iniquity of us all and by his stripes we are healed. The streams of sin and iniquity rushing down the steeps of time break his heart to save mine. The storm cloud gathering from the east and the west and the north and the south, with the mutterings of the thunders and the flash of the lightnings broke in fury on his devoted head to save me. So that the sins of the young man in his nonage, the sins of the old man in his dotage, the sins of the philosopher and the sins of fool, the sins of the king and the sins of the peasant, the sins of the rich man in purple, and the sins of the beggar who dies at his gate, will all be carried into the wilderness of forgetfulness by the scape-goat, if we all let him do it for us.

I do not wonder at the fact that the old prophet exclaimed when this plan was revealed to him. "Who hath believed our report?" All this is beyond the comprehension of men; but His thoughts are not as our thoughts, nor His ways our ways.

J. A. STAFFORD.
Gilmer, Texas, March 24, 1911.

BUILDING FOR ETERNITY.

C. C. Reynolds.

In building character, as in building a material structure, a site or location is the first essential. We could not possibly start a house without first choosing a place for it. The intelligent and careful will make painstaking choices, and will not begin the building of a house until after having given the location due consideration and concern. They will prefer to build upon an exalted place or plane, in order to ward off the effects of heavy rains; and they will make this choice for the sake of commanding a good view. They will not want a hollow, mucky, miry, muddy, nor rough and broken place, but will demand a smooth, picturesque, open and healthy location.

This is the Church of God. It is a highway of holiness, whose atmosphere is thoroughly wholesome and laden with the most precious perfumes, and whose location is exalted and towering, and surrounded by the glittering spires of the eternal city, and hovered o'er by the shining angels of light! Down this highway flows the crimson stain of Calvary, and no sin or sorrow can invade it, for it is kept washed white and clean, so that no common thing may be found upon it! The Spirit of God beckons to the mortals of earth to behold and trust the bleeding Son of God upon Calvary, that they may become fit to walk upon this highway and bask in the sunshine of all-conquering love!

Next, in building character, as in material construction, a foundation is essential. No one would think of a building without a foundation. And the proper texture of material composing the foundation is as essential as having a foundation. You would hardly think of a prudent person choosing a worm-eaten, defective foundation. You would expect that he would require such as possessed the features of soundness, resistance and strength. This is the part of wisdom. His location is all right, and he will make a wise choice of foundation.

This foundation is truth; and Jesus is truth! The wise builder of character, after getting into the Church of God, will not suffer himself to be entangled with superstitions, with dread of worldly criticisms, and fall aside and take to shallow and doubtful literature; nor will he set his heart upon money or lands, nor yet upon mere intellectual accomplishments, but he will choose the simple yet unbounded truths of the Gospel of Jesus Christ, and upon this foundation he will build—build safely, happily, everlastingly! The Church sprang from the heart of God; and giving to this old world a foundation upon which to rebuild the character that our father, Adam, lost, God himself came in a measure of His Spirit and became God-man for our good and his glory!

Then we have a foundation, indeed, if we make the right choice!

Next, in building character, as in building a house, it is essential to keep in touch with the foundation. It will not do to merely guess at it, or presume that the framework is attached to the foundation; but we must be absolutely certain! Then, when we know that the framework is surely and certainly attached to the founda-

tion, we would perform the part of wisdom by keeping in plumb-line with the foundation! If we keep in touch and then keep plumb with Jesus, our building will be both securely grounded and well advanced or started! We may not complete this building in this life, but we shall complete it in the city of God! I do not think that the Heavenly Father will call off the work when we get to his upper kingdom, for we read that his angels are busy in his blissful services!

Next we would work in building character, as in putting up a dwelling-house or other building, with painstaking concern, and with fullest capacity of our intellect! You would not like to employ a carpenter who did his work carelessly and loosely and slightly. We need to be much in earnest, then wise as to method, and happily anticipating as to results! These are the essentials which make a beautiful building possible! And these are the three without which a dependable building is an impossibility!

Then, our building will have its influence morally as a beautiful material building influences the neighbors about it socially. You have doubtless observed the effect it produces upon his neighbors for a man to erect a mansion in a quarter of commonplace cottages. And, by the way, let me suggest here, under a different figure, but yet as true one, that Jesus is the mansion of characters among all the buildings in all the history of the world! Now, if you build well, and beautifully, that causes your neighbor to look more closely and critically upon his building, and the first thing you know, you hear the thumping of hammers and the noise of the saw over at your neighbor's! This is no more of a truth than that your neighbor will observe your character-building, and will look more earnestly and with deeper concern into his own life! And again, suffer a suggestion that wherever you find the most intelligent and active Christians, you will observe the most cleanly, wholesome and picturesque grounds and surroundings! The true child of God likes to breathe good, sweet, wholesome air and drink in the ozone, that elixir of sunshine, just as he naturally prefers a pure, wholesome and healthful atmosphere socially! You show me the kind of folks with whom you like best to associate, and I will show you a reflection of your heart! This is true, even as it is natural for fowls to go in flocks. Be a good builder—wise, earnest, careful, happily anticipating!

Then, your building wisely by building in the Church of God upon the foundation of truth and keeping in touch with the foundation, is the solution of the problem of how best to regulate society! You get a boy converted to God, and educate him properly, and he will not need police laws to keep him from disgracing our civilization! The Christian is invariably the best citizen! That being true, it follows as night follows day, that Christianity is the best and only true solution for all our troubles, and it behooves all intelligent Christians to touch as many people about them as possible and bring them into the fold! Then, finally, the wise builder's structure will endure. Long, long after he has passed into eternity, his character stands! We sometimes imagine that we are not making very much show of progress in this life because we are not being noticed very much; but, friends, I have observed that the mansion in its being built draws the most attention after all the work and finishing touches have done! It may be—yes, 'tis true—that we as Christians, for our character's sake, are valued most by our loved ones after we have finished our building here! But we must build while we do remain, or our life here is as a whirlwind and worse than nothing!

BOOK NOTICES.

"My Lord and Savior Jesus Christ," a booklet by J. F. Hanly, and published by the Bobbs-Merrill Company, Brooklyn, N. Y. This is an interesting study of the life, personality and work of Christ by a very thoughtful man, and its purpose and aim is to stimulate a closer examination of the gospels as they bear upon this wondrous life. It is thoroughly orthodox and very original and unique in its treatment of the theme, and a most suggestive look.

"Man's To-morrow," by William H. Kingsley, and published by Sherman, French and Company, of Boston. This is a peculiar book dealing with the occult, curious in its interest, breathing an anxious inquiry for truth, apparently religious in nature, but rather mythical and visionary.

"The Priest, or a Tale of Modernism in New England." The author of this book is not named, but presumably he is an ex-Catholic priest. It is published by Sherman, French and Company, Boston. The same writer of this book is also the author of "Letters to His Holiness, Pope Pius X." It is fact put in fiction, and is therefore the more fascinating to the reader. In this story

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of Modernism in New England may be discovered the same passionate sincerity found in the Letters, the same power of sympathy, the same vehemence of indignation. The author writes of that of which he himself has been a part. The main characters in the story are a Roman Catholic priest, a minister of liberal faith, a Puritan girl and a saintly child whose ministry is to suffer. It reveals with intimate touches the secret trials of many hearts. It will attract attention and exert an influence.

"Flowers From the Wayside," by Warren R. Fitch, and published by Sherman, French and Company, Boston. This is a book of beautiful short poems whose diction is pure and whose sentiment is noble.

"St. Luke's Garden," by Albert S. Stuart, and published by Sherman, French and Company, of Boston. This is a book in which a variety of rural scenes are pictured by a close observer of nature. For two hours' entertainment the book will be found exhilarating and refreshing. It has a touch of romance mingled with the flavor of out-door life.

