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THE HEROIC IN HARD TIMES

Jesus showed a wonderful insight into the common problems of the common man in that telling picture he gives of the two servants—the faithful and the unfaithful. They were charged with certain responsibilities, particularly those of giving food and clothes and the necessities of life to those who were dependent upon them. The one met these responsibilities faithfully. He showed in this beautiful picture what is happening in thousands of homes in Texas to-day. We are in the midst of tense times in some parts of our State on account of the drouth and business depression. There are thousands of honest men who have to provide food and clothes for large families, and it is a daily fight for the materials upon which their families can subsist. There are also those who are charged with large business interests, who have made but little money, if any at all, during the last two or three years, and yet their business must go on. There are scores and hundreds of others dependent upon them. The business cannot be paralyzed by giving it up or by curtailing it. The work must go on, and they are wrestling day by day with the problem how to meet all their bills, how to preserve and protect their interests, and how to keep their heads above the water. These responsibilities cannot be shared with any other living soul. They rest upon the individual and upon him alone. It must be an awful feeling to come home at night from a hard day's struggle and find hungry children and a hungry wife with no means of meeting the legitimate demands they make upon us. It must be trying to come home from such a fight out in the business world, realizing that there are others, all of whose interests are precariously dependent upon our own success. There are those that would help if they could, others who could help if they would, but in the last analysis the problem is a solitary one, resting upon one lone soul, who day in and day out is fighting not only for his own daily bread, but is fighting for the lives of others. In not a few cases are his constant efforts met by ingratitude, by indifference, by antagonism, by lack of appreciation. And he cannot lay these responsibilities down. He must carry them. If he be at the head of a family his responsibilities are inalienable. If at the head of a business, to step down and out would mean disaster. He cannot go on; he cannot stop. And here the struggle finds its deepest intensity. Many a restless night, many a tear-bedewed pillow, many a headache, many a pang in that lone struggle to give food to those dependent upon him in due season. That is the story of many a life to-day. Perhaps he has money invested, material interests. These could be thrown upon the market and released, but it would be to depreciate values, to shake confidence, to

bring, perchance, a panic. So that even to-day many, no doubt, are making a hard, honest struggle to hold values up. The nerve that is required in a business man to do this is to us marvelous. He must protect himself; he must protect his friends; he must protect the business interests of his community; he must go forward; though he be loaded down with a million tons, he must go forward. There is no other way to go, and yet to go forward means the oft-repeated story over and over again, of lonely struggles against impossible conditions. And there may be others who are taking advantage of his condition, others who are pressing him, others who feel or suspect that there is trouble and all eyes are alert, the eyes of the business world are upon his movements. In not a few cases perhaps others are profiting financially by the hard times, by the tenseness of the situation are now and then picking up a great bargain. In the face of all this he must contend with it; he must see even those who ought to be helping him to win the battle standing idly by and taking advantage of all the failures of other people or, vulture-like, pouncing down upon a wreck, wherever one happens to be found. Still others have no responsibilities, no profiting interests, nothing at stake and are crying hard times, dodging their debts, failing to meet their responsibilities, and day by day, rather than helping the situation, are increasing the burdens of those who are doing their duty. Still others, perhaps, have grown reckless. Indeed, it is a matter of common knowledge that when business depression comes, when financial matters are tense, when material battles are hard, moral values go down. Moral character seems to be tied up in some way with business success. And so we see over and over again recklessness; we see lawlessness breaking loose, murders even are committed, due largely to a spirit of restlessness, to a lack of responsibility for social and economic issues—a roving, reckless, irresponsible crowd of men and women who will not carry their own load, will not help any other, and who are positive leeches on the heart of society. In such times men often break loose from moral and social standards and do things impossible under other conditions. And not the worst element in the situation is the necessity not only of keeping your courage up, but keeping your countenance bright. Though your heart may be burning, though your nerves may be drawn to the last possible limit of tension, though our very soul may be weary, though the battle may be already lost, you must meet the world with a smile—an air of prosperity, of good cheer, of buoyant confidence must be about you.

If you be a prominent business man, one single sentence uttered by you admitting the real conditions with which you are

contending, or even a downcast look, might throw a whole community into confusion and bring a local panic, the end of which you could not foresee. Oh, the hollowness of it all! A bright face without; a broken, burning heart within. Life issues at stake, and there you stand, and stand alone.

You have no trumpet to sound your praises, to back you up. No martial music to stir your courage. But alone in the dark, under impossible conditions, you must stand, and stand in silence. No body understands and nobody cares. The same thing is true in many a home to-day. Fathers and mothers are ill-matched. Perhaps they have been living together for years. They do not understand each other. Perhaps there is a growing chasm between them. And yet for the children's sake they bear it all, and nobody suspects. Oh, the social chasms, the domestic chasms, the heart cries, the bitter loneliness, the sighing and the weeping! Such is the story of many a woman who has to welcome her husband, perhaps her drunken husband, home in the evening without bread for her children, or clothes for her family, and yet stand it all in silence! These are the heroic spirits. These are the people that are at the foundations of society. These men and women who in the holy relations of domestic life and in the sacred responsibilities of the business world are making heroic efforts to give food to those dependent upon them, to carry their loads, discharge their duties and face the world as men, as women. These are heroes, not the heroes our Nation worships.

One cannot go through the Smithsonian Institute at Washington without being impressed with the idea that this Nation cares little about anybody but the generals and other officers of the army, who go forth practically at the head of murderers to murder their fellowmen. Murder is the ideal, and not service. There are whole sections of the Institute devoted to memorabilia, relics, etc., of the great names in our military history, while the man who proves to the world that the mosquito carried yellow fever, at the peril of his life and that of others, thus saving countless thousands of lives and millions of money, has one single bust to tell the story. We cannot walk through that the man who proves to the world that the could have a revision of our national ideals, when the real heroes who, in closets of lone desire, often in bitterness of soul and yet with heroic courage day in and day out meet the commonplace duties of daily life with a face set towards the future, with a heart anchored among the eternal verities of our holy religion. These are the men who deserve places in the art galleries of the world. These are the real servants of mankind. These men and women have hoped for better days,

but hope has been deferred, and it has made the heart sick. Time after time the Master was to come, but he never came. The benefactor was to come, but he never came. Better times were to come, but they never came. Men's promises were to be met, but they were never met. So day in day out these great spirits have borne their disappointment as well as carried their load, and are God's heroes indeed. No doubt many of them come to periods of desperation, when they would gladly lie down and die, when they wish they could by legitimate means end it all and get out of the struggle. And yet even then they stand. There are thousands of homes where a week's illness means a week's lack of bread for hungry children and for suffering wife. They are too poor to live. They are by all means too poor to die. For a spell of illness followed by a funeral would plunge the whole family into financial ruin, to be struggled with through long weary years. These, I say, are heroes. Heroes in the noblest sense of the word. But God sees, God understands. God cares. And he is rewarding these every day and every hour. He does not do business on credit. He pays and pays in hard cash all he owes. And the reward of this service is that he gives to these spirits all he has in this world. All of faith and devotion, all of love and hope, all of courage and of spiritual energy, all of the freshness and vigor of noble living, all of the highest ideals and noblest achievements, self-sacrificing souls—all he has in this world is in the keeping of these heroic immortals. The world lives on their work. Where would the world be without such spirits as Moses, Samuel, Elijah, Amos, Isaiah, Hosea, Jeremiah and the countless saints nameless forever more that have dug deep in human life to lay the foundations of to-day? These unknowns are "the men and women behind." Let those of us who are spared these terrific battles take off our hats and offer a silent prayer of thanksgiving for the heroism of those who, seeing the invisible, are counting the doing of the impossible the glory of living. For God is giving to them all he has, including our own achievements.

The malicious criminal is the wild beast of society, the enemy of law and government. He must either be restrained by the penalties of law or he must be saved by the gospel. To punish him costs money and brings disgrace, but to save him is a work of love and brings joy and peace. But if a man will not be saved and continues to violate law, he has to suffer the consequences.

Bees swarm round any tree that is in full bloom, but when the blooms are exhausted the hum of no bee is heard within its vicinity. It takes nectar to attract honey-loving insects. To change the figure slightly, trees that bear no fruit never have stones lying under its shade or sticks lodged in its branches. It takes fruit to attract attention.

EASTWARD: Around the World

DIA-BUTSU OR GREAT BUDDHA

By Doctor W. B. Palmore--Article Thirty-Two

While Fuji Yama is the greatest natural wonder of Japan, Dia-Butsu, the Great Buddha at Kamakura, is by far her greatest work of human hands. It was made of an amalgam of copper, tin and gold, about the year 1252, and is as well preserved as the 875 bronze cannon in the Kremlin at Moscow, captured from Napoleon, only a hundred years ago. It is in a sitting posture, fifty feet high and ninety-seven feet in circumference. The length of the face nine feet. Width of face from ear to ear, eighteen feet. Length of eyebrow four feet; length of ear seven feet, length of nose four feet. Six men can sit upon the thumbs of the clasped hands. On the inside of the image is a small chapel where thirty people can stand. With a ladder we climbed, with a number of others, to the small shrine in the head.

