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QUENE of the most natural desires of the mind and heart is to see and know God. Not simply to know him in his theistic relation to the universe, but to see and know him in his personal relation to mankind. In all ages of the world this desire has found some sort of expression among men. Were it otherwise it would indeed be extraordinary and inexplicable. Man, having been made in the image of God and endowed with relational faculties, is moved by the very force of his mental and spiritual nature to cry out after his Maker, to search diligently after his Creator. He is not willing to regard himself as the product of fortuity, left to work out his own destiny under the operation of inexorable law with no personal knowledge of the cause or the source of his being. He knows from his own consciousness that beyond him there is One who conceived and framed his wondrous organism and that out of his finite nature there is something calling out after the Infinite and the Eternal. As a dependent creature he longs to know his Creator, as a child born of Providence he cries out after his Father.

The history of human progress is largely the record of this cry. Its unstilled echo sounds through the literature of the race and its struggles find expression through the medium of grotesque mythologies and smoking sacrifices. Neither ignorance, nor superstition, nor infidelity has been able to suppress this cry or to drive God from the realm of human thought and aspiration. And such has been the dominant influence of this desire to see and to know God that men, with no other light before them, have sought to find him in the sea, in the mountain, in the sun, and in the moon and the stars; and they have striven to embody the results of their search after him in wood, in stone and in metal. They have gone into the earth beneath and into the heavens above if haply they might find him; and the highways of their progress are strewn with the wrecks of their groves and temples and altars.

"Lord, show us the Father and it sufficeth us," is still the cry of the anxious human heart. An empty theism does not satisfy this desire. Man demands more than a vague vision of God as he is revealed in the physical world. He wants to know him as a God of mercy and compassion and love. He even craves to have a sense-perception of him. He longs for him as a Person. He wants an ocular and a tangible manifestation of his presence. He wants to see him with the eye, he wants to hear him with the ear, and he wants to touch him with the hand. He seeks him as a Father.

And yet even anything like a clear and satisfactory apprehension of God through rational inquiry is well-nigh impossible to the unaided mind. God is an infinite Spirit, possessed of a distinct personality, but without body or parts; and as such he occupies a realm far beyond the reach

AN EXPOSITION FOR SUNDAY READING

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father?—John 14:8, 9.

of man's inquiry and investigation. Man is finite, possessed of bodily limitations and within himself can not rise to the infinite and the everlasting. His restrictions impose an insuperable barrier between him and God. He can not pass the invisible gulf that lies between the finite and the infinite. In all his efforts to compass the impossible he has fallen back upon his own impotency and despair and cried out: "Lo, he goeth by me, and I see him not: he passeth on also and I perceive him not. Behold, I go forward, but he is not there: and backward, but I can not perceive him; on the left hand where he doth work, but I can not behold him; he hideth himself on the right hand where I can not see him. Canst thou by searching find out God? Such knowledge is too wonderful for me, I can not attain unto it." And in the absence of a direct revelation, this is the experience of all men in their search after God. The infinite and the eternal depress and overawe the finite and the temporal. No wonder that millions of them have ceased their struggles and strive to satisfy their unquenchable desire to know him by prostrating themselves before the altars of dumb idols. It is the best they can do when left to their own unaided inquiry and inventions. The heathen world in their blindness are in this condition to-day. Therefore, we conclude that man has no way to satisfactorily apprehend God except through the medium of direct revelation. God alone can reveal himself to men. The finite can not reach the infinite, but the infinite can reach the finite. Man can not ascend to God, but God can descend to man. But in making this revelation of himself to his creature, God must needs accommodate himself to man's weakness and infirmity. He has done it through the forms of articulate speech and written words, and through symbols and natural phenomena. This was his method when he revealed himself to his ancient people. He spoke to them through the burning bush and through the thunder and smoke of the mountain. But he did it more effectually through holy men of old who wrote and spoke as they were moved by the Holy Ghost. But even this revelation, though authentic and inspired, and perfect as far as it went, was not a full and a completed revelation. It only satisfied in part. Even at best the average Jew only had a partial disclosure of the divine mind. Those receiving it often cried: "Show me thy glory. Oh, that I knew where I might find him!" Occasionally the holiest and the best of them had some indistinct vision of his Fatherhood; but the great masses of them worshiped him in fear and tremulous misgiving. They regarded him as

a King seated upon a throne high and lifted up, and they stood in mortal dread of his wrath and displeasure. When he spoke to them out of his awful majesty they trembled and withdrew from his invisible presence. This revelation gave to them a religion of fear and shrinking. They regarded him as a Supreme Ruler whose breath was destruction when once his anger was provoked. They realized but little of the tenderness and the love of his nature. The completer and fuller revelation of his Fatherhood was held in reserve, because they were not to be made perfect without us.

And as the ages advanced under this partial revelation and mankind was gradually prepared by prophecy and promise for that which was complete, then in the likeness of man and gave to the world the final and finished revelation of the divine mind and heart. And while "no man hath seen God at any time, yet the only begotten Son who is in the bosom of the Father he hath declared him." "No man knoweth the Father save the Son" and he to whom the Son will reveal him. "I am the way, the truth and the life; no man cometh unto the Father but by me. If ye had known me ye should have known my Father also, and from henceforth ye know him and have seen him. Have I been so long with you and hast thou not known me, Philip? He that seeth me hath seen the Father?" "He that hath seen me seeth him that sent me." "I and my Father are one." "God who at sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed heir of all things."

Therefore, Jesus Christ is the final and complete answer to the universal quest of the human heart: "Lord, show us the Father?" He is God's supremest revelation of his mind and heart to men. He alone brings them to a satisfying knowledge of God. He not only brings God within the mental grasp, but he makes to them an ocular manifestation of his presence and glory. He actually brings God within the reach of their sense-perception. He shows him to us as a Father full of mercy and tenderness and love. In Christ he becomes my Father, your Father, our Father. He is no longer a King seated upon a throne that is high and lifted up, and from whose presence we shrink away in fear and trembling; but he becomes a Father in whose presence there is fullness of joy and at whose right hand there are pleasures forever more. God in Christ is divested of his robes of invisible majesty and overwhelming awe, and he and his children approach each other on terms of mutual love and sym-

pathy. The impossible is now made possible and God dwells among men as their Savior. They can come to him with filial affection and receive the seal of their adoption into his family. They are no longer servants of the Most High; they are the adopted sons of the Almighty.

Therefore, the primary mission of Christ in this world is to bring God out of the unknown and put him here where we can know him; to bring God out of the invisible and put him here where we can see him; to bring him out of the inaudible and put him here where we can hear him; to bring him out of the intangible and put him here where we can touch him. He now ceases to be an unknowable quantity, an abstract Personality, repelling us from his presence and mocking our efforts to know him; and he becomes a Father with eyes to see us, with ears to hear us, with hands to touch us, and with a heart to love us. He walks with us, he talks to us, he smiles upon us, and he takes a paternal interest in us.

And while under the former revelation, man could not see God and live, to-day he is the fairest among ten thousand and altogether lovely: for he is God manifest in the flesh. Therefore, when we hear the voice of Christ, we hear the voice of God; when we touch the hand of Christ, we touch the hand of God; when we behold the person of Christ, we behold the person of God; for Jesus Christ is the fullness of the Godhead bodily, so that Christ uttered his profoundest truth when he said: "He that hath seen me, hath seen the Father." He is the express image of the Father; and while he has his own distinct Person as the second in the holy Trinity, he is one with the Father in power, and glory and honor, and might, and dominion throughout all time and eternity. He lived back in the eternities with the Father, before the sun or the moon or the stars had ever thrown one glimmering ray of light athwart the darkness of universal chaos; before any sound or motion had ever broken the everlasting silence, even when God existed in the unsearchable solitudes of his own grandeur and glory. And out of his own personal knowledge of the divine heart and mind of the Infinite he reveals the will and the affection of the Father to his children. For "in the beginning was the Word and the Word was with God and the Word was God; and the Word was made flesh and dwelt among us." Great is the mystery of godliness, God was manifest in the flesh. And when Christ speaks to us, it is God speaking; when he talks to us, it is God talking; and when he yearns, it is God yearning over the sufferings, the misfortunes and the impotence of his children.

We now lay aside our fears and misgivings, and instead of asking the anxious question, Lord, show us the Father, we rush into his loving presence through Christ our mediator and exclaim: Abba, Father!

OUR LETTER FROM GEORGIA

By REV. GEO. G. SMITH

I am somewhat of a hero worshiper, and when I find a man whose life is consecrated to service to his fellows my heart goes out toward him, and I find myself too often unwilling to see any defect in him, but a careful study of every life save that of the matchless Son of God, will show weakness in the best. In many respects John Wesley was from his childhood one of the most excellent persons the world ever saw, as he was one of the wisest and one of the most useful, but his greatest admirers will find that he was as far from being faultless as was Luther, or Calvin, or Knox. No life was more transparent, and no life has been more fully told. It remained, however, for this decade to bring to light much in this interesting life, which has been hitherto unseen. He wrote for his own eye alone, in an almost undecipherable shorthand, a diary which no man was, until late years, able to decipher. One part of it concerned his life in Georgia. Mr. Curme secured from Bishop Hendrix the original diary and deciphered it, and has given it to the public in the first volume of Mr. Wesley's Journals, recently published, and which I have just read. There were several distinct periods in Mr. Wesley's life: The first when he was a child in Epworth; the second when he was a gay and lively youth and young man at Chesham and Oxford; the next when he was a conventional curate in Wroote; another when he was a fellow of Lincoln, at Oxford, and head of the Methodists there, and then the very interesting period when he was a missionary to newly settled Georgia. All these were anterior to the time when his real life work began, and before he was 30 years of age. When he came to Georgia he was thirty-three years old. He was a little man, weighing but little over a hundred pounds, exquisitely neat, and a man of charming manners. He had as thoroughly crucified the flesh as any monk, from the days of France or Benedict. He was self-willed, self-controlled, self-righteous, but as conscientious as Saul of Tarsus. He had arrived at certain advanced conclusions about what constituted true Christianity, which had about excluded from the list of Christians everybody he knew, even himself, for though he was a thorough Pharisee, he did not reach his own standard, but was striving after it. He was rector of a little village just settled mainly by poor, and to a large degree ignorant people who were scattered over a great sand hill, on the banks of the Savannah River. Not one of them had ever been converted as we count conversion except some Germans and Dissenters, but there were perhaps a score who were communicants whom he was trying by rigid rules to lead into the practices of the holiest life. He knew them all, he talked to them separately and from his pulpit. He had weekly communions. He observed all the feast days and fast days. He set them the most careful example of strict living. He rose at four in the morning, fasted twice a week, ate nothing but bread and butter on other days, abstained from flesh and wine, prayed every hour and sang much and strictly adored all the ancient rubrics. He had some very questionable communicants, men and women whom he labored very faithfully to reform. There were few people of anything like culture or even moderate wealth, but there were a few, and, among the leading men, was the storekeeper, Causton. He had the best house in the little hamlet, and, having charge of all the stores, he lived well. In his home was a fair young maid, his wife's niece. Her name was Sophia Christina Hopkey. She had a companion, a Miss Pony, and Mr. Wesley found Miss Sophia Christina and Miss Pony his most attentive communicants. They came to every service at every hour, and Miss Sophia showed herself a very model of simple piety. She dressed so neatly, yet so plainly, she was so gentle in her ways, she listened so earnestly to her pastor's admonitions that he saw in her a saint like to those who were given to the lions in the primitive days. He had resolved never to marry. He believed his highest act of self-sacrifice was to be found in a life of Calvary, but as a faithful pastor he could not

feel an elder brother's interest in this charming maiden. She was devoted to her spiritual guide. She told him in confidence that she never expected to marry. She was afraid it might not help her religiously, and her aunt told the young bachelor Sophia would never marry anybody but a clergyman. He taught her French. He read his sermons to her. He sang psalms with her. He advised her like a father. He kept open house with his servant and Mr. Delanoth, and when things were not pleasant at Mr. Causton's he told her to come to the parsonage and find a home.

When Tommie Melichampe, a rather graceful youth, came to see the fair Sophia and urged her to be his wife, the little rector became much alarmed, and when Miss Sophia told him that Tommie said he would kill any other man who wished to marry her. While Mr. Wesley did not propose to run any such risk, he was determined to keep her from marrying Tommie.

To get rid of Tommie Sophia went to Fedenece, and, a while afterward, Mr. Wesley went there too. He was five or six days with her on their weary way back again to Savannah. He studied her carefully all that journey but could find no flaw in the diamond. Sophia was as nigh perfect a mortal as could well be, and he could not help but tell her he would be happy to spend his life with her, but he had resolved never to marry, and the demure little maid said he ought not to break his resolve.

After she came back to Savannah she came to his home every day for her lessons. When he was sick she tenderly nursed him; she arrayed herself in spotless white and fleted like an angel in the sick rector's room and Mr. Wesley fell in love. How could he help it, but Delamotte did not and Ingham did not, and the staid Germans did not, and they all told Mr. Wesley not to bring things to a crisis, and then Mr. Williamson, a burly South Carolina planter, came a-wooing, and Mr. Wesley, to his amazement, found the fair Sophia was about to break her vow and marry the planter.

The story is simply pathetic. It came upon him like a thunderbolt. Everything he had not expected was about to come to pass. She was going to risk her soul and marry the burly planter. He told her he was willing but it almost broke his heart to say so. He did not perform the ceremony. She went to Purysburg, up the river twenty miles, and was married there and seemed to be very happy in her new relation.

She did not come to the communion after that as she had been wont to do. She told many ugly tales about her former friend; of how he had wished to marry her and she would not consent, and at last his conscience drove him, after he had done his best to lead her to true repentance, to refuse her the communion. Then the storm burst. Mr. Williamson was fierce, and so was Mr. Causton, and the parson was arraigned before the little county court, and Miss Sophia Christina Williamson made an awful affidavit against him. It was false, false, and she knew it, but she made oath to it and he was to appear before the court and prove it false. The court would not try him, but it was evident his day of useful work was over and very boldly he wrote a notice and posted it at the court house, that he intended to go to England, and took the boat for Purysburg, and then went through the wild woods on foot to Charleston, and, with a sore heart, went back to England.

He had had some precious friends in Savannah. They were the Moravians, and when Peter Boehler, one of these brethren, came to London, Mr. Wesley sought him out and they became knit in heart to each other. From him he learned the more excellent way, and a few months after his blood was strangely warmed.

It is a common thing to underrate past experiences, when a new one is ours, and Mr. Wesley at one time said he was only trying to be Christian in Savannah, but was not one. Afterward he said he was a Christian, but a servant and not a son.

The careful student of his life sees he was a babe, if not a father.

I'LL DO AS MOTHER DOES

By Mrs. S. E. Heartsill

Coming down the hall one day, while visiting a friend, I heard the merry chatter of children's voices; peeping into the room from whence the sound issued, I saw half a dozen little girls, all dressed in sweeping skirts, with locks "done up" in curls and puffs, playing "Mother."

How strongly this little scene illustrated the great influence and example of the mother in the home. Imitation constitutes such a large per cent of a

child's nature, that it unconsciously absorbs its very character from existing environment.

Only a few days past, I heard a mother exclaim in discouraged accents: "I can't imagine why my children are such 'naggers.' They nag each other, and are veritable wasps among their associates."

Could I have candidly answered this question, and depicted to her the true source of this fearful practice, she would have stood unbelieving and appalled. The mother is the character-

former in the home, and in a majority of cases, the early beginning of this formative period is not realized. It is a common boast of the followers of Catholicism, that, given a child for the first six years of its life is all they ask: after this, they defy anyone to eradicate their teachings from the heart and mind of the child. I can not substantiate the correctness of this statement; but I am certain that first impressions are most lasting.

Unkind words and impatient tones ever grate on the ear, and the mother who fails to control herself, who allows angry words to escape her lips, will surely hear those words echoed, to her dismay, by the voices of her children. The little rivulet, in its gambols and flurries, never rises higher than its source.

When the mother grieves over the fact that her little ones are dictatorial and unkind to each other, she fails to see that it is her fault. She could not be convinced that many times she is impatient, unkind and even unjust in her treatment of them. And when, sometime, this truth is flashed before her mind's eye, she brings up the flimsy excuse of her excessive "nervousness" to ease her stricken conscience. Then, for a short period, she doubly exerts herself, not by example, but by an admonition of weak words which have not a feather's weight of worth with her children, only while they are in her august presence. Words without constant example are not sufficient, and will not work with the little ones. The faithful example of kindness and unselfish love must ever be before them, exhibited by the one they hold most dear in life, and in whom they have explicit confidence.

The family is the social unit, the happy home the acme of civilization, and upon the character of the home depends the welfare of the whole social fabric. The home life of the child rarely fails to determine its future, if the influence of that home is sufficiently powerful to overcome outside temptations. A good home is one where righteous living combines with direct teaching to form an active controlling influence for good on the children around the hearthstone, and reflectively on those of the community. No home can reach this standard that contains a mother who constantly "nags." Speaking mildly, the woman who is an inveterate "nagger," has precious little loveliness in her character.

Many times in my life I have had strong instances brought under my ob-

ervation of the influence of the mother over her child.

One evening I was in the home of Mrs. Light, when suddenly our conversation was interrupted by the whiz of a rock striking the window. It came with such force against the screen, the large plate-glass was shattered into fragments. In a few moments a boy rushed into the room, his face blanched with excitement: "Oh mother!" he exclaimed, "I have broken your window."

"Yes, my son, but I am sure it was an accident. In future you must remember never to throw rocks near the house."

It was said in such a sweet, calm way, the boy's heart was touched, and throwing his arms around his mother's neck he burst into tears. Between sobs, he said: "Mother, I didn't know the rock would go so far, and I am so sorry!"

Some time after this incident, I ran over to the residence of Mrs. Dark on an errand. As I was leaving, that lady accompanied me to the back porch. The washerwoman had just hung the clothes on the line, and hoisted them in mid air by propping the line with a long piece of plank. The little son of the family, in his frisky maneuvers on his stick horse, accidentally knocked the prop out of position, and the line, with its white burden, came jerkily fluttering down.

Mrs. Dark stood aghast at the thought of the consequences had the garments touched the ground, which happily they did not. Regardless of my presence, she stormed:

"Jimmie, you good-for-nothing little rascal! You just need killing! Get out of this yard this minute, and if I see you around here again, I'll tell your father of this as soon as he comes to dinner." Turning to me with the look of a martyr on her face, she continued, "Jimmie is so bad, I don't know what will become of him!"

The boy heard, but made no comment or apology. Throwing back his head, defiance showing in every lineament of his face he leisurely obeyed. I too, wondered "What would become of Jimmie."

These are familiar pictures thrown on the canvass of life in the many homes around us. If the mothers of our great land would try as earnestly to imitate Christ as their little ones do them, the "I'll Do as Mother Does" would possess no terror. The laurel wreath of happiness would rest on many brows and disappointment would be as elusive as the bag of gold at the end of the rainbow.

A TEXAN'S TENNESSEE LETTER

By REV. L. B. ELLIS

It is said there are "tricks in all trades." There are some tricks by the "slight of hand man" which are very entertaining and amusing; they are also innocent, except they filch the pockets of the "unsophisticated" of a few dimes, in return for which they only get amused and puzzled. There are also tricks in politics which both amuse and puzzle, and elate and depress, which make some men yell and throw up their hats, while others swear under breath. These effects and experiences depend entirely upon the viewpoint. There are other ways of keeping the mind stimulated. One may try to square the circle, or solve the Pathegorean proposition, or discover whether Shakespeare was really himself or Bacon, or neither or both, or to discover the identity of the "Man in the Iron Mask," or whether there were two Isaiahs, or which is the older, the code of Moses or "Hamurabi." All very useful as mere mental gymnastics, but if any one is open for mental activity, and wishes to study "tricks," I refer him to the trick Hooper played on Patterson and Tennessee's idol, Bob Taylor. Patterson had the machine all in working order, and Bob Taylor could have had Tennessee heaven for the asking, but notwithstanding all machines and idol worship, and money and party whip, Hooper of Newport, Tennessee, hitherto unknown, the darkest horse that ever was, was nominated by a great convention, in Nashville, of "Insurgents," "Independents," they are called. A man named Susong, editor of a paper in Newport, called Newport Plaintalk, was the man of the hour at the convention. He knew Hooper, that he was young, clean, honest, not mixed up with either faction in the parties. At the proper time he raised the cry: "What is the matter with Captain Benjamin W. Hooper?" The reply came from the crowd: "He is all right, but who is he?" Who, but the man of the hour, he is clean enough, and big enough to be governor of Tennessee. When the god's begin fight, men get justice. Patterson had gotten too bad even for the stomachs of old-time democrats: they "threw him up," and now they were ready to

take some good, wholesome political food on an empty stomach. The republicans were empty-stomached enough to take anything offered. Hooper was clean, wholesome and sound. Glad it is for any State when the men get bigger than mere party lines, and stand for principle rather than party.

The pro-democrats and republicans espoused a common cause in the legislature two years ago, and passed the State-wide Bill. Bob Taylor got with the wrong gang, and went down with the ants.

We have rather an anonymous condition in Tennessee: a Republican Governor, in a Democrat State, but you Texas folks know how to do some tricks of your own. You have an Anti-Governor, and a Pro-Legislature. I trust you may turn that trick some more, and even though you are gubernatorially anti, after June 1st, I trust you may be in fact pro in the constitution of your State.

When enough of you Texans get bigger than party, and stand and vote for principle, you will clean old Texas up. If you knew how many eyes were turned towards Texas, you would think twice before you would vote to turn your State over to the saloons. What crying shame it would be for Texas, young, clean, big and growing to sell out to the brewers and saloons. I only wish the good women had a lick at this thing in Texas. The day is not far distant when we men will get sense enough and justice enough to allow our women to vote if they want to. Why not?

I do not think we have too many men in politics, but we just haven't enough women in politics. A little negro boy was having convulsions, and the mother was much excited and exhibited her excitement loudly and lustily: a neighbor woman came in and asked what the matter was. "I dunno," replied the mother, "cepen it's too much watermellion." "Uh-uh," replied her neighbor, "hit sholy ain't too much watermellion, hit des 'aint nuff nigger." Its not too much politics, but just too many bad men, negroes, bums and mugwumps, and not enough of our good women in politics. This is a great year for revivals in

Tennessee, we hear of conversions all over the conference. The old Jerusalem Conference seems to be waking up to her opportunities. It has long been said and acted upon, that this old country was finished, and all we had to do was to hold what we had. But Tennessee is developing her mines, her timber, lime rock, phosphate beds, fertilizers, her fruit lands, clay beds, sand pits and railroads, and even her farming lands, are being developed, until some day we will forget to say that "all the jobs" were worked out by our ancestors, and it will soon be New Tennessee, rather than "Old Tennessee."

It only takes a few Yankees to come down among us, and wave the magic wand of Yankee enterprise to "Yank" us plodding Southerners out of our Rip Van Winkle sleep, and we wake up and find ourselves rich where we thought ourselves poor. The Georgians turned out their old clay hill farms years ago, and they grew up in sage and "sasafac," until the Yankee came down and began to terrace those old hills, and plow around the hill and put out peach trees, and now behold the great "Alberta Peach Belt." Atlanta, the best city in the South, is largely due to Yankee enterprise. They came down that way with Sherman, as they "Marched Through Georgia," and saw what it was, and they came back. Think of it! Atlanta, a great city, without a river nestling among the once poor clay hills; now she is a center of commerce, surrounded with a vast wealth of "golden mounds," verily the "Piedmont Queen." Lest some reader says, "Yes, he is a Yankee," let me say I was reared in Texas, and am Southern to the bone, and democrat from head to foot—not a "whiskey democrat," if you please.

Time is now, in these parts when you must define your democracy, and pronounce whether it is "whiskey or pro." I have lived long enough to know that folks can live near a thing until they get "used to," and fail to appreciate it because its just "over yonder." The folks who live near Niagara Falls, have never seen them, many of them, while we who live in the distance, go miles and days to look upon the great wonder.

I knew folks in California who lived at the foot of "Old Baldy," in the Sierra Madras, and yet never dreamed it was wonderful and awe-inspiring. I have looked towards its awful heights, in August, and wondered at his snowy crown. I have slaked my thirst with the liquid snow in which he bathed his feet, and gave him my admiration and gratitude. The only thought the immediate inhabitants ever gave that grand old mountain, was the crops they could grow from their lands, because of the irrigation made possible from the melted snow on his lofty head. I only mean that we in the South are living in a land of wonders, and we have just gotten "used to 'em," and we need some one from "away yonder" who seeing them for the first time, is enabled to awaken within us, some realization of the greatness of our Southland. When the Panama Canal is finished, the center of commercial life in our Nation will be transferred from New York to Galveston and New Orleans. Galveston now is a larger port for cotton and wheat than New York. Development, wealth, commerce, growth, fortunes, will soon belong to the South. This leads me to contemplate the increased responsibility of the Church. It will be a hard thing to keep our people simple-minded, unworldly, pure and spiritual, when this time of prosperity comes upon us, and it behooves the leaders of Zion to lay well the foundations of our defense, and we should heed the trumpet call of our chief pastors, when they would lead us at this time to emphasize evangelism, a spiritual outpouring and ingathering of souls.

The Church that heeds this call now, will find herself ready to guide her children aright through the era of money-making and wealth-gathering, that is surely coming upon the Southland, in the near future.

I trust our Church in Texas will be wise enough to so frame a charter for their great central University, that there will never arise any question as to who should control the school. The school situation in Texas reminds me of a story I heard. An old darkey who had been long a member of the Church but like many of his white brethren, never attended prayer meeting, astonished his pastor one Wednesday night by being among the "faithful few." After service that pastor saluted Brother Abe Hagan. "Brudder Abe" said the pastor, "You've sprices me powerful, by cumin' to prar meetin', 'splain yourself." Abe replied, "Well, pasture I'ae in need of a powerful sight of grace dis week cumin', kase I'ae got de job ob white wash'n a hen house, an' fencin' a watermellion patch all dis cumin' week, an' I done tole yuh I'ae in need ob a powerful sigh: ob grace, and I'ae done cum to prar

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meetin' tur see ef I kin git 'nuf on han' tur stay me endurin' de temta-tion." The conferences and the school men, and all concerned, need a "power-ful sight ob grace" to keep everything oiled and sweet, during the solution of this question of vital interest to our Zion in Texas. I advise all concerned to go to "prar meetin'" at once.

Last year while in attendance at the meeting of the Board of Education, in interest of one of our schools, I was in conversation with a number of brethren, among whom was one who has since been elected Bishop. We were gassing about who would be elected Bishops, and I said "a young Texas delegate would be elected, and they with astonishment said, 'Who?' I replied, "A young man of whom you have perhaps not heard much, but you should begin to hear of him, so as to get used to him." "Well, who is it?" they asked again. I replied, "Mouzon." "Why," he replied, "We never heard of him." "You are a Texan arn't you?" I replied that my being a Texan had nothing to do with the election of the young man from Texas. That he could stand flat-footed and preach like a Bishop already, and that he was educated, cultured, religious and level-headed. I advised them to get acquainted with him, and not to be so far behind the procession at General Conference. Your Texas Bishop is meeting all high expectations of his friends. He is a worthy successor of our lamented Ward.

My appointment is on the very top of the Cumberland mountains, and attached to this station this year is the famous Monteagle Assembly, where thousands come for the summer from all quarters of the globe. No more delightful place can be found to spend the summer. Besides the coolness and comfort, there is a splendid program every day and night, the very best speakers, singers, musicians, lecturers, teachers, bring to you things old and new.

Tracy City, Tenn.

THE REV. DAVID L. ANDERSON, D. D.

In 1882 there came to our China Mission a young married couple that would have won the attention of any company they might have entered. To an extremely attractive appearance were added the culture of the schools, the charm of gentle breeding and the refinement imparted by select association. To David Anderson and his charming wife our hearts at once surrendered and friendships began which deepened as the years increased.

The new missionaries were appointed to Soochow and at once entered upon their life work in that city. A graduate of old Washington and Lee at Lexington, Va., and with several years' experience as a traveling preacher in the North Georgia Conference, Dr. Anderson entered upon the study of the language with a well trained mind and began to lay up that store of knowledge in all things concerning China and the Chinese which later made him the logical man to be chosen President of the Soochow University.

There was nothing superficial about Dr. Anderson. Whatever he did he did well. Careful about entering upon an undertaking, when once entered he gave to it his best thought and effort, until effort ended in accomplishment. As soon as he had acquired sufficient knowledge of the language, he was made presiding elder of the Soochow District, which office he held until his election to the presidency of the university. To his wise administration is largely due the rapid expansion of that district which made necessary a division in 1901, when the Huchow District was created.

The monumental work, however, which will give him a large place in the history of our China Mission and in the educational history of the Chinese Empire, is the building up of the great institution which his death temporarily leaves without a head. It was his ambition to make of the Soochow University an exponent of the highest and best in Christian education and culture. He loved young men and in the clear vision he had of a new China he saw the boys who had passed through his moulding hands taking places of noble leadership and guiding a mighty nation into a large and more worthy life.

In the midst of his brightest dreams he fell. Like Moses, it was given him to glimpse the promised land and then God took him.

Dr. Anderson passed his sixtieth birthday on the Pacific Ocean while traveling from China to the General

Conference of 1910, of which he was a member. Of threescore full years nearly half were given to the uplift of China. His last visit to America was not only an inspiration to many thousands, but was productive of large financial help to the institutions he represented.

Only God knows the providence that hides behind the seeming calamity of his death. We simply have to trust and wait. Dr. David L. Anderson was physically, intellectually and spiritually a full grown, manly man. His missionary colleagues and thousands of

people. In the meantime we have spent hundreds and thousands of dollars in missionary appropriations to those places, and still "we have no abiding place." Now if one-third of the money thus thrown away had been spent by the Board of Church Extension at the proper time, we would not only be "doing business at the old stand," but would be receiving a revenue as returns upon our investments along that line. Take an illustration: In a recent issue of the Nashville Christian Advocate there is a note from Dr. McMurry concerning a little

no place for the catechism, but I believe the best feature of the old catechism is preserved while we have the advantage of the most attractive story form which does away with the old dry-as-dust question and answer. The lessons are prepared with a view to helping the teacher and parent in their work, as well as the children, and are intensely interesting for all.