"The Dilemma of the Modern Christian," by Edward H. Eppens, and published by Sherman, French and Company, Boston. This book deals with the doubts and misgivings of Christian people who are coming in contact with skepticism, infidelity and destructive criticism. While we do not agree with the author in all his conclusions, nevertheless the book will answer a good purpose in that it will be helpful to those who are trying to deal with difficulties constantly arising in Christian life.

"The Law of Prayer," by Rev. Henry Ostrum, and published by The Praise Publishing Company, Philadelphia. Dr. Ostrum is one of the most spiritual speakers in America and anything from his pen on devotional lines reaches a high-water mark.

"The Pulpit and the Platform," published by the Pulpit and Platform Publishing Company, is a book containing sermons and platform addresses by some of the most eminent preachers and lecturers in the country, and it is a volume of excellent merit.

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THE WOMAN'S DEPARTMENT

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

TREASURER'S REPORT.

Report of Treasurer of Northwest Texas Conference for quarter ending March 15, 1911:

Receipts.	
Dues	\$ 874.62
Life members	50.00
Baby Roll	9.05
Week of Prayer	70.73
Retirement Fund	22.80
Deaconess school	11.85
Baby Mite Boxes	13.66
Brigade	13.55
General Fund	270.49
Denton dormitory	16.00
Thurber	3.00
Interest on balance in bank	10.67
Shares in Dallas Home	67.50
Minutes	5.50
Expense	71.95
Total cash received this quarter	\$1511.28

Disbursements.	
By check to General Treasurer	\$1324.81
By check to Denton Dormitory	16.00
By check to Dallas Home	67.50
By check to Thurber	3.00
By check to Year Books	22.50
By check to expense	43.46
Total cash paid out	\$1477.27

Cash received	\$1511.28
Cash paid out	1477.27
Balance	\$ 34.01
In bank December 15, 1910	\$ 821.52
Cash on hand March 15, 1911	\$ 855.53

In general treasury for third quarter	\$ 310.15
In general treasury for fourth quarter	437.31
Total in general treasury	\$ 746.46
In bank	\$ 855.53
In general treasury	747.46
Cash on hand March 15, 1911	\$1602.99

Conference half dues for first and second quarter	\$ 640.23
Deaconess scholarship	189.95
Expense	25.35
Total cash in bank March 15, 1911	\$ 855.53

Itemized Bank Account.	
Conference half dues for first and second quarter	\$ 640.23
Deaconess scholarship	189.95
Expense	25.35
Total cash in bank March 15, 1911	\$ 855.53

Life Members.	
Mrs. C. M. Patillo, Waco.	
Mrs. T. G. Alexander, Haskell.	

Reports by Districts.	
Abilene	\$ 114.60
Colorado	278.08
Clarendon	264.73
Plainview	267.03
Vernon	222.52
Stamford	246.95
Other places	6.70
Total received	\$1500.61
Interest	10.67
Grand total	\$1511.28

Local Work.	
Supplies	\$ 201.00
Needy	266.85
Parsonage	34.10
Church	1643.40
Total local work	\$3185.29
Total conference	1500.61
Grand total	\$4685.90

The books of the conference are closed for another year, with the last quarter's report. We perhaps could have done better than we have, and yet, always prone to excuse ourselves, we feel that our conference, with so much unorganized territory and such unfavorable crop conditions, has done very well. Our faith looks forward to a doubling of our numbers this year, through the efforts of our District Secretaries as field organizers, and still further on in the distance we can see another division of the Northwest Texas Conference.

This is the month for Pledge Day. Have you observed it? If, as we are told by St. Paul, "our giving is the measure of our love," how much are you going to love this year?

How we do hope that our conference may "abound unto the riches of their liberality" this year, and that the free-will offering pledged by our delegate to the council may astonish even those who are most hopeful.

"What shall we render unto the Lord for all his benefits to us?" "Truly we have received, truly must we give."

MRS. D. L. STEPHENS,
Conference Treasurer.

LAKEVIEW W. H. M. SOCIETY.
Just one year ago I reported the organization of our auxiliary. We then had eight members; we now number eighteen. Considering the fact that our members are so scattered, we feel that we have done real well. Some of the members live four, seven and ten miles away, yet the average attendance is good. We are carrying on as best we can the programs in the Year Book.

At our last business meeting the following officers were elected for the

ensuing year: Mrs. Maurice L. Smith, President; Mrs. J. D. Somerville, First Vice-President; Mrs. S. J. Upton, Second Vice-President; Mrs. W. C. Watkins, Third Vice-President; Mrs. J. C. Wells, Corresponding Secretary; Mrs. Reuben Jackson, Recording Secretary; Miss Edie Bragg, Treasurer; Mrs. D. H. Havenport, Local Treasurer; Mrs. Zoro B. Pirtle, Press Reporter and Agent for Missionary Voice.

We have paid, dues, \$13.50; Baby Roll, \$1.25; received during Week of Prayer, \$9.80; expended on parsonage, \$49.94. Some have pledged \$1 to the support of our schools this year. We have in the treasury \$36.20.

The ladies are having some work done on the parsonage just now that is greatly appreciated by the pastor and family. A new room is to be added soon.

We hope to enlist more of our women in this work this year, and to be able to send in a much improved report next year.

MRS. ZORO B. PIRTLE,
Press Reporter.
Lakeview, Texas.

TOTAL INCOME FOR THE YEAR FROM MARCH 1, 1910, TO MARCH 1, 1911.

Receipts.	
Cash in bank March 1, 1910	\$ 53.81
Amount raised from membership dues	65.80
Amount raised from conference dues	28.50
Amount raised from a quilt made by auxiliary members	40.65
Amount raised from a free-will offering	126.40
Amount raised from ice cream supper	15.80
Amount raised from Week of Prayer	31.50
Amount raised from chicken pie dinner	88.05
Total	\$450.51

Disbursements.	
Expended from March 1, 1910, to March 1, 1911	
Paid the last note on church pews	\$154.50
Repairs on parsonage at home	101.35
To help furnish district parsonage	15.00
Sent to parsonage loan fund	6.70
Sent to Conference Treasurer	102.45
Incidental expenses	20.54
Paid to tubercular exhibit	5.00
Sent to a needy preacher, Jacksonville District	6.00
Sent to Orphans' Home	5.05
Sent to help furnish Galveston Home	1.00
Sent to help build parsonage at Livingston District	1.00
Sent to help build a church at Eola	1.00
Assistance of needy at home	35.15
Total	\$455.50

Boxes Sent Off.	
1 box to Orphans' Home, valued at	\$ 65.00
Cash	5.00
1 box to Co-Operative Home, valued at	24.25
1 box to Ann Browder Training School, Dallas, valued at	60.00
Cash	19.00
1 box to Rev. Ryder, valued at	25.00
Cash	6.00
Total	\$204.25

Subscribers to Missionary Voice, 25; connectional members, 19; social members, 27; total auxiliary members, 45;	
Baby Roll members, 7; Brigade members, 12.	

The above is a full report of the Treasurer of the Woman's Home Mission Society of the Methodist Episcopal Church, South, at Jefferson, Texas, from March 1, 1910, to March 1, 1911.

MRS. J. A. LEAF, Treas.

BLUFFDALE W. H. M. SOCIETY.
Bluffdale Home Mission Society is still alive and doing a little. Though we are few in number—only ten members—they are a loyal band. They have raised \$100 the past year to pay on our beautiful church news, besides putting some needed furnishings in the parsonage. We are trying to increase our membership, and expect to do so. We are hopeful for a good year in the home mission work, and are working and praying to that end.