It was once doubtless the center of a great temple in a city of six hundred thousand, the capital of the First Shogun Yoritomo. Now there is no sign or remains of the once great temple, and a straggling village and rice fields are on the site of the once flourishing city. The image in its lonely desolation is a picture of the coming time when the waning "Light of Asia," has given place to "The Light of the World," in Japan and China. In places like Kyoto and Hiroshima it is still struggling for life by borrowing from Christianity.

Kyoto, the old capital of Japan, surrounded by such picturesque mountains, is naturally much more attractive than Tokio. Missouri Methodism has a splendid representative here in Brother Favis, who faces great possibilities, if the Church at home would only furnish the means to house his work. We spoke to his people in a shell of a house in a salient and crowded part of the city, who seem to be quite intelligent, earnest and hopeful, but their leader should not be left to make bricks without straw. The preachers of the Missouri Conference ought to get up some morning before breakfast and raise the remainder of the money necessary to erect a church. We also spoke here to a fine audience in the new Y. M. C. A. Building, erected by John Wanamaker.

Joseph Hardy Neesima.

We met here twenty-five years ago, and heard with great pleasure. In appearance he reminded us of Rev. Doctor Lewis Powell, of Southern Methodism. He left for himself here quite a monument in the college called Doshisha, which means "One Endeavor Company." The great value and possibilities of this college, at one time, were very seriously threatened by destructive higher criticism, but it now promises to regain the lost center of gravity on which Neesima left it. The view, from the top of its central tower, of the campus and environment, is one of the finest in Japan.

Neesima's history is something like that of Nakahama Manjiro. When he was fifteen years of age a friend loaned him a book to read, in the Chinese language. "In the Beginning God created the heavens and the earth," was the opening sentence of the book, which burnt itself into his mind and memory in such a way as never to be forgotten. This sentence created in him an insatiable desire to learn. What he heard and read of Commodore Perry gave him the idea that America was the country in which to learn. It was a death penalty at that time to leave Japan. One night after dark he persuaded a fruit peddler to allow him to lie on the bottom of his little boat and be concealed with fruit. This enabled him to pass the guards and reach the American brig Berlin, anchored in the outer harbor, and about to sail for Shanghai, where he engaged to work his way around to Boston, on

The Wild Rover.

which was owned by the Honorable Alpheus Hardy, who had for his motto or aim in life: "To make money for God." When Mr. Hardy met this remarkable boy he took him into his heart and home for ten years, and gave him the best education that New England could afford. When Mr. Neesima started back to Japan his benefactor gave him the first and foundation subscription for his Kioto College. We caused quite a sensation among the present authorities when we discovered there was no portrait or picture in any part of the college of this wise and great-hearted American layman! The stone which marks the last resting place of Neesima may crumble to dust, like the monuments erected to the heroes of Thermopylae, but the widespread and far-reaching influence of this phenomenal life, whose destiny and great career

rests back on the one sentence, "In the beginning God created the heavens and the earth," will go on through all the eternal years!

At Kobe the Canadian and Southern Methodists have combined and are making a great school of the Kwansai Gaquin. The new building for the theological department is an imposing brick structure and rapidly approaching completion. The Canadians and Southerners work together with great harmony as well as enthusiasm. This was a happy combination, which is the prelibation or foretaste of the coming time when all Methodisms, at home and abroad, will combine and take the world with "Christianity in earnest." The location of this school is ideal. The campus is on an ascending scale, the Inland Sea, with its picturesque islands in front and a range of beautiful mountains in the rear. Along the first two of the ascending plateaus run railway and electric lines of travel. Next above these are all of the college buildings, with a dark forest of splendid pines and cedars, suggesting the classic groves of Greece. On the next plateau above are the homes of the teachers, in one of which Doctor Newton lives, who is doing the best work of his noble and helpful life. Then back of, and looking down upon all of these are the sublime mountains.

Palmore Institute

is nearer to the boys and young men of the banks, ship offices, mercantile establishments and manufactories of the city of four hundred thousand inhabitants, from which its students come. When this school was started, just a quarter of a century ago, Kobe had only one hundred thousand inhabitants. The four hundred students and their friends gave us an enthusiastic reception, at which we not only delivered an address to them, but also listened to one from them to us. After the reception the foreigners gave us a delightful banquet. The students, as an expression of their grateful appreciation, presented us with very fine specimens of the damascene work of Japanese artists. We were very much delighted to learn that more than ten thousand boys and young men have studied in this school.

Kobe Methodists have a splendid site, where some wise-hearted and liberal American could build for himself or herself an abiding and useful monument, in the form of a great Church. In the spacious old cemetery here we visited the grave of

Doctor J. W. Lambuth.

who did so much for the Orient. The hearse which conveyed his body to this cemetery was drawn, not by horses, but by the Kobe Methodists, who considered it a great privilege and asset to have his body resting beneath the sod of the Sunrise Empire.

At Okayama we spent a delightful day with our genial Brother Wilson, of North Carolina, and his hopeful and promising family. He pioneered this work, and is reaching a very fine class of people. The night that we spoke here was such a stormy one, with such a downfall of rain as to keep away the chaff, or light weight of indifference, which fortunately enabled one of the finest audiences in quality that we have spoken to in Japan to fill the house. The people were above the average both in stature and in education. This was from the fact that the audience was largely composed of the teachers and students of the government schools near by. We made a plea here for universal peace, and in behalf of the poor farmers of Japan, who are so burdened with taxes that they cannot afford to eat their good rice, but have to sell it to pay the exorbitant war taxes. At this point we were heartily cheered! The common people are sick and tired of war. Here is one of the prettiest parks in Japan, so remarkable for its beautiful parks and gardens.

Rev. W. P. Turner and charming family gave us a very cordial greeting and delightful entertainment in Hiroshima, on the Inland Sea. This is a city of the best of the government and Buddhist schools, but Miss Gaines' great school, with six or eight hundred girls is the crowning glory of them all. In this school, as a kindergarten teacher,

"The Lady of the Decoration,"

wrote her unique book, which has sold by the hundreds of thousands, and is now yielding her a splendid income. One of the most interesting kindergarten exercises we have ever seen was in this school and conducted by this extraordinary teacher. We were also much surprised here to find among the accomplished and most popular teachers a daughter of our ascended friend, Doctor Wesley G. Miller, one of the greatest teachers and preachers that Missouri ever produced.

At Nagasaki, by special invitation while in Tokio, we were entertained in the splendid home of a Japanese gentleman who married an American lady. She is a fine physician and surgeon. There was only one child in this family, about thirteen years of age, one of the most promising boys we saw in Japan. The father interpreted all of our addresses in colleges and Churches in Nagasaki, and we have never had a more surprising and satisfactory interpreter in any land. What a blessing to have such a citizen in a community. The boy will introduce New Century Knighthood in Nagasaki and Southern Japan.

"DYNAMICS OF PERSONALITY."

By Rev. Lawrence L. Cohen.

The most arousing fact of all human history is silenced by the overwhelming and arresting declaration that the greatest thing in the universe of God is "personality!" Travel up the scale of being until you reach its uttermost summit—

"Where meteors shoot, clouds form, Lightnings are loosened, and Stars come and go,"

and you will hear reverberating, throughout these vast and infinite reaches of the Cosmic Order, the thunder tones of God's holy affirmation. Aye, within the sacred and holy confines of psychic being throbs this potential and conscious force of deity.

It is the most stupendous and controlling truth of life. "It is the basis of morality." Its capacity is immeasurable; its power incomprehensible, and its possibilities beyond all human computation. Its age is youth; its youth is hoary age; ever beginning, never ending. Being self-conscious, having a self-regulated intelligence, and possessing self-determining power of choice, its triune endowments startle us, and yet its supreme and most indubitable knowledge is the fact of its own conscious sense of human responsibility. Its influence is dynamic!

The profound significance of St. Paul's statement, viz.: "None of us liveth to himself, and no man dieth to himself." (Romans 14:7) is here vindicated. Its conception is race-wide in its influence, and world-wide in its application. It deals both with life and death, not solely with respect to the individual as a unit of society, but as he is related to the whole world-race. Man's influence is universal, certainly it cannot be less than infinite, when compared with the blind forces and energies of Nature. Science says that "every particle of matter in the universe attracts every other." Is it possible that inanimate cosmic forces can have a greater dynamical affinity for the other than the alchemy of a holy and undefiled personality? Can it be possible that molecules have a greater attraction for one another than the quivering, breathing and moving psychic forces of immortal souls? Would it be rational to infer that cosmic forces are so inter-related as to influence all particles of matter with a greater or less potentiality of their inherent worth to the whole than the elemental attributes of each personality? Is it reasonable to suppose that globules in the universe hold a greater magnetic attraction for each other than the innate conscious qualities of each personality sustains to the other?