The main advantage of the system, as I see it, is that it teaches first things first. It lays the foundation of religious instruction where the Bible lays it, and proceeds to build on this foundation in the order of divine revelation.

All religious education must commence with the doctrines of God, no matter whether that education commences in childhood, youth, or in mature life. It must begin with God as revealed in nature as the Creator who loves his creatures, hating nothing but wrongdoing or sin. It must build on this foundation by teaching the true history of God's providential dealing with men until we come to Jesus Christ, his greatest and best gift to men. This was the method of Moses, of Christ, and of Paul. In Paul's great sermon to the cultured Athenians he proceeded along these general lines. But normally this education should begin in childhood, and though the doctrine of God is the most profound doctrine of the Bible, yet nature has prepared the child by instinct and natural environment to receive this knowledge. This is a fact that the Church has recognized for centuries and at this point we may agree unhesitatingly with modern pedagogists.

The graded lessons begin with this fundamental doctrine of God as the loving Father, as revealed in the very first part of the first chapter of the Bible. This doctrine is taught to the beginners through nature and especially through the loving care of mother and father. The subjects of these first lessons are: A Mother and Her Little Boy; Father and Mother Bird's Care; The Heavenly Father's Care of Birds and Animals; A Baby in a Basket Boat; How God Fed Elijah, and The Heavenly Father's Care for His Children. The foundation for future Gospel studies are laid in the lessons: The Story of the Baby Jesus, and the Visit of the Wise Men, and so on.

At six years of age the beginners enter the primary lessons and commence with the same theme of God the Father and Creator, with an enlarged view of the subject. They build on the foundation laid in the beginners' lessons until the age of nine is reached, when they enter the junior department and begin again with the first chapter of Genesis and make a comprehensive study of the main facts of the Bible until they reach the age of twelve, when they take up the character studies in the intermediate department. By this time they ought to have a splendid working knowledge of the Bible and a logical and systematic knowledge of the main truths of our holy religion.

The advantage of this system must be apparent to every teacher of religion. It permits the teacher to commence the child's religious education at the right place and to present religious truth in its proper and natural order. It also permits sufficient liberty in selecting the proper Scripture texts for imparting this knowledge.

Under the uniform lesson system this was impossible. Often the beginner had to commence his religion education at the wrong end of the subject, or it forced the teacher to teach the right lesson from the wrong text. Hence it is not strange that many children taught under this system have confused notions of the Bible and of religious truth. Knowledge they have, but it is confused and incoherent. They have suffered in the hands of their teachers. Think of what the child must suffer, both from the religious and the educational standpoint, who is allowed to pass through the impressionable age of childhood without being well grounded in the fundamental truths of the beginnings of things as recorded in the early chapters of the Bible, and especially correct ideas of God as the Creator, Governor and Redeemer of men. But it is safe to say that children who are taught according to this graded system and have the great truths of religion woven into the very fabric of their mind will make Christians who will stand against all the sophistries of infidelity.

By all means let us put the graded literature into the Sunday-school, at least the beginners, primary, and the junior lessons. This literature is very fine and ought to give new life to the Sunday-school work in these departments.

The literature for the intermediates will hardly prove so satisfactory. The selection of Old Testament characters are good, but few Methodists will care to have their children taught that Roger Williams is a hero in a class with Abraham and the prophets. Unfortunately, this literature seems to have been prepared from the viewpoint of the new historic higher criticism. However, this is not very mani-

FOUR GENERATIONS OF METHODISTS

Mrs. Walter Fitzgerald Mrs. S. R. Rike Mrs. J. S. Rike



Mrs. Fitzgerald Master John S. Rike Mrs. C. C. Frost

Master John S. Rike, with his mother and four grandmothers, all Methodists. They all belong to and worship at the same Church in Haskell, Texas.

Chinese scattered over the empire will deeply feel his loss.

The writer knows the pain and sense of utter emptiness caused by the severing of a tie made doubly dear and strong by the peculiar conditions of missionary life and his heart goes out in tender sympathy to the companion left alone. A great Church mourns with her and her children and in ten thousand prayers commend them to Him who alone knows how to compensate such a bereavement.

C. F. REID.

SOME MORE CHURCH EXTENSION STUFF.

By Rev. J. W. Hill.

In a recent article in the Advocate I pointed out the fact that the Mission and Church Extension Boards were equally necessary to the planting of the Gospel in destitute places, whether at home or in "the regions beyond." This being true, why is it that our Church-extension interest limps? For it does limp—limps all over the Church. I believe the answer to this question is found in the following facts: (1) The Mission Board is older than the Board of Church Extension, and therefore got itself and its interests lodged in the mind and impressed upon the conscience of the Church before its great co-worker "came on to be heard," as the lawyers say; and (2) the machinery of the General Conference and every other available agency have been constantly, insistently and persistently used to keep it in the foreground on all and every occasion. "Go or send," "Go or die," and many other pleas with the same end in view have been thrust under the eyes and dinned into the ears of the Church for the last thirty-five years! And this appeal is all right. It is none too strong—none too loud. But I insist and, in the language of "Truthful James," I "am free to maintain" that the office and work of Church extension in building houses of worship for the converts of the missionary are as necessary as the work of the Mission Board in sending the herald of the Cross into the dark places of the earth.

The proof of this is not so evident in heathen lands as it is at home, for in many cases the Board of Missions has done Church extension work on the foreign field; but even there the cry is continually going up and out for better equipment in folding the lost sheep that the missionary shepherd has brought in. But here at home the need of Church extension work is seen on every hand. There are places—especially in the West—where we have had an organization for twenty-five years, and still there is no meeting house outside of a school house or private residence. And there has been no growth—or very little—all this time. Revival after revival has been held in those communities by our missionaries and circuit preachers; hundreds have been converted; other denominations have been built up, but we remain the same. In some places we have lost ground and in not a few our Church organizations have been broken up. I could mention some places in Texas where we had a good "class" several years ago where we now have none and the ground is occupied by other

Church which had been helped by the contribution of three hundred dollars by a single individual. The doctor was making a Church extension speech before the North Texas Conference two years ago last November and presented the special claim of a small class out in Arizona. He was asking for only three hundred dollars, and before anyone else had time to say a word or "chip in" a dollar, Brother Charles H. Morris, the Treasurer of our North Texas Conference Board, rose up and said that he would foot the bill. No one heard any more about the matter until Brother James Crutchfield, the presiding elder out there, wrote Dr. McMurry, not long since, the following note: "You can hardly imagine the good our Church has done for Bowie (the town where the three hundred dollars was spent). It is actually making the town. The people come in from mines and ranches to live there because they have a Church in town. * * * They are talking seriously of paying for all a preacher's time."

So it will be seen that not only did that small contribution make it possible to fold the "little flock" out there, but the Mission Board itself is helped—relieved from the support of a missionary at that place. Now, in view of this and of much else that might be said on the same subject, it does seem to me that there ought to be more emphasis put upon our Church extension interest. We ought to have the benefit of some of the money that comes in from "the every-member campaign." The plan now is to give it all to the Mission Board; but as donors always have the right to give direction to their benefactions, can not our pastors see to it that we get a small slice of this pie? We need it—need it badly. We could use four or five times as much as we get annually through the regular assessments. The places making application are worthy, the points strategic, the "accepted time"—the psychological moment—is here. We must act now or it will be too late. We can not merely hold our own. We must go backward if we do not go forward. When planting time is past there is no hope for a harvest. Men of Israel, help!

OUR NEW GRADED SUNDAY-SCHOOL LESSONS.

The question is being asked, shall we introduce the new graded lessons? Of course our Sunday-school leaders have answered this question in the affirmative, but it seems that, as yet, very many of our pastors and Sunday-school workers have not spoken. I believe the principal reason of this is because they have not examined the literature and do not understand the real advantages of the system. I know that many pastors and superintendents are confused, and I confess that I got a wrong impression from what I read until I purchased samples of the literature and examined it for myself. I would really hesitate to call it a new system. It is more like the method of the long ago when the Bible was the real text book and the catechism was the principal help. I know that some object to it because it seems to leave

Curo Grains of Life Free

No Longer Any Excuse to Be Constipated, Weak Stomached, Weak Kidneyed, Weak Livered, Brain-Fagged, Thin or Haggard.

If you are sick or ailing it is because the very foundation of your existence is gradually being dried up, the nerve force which radiates through every atom of your being is perishing. The brain and the nerves require nourishment just as much as the rest of the body.

The marvelous discovery, Curo Grains of Life, puts the stomach and bowels in perfect condition, restores your vitality and renews your old time strength and vigor by giving your nervous system the food it is craving. Rheumatism, neuralgia, headache, kidney disease, liver troubles, catarrh of the stomach and bowels, insomnia, and all weakened conditions of men and women quickly disappear, the hollows vanish, energy returns, and life is worth living once more. The red corpuscles in the blood are increased and everything that passes through the digestive tract is turned into good, solid, healthy flesh, instead of being undigested and unassimilated.

In order to let you test the truth of this for yourself, a trial package of Curo Grains of Life will be sent you by mail free, if you simply enclose a two-cent stamp to L. C. Grains Co., 115 Pulsifer Bldg., Chicago, Ill., and you will simply be astounded at the wonderful results obtained from the free trial package alone.

Test until we reach the intermediate grades. This ought to be corrected. JOHN D. MAJOR.

COST OF DRINK.

The Great Bard spoke of sermons in stones. Kansas has found sermons in grocery bills. Wichita a few years ago, was the Gibraltar of the saloon in Kansas. Its saloons were running years after the Kansas saloon law went into effect. Deals were made at State conventions and nominations secured through promises of open saloons for Wichita. The protest was long coming, but it arrived—and, like many other reform movements of the day, arrived with momentum. A "dry" Mayor was elected. Heavy penalties for violation of the law were enacted. The saloons died hard, but the last vestige of them finally passed. Note the result. Before the saloons closed the bank clearings of Wichita were \$1,200,000 weekly. In three years they had increased to something over three million dollars. The city, instead of going backward, as freely predicted, has steadily grown. A few years ago there were barely ten per cent of the population of Wichita opposed to the saloon. Probably there are not now a very large minority of the population who would favor it. One newspaper changed in a single day from pro-saloon to anti-saloon. In six weeks its circulation had increased six thousand copies. In another Kansas community a merchant declares that his collections increased forty per cent shortly after prohibition went into effect. Workmen were paying weekly for insurance. Before the saloons closed closed forty per cent of these insured workmen were in arrears. Within a short time after the enforcement of the law these arrears had disappeared, and many were paying in advance. —Collier's Weekly, March 25.

CATARRH.

Called an American disease, is cured by an American medicine, originated and prepared in the most colonial of American countries. That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

Boast not. Peter thought he could die for his Master, yet he could not even keep awake while he slept.

Self-denial is something more than parting with your threadbare pantaloons.

TRUSS TROUBLES VANISH FOREVER

STUART'S PLAS TR PADS are different from the painful truss, being made self adhesive purposely to hold the truss in place without straps, buckles or garters—cannot slip, no elastic chafe or constriction against the privy parts. The user continues to exercise in the privacy of the home. Thousands have successfully treated themselves without assistance from work. Self as well as apply—inexpensive. Process of cure is natural, so no further use for trusses. We prove what we say by sending you trial of PLAPAO TRIAL OF PLAPAO FREE. Write today to PLAPAO LABORATORIES, Bldg. 135, St. Louis, Mo.

THE CLIPPER

There are three things that destroy your lawn: Excessive Back Plowing and Crab Grass. To see how the Clipper will drive them all out. MOWER CO. CLIPPER LAWN Sheen, Ill.



Notes From the Field

CENTRAL TEXAS CONFERENCE.

Midlothian.

We closed a successful meeting here last Thursday night. The meeting continued a little more than two weeks, the pastor doing all the preaching, except one sermon preached by Rev. E. R. Patterson, which was enjoyed very much. The visible results of the meeting were about forty conversions and forty-two additions to the church. Three children were baptized. Most of the conversions were in the Sunday-school, while some of the conversions were old men—one who was converted and joined the church at his home was seventy-three years old. Our trustees are repairing and re-painting the church and parsonage, which will put our property in good condition. The cost will be about \$100 when finished. Last Sunday we raised a goodly sum on our conference collections, securing about \$250, which is about four-fifths of our assessment. Our District Conference will convene here next Wednesday, April 26. We are encouraged to go on to greater things. We have a good people and a pleasant charge. We are going to make a canvass for our Texas Christian Advocate, the paper that will give our Methodist people should have in their homes.—L. E. Hightower.

Riesel.

When Bishop Atkins read us out for Riesel at our last Annual Conference, not a wave of regret rolled across our peaceful breast, but, rather, we were glad, indeed, to be returned for the fourth time to the Riesel charge. Riesel sounds little, but we have a good town and a good, big-hearted set of people. Yes, we were disappointed. The good people of Riesel and a group of Methodists from Battle, led by Brother Bob Pain, came in one evening and gave us the worst pounding it has ever been our good fortune to receive. After talking, singing and praying, they silently stole away to their homes, not knowing how much they had encouraged us and gladdened our hearts. Our second quarterly conference has been held. Finances very well up. A better presiding elder than ours does not exist, intelligent, painstaking, kind and true. I want to go to conference with the best report of my ministerial life. I have received 12 members since conference. Have half of my conference collections in cash and good subscription. Have secured five new subscribers for the Advocate, and I am going to try and secure ten or fifteen more. I believe that if the preacher will do his duty Methodists will take the Advocate. Our people here are loyal Methodists, and when people are good Methodists they are good Christians, as Methodism and Christianity are synonymous terms with me. Fortunate will be the man who can read out for Riesel next year, for no band of Christians could be better to a preacher and his family than our folks have been to us from the day we landed here until the present time, which makes us want to do more, by the help of God, for his Church and the salvation of souls. We have a passion for souls which seems akin to God, therefore we will work and pray for the greatest revival ever known or felt on this charge.—W. T. Kinslow, P. C., April 24.

WEST TEXAS CONFERENCE.

Karnes City.

Rev. J. J. Franks, the District Evangelist, and H. E. Atterberry came to us March 26 and began our meeting, which in some respects was a great meeting. Brother Franks is a fine preacher in that he is so plain and practical in all of his sermons. All the people of the town were highly pleased with his services, and showed their appreciation by contributing \$111. We did not have many results—three accessions to the Methodist Church, one for the Baptist Church and one for the Presbyterian Church. We cannot all believe that eternity alone will reveal the good accomplished in this meeting. The members of our Home Mission Society are still enthusiastic in their work. They are always trying to do something to add to the appearance of the church and parsonage. They have recently expended about \$140 on the church and parsonage, and we are going to paint the church. We hope to have a good report at conference. We have received ten members into the Church this year.—W. A. Hart, April 21.

Calhoun.

This place was a part of the Robstown circuit until last conference, at which time it was made a three-quarter station. This makes three years that I have served this people, as it was on the Kingsville charge when I was pastor there. The people received us very kindly, and have shown us many tokens of kindness. The pounding came in due and ancient form. Besides, many other good things keep coming. We have built a very nice parsonage, consisting of four large rooms, bath and two closets and long porch in front. Also a cistern and a nice barn. We have only about thirty members here, but they are the most loyal people we have ever served. Last Sunday we presented our conference claims and got more than enough for all claims, and expect to have at least a \$50 excess for missions. Our little town is growing very fast, and this country is rapidly becoming the lead-trucking section. I use to preach one Sunday at Bishop, a little town near Kingsville, and, while we have no organization there yet, things are looking better, and we hope in the near future to have a Church there. There is a great opportunity in this country. We are praying for a great revival this year.—A. T. White, April 22.

NORTHWEST TEX. CONFERENCE.

Hale Center.

As nothing has been written from this charge since Annual Conference, I shall try to write a few lines to let the readers of the Advocate know that we are alive and making some prog-

ress in the Master's service. Our Second Quarterly Conference is past, and the report shows a marked increase along all lines, which was gratifying to the pastor and presiding elder. A payment of \$129.50 was made on salaries of pastor and presiding elder. This is a good showing, considering the financial condition of the country. We had two good Leagues to report. The Senior League has been organized since Annual Conference, and has an enrollment of forty-eight, and the interest is also fine. The Junior League has taken on new life since conference, and is doing well under Mrs. Bridges as superintendent and Mrs. Frazier as assistant. The Easter program was elegantly rendered by the Junior League. It will long be remembered as a most impressive occasion. The people and children are hard to beat when it comes to getting up a program. We had a good Sunday-school to report. The one at Iowa Avenue has just been reorganized, and has started off well. The Sunday-school here is in excellent condition. The enrollment has more than doubled since Christmas. There are five organized classes doing fine work. There are other classes not organized that are doing good work. The Home Department and Cradle Roll have been added, and good enrollments have been made in these departments. We had our church destroyed by fire last summer, and have not been able to rebuild. We hope to build in the near future, as our cause is suffering on account of not having a church building. We have had new pews made and put in the building which we use for services. This is a great help. The ladies have bought a piano and placed it in the building. I am glad to say we are making some progress, and, as we serve a fine people and have a presiding elder whom we love and who is interested in the work, I feel hopeful. We have a live Home Mission Society, which is a source of pleasure and help. Pray for us, as we greatly need your prayers.—J. A. Sweeney, P. C.

Kirkland.

In the stronghold of non-progressive Campbellites, we have recently closed the greatest revival ever known in its history. Homes which were once united by the power of sin are now united in holy Christian fellowship. Tongues which were once used to profane God's name are now used in prayer and praise, and lives which were once given to the service of the devil are now given to the service and worship of God. The Church has been wonderfully revived, backsliders reclaimed, ninety souls happily converted, forty-eight added to the Church and a general reformation all over the congregation. Forty-six of the number converted were strong men. Brother C. M. Shuffler, our Conference Missionary Evangelist from Clarendon, led the army in the midst of the battle and did all the preaching. From the very beginning of the meeting to the close the preacher continuously emphasized the subject of sin and its dreadful consequences, and the doctrine of the divine influence of the Holy Spirit. His sermons were forceful and logical, and every proposition was backed up by the Word of God. The old-time Methodist altar was much in evidence, and to this altar penitent sinners were called in the old-fashioned way, and from this altar many went away happily converted. We had none of your modern hold-up-your-hand or stand-up-in-the-congregation professions. It is a great pleasure for me to endorse the ministry and manner of Brother Shuffler as a great preacher and revivalist. The Bishop made no mistake in appointing this man of God to such an important field of labor. If you want a man to build up Methodism and lead your forces to victory, send for Shuffler.—L. B. Tooley.

Stanton Mission.

Our second Quarterly Conference is in the past. Our beloved preached to the satisfaction of all. Prospects are for a good year. We are pressing the Advocate's claims.—F. T. Pollard, April 25.

TEXAS CONFERENCE.

Timpson.

The second Quarterly Conference for Timpson was held on the night of the twenty-second. Rev. J. W. Mills, presiding elder, was in the chair. The stewards' reports showed the station in good financial condition. They have advanced the salary of the pastor \$150, and are paying it monthly. The reports from the pastor showed that thirty-two new names had been added to the roll this quarter, and of this number only two were by letter. The Sunday-school, Epworth Leagues and Woman's Home and Foreign Missionary Societies—in fact all of the institutions of the Church—doing very nicely.—M. L. Lindsey.

Cleveland.

We have just closed our protracted meeting at Fostoria. Rev. C. C. Bell, our Conference Missionary Evangelist, did the preaching for us. This is the third meeting in succession that Brother Bell has held for us in Fostoria. It was by far the most successful of the three. We had a good meeting from the first service to the close. The Church members were wonderfully revived and awakened as never before. There were thirty conversions and reclamations, and probably more of the latter. Brother Bell goes after the grown people. He expects the Sunday-school and pastor to bring in the children, and he is right, too, I think. We had wonderful demonstrations of divine power during the meeting. Eternity will reveal the results. This is the fourth meeting Brother Bell has held for us, and we can truthfully say he is the best help we have ever had. He is truly the pastor's helper; does not try to get in between the pastor and his members. Bell preaches the old-time gospel with power and wonderful eloquence. He is truly a great preacher. Our crowds were large at every service. Bell often held them spellbound for an hour at a time. We

recommend him to the brethren. He will "deliver the goods." My work progresses well. Have recently moved into our new \$1400 parsonage. It has five rooms—three bed-rooms, dining-room and kitchen—and is located on the lot adjoining the church. We are in clover. This is our third year on this charge, and bids fair to be the best. The report shows a marked increase on the charge, each of which is doing most excellent work. Sunday-school in most excellent condition. We serve a loyal, true and generous people. They show every kindness to their pastor and his wife. God bless each of them.—Pierce S. Wilson, Pastor.

Nursery.

We arrived here on November 10, 1910, and found that the pounding had already been prepared. The work was in good condition, bearing the impress of the faithful work of former pastors. On December 13 the presiding elder came and held our quarterly conference. The meeting was a good one, despite the inclement weather, and the stewards made a good apportionment for this year's salary. At our second quarterly conference this was raised, making the salary nearly \$100 higher than last year. Brother Alexander is a good man on the district, and helps and stands by his preachers. He is well liked by both preachers and people in this charge. We have presented our claims about ninety per cent of the amounts has been secured in subscriptions, with a large part already paid. The spiritual state of the Church has kept pace with the material side. Since coming here an Epworth League has been organized at Thomaston, mid-week prayer-meeting has been started at Nursery, which meets regularly with good attendance and interest. Our two Sunday-schools at Nursery and Thomaston are spiritual powers. They are presided over by efficient and progressive superintendents, Brother Moore, at Thomaston, is serving his thirty-ninth consecutive year with the same school. They are both organized with auxiliary Missionary Societies. Our congregations are good, and are attentive to the preacher's family by deciding to add some more improvements to the parsonage. Last, but not least, we wish to tell of our Sunday-school and Epworth League Institute, which was held at Thomaston January 27, 28 and 29. The thought was in our infancy, and we did not have the congregations that we hoped for, but the results were gratifying, and its effects are still being felt. Brother Davidson, of Cuero, was with us and preached us a great sermon to the joy and praise of the Church. We are arranging for another Institute on missions to be held the fifth Sunday in this month. We have received seven into the Church. We feel that the charge has made progress in the past five months, and are encouraged to press onward to greater things in the future. This is a pleasant charge, and we hope, by God's help, to be able to do much good here.—J. Alfred Morgan.

Franklin.

Our protracted meeting, which began on the 6th, closed last Friday night. We had several conversions and reclamations, with five additions to the Church. We did not expect a great number to join the Church because almost every one here belongs to some Church. But the Church is looking after the church members of the Sunday-school and built up in every way. Members of other Churches of the town attended the meeting, and were blessed by so doing. Rev. W. H. Crum did the preaching, to the delight of all who heard him. He is a strong, forceful preacher, and his sermons were gladly heard by the people. Brother John W. Davis, of Center, led the singing. He is a good leader, and made many friends in the town. Our second quarterly conference convened April 22, 23. Brother L. F. Betts, our presiding elder, presided. The meeting was held at 1 o'clock to a large congregation, notwithstanding it was raining at the preaching hour. Our people appreciate him, not only for his pulpit ability, but for his leadership among men. The preacher and the people are faithful and love him and are faithfully standing by him in carrying out his wise plans in the advancement of the cause of Christ. Everything considered, we are delighted with the way things are moving on this charge. Shortly after conference we secured our annual assessments in good subscription, and then in the month of March we collected half of the subscription and sent it in to the Conference Treasurer. We have received twenty-three into the Church since conference. The finances of the Church are all paid up to date. The Sunday-school is increasing in numbers and in interest. Our men have let the contract to overhaul and plaster our church. The Woman's Home-Mission Society has bought a carpet for the church and installed a new organ. The Church is in every way on higher ground than I have ever known it.—L. H. McGehee, April 24.

Carthage Station.

When I joined the conference six years ago I promised myself a letter to the Advocate, and this is the fulfillment of that promise. I came to Carthage seventeen months ago and found the Church ready for a forward movement. C. U. McLarty, who had been here three years and was a most popular pastor, left the people in perfect readiness for the new regime; and we have since had unabated progress in every department of the Church work. The Sunday congregations have doubled, the attendance at the mid-week prayer-meetings ranges from thirty-five to fifty, and the Sunday-school has an average attendance of one hundred and forty. The salary has been advanced to \$1200, and is paid promptly by check one month in advance. All benevolences are collected by the Missionary Committee. Seventy-five per cent of the assessment for this year is an average already provided for, and fifty per cent is in the hands of the Treasurer. We have just closed one of the most successful meetings in the history of Carthage, beginning on the 9th instant and lasting one week. Rev. J. W. Moore, of Beaumont, was compelled, on account of sickness, to resign his engagement, and Rev. J. W. Mills, the new presiding elder, came in his stead. There were conversions in the first night's service, and the interest remained intense until the close of the

meeting. Every business house in town closed for the day services, resulting in unusually large audiences both day and night. A large class was received into the Church on Sunday night. With due consideration for all concerned, it is not too much to say that the series of sermons preached by Brother Mills was the greatest ever heard in this town. Although a young man, he has few equals and few superiors in the pulpit. A new \$12,000 church is an imperative necessity, and good crops will likely make it possible. So mote it be.—Eugene W. Potter, April 21.

Wills Point.

We have just closed one of the most remarkable revivals with which I have ever been connected. We began on the second Sunday with the home folks. On Monday Rev. C. A. Boughton, musical director and evangelistic helper to Rev. D. L. Coale, reached from Comanche, Monday night the services were interfered with by rain, and from that day on to the close of the meeting, on the 23rd, there were but two really favorable days. Brother Coale reached us Thursday night of the first week, and remained with us to the close. We had planned to hold the meeting under a tent, but the elements were against the thought of such a thing, though we had the tent on the ground. But in the face of all the disadvantages we had a fine meeting. Visible results: Church wonderfully revived; about twenty hundred conversions and reclamations; forty-four accessions to the Methodist Church—thirty-nine on profession and five by certificate; two young men to the ministry and five splendid young girls to the missionary fields. All this in spite of the rain and mud. Those who know the experience of Wills Point on the storm question will be surprised to know that only two services were seriously interfered with by all the clouds and thunder and lightning. Of course, many did not attend the services on that account. But the meeting was a great success. We thank God, take courage and press on. Brother Coale is one of the most earnest and untiring preachers I ever met. His manner is simple, his effort intense, yet without any high-pressure methods, and his consecration is apparent to all. He preaches the gospel of the Holy Spirit, taking the position—and defending it with power—that there can be no Christian experience without a conscious possession of the Spirit, and that where he dwells in the heart there must be manifestations in all the outward life. Without these manifestations the Spirit will not abide. These things he emphasizes from the beginning to the end, and that in no apologetic manner. He is practical, and seeks to conserve the results of his work by endeavoring to commit men and women to an effort to live their convictions. Brother Boughton is one of the sweetest gospel singers I ever heard. With his gospel in song he touched many a hard heart, and opened the way for the truth given in the preaching of the Word. Whoever secures the help of these two men of God will have abundant reason to rejoice.—W. F. Davis, April 25.

NORTH TEXAS CONFERENCE.

Wolfe City.

We are among that number who seldom write notes for the dear old Advocate. The readers may conclude that we have more than one good reason for this. We have a fine work, and the art of writing interestingly and of putting commonplace things so as to appear as something out of the ordinary. We have endeavored to be modest, but are likewise convinced that even such an excellent grace as that might be overdone. We have in our work, and in our great work with that good, faithful and generous J. W. Clifton as our senior preacher, we read some words of advice from one of our wise, observant men, which ran after this order: Let a fellow wait until he has stayed a month in his work, and at the last quarter of the fourth year his congregations are increasing and he receives a pounding and all the other good things the brethren so often tell us about, then let him communicate the same to the Advocate. I have never been thus qualified to write. The Bishop has kept me on the move. The folks I have served have had something to do with this. Three years has been my limit so far, and that only once; and then I served a long-suffering people. This is our second year at Wolfe City, and I must tell you something hearty. The reception was wholehearted—kind words, a generous pounding, etc. The stewards have advanced the salary each year. All the departments of the Church are on a splendid working basis. We have one of the best choirs in the district, under the efficient leadership of W. R. Sharpe. We verily believe we have the best crowd of laymen of any Church of our size in North Texas. The women, of course, need no commendation. We observed our Week of Prayer the first week in April, and in connection with it worked our "every member campaign," which resulted in raising something near \$350 for missions, which is more than one dollar per member. The success of this is largely due to the visit of Rev. A. J. Weeks with us the second Sunday in March. J. Riley Green, our Lay Leader, is very happy over the results. R. G. Mood was with us Easter. He is a great presiding elder. His sermons were of the very best. The conference was all that we could wish. Friends well up, reports encouraging. Wolfe City Methodism is to the front. We all want the elder to stay his four years. May 28 is the time for our revival. Pray for us.—C. W. Dennis, April 20.

Renner.