Our officers for the ensuing year are as follows: Mrs. L. E. Dennis, President; Mrs. N. L. Holt, Vice-President; Mrs. W. H. Rianza, Third Vice-President; Mrs. W. L. Baber, Recording Secretary; Mrs. M. J. Vaughan, Corresponding Secretary; Mrs. E. T. Wamock, Treasurer.

MRS. M. J. VAUGHAN,
Corresponding Secretary.

GROESBECK MISSIONARY SOCIETIES.
Both the Home Mission and Foreign Missionary Societies in Groesbeck are doing good work. Some splendid meetings have been held during the year in each society.

The W. H. M. Society observed the Week of Prayer. The attendance was good. The offering was not as much as we could have wished, but was good, and we feel that it was a great blessing, not only to the auxiliary, but to the whole Church.

The Home and Foreign Auxiliaries have held two union meetings this year, which have brought about more of a "oneness." Each auxiliary sent a delegate to the district meeting recently held at Kerens, and they returned with renewed zeal and enthusiasm, and we

trust good will come from their having been sent.

The recent election of officers resulted as follows: President, Mrs. J. M. Thurmond; First Vice-President, Mrs. W. R. Wimbish; Second Vice-President, Mrs. Melvin Sharp; Third Vice-President, Mrs. Jim Stroud; Corresponding Secretary, Mrs. Elizabeth Jackson; Recording Secretary, Mrs. J. D. Whitcomb; Treasurer, Mrs. Cull Sanders; Press Reporter, Mrs. Joseph B. Dodson; Agent for Missionary Voice, Mrs. E. T. Harrison.

Officers of the W. F. M. Society: President, Mrs. Cull Sanders; Vice-President, Mrs. Minnie Boyd; Corresponding Secretary, Mrs. Elizabeth Jackson; Recording Secretary, Mrs. W. L. Saunders; Treasurer, Mrs. D. Oliver; Press Reporter, Mrs. Joseph B. Dodson; Agent for Missionary Voice, Mrs. J. D. Whitcomb.

All of these officers have entered upon their duties with a determination to bring things to pass. As Press Reporter for the two auxiliaries, I include these two reports in one. **MRS. JOS. B. DODSON.**

IMPORTANT NOTICE.
A bulletin containing a brief report of each day's proceedings besides extracts from addresses and personal items of interest, will be published daily during the session of the Woman's Missionary Council in St. Louis, Mo., and the entire series will be mailed to subscribers for twenty-five cents. Send subscriptions to Mrs. M. K. Graves, 5149 Westminster Place, St. Louis, Mo.

MISS BELLE H. BENNETT,
MISS MARIA LAYNG GIBSON,
Committee on Program.

CARLTON W. H. M. AUXILIARY.
On the evening of March 19, 1911, the new-elected officers of the Woman's Home Mission Society were duly installed, after which a program on missions was well rendered by the members.

A strong appeal for missions was given by our former President, Mrs. W. R. McCraey. She presented to the large and attentive audience many facts about our work in general, and concerning our schools and institutions. We are thankful for her life. She now holds the office of Third Vice-President and we feel sure efficient work will be done, for we know her life and her love for the cause.

Other charming features of the program were songs and readings. The church was beautifully decorated with our colors, and our motto, "Our land for Christ," was arched over the rostrum.

We are sure the service will prove a blessing to our society, and the officers will feel more interested in their work. We have begun the year's work with renewed courage, and in the strength of our Master we hope to accomplish much.

MISS ONA HILL,
Press Reporter.

AGNES W. H. M. SOCIETY.
The W. H. M. Society met in regular session February 25 at the home of Mrs. T. G. Hoyt. The following officers were elected for the ensuing year: Mrs. J. C. Martin, President; Mrs. Clara Gilliland, First Vice-President; Mrs. G. W. Cogburn, Second Vice-President; Mrs. Joe Jordan, Third Vice-President; Mrs. Homer Martin, Treasurer; Mrs. J. W. Moore, Recording and Corresponding Secretary; Mrs. Nola Culwell, Agent for Missionary Voice, Mrs. Julia Culwell, Press Reporter.

While we have not grown in numbers, we still hold our own (thirteen members) and are not yet willing to be behind, but feel encouraged to press on, and, with the help of the Lord, do more in the future than we have in the past.

In the year just past we have sent Conference Treasurer, \$12.25; value of supplies given locally, \$11.80; spent for assistance of needy, \$3.50; expended on parsonage, \$7.50; on furnishing church, \$70.95; Thurber Mission, \$1; Church at Mineola, \$1; grand total, \$141.75.

MRS. J. W. MOOSE,
Corresponding Secretary.

RULE W. H. M. SOCIETY.
I do not remember having seen anything from the Rule Auxiliary in the Advocate, but we are still in existence and doing good work.

Our fiscal year has come to a close, and we feel that it has, indeed, been the best year in the history of this society, due to the influence and leadership of our beloved President, Sister C. D. West.

We organized something over three years ago as an aid society, and a short while afterward became a Woman's Home Mission Society. We feel that we have accomplished a great deal more good since we became connectional, keeping in touch with the great work of the Church. Who could read such live literature as the Advocate and Voice and not have their souls stirred to their very depths for perishing humanity?

We observed the Week of Prayer, and feel that all were greatly benefited by doing so.

Interesting programs along all lines of work were presented each day, and we feel that we were not only blessed as a society spiritually, but that each member has been strengthened and all drawn closer together in the Lord.

We have a membership of twenty-six. Dues received from membership and sent Conference Treasurer, \$30; from Brigade, \$2.55; from Week of Prayer, \$11; total, \$43.55.

We met Monday, February 6, and after transacting the regular business the following officers were elected for the ensuing year: President, Mrs. H. C. Weaver; First Vice-President, Mrs. J. M. Steele; Second Vice-President, Mrs. N. V. Spoor; Third Vice-President, Mrs. McElreath; Recording Secretary, Mrs. Warren; Corresponding Secretary, Mrs. A. J. Johnson; Connectional Treasurer, Mrs. J. A. Davis; Local Treasurer, Mrs. J. D. Hall; Agent for Missionary Voice.

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Mrs. C. D. West, Press Reporter, Mrs. F. M. Jackson.

We did no press work last year. We elected a Press Reporter, but on account of ill health she was unable to do the work. However, this year we hope to be able to unite this work with that of our new President and officers, and with humble, thankful hearts ask that our Father may bless and direct our efforts to make this another good year for this auxiliary.

MRS. F. M. JACKSON,
Press Reporter.

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The return of Louise Love on a concert visit to Texas after an absence of two years in Europe and in the Eastern States is the chief topic of conversation at Kidd-Key this week.

Music lovers who have heard the wonderful tones that Louise Love produces from the piano will be interested to know how she came to be "discovered."

About fourteen years ago Miss Patty Dye, now Mrs. N. B. Birge, of Sherman, then a music teacher in the Kidd-Key Conservatory, told Mrs. Key of a wonderful child, a native of Searcy, Arkansas, who gave promise of becoming the most accomplished woman pianist in America.

Little Louise played for Harold von Mickwitz, director of the Conservatory, who immediately saw in her possibilities. A few months before this William Sherwood, of Chicago, had heard her play and offered to teach her free of cost.

So began her life as a serious student of music. She spent eight years under the tutelage of von Mickwitz in Sherman, one with him in Chicago, one concertizing for an Eastern college and one in Germany, where, as a representative of the Kidd-Key Conservatory, she gave several successful appearances in Berlin, in Hamburg and other places.