Physicists hold "it impossible that any particle of matter or any pulse of energy can cease to be." Is it empirical for the theologian to hold it impossible that any element of personality or any pulse of spiritual energy can cease to be? If particles of matter and pulsations of energy are eternal then the attraction of each molecule for the other can never cease, and hence every cosmic spark will forever wield a potent influence commensurate with its place in the physical universe. If this be true, is it irrational for us to believe that every element of moral worth, and every pulsation of spiritual energy are likewise eternal, and that the attraction of each component part for the other can never cease? Is it churlish for us to hold that every dynamic of personality will forever wield a potent influence commensurate with its place in the moral universe? Man's influence is eternal! It is also objective.

Philosophically lying at the basis of all science is the fact that the "Universe is a Kingdom of Ends." "Everywhere," writes Prof. Noah K. Davis, "there is reciprocity, a relation of mutual interdependence and altruistic subservience, a universal ministry." Indeed, "All things in the universe are mutually related. Plurality and unity interpenetrate and condition each other. Each is in all, and all in each." The philosopher says that in the physical world everything indicates that "no particle of matter exists for itself, but that its nature points to relation with other

particles indicating that each particle thus exists for others * * * of its own kind." Now, the human race is an organized family of teeming personalities, its members being indissolubly bound into one by natural affinities and related by "teleological interaction." Hence, every individual is a part of the whole unity of the world-race and therefore no element of moral good exists for itself, but to the contrary its nature points to relation with other elements and thus each element exists for others of its own kind. Each is normally related for mutual service. This is true of the physical universe as it is also true of the moral universe for, "throughout the universe of space and time," says an eminent authority, "every individual body is causally related to every other. All act upon each, and each upon all."

Prof. Thomas H. Huxley, writing along this same line affirms that, "the practice of what we call goodness as virtue involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion, it demands self-restraint; in place of thrusting aside, or treading down all competitors, it requires that the individual should not merely respect, but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence." This is intensifying the course of the humanistic element in the great evolution of the race. It further strengthens the apostle's declaration, "That there is not one of us whose life concerns himself alone, and not one of us whose death concerns himself alone." (Twentieth Century N. T. Version.) To the most infinite degree the center of personality is dynamic, for,

"A pebble in the streamlet scant
Has turned the course of many a river;
A dewdrop on the baby plant,
Has warped the giant oak forever."

Man's influence is emphatically co-extensive with "life" and with "death." "Never," says Dr. William Sanday, "are we isolated or solitary, or responsible only to ourselves. It is not by our own act we were created, nor is our death a matter than concerns us alone." Such is the race-connection that it "imbues each with quality" that is common to all, and "may involve all in consequences from the action of one." This is a universal and irrefragable truth says the late Dr. W. N. Clarke. Man is a social being, and his life's influence unconsciously moves out from the center of personality and potentially touches the lives of others and by its own inherent character impresses them for "good," or for "evil." This is the law of life—it is unalterable, and unchangeable. Whether we want to believe it or not, by our individual conduct, conversation and habits we are daily influencing others for the "better" or for the "worse," and are thus contributing to the moral upliftment or the moral degradation of human society.

Not "all of us," but in a most important and vital sense "each of us" are guardians of the virtues and character of the next generation. Character is power! Influences flowing out from its sacred and holy precincts are imperishable—immortal. The potentiality therefore of a human life lies not in itself, but in its power to affect and change the moral character of the age, and thus forever impress the family-stock, and although one should die, remember the "good" or "evil" of that personality cannot be buried, but flourishing eternally after the body has crumbled into dust its posthumous work will be the reproducing of itself in other lives throughout the illimitable years of time. Oh, man,

"Thou canst not do a deed that will not bless or curse,
That will not add to human weal or broods of evil nurse.
Thou canst not speak a word that will not please or pain,
That will not swell the sum of joy or give to woe a gain.
Thou canst not think a thought that will not help or harm,
That will not foster or impair life's high and noble charm."
Such is the dynamics of personality!

CHRISTIAN BAPTISM.

Of the Greek Prepositions Prove Immersion?

By Rev. B. W. Dodson.

NUMBER FOUR.

Attempts have been made to use the Greek prepositions to prove immersion, but we should remember that the New Testament was written in Greek by men of Jewish birth. Such men would naturally follow the analogy of the Hebrew in their use of prepositions. In Hebrew the same

word means "in" and "with." ("by means of"). Gosenius says of "be" (the regular Hebrew word for "in"), "the other main signification is at, by, with." (Men sometimes ridicule the idea that the same word means "in," and "at," and "by," and "with," but such is actually the case in the Hebrew).

In the Septuagint, "en elaiō" is found about forty times between Exodus 29:2, and Lev. 35:25, and must each time be translated "with oil," in order to make good sense. In Ps. 22:5 ("Thou anointest my head with oil"), "en elaiō" is used. In Lev. 14:52, "en" occurs six times consecutively in the Greek Scriptures (which were used by the apostles and early Christians), each time it indicates "instrumentality" ("en" with the "dative of instrumentality," and no one will deny that it must be translated "with" every time in this verse, because the house was to be purified by "sprinkling" (verse 51).

No wonder, then, that we find "en" translated "with" and "by," about one hundred and twenty times each in the New Testament, and in many of these cases it would make nonsense to render "en" by the English "in." (See Matt. 3:24-36, Matt. 12:27-28, Luke 22:49, and 1 Thess. 4:16, for a few examples). In Matthew and John we find "en hudati" ("in" or "with" water), but in Mark, Luke and in Acts, we find "hudati" ("with water") alone. "Hudati" is a simple dative of instrument and should be translated "with water," and shows that "en hudati" used elsewhere is almost certainly a dative of instrument, and should also be translated "with water." In some places we read of being baptized "en pneumati" ("in" or "with" the Spirit), but elsewhere we find "pneumati" alone, which must be translated "with the Spirit," unless facts prove this to be incorrect. The "baptism of the Spirit" was a "pouring out" of the Spirit "upon" the people. Now "pouring out" does not describe immersion, but affusion, and yet it is called a "baptism." All these facts show that "en hudati" offers no proof for immersion.

That the preposition "apo" which is used in Matt. 3:16 ("from the water," R. V.), means "from, away from," and not "out of" will I think be acknowledged by all scholars without argument.

The primary meaning of "eis" is "motion to or towards a place." It is rendered "to" about five hundred times in the Common Version, and "into" about the same number of times. Therefore, no argument for immersion can be based upon this word. Again, there is one unequivocal way of saying that a man went "into" the water, "into" the house, or "into" the city. This sure way of saying "into" is to use "eis" as a prefix to the verb, either alone or followed by "eis" before the noun. See John 20:3-8, Mark 2:1, Mark 10:23, Matt. 6:6, Matt. 10:5 for a few examples and many others could be given.

"Ek" ("ex" before a vowel) is the word generally used to express "out of" in Greek, but it is rendered "from" about one hundred and seventy times in the Common Version against about one hundred and forty times where it is rendered "out of." "Ek" is also used twice, or as a prefix of the verb, to say unequivocally that one went "out of" a place. See Mark 1:25, Mark 5:8, Luke 4:22, Matt. 7:5, Matt. 8:16 and many other examples might be given.

But neither "eis" nor "ek" is used in this unequivocal sense when they refer to water baptism. In the case of the eunuch Luke uses both "eis" and "ek" but one time after the verb, therefore all that the Greek of Acts 8:38-39, can be forced to mean is that they "went down to the water," and "came up from the water." Even Alexander Campbell acknowledged that it is only an "inference" that the eunuch was immersed. The eunuch was reading Isa. 52:7, and had doubtless just read Isa. 52:15. But Isa. 52:15 is a plain prophecy that the Messiah "will sprinkle many nations," and would therefore cause the eunuch to desire baptism by sprinkling, instead of by immersion. The word here translated "sprinkle" is the Hebrew word "nazah," which is used about twenty times in the writings of Moses, and always means "sprinkle." If Isa. 52:15, had said that the Messiah would "dip" ("tawbal") many nations, immersionists would have never ceased repeating it, but since it says that "he shall sprinkle many nations" they try to get rid of its strong argument for affusion.

The facts set forth in this article prove clearly that the Greek prepositions are strongly on the side of affusion instead of helping the cause of the immersionists. The fact is, that the greater our scholarship and the more thoroughly we investigate this question the more strongly does it appear that the position of Methodism with regard to the mode of water baptism is the only position that can be successfully maintained.

Memphis, Texas.

SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER, Editor, Georgetown, Texas.

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

All communications intended for this department should be sent to either of the above addresses.

THE TEACHERS' PREPARATION.

Few things are so important as that Sunday-school teachers should be brought to feel that their work is so important that anything else than adequate preparation, both general and particular, is inexcusable negligence.

GEMS FOR TEACHERS.