Some of the Renner people think it is time for this circuit to be heard from. Thank God, ours is a goodly heritage. These are fine people. They say this is the cream and heart of North Texas. After all, the thing that determines the worth of human life is character. So with the country. No community can really be good unless the folks are good. I had rather live in a rail pen with a good man than to live in a palace with a devil. I believe these were good people, and I believe I. Not because they have been good to us—all of which is true, also—but because they love the Church of God. This is the touch-stone, the measure of a man's goodness. He who loves God loves the Church and loves his

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fellows, as well. Yes, they pounded us. They painted the parsonage inside and out, and the old Frankford church has a new dress on it. So, you see, we have some Church pride out in the country. All the best people have not gone to the city yet; just a few of them. Let Bishops, presiding elders and preachers sit up and take notice. Our first quarterly conference was held on February 18, 1911. It was a bad day, but the Official Board was well represented. A good assessment was made for the presiding elder and preacher in charge. One little country Church assumed \$300 of the assessment. It has about fifty members. Should a Church like that be turned over to the rats and owls? God forbid! Now as he is, Rev. C. A. Spragins presides and preaches to the edification and delight of his hearers. He "pulls off no stunts," nor does he make you feel that he is the "only pig in the pen." He who begins a new work knowing more when he starts than he does when he quits is unfortunate. Some think the reverse is the right order. This charge is composed of Richardson, located on the Houston and Texas Central Railroad, also the interurban running from Dallas to Renner. Renner is on the Cotton Belt, five miles west of Plano. Frankford is two and one-half miles north of Addison, in the country. Two Sundays are given to Richardson—the worst over-Churched little town in North Texas. I suppose it has about four hundred population, with six church-houses and six organizations. Five of the buildings are good ones. Renner and Frankford each have one Sunday in the month. I did not start into preach, exhort or paint pictures, but preaching is my business, and it is little hard to keep from it even when I am writing. I usually do some scribbling before I try to preach. I suppose that is the reason. Bishop Haygood once said: "I would not go before a negro congregation without some preparation before attempting to preach." For the average man, I think he was eminently right. The McKinney District Conference for 1911 is now a thing of history. We were entertained by Brother Francis and his splendid people in the little city of Anna. A fine spirit of unity and fellowship pervaded the whole body, laymen and preachers. This scribe was a new man among these brethren, but the kind reception and hearty welcome made us feel that we were at home and in the house of friends. Brother Spragins presided as though he had been there before. And, by the way, he did not send off and get someone from a far country to come and do the preaching, and show his men how to hold evangelistic services. We are glad to know that he has a high estimate of the worth and value of his own men. Clannishness is always objectionable, but self-respect is commendable.—J. P. Humphreys.

Elmo.

The second Quarterly Conference for Elmo charge convened April 15, 1911. The delegation was small, but account of so much rain. Brother Hamilton, our presiding elder, preached two very fine sermons. We have been greatly hindered this quarter by measles, mumps and whooping-cough, also by the late appointment. The Methodists of Elmo are alive and doing good work. Our mid-week prayer-meeting is largely attended, and the Senior League is doing good work. We have in this town fifty Baptists, thirty Methodists, six Hardshells, seven Presbyterians and five Campbellites.—J. W. Griffin.

We prepare ourselves for sudden deeds by our reiterated choice of good or evil.—George Elliot.

A NOTE FROM DR. WELLS.

I read with pleasure and profit that "Appreciation" of Rev. Sam P. Wright by Dr. Horace Bishop. But if careful to give facts and figures and preserve Texas history, I can help a little. He says he met Brother Wright first in 1872. That may be true. Then he says that the following year (1873) he succeeded Dr. Connor in the Presidency of Waco Female College. December 25, 1874, I reached Waco. Dr. Connor was still in charge of the college, and gave us welcome in the college. Soon afterward he resigned and I was "duly and constitutionally" elected President of the school. Served out that term and resigned, when Brother Wright took my place. I was offered the school free of rent for ninety-nine years, but declined, desiring to continue a pastor. Dr. Connor went out in January, 1875, and Brother Wright took charge in September following. M. H. WELLS. Florence, Ala.

METHODISM IN THE RIO GRANDE VALLEY.

On Easter Sunday, April 16th, a new Methodist Church was opened for service, in the pastorate of Rev. R. L. Pyle. Rev. J. T. Curry, D.D., preached the opening sermon, and it proved to be a great day. The Church has cost a little over four thousand dollars, and is a beauty, being veneered with brick, bowled floor, seated with oak pews. It is easily the most satisfactory church South of Corpus Christi. This is the second church erected in the pastorate of Brother Pyle. The first was at San Benito, which is really a beautiful, comfortable, satisfactory church itself, and the charge now needs but a comfortable parsonage to make it complete, and for that comfort a lot has been purchased at San Benito.

This makes the sixth church and two parsonages erected in the Rio Grande Valley where we had scarcely half a hundred members, scattered everywhere, thirty months ago. To-day we have seven live Churches, and six of them housed in their own comfortable homes. To accomplish these results, which are worthy of the adjective "great," the preachers who have been at the head of the work, have suffered many hardships together with their people, and the people who have furnished the money to build these houses of worship have done so before they built their own homes in a new country, and while they were digging out the brush where they hoped in the future to make their living, but before they had really made anything. And I add here with a great deal of pleasure and appreciation, that even with these heroic efforts on the part of our preachers and people, these results could never have been accomplished but for the loyal and brotherly support we have had from our Board of Church Extension. And, once again I add, but for the help of God these results could not have been accomplished.

We now have a church and parsonage at Brownsville, the property being easily worth ten thousand dollars; a church house and parsonage lot at San Benito, the property easily worth sixty-five hundred dollars; a church at Harlingen, the property being eas-

ily worth five thousand dollars, a church at Donna, the property worth two thousand dollars; a church and small parsonage at McAllen, the property worth two thousand dollars; a church at Mission, the property worth two thousand dollars. In addition to these we have an organized Church at Mercedes, with an active membership but no building. We also organized last year at Chapin, county seat of Hidalgo County, and there is a subscription to build there. This system of fortification ought to assure that the field is ours, and it will if we stay with the Lord, from whom cometh all our help!

A. L. SCARBOROUGH, P. E.

THE DECATUR DISTRICT CONFERENCE.

The fourth session of the Decatur District Conference met at Decatur, April 4, 1911, at 2 o'clock p. m.

Rev. L. S. Barton, our presiding elder, was in the chair, and directed the affairs of the conference to a successful finish. He had previously arranged a splendid program, and it was well carried out. All the pastors save one were present, and there was an unusually large number of lay-delegates there enjoying and taking part in the proceedings of the conference. All the preachers brought up good reports. Most of the assessments for the orphanage, foreign and domestic missions and some Bishops' fund was collected and sent off.

The reports on Sunday-schools, Epworth Leagues and Missions showed a healthy condition in these departments of the Church, and the support of our two missionaries by the Leagues and Sunday-schools of the district was continued and encouraged. Our conference was made still more delightful by our visiting brethren. Dr. C. M. Bishop brought us a great message Tuesday evening that seemed to prepare us for all the after part of the conference.

Dr. G. C. Rankin preached at 11 o'clock Wednesday, and at night in district court room he delivered one of the greatest and most convincing prohibition lectures ever heard in this part of the country, and one that is sure to bear fruit.

Dr. John A. Rice came down from Fort Worth a few hours and preached a very able sermon on Education.

Rev. O. T. Cooper, of Bowie, represented our Conference Sunday-school board; Rev. S. W. Turner the Texas Tract Society, and Rev. John E. Roach, the Lake Shore Assembly, at Wichita Falls.

The conference granted license to preach to three promising young men: Ira K. Stephens, J. Paston Aston, and J. W. Clinton.

The two Southwestern University scholarships were won by Miss Mary John and Mr. Gibson Taylor.

Revs. J. W. Baughman and G. P. Rice were recommended to the annual conference for admission on trial.

The following go as delegates to the Annual Conference at Gainesville next fall:

- J. P. NEWELL. ROBERT THOMPSON. H. P. O'SHIELDS. J. PASTON ASTON.

Alternates:

- E. E. Hamilton. A. Mauldin.

Next year the district conference will be entertained at Alvord.

Rev. F. A. Rosser and the good people of Decatur left nothing undone to make our stay among them pleasant. All present will long remember the conference as one of the most delightful and helpful occasions of their lives.

This is Bro. Barton's fourth year on the district. Every one who knows the situation will say that the district has made marvelous advances under his presidency.

The "Baby District" in the four years seems about to have reached its majority. Later I hope to give figures to substantiate these facts.

E. L. SILLIMAN, Secretary.

WHAT HAS HAPPENED NOW?

Well, several things.

We lost our preacher at Jacksonville. After fifteen months of as successful pastoral work as was ever done in Jacksonville Station, Rev. R. A. Burroughs was taken up by Bishop Murrah and made presiding elder of the Pittsburg District to fill the vacancy caused by the death of the lamented J. B. Sears. The announcement of Brother Burroughs' removal from Jacksonville came like the explosion of a bomb-shell. The women cried, the men fumed, and the elder looked solemn, but it was no use, the Bishop had lost a good presiding elder and wanted a good one to take his place. He knows a good one when he sees him. But because we all love Bishop Murrah and know he is our sincere friend,

we held a prayer-meeting and forgave him.

Brother Burroughs' stay here demonstrated one thing clearly, and that is that a long term in the presiding eldership did not spoil him for the pastoral office.

Jacksonville Has a New Preacher.

Rev. John M. Barcus, the newly elected president of the A. C. I. is the man. He is here, has preached, and the Church is delighted—and so is Barcus. It came this way. When the Board of Trustees on March 29 elected him president of the school, and as his school work would not begin until September, and as we were without a pastor, it seemed to be the wise thing to ask Bishop Atkins to transfer him at once, subject to Bishop Murrah's approval. Bishop Atkins consented, and Bishop Murrah approved, and at the request of the Church here, and myself, appointed him to this charge. Thus we would kill two birds with one stone. Barcus would be on the ground, cultivating acquaintance with the people while serving the Church, and have ample time to select his faculty, get out his catalogue, attend District Conferences, and in almost every way have his hand on the situation when the school opens. With the hearty cooperation of the pastors of the conference, and friends of the school, Smith Hall (the boys' dormitory) should be chock full of boys, and the girls' dormitory brimful of girls, at the September opening. Let everybody speak a good word for the new President. Everybody knows him to be one of the strongest men of Texas Methodism and well worthy of a hearty support.

The Boys Are Buckling Down to Work.

By the boys, I mean the preachers of the district—they are all boys, though some of them have been shaving a good while—and by buckling down, I just mean that they are hard at work. Their reports to the Quarterly Conferences show that they are alive to every interest of the Church. Some have already held revivals, all are planning for them. They are looking after the conference collections, and I count that most if not all of them will have the decks clear by the District Conference in June. We have asked each one of them to secure at least fourteen new subscribers to the Advocate; that will make our quota of the number necessary to swell the subscription list to 30,000. I am counting that they will get them.

We Have a New District Leader.

At the pastors' and laymen's meeting in Palestine early in the year, Senator J. J. Faulk was unanimously chosen and appointed lay leader for the district. No better choice could have been made. Senator Faulk is an earnest Christian and eloquent lawyer. He went to work at once, going from place to place, preaching great lay sermons, organizing the laymen, and by the time of the District Conference hopes to be ready to set on foot a real forward movement and do something substantial.

A Real Strange Thing Has Happened

Bishop Kinsolving has announced against State-wide prohibition. Be it known to all men that this Bishop is not a Methodist Bishop. No Bishop in our Church could hold his place on that plank. Bishop Kinsolving says: "I am in favor of high license and a strict enforcement of the law against intemperance." License the drunkard-maker and punish the drunkard. Protect the drunkard-maker with a "high license," and when his victim goes home crazed with whiskey and beats his starving wife and children, call the police and lock him up, to be fed at public expense until he is sober enough to earn another dollar for the "high-license" man. Kind-hearted Bishop! I would like to ask the Bishop a few questions: Is drunkenness immoral? Is selling whiskey to make drunkards immoral? Is the licensing of an immoral act immoral? Is the voting of a license to commit an immoral act immoral?

The A. C. I. Gets \$2500.

That came this way. Our long-legged, long-bodied, long-headed financial agent, Rev. B. R. Bolton, armed with all necessary papers, attended the meeting of the General Board of Education in Montgomery, Ala., and by his hungry looks and eloquent and logical statement of the situation and importance of the Institute, convinced the board that we were worthy of the help asked for, and they gave it \$1250, to be paid now, and the rest later. This for buying equipment. Moral: If you want a thing, go after it. This is all for this time. J. T. SMITH. Jacksonville, Texas, April 22, 1911.

WACO METHODISM.

After two weeks' absence on the round, Presiding Elder Andrews was present and presided over the meeting. Creed had fine services, too, in Sunday-school. Rev. Hightower had good services at Morrow Street. His fourth year is going to be the best. Munger had 215 at Sunday-school; this is high-water mark. Nothing in

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Methodism to beat it—a Church five months old and 225 members and 215 in Sunday-school. This is also true of Bell's Hill. McCain is doing a fine work. Any visitor to Waco should see Methodism now, especially the two new Churches.

There were splendid services at Fifth Street; three additions.

The meeting at Austin Avenue has been running two weeks. Rain and other things have greatly hindered, but in spite of all, God is giving the victory. There was a great day yesterday. The men's meeting at the Auditorium was great. There were something like forty conversions during the day. Albert Fisher and wife are doing the singing—such singing, I think, as I have never heard equaled. There is a spirit of revival in our Church here. ASHLEY CHAPPELL, Secretary. 409 South Fifth Street.

THE EVERY-MEMBER CAMPAIGN

Under the Direction of the Central Campaign Committee of the Corsicana District.

The workers in the missionary campaign continue with unabated interest. The pastors give evidence of a quickened interest among our members. Some valuable talent has been discovered among the laymen. Some of our pastors have made a new and some an initial investigation of our missionary forces and problems. Over 6000 tracts have been sent to the different missionary committees of the district; this has been sent out in small amounts to insure its being read. The call for books, charts, maps and literature has been more than the Central Committee has been able to supply. The local press of the district and the Advocate has rendered valuable assistance. These are some of the things we are doing.

THE ECUMENICAL CONFERENCE.

The arrangements for the fourth Ecumenical Methodist Conference at Toronto in October, 1911, are, according to reports made to the Program Committee, in a very satisfactory state. Secretary Chapman, of the British Section and Secretary Carroll, of the Western Section, spent five days in Toronto, meeting the local Committee of Arrangements, inspecting Metropolitan Church and considering with ministers and laymen the accommodations Toronto has to offer for the conference; and they told the Program Committee, at its meeting in New York City, April 13, that they were delighted with what they saw and heard.

Metropolitan Methodist Church will seat 2000. Its acoustic properties are excellent; ordinary tones can be easily heard in any part of the beautiful auditorium. The church was put in thorough condition last summer, and has one of the finest pipe organs on the continent. Its provision for committee work could not be better. There are sample rooms and conveniences for all the conference committees. Toronto is a great Methodist city, having about forty-five Methodist churches, and ministers and people are anxious to do everything possible for the comfort, convenience and success of the conference. The Chairman of the Local Committee, Justice McLauren, will remain in Toronto during July and August,

foregoing his usual summer absence, in order to give the preparations his constant personal supervision.

Mr. Chapman and Sir Robert W. Perks, Bart., sat with the Program Committee in New York, and gave counsel on several important subjects. One of Mr. Chapman's suggestions is that a pastoral address be issued by the conference, and that on a given Sunday it be read from every Methodist pulpit throughout the world, and that it be published in all Methodist papers everywhere. A committee of three persons, two from the Western Section, to co-operate with one from the Eastern, was appointed to have this whole matter in charge—Dr. J. Scott Lidgett, Bishop J. W. Bashford and Bishop A. W. Wilson. Old Methodist hymns will be selected to be sung, and a Psalm to be read responsively, and every Methodist pastor will be asked to preface the reading of the pastoral address with a statement of its being presented at the same service on the same day in a hundred thousand Methodist pulpits.

Another thought presented by the British brethren is that the conference should make some provision for an ad interim or Executive Committee to represent the Methodists of the world in the ten-year interval of the conference, serving as a general connecting-link between the Churches, and on occasion voicing their feelings and purposes on general subjects upon which they are one.

The lists of delegates are nearly complete, the assignments of the program are practically so, and the committee authorized the Executive Secretary, Dr. H. K. Carroll, to prepare and issue, at an early day, a pamphlet containing full information concerning delegates, program, entertainment, transportation, pulpit assignments during the conference, rates at hotels and boarding-houses during the conference, etc.

There were present at the meeting of the Program Committee, besides the British brethren, Bishops Hamilton, Hoss, Smith and Caldwell, Drs. Lucecock, Spencer, DuBose, Ivey and Carroll, Mr. Justice MacLauren and Mr. George F. Washburn. Dr. DuBose served as Secretary. H. K. CARROLL.

A great purpose makes a great life. God does not demand impossibilities. Do what you can.—St. Augustine.

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THE HOME CIRCLE

ON HAPPINESS

Whatever different paths mankind pursue,
Oh happiness! 'Tis thee we keep in view!
'Tis thee in every action we intend,
The noblest motive, or superior end!
Thou dost the scarcely finished soul incline;
Its first desire, and conscious thought is thine;
Our infant breasts are swayed by thee alone,
When pride and jealousy are yet unknown,
Through life's obscure and wild variety,
Our steadfast wishes never start from thee,
Thou art of all our waking thoughts the theme;
We court thee too in every nightly dream;
Th' immortal flame with equal ardor glows,
Nor one short moment's intermission knows;
Whether to courts or temples we repair,
With restless zeal we search thee everywhere;
Whether the roads that to perdition lead,
Or those which guide us to the stars, we tread,
Thine is the hope, th' inestimable prize,
The glorious mark on which we fix our eyes!
Thy charms th' enamored libertine entice
Through all the wild destructive paths of vice,
Th' adventurous man refines sin and makes,
In search of thee, to hell new beaten tracks;
Enchanting pleasure dances in his sight,
And tempts him forward by a treacherous light,
But while thy flattering smiles his thoughts inflame,
Thou provest to him a mere fantastic name,
A fair delusion, and a pleasing cheat,
A gaudy vision, and a soft deceit;
Which while the wretch pursues with eager pace,
And seems to overtake thee in the race,
An airy phantom mocks his close embrace;
His arms in vain the sportive shade would fold,
Still like a gliding ghost it slips his fondest hold;
The disappointment heightens yet his rage,
And tempts him with fresh ardor to engage;
Successful, but unwearied in the life;
He still pursues thee to the verge of strife;
With life compelled his dotage to resign,
The last despairing sigh he breathes is thine,
The pious man directs his vows to thee,
And proves thy most pathetic votary,
Virtue itself, even virtue he regards;
But as thy favor the fatigue rewards,
To silent shades and solitude obscure,
Far from the world thou dost his steps allure;
But there he lives retired, a glorious epicure,
And gaily quits the fleeting joys of sense,
In search of bliss more lasting and intense,
Not such as fills the youthful hero's mind,
When, without art, his yielding mistress smiles;
Not such as fills the youthful hero's mind,
When wreaths of victory his temples bind;
His thoughts a nobler luxury would prove,
Such as the blessed immortals know above;
A spark divine like theirs his breast inflames,
Enjoyment all divine like theirs he claims,
Licentious and unbounded in his aims,
To pleasures' sacred spring his soul aspires,
There only hopes to quench his infinite desires,
Not envious hell the passion can suppress,
Fired by thy name, alluring happiness!
Undaunted he maintains the generous strife,
And struggles for thee to the close of life;
Then joyful clasps thee in his dying arms,
And yields his breath, possessed of all thy charms.

MARVIN FERRE.

SUNDAY, MARCH 24, 1878

Mrs. W. J. Standlee.

"Please tell us a story, something that happened when you were a little girl. Something really dreadful!" "How can I," I asked, laughing, "if you will all talk at once."

Well let me put on my thinking cap, though, if I tell you of the most dreadful thing that happened when I was a little girl, I shall not have to think much, for if I live to be ever so old, I shall never forget the twenty-fourth of March. It was the first time I believe that I ever fully realized what death really meant. I know that sometimes little babies went back to live with Jesus, and of course, old people died when they had lived a long and useful life, but that over three hundred men and boys could die in less than five minutes, was incredible to me, and then too that it should have been done by my own dear blue sea, I could not believe it. For I loved the sea, the ever-changing sea. At that time we lived at Ventnor, Isle of Wight, England, and from the town to the sea was not more than a mile. And many and many a time when sent to take my daily exercise for an hour, by a brisk run with hoop or ball, I have run down alleys, taken the most astonishing short cuts, all for one glimpse of the blue, blue sea. "My own dear blue sea," I called it; and now my sea had done this dreadful thing. It was such a beautiful Sunday that twenty-fourth of March, the sky was blue, without a cloud, and the

sun shone so brightly that visions of snowdrops and violets already danced in our head. We were eating dinner, when a quick step sounded in the hall and a neighbor opened the door, exclaiming, "Excuse my abrupt entrance, but I thought perhaps you would like to know that the signal gun has just gone off, announcing that Her Majesty's training ship, Eurydice, has entered the English channel after a three year's cruise, and I thought perhaps the children would like to watch for her, I believe you have a room that looks out over the sea. Beautiful day, isn't it? I hear that the pier at Spitshead is crowded. Mother, sister, wives, sweethearts, well it will be a goodly meeting; warm a man's heart just to think of it."

We tumbled upstairs pell-mell, asking questions all the way.

"Hadh't they seen their mothers in three years? How could a man stay away from his wife and baby that long? Won't it be a happy time mother," I asked softly as I scanned that far away horizon line, where experience told me she would first be seen. How bright the sun shone on the dancing waters and the wild white horses rose and fell lazily as if to lap the sides of the little boats scattered over its surface, well almost too much work for it to do."

As we waited anxiously, the bell for the afternoon Sunday-school session began to ring, but as the church was only just across the road we could wait till the second bell. As the minutes passed, we asked dolefully: "Mother, do you think she could have passed?" But mother said: "No, we should have heard the report of the

signal gun as she passed the signal station, also her reply as she answered the salute."

The father called from the foot of the stairs that the second bell would ring directly, and we must come away, and at the same moment the bell pealed forth, and then, boom, went a gun, and was answered by another boom, across the dancing waters and there she came flying through the sunlight like a huge white bird with all sails set and the Union Jack flying out its folds to the breeze.

"Oh!" we said, "Isn't she beautiful?" "Mother, how proud she looks as if she knew that people were watching her."

For a few moments we watched breathlessly, and then she passed out of sight, the sunlight turning her sails to silver in the distance.

Racing across the grass to the basement steps I collided with my chum's big brother who came rushing up at the same time.

"Oh, Petee," I gasped, as he sat me on my feet again. "Oh, Petee, I saw the Eurydice!"

"So did I," Chick, "That's why I'm late."

But the Superintendent was just shutting the door and he smiled and waited for us, or we should have had to wait till the opening exercises were over for the door to be opened again.

How proudly I told the news in class and Mary, my chum, looked so doleful because she could not see the sea from their house and her brother had rushed off, as brothers will, taking their dinner with them to the cliffs where they could get a fine view.

In an hour or little more, we were out again, and Mary and I went over to ask mother if we might go walking for awhile.

Permission being given, we started off gaily, in the spring sunshine, but before we had gone half down the street we were suddenly enveloped in a whirl of wind and snow. So strong was the wind that we clung to each other in amazement, exclaiming together: "How dark it has grown! Did you ever see such large snow flakes? Just see how the snow whirls. How did it come so quickly?"

But Petee coming along just then, took us both under his protection and carried us off home.

Now so suddenly had that snow storm risen and so suddenly did it depart that Petee opened the gate, the sun shone out again in all its old-time splendor, and Mary's mother would not believe it had snowed at all till Petee took her to the window and showed her the carriages with their tops covered with snow.

That night as our pastor, Mr. Ivce, was ascending the pulpit steps a man dressed in fisher's garb, came in hurriedly at the side door and held him in conversation for a moment. Our pastor motioned a visiting preacher to the pulpit, and disappeared with the man into the vestry. The report that he had gone to attend two dying sailors at the Bonchurch hospital did not arouse any excitement as I supposed the man was too dazed to explain the whole calamity.

News did not travel at the lightning speed then that it does now, and it was not until the next morning that the town was startled by the announcement that the Eurydice had gone down with all hands on board, in sight of home.

The sudden snow squall, the full spread of canvas in that awful wind, the open portholes and the fact that everybody was below preparing for the meeting that was to take place in a few minutes, this was the reason that only five men were picked up by a passing craft and three of these died of exposure before they could be gotten to land.

The accident cast a gloom over the whole island, and when the divers began work on the unfortunate ship, father took us across the island to a place on the cliff where we could see the spaces pointed heavenward from out the blue waters of a now tranquil sea.

Three hundred and twenty-eight sailors had found a watery grave below that tranquil spot. It looked impossible. The tiny wavelets rose and fell so quietly and sweetly, you never could have imagined that under those calm waters, so many hopes lay buried.

Months afterwards while wandering in the Ventour Cemetery one Sunday afternoon while father and mother were resting by a little sister's grave, we children came to a long, long grassy mound.

"What a green thing," I exclaimed, and mother said, "Come away, children, that is where the poor sailors of the Eurydice are buried."

We came away, but that long, long mound had a strange fascination for me, and even at the big iron gates, I turned back for one last look; as the setting sun threw its last warm rays across that grassy ridge. A tombstone

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was erected there by popular subscription, and as it tells the story better than I can, I will see if I can recall the words as I remember having read them, in an account of the disaster, that I came across several years later.

In Memory of the 328 Brave Sailors of H. M. S. Eurydice Who Lost their Lives in a Snow Storm off the Isle of Wight, March 24, 1887.

"Shall not the Judge of all the Earth do right?"

"Leave thy fatherless children, and I will protect them, and let thy widows trust in me."

Well founded in all respects was this noble ship, the joy and pride of many, a gallant heart. After a three-year's cruise in foreign waters she was returning home. The snow storm and hurricane of the Indian Ocean held no terror for her. Successfully she had braved the storms of the Atlantic Ocean and now the vast expanse of ocean well nigh crossed, the cliffs and heights of dear old England once again are seen. The channel is entered and with canvas spread proudly she dashes onward. Home, that welcome word resounds from stern to stern, from lowest decks to topmost heights, cheer follows cheer, as port and bay and headland all passed in quick succession and Spitshead, the longed-for destination, is well nigh reached. Already cliff and shore and piers all thronged with eager watchers. But what means that dark portentous cloud rising yonder hidden by the cliff? As yet no one sees it.

Look! as in a moment the sea is lashed to fury, wave breaks on wave, and the darkness of midnight is of a sudden fallen.

It passes, the sun shines out again upon the sparkling waters; but where is the Eurydice. Where? Oh, where? Echo and re-echo from cliff and pier and shore and passing craft. Alas, the Eurydice and her brave but hapless voyagers are no more.

Rogers, Texas.

THE TRAGEDY OF THE QUICK-SANDS.

Every young person should read Victor Hugo's "Les Miserables," which is one of the finest productions in literature. One of the features of the book not soon forgotten is the description of the man in the quick-sands.

There is a mystery about the nature and cause of quicksands. Some say they are due to a soft underlying layer of clay or mud; others have said that they are caused by gas imprisoned between the different grains of sand, due to the decomposition of organic matter.

Whatever the cause, great have been the tragedies of the quicksands. Prominent among those which have claimed many victims are the famous Goodwin Sands. It is said that ribs of ships long lost reappear from time to time on this treacherous shore.

Unfortunately for humanity there are many moral quicksands far more dangerous and subtle than the Goodwin Sands. They are also exceedingly plentiful and exist in places which outwardly appear quite safe. We can see examples of Victor Hugo's picture every day. Evil habits, such as drunkenness, lust and selfishness, involve their victims in conditions which undermine character as certainly as the insidious, cruel sands envelop human life.—Onward.

THE LOVE OF NATURE.

On returning one evening from a visit to some friends in the country, I observed a hill on the other side of the river that I had not seen before, but which I at once recognized as the highest in the vicinity. Having lived in the community but a short time, I had heard nothing of that hill, but I immediately made up my mind to climb it, sure that such an effort would be worth while. Accordingly, one day when I found sufficient leisure, I crossed the river and after a little search found and ascended that knob. I was not disappointed. Spread out before me was such a glorious view as I had never before looked upon. I shall never forget my sensations as I reached the summit. I felt as if I were standing on the top of the world, and I held my breath lest the fairy wand of that zephyr from the west

should sweep me off into space. One hill after another rose before my astonished vision, reaching away in every direction. There was absolutely nothing to obstruct the view, north, south, east or west, until knobs and peaks were lost in the mists of the distance. Hundreds of square miles of hill and valley lay at my feet, and for the first time in my life I felt as if I were really out of doors. As my soul adjusted itself to its surroundings, I thought what a magnificent spot for the home of a thinker or a poet. The inspiration of such a home would almost make a poet of any man. Yet I found any number of people who had lived all their lives in sight of that hilltop in utter ignorance of it all, never having known what it was to catch the inspiration of the highlands.

So everywhere most people live their little lives in touch with nature, all the while totally unconscious of the wealth that is theirs for the asking. If I but keep my eyes open and my soul alert, by the manifold expression of the thought of her Author, she enriches my being and discloses to me mines of unused treasure.

None of us can afford to miss the wealth of life which comes from an intimate acquaintance and fellowship with nature. Men must at times get out of the shop, the office, the store, the study, and lie close to nature if they would be strong and rich.

"O, what a glory doth this world put on

For him who, with a fervent heart goes forth

Under the bright and glorious sky and looks

On duties well performed, and days well spent.

For him the wind, aye, and the yellow leaves

Shall have a voice, and give him eloquent teaching.

"If thou art worn and hard beset With sorrows that thou wouldst forget;

If thou wouldst read a lesson that will keep

Thy heart from fainting and thy soul from sleep;

Go to the woods and hills. No tears Dim the sweet look that Nature wears."

—Alson M. Doak.

TAKING NO RISKS.

A little chap was offered a chance to spend a week in the country, but refused. Coaxing, pleading, arguing, promising of untold wonders, alike brought from him nothing but the stubborn ultimatum: "No country for me!"

"But why not?" some one asked, finally.

"Because," he responded, "they have thrashin' machines down there, an' it's had enough here where it's done by hand."—Interior.

DAME NATURE HINTS

When the Food is Not Sued.

When Nature gives her signal that something is wrong it is generally with the food; the old Dame is always faithful and one should act at once.