She has been described as the woman De Pachman. Her technique is one of the marvels of pianistic art. Her playing has all the charm of an exquisitely painted miniature. Among young women pianists of the world, by great critics such as Wolf, Hartman, Spanuth and others, she is accorded first rank.

Miss Love will be the guest of Mrs. Key during her stay in Texas, except for the time when she is on her concert tour.

L. A. Kidd-Key, President.

Rev. E. Spurlock, Bus. Mgr.

DEBATE AT BRITTON.

There will begin at Britton, April 10, 1911, a debate between the Campbellites and the Methodists. The Campbellites have for several years challenged us for this discussion.

First. The Church of which I am a member, known as the Church of Christ, is scriptural in origin, polity (or teaching) and doctrine, the Church of Jesus Christ, Joe Warlick affirming, T. J. Beckham denying.

Second. The Church of which I am a member, known as the Methodist Episcopal Church, South, is scriptural in origin, polity and doctrine, the Church of Jesus Christ, T. J. Beckham affirming, Joe Warlick denying.

This debate is to last five days and nights. W. T. SINGLEY, P. C.

THE STATE SUNDAY-SCHOOL CONFERENCE—A LAST WORD.

The State Sunday-school Board and the Program Committee have done their work so far as the conference for 1911 is concerned. The programs have been mailed to all pastors and superintendents of Sunday-schools and those whose duty and pleasure it has been to attend to this work await the result with no fear that those who attend the conference with a desire to be instructed and inspired in Sunday-school work will be disappointed.

find those who were modestly hidden among the stuff and bring them to public notice, that their ability might be put to use in a work which certainly justifies the employment of the best talent of the age. We have really been embarrassed by a wealth of available talent. Of course, we could only place a limited number of persons on a two days' program. It would be out of the question to utilize all the competent folks in Texas in that length of time. We are now receiving some words of commendation and some of another sort. We fall to see how our critics can hope to do any good by criticizing us after the program is out.

CUERO DISTRICT CONFERENCE.

The forty-first session of the Cuero District Conference convened at Edna, March 7, 1911, with Rev. J. M. Alexander, presiding elder, in the chair. The preachers of the district were all present except one, who was detained at home by the bedside of a sick child.

The preaching during the conference was spiritual and helpful. Brothers W. R. Campbell, D. A. Williams, Sterling Fisher, J. M. Perry and this speaker preached to the best of their ability, and I trust, with profit to all. Brother G. G. Johnson, Conference Lay Leader, occupied the hour Tuesday night, with far-reaching effect. His address was fruitful of facts concerning the laymen's work, and was presented forcefully and interestingly. It will bear fruit as "bread cast upon the waters."

Mrs. Haines, of San Antonio, captured the audience Wednesday night with a sweet gospel message in her address on "Our Mission Homes." Dr. J. T. Curry, Assistant Pastor of San Antonio Female College, and Rev. Sterling Fisher, President of Coronado Institute, each had a prominent place on the program.

The following Licensing Committee was appointed: J. M. Perry, A. B. Davidson, R. G. Flummer and R. A. Holloway. Delegates to the Annual Conference were elected as follows: J. S. HAWKINS, JOHN WILLIAMS, J. H. MOORE, W. A. McGLOTHING.

Alternates: J. S. Airheart, R. S. Tucker. The reports from the preachers showed an unusual increase in salaries and a general forward movement all along the line of Church work.

Our next District Conference will meet at Palacios. A. B. DAVIDSON, Secretary.

TO THE PROHIBITIONISTS OF TEXAS.

A great mass convention of the prohibitionists of Texas is hereby called to meet at Waco on San Jacinto Day, April 21. The Cotton Palace has been engaged for the occasion, and the session will be held at 10 a. m. Able speakers will address the meetings, and

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders.

EVANGELIST.

To the brethren who have asked me to assist them in their revival meetings in Texas, I write, and if there are others who desire my help this year: Dear Brethren—Please let me know at your earliest convenience, so we may be able to arrange dates.

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.

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 will 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.

GOSPEL SINGER.

Mr. E. C. Huckabee, who has just completed a sixteen months' course in the Music Department of the Moody Bible Institute of Chicago, and has had some three years' experience in gospel singing, both in Texas and Illinois, has a few open dates from April 16 to October 1. Home address: Georgetown, Texas.

good music will be provided. All cognates which have not perfected their prohibition organizations should do so at once, to the end that every county in this State be represented at the opening of our campaign for the adoption of the prohibition constitutional amendment on the 22nd of next July.

THOS. H. BALL, Chairman. TOM C. SWOPE, Secretary.

T. M. Campbell, Cone Johnson, A. J. Houston, William Poindexter, W. H. Dougherty, George W. Brackenridge, E. W. Kirkpatrick, Committeemen-at-Large.

Horace W. Vaughan, John C. Box, T. N. Jones, Rice Maxey, John J. Simons, Richard Mays, Benjamin Greenwood, D. E. Garrett, J. O. Norris, John W. Robbins, S. P. Brooks, D. M. Alexander, H. A. Boaz, Arch Grinnan, George P. Lillard, J. D. Sandefer, Hardy O'Neal, S. W. Blount, H. B. March, Lee Clark, Sterling P. Strong, T. S. Henderson, J. W. Madden, Ben H. Foyell, J. E. Simons, N. E. Shands, J. Z. Miller, Walker Hall, E. E. Coffey, W. A. Silveus, W. W. Caves, Fred W. Freeman, Congressional District Committeemen.

DISTRICT CONFERENCE NOTICES.

Fort Worth District.

The Fort Worth District Conference will be held at Grapevine beginning Tuesday, April 25, at 10 a. m. Dr. John A. Rice will preach the opening sermon at 8 p. m.

Examining committees: For License and Recommendations for Readmission—J. H. Stewart, D. A. McGuire, J. C. Minnis. For Orders—H. M. Long, J. E. Crawford, J. B. Berry.

Brethren representing the various interests of the Church are cordially invited, and will please notify Rev. W. H. Harris, Grapevine, Texas. JEROME DUNCAN, P. E.

Brenham District.

The Brenham District Conference will convene at Richmond, Texas, May 11 to 14, 1911. Examination committees are as follows: License to Preach—A. S. Whitehurst, O. F. Zimmerman, E. C. Escoe.

HELP WANTED.

BIG PROFITS—Open a dyeing and cleaning establishment. Very little capital needed; we tell you how. Rent let free. BEN-VONDE SYSTEM, Dept. 7, Stanton, Va.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address: CORRESPONDENCE PRESS-BUREAU, Washington, D. C.

PASTOR WANTED.

Pastor for new compact circuit; will pay \$10 per month, and with good crops offers very finest opportunities. Splendid people, delightful climate; on railroad; no parsonage; no single man preferred. Address at once: SIMMONS SHAW, P. E. Colorado District, Colorado, Texas.

MISCELLANEOUS.

If you are interested in cheap West Texas land, large or small tracts, apply to W. PRESSLY, Sierra Blanca, Texas.

WANTED—By a well recommended experienced teacher, a spring and summer school. Address Teacher, Box 547, Lubbock, Texas.

REAL ESTATE.

WANTED—To correspond with all parties wishing to purchase or trade for Southwestern lands. 512 acres to exchange for land in Central Texas. Address S. E. WILSON, Boracho, El Paso County, Texas.

SUMMER RESORT.

CLIFF HOUSE, Mineral Wells, Texas, one block Crazy Well; quiet, cool and neat; above dust. Table furnished with best. Rates \$7 to \$11 per week. E. W. ROEDGERS, Box 963.