No teacher's program should be arbitrarily adhered to. The teacher should not be bound to any plan, however excellent. He should always be free to allow an incident of the hour or a manifestation of special interest to emphasize or point some particular phase of the lesson.

Animation is a decided aid in teaching. While not natural with all, it may be cultivated. It meets the instinctive desire for change; the animated teacher is always considered interesting.

Questioning is subject to common abuse. The use of printed questions read from the lesson help cannot be too strongly condemned. It cannot be anything but formal, dry, stilted and lifeless.

Too much reliance on questions tends to repress spontaneity in the class. Some are likely to feel that they may not venture a statement unless directly called upon.

It is what the individual does for himself and by himself under the teacher's guidance that really educates him. The constant endeavor of the wise teacher will therefore be to secure the co-operation of every member of his class.

As a means of aiding instruction, review is of prime importance. If the teacher has considered the lessons, and has given attention and study to the line of thought running through a series of lessons, to the cumulative teaching of the series, if he has not been lost in a maze of details—if the teaching has been the rearing of a temple and not a mere heaping together of stones, then the review may readily become in his hands the culmination of all that has gone before.

MISTAKES IN ADULT CLASS WORK.

Some of the most common mistakes in Adult Bible Class teaching are:

- 1. Tardiness. Loss of time at the beginning. Slowness. Long-windedness.
2. Failure to cover the entire lesson. The hour passes with only one-third or one-half of the lesson treated.
3. Allowing lengthy discussion, especially on topics or doctrines which incite controversy.
4. Allowing one or more persons in the class to assume right of final authority by always having the last word and expressing their opinions as authoritative judgments.
5. Calling exclusively on a few who are more ready of speech than others. This is likely to be interpreted as favoritism. Some will conclude that

- they are not expected to take part.
6. Too much exhortation. An overfondness for preaching.
7. Harshness in judgment. A failure to exercise Christian charity. Criticising too sharply.
8. Narrowness and intolerance. Condemning all who do not agree in opinion. Imputing base motives as a reason for non-agreement.
9. Harping continually on one doctrine. Forcing a hobby into the lesson.—W. C. Barclay.

THE SUNDAY-SCHOOL BOARD OF THE CENTRAL TEXAS CONFERENCE.

On call of its Chairman the Sunday-school Board of the Central Texas Conference met at Seventh Street Church in Temple at 2:30 p. m., February 27. In view of their appointments as Field Secretaries respectively of Central Texas Conference and Texas Sunday-school Association, E. Hightower and C. S. Field resigned their positions as Chairman and Secretary of the board, and J. C. Mimms and A. D. Porter were elected to take their places.

OUR MISSIONARY POLICY ONCE MORE.

As it is fair to allow every man to construe his own language, and we recently had something to say in these columns concerning the new missionary policy, we publish the following personal letter:

"You have been referred to in our correspondence as interpreting the present attitude of the board towards specials as antagonistic. We find it is difficult to get clearly understood our new method of handling specials. I am writing to explain to you our method so that there may be no misunderstanding.

"In the old plan we handled a great many specials which were independent of and entirely outside the annual budget, so much so that they practically created a second budget which we were seeking to carry parallel with the current account of our established work. Under the new administration we decided that we would include all objects intended to be contributed to by the board within the appropriations, and that we would assign all specials from the items so included. To this we adhere almost absolutely; in fact, we have a by-law that holds us to that line.

"We do not discourage specials of that sort; on the contrary, we are having quite as many of them carried by the Church as ever before. Such objects as the support of our missionaries, the sending out of new missionaries already authorized by the board, the building of churches for which appropriation has been voted by the board, and the support of native workers and scholarships, etc., we gladly assign as a means of inspiring liberality on the part of the Churches. This plan is working so well that instead of inheriting deficits from year to year, and thus creating a growing debt, we were able to pay during 1911 \$74,854 on the existing indebtedness of the board. Furthermore, it is encouraging the payment of the assessment, because whatever is included in the budget can be counted on the assessment; hence, the specials we are allowing not only increase the income for our current expenses, but also swell the aggregate income on assessment account, thus enlarging steadily the basis of our missionary operations.

"We do discourage the support of specified individual scholars in our foreign schools for reasons that will be obvious to one who will think a little of the difficulties. Scholars change from time to time; some of them do not succeed well, just as here; also it is tremendously burdensome for a teacher to be expected to write interestingly about each one of his pupils, or to write at all for that matter, with the amount of work they have to do in other lines. Hence, paragraph 2 in the 'Revised Key.' It is much more satisfactory all round that these scholarships should be given as 'scholarships' for the school and not for individuals.

"The surplus plan is a plan for the whole Church, and for the entire conference, and in that respect is the best plan on which to work as a whole, but in order to bring about this surplus these specials are sometimes very useful and helpful. They work into the surplus plan with perfect harmony, while many Churches will pay simply on the basis of the assessment, going a little beyond and

some much beyond, and so swelling the surplus.

"If this is not clear if you will write me I will try again.

"Yours cordially, W. W. PINSON."

BOWIE-DECATUR DISTRICT INSTITUTE.

The preachers' institute for the Bowie and Decatur Districts met in Bowie, Texas, February 7-9. The welcome extended was of the old-time, hearty variety. The kind that makes a fellow feel "at home." Bro. Sweeton and his good people opened their homes to us, and his efficient laymen rendered every assistance and courtesy needed to make the stay among them most pleasant indeed.

Their very first step, that of securing Dr. A. L. Andrews, of the Sherman District, to preach the opening sermon, was most wisely taken. By request Dr. Andrews preached his sermon on "Elijah." Taking the pivotal points in the life of that great prophet pointed applications were made to the spiritual and moral conditions of to-day.

Thursday was devoted to the discussion of questions vitally concerning the preacher in his work. Devotional exercises were conducted by Bro. W. F. Davis, after which Bro. R. B. Moreland spoke on "How to Have a Revival." Many helpful suggestions were offered by this faithful man who has learned to do by doing.

"How to conduct a prayer-meeting" was very ably treated by Bro. A. R. Nash. "Hold the prayer-meeting when the time comes regardless of numbers, never show discouragement, get people to realize that we are still a people who depend upon the Spirit of God to direct," were some of the many helpful suggestions which this earnest pastor uses in his own work.

Brothers Sweeton, Riddle and I. N. Crutchfield made valuable use of the few minutes allotted for general discussion following this number of the program. The two former stressing the fact that the prayer-meeting is pre-eminently a place for prayer while Brother Crutchfield stressed the value of importunate prayer, illustrating with incidents of his own rich experience.

At this juncture Brother Riddle called upon Dr. Andrews to give us a parting message which was taken from his early experience, and was a spiritual uplift to all present. At the eleven o'clock hour Bro. J. F. Alderson gave a masterful and most helpful interpretation of Jno. 14:12. This scholarly effort had its share in making the institute the success that it was.

In the afternoon Bro. I. A. Thomas opened this session with devotional exercises after which Brother Sweeton opened fire with a timely and pointed discussion on "Pastoral Visiting." Brother Morris having introduced Brother Sweeton as a man who puts his theories into successful practice. The suggestions given enable one to readily understand why Brother Sweeton is the successful pastor that he is.

It is not the gospel we preach, but the gospel we live," said Bro. N. R. Stone, in his able discussion of "The Pastor," "what he should read, his preparation," etc. Brother Stone offered many helpful suggestions, especially as regards the preacher's library and his use of it.

Pro. L. D. Shawver discussed the problem of "Rural Work," being eminently qualified to do so, for he is doing a great work in the rural districts and knows its features in detail. Advancing the idea that the hope of the rural work lies in the proper instruction and handling of the children Brother Shawver plead for a return of the one time circuit rider and a greater realization of responsibility on the part of parents.

does and no man will do more toward this great work than he will.

"How to Secure Conference Collections in Rural Charges," by R. E. Porter treated in his original way added its share of benefit to the institute for this faithful servant of God has an enviable record as to raising his conference collections. Bro. T. N. Weeks discussed the city phase of this question in a very able and creditable manner, stressing the need of calling for a free-will offering on missions.

Bro. R. I. Ely very profitably used a few minutes just here and his points were well taken, for he, too, has an enviable record as to raising his collections having reported "in full" for the eleven years of his ministerial life.

Also Bro. C. P. Martin gave helpful suggestions as to use of leaflets and cards in raising collections. Brother Morris added a few helpful points gathered from his experience as a pastor.

Thursday night and Friday morning were devoted to missions. Bro. J. W. Hill preached in his forceful way a masterful sermon on the subject of "Missions," while Friday morning at the devotional hour, F. A. Crutchfield treated the subject, "The World Vision in the Scriptures," followed by an able discussion of the work of "Our Foreign Missionaries," by Brother Sullivan, who proved to be in close touch with much of the work done by several of our workers in the field.

In the separate sessions held by the two districts the work of each district was discussed in detail.