To put off the change is to risk that which may be irreparable. An Arizona man says:

"For years I could not safely eat any breakfast. I tried all kinds of breakfast foods, but they were all soft, starchy messes, which gave me distressing headaches. I drank strong coffee, too, which appeared to benefit me at the time, but added to the headaches afterwards. Toast and coffee were no better, for I found the toast very constipating.

"A friend persuaded me to quit coffee and the starchy breakfast foods, and use Postum and Grape-Nuts instead. I shall never regret taking his advice.

"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have any headaches. I have gained 12 pounds in weight and feel better in every way. Grape-Nuts make a delicious as well as a nutritious dish, and I find that Postum is easily digested and never produces dyspepsia symptoms."

Name given by Postum Co., Battle Creek, Mich.

Get 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.

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Devotional--Spiritual

Anxiety.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and He who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny, or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Selected.

A Picture of God.

It is fairly pathetic what a stranger God is in his own world. He comes to his own, and they who are his own kinsfolk keep him standing outside the door while they peer suspiciously at him through the crack at the hinges.

To know God truly is the beginning of a normal life. One of the best pictures of God that I ever saw came to me in a simple story. It was of a man, a minister, who lived in a New England town. He had a son about fourteen years of age and going to school. One afternoon the boy's teacher called at the home, asked for the father, and said, "Is your boy sick?" "No; why?" "He was not at school today." "Is that so?" "Nor yesterday." "You don't mean it?" "Nor the day before." "Well!" "And I supposed he was sick." And the father said, "Thank you." And the teacher left.

The father sat thinking. By and by he heard a click at the gate and he knew the boy was coming, so he went to open the door. And the boy knew when he looked up that his father knew about those three days. And the father said, "Come into the library, Phil." And Phil went. And the door was closed. And the father said: "Phil, your teacher was here this afternoon. He tells me you were not at school today, nor yesterday, nor the day before. And I supposed you were. You let us think you were. And you don't know how badly I feel. I have always trusted you. I have always said, 'I can trust my boy Phil.' And here you have been a living lie for three whole days. And I can't tell you how badly I feel." Well, that was hard on Phil to be talked to quietly like that. If his father had asked him out to the woodshed for a confidential interview, or had spoken roughly, it wouldn't have been nearly as bad. Then the father said, "Phil, we'll get down and pray." And the thing was getting harder for Phil all the time. He didn't want to pray just then. And they got down. And the father prayed. And the boy knew as he listened how badly his father felt over his conduct. And they got up. And the father's eyes were wet. And Phil's eyes were not dry.

Then the father said: "Phil, there's a law of life that where there is sin, there's suffering. You can't detach these two things. Where there is suffering there has been sin somewhere. And where there is sin

there will be suffering. You can't get the two things apart. Now," he said, "you've done wrong. And I am in this home like God is in the world. So we will do this. You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times. And you can stay up there as long as you have been a living lie, three days and three nights." And Phil didn't say anything. They went upstairs, the pallet was made, and the father left the boy.

Supper time came and the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food the bigger it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting-room for the evening. He picked up an evening paper to read, and she sat down to sew. His eyes were not very good. He wore glasses. And this evening he couldn't see distinctly. The glasses seemed blurred. So he took them off and cleaned them carefully, and then found that he had been holding the paper upside down. And she tried to sew. But the thread broke. And she couldn't seem to get the needle threaded again. You could see they were both bothered. By and by the clock struck nine, and then ten, their usual hour for retiring. But they made no move toward retiring. She said, "Aren't you going to bed?" and he said, "I think I'll not go yet; you go." "No, I guess I'll wait a bit." And the clock struck eleven, and the hands worked around toward twelve. Then they arose, and went to bed. But not to sleep. Each one made pretense to be asleep, and each knew the other was not asleep. And she said, "Why don't you sleep?" And he said, "How did you know I wasn't sleeping? Why don't you sleep?" "Well, I just can't for thinking of the boy." "That's the bother with me." And the clock in the hall struck twelve, and one, and two. Still sleep did not come.

At last he said, "Mother, I can't stand this any longer; I'm going upstairs with Phil." And he took his pillow and went softly out of the room, and up the attic stairs, and pressed the latch very softly so as not to wake the boy if he was asleep, and tiptoed across the attic floor to the corner by the window, and there Phil lay—wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down between the sheets with his boy, and their tears got mixed upon each other's cheeks. Then they slept. And next night when sleep-time came the father said, "Good-night, mother, I'm going upstairs with Phil." And the second night he slept in the attic with his boy. And the third night again he said, "Good-night, mother. I'm going up with the boy again." And the third night he slept in the place of punishment with the boy.

You are not surprised to know that today that boy, a man grown, is telling the story of Jesus with tongue and life of flame in the heart of China. You know, I think that father is the best picture of God I ever saw. God couldn't take away sin. It is here. He could not take away suffering out of kindness to man. For suffering is sin's index finger, saying, "There's something wrong here." So he came down in the person of his Son, and lay down alongside of man for three days and three nights. That's God. And he comes and puts his life alongside of yours and mine, and makes us hate the bad, and long to be pure. To spend the day with him—that is the true normal life.—The Daily Bible.

Piles Cured at Home By New Absorption Method

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

ABILENE DISTRICT CONFERENCE.

The Abilene District Conference convened at Anson, Texas, April 7, 1911. All the preachers were present except Rev. J. E. Savage, recently transferred from the Oklahoma Conference and stationed at Baird. The attendance of laymen was unusually large. Near a hundred members of the conference were present. Power and victory seemed to permeate the proceedings from the very beginning.

The sessions were held in our handsome new church, erected at a cost of \$15,000, and served now by Rev. W. P. Garwin, ably assisted by his consecrated and capable wife and daughters. Notwithstanding this section has suffered much from the drouth of the past two years, the affairs of the Church, financial and spiritual, are in excellent condition. Our new charge, Lawn Circuit, has been organized recently, and Rev. T. A. Knight is doing a fine work there. There is yet much unoccupied territory for which provision must be made soon. A number of revivals already held resulted in many conversions and the outlook now is for the greatest revival campaign the district has ever had.

Rev. J. T. Griswold, President of both Stamford College and the Conference Board of Missions, was present, urging and magnifying these great interests. Rev. M. Phelan, conference missionary evangelist, was with us, uniting in pressing the needs of our mission fields. Rev. J. G. Putnam, presiding elder of Stamford District, was happy and helpful in his fellowship with the brethren, and inspiring and edifying to the soul in his preaching. Rev. O. P. Clark, pastor at McCaulley, Texas; Mr. Taylor, of the Publishing House, and Mr. Happy Day, representing the Lakeshore Assembly at Wichita Falls, were also welcome visitors. Dr. West (colored), representing the Colored Methodist Church, was given \$67.50 for his work. Ninety dollars in cash was contributed to Rev. T. A. Knight, serving a new charge without a church building, a parsonage or an appropriation.

The following resolution was unanimously adopted: Whereas, There is to be an election on July 22 to determine whether or not whiskey and malt liquors shall be sold as a beverage in the State of Texas; therefore, be it resolved, That we, the members composing the Abilene District of the Methodist Episcopal Church, South, hereby pledge ourselves to vote for prohibition, and to use our influence to drive red liquor with its kindred evils from our great State.

Delegates to Annual Conference:

- E. B. BYNUM.
- R. G. B. FAIN.
- R. H. SMITH.
- H. C. WILLIAMS.

Alternates:

- Jesse Cannon.
- W. F. Utzman.

Licensed to preach: A. Lee Boyd. Recommended for admission: Samuel Harvey Young and R. B. Curry. For readmission: Winfred Fletcher Hardy. For deacon's orders: R. B. Curry. For elder's orders: T. H. Davis.

The business was transacted with care and great satisfaction under the presidency of Presiding Elder Rev. S. A. Barnes, than whom there is none better and few as good. He enjoys the confidence and love of all of his preachers and he has that power so essential to leadership by which he gets the very best out of the other fellow. Long, lank and lean though he is, yet he is a man of great labor and of remarkable spiritual power and leadership.

The preaching was given first importance. It was of a high order and in demonstration of the Spirit and of power. It was done by A. M. Martin, J. G. Putnam, R. D. Steward, O. P. Clark and M. Phelan. On Sunday the pulpits of Anson were occupied as follows: Methodist, S. A. Barnes and J. W. Fort; Baptist, Conner M. Woodward and A. M. Martin; First Presbyterian, C. B. Smith and E. L. Sink; Central Presbyterian, M. Phelan and M. L. Story.

The spiritual climax of the conference came in the love feast Sunday afternoon conducted by Rev. M. H. Hudson. It was an occasion such as must be remembered always by those who were present. God's children wept and rejoiced, prayed and sung, bore testimony and praised him who had redeemed them. The aged rejoiced that the battle was almost won; the young thanked God for the privilege of entering into battle. Through all ringing, convincing testimony was borne to the power of the family altar and home religion.

At the close of the service a call was made to any who would dedicate themselves to the ministry. One young man, 21 years of age, the only support of a widowed mother and two sisters, himself a section hand on the Wichita Valley Railway, came forward. Just here Brother Knox Pillard, a stalwart young layman of Anson, superintendent of the Sunday-school, arose

and in an earnest talk electrified the great congregation. He told how he had been led to Christ by the prayers of his little boy 5 years of age. He had prayed that God would make a preacher of the child, but instead he had taken him home to heaven. Now he wished to assume the expense of the education of the young man who had just offered himself for the ministry. The people wept, praised God and went home, thankful for the power and comfort of the religion of the Lord Jesus Christ in the human heart and life, and determined to press the conquest unto the end.

Anson is the home of one of our honored superannuates, Rev. J. A. Hyder. His presence and counsel were a benediction to us. He is ready and waiting for the Master's summons.

Under the leadership of S. A. Barnes and J. W. Fort a collection was taken for missions above assessments; \$550 was secured in subscriptions.

A resolution was passed pledging the support of the members to bring the next session of the Annual Conference to St. Paul's, Abilene.

Our entertainment was the very best.

To this scribe, the most significant and hopeful sign in the entire conference was the intelligence, activity, liberality and spirituality of the laymen. In this the interests of the Church are secure.

Monday was spent in a great business session, then adjournment. Having rested, feasted and surveyed the field, with armor burnished and flag unfurled the warriors went forth again to battle.

CONNOR M. WOODWARD,
Secretary.

THE PRODIGAL SON.

A leaf from my journal, March 26, 1911: Quietly thinking just now, it occurred to me to write out my thoughts on the prodigal son. They are different from any I have seen, and much has been written on the subject. I offer them now to the Advocate for the kindly consideration of its readers.

The value of anything lost is portrayed in the two parables which precede the lost son. The lost sheep, when found, causes the shepherd's heart to rejoice more than all the ninety and nine which went not astray. The lost piece of silver, when found, brings more joy to the woman's heart than the nine pieces which were not lost. In both instances friends and neighbors are invited to share their joy, but they make no feast.

Jesus says that as these two rejoiced with their friends over the lost restored, so there is joy in heaven, and in the presence of the angels of God, over one sinner that repenteth more than over ninety and nine just persons which need no repentance.

The son who went into a far country and there wasted his substance with riotous living is more precious than a sheep or a piece of silver, and it was meet that there should be great rejoicing in his father's house when he came home humbled and repentant. The father's heart opened at his approach and he met him with outstretched arms, welcoming him as one risen from the dead.

The feast was made and great was the joy in that household, until the elder brother came in, the faithful elder brother, who had served through all the years his brother was wasting in riotous living.

He had never transgressed any commandment of his father, and he thought his service ought to have been rewarded with a feast of good things for his friends. His father dealt very tenderly with him, saying: "Son, thou art ever with me and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again; and was lost and is found."

The elder son had been safely sheltered in the home, had felt no pinchings of conscience for rioting and selfish indulgence; had labored day by day and rested sweetly as the day ended. Was this nothing to the hard worker in his father's house? The sweet companionship with the father, was this nothing? It seemed so to him when he saw the unusual stir and the royal greeting his erring, debauched, spendthrift brother had received.

Even so in the world and in the Church, a profligate man comes to himself, returns to his father and is received, oh, so joyfully, in the presence of the angels of God and by the humble members of the household of God. Sinners are converted by his preaching; other lost sons reclaimed and restored to honor in the Father's house and more gathered in by his repentance and his fervor than by the patient plodding pastor, the elder brother, who has served the Father so faithfully in his life and teaching and yet has won so few souls from forbidden paths. He can not understand it; but soul touches soul and the wayward son is in deep sympathy with the sinning and can reach them as no upright toiling elder brother can.

The elder brother has his field of service near the Father's house and he folds many there for the good shep-

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

herd. This should content him and he should rejoice with the angels and with the household over the brother coming home from riotous living to gladden the Father's house and was souls to Christ by his preaching.

MRS. E. J. GURLEY.

OUR CHILDREN STRAY.

Can children be properly taught without the preached Gospel? I would not impede or hinder in any way the children's and young people's organizations in the Church. I bid them Godspeed, but there is a great mistake when these are substituted for the preached Gospel. God has not ordained that the Sunday-school, with all its classifications, or Epworth Leagues with their orders, should save the people, but the "Gospel is the power of God unto salvation." Turn your eyes toward the church-house on Sunday morning, after the Sunday-school has been dismissed, and you will see the children and young people, almost en masse, leaving the church just at the hour for preaching, as if they had no concern for preaching; and indeed they have not. These things ought not so to be.

After the intelligent and faithful teacher has taught the lesson from the Scriptures is the best time for the pastor to offer salvation to the young and grasping mind. Our pastor would certainly do well to form some kind of a league with the parents of the children to get them to stay at the church until after preaching at 11 o'clock. Then I would suggest that our pastors get down off their stilts and preach specially to the children at least once a month. Our Savior said to Peter: "Feed my lambs," and I am sure that if you will save the lambs you will likewise save the old sheep.

T. B. NORWOOD.

Durant, Okla.

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.



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

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DISTRICT CONFERENCES.

San Marcos, Buda, 9 a. m.	April 25
Big Springs, Lamesa, 10 a. m.	April 25
Waxahachie, Midlothian, 10 a. m.	April 26
Sherman, Howe, 7:30 p. m.	April 27
Paris, Lamar Ave., 7:30 p. m.	April 27
Brownwood, Coleman, 3 p. m.	April 27
Corsicana, Blooming Grove, 10 a. m.	April 27
Terrell, Forney, 2 p. m.	April 28
Dublin, Tojar, 3:30 p. m.	April 28
Greenville, Merit, 9 a. m.	April 28
Corsicana, 10 a. m.	April 28
Leburne, Granbury, 9 a. m.	May 2
Bowie, Nocona, 10 a. m.	May 2
Plainview, Lubbock, 4:30 p. m.	May 4
Vernon, Chillicothe, 8:30 p. m.	May 5
Clarendon, Miami, 10 a. m.	May 10
San Angelo, Menard, 9 a. m.	May 10
Brenham, Richmond, 10 a. m.	May 11
El Paso, Marfa, Texas, 10 a. m.	May 11
Gatesville, Copperas Cove, 10 a. m.	May 11
Amarillo, Hereford, 10 a. m.	May 17
Hamilin, Aspermont, 8 p. m.	May 18
Marshall, North Marshall, 10 a. m.	May 23
Beville, Kingsville, 9 a. m.	May 23
Albumerque, Magdalen, 10 a. m.	May 23
Marlin, Calvert, 10 a. m.	June 27
San Augustine, Livingston, 10 a. m.	June 31
Hillsboro, Covington, 10 a. m.	June 1
Pittsburg, Hardy Memorial, 10 a. m.	June 1
Texarkana, 9 a. m.	June 7
Cisco, Eastland, 10 a. m.	June 21
Navasota, Trinity, 10 a. m.	June 27
Jacksonville, Jacksonville, 2:30 p. m.	June 27
P. B. ...	June 27

HONORING BISHOP HENDRIX.

The Methodist Church societies of Kansas City, Mo., are arranging to celebrate the twenty-fifth anniversary of Bishop Hendrix's election to the Episcopacy. It will occur May 18, 1911, and we have a beautifully gotten up card of invitation to the delightful function. Bishop Hendrix has rendered the Church valuable service in these twenty-five years, and he is held in high esteem by the laity and ministry of the Church. May he long live to continue to bless the Church in this high office.

A REASONABLE REQUEST.

Of late our Educational Commission has held important meetings in Dallas and in Fort Worth—that is, a committee of the commission held an important meeting in Fort Worth, and these meetings are held in executive session. Official reports of them have been given out to the daily papers, but none to the Advocate. So we have been left to the daily papers to find accounts of the meetings for the Methodists of Texas. Now, members of the commission more than once have asked us to make certain corrections of the reports of their work in the daily press, but we have no data and are unable to do it. Would it not be well for the commission to furnish the Advocate with an official account of its meetings, since the bulk of the Methodists of Texas look to the Advocate for their information on matters of this sort? We are not complaining, but we are explaining why we can not correct the mistakes of the secular press touching these and some other Church matters.

Failure is always due to some mistake of ours, and should never be charged up to another.

A VISIT TO PORT ARTHUR.

I spent last Sunday in Port Arthur, far down on the coast in Jefferson County, twenty miles from Beaumont. I spent a few hours in the latter city and enjoyed the hospitality of Dr. and Mrs. Wear, friends of years ago. Called on Dr. Moore, our pastor, who is just recovering from a severe attack of illness. He has had a most serious time and for a while his life was despaired of. But under the care of good medical attention, kind friends and a loving Providence, he is now out of danger and on the way to sure recovery. Beaumont is a wonder. I have never seen a place grow and develop as it has done. It is becoming one of the leading cities of Texas and is destined to become a great city. Everywhere there is evidence of prosperity. New buildings and great enterprises are in progress. Streets are being improved and everything indicates a wonderful future.

I reached Port Arthur at 4 o'clock Saturday afternoon, and was met at the train by Rev. T. G. Whitten, the pastor, and installed in his good parsonage home. I have known him for more than twenty years. We left Kansas City, Mo., the same fall and came to Texas, he to the Northwest Texas Conference and I to the Texas Conference. He was stationed at Weatherford and I at Houston. We have been friends all these years, and it was a delight to again be under the roof of himself and wife. He is doing a fine work. Since going there a few months ago he has raised the \$1200 indebtedness on the church and parsonage, arranging to put a new coat of paint on the church and otherwise put it in good condition. He has more than doubled his Sunday-school enrollment, and largely increased the membership of his Church. He has all departments well organized and in good working order. His congregations have grown and they have made liberal provisions for his support. His people are devoted to him, and he is one of the dominant forces in the community. He and the other pastors work in great harmony and brotherliness. Port Arthur has a fine set of pastors and they are true and aggressive. They are reckoned with in all matters of importance to the people.

Sunday morning we had a good congregation and a helpful service. The people were attentive to the sermon and showed a deep spiritual interest. The membership amounts to 250 or more and the Sunday-school to over 500. This indicates a healthy condition and shows that they have a strong and careful pastor in charge. In the afternoon I spoke on the temperance question to a good congregation of men in the tabernacle of the Christian Church. It was a vigorous service. At night we had a union mass meeting in the same place. All the pastors were there, and notwithstanding the rain we had a fine audience and an enthusiastic service. The meeting was presided over by Brother Hall, a leading banker of the place. In many respects it was a great meeting and sentiment was made for prohibition. Port Arthur is a seaport town and it has a cosmopolitan population, but Protestantism predominates. A great many of the people are members of the Churches and stand on the right side of things. But they have more than twenty saloons, and some of these are of the worst type. The saloon supporters are probably in the majority, but they do not overawe the better element. The good people are staunch prohibitionists and we will get a good vote there in July. I should have said that on Saturday night I lectured for the benefit of our people, but pay lectures do not draw very largely when the people know that the same man will appear before them free on three different occasions the next day. But we had a fairly good hearing. It might have been worse. Port Arthur astounded me. I expected to see a seaport town of some 3000 people, somewhat in the rough, as it is a new town. But think of it. They have a population of something more than 9000! They have a veritable little city with all the

airs and enterprises of a city four times that large. Their business houses are pretentious and their public buildings would do credit to Dallas or Houston. They have all the modern improvements. Their streets are elegant, their electric light plants, their waterworks, their sewer system, their public schools—in fact, everything else is amazing. And all this the result of only seven or eight years, and the most of it within the past four or five years. Jno. W. Gates is the stern wheel in the development of the place. He started the town and put high life into it. He is a multi-millionaire and he spends his money lavishly. He has an elegant home there, but spends much of his time in New York. Through his influence, and by the aid of his co-operation, the two great oil industries of the State have common convergence there. The Gulf Refining Company and the Texas Company have millions invested in Port Arthur. Their immense tanks dot the prairies like a tented field in war-times and their pipe lines reach to Tulsa, Okla., and r down into Louisiana. The Oklahoma fields are reached by a pipe more than 500 miles in length, and the oils of the three States are poured into these tanks at Port Arthur. They have big refining plants of the larger proportions. They carry a monthly pay roll of \$175,000. Is not that immense? They have their own wireless stations and immense docks. I saw great ships cabled to the shore from all points in this country along the sealine and from across the waters. Their imports come from all parts of the seaport world and their exports go to all parts of the seaport world. When I stood on the docks and looked at those great vessels and the army of seamen who operate them, I felt a trifle like I was in a foreign port. Thus it is that work is supplied for thousands of men. Through the courtesy of Mr. F. C. Smith, the general superintendent of the Texas Company, along with Rev. T. G. Whitten and Rev. J. W. LaGrone, of the Methodist Episcopal Church, I was driven all over the city and through the docks in an auto and shown the oil and shipping industries. I was almost dumb with astonishment. I never dreamed of such enterprises in Port Arthur. There are eighty-one seaports under the control of Uncle Sam and Port Arthur is number twelve in the list. What a future this town has? The people living there believe in their city. They advertise it, they talk about it, but they do not overdraw its importance. The climate is heavenly, the rice industry is prosperous throughout the county, fruits grow well and garden stuff flourishes. Good residences are everywhere visible, and new ones are the order of the day. Hotels, parks, new industries, are in evidence. It is a beehive of push and enterprise.

The M. E. Church brethren have the nucleus of a school enterprise offered there by Mr. Gates. It represents a handsome administration building and a splendid dormitory. They hope to make a fine collegiate institute out of the plant. They have a good organization there, but not so large as ours. Mr. Gates gives them his support and this is a financial advantage to them. He is not a member of the Church and not especially a religious man but he appreciates the benefit of the Church in his community.

The importance of our Church taking care of such a place is supreme. We have not neglected it, but we must do even more for it. We have good standing there and we are making progress, but we must put more money into it and give to it the largest encouragement. There was no mistake made when the conference sent Brother Whitten there last fall. He is a master of the situation, and his predecessors did splendid work also. We now have a substantial basis of success, and we must strengthen and establish it more and more, and one of these days Port Arthur will be one of the leading cities of the State and Southern Methodism will be in the forefront.

After a strenuous day with them, I

left Monday morning by way of Beaumont and over the T. & N. O. railroad for Dallas. It was a long, tedious ride of over 300 miles, and I did not reach Dallas until 11 p. m. But all along the way the rains had been abundant and the country looked fine. I have never seen a better prospect for a great crop in all departments in Texas. And I found the same condition true all the way from Dallas to Houston.

G. C. R.

POLYTECHNIC FALLS INTO LINE.

It will be seen in another place in this issue that Polytechnic College, through the Board of Trustees, has accepted the plan suggested by the Educational Commission and falls into line with the general work of the commission. The trustees met last week and a motion was made declaring the plan submitted to Polytechnic College be accepted permitting the college to continue as it is at present until the opening of the Southern Methodist University, and at that time be transformed into a woman's college for Texas Methodism, also asking the Board of Trustees to deed to the commission the Polytechnic College, with all assets and liabilities. The motion was adopted with wonderful unanimity. Later the trustees agreed to release Dr. Boaz from the presidency at the close of the present term so as to leave him free to accept the vice-presidency of the Southern Methodist University. The meeting was harmonious and our educational movement is taking on excellent shape.

THE WACO PROHIBITION RALLY.

There was a State-wide prohibition rally at Waco on Friday of last week and more than 1500 delegates were present from all over Texas. Chairman Thos. H. Ball was in charge and opened the meeting with a strong address and it aroused much enthusiasm. He put at rest the rumor that he was trying to build up an organization in the interest of his candidacy for any State office. He pointed out the way to success, and advised harmony on all parts of the ground. Senator Vaughan of Texarkana was elected temporary chairman and his address touched off increased interest. Committees were appointed and then speech-making continued for some time.

In the afternoon Senator Cofer of Gainesville was elected permanent chairman and his address drove to the center of the subject. Later on the committee on resolutions reported through its chairman, Judge William Poindexter, and it was a ringing document. It made a profound impression. The two most notable speeches made, however, were by Father Patrick Murphy, a priest in the Roman Catholic Church, and Comptroller Lane of Austin. The former is a rather young man and has a parish in Dalhart. His words were spoken with fire and point, and the interest of the audience rose to fever heat. He took the position that the fight now on is a fight between 650,000 homes in Texas against 4000 saloons, and he illuminated his speech with facts and figures that carried conviction. Comptroller Lane produced figures from his office showing that the saloon business of Texas, instead of putting money into the treasury, was spending more money than they paid to meet the expenses caused by the business. He spoke by the card and buttressed every word he spoke with facts and statistics from the books of his office. It was a telling speech. The daily press gave reports of the meeting and its proceedings were given widespread publicity. The meeting was held in the Cotton Palace Auditorium, the Baylor students furnished the music, and the speakers and the people did the rest. It was a most successful gathering and it has properly launched the campaign. From this time on the fight will be vigorous and aggressive.

On Saturday the State Executive Committee held an interesting session and arranged to finance the campaign. It is expected that every county will collect an amount of money equal to two and a half cents per capita of

its population, and the chairmen of the different counties are urged to proceed at once to collect their respective amounts. Branch headquarters were established at Fort Worth for North and East and Northwest Texas, and Representative Walker was put in charge. This is a happy arrangement, and he is one of the best workers for the position.

We already have something over 150 of the counties organized, and the work is going forward as rapidly as possible and the enthusiasm of the people is beginning to stir. It will not be long now until we will have the State organized. The anti is busy sending forth tons of misrepresentations through the mails and they are advertising through the daily papers. They realize that they have the fight of their lives on hand and they are wasting neither time nor money getting ready for it. All our people have to do to win this fight is to bestir themselves and bring out their vote. The prospect is bright and the outlook encouraging. On with the battle!

Rev. J. L. Morris, of Sherman, is now aiding Rev. C. M. Harless in a meeting at Grace Church, this city. He has just closed a great meeting at Travis Street Church, Sherman. Since conference he has had 140 accessions to the Church, and the most of them by profession.

Rev. Abe Mulkey is holding a revival at Oak Lawn and he is having large crowds to hear him. Much good has already been accomplished and the outlook is promising for a great meeting. We have but one Abe Mulkey and he has marvelous results.

The dull summer months will soon be upon us and many of the pastors have not sent a single subscriber on the Advocate campaign. We urge that all our preachers give earnest and personal attention to this matter for the next two weeks. We hope that each will send in just as many subscribers as possible. To reach the coveted goal will require the united efforts of all the brethren.

PERSONALS

Brothers J. H. Gatewood and J. A. Townsley, of Myra, dropped in to see us. They report affairs moving nicely up their way.

Brother W. H. Chandler, one of the leading laymen of Plano Station, did not forget us when in the city this week. He is always welcome.

Brother N. B. Mitchell, one of the staunch laymen of Peaster, did not forget the Advocate office when in the city. We appreciate these calls from our laymen.

Mrs. Meckie Crump has issued invitations to the marriage of her daughter, Miss Meckie, to Mr. M. F. Tottenham, the event to take place May 3, 1911, at Chappell Hill.

Rev. J. L. Russell and Brother Strong, one of the laymen of the Church Hill charge, called on us this week. They report all things in good shape throughout the circuit.

Brother Parks Hays did not forget us in passing through the city. Brother Hays is one of the most devoted laymen in Broadway Church, Gainesville. He and his good wife have gone far in the making of Broadway Epworth League.

Mr. and Mrs. Lesley David, of Belmont, Texas, have issued invitations to the marriage of their daughter, Miss Sarah Leola, to Mr. Percy Clinton Shands. The event transpired April 18, 1911.

Mrs. M. E. Watson has issued cards announcing the marriage of her daughter, Miss Annie Adelia, to Rev. Elbert Coburn, and the happy affair was consummated at Antelope, Texas, April 17, 1911. Rev. Elbert Coburn is pastor of the Church at Post Oak.

The Baltimore Southern Methodist brings the news that Bishop A. W. Wilson has been quite sick for several weeks, and at present there is no marked improvement in his condition.

Spring Medicine

Needed Now, and the Best is Hood's Sarsaparilla

Which purifies, enriches and revitalizes the blood as no other does. 40,366 testimonials of cures, in two years. Get it in usual liquid form or tablets called Sarsatabs.

The prayers of the Church throughout the connection are going up to a throne of grace for the recovery of our senior Bishop.

The daily press of Wednesday announces that Rev. R. P. Shuler, of Temple, has been offered the presidency of Polytechnic College and has the matter under consideration.

Rev. D. L. Coale has just closed a great meeting at Wills Point with Rev. W. F. Davis. Over one hundred souls were converted. Five young ladies consecrated themselves to missionary work and two young men will enter the ministry as a result of the revival. Notwithstanding bad weather greatly hindered, it was a wonderful meeting. Some sixty or seventy joined the Church.

The revival services which have been in progress at the Forest Avenue Methodist Church, Dallas, for the past two weeks, closed last Sunday with the 10 o'clock service. The meeting has been in charge of Evangelist G. A. Marvin and has been one of the most successful conducted in East Dallas for some time, there having been 126 conversions and 93 additions to the Church. Brother Crowson and his people have done a marvelous work at Forest Avenue.