For Admission—J. W. Goodwin, D. S. Burke, G. C. Cravy. Deacon's Orders—I. W. Campbell, J. L. Williams, T. R. Morehead. Elder's Orders—S. W. Thomas, T. J. Milam, H. A. Matney. The opening sermon will be preached by Rev. E. C. Escoe on Wednesday night, May 13. A. A. WAGNON, P. E.

Dublin District.

The Dublin District Conference will meet at Tolar on Friday, April 28, at 3:30 p. m., and continue over to Monday night. M. K. LITTLE, P. E.

San Angelo District.

Will all the preachers who expect to attend the District Conference please send me their names and list of delegates at once? Also state whether or not you will bring your wives. Those who expect to drive through should let me know at once. This is important. JNO. M. CAMPBELL, Menard, Texas.

NOTICE.

To the Preachers of the Colorado District, Northwest Texas Conference: Brethren—Please send to me at once the names of all the delegates who expect to attend the District Conference. Your prompt attention to this matter will be greatly appreciated. W. E. LYON, P. C.

Pittsburg District.

The Pittsburg District Conference will meet at Hardy Memorial Church, Texarkana, on Wednesday, June 7, at 9 o'clock a. m. There will be preaching on Tuesday night, June 6, by A. T. Walker. R. A. BURROUGHS, P. E.

Dublin District.

The Dublin District Conference will meet at Tolar on Friday, April 28, at 3:30 p. m., and continue over to Monday night.

The following are the committees of examination: License—C. E. Gallagher, E. F. Hudgens and Henry Francis. Orders—W. C. Harris, B. F. Alsop and H. B. Clark.

Recommendations—C. A. Bickley, E. M. Wisdom and E. P. Swindall. M. K. LITTLE, P. E.

THE PEACOCK NAVAL SCHOOL Corpus Christi, Texas. June 12-August 19, 1911.

Texas gets the only Marine School in the South. Authorized by Congress March 4, 1911. The Naval Bill provides for "a suitable vessel of the Navy, with all her apparel, charts, books and instruments of navigation." Five Navy cutters loaned by the Government already on hand. The bill provides for a nautical instructor and an annual appropriation by the Government. The summer school solves the boy vacation problem. Public school studies in forenoon; swimming, fishing, rowing, sailing, life-saving, signaling and "instruction in navigation, steamship-marine engineering, and all matters pertaining to the proper construction, equipment and sailing of vessels." The Alta Vista Hotel of 125 rooms, elegantly furnished, will be known as the Naval Hotel, open for guests as heretofore, as well as for cadets. Post cards for names.

WESLEY PEACOCK, Peacock Military College, President.

The Safe and Saving Way of insuring church and pastors' property is with THE NATIONAL MUTUAL CHURCH INSURANCE CO.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

SIMMONS.—Rev. T. J. Simmons was born in Tennessee March 5, 1833, departed this life at his home in Denton, Texas, last September, aged seventy-five years. Brother Simmons was converted and joined the Methodist Episcopal Church, South, in early life, and was licensed to preach at eighteen years of age. He was ordained by Bishop Pierce. When quite young his father moved to Georgia, and there assisted in moving the Cherokee Indians from that State. At the age of twenty-two years he was happily married to Miss Carrie King, of Whitefield, Ga. In 1859 he moved to Sherman, Texas, and remained there until 1901. He then moved to Denton, Texas, where he remained until his death. Brother Simmons was a soldier in the war of 1861-65. I believe most of the time under that brave and daring leader, General Morgan. He followed the fortunes and misfortunes of the Confederacy until the end came. He then reluctantly accepted the situation and set about to repair the ravages of that terrible struggle. Brother Simmons was a true, faithful and useful local preacher. He served the city of Denton, his home town, as Mayor for two years. Though he lived to a good old age, he never lost his sunny and genial disposition. His death was the result of an accident. As he was returning from an appointment in the country his buggy was overturned and he was severely injured, causing pneumonia to set up, which terminated in his death in a week or ten days. Brother Simmons was ready when the end came. The writer preached his funeral before a large and appreciative congregation at Denton, Texas. He leaves two sons and two daughters to mourn his departure. We shall see him again.

TOM J. BECKHAM.

CALAHAN.—Mrs. Nancy Jane Calahan (nee McKell), daughter of W. A. and Sallie McKell, wife of Mr. J. E. Calahan, was born in Perry County, Ala., September 27, 1842. At three years of age she was carried by her parents to Mississippi, where she grew to womanhood and was married to Mr. J. E. Calahan June 2, 1868. Two years later she was converted and joined the Methodist Episcopal Church, South, in which she lived a devoted member through forty long years. Sister Calahan moved to Texas with her husband in 1897, and the Lord called her to her reward January 17, 1911. She is gone, but not forgotten. She has joined the four children who preceded her to heaven, but she leaves a faithful, four children, twelve grandchildren and a host of friends to mourn their loss. We are sad, we are grieved; but we should bow in submission to the will of our Heavenly Father, and say from the depths of our heart: Thy will be done. Loved ones, be faithful; look to Jesus, who alone can comfort your broken hearts. Then one day you will meet that sainted companion and mother in that blessed home where sickness and sorrow never come. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." P. P. HUNSUCKER, P. C.

FRANCIS.—Little Delmer Parker Francis, of Whitt, Texas, son of Mrs. J. E. and Ellen Francis, was born December 28, 1908, and died March 3, 1911. He was sick fourteen days with whooping cough and pneumonia, and in all that time he was good and patient, and died with a smile on his face. He knew every one and everything to and from. He told the two doctors goodbye. Just before he passed away he called his mamma to him and said: "Mamma, hug me." Oh, how we miss him from our home! He was ever busy about the place, either helping his mother or father or some one with their work. Of course, brother, we cannot bring him back, so let us, one and all, live so we can meet him in heaven. Just think a moment and look towards heaven and you can in your mind's eye see him busy in heaven; and he is saying: "Do not weep for me, but come on up here, where all is just and holy." May the Lord give us grace to heal the broken hearts and to say: Lord, thy will be done. His remains were interred in the Whitt Cemetery March 4, 1911. The funeral services being conducted by his pastor, Rev. K. S. Van Zandt, of Whitt, Texas. His uncle, HENRY FRANCIS, Duffau, Texas.

HUDSON.—Elna True Hudson, the precious little daughter of Frank B. and Cassie Hudson, was born December 8, 1905. Her eyes were dark brown and her hair light. She was of close form and very active, hence she moved about as a ray of sunshine, cheerful and happy. She was of a very friendly turn, and always ingratiated herself into the favor of those she met. But little Elna True is gone, and she went away enraptured totally in the deep love and affections of a proud father, devoted mother, two brothers and two sisters, together with many relatives and friends and her pastor and family. Her clothes accidentally caught on fire during Christmas week, severely burning her, and from which she suffered much and lingered long, until March 1, 1911, when her sweet life on earth ended and she went away to dwell with God and the angels. ZORO B. PIRTLE, Lakeview, Texas.