The Bowie District in order to use its laymen and preachers to the best advantage voted to appoint Bros. C. P. Martin, R. L. Patterson and T. N. Weeks as a committee to divide the district into sections, appointing a Chairman for each section, for the purpose of holding rallies on fifth Sundays in which vital problems and questions are to be discussed as best concerns the work.

The institute was well attended by its respective members, and will serve as an inspiration for better and more efficient work for our Master in the several charges that were represented. Much credit is due the leadership of Bros. Morris and Riddle, and may this be the greatest year of our lives thus far in bringing men to know God.

F. A. CRUTCHFIELD, Secretary.

OUR RURAL WORK.

I read with interest your able editorial in the Advocate of January 25 on the foregoing subject.

I rejoice to see the Church prosper at any point, rural village, town or city, but I verily believe that things are very unequal as they now exist.

There are many small towns and rural places where there might be a tremendous advance, in a very short time, in Church activities if they had anything like the opportunities that city appointments have. If the same outlay of time, talent and money was made in some rural places that is now expended at certain city points I have no doubt that the results would be many times greater than is had in the city. To illustrate: When a mission is established in the city provisions are made for services at least twice each Sunday and prayer-meeting once a week; the pastor present at all the services.

How stands the matter in smaller places? An appropriation of about half or one-fourth of the amount that a city mission receives is made by the board to scatter a preacher out over a large territory with a population from three to five times as great as that embraced by the city appointment, where the preacher must spread himself out so thin that he cannot be with the same congregation more than once a month, and that sometimes on a Sunday afternoon.

Now, if one should think that this picture is overdrawn I can show up the goods. Under such circumstances just described, one would think that the sowing would be so meager that there would hardly be any results, but there are often gracious results. If even one-half the attention could have been given by the pastor that the city appointment receives the results would have been much greater.

I know some will argue that since the work is so much more difficult in the city, therefore we ought to put on more force than we do in smaller places. That point may be very well taken, but a farmer would be considered very unwise who would let a fine piece of land grow up in weeds that would produce one hundred bushels to the acre without any fertilizer, and at the same time spend all his energy and money trying to bring up an unyielding piece of soil that would at best produce only fifty bushels to the acre. Yet we are doing just that way often in our Church work; expending energy trying to get results from one certain field and a very rich uncultivated field nearby untouched. There were at least two very im-

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portant counts in your editorial on rural work:

1st. "The majority of young men coming into the ministry are from rural charges."

2nd. "The rural place is the home of the old-fashioned revival."

These two facts alone will warrant the Church in making a much greater outlay of talent, energy and money in doing more thorough work in the rural places.

Now, it may be well to discuss the matter of sending more of our strong men to the rural fields; some will go with a glad heart and free, and some not so glad, nor so free. And some would see the splinters of the "band wagon" fly to the four winds before they would go. Some have gotten hold of the idea that big men and big places must go together, and if there are not enough big places to supply all the big men then there is trouble. And it is not the salary every time either; some men had rather stay in a large place on a starvation salary than go to a small place on a larger salary. Just something about the name that makes the difference.

After all, I think one of the very best agencies to help solve this vexed problem is the district missionary. I mean a sure-enough missionary, not one that will just swing around the fields that are already in cultivation but one that will bring in new ground.

C. G. SHUTT, Georgetown, Texas.

Might I give counsel to any young bearer, I would say to him, try to frequent the company of your betters. In books and life is the most wholesome society; learn to admire rightly; the great pleasure of life is that. Note what the great men admire—they admired great things; narrow spirits admire basely, and worship meanly.—Thackeray.

FROM THE NORTH COUNTRY Where the Winters are Cold and the Snows Deep.

Writing from the vicinity David Harum made famous, a man says that he was an habitual coffee drinker, and, although he knew it was doing him harm, was too obstinate to give it up, till all at once he went to pieces with nervousness and insomnia, loss of appetite, weakness, and a generally used-up feeling, which practically unfitted him for his arduous occupation, and kept him on a couch at home when his duty did not call him out.

"While in this condition Grape-Nuts food was suggested to me and I began to use it. Although it was in the middle of winter and the thermometer was often below zero, almost my entire living for about six weeks of severe exposure was on Grape-Nuts food with a little bread and butter and a cup of hot water, till I was wise enough to make Postum my table beverage.

"After the first two weeks I began to feel better and during the whole winter I never lost a trip on my mail route, frequently being on the road 7 or 8 hours at a time.

"The constant marvel to me was how a person could do the amount of work and endure the fatigue and hardship as I did, on so small an amount of food. But I found my nervousness so perfectly satisfactory that I have continued them—using both Postum and Grape-Nuts at every meal, and often they comprise my entire meal.

"All my nervousness, irritability and insomnia have disappeared and healthy, natural sleep has come back to me. But what has been perhaps the greatest surprise to me is the fact that with the benefit to my general health has come a remarkable improvement in my eyesight.

"If a good appetite, good digestion, good eye-sight, strong nerves and an active brain are to be desired, I can say from my own experience, use Grape-Nuts and Postum. Name given by Postum Co., Battle Creek, Mich.

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

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

Notes From the Field

Sour Lake and China.

Bishop Mouzon sent this scribe back to this charge for the third year for which we are truly grateful. Notwithstanding the very unfavorable weather we have made a good start. The people have received us back with open arms and hearts, and old-fashioned pounding was given to us by the people of Sour Lake in due and ancient form for which we return our heartfelt thanks. Our first Quarterly Conference was held the second Saturday and Sunday in February with Dr. Solomon, our presiding elder on hand. Brother Solomon is no novice as a presiding elder. In the Quarterly Conference he is at home. He dispatches business rapidly, yet thoroughly. No interest of the Church is neglected. His preaching ability is well known. He has few equals as an expounder of the Holy Scriptures. The occasion was a success. At the suggestion of the presiding elder the stewards quickly raised the pastor's salary to \$1000 and paid nearly one-fourth of it. It would be difficult to find a more loyal Board of Stewards than this pastor has. Our collections ordered by the Annual Conference are secured in cash and good subscription. We are now praying for a gracious revival at each of the appointments.—J. W. Bridges.

Deming, N. M.

We have just closed a splendid revival meeting at Deming. Rev. J. Allen Ray, our young and efficient presiding elder, did all the preaching. From my viewpoint, Brother Ray is going to make a real presiding elder. He has won the hearts of my people, and has magnified the work of his office. The meeting resulted in twenty additions to the Church, and left us in a healthy working condition. A Building Committee has been elected, and our people are becoming very enthusiastic over the prospects of a new church edifice which is to cost from \$12,000 to \$15,000. We have received fifty members since conference, which makes a total of one hundred and fifty-three additions since we came to Deming.—H. M. Bruce.

Sunset Circuit.

We are still on the firing line on the Sunset Circuit. Our first Quarterly Conference is a thing of the past. Our wide-awake presiding elder was on hand, and looked well after all the interests of the Church. Three out of five appointments were represented, and a liberal assessment was made for the support of the presiding elder and preacher in charge, and a good payment made. Though it was held on Monday the good women spread us a fine dinner, and, oh, my, how "Morris" did eat! We have not heard from him since. There was also the largest congregation of ladies we have seen for years at a Monday evening Quarterly Conference. Everything is looking hopeful for a bountiful crop this year, and we are praying the good Lord to give us grace to enjoy it, and to appropriate it for his glory. May the Lord bless the Advocate and all its force.—J. M. Holt.

Jcshua.

As I have not written anything for the Advocate in several years, this is to inform my friends that I am still alive and trying to look after the work that those in authority gave me to do. We are not turning the world topsy-turvy nor doing anything remarkable, but are simply trying to preach the Word in its purity and power, and do the work of a pastor. Sometimes we little preachers imagine that we are somewhat till we get to the annual round-up and then we find that we are lost in the crowd. This is our second year on the Joshua charge, and if we only had the old friends of our other charges together with the new ones we have found here, it seems that nothing else would be desired. One of the hardest tasks of the preacher and his family is to give up the friends who are tried and true, and they can only look forward to the new friends who, in a measure, take the place of the old. To our friends of former days: We greet you and often think of the happy days we spent together. Our work here is pleasant indeed, and I am not extravagant in saying that we have one of the most agreeable charges to be found in our conference. We have made quite an improvement in the parsonage and will do some more work this year. We also hope to build a permanent tab-

ernacle here for our summer meeting. Pray for us that we may have great revivals. Last but not least, these people have the habit of pounding the parsonage on stated occasions and then they keep it up all during the year, so that they can keep in practice. I am not fond of moving, so you envious ones need not look this way next fall.—J. U. McAfee.

Rock Island.