The funeral of Mrs. Frank M. Henry, wife of Captain Henry and mother of Congressman R. L. Henry, who died Friday, took place from the family home on Rose Hill, Texarkana, last Sunday afternoon. The attendance was the largest in the city's history. Rev. J. Kilgore, pastor of the Central Methodist Church, conducted the service, assisted by Rev. W. M. Harris of the First Baptist Church. There was a profusion of flowers, also a large number of designs, among which was one from the Central Methodist Church, of which the deceased was a member.

The Church, especially throughout North Texas, will be deeply pained by the announcement of the death of Brother H. N. Tuck, a prominent layman and member of Travis Street, Sherman. He was found dead in his room at the home of his daughter and son-in-law, Mrs. Vernon Brown, of 512 North Grand Avenue, Sherman. Funeral services were conducted at the residence by Rev. J. L. Morris, pastor of Travis Street Methodist Church, assisted by Rev. J. M. Binkley, Rev. R. N. Brown, Rev. J. H. Reynolds, Rev. E. L. Spurlock and Bishop Joseph S. Key. A more extended notice of his life and death will appear in due time.

World-Wide Kingdom

The Sunday-school Board will hold its annual meeting in Nashville on the 25th of May.

Rev. G. F. Winfield, of Higgins, Texas, has been elected President of Meridian College, Meridian, Texas.

Bishop Murrell preached the initial sermon at the opening of our new Parker Memorial Church, New Orleans.

Cincinnati, Ohio, has been chosen as the place for the next year's World's Missionary Exposition, to be held April 16, 1911.

Dr. A. F. Watkins, of Hattiesburg, Miss., was with Dr. S. H. Werlein last week in a meeting at First Church, New Orleans.

On a recent Sunday Bishop H. C. Morrison laid the cornerstone of a \$10,000 church at Riverside, Jacksonville, Fla.

Rev. W. G. Henry has just closed a successful meeting at First Church, Tuscaloosa, Ala. He was assisted by Dr. S. A. Steel.

Dr. J. M. Gross, President of Hargrove College, a Methodist institution in Ardmore, Okla., for several years, has tendered his resignation, owing to ill health, and will be succeeded on June 1 by Rev. W. H. Martin, of Wilton,

Oregon. Dr. Gross will probably enter the pastorate again.

Dr. H. M. Hamill has been requested to prepare the article on Religious Pedagogy for the International Standard Bible Encyclopedia.

Following the recent session of the Texas Methodist Sunday-school Conference, held in Dallas, Drs. Bulla and Rawlings gave ten days to an itinerary within the bounds of the Central Texas Conference.

A few Sabbaths ago Bishop R. G. Waterhouse laid the cornerstone of a house of worship for the Colored Methodist Episcopal Church. This is the only organization of that body in the Territory of Arizona.

Dr. R. A. Torrey has accepted invitations to conduct five meetings in Ireland, Scotland and England next fall. The campaign will begin at Dublin, Ireland, and the other meetings will be held at Dundee, Bristol, Cambridge and Limerick.

Dr. J. H. Wayland, the founder of Wayland Baptist College, at Plainview, Texas, has given \$100,000 to this young Baptist institution bearing his name. The gift came as a great surprise to most all of the trustees of the college, and the scene in the board meeting when the gift was announced was much on the order of the old-time camp-meeting.

There are some names being added to the list of martyrs to the cause of human progress in Manchuria these days. The self-sacrifice that some of the physicians are showing in their study of and fight against the plague furnish the bright spots in the terrible drama that is there being enacted. Self-sacrifice, especially if it be intelligent and purposeful, has a wonderful redeeming and uplifting quality.

We note the following commencement sermons announced in the Church press: Chamberlain-Hunt Academy, Port Gibson, Miss., by President D. C. Hull, of Millsaps College; Hiwassee College, by Dr. Stonewall Anderson; Martin College, Pulaski, Tenn., by Dr. L. C. Branscomb, pastor of First Church, Birmingham, Ala.; Centenary College, Shreveport, La., by Rev. N. E. Joyner, of New Orleans; Vanderbilt University, by Dr. Charles L. Goodell, pastor of Calvary Methodist Church, New York City; Emory College, by Dr. S. A. Steel.

Whether or not San Antonio will be selected as the place for holding the next General Conference of the Methodist Episcopal Church, South, will be decided at a meeting of the subcommittee on April 28 and 29. This committee was appointed in Asheville, N. C., at the last General Conference, and upon its recommendation will rest the selection of the next meeting-place. Other cities tendering invitations for the holding of the General Conference are Dallas, Oklahoma City, Louisville, Chattanooga, Atlanta, Tampa, Memphis and New Orleans. The subcommittee to meet is composed of J. P. Brown, of Raleigh, N. C.; L. W. Davis, Baltimore, and T. B. King, of Memphis.

The old Jerry McAuley Water Street Mission, New York City, was founded in 1872 by Jerry McAuley. It was the first mission in the world where it was proclaimed that the drunkard was more welcome than the sober man, and the thief than he that is honest. God has blessed the work wonderfully, and it is known all over the world. Many missionaries and ministers of the gospel may be found who surrendered their lives to Jesus in this old mission. During the past thirty-seven years over a million people have attended its services, and over one hundred thousand have sought salvation there. A new \$100,000 building is now proposed, to displace the old one built in 1876.

FACTS OF INTEREST

England has over six hundred women doctors, of whom about two hundred practice in London.

Hard is the road of the Jew in Russia. The latest edict of the Holy Governing Synod prohibits Jews having Christian names.

The final provisional census returns give the total population of India as 315,000,000. This is an increase of 20,500,000 as compared with 1901.

Doctor David Jayne Hill has resigned his post as American Ambassador at Berlin because of developments in the potash dispute now on the road to settlement between the United States and Germany.

The leader of the large band of revolutionists operating in the State of Guerrero, Mexico, is a girl, Senorita Margarita Neri, daughter of a man who was once a General in the Mexican Army, General Canuto Neri, but who

forsaking his country's cause, took up arms against the Diaz Government.

We can now cable money in the evening to the starving Chinese, and the next morning it will be feeding the hungry on the other side of the world.

The Ohio House, by a vote of eighty-nine to thirteen, passed the bill providing for the election of United States Senators by popular vote, on the Oregon plan.

The population of the Russian Empire has increased 33,000,000 in the last thirteen years, or 3,000,000 more than the United States grew in the last twenty.

Some of the most far-reaching decisions are being handed down by the United States Supreme Court. A few days since a most important interpretation of the Hepburn rate law was given, having the effect of driving all railroads out of the coal business.

The London Daily Mail estimates that there will be one hundred thousand visitors from the American Continent in London this June, to attend the coronation, and that they will spend \$27,000,000 during their stay. When you come to think of it, the amount that is spent for Christian mission work is not a very extravagant sum.

The wealth of the four principal Nations of the world is shown at various periods of their progress, as computed by contemporary authorities. These colossal figures stood as follows at the latest dates:

Nation.	Total Wealth
United States, 1910.....	\$125,000,000,000
Great Britain, 1909.....	88,725,000,000
France, 1909.....	82,000,000,000
Germany, 1909.....	62,500,000,000
Grand total.....	\$360,225,000,000

Prof. George A. Reisner, of Harvard University, has cleared up the mystery of the Sphinx. The Sphinx is the body of a lion with the head of King Chephren, who ruled Egypt at the time the pyramids were built. The Sphinx is the guardian of the sacred precincts of the second pyramid, and was carved out of a ledge of solid rock. The discovery was made by Professor Reisner, who was with the recent archaeological expedition sent into Egypt by Harvard and the Boston Museum of Fine Arts.

Sir William Ramsey declares that the American missionaries have constituted the only good influence that has worked from abroad on the Turkish Empire. It was they who first introduced the first sewing machine, the first printing press, the first modern agricultural implements, the first hospitals, the first modern schools, the first dispensary, who brought thither the tomato, the potato and other fruits and vegetables, and first gave the various peoples of Turkey, Christian as well as Moslem, the Bible in each of their languages.

The United States Circuit Court of Appeals has decided that the Oklahoma law reducing the railroad fares in that State to two cents is confiscatory, and, therefore, void. The decision makes permanent the temporary injunction granted against the Corporation Commission of Oklahoma nearly a year ago, when the State law was held to be in violation of the two-cent passenger law. The court not only declares the law to be void, but holds that that section of the Constitution of Oklahoma establishing the Corporation Commission is invalid under the Constitution of the United States.

All records for immigrants landed at Halifax, Nova Scotia, and St. John, New Brunswick, have been broken in the winter season just closing, largely at the expense of United States ports, according to steamship officials. While most of them have settled in the Canadian Northwest, there is said to have been a considerable entry to lands in the western part of the United States. The shortest voyage is given for favoring Canadian ports. It is estimated that more than 100,000 persons were landed in Halifax and St. John since last November, compared with 68,000 arriving in the same period last year.

Mr. H. A. Ivey, in a recent issue of The Dallas News, predicts the adoption of State-wide prohibition by a majority of 30,377 votes in a total vote of 473,193. He arrives at this result by giving the pros twenty per cent of the vote in the twenty-one wet counties, forty-five per cent in the fifty-eight dry wet counties and sixty-two and two-thirds per cent in the 151 all-dry counties—the total being 251,785. The anti vote is given as 221,408. The polls paid by the dry counties number 304,425, by the part dry counties 188,265, and by the wet counties 55,811. He adds fifteen per cent for exemptions and subtracts twenty-five per cent for the stay-at-homes. This forecast is worth preservation.

Recently the United States cruiser Detroit, which cost the Government \$1,235,039 to build, was sold for twenty years ago was sold for junk for \$20,000, and the ship never fired a gun in actual service. In the United States Navy it is estimated that at the present time vessels that cost between \$140,000,000 and \$150,000,000 are either in reserve, dismantled in navy yards or admitted to no further fighting value. A pretty expensive bluff, this. And the other nations are sinking their millions at the same and even greater rate. Powers that are mighty enough to pour out such a sum of money and not feel it to any great extent, countries that know full well the horrors of war and appreciate the blessings of peace, peoples that have moved swiftly upward in the course of developing National consciences, ought at least to see the utter folly of such a program that calls for a needless and frightful waste of millions annually, when, by other wise means, these vast sums, the arts, the sciences, commerce and all legitimate phases of life could not only be conserved, but speedily advanced.

A NOTE FROM AN OLD FRIEND.

You may remember in 1866 being one of the committee that examined me at Knoxville, Tennessee, for admission into the Holston Annual Conference. I am now Missionary Evangelist in the Western Oklahoma Con-

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AGENTS
DALLAS, TEX.

ference. I read your valuable paper, as many of the Oklahomans take it.

I would certainly be glad to be down in Texas and help in the fight for State-wide prohibition. Am an old hand at the business.

I would be glad to hear from any old Holston friends who are located in Texas. Also, I would like to know the address of Mr. J. H. Booth, who was reared in Wake County, N. C., and attended Ruffin-Badger Institute directly after the war, then under the principalship of Dr. Brantly York, my father. If he sees this short article, I hope he will address me at Mangum, Okla.

I would also be glad to learn the whereabouts of some of the Farrell family who came to Crockett, Texas, some thirty-five years ago. I rejoice in the success of the Southern Methodist University so far. It has come at an opportune time, when Vanderbilt is in doubt. D. V. YORK.

A CORRECTION.

In my article on "The Inspiration of the Bible" I made the point that we do not and cannot perceive the Bible to be God's word through any rationalistic process. I expressed the thought in one place by saying: "It is not a question of scholarship; it is a question of sonship." But the printer, proof-reader, or somebody made me say: "It is not a question of scholarship; it is a question of 'soulship'—which makes nonsense.

Also I said in another place: "Take the epistles of Clement and Barnabas," but your printer made me say "Clement and Barabbas." I was not aware that Barabbas wrote any epistles. Naples, Texas. R. C. HICKS.

THE LONELINESS OF OLD AGE.

I have just read in the Advocate a sad, gloomy presentation of "the loneliness of old age." I have no doubt but that there are many old men to whom that presentation would properly apply. Of course we all know enough of human experience to realize that there are wide differences in individual experience. Some old men are indeed lonely. But do not lay it down as a rule that an old man must be lonely.

Sixty-eight years ago I found that in addition to the friends of my social life, I had an Almighty, everlasting friend. I found that however untrue some of my supposed friends may be, yet that one true and faithful always clung to me. I first found him in the far north, only a few miles from the British border—Canada West, and when I came to South Texas, sixty years ago, he came with me. He has largely guided the purposes of my life during sixty-eight years of my history. And now in the eighty-second year of my life, when I look around for my associates of early life and realize that nearly all of them have passed out of human life into the vast beyond and that I soon shall follow them to the other shore, the thought brings no sense of sadness to me, as the companions and co-laborers of early

life have, one by one, crossed the river and joined the happy band on the other shore. I have continued in the Master's work in companionship with the congenial young life around me. I am happy in my work, trying to help in the advancement of Christ's kingdom among men and the elevation of humanity to a higher and yet higher plane of religious thought and action, and their attainment of the high destiny offered to all mankind. Who can be sad in such service?

And then as we advance in years, and memory brings to us thoughts of the many loved ones that have finished their work on earth and gone to the bright forever, how it weakens our attachments to this world and lures us onward and upward towards the high destiny that is offered to us in the life to come, and the older we become the nearer we are to the time when our God will call us to answer the beckoning hands of father, mother, sisters, brothers, children, grandchildren and the hosts of loved ones that have preceded us to the spirit-land. Such are the thoughts that cheer me every day. Every day, every hour I can feel the Spirit's power, and realize something of the mighty truths presented by him who is the resurrection and the life. No, I am not lonely in my old age. GILBER ONDERDONK.

George MacDonald says: "If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God." Surely it is better to live to do such things than it is to pass one's days in the rounds of fashion, living an empty, selfish life and leaving no blessing to the world."

Southwestern University

GEORGETOWN, TEXAS

The Annual Report to the Board of Trustees of Southwestern University last June showed an increase of about 100 per cent over the previous year in collections on the several endowment funds and in undirected gifts.

We take especial pleasure in announcing that notwithstanding poor crops in some sections, and much anxiety in some as to the future of our great school, we have nevertheless overreached last year's record this week and have yet seven weeks to work.

With this evidence of growth, together with the evidence of 25 per cent in attendance over last year, we feel that this great school is worthy of the loyalty and support of our Methodist people.

Epworth League Department

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

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

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COMING LEAGUE MEETINGS.

(Send dates for publication to the League Editor.)
Gatesville District League, Crawford, May 5-7.
North Texas Conference League, Sherman, June 8-11.
Lake Shore Assembly, Wichita Falls, July 24-31.
Texas State Encampment, Epworth-by-the-Sea, August 4-11.
State Sunday-school Institute, Epworth-by-the-Sea, August 12-19.

NOTES.

Mrs. John Hanna's recent contribution, "Cherokee Musings," is making the rounds of our connective papers, the Southern Christian Advocate being the latest one to reproduce it.

Miss Dora Patterson of Waxahachie, the State Epworth Era agent, while in attendance upon the State cabinet meeting in Dallas recently, promised a communication at an early date for these columns touching plans for increasing the Era's subscription list in Texas.

It is now State Secretary Harding, Well, A. B. will make a good officer. He is a tireless worker and brings things to pass. His election to the State Secretaryship will probably mean his retirement from the presidency of the North Texas Conference Epworth League, in which event Trinity Epworth Leaguers at Dallas will put forward their nominee, Mr. Layton Bailey. Layton is another worker who will make good wherever he may be placed.

Mrs. Dora Bowman, Plano, has been added to the Ruby Kendrick Memorial Hall Committee, vice Mrs. Mary Cooley, resigned.

Trinity Leaguers, Dallas, are planning for an outing at Kirkland Park May 13.

Grace Church Epworth Leaguers, Dallas, have on an animated membership campaign at this time and have increased their roll above the 150 mark. Miss Mary E. Capers is active here in the work.

California Leaguers are considering the matter of holding their State Conference at San Francisco coincident with the International Sunday-School Convention. A good plan.

Those who expect to occupy rooms at the Inn during the Encampment, August 4-19, had better communicate with President Ragsdale immediately.

RAGSDALE TESTIMONIAL.

Bonds.

Some bonds have come to me, some went to Brother Thomas and others to Brother Ragsdale. As I have them down the record is as follows: Brother Halsey, 10 bonds; Dr. and Mrs. Carter, 2 bonds; Alice League, 2 bonds; Travis Park League, 4 bonds; T. C. Swope, 4 bonds; Winter League, 1 bond; Mrs. Motherall, 1 bond; E. H. Carlton, 1 bond; Moore League, 4 bonds; Oak Cliff League, 8 bonds; McKinney League, 2 bonds; Corpus Christi League, 2 bonds; Waxahachie League, 5 bonds; N. J. Thomas, 1 bond; Mrs. L. R. Campbell, 1 bond; W. A. Crow, 1 bond; Mr. Requa, 1 bond; Skidmore League, 1 bond; Temple Sunday-school, 1 bond; Cleburne League, 5 bonds; W. E. Hawkins, 1 bond. This makes the nice sum of \$1450 for the Ragsdale Testimonial.

Restful Sleep

comes to peevish, wakeful children when washed with warm water and Glenn's Sulphur Soap. Sold by all druggists. Hill's Hair and Whisker Dye, black or brown, 50c.

I have put down some that have not yet been sent in, but in each case I had a statement from some one that I could count on them being contributed.

Money Subscriptions.

J. E. Harrison, \$100; C. H. Bencke, \$100; J. K. Parr, \$100; H. A. Boaz, \$100; A. A. Hughes, \$100; W. J. Johnson, \$100; S. C. Riddle, \$100; G. W. Thomasson, \$100; J. H. Bowman (club), \$120; A. E. Rector, \$10; League, by Gerald Johnson, \$3. Total bonds and subscriptions, \$2393.

Read This.

The interest on bonds is part due and several accounts amounting to hundreds of dollars are of long standing. To put Epworth in good favor with its creditors we must get some money at an early date. We have agreed not to call for cash subscriptions until the amounts of bonds and subscriptions reaches \$5000. Epworth very much needs this money. Will not its friends finish up the \$5000 in bonds or subscriptions for cash? It is very important that we do this.

Write Brother Thomasson, 299 Victor Street, Dallas, A. K. Ragsdale, San Antonio, or myself, what you will do to help this much needed fund.

J. E. HARRISON.

SOUTH CAROLINA MAKES NEW DEPARTURE.

We have frequently referred to the work of the South Carolina Epworth Leaguers as reflected by the pages of the Southern Christian Advocate, edited by Miss Mabel Montgomery, and have recently referred to the special contributions of Mrs. R. D. Wright, the Third Vice-President of the State Epworth League Conference. Mrs. Wright, be it said in passing, is a woman of wide reading and observation and possesses the coveted talent of being able to discover new ideas and devise new plans by simply giving new thought and dress to well known facts, commonplace and otherwise. Particularly does she seem gifted in adapting the current events to useful and entertaining purposes within the realm of the young people's society, the Epworth League. A most striking example of this is to be noted in her latest contribution to the League pages of the Southern Christian Advocate, wherein she directs the attention of the literary leaders throughout South Carolina to the study of plans for the prevention of the dreaded disease, tuberculosis. The entire month of April is to be given over to the distribution of literature and the public presentation of programs dealing with the study of this subject. Even a "Hymn for Tuberculosis Day" has been prepared and published. In order to present Mrs. Wright's viewpoint of this subject, we quote her remarks leading up to the article in question. She says:

"When it is a fact from the most reliable statistics that 200,000 persons die in the United States every year from tuberculosis, is there any subject of more importance to be brought before our young people? Then, as Epworth Leaguers, let us co-operate with the National Association for the study and prevention of tuberculosis and devote our April literary meeting to this all important subject. The meeting can be made very interesting, instructive, and impressive if you, my fellow workers, will write a few postal cards and spend a few cents for some circulars."

South Carolinians seem to have a way all their own of doing things, and it scarcely behooves us to pass judgment upon the wisdom of this new departure, but that it opens up a new and hitherto unoccupied field for the literary department of the Epworth League there is no question. Perhaps Mrs. Wright has in mind the idea that a radical change of this kind is necessary to make it the "admired" instead of the "mired" wheel of our organization. If any of our readers are interested in knowing more of the plans for this work, a request addressed to Mrs. R. D. Wright, Newberry, S. C., with postage enclosed, will receive, we are sure, prompt and considerable attention.

MISSOURI'S LARGEST LEAGUE.

Our membership is between 250 and 300, and is constantly growing, and far be it that we should boast, but certainly the words "slow" or "dead League" are not to be mentioned along with Centenary League of St. Louis.—Secretary Centenary League, in St. Louis Christian Advocate.

A NORTH CAROLINA ECHO.

Our exchanges are filled with accounts of the plans that are in progress for the Annual Conference and assemblies in the various districts, con-

ferences and States throughout the domain of the Southern Methodist Church. Epworth-by-the-Sea in Texas is the Mecca toward which the Lone Star Leaguers are turning their thoughts. Another Epworth-by-the-Sea in far away California seems practically assured, and all the way from the Atlantic to the Pacific come whispers of the good things that are in store for all Leaguers who are so fortunate as to be in attendance on the various Summer conferences.—League Editor Miss Blanche Johnson, in North Carolina Christian Advocate.

LIKES OUR LAST YEAR'S BOOKLET.

Brother Thomasson, League Editor of Texas, has our thanks for a copy of the Epworth Year Book, giving the complete program of the eighteenth regular session and the sixth annual encampment at Epworth-by-the-Sea, Corpus Christi, Texas. It is one of the neatest pieces of League printing we have seen. The Leaguers are full of life in the Lone Star State.—League Editor D. B. Sweat, in Florida Christian Advocate.

I REMEMBER, I REMEMBER.

I remember, I remember how it was in days gone by, when the oak, the pine and maple, friendly shadowed passers-by; when the old one and the young one, each in busy prattle talked horseback, mule-back or in hack moving around the brush emmassed.

But the roads are being improved. Among others, Harrison and Upshur Counties will show how the thing is done—and more—how to raise hogs and hominy. Already the corncrib and the smokehouse have come to stay while the home canners like the prudent ant lay by in summer the winter stores. Thanks to Saint Louis and Kansas City for favors past. But we will not be like that old woman in song and ancient story who was forever borrowing a washpot, and worrying her neighbors. One day she happened to find a washpot in the road, lost by some luckless traveler, and the very next Sunday at the school and meetinghouse she told her experience saying, "Brothers and sisters, thank the good Lord hereafter, I neither gives nor takes, lends nor borries." And it came to pass in those days, I met a man. It was on this wise that I met him. While Principal of Atlanta School and associate editor of the Atlantic Express, as aforesaid I was invited to make a speech on education at Kelleyville. I felt the compliment and the compliment had broken out as thick as measles. En route to Jefferson I met this youthful gentleman, such he was, on a caboose about to leave for Kelleyville. I remember it well. It was just about daylight in the early morning. Look in straight at me, he said, "My name is Hill; yours if you please." Feeling my importance as was usual in the callow days of my big boyhood, I said my name is Stafford, but my college name was plain Staff. Well he replied a staff is sometimes useful at a hillside. Yes, replied I, in this sub-lunary career of elevations and depressions. We shook hands again. By the way he continued, were you born in Texas? I assured him not—but rather in the Empire State of Georgia (that is what we Georgians delighted to call it) now in Texas to do something worth the while and my prospects argued a speedy and brilliant success. I quoted Horace, "Odi profanum et arceo." I hate the rabble and ward it off. Smiling he said, "Quoting the Vulgate translation of the words of One far nobler than Horace, 'Pascere oves meas.' Feed my sheep. As much as in me lieth I am striving to carry out that injunction. For he Himself was sent to the lost sheep of the house of Israel. And when he saw the multitude he was moved with compassion, because they wandered as sheep which had no shepherd. And he went up the mountain side not to shun the rabble but to teach them. This man received sinners and ate with them. He had the knack, if I may say, of putting his spirit and motive into his disciples. We hear that great abortive born of the apostolic family, Saint Paul, saying, though I had the tongue of men and angels and understood all mysteries, and had all kinds of knowledge, and had not love, I am become a sounding brass and tinkling cymbal. And now abideth faith hope and love, but the greatest of these is love. The head was made to know, but the heart was made to love. I know that means self sacrifice, but what of it. Except a grain of wheat fall into the ground and die, it abideth alone. If it die, it may bring forth the hundred fold. While knowledge is great, love is greater. I agree with Carlyle, that wise old sage of Craigenputtock when he said: "This I call a tragedy; that there should one man die ignorant who had capacity for knowledge." But

Woman's Power Over Man



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

IT MAKES WEAK WOMEN STRONG, SICK WOMEN WELL.

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

Anselm spake just as truly and more godlike when he said: "God often works more by the life of the illiterate seeking the things of God, than by the ability of the learned seeking the things which are their own."

Moses and Paul, the greatest of the old and the new, laid each his learning under the tribute of love. I believe with all my heart he said concluding, that the greatest need of this fearful heart-smitten world is not literary dilettantism, nor yet philosophical and theological disquisitions, but godliness, that we know is profitable unto all things."

I beg his pardon if I have misquoted him, I am sure I did not at the time misunderstand him. His words went through me like a rifle shot. Beneath the lambent flames of his wit, and the flowing tide of his bonhomie there was an undercurrent of peace and calm assurance of the strongest, the highest, the noblest and the best. At his invitation we roomed together at the home of Brother Kelley. A model Christian home it was, cheery, bright, good. Blessings upon the man now with God. His memory at Longview and elsewhere, is that of the just, like ointment poured forth. We parted next day. He shook hands with me and said, "I am glad I have met you. Hope to see much more of you in coming days. I want to introduce you to my Allie and our baby Homer." Thanking him, I could not help from thinking that his Allie and baby Homer must be as sweet as peaches. You may take my word for it, they were. Down at the depot some youngsters were in conversation. "So that fellow that made that fine hi-falutin speech is not the one the old Bishop sent to preach to us; it is the little red faced fellow with a mash on his nose." "That suits me," said a bystander. Of course when I arrived in Atlanta I had something to communicate to my pastor, Brother Sewell, about the young man, Hill, the new pastor on the Kelleyville Circuit. I remember one thing in particular, I said—"Dimes to doughnuts, Brother Sewell, the Church will never keep that man in the forks of the creeks. His wings are not bat-wings, his voice does not treble with the screech-owl, nor soprano with the barn-owl, nor bass with the bullfrog."

Tell me, has he an Alma Mater and where? He has none? Well, did the Fairies rock his cradle, and did the Muses steal away with him to their heights? Has he not more than merely tasted of the Pierian Spring? Some kind Geni must have carried him to Parnassus. Then times and changes. Among them I had determined to become an itinerant preacher. I met with Hill at Brother Sewells at Daingerfield.

He invited me to accompany him to this town, Gilmer, to supply a Sunday's need. We came, we saw, we (well at least he) conquered.

"This scribe had not fully recovered from his pedantry, and spurts of the pedantic were now and then in evidence. The name of the pastor here at that time has wholly escaped my memory, sorry to say. I had something to say to him about the Aeneid of Virgil, and sweet Horace patronized by his friend, Macenas, and the wonder of poetic wonders, the Iliad and the Odyssey of old blind Homer, the father of all real poets."

I made a blunder in quotation, and this pastor in the hearing of Hill gave it correctly, verbatim et literatim et punctatim and spoke knowingly of the dactylic hexameter verse. Hill laughed, and possibly I blushed. Going back to Daingerfield I said to H., that reminds me of a speech I made Fourth of July, being called out to do so, extempore, carefully prepared. I had much to say of Olympus and the gods, Hades and Pluto, of Muses who sang and Satyrs which danced, of old Triton and the sea waves, of Jason and the golden fleece, of Siren sound and treacherous shore, and of the golden harp of Orpheus who played with such skill that "he made huge leviathans leave unsounded depths to dance on sand." A grey-haired M. D. from Leipzig was looking at me through golden spectacles and smiling. We were thrown together at the barbecue spread and he said: "Young man, that is a very clever speech. I am glad you know how to make a speech, but before you have been in Texas as long as I have, you will find out that you have brought the geneology of the heathen gods and goddesses to a mighty poor market."

"Why," he continued, "I found one day a college mate of mine, a man that I loved as a brother, running down in these woods a little old corn mill, sitting down on a sack of meal reading Homer's Iliad in the original." Things like that must and do happen in a stern practical world like this. But if it be a fact that Texas was a poor market for the geneology of the gods and goddesses, that time is passing. The then is not the now. On with our University at Dallas! We need that which this geneology suggests. If we ever come to straight meat and bread world, materialism materialized, we will have a hard and sorry old world. Go and read Ruskin on that. Great mind, great heart. More anon.

J. A. STAFFORD.

Gilmer, Texas, April 1, 1911.

Languor and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer.

\$3.50 Recipe Free, For Weak Kidneys.

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

Stops Pain in the Bladder, Kidneys and Back.



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

I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery you ought to write and get a copy of it. Many a doctor would charge you \$1.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, 1137 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, this recipe contains only pure, harmless remedies, but it has great healing and pain-conquering power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.

THE COMING PROHIBITION CAMPAIGN AND OUR GERMANS IN TEXAS.

A Rejoinder.

There appeared an article in the Home and State of April 1, under the above caption, written by Rev. C. H. Waltersdorf of Cuero, Texas. While I am not seeking a controversy with the brother, yet in his article he makes some statements, which must make wrong impressions upon the minds of the readers, and my object is to correct these, and for that purpose I ask for a space in the columns of the Advocate.