OXLEY.—Charles James Oxley, son of Joseph and Eliza Oxley, was born January 14, 1853, in Little Horton, Green Horton, England, and died at Houston, Texas, January 22, 1911, at the age of fifty-eight years. His parents were in comfortable circumstances, and he was reared with the advantages such circumstances afforded. In Ashton, England, on November 3, 1877, he was married to Miss Martha M. Coney. Several children born to them preceded the father to the better land. Two daughters remain, who, with their mother, mourn his departure. A year after their marriage with his wife he came to Texas, arriving in the spring of 1879, and settled in Taylor County, where for a time he taught school. His first training was as an accountant and bookkeeper, and doubtless to this is due the definiteness, carefulness and system with which he did all his work. About September, 1881, both he and his wife were converted at old Cherokee Camp-ground, near San Saba, Texas. His conversion was thorough and definite, and was soon followed by a call to preach. Answering this call, he was granted license in 1883, and in the fall of that year was admitted on trial to the West Texas Conference, where-in he served the following charges: Valley Springs and Willow City Circuits, Cuero, Laredo, El Paso and Roswell, N. M., Stations. Transferring to the Texas Conference in 1897, he served in succession: St. James and First Church, Galveston; Calvert, Longview, Cameron and Orange charges, remaining in several of his appointments three and four years each. In 1909 and 1910 he was appointed Sunday-school Field Secretary of the Texas Conference, a position for which he had special adaptation, and which he filled with ability and success. Meeting St. Paul's exhortation, Brother Oxley was in many respects "a good minister of Jesus Christ." As a preacher he was essentially a teacher, and they who sat under his ministry were faithfully instructed in the things of God. His preaching had also the evangelistic note, and so intense was his nature and so definite his experience that every pulpit utterance was fired with earnestness and zeal, and as a consequence revivals were enjoyed in nearly all his charges, and the number of believers was multiplied. He faithfully fed the lambs of the flock, his work, as it touched the young life of the Church in the Sunday-school and Leagues, being especially helpful. The measure of heroism in his life was large. In Laredo the dread scourge of smallpox became epidemic, but in the "midst of the pestilence that walketh in darkness" he stood at his post ministering in all ways he could to his people in their dire need. In El Paso it was proposed by the sporting element to exhibit a great prize fight. With some fellow pastors he began a campaign that created such sentiment as led the Governor of the State to convene a special session of the Legislature and the enactment of laws prohibiting such exhibitions. So intense and so devoted was his feeling that his friends thought for weeks that his life was in danger, yet he wavered not. He was in charge of St. James' Church, Galveston, when the fearful storm that destroyed so much property and blotted out that city. All through the night, when winds were howling and tearing, when waves were dashing in mad fury and waters were rising and surging, with his family and a company of fellow sufferers gathered in the strongest part of the church building, he sought to comfort, pointing to the promises of the Lord and leading in songs and prayers. It is not strange, then, when having met faithfully, through more than a quarter of a century, the taxing and self-sacrificing duties which test the loyalty and heroism of a itinerant Methodist preacher, and having passed through the extraordinary experiences just mentioned with faith and loyalty triumphant, he should meet fearlessly the necessity of a most grave surgical operation, in which death might come suddenly, and, falling any benefit, the end would be reached in a little while and after continuous suffering. When told of the seriousness of his condition he said: "If this would make my pulse beat one whit faster I would have a supreme contempt for myself and a disgust for the religion I preach." I was with him on the morning of the operation. Not only did he talk quietly and calmly of the ordeal, but restfully and confidently of his trust in God and his sustaining faith. He lived some weeks later, just a few days before his death. He had suffered much—the marks of suffering were on him—but his faith was still radiant. Not for one moment had it gone into eclipse. Surely, steadily, consciously, he approached death, but every day had its testimony of peaceful trust. Since it was God's will, "not for one moment would he have it other than it was." And so it was to the end. On Sunday, at 7 o'clock in the evening—an hour when he had often gone into the pulpit with his message of hope and life—he triumphantly entered into the abounding life, where hope and faith give place to sight and knowledge. In lines he loved to repeat, "there was no moaning of the bar when he put out to sea, and doubtless he sees his pilot face to face since he has crossed the bar." One who knew him long said: "His life has made it easier for me to live, and I'm sure his death has made it easier for me to die." The warfare of a faithful soldier is ended; the work of a Yoke-fellow is done. We shall miss him from our ranks and in our councils, but his example of faith and victory will inspire us. His dear ones, united to him not alone by the ties of affection, but the bonds of a common faith in Christ, will find comfort and consolation in the confident expectation of a reunion in the Father's home, while now they mourn his departure.

D. H. HOTCHKISS.

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

Kills Germs

Nothing in medicine is known which accomplishes such vast good in so short a time with weak, broken-down, worn-out, diseased stomachs and sluggish, torpid, lazy livers, as Dr. Pierce's Golden Medical Discovery—a standard remedy for germ-laden, impure blood. When you feel dull and sickish, the bile is not flowing right, and the whole system suffers. The organs lack power to convert food into energy. Bacterial germs thrive at the expense of the blood corpuscles. To escape worrisome stomach trouble and liver complaint, go to the aid of the blood corpuscles and kill off the germs that would otherwise invade your system.

Every day's delay means getting further away from health. Don't blunder. Use the intensely, effective, non-alcoholic—non-secret—Golden Medical Discovery—the standard stomach, liver and blood medicine for more than 40 years. Get the genuine bearing Dr. Pierce's fac-simile Signature as shown in cut.



Gravest diseases spring from bowel neglect. When the bowels quit working, the liver, sympathetically, goes on strike; the stomach gets out of order and the blood impure. The first aid and the best is Dr. Pierce's Pleasant Pellets. They move and strengthen the bowels and make them regular—curing constipation with its long train of resultant disorders.

BARR.—Loella Maurice, little daughter of Rev. and Mrs. W. L. Barr, of Nixon, died March 24, 1911. She had been sick for some three months. At her request I went over and conducted the funeral service. The little one had been a great sufferer until just a few moments before her passing, in which she seemed better, smiled sweetly, then gently fell asleep to awake in the bright world, where there is no more pain or death. Brother and Sister Barr have our heart-felt sympathy and prayers.

A. B. CHAPMAN.

HORTON.—Mrs. Jennie Horton, wife of Brother J. A. Horton, was born August 7, 1861, in McNairy County, Tenn. Her maiden name was Burks. She died December 8, 1910, near Kemp, Kaufman County, Texas, of typhoid fever. Sister Horton was a good woman, a good wife and a devoted mother. She loved her Church and her pastor. Well do we remember the last dinner we ate with her. The next morning, as we left the community we drove with Sister Horton was weeping as she told us good-bye. She said: "If I never meet again on earth, you know where to find me." In less than thirty days she was gone to reap her blessed reward. We would say to the sorrowing husbands and children, brothers and sisters: Weep not as those who have no hope, but look beyond this vale of tears to that home the Savior has prepared for the faithful. Dear children, live such lives that you may meet your precious mother in the beautiful city of God.

MRS. J. H. OVERSTREET.

BOOKER.—James L. Booker was born in Alabama in 1833, and departed this life for his eternal home February 23, 1911 at his home in Rains County, Texas. Brother Booker was seventy-two years old; had lived a little more than his three-score years, and had made many friends. He was converted at the age of thirteen and joined the Methodist Church. He never doubted his conversion, but was an active member in the Church. Throughout his long illness he suffered much, but was never heard to murmur nor complain, but his gentle spirit patiently waited the time of its release. Brother Booker was twice married, first to Miss Brodus. To this union were born nine children, four of whom, with their mother, preceded Brother Booker to the glory world. He was afterwards married to Mrs. Mary Wells, who still survives him, and, with her many friends, bows down in sorrow. But, loved ones, weep not as those who have no hope, for, though we say farewell for awhile, we shall soon meet him in that sunny clime where there will be no sickness, sorrow or sad good-byes. We look forward to a joyous meeting by and by.