The good meeting at Garwood some weeks ago under Evangelist W. H. Crum, of Greenville, was repeated at Rock Island recently. The latter place was stirred as it had not been before; great numbers attended upon the preaching of the Word. A great many indicated their desire to live the Christian life; some 25 professed conversion, 16 united with the Church. Bro. Crum is a fine preacher, a tactful evangelist and a person of pleasing and impressive personality. His sermon on the conversion of the "man of the Gaderenes who dwelt among the tombs" was delivered in a masterly way. His imagery was of an exquisite order. His climaxes were oftentimes dramatic. The men's meeting is always a great feature. Bro. Crum uses as a subject in this meeting "The Master is Come and Calletth



Rev. Hermann W. Knickerbocker,
Pastor Central Methodist Church, South,
Fort Worth, Texas

have the revival spirit in every prayer-meeting service. We held our first Quarterly Conference at Travis March 2 and 3, with Bro. I. H. Betts, our presiding elder, Saturday, March 2. It was a very disagreeable day, but in spite of the rain and mud people came to the 11 o'clock service with baskets filled with many good things to eat. We had a very successful conference, and everything promising for a good year.—James W. Cole, P. C.

Oakville.

I write to let people know that the Oakville charge is still on the Methodist map. The charge is composed of six classes totaling about 250 members, three of said classes are in Live Oak County and three in Bee County; the farthest classes from parsonage are 25 miles. We have two good prayer-meetings on the charge, one good Senior League, one Junior League and three Sunday-schools. We have 99 per cent of our conference collections in good subscription. I have found a very loyal people on the work. We have the Gillette, Reagan and Bartlett families on this work, of whom to mention their names would be enough to make a preacher's heart rejoice. Our first Quarterly Conference is a recorded fact and soon can say the same of the second. We have just closed (March 3) a fifteen days' meeting at Oakville which terminated into a real revival. The Church of faithful members has been blessed and is on higher ground. One reclaimed and

but made perhaps a great mistake by using the concrete block, a material, in my judgment, should never be used in a church building, for I have never seen one yet that gave satisfaction. Our Church at this place has a very embarrassing debt of something like \$7000, and we owe some twenty or more different people, which makes it all the more embarrassing to us, and besides this the impression has been made on the conference that this Church paid last year \$1500, when in fact it only paid about \$900, which makes it very hard on the good man who has been sent to the charge this year; but our man there is doing as well as any one could under the conditions, and I believe he will pull the Church out of a fearful condition and put it upon a good foundation. We have about all the debt paid off our Church at Bay City, and that Church is getting in fine shape, and no doubt will have a good year. Bishop Mouzon was there some time ago and did a great work in raising a large sum on the debt, and since then Brother Kidd has just about gotten the balance, and that will clear the Church of all indebtedness except perhaps a small amount we owe the Board of Church Extension. We are planning to put a Bohemian missionary in this district and support him for the balance of the year, and I am now sure that we will be able to do so. The salary of pastors has been greatly increased over last year, and this is in spite of the fact that this district only has 4000 members and is assess-



Central Methodist Episcopal Church, South, and Parsonage, Fort Worth, Texas

The property is the largest owned by any Church in the city. It fronts on Lipscomb, the longest paved street in Texas, and covers the entire block between Cleveland and Bellevue Streets. The church is of the best

Malakoff brick, trimmed with white stone. Its dimensions are 66 by 120 feet. The main auditorium, Sunday-school room and gallery will seat 1400. The basement is divided into furnace room, dining room and pri-

mary department. The ladies' parlor and pastor's study, each 15x20 feet, are in the tower back of the pulpit. There are twenty-one separate classrooms. The woodwork and furniture are finished in mahogany. The Wom-

en's Missionary Society has 143 members, the Sunday-school an enrollment of 550, and the Church a membership of 820. Situated in the best residence section of the city, Central bids fair to become one of the greatest Churches in the State.

for Thee," and how he appeals to men to measure up to their privilege is truly remarkable. His work in this part of God's heritage will be remembered for a long time.—D. A. Keane, Pastor.

Humble Station.

We came to Texas as a transfer from Eastern Oklahoma and was placed by the presiding elder, Ellis Smith and Bishop Mouzon on the Humble charge. The people at Humble pounded us in a few days after our arrival. Christmas they gave us many nice presents. We have gone two miles out on the oil field and organized a Sunday-school with fifty members, a Ladies' Aid Society with ten members and an affiliating Church with twenty-five members. We have good congregations at Humble and at the schoolhouse near here. We have received twelve new members thus far and have several prospective ones in view. We have paid \$30 on a piano for the Mission Church; \$55 has been paid as the last payment on news. Our Mission Church pounded us with a month's

supplies and a surprise party of thirty-two young people. Our work is at this time very encouraging. We are looking for a great time in May when we have our revival. Our oil field is encouraging at this time, as many more hundred barrels of oil per day are now produced in the field than were the first of January. Our Sunday-school and League are growing; prayer-meeting increasing in numbers and interest. Pray for us, brethren.—E. L. Whiddon, P. C.

Travis.

I arrived in the thriving little city of Travis from Polytechnic College December 18, 1911, to enter upon my first work as an itinerant preacher. Being only a young man and inexperienced, I felt a great burden and responsibility resting upon me; but I have learned while amidst all this that I have people at Travis (as well as in other places) who are men of God and ready to assist their pastor in every way possible. We are planning for a great campaign this summer. The forces are being well equipped with the Spirit of God. We

several under true conviction. I trust a number will unite with the Church as the result of the meeting. Two nights of the meeting a show was in town, but the number of persons at the meeting was not lessened. This scribe did all the preaching with the aid of the faithful members, and we tried to stress the difference between conviction and conversion. I failed to state that this scribe was pounded in a royal way before my detained family could get here. We have twenty-five Advocates on the work.—L. A. Alkire, P. C.

Brenham District.

The first round of Quarterly Conferences has been completed, and a word to the readers of the Advocate might not be out of place, as this is the center of the foreign population of our Texas Conference. The pastors are all, without exception, doing the very best grade of work. In some of the charges there are many difficulties, and some of them are hard to overcome. At Wherton we have a very peculiar condition. Our people there have built a very good house,

ed just as much for benevolences as the Jacksonville and Pittsburg Districts, which have each 3000 members; and let me say just here that if the brethren who make these apportionments could see the true condition which exists in this district I believe they would make a very different arrangement, and let the people of this district do what they would gladly do if our assessments were not so heavy for conference purposes, and that is we would put missionaries in this district to work among the foreign people, and I am sure we could soon evangelize all this territory and would soon put into the treasury of our conference twice as much money as we are now doing. Now, brethren, I hope you will think of this and give us a chance. Now be it understood that I have not heard near as much complaint about the large assessment on this district as I have heard in some other places where the people were very much more able to pay than the people are here; the truth is, I have never seen a more loyal set of people anywhere than are to be found in the Brenham District. This presiding elder has been well received in

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every charge and by the help of the good Father we mean to do the very best year's work we are capable of doing. We hope to have all the conference collections in by the first of May. We are planning a revival for the district and are confidently expecting a great year in spite of the late start we have gotten on account of bad weather and sickness.—R. A. Burroughs.

Sadler.

The first Quarterly Conference of Sadler and Gordonville charge for the current year is a thing of the past. Our presiding elder, Rev. A. L. Andrews, D. D., was on hand, but a little under the weather; however, he preached three splendid sermons. On account of rain and mud the attendance was not good, but notwithstanding this the stewards made a good financial report. Brother Andrews is in high favor with our people on this charge, and when he comes to hold a Quarterly Conference, even if he is sick, he has to preach. I find in him a pastor's friend indeed. Our work is in fairly good condition. The stewards at Sadler give the pastor a check at the first of every month on salary. The stewards at Gordonville only lacked \$3 reporting one-fourth of salaries paid up to date. We have two good Sunday-schools on the charge and two prayer-meetings. We have every reason to be hopeful for a good year on this charge. Sadler is about ready to clear a small debt yet remaining on their nice church, and then we aim to finish it and have it dedicated. I believe we have the best church building here that can be found anywhere for a place the size of Sadler. Just a word in regard to our reception on the work, as we have not as yet reported. We were very kindly received and pounded in due time. Sadler first came with a substantial pouncing, and Gordonville, not to be behind, loaded the pastor's buggy with many good things, besides giving cash to the amount of \$5. The ladies have recently stocked the yard with chickens, for which, as every Methodist preacher knows, we are very thankful. The Lord has seen fit to send upon us rain which has given courage to the tiller of the soil of this drouth-stricken country, and now if we can have (and we can if we pray, believing) showers of spiritual blessings upon the Church we shall go forward with rapid strides to victory. God send these divine blessings.—A. C. Sterling, P. C.

New Waverly Circuit.

Our first Quarterly Conference is a thing of the past, notwithstanding the bad weather. The stewards made excellent reports with more than one-fourth of the pastor's salary paid in full. Bro. J. B. Turrentine, our presiding elder, was on hand and looked after every interest of the Church. He preached four truly great sermons, and with him at the head of things great things will be done. Brother Turrentine is in touch with his preachers and people; indeed, he is a great mixer. The right man for a presiding elder. New Waverly Circuit is in good condition, and our people have planned the building of a new Methodist church, which will be a credit to any town of like size. We have a band of faithful workers that are bringing things to pass. Brethren, pray for us that this may be the best year of our life.—S. W. Stokely.