As long as I have known Brother Waltersdorf, I have found him to be a Christian gentleman, an earnest minister of the gospel and an advocate of prohibition, and I have only the kindest feeling toward him, but from some of his statements I beg to differ. In the first place the brother has overlooked the fact, that besides our Missionsfreund, there is another German paper in Texas, edited by our German brethren of the M. E. Church. The editor is Rev. J. Streit, who resides in Dallas, Texas. If I mistake not, there is also published a German paper for our Lutheran brethren in Texas. And it seems to me, that his statement, concerning the editors of the thirty German newspapers, is rather sweeping. He styles them infidels, ungodly men, hating God and the Church. This, no doubt, is true of some of them and perhaps of the majority of them, and I suppose they are all against State-wide Prohibition; but I have formed the acquaintance of two or three editors of German papers and they have shown me and the Church numerous courtesies and many favors. But the part, to which I most earnestly object, in those statements, in which he is trying to put the members of the German Mission Conference down as being Anti-Prohibitionists, with the exception of himself. I am aware that the members of the German Mission Conference do not need to be vindicated by me before the Church; because they are standing in a better light in the eyes of the Church than Brother Waltersdorf would have them to appear; but the article is read by other people than preachers and members of our Church. Therefore I do here make the assertion, that every member of our Conference is in favor of prohibition and will vote for State-wide Prohibition. Brother Waltersdorf's observation seems to have been somewhat limited when he states: "I do not know of three German preachers in Texas, that have taken an active part in the prohibition fight." He does not know of three, that means, according to the tenor of the other parts of his article. He knows of only one, and that one is himself. Now, for the brother's information, and I trust, for his consolation, I will state, that as far back as 1887, in Medina County, there were two German preachers taking an active part in the prohibition fight at that time. One of these was the writer and the other his colleague of the M. E. Church, Rev. W. Phaeffle, now residing in Waco, Texas. I am sure these two are still in the fight. Other preachers were in the battle of 1887, some of them have gone to their reward, while a number of them are still laboring and praying for delivery from the saloon. As for the young manhood of our Conference, they have caught up the mantle of our departed brethren. The brother is placing the members of our Conference in a false light, when he indicates that they are not prohibitionists. He writes: "Every German preacher ought to be a prohibitionist and should take active part in the campaign." And again: "Thousands go every year into drunkards' graves, and we as German representatives of our great God, stand with open eyes and ears and look at the awful tragedy." I am sure, the trumpets from the German Methodist pulpits as well as the bugles of our two German Methodist papers in Texas, do not give an uncertain sound, concerning the saloon, drunkenness, temperance and prohibition. It happens, that the rest of us German preachers differ from Brother Waltersdorf, as to what we consider the best way to take an active part in the prohibition campaign. He may feel himself called to go out and make speeches in the interest of prohibition. But some of us, while we also and mainly glory in the fact, that we are redeemed from sin, yet we feel called to preach the blessed gospel. We are Christians first and members of a Church that makes no compromise with the saloon. Because of these facts, we are also prohibitionists and feel called to save the drunkard, the saloonkeeper and the ungodly editors. Brother Jno. G. Pollard, in the Advocate of March 30th, stated our position in this matter precisely, when he

said: "A State-wide revival campaign would mean State-wide victory for prohibition. We can not win this fight by sheer force of human might, wisdom or campaign tactics. The victory must be of God." Yes, we will join Brother Pollard, and I know, Brother Waltersdorf will join with us to pray for a revival in our own Church and throughout the State, before the 22nd of July.

The brother, when he wrote that article, seems to have been somewhat in the same mood as the prophet, Elijah, under the juniper tree. But be of good cheer, my brother, the 22nd of July will bring out many a ballot for prohibition from our German friends, who will not bow their knees before Baal, i. e., the saloon.

God speed the day of victory for our fair State.

P. H. HENSCH, San Antonio, Texas, April 12, 1911.

IMPORT OF BAPTISM. Article Four.

The Apostle Paul, in Romans 6:3-5, is evidently giving us a lesson on the "import of Baptism." In the 5th chapter he is giving a brief statement of the origin of sin, and its effects on the world, telling us that it was by the disobedience of one man—Adam—and that by the obedience of one—Christ Jesus—the atonement was made for our deliverance from sin.

The gift of Christ was a free gift, therefore we were delivered from the law. That was added because of transgression, or that the offence might abound, and thus we are legally brought into the dispensation of grace. (Rom. 6:1-2.) What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? That is, since we cannot go to the law and bring a sin offering any more, being made dead to the law, and the debt for sin being paid by Jesus Christ, so that we cannot go to the law, or any act of obedience on our part, in order to the remission of sin. We are left destitute of life only through faith in Christ. This was accomplished for us by the death of Christ and water baptism is a token to the world of this fact; hence the question in verse 3. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" This is a question as to our knowledge of what this baptism signifies to us, or to the world. Verse 4, "Therefore," because of its import, "we are buried with him by baptism into death." That is, it is the token to the world that Christ has come, and that we are not under the law, but under grace.

Some one may ask, Why did Paul use such language, "as buried," etc.? This question is answered by asking, What is the legal, external evidence to the world that Jesus Christ was the Son of God? We answer, the death, burial and resurrection of the man, Christ.

This is what we ground our faith

upon, 1 Cor. 15:14-15. The whole plan of salvation through Christ is hinged upon his resurrection. This being the foundation for our faith, and baptism being the token to us, "Therefore we are," in the present tense, "buried with him." We are not under the water, therefore Paul could not have been talking about mode. If he had been talking about mode, he should have said, "We have been buried with him by baptism." Baptism being a token to us that we are in a new dispensation, that of grace, when it is now "by grace through faith."

But some one may ask, "Is not Paul speaking of the mode of baptism in verse 5?" We answer, "Yes." He says, "For if we have been planted or baptized together (how was it done, Paul?), in the likeness of his death." The words, "have been," used in the past tense evidently refer to when they were baptized. He says it was done in the likeness of his death, not in likeness of a burial, but his death. Mr. Webster tells us that "likeness" means, in like manner or resemblance. The likeness of our friend is a token to us of how our friend looked. Now, what was the token that Christ was dead?

John 19:31-32. John tells us of the Jews coming to Pilate, and asking that the bodies might be taken down from the cross, it being preparation day, and instructed that the legs be broken if they were not dead. The soldiers went and broke the legs of the two malefactors, and when they came to Christ, he appearing to be already dead, one of the soldiers, with a spear, pierced his side, and there poured out both water and blood, therefore his legs were not broken.

The pouring of the water and blood was the token to them that he was dead. Now we are baptized in the likeness, or like manner as designated his death, by pouring, this being the token to us of his having come, and the whole world is to receive the good news: there is neither Jew nor Greek, bond nor free, male nor female, as Christ died for all nations. So the gospel is to be preached and baptism is to be administered to all nations.

We are baptized together in the likeness of his death; this was Christ's first coming. Verse 5, "We shall be also in the likeness of his resurrection." In our baptism we did not receive anything in the likeness of his resurrection, for Paul puts that in the future. It could not have been immersion, for we would drown if we did not come out in the likeness of a resurrection.

No, my brother, Christ not only died for the sins of the world, but he was also resurrected. So he is not only our life, but our resurrection. When he comes the second time we will all come together again in the likeness of his resurrection.

I. N. ANDERSON, Desdemona, Texas.

Energy, invincible determination, with a right motive, are the levers that move the world.—Porter.

"MEN AND RELIGION FORWARD MOVEMENT" AND THE INDIVIDUAL CHURCH.

By Fred B. Smith.

It is not at all strange that many of the most thoughtful men in the Church, both of the ministry and laity, should hold their breath and look askance when there comes the announcement of a new and unusual effort which proposes to invest time, thought, physical energy and money in attempting to yet more fully solve the problem of the Church and its men. The years have been so filled with such announcements that another one here or there does not make much of an impression.

Notwithstanding this handicap at the beginning, the fact is that the "Men and Religion Forward Movement" is rapidly gaining the commendation, hearty approval and personal co-operation of the greatest men of the Church, East, West, North and South. Men who three or four months ago said they did not feel as though they were called upon to take hold of this new enterprise are to-day found among its strongest advocates. The question may reasonably be asked: "How can such a change be brought about in so short a time?" Two or three answers can be given:

First, the ideal of "The Men and Religion Forward Movement" is so vast that countless thousands of men are seeing in it a hope of enlarged vision for the men and boys of these two nations. North America is to-day flushed with prosperity. Life is full of things that make it charming and fascinating. No great shadow overhangs the future. It takes only a casual glance at history to remember that such periods have not been times of greatest permanent progress for either nations or individuals. North American life needs an ideal that is vast enough and compelling enough to demand the best blood among its men. Serious men among us believe "The Men and Religion Forward Movement" furnishes such a program.

Second, "The Men and Religion Forward Movement" is one step more in the trend of the modern spirit of unity. Nowhere does the literature make any reference to an attempt to consolidate, from an organic standpoint, the Christian forces. Indeed, this is neither directly or indirectly thought to be an essential part of the campaign. Organic unification may or may not be essential to the future of Christianity, but the spirit of unity is indispensable, and is being demanded from every angle of the civilized world. There are not a few men who profess to believe in "The Men and Religion Forward Movement" simply because it demands one more step in bringing Christian forces to a unit in their attack upon the problems of world-evangelization.

Third, "The Men and Religion Forward Movement" has tremendous appealing power in its whole plan by reason of the unusual preparations running throughout the whole scheme to conserve the results and thoroughly link them to the life of the local Church. At the very inception of the movement a strong committee has been appointed, charged with the definite responsibility of outlining methods that will make the movement of lasting, permanent value. The "Conservation Day" is announced for April 28, 1912, at which time the men of every Church in North America are to be called upon to meet in their own churches to make permanent plans for specialized work among men and boys. At a recent meeting of the committee held in New York the most conspicuous report was the report of this committee, which is now in active service six months before the campaigning begins.

Fourth, "The Men and Religion Forward Movement" is unique in its effort to bring into action all of the greater elements that ought to be in the

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working curriculum of every Church. There have been evangelistic campaigns, Bible rallies and missionary emphasis for the preparation of each in turn. These will and ought to occur again, but never before has any one movement proposed to display them all upon one platform. This ideal is so vast that its daring has invoked sympathy and co-operation from many otherwise indifferent men.

Fifth, "The Men and Religion Forward Movement" is a "back to the Church" appeal. Notwithstanding the elements mentioned and many others that might be named, without doubt the one outstanding reason for this unusual interest and co-operation may be discovered in the fact that this movement is laying its first and foremost emphasis upon vitalizing the men and boys in their relation to the individual Church.

The campaign is centered largely around the problem of what the men and boys of each local Church can do permanently upon this phase of the work. The movement will rise or fall, live or die, in exactly the proportion that the forces of each Church avail themselves of this unusual emphasis. Just now it is asked that two days of commanding importance be observed.

One is the day already largely announced in the literature on the movement, to be known as "Rally Day," September 24. Every Church on North American soil ought to make much of that day. Literature is available at the headquarters of the movement, 124 East Twenty-Eighth Street, New York City, outlining fully the elements of this day.

The second is "Recognition Day," June 11. It is ample time for every Church to prepare for the wonderful events anticipated later in the year. Four elements will be of great value in the proper observance of the day. A service for prayer only ought to be held either Saturday night or Sunday morning the topic being "The Men and the Church."

The pastor ought to preach upon the movement at one of the services of the day. The laymen of the Church ought to be in charge of a special service, either in the afternoon or evening. There should be appointed a permanent committee to represent the Church throughout the entire "Men and Religion Forward Movement" campaign.

The officers are profoundly impressed that the Kingdom will be graciously served if the Churches will give a prominence to this significant day.

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.

NO MONEY IN IT.

Little Johnny—What is your papa's business? Little Jimmy—My papa is a poet. Little Johnny—Hub! That ain't a business. That's a disense.

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A HOME or business property is within easy reach of every man and woman in the United States under the plan in use by this Company. We will lend you from \$1,000 to \$5,000 at 5% simple annual interest to purchase or improve a home or business property or pay off any indebtedness on same in any place in the United States that you may select. Monthly payments per \$1,000.00 at \$7.50, plus interest.

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Our Contract will make your children independent in a few years time and will pay them from 100% to 300% on their small savings made each month. In the event of the child's death you are assured of an estate. All parents should investigate for the benefit of the little ones!



Marie Ashby—7 Years of Age

Has matured one Contract and sold same for a premium of \$150, plus return of the deposits. The child now is carrying two Contracts.



J. B. Richards, of Amarillo, Texas \$2,000 Contract Holder, using the Company's contracts to get ahead in the world.

To Young Men and Young Ladies working on a salary—Get ahead in the world in a short time and make yourself independent. Our contract will do for you what it has done for hundreds of others. You should by all means investigate this proposition.



Miss Mildred Reidsma, Amarillo, Texas \$1,000 Contract Holder.

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 Ragsdale, care of Texas Christian Advocate, Dallas, Texas.

LET US ALL HELP

Have you noticed the Advocate's campaign for new subscribers? Can't we take hold and help? The publishers and editor have been very kind in giving us a page of our very own, and sometimes when we have been so anxious to talk they have even allowed us to trespass beyond our bounds. You who read the Advocate know its worth, with its notes from the field and other Church news, its League and Sunday-school departments, with a trip we take every week with Dr. Rankin, the splendid editorials and other good articles, and the page devoted to our departed loved ones. In fact, I can not enumerate all the good things found in our very own Texas paper.

Take your copy to your Foreign and Home Mission Auxiliaries and read some good article to them and get them interested, and I feel sure you can agreeably surprise the Advocate family by sending a nice list of subscribers. Then take the paper to a sister who rarely ever leaves home; show her what is being done by our Church, and you may help your pastor to place it in every home in your Church.

It is generally conceded that women make a success of anything they try to do.

Let's show our appreciation of the courtesy extended to us and also give our members something good to read. Take hold, sisters, with a will.

JOINT ANNUAL MEETING OF THE WEST TEXAS CONFERENCE SOCIETIES.

The annual meeting of the West Texas Conference Societies will convene jointly in Yoakum June 1-5, 1911. Elect delegates early. Each auxiliary should be represented. We want a large attendance. This is a most important meeting. Rates will be announced later.

We expect to have one or more members of the Missionary Board with us, also some missionaries and deaconesses.

MRS. A. W. SHAW, President.
MRS. T. A. BROVY, Corresponding Secretary.

NOTE.

All persons desiring to correspond with me will please write me at Coffeyville, Texas, as I live in the parsonage at Coffeyville. Nearly all of my mail has been delayed by it being sent to Bettie, Texas. I am on the Bettie Circuit, but live at Coffeyville, Texas.

J. B. WOODS.

MISSIONARY CONFERENCE AT WACO.

For the convenience and pleasure of all local societies which will be represented in our Missionary Conference, which begins May 24, 1911, in Waco, we would request that all names of delegates be submitted by May 1.

MRS. J. M. HILL, Corresponding Secretary, 1524 N. Sixth Street, Waco, Texas.

PORT BOLIVAR WOMAN'S HOME MISSION SOCIETY.

The Woman's Home Mission Society of Port Bolivar, Texas, has elected the following officers for the ensuing year: Mrs. S. C. Johns, President; Mrs. J. D. Nuckols, First Vice-President; Mrs. Mary Shaw, Second Vice-President; Miss Gussie Garrison, Recording Secretary; Miss Irene Nuckols, Corresponding Secretary; Miss Edna Shaw, Treasurer; Mrs. H. W. Crockett, Local Treasurer; Miss Isabell Koziek, Agnet for Missionary Voice.

We have a membership of twenty-two. Our society is alive and doing good work, and we hope to accomplish much the coming year.

MISS IRENE NUCKOLS, Corresponding Secretary.

WHITESBORO WOMAN'S HOME MISSION SOCIETY.

After seeing so many interesting letters from the different societies, I want you to see where we stand. We had a membership of about twenty-five until the beginning of the new conference year, when we renewed our strength, and to-day we have sixty members—next to the largest Home Mission Society in the Sherman District. We are organized into two circles, and each has a captain. At the end of eight weeks of work the losing side entertains the victorious circle.

We are doing a great work for the Master, and ask an interest in your prayers.

Our protracted meeting begins the third Sunday in May. We are looking forward to great things.

Our new officers are as follows: President, Mrs. C. L. King; First Vice-President, Mrs. Etta Long; Second Vice-President, Mrs. J. M. Sherman; Third Vice-President, Mrs. J. B. Bass; Corresponding Secretary, Mrs. Ed Noland; Recording Secretary, Mrs. Z. B. McCarver; Treasurer, Mrs. E. P. Koontz; Press Reporter, Mrs. C. W. Fonville; Agent for Missionary Voice and King's Messenger, Miss Mary Kelley.

MRS. C. W. FONVILLE, Press Reporter.

EASTER AT SCARRITT.

For the students of Scarritt Bible and Training School this has been a glorious Easter, indeed. Never before has the risen Christ seemed so real to us.

Sunday afternoon it was announced in chapel that the school would observe Passion week. In the morning watch a rare living epistle, and the event connected with him during the week of agony and suffering meant much to us. But that part of the observance which proved to us a greater blessing than anything else was the evening prayer circle, held between six and sev-

sword, but the vision of what we might have been and the revelation of what we might have done for a fellow wayfarer who stumbled or grew discouraged or who lost his way.

That which woman offers to Christ she offers gladly and for love of him. Have you reared her sons and victimized her daughters under legalized vice and intoxication, while you gathered on the street corners with your pockets full of rocks? In her Home Mission Society she opens the door of hope, for she is not more respectable than Christ, who came, not to condemn, but to save.

On the other hand, has he sent you forth without purse or scrip? In her Home Mission Society she would build your hearth fires and light her little candle of welcome, and in the true home-making sense she would envelop you with protection, upholding your hands and protecting your good name. Are you a stranger in a foreign land? Her Foreign Missionary Society would send you food and clothing. A stranger within our gates? America has been called the melting pot of nations. Her Home Mission Society would add the little leaven that by and by may leaven the whole. Her creed is simple, and not hard to understand—

So many minds, so many creeds. So many paths, that wind and wind, She finds the most the old world needs Is just the art of being kind.

"Our Father,"—dear blessed Savior, who sought the erring woman at the well, and saved the woman whom the mob would stone, who left but one memorial to human love—that whereas the Bible may be read shall this thing that Mary hath done be told—"hallowed be thy name." May we so lend ourselves together in the fellowship of his Spirit that the name Christian may be held a sacred and hallowed thing. May we so live in his fold and so uphold the Shepherd of his flock that "thy kingdom may come and thy will be done on earth as it is in heaven." The miracle of his love has multiplied the fragments of our daily bread. May we share both bread and love, remembering that man cannot live by bread alone. "Forgive us our trespasses" as we so gladly go the extra mile that leads to another's heart, for we have no right to press special pleas of selfishness, coolly mounting into heaven on our selfish and unloving. Suffer us not to be led into the temptation to seek our own selfish ends, but help us to distinguish between pleasure and duty, between ease and sacrifice, between strife and neighborly kindness, that may grant even to us the vision of the pure in heart that reveals the good in others and brings us face to face with thee, O God. MRS. W. B. McKNIGHT, Mansfield, Texas.

One of our students was made exceedingly happy, as a young girl who, having never heard the story before, accepted Christ while it was being told. Sunday morning we were awakened by the most beautiful music, given by several members of the Senior Class. We could imagine it sounded like a band of angels singing: "Hallelujah! Christ is risen!" This caused us to awaken with a brighter vision and a truer conception of what the risen Christ really means, and with strong determination to spend the day in bringing joy and happiness to other hearts. All day long we were constantly made to feel the sacredness of the occasion. It seemed like everything was eager to speak forth the message. All of nature seemed filled with the spirit of the risen Jesus.

In our Sunday-school classes and elsewhere how we prayed that those whom we met might themselves be made happy, because of our having caught a new vision of Jesus.

The day closed with a beautiful Easter service held in Memorial Chapel, and led by Miss Gibson, in which the faculty and students joyfully took part. Each telling in her own way the message that, not only the day, but the whole week had brought her.

While Easter is past, yet the joy of it is with us still, and we are sure that as a result of this week in Scarritt, each student is more determined to make her life tell to the unbelievers the story of the risen Christ.

NELLIE M. WYNN.

WOMAN'S WORK.

This is my Father's house; I see no occasion, therefore, to be afraid. In the light of that barren time when the Son of Man had not where to lay his head, and the humble home of two women became immortal through its being kindly shelter; in the significance of that last bequest on Calvary, when the Son of God bequeathed his brother to a woman's care while man crucified and jeered; in the light of the last supper, when man betrayed and woman brought her most precious gift and bathed the feet of Christ with tears, I see no occasion to be ashamed, being a woman.

For fifteen hundred and eleven years how has mankind traded His precious name through the dust? How has it handicapped the cause of Christ in China with its opium trade and crippled and retarded the missionary by following him with intoxicating drink. How has the inhuman treatment of the Jews in the Middle Ages, and in some regions even in the present day, been conducted under the banner of the Cross; the devastating wars of the fourth and fifth centuries waged to establish a point of human doctrine; the Spanish Inquisition, whose cruelty was almost inconceivable, carried out in the name of the Trinity.

In our Churches of the present day man's pride and ostentation have built more steeple than church, in pride of numerical strength and luxurious and worldly display, until the great significance of brotherhood of birth by one household, of fellowship at one Father's table, is being lost in class distinction, and the poor and unfortunate are somewhat at a loss sometimes to find the carpenter's Son.

How many gifts of real spiritual sacrifice have been left on the altar of God, that brothers who had fought against each other might be reconciled? According to our imperfect vision and the degree of its imperfection, do we reveal Christ or stand in his way; and all are living epistles, read of man—not by what is claimed, but by what is done; not by what is professed, but by what is lived—read of all men—and to some of us the vision that may bar us from the gates of paradise may not be that of an angel with a flaming

WACO DISTRICT CONFERENCE.

The Waco District Conference met in its forty-fourth session April 13, at Lorena, W. B. Andrews, P. E., presiding.

The calling of the roll showed all the pastor's present, with one exception, with about twenty-five laymen.

There were present as visitors: Dr. Rawlings, of the Mission Board; Dr. Bulla, of the Wesley Adult Bible Class Movement; C. B. Chenoweth, of the Conference Church Extension Board; M. S. Hotchkiss, missionary evangelist; S. W. Turner, of the Tract Society, and J. H. Taylor, of the Publishing House.

Each of these brethren spoke in the interest of his work to the delight, and, we trust, the profit, of the members of the conference.

The pastors made their reports in open conference and their reports showed the district to be advancing in all lines. Two new charges have been added, some gracious revivals held, a number of conversions at the regular services, congregations good, Sunday-schools improving, finances as a rule well up—in fact, the entire work of the district in first class order.

But how could it be otherwise with such a "live wire" as our "beloved" Andrews leading, followed by Knickerbocker, Chappell, Munger, Hightower and a dozen others, all good and zealous and jealous, not of each other, but for the cause.

There was no one before either of the committees on license to preach, admission or orders, which fact called forth from the brethren an appeal for prayer and preaching on the call to the ministry.

Delegates to the Annual Conference were elected as follows:

- W. J. BARCUS.
- C. V. BAILEY.
- H. J. HUDSON.
- W. W. WOODSON.

Alternates:

- M. W. Stanford.
- R. G. Wright.

The people of Lorena were lavish in their hospitality. The next session will be held at Eddy.

W. J. BARCUS, Secretary.

GRANDMOTHER'S NAP.

As for grandmother, she was one of those peaceful souls who never make any trouble, but just go on their own way so quietly that you hardly know they are in the house. Mother sat with her sometimes, but we girls, in our gay, busy pursuits, rarely thought of such a thing. She seemed to have

A MISSISSIPPI ENTHUSIAST

Mrs. Lena Gresham, of Clinton, Miss., Has a Few Facts to Tell Our Readers About Cardui.

Clinton, Miss.—"Thanks to Cardui," writes Mrs. Lena Gresham, of this place, "I have been greatly relieved."

"I suffered for three years from female inflammation, and had taken medicine from four different physicians without much benefit.

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Trying Cardui won't hurt you. It is safe, harmless, gentle in action, and purely vegetable.

If you are weak, tired, down and out, try Cardui.

If you are sick, miserable, and suffer from womanly pains, like headache, backache, dragging feelings; pains in side, arms, legs, etc.—try Cardui.

It is the medicine for all women.

It is the tonic for you.

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

no part in our existence. It went on so for some time, till one day I happened at sundown to go into the sitting-room, and there sat grandmother, alone. She had fallen asleep in her chair by the window. The sun was just sinking out of sight, leaving a glory of light as he went down, and in this glory I saw my grandmother—saw her really for the first time in my life. She had been reading her Bible, and then, as if there had been no need of reading more, since its treasure already lay shining in her soul, she had turned the book over upon her lap and leaned back to enjoy the evening. I saw it all in a moment—her gentleness, her patience, her holiness.—Exchange.

Said Anne of Austria to Cardinal Richelieu: "God does not pay at the end of every week, but he pays at last."

High-Class Tailored Suits

New Spring Fabrics and Short Coat Models in Satins, French Serges and Fine Homespuns, this season's most attractive garments; former prices \$37.50 up to \$45; we mark them all at one price and count on one of the busiest Suit Sales this season; choice\$28.50

Tailored Suits—Nothing but the best and most admirable styles for general wear; materials are Imported Worsted, Hand-Twisted Serges, in plain and invisible stripes. We are including our entire line of White and Hair Line Stripe Serges; former prices \$32.50 to \$37.50, choice \$23.45

A large collection of Nobby Tailored Suits in plain and semi-fancy styles with large, soft shawl collars and curved pockets; two-button, side closing effect; formerly priced at \$25.00, \$27.50, \$28.50, \$30.00 and some as high as \$32.50, specially priced\$17.65

Great Sale of Foulard Dresses

We invite you to inspect these beautiful models, no left-overs from previous season, all this season's Dresses, and the most phenomenal bargain prices we have ever offered.

- Values up to \$15.00, to close at \$7.50
- Values up to \$25.00, to close at \$12.50
- Values up to \$35.00, to close at \$17.50
- Values up to \$45.00, to close at \$22.50
- Values up to \$57.50, to close at \$28.75
- Values up to \$75.00, to close at \$35.00

SANGER BROS.

DALLAS, TEXAS

RADWAY'S READY RELIEF



Cures Rheumatism

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

RADWAY'S READY RELIEF is a sure cure for every Pain, Sprain, Bruise, Pain in the Back, Chest and Limbs. Taken promptly, there is not a remedial agent in the world that will cure Fever and Ague and all other malarious fevers and other fevers, aided by RADWAY'S READY RELIEF, so quickly as RADWAY'S READY RELIEF.

Sold by Druggists. RADWAY & CO. NEW YORK.

THE FACTORY CHILD, OR UNDER THE CURSE

By Miss Malone McCollum.

As I walked down the street on a day bitter cold, I was met by a child, looking faded and old. When I spoke to her kindly she grasped at my hand, and I found she was weak—hardly able to stand.

"True, my feet, sir, are cold, and my hands are quite numb; but if I should go back and my papa should come, and he found there no supper, oh, how I should dread All the blows that would fall on my poor, aching head!"

"I have walked and have tried, all this weary day through, To obtain some light work that I'm able to do; But they say they've no work, or that I am too small, And, although I am hungry, I can't beg at all."

"I have worked in the factory, and would be there still, But I got breadful sick, with a faint and a chill; Then they sent me down home, to get well, so they said, But I've been most a week, lying there on the bed; And my papa's more cross, since my money's all gone, 'Cause he says that he knows I am just putting on."

"If the men would not sell my poor papa the drink, He would then be more kind, and have money, I think, For my dear mamma said that he loved us both well Till to run and its evils a victim he fell. My mamma's dead now, but I promised her, so I must try to take care of poor papa, you know."

"How I wish a new law about whiskey were made— What would punish the makers and sellers instead, Of the men like my papa, who, when he does wrong, Sins because they have tempted and tried him so long. No; no money, thank you; none but what I've earned. 'You have earned it,' I said, 'and a lesson I've learned.'"

We had reached her poor attic, and I turned away Somewhat wiser for what she had taught me that day. For, till then, I had blamed the poor drunkard alone, And was always ready to hurl at him a stone; But my stones now I hurl with all force at the men Who will sell the vile stuff or vote for it again.

And I wish all good people would join hand in hand, Quite determined to drive all strong drink from the land. It would lessen child labor in factory and mill, And abolish the curse of the drink-house and still. Let us pray to the Father for help, day by day, And as soon as we can let us vote as we pray. McCaulley, Texas.

A NOTE OF THANKS.

We are thankful to the many friends who have come so nobly to our relief; we can hardly express the gratitude we feel. My husband has been afflicted so long we were in a bad condition financially. He hasn't been able to do anything in five years, and I am so glad we have so many friends. We thank God and take courage. We have the prettiest home in the country, weatherboarded, ceiled, canvased and one room papered and will paper the other room. Our daughters furnished canvas for the second room and a daughter came on a visit and will get the paper to paper the room while here. May the richest blessings of God rest on all who gave a dime in this work. NANCY COLLINS. Buffalo Gap, Texas.

POLYTECHNIC COLLEGE ACCEPTS PROPOSITION OF COMMISSION.

The Board of Trustees of Polytechnic College met on the 20th inst., with practically every member of the board in attendance.

W. Erskine Williams, of Fort Worth, resigned as trustee and the resignation was accepted. Mr. Williams was also Secretary of the board. Judge Ocie Spear, of Fort Worth, was elected to fill the vacancy and being notified joined his fellow-trustees, and served as Secretary for the board at this meeting. George Mulkey, of Fort Worth, also resigned, but his resignation went over, that he might be urged to reconsider.

The resignation of Rev. Sam R. Hay was accepted, as he has moved into another conference. The present presiding officer of the Fort Worth District, Rev. Jerome Duncan, was elected to fill the vacancy.

After full explanations by Dr. Boaz and the members of the committee named by the commission to correlate the various institutions coming under the system, as outlined in the report of the proceedings of the commission published in the Dallas News of April 15, the following resolutions and address were adopted unanimously:

Resolutions Adopted.

Be it resolved: 1. That we approve the plan presented and pledge the commission our fullest co-operation in their efforts to consummate the system thus provided for. We believe with them that such a system properly worked out will ultimately solve the educational problems of Texas Methodism.