J. S. HENDRICK, P. C.

THORNSBURY.—Marvin Woods Thornsberry was born October 11, 1879; died March 18, 1911. He was a son of Rev. W. T. Thornsberry, a member of the advance guard in the development of the West Texas Conference. Marvin was married to Miss Aggie Euvenport, of Utopia, Texas, July 30, 1901. Unto this union were born two boys. These, with two brothers and two sisters, survive him. Walter T. lives at Diebold, Texas; William T. in Austin, and is one of the faculty of the Dept. of the Deaf Institute; Mrs. P. E. Averette, a sister, also resides in Austin, and Mrs. Henrietta Kinchloe, at Dixieland, Texas. Marvin was a typical son of a Methodist preacher in many ways. He loved the Methodist Church and her preachers. He often spoke of the sacrifices made by his father in planting Methodism in this country, but was glad in the thought. A great host of friends followed his body to its long resting-place. May the God of all grace comfort the hearts of the bereaved.

E. Y. S. HUBBARD.

HAMMACK.—Peter Jacob Hammack, born in Virginia February 23, 1846, died February 6, 1911. Brother Hammack was first married to Miss Martha E. Paskel February 14, 1871. To them were born four children, two of whom, with his wife, preceded him to the better world. He then married Miss Susie Heironomous May 6, 1886. To this union four children were born, all of whom remain, with the mother, to grieve their loss. Brother Hammack professed religion when fifteen years of age and joined the Methodist Episcopal Church, South, of which he was a faithful member for more than fifty years, and a steward a large portion of the time. His life was one of labor and sacrifice for his Lord. More than one gray-haired sire stood up at his funeral and said that Brother Hammack had led them to Christ. He could pray! Few there are who have such power in prayer. As an altar worker he was most excellent. He did a great deal of work as Sunday-school superintendent. He never missed a service when he was able to attend, sometimes going four or five miles regularly to Church. He always loved his pastor, and stood by him. No man could be missed from this town more than he. It was a benediction to visit him and pray with him while he was confined to his room, and more consecrated to God and so resigned to his will that one felt he was truly in the presence of a saint. He was thoroughly prepared to die. As a citizen, true and noble; as neighbor, accommodating and courteous; as a husband, kind and loving; and a more affectionate father you could not find. He had more virtues and fewer faults than any man I ever knew. May the God whom he loved and served so sweetly keep his dear ones left behind, and some day may they all be reunited in that land where parting comes no more. His pastor, CHAS. B. GOLSON, Pottshoro, Texas.

GRAVES.—W. J. Graves was born December 23, 1841, and died March 21, 1911. He was converted and joined the Cumberland Presbyterian Church at about the age of fourteen. At the close of the war he joined the Methodist Episcopal Church, South, in which he lived a consistent life until his death. He was a steward forty years. December 27, 1865, he was married to Miss Emma J. Woods, to whom were born four children, all of whom are living. After the death of his wife he was married to Miss Bettie Book-out, who survives him. Brother Graves served his country in the Confederate Army from 1861 to the close of 1865. He was a member of Company C, Eleventh Georgia, Anderson's Brigade, Hood's Division, Lee's Army. Brother Graves was a good man, a man of much influence in his community. He will be greatly missed by his neighbors and brethren. He was true to his pastor and loyal to his Church. He is gone, but we know where to find him. His death was triumphant. We shall meet him in heaven. May the God of all grace comfort the bereaved ones. His friend, J. R. BARDEN.

TRUSS TROUBLES VANISH FOREVER

Advertisement for Stuart's Plas Truss, featuring a circular logo with 'FREE' and 'STUART'S PLAS TRUSS' text, and a detailed description of the product's benefits for various types of trusses.

BLA burn, Blackt our Lo His ps and se That i eight the ml joined Creek, and w of 187 Sulphu 1872, a op Mc burn Denton, 1876; 1878-7 ing hi health near fall, v elder served succes served years. Broad failed of 181 relatio the N was t Churel took i his h west membe 1886. plied one y the W He w; E Ly; as, in sons, still l ined; inces Churc leans away; taken dist i the C father call t Black Thank for ju said, live It wa he ha ther's was c prome among was a hig uprigd elid ment, the ri C. B His r own was i stry J. W. North where were try. the M tor e preac "Wha ten" regar sermo er be comm a sir was Brth refc loved elder to n some his d has mem one c are t Hei

BLACKBURN.—Rev. M. C. Blackburn, son of Robert F. and Sarah J. Blackburn, was born in the year of our Lord 1849, in Bradley County, Tenn. His parents moved to Texas in 1857 and settled at Plano, in Collin County. That same year "Mell," though only eight years old, was converted under the ministry of Rev. J. W. Chalk and joined the Methodist Church at Spring Creek. He was licensed to preach and was received on trial in the fall of 1870. He was ordained a deacon at Sulphur Springs by Bishop Keener in 1872, and an elder at Denton by Bishop McTyeire in 1874. Brother Blackburn served the following charges: Denton Circuit, 1876-77; Sherman Station 1877; Pilot Point, 1874-75; Paris, 1876; Jefferson, 1877; Sulphur Springs, 1878-79, and Greenville, 1880-81. During his second year at Greenville his health failed and he moved to his farm near Gainesville, where he recuperated sufficiently to take work the next fall, when he was sent as presiding elder to the Montague District. He served the district very acceptably and successfully for four years. He then served the Gainesville District for four years. In 1890 he was assigned to Broadway, Gainesville. Here his health failed again, and at the conference of 1891 he took the supernumerary relation, which relation he retained in the North Texas Conference until he was transferred to the conference at Church triumphant. This great event took place on November 28, 1910, at his home in Junction City, in Southwest Texas. Brother Blackburn was a member of the General Conference of 1886, while a supernumerary he supplied First Church, Pueblo, Colo., for one year and Junction City Station, in the West Texas Conference, two years. He was happily married to Miss Mary E. Lyles, of Plano, Collin County, Texas, in 1873. To them were born three sons, who, with their devoted mother, still live to mourn their loss. The eldest son, Marvin, is a lawyer of prominence and a steward in his home Church; Ray is with his mother, leans upon him since his father went away; William L., the youngest, has taken his father's place in the Methodist itinerancy, and is a member of the Oklahoma Conference. May his father's mantle fall upon him! The call to go did not come to Brother Blackburn unexpectedly. He took Thanksgiving dinner with his pastor just four days before the end, and said on that occasion he would not live to see his house finished, though it was almost completed, and also said he had a home completed in the Father's house on the other shore. He was cheerful to the last, and tried to promote cheerfulness in the family and among his friends. Brother Blackburn was one of God's noblemen. He had a high regard for truth, honor and uprightness. He was a man of decided convictions, and of good judgment, and could always be counted on the right side of moral questions. M. C. Blackburn was a great preacher. His sermons were carefully prepared, and God honored his preaching. His own brother, Rev. J. W. Blackburn, was led to Christ and into the ministry through his personal influence. J. W. is now a faithful member of the North Texas Conference, and says that wherever he goes he finds persons who were converted under "Mell's" ministry. While Brother Blackburn was on the Montague District and I was pastor of the Church at Montague he preached a sermon, using as a text: "What I have written, I have written." This sermon I have ever since regarded as one among the greatest sermons to which I ever listened. Never before or since have I seen a whole community so profoundly moved by a single sermon as that community was by that one. In the death of Brother Blackburn I have been bereft of one of my truest, best and most loved friends. He was my presiding elder for some years. He married me to my wife, and we regarded him as something as we did our fathers. In his death the North Texas Conference has lost one of its truest and best members, and our beloved Methodism one of her most loyal sons. "Blessed are the dead which die in the Lord."

Henrietta, Texas.