Salado.

We were on the ground in this our new-old charge in time to occupy the pulpit the first Sunday after adjournment of conference at Fort Worth. It had been just seven years since we left here, after having served the work for the full time limit. To serve the same charge for a second time is a new experience to us. It was like returning home after a long absence. Old friends and strangers united in giving us a hearty welcome and the treatment accorded us to this day has been exceedingly cordial. Many good things have found their way to the personage, including a variety of edibles and a beautiful quilt, the intrinsic values of which would aggregate a neat sum. Their chief value, however, consists in the assurance thus afforded of being gratefully remembered by those we were sent to serve and with whom we are collaborators in the Master's vineyard. During our last pastorate here a fellow by the name of Edgar Griffith, backed by a lot of folks of his kind, took the preacher's buggy (not a new one) and carried it to Belton and left it and that, too, under pretense of borrowing it, and the preacher hasn't seen that buggy from that day to this, so far as he knows. However, a brand new rig was brought back in the place of the borrowed one, and so no racket was made, as the preacher was too full for utterance. Our second Quarterly Conference is past. Salary raised and officials cheerful; some money being raised for furnishing parsonage. The Prairie Dell people are arranging to overhaul their church. A Junior Epworth League has been organized and is doing well.

Bro. W. H. Vaughan is onto his job as presiding elder and attends to the work in every detail and with a relish born of the Master's Spirit. Bro. E. Hightower, Sunday-school Field Secretary, has been with us. He did us much good, though greatly hindered by the bad weather. He, too, is onto his job and will make good. All in all, we are getting on pretty well, praise the Lord.—J. M. Armstrong, P. C.

Dayton, N. M.

We have just closed a good revival at Dayton, N. M., which resulted in 20 or more conversions. The services were continued for sixteen days. Notwithstanding the fact that we had two severe blizzards during that time, the services were well attended and the meeting has been a great blessing to the Church and the town. The singing was led by Brother Hightower, a member of our Church. The pastor did the preaching and was assisted by a number of faithful members who proved themselves efficient in winning souls to Christ. We received 16 members into our Church, 13 of these being by baptism. Several have joined other Churches. I have never served a Church where we have had as large a percentage of the members who would do active Christian work as we have here at Dayton. We go next Sunday to begin a revival at Lakewood, the other appointment on this work. We ask the prayers of all who may read these lines that God may use us there to his honor and glory.—Will R. Howell, P. C.

Paradise Circuit.

After spending three very pleasant years on the Sunset Circuit at the last session of the North Texas Conference, somewhat to our surprise, we were consigned to Paradise. We are here and serving some of the very best people. Our second Quarterly Conference is passed, and in spite of the hard times the stewards were on hand except those who were kept away by bad weather (and it would surprise you to see the money that was reported). We have a real presiding elder; his sermons and lectures are helpful to all, and my people speak highly of him. (Of course, they think it is hardly possible for one to be presiding elder and not be baldheaded.) We were cordially received, and many tokens of kindness have come our way ever since. My wife has had to undergo a very severe operation since we came. Our family physician suggested, and we took her to a sanitarium where she could have the very best of attention by him and his efficient force of nurses, to whom we are profoundly thankful. Our people here come to our rescue and took care of the children. They stayed at the home of Bro. J. K. Read; you brethren who know them know they were well taken care of. And here I want to mention our thanks to Dr. Rice, and the good women of First Church, of Fort Worth, for their attention and courtesies shown us in our affliction. What is life without friends, and the friend in need is a friend indeed. While we are laboring against many difficulties, sore disadvantages and disappointments we are happy on the way and looking for things to come to pass this year. Many thanks to the brethren for their words of sympathy and love. Praying that God may give us a great year's harvest of souls in the North Texas Conference and all the Church.—Chas. X. Smith.

FORT WORTH METHODISM.

The opening prayer was led by Rev. I. Z. T. Morris. All the pastors were present except Brother Evans, of Riverside. Brother Morris has spent several days at Mineral Wells, and is much improved in body and mind, but he returned to this health resort Tuesday for a ten days' further stay. Knickerbocker reported his services somewhat below normal on account of sickness. One of his stewards has the meningitis.

Thompson reported fine prayer-meetings, large morning congregation and eight additions. McGuire was assisted in a meeting last week by Brother Fulkerson. In spite of many difficulties, much good was done. There were six conversions and eight additions. Some repairs are being made on the church preparatory to the District Conference which meets there in April. Rucker has been hindered by much sickness. A suicide in the community last week. A member has the meningitis. The elder preached Sunday. Finances in good shape, better than usual at this time of the year. Has paid \$100 on domestic missions. Dodson reported a growth in the Sunday-school and the largest congregation Sunday night he has had. One addition. Vaughan reported progress under difficulties at Handley. The Senior League is doing fine work. Dr. Rice reported fair congregations. Attendance abnormal during the epidemic. Splendid prayer-meetings.

Downs had special closing exercises at the Sunday-school service which were interesting. Good congregations. Five additions.

Monk attended the forum at the Sunday-school hour at First Church, and went to Central at 11 a. m., and preached to Miss Fox's Sunday-school in the afternoon. Preached at Stop 6 Sunday night, where he has made a regular appointment.

Wallace had a good Sunday-school, best congregation in three months: two additions.

McKinley Avenue is alive. Fine spirit in the Sunday-school and among the membership. \$500 has been paid on new church lot. Orphanage assessment and domestic mission claim both paid in full. At the close of the Sunday-school, Sunday, the pastor spoke on "Sunday-school Extension," and raised our assessment for the Field Secretary.

Dr. Culver was present and spoke briefly of Polytechnic and our educational interests, calling attention to "Educational Day" to be held in April. We were glad to welcome as visitors the following brethren: Rev. J. A. Dosier, pastor at Eufaula, Oklahoma; Rev. R. M. Robinson, an ordained minister from the Congregational Church, who has recently joined our Church at Weatherford Street, and Brother Smith, of the C. M. E. Church.

The presiding elder announced that next Monday Dr. Culver will address the body on "The Preacher's Preparation for the Pulpit."

J. E. CRAWFORD,
Secretary.

SAN ANTONIO METHODISM.

Present were: Gregory, Burgin, Johnson, Rylander, Cross, Shoemaker, Davidson, Pinnell, Liles, Muenick, McKinnon, Young, Lovejoy, West, Ragsdale, Vargas, Esteva, Dr. Howell, T. W. Alton, evangelist of Warrensburg, Missouri; Bro. Scott, presiding elder of the Llano District; Bro. Reed, presiding elder of the Austin District; Dr. Carter, presiding elder of the Monterrey District; Bro. Phillips, presiding elder of the (Mex.) San Antonio District.

Health conditions in San Antonio have been very bad for sometime, the la-grippe and kindred disorders having fastened their cold clutches upon the necks of many of our people; we have had our share of the mud, and apparently conditions have been generally against us, but the reports of the presiding elders and pastors without exception had the ringing, cheering notes of victories in every territory. West, Ragsdale, Vargas, Esteva, Dr. Reed, and the Lord's work, and the revival fires are burning on several altars, while others are planning for meetings. The financial outlook is better than it has ever been at this season of the year, and we feel like the forces of righteousness are marching forward in spite of health and weather conditions. We listened gladly to the messages of cheer and comfort which were brought to us from the brethren of other districts.

Brother Cross is conducting a revival series of meetings in his charge, South Heights, and from all reports it seems that they are going to have a great outpouring of revival blessings.

Brother Alton has been at Alamo Church for five days, and will continue the meeting through this week. The pastor thinks that Alton is AI in every particular. He is able, consecrated, clean, clear, earnest and zealous; he believes the gospel is the power of God unto salvation, and does not stoop to preach anything else. He will begin a meeting at Tabernacle next week, and probably after his meeting there will hold a meeting at the new Laurel Heights church.

We appreciated the privilege of hearing Dr. Newell Dwight Hillis lecture at Travis Park Church Sunday afternoon.

J. T. PINNELL,
Secretary.

AN OPEN LETTER TO A DOUBTER.

Sometime since there appeared a touching letter in the Advocate from an elderly man who would like to have the sympathy and help of those who feel sure of their ground. I write this not with the assurance of clearing up doubts, but with the hope that some suggestion may put our good friend in the way of finding out for himself some bedrock principles:

Dear brother, there are a thousand things about which the mists and clouds of doubt have hung for centuries, but let us sit down side by side just as if we knew each other and believed in each other.

I. Can we be reasonably sure that there is a personal God? We may begin this way:

1. You know you exist. You may doubt almost everything else, but that one fact presses upon you. In days of loneliness, pain, bereavement and the prospect of death we must all feel the reality of our own existence.
2. You did not create yourself.
3. Your Creator must have been greater than you are.

4. If the one who created you exceeds you he must exceed you in personality; that is, intelligence, the power to love, to imagine, to plan, to execute—for these are the greatest faculties found in man. He must excel us where we are greatest.