2. We hereby accept, in so far as we are authorized to do so, their proposition to take over Polytechnic College with all its assets and liabilities and make it the women's college of the system.

3. We hereby request the Central Texas Annual Conference and the Northwest Texas Annual Conference to authorize and empower us so to change the charter as to comply with the plan for the system, and to transfer to the board of trustees of the system this institution with all of its assets, liabilities, etc.

4. We instruct our Secretary to transmit to the Secretary of the commission a copy of these resolutions, to give them to the press and to place them in the hands of the approaching session of the Annual Conferences.

J. K. FARR.

W. B. ANDREWS.

GEORGE W. ARMSTRONG.

The following address was adopted unanimously by the Board of Trustees:

Address to Texas Methodism.

"To the Citizens of Fort Worth and the Methodists of Texas: We, the Board of Trustees of the Polytechnic College, have taken into consideration with the utmost care the various phases of the problem presented by the action of the commission of Texas Methodism outlining a system for our educational institutions. We believe the commission has planned wisely for our State at large and for the Southwest and particularly for the best interests of Polytechnic College and her friends in the city of Fort Worth and elsewhere.

"We are profoundly impressed with the magnificent outlook for a great women's college as an integral part of an educational system of far-reaching significance. We enter upon this new era of our work with enthusiasm and we believe that the future will fully justify the wisdom of the commission and of our course in following their lead.

"It is especially gratifying to us that the action of the commission puts behind Polytechnic not two conferences simply, as hitherto, but the combined supervision and patronage of all Texas Methodism.

"We feel moved to appeal to all the friends of Methodist education and to the friends of Polytechnic College in particular to join with us in an enthusiastic support of our institutions to be launched in this new order of things. We shall count on the continued support of our friends and we confidently look for an era of increasing usefulness and power to our institution.

"The Polytechnic College will continue as at present doing co-educational work until the opening of the Southern Methodist University, at which time it will become the women's college of the system."

The committee of the commission on the correlation of the various institutions includes Dr. John A. Rice, of Fort Worth; J. M. Peterson, of Dallas; Judge Parr and Rev. J. G. Putman, of Stamford, all of whom were present.

Judge Spear, who gave out the report of the proceedings, said the most perfect and cordial harmony prevailed as between the committee and the Board of Trustees with the most loyal pledges of support.

A resolution was adopted accepting with regret the resignation of Dr. H. A. Boaz, who is to be the Vice-President of the Southern Methodist Uni-

versity. Another resolution was adopted requesting that the commission find a way if it is possible to so arrange that Dr. Boaz shall remain with the Polytechnic College in some capacity, even if it is only nominally after the opening of the Southern University. He will remain with Polytechnic College until that opening.

ANTI-CIGARETTE DAY.

In a recent number of the Advocate there appeared a communication by Brother Lewis, Sunday-school Superintendent, giving the details of how his own and the other Sunday-schools of Temple observed the last quarterly "Temperance Day." I trust that every superintendent in Texas read that article and "treasured it in his heart," for future guidance in observing Temperance Sunday. I have heard superintendents and teachers complain that on account of the similarity of each recurring quarterly temperance lesson they become dry and monotonous and are uninteresting to teach. To me that seems only an admission of a lack of sufficient interest on the part of the complainant to invest a tithe of thought, time and money to secure the splendid helps available fresh and up-to-date each succeeding temperance day, at a minimum cost.

Any superintendent or teacher by the investment of fifteen cents in stamps inclosed with a request for "the quarterly temperance budget" addressed to the "Sunday-school Temperance Bureau, 115 Walnut Street, Riverside, California," may secure literature for a most elaborate, entertaining and instructive program. This bureau, under the auspices of the National Woman's Christian Temperance Union, has for the last sixteen years been in charge of Mrs. Stella B. Irvine, herself a Methodist—a specialist of many years' actual experience in Sunday-school work. The International Sunday-school Association has designated the second Temperance Sunday in each year as "Anti-Cigarette Day." The date for 1911 is May 21. The beautiful temperance lesson for that unity for the conscientious teacher in the language of the golden text: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."

After the recitation of this splendid lesson portraying the iniquities of the liquor traffic, would it not be worth while to spend the closing half hour in the consideration of that other destructive form of intemperance—the use of tobacco—for after all it is the tobacco in the cigarette that does the harm. One of the most discouraging thoughts in connection with the future manhood of this country and his progeny is the prevalence of the cigarette habit among the boys.

Judge Ben B. Lindsey, in an article to the Sunday-school Times said: "I have been in the Juvenile Court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit." Then he adds: "No pure-minded, honest, manly, brave, gentle boy will smoke cigarettes."

An eminent physician, Dr. Morgan Clint, says: "I have never known a boy who began to smoke cigarettes under the age of fourteen and continued the habit who was not a physical wreck before he was twenty-seven."

An authority on athletics says: "No habitual cigarette-smoker ever won any athletic contest. It is absolutely impossible for a cigarette-smoking school boy to grow into healthy manhood. Pupils under the influence of the weed are constant subjects of discipline, are not truthful, practice deception and cannot be depended upon."

This testimony ought to be sufficient to condemn the cigarette as a criminal if the impairment of the physical health and moral stamina were the only charges laid at its door. But listen to this eminent school authority: "No boy can be strong mentally and smoke. Teachers everywhere confess that it is practically impossible to educate a boy who uses tobacco—especially cigarettes. It so disorients the brain and nervous system that clearness and buoyancy of mind, application and concentration are impossible."

What about the cigarette-smoker's chances in the business world? Listen to E. H. Harriman, the foremost authority on railroad matters: "Railroad men might as well go to a lunatic asylum for their employes as to hire a cigarette-smoker."

Is any further testimony needed? Listen to the emphatic declaration of Luther Burbank, the "Plant Wizard." He says: "Even men who smoke one cigarette a day cannot be trusted with some of my most delicate work. Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that

Classified Advertisements

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

EUROPEAN TOUR. If interested in joining congenial party for delightful European trip at moderate cost this summer, for particulars address now CHAS. S. FIELD AND WIFE, Station A, Fort Worth, Texas.

FARM LANDS. Eighty acres—thirty in cultivation, two-room house, barn lots, plenty water; fine land for fruit and vegetables; \$29 an acre; good terms. 144 acres—109 in cultivation; good house, barn, plenty wood and water, located in good community; daily mail service; this is one of the best little farms in Jones County. Price \$55 an acre. Will take some trade. For particulars address Box 3, Hamlin, Texas.

A GOSPEL SINGER. W. WARD MILAM, of Atlanta, Ga., author, composer and evangelistic singer, with six years' experience with some of the leading evangelists of the South, is now in the Southwest, and is open for engagements with pastors who might need his services in revival meetings. Address: Texarkana, Ark.

HELP WANTED. Any intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address: CORRESPONDENTS' PRESS BUREAU, Washington, D. C.

OLD BOOKS WANTED. I am collecting a Methodist Historical Library for permanent preservation in a fire-proof room in our Publishing House in Dallas. Just now I am anxious to secure copies of the general minutes embracing the Civil War, Autobiography of Joseph Travis, of the Memphis Conference; Travels in the West, by Bishop Pierce, and any other Methodist biographies, histories, old Disciplines, General Conference Daily Addresses or other literature of historical interest. Any reader of these lines having anything of this nature in his library will please write to me, W. C. EVERETT, 1508 Commerce Street, Dallas, Texas.

PASTORS WANTED. WANTED—Two pastors for Clinton District, West Oklahoma Conference. One for station work, and one for circuit work. M. WEAVER, P. O. Box 40, Box 145, Clinton, Ok.

POLISH. An excellent polish for window glass and metal. Send 25c silver for formula. POLISHING PREPARATION, Box 477, Fort Worth, Texas.

REAL ESTATE. Ten-acre farms, adjoin city with two railroads, good schools, churches and society; the place for dairy truck patch or to educate your children. 400 acres cut up into small tracts; small payments, easy terms. Write for illustrated folder. E. C. STOVALL, Owner, Olney, Texas.

SUMMER RESORT. CLIFF HOUSE, Mineral Wells, Texas, one block from city; quiet, cool and neat; above dust. Table furnished with best. Rate \$7 to \$11 per week. E. W. RODGERS, Box 493.

TREASURER'S REPORT.

Receipts by A. F. Platter, Denison, Texas, Treasurer Mission Board of the North Texas Conference, from March 31 to April 19, 1911, inclusive. (NOTE.—The report in the Advocate of April 13 was for month of March only. This explanation will answer numerous inquiries about remittances not being included in the March statement.—A. B. Hardin, Assistant Treasurer, Denison, Texas.)

Table with columns for District Name and Amount. Includes Decatur District, Bonham District, Dallas District, Gainesville District, Sulphur Springs District.

Table with columns for District Name and Amount. Includes Hillboro District, Navasota District.

Table with columns for District Name and Amount. Includes District Conference Notices, Sherman District.

Table with columns for District Name and Amount. Includes Terrell District, Bowle District.

Table with columns for District Name and Amount. Includes McKinney District, Greenville District.

Table with columns for District Name and Amount. Includes Paris District.

Table with columns for District Name and Amount. Includes Jacksonvill District.

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

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OBITUARIES

This space allows obituaries is twenty to twenty-five lines, or about 125 or 150 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.

NUTT.—My dear sister, Lydia Matilda Nutt, was born March 11, 1841, in Tishomingo County, Miss., and died at her home in Carthage, Ark., March 18, 1911. She was the daughter of Rev. William and Nancy N. Winburne. She was happily married to Simpson Nutt, Jr., March 2, 1865. To this union God gave eleven children, five of whom preceded her to the better land. Six are living. Under the influence and goodly inheritance she was happily converted in youth, uniting at once with the Methodist Episcopal Church, South, in which she lived faithful and true till transferred to the Church triumphant. Allow me as her only living brother to say, "She and her husband raised one of the best families I ever knew. Her children rise up and call her blessed. It was one of the greatest privileges of my life last summer to be with her and her family in a meeting at Carthage, Ark., and hear the sweet and abundant shouts of her sons and daughters in that meeting. Call on either sons or daughters, they were powerful in public prayer, filling any office to which the Church called them. My sister was in youth a beautiful girl, possessed of a sweet, gentle, spiritual disposition, and always free from ugly, violent temper, which has marred the lives of so many otherwise good people. Seldom did I ever see her out of humor, even when encumbered later with the cares of a large family. I am personally bereaved in the going away of Sister Matilda, but would say to her family and our two sisters: Let us be more faithful. It will not be long till we have a great meeting over there; and if you get there before I do, look out for me; I am coming, too." FINCH M. WINBURNE. Glen Rose, Texas, April 28.

MARCHBANKS.—Death came to the home of Brother Marchbanks, of which he had lived for over fifty years. Sister Sarah A. Marchbanks (nee Hicks), was born in Kentucky November 3, 1841, and died March 14, 1911. She came to Texas in early childhood, was married to Frank W. Marchbanks May 13, 1861. She was the mother of eight children—six boys and two girls—five of whom had preceded her to the spirit-land—four boys and one girl. Three still remain—two boys and one girl—all of whom were at her bedside when death came, and administered to her in her last illness. Brother Marchbanks was upon the bed of affliction, and was not permitted to see her after she was taken sick. Sister Marchbanks was converted about thirty-five years ago in Johnson County and united with the Methodist Episcopal Church, South, and remained a faithful member until her death, although on account of her failing health and her surroundings she had for some time been deprived of attending Church; but she never wavered in her faith in her Heavenly Father. Her funeral services were conducted at the cemetery by the writer in the presence of a large congregation, assembled to pay the last tribute of respect to one they loved and respected. May the blessing of our Heavenly Father rest upon the afflicted husband and the remaining children, and protect them to meet wife and mother in the far beyond. W. C. GRANT, L. D.

DINN.—Mrs. Elizabeth Curry Dinn was born in Washington County, Texas, May 19, 1849. She was married to James Dinn December 29, 1867. The greater portion of her life was spent in Nueces and Live Oak Counties. She was converted under the ministry of Rev. W. L. Griffith and joined the Methodist Episcopal Church, South, about thirty years ago. She lived a very consistent life, and the impress was fixed upon her children, all of whom are Christians but one. Sister Dinn had raised fourteen children, all of whom are living. She lived for them, and saw them all come to maturity. A few days before her death she said that her greatest desire had been fulfilled—to see her children grown—and that she was ready for anything her Heavenly Father had in store for her. She died in the Baylor Hospital in San Antonio April 12, 1911, and was buried in Alice, Texas, on April 13. We miss her. She was always at her post of duty, and loved her Church. Truly, a great woman in every sense of greatness has gone from us, but we know where to find her. C. W. GOUDWIN.

FERGUSON.—James Jackson Ferguson was born in Hall County, Ga., October 19, 1866. With his parents he moved to Tennessee in 1885, and came to Texas in 1878. He was married to Miss Lizzie Parks, of Tennessee, February 28, 1886. To this union were born ten children, nine of whom are living, with their mother, to mourn their great loss. Brother Ferguson was happily converted and joined the Methodist Church about twenty years ago. He was afflicted the last fifteen years of his life. His pastor visited him often, and frequently found him reading the Bible. We were engaged in a revival meeting the last two weeks of his life. He would often get up from his bed and come to the ten o'clock service. He was barely able to get there. The last service he attended was Friday morning, Saturday he became worse, and peacefully passed away at his home in Bells on Sunday, April 9, 1911, at 6 p. m., surrounded by wife, children, brother and kind friends. He called his children around him and asked them one by one to meet him in heaven. His pastor preached his funeral in the Methodist Church in Bells to a large congregation of sympathizing friends, and we laid his body away to await the resurrection morning. His pastor, L. L. NAUGLE.

BLACKBURN.—About seven-thirty o'clock a. m., November 23, 1910, just as I took my seat at the breakfast table, the telephone rang. I arose, walked to the phone, took down the receiver and heard a voice say, "Come at once. Brother Blackburn is dying," and when we reached the home of our dear brother his spirit had taken its flight to that home "not made with hands, eternal in the heavens." There has appeared in the Advocate an article written by Brother L. H. Smith, also an article from the pen of Brother T. J. Beckham, but I cannot let the opportunity pass without speaking something of this great, good man as I knew him. About nine years ago Brother M. C. Blackburn came to Kinola County for his health, settling on a ranch about six miles from the county seat, Junction City. He was here but a short time until he began to preach at a school-house close by; also organized a Sunday-school at this place, serving as its superintendent for quite awhile, and, as his health would permit, he engaged his work. Staying upon the ranch, with its outdoor exercise, breathing the nice, pure air of Kinola, he improved wonderfully, and about the third year on his stay was appointed to supply churches in this preaching and influence had telling effect for good upon this people, now they did love to hear him preach! And my, how he could preach. Especially did he do a great work here in regard to our churches. He was truly one of those men who are "not afraid to do so when the occasion demanded. He was pastor here for nearly three years, and it was during the summer of his third year that a horse fell with him, breaking one of his lower limbs, after which he was unable to get up again. Each time that I was sent down here, July 1, 1895, to fill out the remainder of the unexpired conference year, Brother Blackburn was then in San Antonio for treatment. A number of times they gathered around his bed to see him breathe his last, but not yet, there was something else to do—perhaps encourage a young preacher, talk to some sinful man about his soul, or by simply living the Christ-life some might be brought to love and serve his Master. But the time did come, and we were hardly expecting it for just four days before the deceased and his wife had taken Thanksgiving dinner with the writer. That afternoon he, Brother J. F. Cowser and myself talked much of the Church and its work, Brother Blackburn reciting his experiences when a young preacher. A few days before this I was in his home, and while he was showing me about the place he remarked that he never expected to see it completed; that he was just waiting for the call to go up higher. The Church has lost one of its strongest friends and preachers. The home has lost its loving, tender and patient husband and father. The town and community have lost one of their truest and noblest citizens. But look what heaven has gained by our loss. Truly, he could say, in the language of Paul, "For me to die is gain." For three years before his death he hardly knew what it was to be easy, and yet he was always cheerful. He always looked on the sunny side of life. What an inspiration he was been to me! I often sat at his feet, as Mary at the feet of our Savior, and learned. The funeral services were held in the Methodist Church by the writer, assisted by the Baptist, Presbyterian and Christian ministers. The church-building could not begin to hold the people, for they came from far and near to pay their last respects to one we all loved. Yes, Brother Blackburn, you are missed. How the writer does miss his wise counsel and encouraging words! How the loving wife does miss the one she loved and waited upon so patiently, and how the three sons do miss their father's counsel! But thanks be to God, which giveth us the victory through our Lord Jesus Christ, we shall meet our loved one some day face to face, and tell him how much he was missed in this vale of tears. Loved ones, look up to Him whom husband and father served, and let him give you in your heart and life, so that when death shall come it may be as well with you as it was with him. S. L. BATCHELOR, P. C.

MEADOR.—V. L. Meador departed this life March 13, 1911. He had reached the forty-ninth mile-post when the call came. Those who knew him best say he was not only a good man, but had always been a good boy. He never swears, was never in a saloon, was far above the average in morals. He was converted under the ministry of Rev. Andrew Davis many years ago, and joined the Methodist Church. He married Miss Jennie Crawford. To them were born six children—two boys and four girls. One by one the girls passed away, and then, some two years later, the mother followed, after a lingering illness of thirteen months. The first day of last December Brother Meador was united in marriage to Miss Lottie Huff. After a few days more than three months of blissful and happy union, he leaves to mourn their loss six brothers and sisters—William Meador, Estancia, N. M.; Mrs. Lottie Huff, Meridian, Texas; Eugene Meador, LaBine, Texas; Mrs. Fannie Wadkins, Eureka, Texas; Mrs. E. K. McCammon, Corsicana, Texas; and Rev. Bruce Meador, Methodist pastor in Haskell, Texas—also two boys—Daniel P. and William S., and a wife. Brother Meador was sick but a short time, but he evidently knew his stay on earth was rapidly drawing to a close. It was a short time before he died he sang "There's a Land That is Fairer Than Day" entirely through. We believe he is one who will inherit a home over there. God bless the dear boys, and may they continue to meet sisters, mother and father over yonder. His pastor, Z. L. HOWELL.

JONES.—Mrs. Lillie Jones (nee Bridgewater) was born in Gray County, Ky., December 3, 1886. She was married to J. M. Jones August 15, 1904. One child was born to them, who died when it was seven months old. She was converted and joined the Methodist Church when she was fifteen years old. She became backslidden but in August, 1907, she was most happily reclaimed and lived a devoted Christian until during her last illness. She had a very bright Christian experience, and often praised the Lord aloud. She died at her home near Bells, Texas, April 12, 1911. May the Lord help her loved one to be faithful and meet her in heaven. L. L. NAUGLE.

AMES.—Mrs. Martha Elizabeth Ames (nee Miss Martha Elizabeth Robinson) was born in the State of Mississippi November 9, 1842, and went to her home above from her residence in Albuquerque, N. M., April 15, 1911. The deceased was sixty-nine years, four months and twenty-four days old. She was married to Dr. George T. Ames August 5, 1869. She was converted and joined the Baptist Church when she was just a girl, and she was a member of the Episcopal Church, South, with her husband in 1870. In the passing away of Sister Ames passes one of the old pioneers of Albuquerque. It is said that she was the second American woman here, and she had seen Albuquerque grow from a little burg to be quite a city. Sister Ames was a woman of more than ordinary strength of character. She had strong convictions, and she did not hesitate to express them. You always knew where to place her. She had a very bright mind, and she was a great reader of good literature. She was the devoted and faithful wife of Dr. Ames for forty-two years. She had a great many friends in the city, and she was loved by all who knew her. She was one of the charter members of our Church at this place, and she was a devotedly as David loved the gates of Jerusalem. When her health permitted she was always present, and it was an inspiration to any preacher to look into her face, as it was lighted with that heavenly radiance. When reverses came and she and her husband were left almost penniless, I never heard her complain. She trusted her Lord in life's hardest places, and she leaned heavily on him who said, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Silently as the daylight comes when the night is done, she passed to the mansions above. She is gone, but we know where to find her. "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Her pastor, S. M. ALLISON, Albuquerque, N. M.

PEDDYCORD.—Nathan T. Pedycord was born in Wayne County, Ohio, June 17, 1836, and died April 13, 1911, being seventy-four years, nine months and twenty-six days of age. His parents moved to Wayne County when he was six months old, where he grew to manhood. When fourteen years of age he accepted Christ as his personal Savior and joined the Methodist Episcopal Church. He removed to Warsaw, Ind., where he taught school for seven years, during which time he studied medicine and began the practice of medicine in 1863. He was married to Virginia A. Johnson January 24, 1867. To them were born twelve children—seven boys and five girls—ten of whom with her husband, survive her. She lost one son in early childhood, and her daughter, Julia—the youngest of the family, died at the age of sixteen. She grieved long and sadly for her lost darling, but would say, "I know I shall meet her again in that home our Savior has gone to prepare for us." Yes, she has gone to join that loved one and the many others gone before. But let us assured that the time would come when her prayers would be answered. After her children were grown she took a little orphan boy to raise, and was a mother to him. He grieved sadly for her, saying, "I feel that I have no home now, since Mrs. Johnson is gone, but he is still being raised for. Yet how they miss the dear old mother, who was the mainstay of that family. She had a hard life, filled with trials, troubles and tribulations, but often when the burden was great and hard to bear she would be heard singing softly and sweetly to herself, 'I am so glad that Jesus loves me.'" She lived so close to the Lord that her soul was filled with his divine love. May we all live good and righteous lives and meet her in heaven. ONE WHO LOVED HER.

PERKINS.—Earl Hampton Perkins, son of H. D. and M. E. Perkins, was born in Polk County, Texas, August 23, 1888. After four days' illness of appendicitis he died at his home in Cushing, Texas, February 28, 1911. He had early pious training, and was converted in his ninth year, and joined the Methodist Episcopal Church, South. He was pious and manly, and was admired by his acquaintances. Brother Perkins was President of the Junior League, and it was touching to see his classes, both of school and League, weeping and plucking flowers on his casket. He was young, but he is greatly missed the business houses of the town closed for the funeral services, and the church was filled with his friends, who also followed his remains to the cemetery, where we laid his body to rest. It is sad for a promising young person to be taken away, but we bow submissively to the will of our Heavenly Father. May the bereaved parents and friends look to him for comfort. I. E. PACE, Pastor.

STREPER.—Mrs. Mary Streper was born in Germany January 11, 1823; died January 14, 1911. She was converted and joined the Methodist Church when about twenty-four years of age. For nearly sixty years she had been in her Master's service. For several years she was blind, and a few weeks before her death she was stricken with paralysis. It was our great privilege to visit her in her last illness. We have never seen a more beautiful face. Her face was always radiant and bright, and she often spoke of being ready for her Master's call. "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." We laid her body to rest in the German Methodist Cemetery at Patterson, Texas, to await the resurrection morn. C. M. MYERS, Pastor.

COX.—The death angel visited the home of Brother and Sister Matt Cox and claimed for his own their precious babe. He was born April 5, 1911, and died April 16. He was a pretty babe, and it was hard to give him up; but our loss is heaven's gain. "He loved ones may say, like David: 'I cannot come back to me, but I can go to him.'" This was a sad Easter, but that shall be a glad one when we meet those who have gone before. W. T. JONES.



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There is one kind of knowledge that is power and prestige in the hands of a woman. It is the knowledge of her own nature, her own physical make-up and the home-treatment of diseases peculiar to her sex. There is a great home medical book that teaches all this. It is Dr. Pierce's Common Sense Medical Adviser, a book of 1008 pages and over 700 wood-cuts and colored plates. Over 2,300,000 American homes contain copies of this work. It used to cost \$1.50; now it is free. For a paper covered copy send 21 one-cent stamps, to cover mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y.; French cloth binding, 31 stamps. A new, revised up-to-date Edition, now ready.

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JOHNSON.—Mrs. Joyce Johnson, daughter of Rev. W. C. and Amanda M. Newton, was born in Mississippi December 27, 1848, and died at Lytle, Texas, July 12, 1910. She came to South-west Texas with her parents in 1854. Being reared in a Christian home, she professed religion in early life and united with the Church, and was a faithful, consistent Christian till the end. She was married to Virgil A. Johnson January 24, 1867. To them were born twelve children—seven boys and five girls—ten of whom with her husband, survive her. She lost one son in early childhood, and her daughter, Julia—the youngest of the family, died at the age of sixteen. She grieved long and sadly for her lost darling, but would say, "I know I shall meet her again in that home our Savior has gone to prepare for us." Yes, she has gone to join that loved one and the many others gone before. But let us assured that the time would come when her prayers would be answered. After her children were grown she took a little orphan boy to raise, and was a mother to him. He grieved sadly for her, saying, "I feel that I have no home now, since Mrs. Johnson is gone, but he is still being raised for. Yet how they miss the dear old mother, who was the mainstay of that family. She had a hard life, filled with trials, troubles and tribulations, but often when the burden was great and hard to bear she would be heard singing softly and sweetly to herself, 'I am so glad that Jesus loves me.'" She lived so close to the Lord that her soul was filled with his divine love. May we all live good and righteous lives and meet her in heaven. ONE WHO LOVED HER.

REYNOLDS.—Dr. E. R. Reynolds was born in 1828. He was a successful medical physician for a shore time, then he went to Brantford, Ontario, where he began the study of electrophy. He graduated at this place and became a successful electrophy physician in New York and Massachusetts. Doctor Reynolds and wife moved to Van Zandt County, Texas, and located at Myrtle Springs, where he continued his practice until he was called to his reward, on April 8, 1911. Dr. Reynolds was converted and joined the Methodist Church in early life. He was a devoted Christian and true companion. His faith in God was steadfast. Dr. Reynolds loved his Church, and was always at his place when health would permit. He was Sunday-school superintendent for a number of years, and was teacher of the Bible Class until his death. A more loyal man I have never met. He loved his pastors, and always made his home a welcome home for them. We will miss Dr. Reynolds so much, but he, like St. Paul, "fought a good fight, finished his course, and kept the faith." He was ready and waiting for the crown which was laid up for him. I would say to his lonely companion: Look up, not down, for we know where to find him. His former pastor, J. M. FULLER.

KARNES.—Lillie Addie Karnes was born October 29, 1891, at Fate, Texas. She was converted in July, 1904, and immediately joined the Methodist Episcopal Church, South, under the ministry of Rev. R. P. Buck. She had been baptized in infancy by Rev. L. A. Thomas. She died of typhoid fever February 14, 1911, at her home in Dallas, Texas. She was a faithful, earnest Christian, greatly beloved by all who knew her. She is deeply mourned; yet loved ones and friends do mourn as without hope, for they know whither she has gone, and wait for the reunion on those happy strands where no storms ever beat, where no tears are ever shed and no farewells ever said. May the Holy Spirit comfort the sorely bereaved hearts of father, brothers, sisters and friends. Her pastor, C. M. HARLESS.

RAY.—Little Huby Ray Corder, the son of Mr. and Mrs. Frank Corder, was born March 28, 1903; died April 15, 1911. Little Huby was such a bright, attractive child that he endeared himself to all who knew him. He was a member of the Sunday-school, and, although so young, he dearly loved to go to Sunday-school and Church. His mission on earth was short, but well filled. Dear Brother and Sister Corder, do not think of your precious little Huby as being dead; he is not dead. He has only been transplanted from a world of sin and sorrow into a purer and fairer clime. To-day he knows no pain, and is safe in the arms of Jesus, safe at home forever. What more could we ask? His pastor, D. S. PEARSON.

McKEY.—Mrs. Hattie Lynd McKey was born September 2, 1881, at Edna, Texas. She was the daughter of good Methodist parents. She was converted and joined the Methodist Church in early youth, and was married to W. T. McKey in December, 1904. Although she was a good, obedient child, an affectionate wife and a loving mother. She had many friends, who held her in highest esteem. She departed this life April 2, 1911, being twenty-nine years and seven months old. Why the stream of her life merged into the river of death so early we cannot understand, but when the mists have cleared away we shall know. Her sickness was so short that the shock was almost unbearable. There are left to mourn their loss a father, three brothers, two sisters, a husband and a precious little girl five years of age. May the memory of her beautiful life accelerate their faith and determination on their lonely journey to the home of the soul, where they shall greet her to part no more. Her pastor, Z. L. HOWELL.

BYNUM.—Brother James H. Bynum was born in Houston County, Texas, in 1857, and died April 5, 1911, in San Antonio, Texas, where he had been carried for medical treatment. His remains were brought back to Fairview, Wilson County, where he had lived for more than forty years, and buried by the writer, assisted by his brethren of the Masonic fraternity, of which he was an honored member. He had been a member of the Methodist Episcopal Church, South, for many years, and was our Sunday-school superintendent in Houston County. He was Master of the Masonic Lodge, and a very bright man. Brother Bynum leaves a wife and six children to mourn his death. His death shocked the people of Atascosa, as well as those of Wilson County, for he was well known in both counties. Our hearts are sore, but we bow in submission to the One who doeth all things well. May the God whom he served comfort the sorrowing relatives. W. N. CARL, P. C.

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WEST TEXAS CONFERENCE

San Angelo District—Third Round. Brady, May 2. Hochelle, May 2. Lohm, May 5. Eden, May 6, 7. Menard, May 13, 14. Junction, May 20, 21. Sonora, May 24. Eldorado, May 27, 28. Sherwood, June 19, 11. Ozona, June 14. Water Valley, June 17, 18. Sterling, June 20. Garden City, June 24, 25. Midland, July 1, 2. Faint Rock, July 8, 9. San Angelo Circuit, July 15, 16. L. C. MATTHEW, P. E.