WHITAKER.—Mrs. Milenda C. Whitaker (nee Solomon) died at the home of her niece, Mrs. Lula Martindale, near Lockhart, Texas, January 1, 1911. She was born June 29, 1840, in Washington County, Ga., afterwards moving to Gordon, Wilkinson County, Ga. Her father's home having a room built for preachers, it was called a preachers' home, and they were always welcomed and well cared for. Among many noted preachers who enjoyed their hospitality were Bishops Pierce and Candier. She joined the Methodist Episcopal Church, South, at an early age, and remained in it till her death, living the Christian life and serving her Master. She married Chas. C. Kelly January 15, 1863. God gave them three children, only one of whom still lives, Lilla. On October 13, 1878, she and W. F. Whitaker were married, their home being blessed with four children, all of whom died at an early age. Two years ago she and her daughter came to Austin, Texas. Her only living child, Lilla Kelly, and seven nieces—two in Texas, one in Oklahoma and four in Georgia—survive and mourn her death. May God's sustaining grace and her Christian life, together with the sympathy of their many friends, comfort them.

Lockhart, Texas.

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LAMAR.—Sarah Eugenia Lamar (nee Wallace) was born in Autauga County, Ala., June 6, 1841, and died at the home of her daughter, Mrs. A. D. Barrow, at Marlin, Texas, March 7, 1911. She was laid to rest by the side of her daughter, Mrs. Katie E. Dozier, in Marlin Cemetery March 8, 1911, with a brief but impressive service led by her pastor, who was assisted by Rev. J. W. Bergen, pastor of the First Methodist Church of Marlin. On March 12 an appropriate service was held in the Iredell Methodist Church in honor of her sacred memory. Sister Lamar was converted and joined the Methodist Church at the age of sixteen, living a loyal member of the same and enjoying the fullest benefits of a consecrated Christian life to the time of her death. The subject of this sketch was married to Brother Henry G. Lamar at Auburn, Ala., December 24, 1860. She was for four years subject to all the trials, anxieties and privations of a Southern soldier's wife. To this union were born five sons and four daughters, all of whom survive except two daughters who outstripped her to the glory world—one in infancy, the other, Mrs. Dozier, the mother of Mrs. Katie Pike, an orphan granddaughter whom she raised as one of her own children, died in 1892. Brother and Sister Lamar moved to Texas from Alabama in 1889. Sister Lamar became an aged husband, seven children, eighteen grandchildren, a sister and brother and a host of friends to mourn their loss. From the godly life of Sister Lamar and the influence she had over them her husband and all of the above-mentioned relatives were striving to meet her in that eternal home where sickness and sorrow never come. She had a kind word for all, and was greatly endeared to her pastors and Church. To know her was to love her and appreciate her gentle spirit. The husband has lost a gentle, loving and lovable wife, the children a kind and devoted mother, the sister and brother a true and affectionate sister, and the Church and community a consecrated Christian. "To live is Christ, and to die is gain." Our loss is her eternal gain. Her pastor,
E. M. WISDOM,
Iredell, Texas.

TOWNSLEY.—A mother in Israel has fallen. Mrs. Martha A. Townsley (nee Smith) was born in Lincoln County, Mo., December 24, 1839; was married to E. A. Townsley December 27, 1859. To this union five children were born, two of whom preceded her to the other world. Three are left to mourn the loss of a devout Christian mother. Sister Townsley united with the Methodist Episcopal Church, South, in 1877, came to Texas in 1881 and settled in Cooke County, near Myra, where she lived till the summons came, October 30, 1910. Sister Townsley was rocked in a Methodist cradle, her parents being early pioneer Methodists of Missouri. She heard preaching in her father's home when church-houses were scarce. "Blessed are the dead which die in the Lord from henceforth, saith the Spirit; that they may rest from their labors and their works do follow them." Sister Townsley's works are left behind to follow, and are partly seen in the life of her children, who occupy official positions in the Church. Look up, take courage, children; let the life of a devout mother be reflected in yours. When Sister Townsley knew that she must go she spoke composedly of her departure and gave assurance of her hope. She left no enemies. All who knew her loved her. She was a devoted mother, a loyal Church member and was true to her God. With her the vexations of this troublesome world have subsided, and she has taken possession of a home, "a house not made with hands, eternal in the heavens." No, Sister Townsley, we would not call thee back, but we will come to thee. May God comfort the mourning loved ones and join them an unbroken family in the celestial city of God.
C. C. CHILDRESS, P. C.

MOYER.—Maurice Eric Moyer, son of Mr. and Mrs. E. J. Moyer, of Pecos, Texas, was born in Shell Rock, Iowa, October 14, 1894. In 1896 his family moved first to Pearsall, and then to Uvalde, Texas, and in 1903 to Pecos, Texas. After his mother's death, in 1904, he and his little brother lived with Dr. and Mrs. E. J. Cowles, his uncle and aunt, at Grand Falls, Nocona and Henrietta, Texas. Since September last he had lived in Pecos with his father. His frail physical life seemed to fade gradually away. On March 18 he kept his bed not to rise again, except, three days later, on angels' wings. His Sunday-school classmates were the pallbearers, while his comrades in the day school covered him, the boys with earth and the girls with flowers. He was converted and joined the Methodist Church December 23, 1906. The fact of this modest, pure, gentle, gentlemanly, faithful boy have ever pressed the line of duty. He led his class at school, was exemplary at home and was always found in his place in church and Sunday-school up till two weeks of his death. Sweet, innocent Maurice, our Easter lily, our lamb for the paschal feast above! His pastor,
HUBERT M. SMITH,
Pecos, Texas.

BAKER.—On March 4, 1911, the death-angel summoned the spirit of one of the country's noblest and best men, Mr. H. C. Baker, who at that time passed away at his home near Wieland, in Hunt County, Texas, after a week's suffering from pneumonia. He was a member of the Methodist Church, in which he lived a long and useful life, always doing what he conceived to be right, faithful to every relation of life. This is a record of faithfulness, of simplicity, but always of honesty and justice. Mr. Baker was sixty-four years of age, and is survived by a wife and seven children. These bereaved ones have the sympathy of their many friends in their sorrow. Let us trust ourselves in the promise, "I go to prepare a place for you," that in the golden summer of another life friends, sisters, brothers and mother will gather together in a sweet reunion, where partings are unknown.
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DOUGLASS.—Margaret A. Douglass (nee Johnston) was born on October 17, 1857, in Caddo Parish, La. She was converted early in life and joined the Church at Olive Branch, Ark., under the ministry of Rev. Joe Tyson. On October 18, 1898, she was united in marriage to W. W. Douglass at Greenville, Texas, by Rev. J. F. Pierce. The first nine years of her married life were spent in Willsboro, Texas. Three years ago she moved to San Antonio, where she lived until her death. She died in peace on the morning of February 9, 1911, and was buried the following day in the cemetery at Honey Grove beside her loved ones who had gone before. Rev. C. Pugsley officiated at her funeral. She is survived by her husband, who has been a life-long steward in the Church, and a brother and two sisters are also left to mourn her departure. Sister Douglass was a good woman. She was one of God's ministering angels, who believed in doing good for Christ's sake. Her purse was consecrated to God's service. It was a genuine pleasure to her to give. She loved her Church, and a brother found at its altars whenever she was physically able to go. The prayer-meeting was her joy. She was a sufferer all her life, but often when suffering from pain that would have hindered others, she went. She was a sunshine Christian. I never met her without what she was jovial, and always seemed happy. She kept the shadows that were in her life in the background, and always showed the world the sunshine. Death had no terror to her. She trusted her Lord for victory, and she gained the victory. Sister Douglass has gone home. No other place was suited for her. She made her own heaven here by living the heavenly life. She is with the blood-washed, and I hope to see her some sweet day.
J. H. GROSECLOSE.

If I think of the world, I get the impress of the world; if I think of my trials and sorrows, I get the impress of my trials and sorrows; if I think of my failures, I get the impress of my failures; if I think of Christ, I get the impress of Christ.

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