Cuero District—Third Round. Ganado, at Cordele, April 29, 20. Hallettsville, May 6, 7. Edna, May 13, 14. Louis, 4 p. m., Monday, May 15. Victoria, at Lone Tree, May 20, 21. Port O'Connor, at Bloomington, May 27, 28. Port Lavaca, at Traylor's Chapel, Monday, May 29. Nursery, at Terryville, June 3, 4. Markham, at Ashby, June 10, 11. Falacios, June 17, 18. El Campo, 8 p. m., Monday, June 19. Cuero, 8 p. m., Wednesday, June 21. Pandora, at Dewville, June 24, 25. Smiley, at Cabeza, July 1, 2. Nixon, at Gillette, July 8, 9. Lavernia, at Parita, July 15, 16. Stockdale, at Sunny Side, Tuesday, July 18. Leesville, at Floyd's, July 22, 23. Yoakum, July 29, 30. Shiner, at Moulton, July 29, 31. Hope, at Hope, August 5, 6. JOHN M. ALEXANDER, P. E.

Beeville District—Second Round. May 6, 7, Runge. May 7, Beeville, 8 p. m. May 11, Beeville, Q. C. May 13, 14, Karnes City Cir., at Escobedo. May 14, 15, Kenedy. May 24, District Conference, at Kingsville. A. L. SCARBOROUGH, P. E.

Austia District—Second Round. McDee Mis., at Knobbs, May 6, 7. First Church, at Austin, May 8. University Church, at Austin, May 9. NAT R. READ, P. E.

San Marcos District—Second Round. Waelder, at Andrews Ch., May 6, 7. San Marcos Sta., May 13, 14. W. H. L. BIGGS, P. E.

Uvalde District—Second Round. Carrizo Springs, May 6, 7. S. B. BEALL, P. E.

NORTH TEXAS CONFERENCE

Bonham District—Second Round. Ravenna, at Mulberry, May 6, 7. Randolph, at Grove Hill, April 29, 20. Brookston, at High, May 13, 14. Ector, at South Bonham, May 20, 21. Bonham Sta., May 21, 22. Direct Mis., May 27, 28. Trenton, at Marvin, June 2, 4. J. B. GOBER, P. E.

McKinney District—Second Round. Farmersville, April 30, May 1. Josephine, May 6, 7. Nevada, 7:30 p. m., May 7. Wylie, at St. Paul, May 13, 14. Plano, 7:30 p. m., May 14. Copeville, at C. L., May 20, 21. Farmers Branch and Carrollton, at C., May 27, 28. South McKinney, 7:30 p. m., May 28. Renner, June 4. CHAS. A. SPRAGINS, P. E.

Paris District—Second Round. Whiteoak and Williams Chapel, at W. C., May 6, 7. Avery Mis., at Henrietta, May 13, 14. Emberson Cir., at Round Prairie, May 20, 21. Paris Cir., at Rena, May 27, 28. Bonham Street, at B. S., May 28, 29. Lamar Ave., June 2, 4. Centenary, June 4, 5. J. M. SWEETON, P. E.

Decatur District—Second Round. Decatur Mis., at Drop, May 6, 7. Willow Point, at Vineyard, May 13, 14. Jacksboro Sta., May 14, 15. Chico Sta., May 20, 21. Chico Cir., at Sand F., May 21, 22. Greenwood, at Brumlo, May 27, 28. L. S. BARTON, P. E.

Sulphur Springs District—Second Round. Klondike Cir., at Klondike, May 6, 7. Winnsboro Sta., May 13, 14. Weaver and Saitillo, May 20. Parley Cir., May 21. Como, May 27, 28. W. D. MOUNTCASTLE, P. E.

Sherman District—Second Round. Trinity and Messenger, at M., May 13, 14. Pottshore and Preston, at Preston, May 6, 7. Sadler and Gordonville, at S., May 20, 21. Whitesboro, May 28. Southmayd Cir., at Stanfield, June 3, 4. A. L. ANDREWS, P. E.

Greenville District—Second Round. Wesley Sta., May 6, 7. Kavanaugh Sta., May 7, 8. Loneoak Mis., at Oak Grove, May 13, 14. Loneoak Sta., at Lawnsdale, May 20, 21. R. G. MOOD, P. E.

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

Bowie District—Second Round. Henrietta Sta., May 7, 8. Wichita Falls, 8 p. m., May 8. Henrietta Mis., at New London, May 13, 14. Byers and Petrolia, at P., JNO. E. ROACH, P. E.

Gainesville District—Second Round. Valley View, May 6, 7. Era and Spring Creek, at S. C., May 13, 14. Myra and Hood, at M., May 14, 15. Marysville, at Sivell's Bend, May 20, 21. Rosston, at Hardy, May 27, 28. St. Jo, May 28, 29. E. H. CASEY, P. E.

Dallas District—Second Round.

Cochran, 11 a. m., May 6, and 8 p. m., May 7. Maple, 8 p. m., May 6, and 11 a. m., May 7. First Church, 11 a. m., May 14. Grand Prairie, 8 p. m., May 14. Wheatland, May 21, 22. Oak Cliff, 11 a. m., May 29. Fairland, 8 p. m., May 29. J. M. PETERSON, P. E.

CENTRAL TEXAS CONFERENCE

Weatherford District—Third Round. Aledo, at Bethel, April 29, 30. Sington, at Knob, May 4. Azle, at Peden, May 5. Peaster, at Carter, May 6, 7. Brock, at Dennis, May 13, 14. Thurber, at T., May 16. Strawn, at Palo Pinto, May 20, 21. Santo, at Elm Grove, May 27, 28. Gordon, at Blue Flats, May 30. Whitt, at Bethesda, June 1. Mineral Wells, at M. W., June 4, 5. Mineral Wells Cir., at Mount Vernon, June 5. Grafard, at Oran, May 18, 19. Newcastle, at Union Hill, June 22. Olney, at O., June 24, 25. Farmer, at Hunt's, June 26. Loving, at L., July 2, 3. Elginville, at South, July 8, 9. Graham Cir., at Connor's Creek, June 15, 16. Graham Sta., July 22, 23. JAMES CAMPBELL, P. E.

Waxahachie District—Second Round. Britton, at Webb, May 6, 7. Red Oak, at Boyce, May 13, 14. Bethel, May 20, 21. T. S. ARMSTRONG, P. E.

Gatesville District—Second Round. Jonesboro, at J., May 3. Fairy and Lanham, at L., May 4. Hamilton, at Lund, May 6, 7. Hamilton Sta., May 13, 14. S. J. VAUGHAN, P. E.

Brownwood District—Second Round. Brownwood Sta., May 1. Zephyr Cir., at Turkey P., May 3. J. A. WHITEHURST, P. E.

Hillsboro District—Second Round. Kirk Cir., at Prairie Hill, May 6, 7. Peoria Cir., at Menlo, May 13, 14. Della Cir., at D., May 20, 21. HORACE BISHOP, P. E.

Dublin District—Second Round. Proctor Cir., at Graham C., May 6, 7. Reavis Mis., at Gilmour C., May 10. M. K. LITTLE, P. E.

Cisco District—Second Round. Cisco Mission, at Bluff Branch, May 6, 7. Cisco Station, May 7, 8. Church Dedication at Cross Cut, May 18. J. SAM BARCUS, P. E.

Corseanna District—Second Round. Eleventh Ave., May 7, 8. Mexia Sta., May 14. Richland Cir., at Grape Creek, May 20, 21. Mexia Cir., at Kervin, May 27, 28. Horn Hill, at Cedar Island, June 3, 4. Kerens, at Powell, June 10, 11. JOHN R. NELSON, P. E.

Cleburne District—Second Round. Walnut Springs, May 6, 7. Alvarado, 8 p. m., April 26. Grandview, May 13, 14. E. A. SMITH, P. E.

NORTHWEST TEX. CONFERENCE

Amarillo District—Third Round. Bovina, at Summerfield, June 10, 11. Hereford, 8 p. m., Monday, June 12. Canyon, 8 p. m., Tuesday, June 13. Amarillo, Houston Street, 8 p. m., June 14. Amarillo, Buchanan Street, 8 p. m., June 15. Amarillo, Polk Street, 8 p. m., June 16. Channing, at Middle Well, June 17, 18. Dalhart, 8 p. m., Monday, June 19. Stratford, Tuesday, Wednesday, June 20, 21. Dalhart Cir., at Ware, Thursday, Friday, June 22, 23. Texline, at Corlina, June 24, 25. Dumas, July 1, 2. Hansford, July 4 to July 14. Ochiltree, July 15, 16. Pampa, Monday Tuesday, July 17, 18. Panhandle, Wednesday, July 19. Canyon City Cir., at Day, 11 a. m. and 8 p. m., Thursday, July 20. Wildorado, at Adrian, July 22, 23. O. P. KIKER, P. E.

Hamilia District—Second Round. Spur Sta., May 5, 7. Aspermont, May 6, 21. G. E. HARDY, P. E.

Stamford District—Second Round. Throckmorton, May 6, 7. J. G. PUTMAN, P. E.

Big Springs District—Second Round. Gail, at G., May 6, 7. Seminole, at Andrews, May 13, 14. Blythe, at Gummel, May 20, 21. Blythe, at Gunnel, May 20, 21. J. E. STEPHENS, P. E.

Colorado District—Second Round. May 6, 7, Blackwell, at B. May 14, 15, Lorraine Mis. May 20, 21, Dermot, at Beth. May 21, 22, Snyder Sta. May 27, 28, Hylton. SIMEON SHAW, P. E.

Ablene District—Second Round. Caps, at Wiley, May 6, 7. First Church, May 8. Denton, at Dudley, May 13, 14. Clyde, at Eula, May 14, 15. GUS BARNES, P. E.

Clarendon District—Second Round. Hedley Cir., May 6, 7. J. W. STORY, P. E.

TEXAS CONFERENCE

Pittsburg District—Second Round. New Boston and DeKalb, May 3. Dalby Springs, May 4. Texarkana, Central, May 5. Naples and Omaha, May 6. Hughes Springs, May 12. Avinger, May 13. Linden, May 17. R. A. BURROUGHS, P. E.

Tyler District—Second Round. Mineola, May 1. Mount Sylvan, at M. S., May 6, 7. Lindale, May 7, 8. Tyler Cir., at Pleasant Retreat, May 13, 14. Cedar Street, May 14, 15. Willis Point Sta., May 17. Whitehouse, at W., May 20, 21. Marvin Church, May 22. Grand Saline, May 28, 29. C. B. GARRETT, P. E.

Houston District—Second Round. May 7, Cedar Bayou. May 14, Angleton. May 14, McAshan. May 21, Brazoria. May 21, Alvin. May 28, Dickinson. May 28, South Houston at South Houston. June 4, Humble. June 7, Velasco. June 11, Genoa at Genoa. June 11, Washington Avenue. June 18, Galveston, West End. June 18, Galveston, First Church. ELLIS SMITH, P. E.

Brenham District—Second Round. May 5, Caldwell Station. May 6, 7, Caldwell Mission. May 10, Richmond. May 20, 21, Fulshear. May 23, Brenham. May 27, 28, Somerville. A. A. WAGNON, P. E.

Marlin District—Second Round. Maysfield, May 6, 7. I. F. BETTS, P. E.

San Augustine District—Second Round. Kennard, at Prairie View, May 6. Corrigan, at Barnum, May 7. Center Cir., at —, May 13. San Augustine Sta., May 13. Geneva, at —, May 20, 21. Hemphill and Bronson, at B., May 21, 22. Melrose, at Elm Grove, May 26. Appleby, at L. G., May 27, 28. Nacogoches Sta., May 28. Livingston Cir., at —, June 3, 4. Livingston Sta., June 4. J. W. MILLS, P. E.

Marshall District—Second Round. Hallville, at Maple Springs, May 6, 7. Longview, May 7, 8. Henderson Sta., May 12, 14. Center Cir., at Buford, May 13, 14. Church Hill, at Oakland, May 20, 21. Harrison, at Grover, May 27, 28. Harleton, at Center, June 2, 4. H. T. CUNNINGHAM, P. E.

Jacksonville District—Second Round. Jacksonville Sta., May 1. Keltys, at —, May 5, 6. Rusk, May 6. Neches, at —, May 13, 14. Brushy Creek, May 20, 21. Centenary, Palestine, May 28. Grace, Palestine (evening), May 28. J. T. SMITH, P. E.

Beaumont District—Second Round. May 3, Jasper. May 6, 7, Batson. May 12, 14, Olive. May 15, Colmesnell. May 20, 21, Wallisville Mis. May 26, 28, Kirbyville. May 27, 28, Magnolia Springs. June 3, Liberty, 10 a. m., and Sunday, 8 p. m. June 3, Dayton, 8 p. m., and Sunday, 11 a. m. June 5, First Church, Beaumont; Quarterly Conference. D. H. HOTCHKISS, P. E.

Navasota District—Second Round. Grapeland and Lovelady, at L., May 6, 7. Huntsville, May 8. Groveton, May 10. Magnolia Mis., at Spring, May 13, 14. Navasota, May 24. Willard Cir., at Glendale, May 27, 28. Trinity and Onalaska, at T., May 28, 29. Anderson Cir., at —, May 31. Oakhurst Cir., at Oakhurst, June 3, 4. Shepherd and Cleveland, at S., June 7. Bryan Cir., at Steep Hollow, June 10, 11. Bryan Sta., June 12. F. M. BOYLES, P. E.

NEW MEXICO CONFERENCE

Albuquerque District—Third Round. Albuquerque, May 6, 7. Vaughn and Willard, May 13, 14. Gallup, May 20, 21. Magdalena, May 23, 24. Star, June 2, 4. Bard and Puerto, June 10, 11. Logan, at San Jon, June 17, 18. Cimarron, June 24, 25. Koehler, May 27, 28. Cariso, July 1, 2. Tucumcari, July 8, 9. J. H. MESSER, P. E.

El Paso District—Third Round. Fort Stockton, April 29, 30. Odessa, May 5. Pecos, May 8. Marfa, May 13, 14. Alpine, May 15. Van Horn, May 17. Clint, May 20, 21. Highland Park, May 21, 22. La Mesa, May 24. Las Cruces, May 25. Deming, May 27, 28. Lordsburg, May 30. Carrizozo, June 3, 4. Alamogordo, June 4, 5. Roswell, June 10, 11. Dexter, June 11, 12. Hagerman, June 13. Hope, June 14.

Sacramento Mis., June 17, 18. Artesia, June 21. Dayton, June 24, 25. Carlsbad, June 26. Trinity, July 1. J. R. COCHRAN, P. E.

Clovis District—Third Round. Clovis, May 3. Blacktower, at Harmony, May 4, 7. Grady, at Tierra Blanca, May 13, 14. Boaz, at Hawkins, May 20, 21. Melrose, at Taiban, May 27, 28. Causey, at Inez, June 3, 4. King, at Ranger Lake, June 10, 11. Knowles, at Eunice, June 14, 15. Elida, at Kenna, June 18. Please take a collection at each appointment for Children's Day Fund. J. RUSH GOODLOE, P. E.

ODD MONEY.

The skins of animals were the earliest forms of money. Sheep and oxen among the old Romans took the place of money. Oxen form the circulating medium among the Zulus and Kaffirs. Tin to-day forms the standard of value at the great fairs of Nijni Novgorod. In the retired districts of New Guinea, female slaves form the standard of value. Iron spikes, knives, spearheads, and brass rods are employed in certain parts of Central Africa. Chocolate is still used in the interior of South America for currency, as are coconuts and eggs. The archaic Greek money was in the form of thick, round lumps of metal, stamped with the given value. Whales' teeth are used by the Egyptians, red feathers by some of the South Sea Islanders, and salt in Abyssinia. The Icelandic and Irish laws yet have traces of the use of cattle for money. Many Teutonic fines were paid in cattle. NO EASY PLACE. A gentleman who employed a large number of men and boys received a note from a lad, asking him to find him "an easy job." "You cannot be an editor; do not try the law; you cannot be a doctor; you must let alone ships, shops and merchandise; you cannot be a mechanic nor a farmer, neither a soldier nor a sailor. Don't work; don't study; don't think. None of these are easy. Oh, my son, you have come into a hard world. I know of only one easy place in it, and that is the grave. Young man, go to work." There is no place in the world for a lazy boy. — The Friend. He is never a master until he has mastered himself.

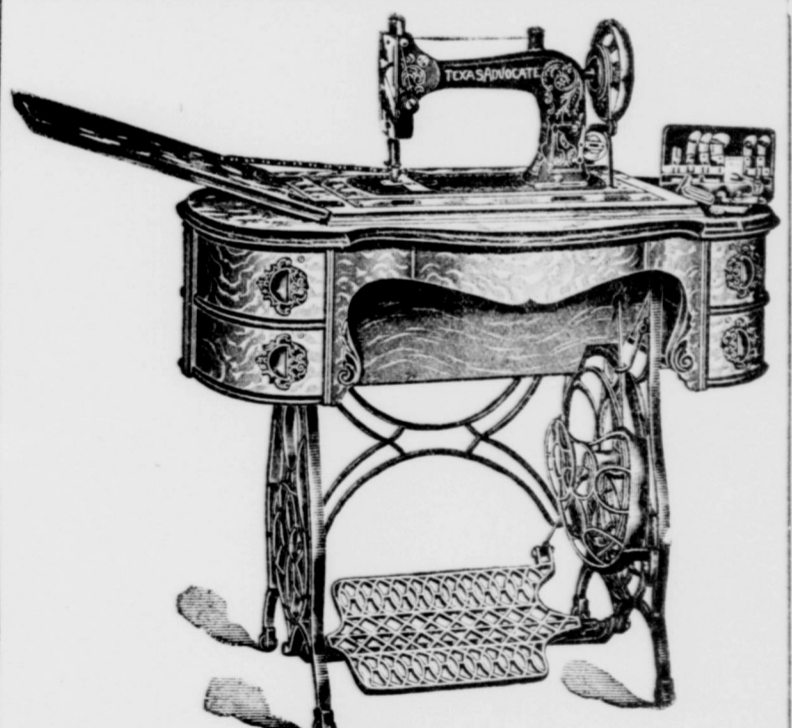
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SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER, Editor, Waco, Texas.
REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.

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

AN EDITORIAL FAREWELL NOTE.

With this issue of the Texas Christian Advocate the editorial responsibility of the writer ceases in so far as the Sunday-school page in the Advocate is concerned, and Rev. Emmett Hightower, who is the State President of the Texas Sunday-school Conference, assumes the duties of editor, this honor having been conferred upon him by the Dallas Conference. The writer bespeaks for him the cooperation of all the pastors and Sunday-school workers in the State, and sincerely desires such an increase in communications for this department of the paper that the editorial duties may be light, the information varied and general from the State, and the interest in the page be increased by virtue of this fact. The editorial office is in good hands, as those who have been reading Brother Hightower's articles already know, and we may confidently expect that he will make the page more readable from week to week. We are grateful to all who have aided us in the discharge of our editorial tasks during the past year, chief among whom is the editor who now assumes charge of the page. We also make grateful acknowledgment of the courtesies extended by Dr. Rankin and Brother Blaylock, both of whom have given free rein in the conduct of the page, and have carefully safeguarded its interests.

V. A. GODBEY.

A WORD PERSONAL.

With this issue the writer's name appears at the head of this department as editor. This is by the action of the Executive Committee of the State Sunday-school Conference to whom the selection of the editor is committed. I enter upon the duties of the position with a keen sense of my limitations. But in the years past, and especially since the beginning of my incumbency of the position of president of the State Sunday-school Conference, I have learned that the Sunday-school contingents of our Church in Texas are a most charitable set of people, and to labor with and for them is a very great pleasure. My selection results from the fact that Rev. V. A. Godbey, D. D., who has filled the position for the last twelve months asked to be relieved of this work. In addition to one of the heaviest pastorate in the State, Dr. Godbey is on the list of regular contributors to our Sunday-school Magazine and feels that the surrendering of this position will give him more time for that work, is a consummation devoutly to be wished. During the past year the writer has wrought with him in these columns, and is also under lasting obligation to him and Mrs. Godbey for much good advice and aid in solving the delicate problems connected with the State work. They will still contribute to this page and in the discharge of this new duty I expect to lean rather heavily upon them.

Rev. A. E. Rector, who is very well known to all Texas Methodism, was chosen as assistant editor and will add both wisdom and spice to this department.

Our policy is to make these columns a purveyor of Sunday-school news, a medium of exchange of Sunday-school methods and plans. If you have done anything worth while in the field of Sunday-school work, if you have solved any new and difficult problem the solution of which is not perfectly well known, if you have made any new discovery concerning the Sunday-school,

send us a short article giving us the benefit of your knowledge or your skill. What the Sunday-school workers of Texas most want is not more theory, but to know how to apply the theories we have. I am your servant for Christ's sake in this great work, so will not everybody who is interested in the Sunday-school help to make a success of this department?
EMMETT HIGHTOWER.

NOTES BY STATE PRESIDENT.

We heard of a church the other day where the Sunday-school was not allowed to observe Children's Day for fear the children would damage the church carpet. We venture to say that there is just about as much life in that Church as there is in an abandoned graveyard in December. The people who did that must have been close kin to those who compel boys and girls to play in the street for fear they might damage the house.

On our table is a leaflet entitled "Decision Day—What It Is and How To Observe It," by Dr. E. B. Chappell and containing also a list of helps and a suggestive program by Mr. E. E. French. Many of our workers need just such a manual as this and we commend it to our pastors and superintendents. The price is five cents the copy or fifty cents a dozen.

The Graded Lesson System and the Supplemental Graded Lessons.

The different lesson systems being used at present have produced some confusion in the minds of some Sunday-school workers. There are at present three different kinds of lessons in more or less general use in the denominational Sunday-schools of this country. Those in general use are the uniform lesson series issued under the International Sunday-school Association and selected by a committee composed of representatives of all the Churches which cooperate in that movement. The ideal in these lessons is to have every Sunday-school class in Christendom studying the same Bible lesson on the same Sunday. Then there is a system of supplemental graded lessons for the use of the lower grades in the Sunday-school, which are designed not to replace but to supplement the uniform lessons. Also there is the graded lesson system which furnishes lessons suited to the capacity of the pupil with a well defined system of instruction, promotion, etc., on the model of the modern public school. All three have the approval of the International Sunday-school Association, and the uniform and graded systems are issued by our own Church.

THE PREACHER AND THE SUNDAY-SCHOOL

In the Methodist Review for April in an article on "The Training of the Ministry for the Times," J. Richie Smith, D. D., among many other excellent thoughts says, "The Sunday-school should receive far more attention than is usually accorded it. This is particularly important because of the lack of home training and the exclusion of religious training from the public schools. The youth of the Church and the country are receiving most of their religious training in the Sunday-schools. That training should be vastly more thorough and efficient than it is, but no considerable improvement can be expected until the

ministry are taught to feel the importance of this work. It is the greatest work in which the Church is engaged, the very spring of its life and power, fundamental to its increase and activity, and calls for the service of trained men and women, the best that the Church can give, and above all for the intelligent and sympathetic interest and action of the minister in every church. Nor is it our youth alone who are brought under the influence of the Sunday-school. The rapid growth of the adult classes is one of the most cheering signs of the times. Here is a field of immeasurable promise, which the minister should be trained to cultivate. There has been a great and gratifying change in the attitude of the seminaries toward the Sunday-school in recent years. In 1902 and again in 1908 inquiry was made of one hundred and twenty-five Protestant seminaries. Answers were received from seventy-four on the first occasion and from one hundred and four on the second. Incidental instruction in Sunday-school work was given in thirty-four seminaries in 1902, in twenty-two in 1908; regular courses in thirteen and forty-one; occasional lectures in thirteen and twenty-two occasional lectures in eleven and twenty-seven, and no instruction in thirteen and twelve in most institutions where instruction is given it is required; where it is elective almost all the students take it. The students of the last generation might say, "We have not so much as heard whether there be any Sunday-school." Notwithstanding this gratifying progress, it is deplorable that there are still seminaries which find no place for the Sunday-school in their scheme of instruction; and it must be said in general that it does not hold the place nor receive the attention to which its place entitles it.

Let us be thankful that at least, even in our theological schools, good but ancient teachers who have poured over the abstracts works of Dr. Dryasdust until they can not hear the cry of the child in our midst, nor see the trend of modern movements, are at last discovering that there is in connection with the Church such an institution as the Sunday-school and that it is worth enough to make it an object of investigation and study, and a branch that deserves some attention in the schools where young men are being trained who are to go forth and shepherd Christ's lambs.

Blessed be God, there are tokens of an awakening to the importance of the Sunday-school all through the Church. Persuing his subject Dr. Smith says to the question, "What new studies should be introduced in the seminary course?" One hundred and twenty-two preachers reply, sociology; sixty-four, methods of Church work; forty-five, English Bible; forty-four, pedagogy and Sunday-school work." Let us hope that ten years from now not a school of prophets will be left on the continent without a thorough course in religious pedagogy and Sunday-school management. And let the great army of present day pastors who were given no chance to study such topics while training for the ministry make up the deficiency as far as possible by reading the best present day books on the Sunday-school, the training of children, and kindred subjects. Such reading will repay the student an hundred fold.

THE STATE SUNDAY-SCHOOL CONFERENCE.

The Texas Methodist Sunday-school Conference for 1911 has passed into history. We had no way of ascertaining how many Sunday-school workers attended the sessions, but the local reception committee provided homes for more than five hundred—not including those who went to hotels without reporting to the committee, those who stayed with relatives or friends, those from nearby towns who returned at night, and those living in or near the City of Dallas. We feel safe in saying that the aggregate attendance was near the one thousand mark. But the permanent results of such a conference must be measured more by the character of the work done than by the number in attendance. Every speaker on the program seemed to be at his best. Barring the one criticism that one or two addresses were too technical for the average mind we do not see how any of them could have been improved. The public addresses were both inspirational and instructive, and that is the combination that Sunday-school workers need. The departmental meetings were surprisingly well attended. There were about twenty of the presiding elders of Texas present and they entered upon their sectional work with an ardor and enthusiasm that promises much for the Sunday-school of tomorrow. We saw at least a hundred pastors present at one time in the

pastors' section and they were busy asking and answering questions. There were about the same number of superintendents present in their conference and they were losing no time. And the gatherings of teachers and elementary workers were just as large and just as busy. And the sectional conferences were continued through two afternoons. Where all did so well comparisons would be out of order, but we should be particularly grateful to such educators as Dr. C. A. Nichols of Southwestern University, Miss Annie M. Moore of the North Texas State Normal School, Prof. J. E. Blair superintendent of the public schools of Corsicana, and Prof. G. O. Clough of the Fort Worth High school for their thoughtful addresses on the work of teaching and other lines of work. And those who heard Drs. Chappell, Bulla and Rawlings and Mrs. Godbey and W. E. Hawkins will want to hear them again and again. The State Executive Committee is under special obligations to Mrs. V. A. Godbey of San Antonio who prepared the program for the elementary department and had entire charge of that section during the conference, to Mr. W. E. Hawkins, field secretary of the North Texas Conference, who went to Dallas some three weeks before the conference met and gave much time and thought to advertising and local arrangements, and to Mr. H. F. Edson of Fort Worth who led the singing and led it well. The Sunday-school people of Dallas did everything that could be thought of for the comfort and convenience of the visitors, and handled all matters pertaining to the entertainment of the conference without a single hitch. All in all it was a great conference and may God use it for his glory.

ACTION OF THE STATE EXECUTIVE COMMITTEE.

The regular annual meeting of the executive committee of the Texas Methodist State Sunday-school Conference was held in the publishing house at Dallas at 2:30 p. m. April 12, 1911. Present at the meeting, E. Hightower, president; A. E. Rector, second-vice president; W. C. Everett, secretary; B. M. Burgher, treasurer; A. D. Porter, Central Texas Conference; B. W. Dodson, Northwest Texas Conference, and W. D. Thompson, North Texas Conference.

On motion the following committee was appointed to nominate the officers of the conference for the following year, B. W. Dodson, A. D. Porter, and W. D. Thompson. This committee made following nominations which were adopted: For President, E. Hightower, Waco; For First Vice-President, J. E. Harrison, San Antonio; for Second-Vice-President, A. E. Rector, Galveston; for 3d Vice-President, W. F. Davis, Wills Point; for Secretary and Treasurer, W. C. Everett and B. M. Burgher of Dallas. B. W. Dodson was appointed to present the recommendations to the business meeting of the conference.

Rev. E. Hightower was elected editor of Sunday-school page in the Texas Christian Advocate, Rev. V. A. Godbey having asked the committee to relieve him of that work, and Rev. A. E. Rector was elected assistant editor. The executive committee passed the following motion: "It is the sense of

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this committee that a Sunday-school Conference be held in each of the five conferences next spring instead of one conference for the State, if practical plans can be worked out, said conferences to be under the joint direction of the Conference Boards and the State Executive Committee."

The committee adjourned to meet at the call of the president at some date prior to the next meetings of the annual conferences.

At the business meeting of the Texas Methodist Sunday-school Conference the following day the report of the executive committee as to officers was unanimously adopted.

W. C. EVERETT, Secretary.

MARRIED.

Hollis-Fruitt.—Wednesday, April 5, 1911, at the residence of the bride's father, in Hubbard, Texas, Mr. J. W. Hollis and Miss Alice Fruitt, Rev. A. E. Carraway officiating.

On April 13, 1911, 7 p. m., at the home of A. A. Jeffers, Hamilton, Texas, Clifford Blair and Lillie Belle Jeffers, Claud Green and Clara Belle Jeffers (twin sisters) were united in holy matrimony before a large assembly, Rev. J. T. Tyson, officiating.

Sikes-Knight.—At the home of the writer, near Holly Springs, Van Zandt County, Texas, April 8, 1911, at 5 p. m., Mr. J. E. Sikes and Miss Alice Knight, Rev. J. F. Everitt officiating.

Gunn-Sides.—At the home of the pastor, near Holly Springs, Van Zandt County, Texas, April 16, 1911, at 6:30 p. m., Mr. Auston Gunn and Miss Virgie May Sides, Rev. J. F. Everitt officiating.

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WESLEY PEACOCK, Peacock Military College, President.