II. Is influence constant and enduring?

1. You know there is such a thing as influence.
2. A group of individuals exert an influence greater than is possible to one.
3. An influence which lasts through several generations is more powerful than that which endures only one generation.

III. What about Jesus Christ? Let us as friends forget for the present what men have said about his nature, and ask a few questions which can receive only one answer.

1. Who doubts that the man Jesus Christ lived? The rabbis do not. Renan, the renowned French skeptic, did not. Mozoomdar, who wrote "The Oriental Christ," did not doubt it.
2. Who can doubt his goodness and power? The war is not around the historical Christ.
3. Who can question his influence for good to-day? His gentleness and sweetness still live, whatever we may think of his relations with the Father.

IV. The best approach to the Bible.

1. Every religion has its sacred literature.
2. Jesus Christ is the only man who has even undertaken the task of saving man from the power and the practice of sin.
3. The Bible is the only Book that contains an account of his life and teachings.

4. No man can appreciate the Bible unless he desires so to do. It is a Book of action and life. "If any man will do his will he shall know." Only the sincere in heart, those who have a profound purpose to make their knowledge practical, shall see, comprehend God and righteousness.

5. You can well afford to read and ponder those portions of Scripture which help you.

V. In a sense our daily lives are continually shaped by a balance of probabilities.

1. We are not asked to believe anything contrary to reason.
2. God reveals himself to us through our reason.
3. There are no human headquarters to settle infallibly anything. In the realms of farming, the practice of medicine, the law, chemistry, botany, geology, business, hygiene, etc., not one man nor a group of men, can say with absolute certainty that this, that, or the other, is absolutely correct. Neither is it so, nor can it be in the interpretation of the Bible or of Christianity.

4. You do not demand that everything with regard to life be explained before you live.

VI. Your relation to Christianity is that of a debtor and not a spectator.

1. You can believe that there are at least a few high-minded, clean, unselfish Christian men and women in the world.
2. You can believe that there is a difference between such people and a cruel, egotistical cannibal and in favor of the former.

3. You do not find the highest type of manhood and womanhood outside of Bible and Christian influences.

4. You prefer living among Christians to living among cannibals.
5. If Christians have by their sacrifices and their blood made it more comfortable for you, that brings you under obligation to perpetuate and help to vitalize Christianity by living it.

VII. Life first, creed afterward.

1. The purpose of Christianity is life rather than dogma.
2. You cannot be hurt nor humiliated by living the Sermon on the Mount.
3. With a belief that God is good and that Christ is his best representative you can afford to follow Christ's teachings and let your doctrines develop out of your experience.

VIII. Organized Christianity is not only necessary for propaganda, but it is indispensable to the highest development of the individual.

1. Organized Christianity has given us the Bible, the Sabbath, Christian governments, the pulpit, the Sunday-school, the religious press.
2. Our Christian conscience has been formed by these influences.
3. Logically we will get more good out of them the more we use them.

Now, my dear brother, you are not asked to imagine what would become of you in case your passenger train should run off the track before you are permitted to get a ticket and get on the train. Suppose eternal punishment is true or not true you cannot establish it either way by believing or disbelieving the doctrine. Your business in this world is your own Christian culture. What you want is to find the means which will lead you to the Christian graces—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

If these lines are of any benefit to

Greatest Nerve Vitalizer Known

SENT FREE

A Recent Discovery. The Most Effective Nerve Strengthening Ever Found by Science. 50c Trial Package Sent Free to Any Man or Woman to Prove its Remarkable Results.

This is the world's newest, safest, most reliable, and effective nerve invigorator, revitalizer, brain awakener, body strengthener, without equal in the world's history of medicine. It brings about a change from that awful, dull, weak, lazy, don't-give-a-hang feeling to brightness, strength, clear-headedness and courage which is remarkable. Its results are better than you would obtain from a two-weeks' vacation on a farm.



Kellogg's Sanitone Wafers Make you Feel Fine All the Time.

This change comes rapidly. The results are lasting. It is absolutely safe, containing no injurious ingredients whatever. Absolutely different from anything that has ever before been used for nerves.

A high medical authority says: "In the forms of neurasthenia it deserves the unique position of being the only treatment which is curative, dispensing with all treatments of rest, travel, diversion of mind, dietetics and physio-mechanics."

Every man and woman suffering with fagged, weak nerves, nervous prostration, excessive nervousness, brain fog, insomnia, neuralgia, low vitality, general weariness, loss of strength and weight, or any condition which arises from poor, weak nerves, may now get "nerves of steel," clear head, courage, power, quick wit, energy, by taking this great discovery, Kellogg's Sanitone Wafers.

FREE.

Prove the results of this great discovery for nerves, FREE. It speaks for itself. A 50c trial package of this great nerve awakener will be sent free in sealed wrapper, by return mail, to every man or woman who sends his or her name and address, as instructed below. Do it today. A revelation is in store for you.

FOR MEN—Nerve force gone! You are what your nerves are, nothing else. If you feel all run-down from overwork or other causes, if you suffer from insomnia, "caved-in" feeling, brain fog, extreme nervousness, peevishness, gloominess, worry, cloudy brain, loss of ambition, energy and vitality, loss of weight and digestion, constipation, headaches, neuralgia, or the debilitating effects of tobacco or drink, send for the free trial package of Kellogg's Sanitone Wafers.

FOR WOMEN—If you suffer from nervous breakdown, extreme nervousness, "blue" spells, desire to cry, worry, neuralgia, back pains, loss of weight or appetite, sleeplessness, headaches, and constipation, and are all out of sorts, Kellogg's Sanitone Wafers will make you feel that there is more to life than you ever realized before. Send today for the free trial package.

No more need of dieting, diversion, travel, tiresome exercises, dangerous diets, electricity, massage, or anything else—Kellogg's Sanitone Wafers do the work for each and all, give you nerve force and make you love to live.

A 50c trial package of this great discovery will prove that they do the work. They are guaranteed—every wafer. Send your name and address today for the free 50c trial package of Kellogg's Sanitone Wafers to E. J. Kellogg Co., 822 Hoffmaster Block, Battle Creek, Michigan, in the city of peace, happiness and health.

FREE PACKAGE COUPON

F. J. KELLOGG CO.,
822 Hoffmaster Block,
Battle Creek, Mich.

Send me by return mail, free of charge, a 50c trial package of the wonderful discovery for nerves, Kellogg's Sanitone Wafers. I enclose 6 cents in stamps to help pay postage and packing.

Name.....
Street.....
City..... State.....

you and if you so desire I shall be glad to have a line from you in confidence. J. A. PHILLIPS, Laredo, Texas.

BOARD OF MISSIONS, WEST TEXAS CONFERENCE.

The Board of Missions of the West Texas Conference is called to meet at San Marcos, Texas, on April 19, 1912, at 9 a. m. This is the mid-year session, and all members are requested to attend, if possible. The presiding elders are asked to meet with the board.

The following are members of the board: Sterling Fisher, P. B. Buchanan, C. W. Godwin, W. D. Bradfield, S. H. C. Burgin, O. F. Hatfield, J. W. Albritton, J. T. Curry, John W. Robbins, G. G. Johnson, C. C. Walsh, Eli Shelley, Sam D. Seal, R. H. Wester, G. H. Calcott, John Williams.

STERLING FISHER,
President.
C. W. GODWIN,
Secretary.

Devotional--Spiritual

MY UNFORGOTTEN DEAD.

The loved familiar features long have passed, I know that they are dust to-day, Yet form and smile and coloring are fast Within my loyal mind for aye.

What deprivation can there ever be Of loving visions that I hold? I see them in the streets of earth with me And in the homeland streets of gold.

—By Rena Hurd Ingham.

A DIVIDED PROCESSION.

"What think ye of Christ?" is a question which it is proper to put to all men, and it is lawful to require of every one an answer. To that question every human being with any intellectual self-respect or sense of obligation is bound to make in reason, in honor and in decency some respectful reply. It is a test question, and will search the quality and bent of every mind that entertains it. In every case the man's reply to it will reveal his own nature. No one can answer it honestly without making an expose of his inmost self, his appetencies, his affiliations, his class and rank in the scale of being. Nothing is more true than that Jesus is set for judgment in the earth. Whoever judges him at the same time passes judgment on himself. Whoever sights him, even from afar, straightway reveals his own affinities or aversions according as he seeks and draws near to, or shuns and shies off from, Christ. The procession of men coming up before Christ instinctively parts itself into two columns, one going to his right hand with saints and angels, and the other to his left hand with goats and demons.—From 'Down the Road.'

OUT IN THE CROWD.

Jesus Christ was fond of a crowd. He deliberately turned from Jerusalem and Southern Palestine where barren theological discussion and hair-splitting made up nine-tenths of the life of the people, and threw himself heart and soul into the midst of the busy, throbbing life of Galilee. And he spent his wondrous ministry there, and nothing was so dear to him as to get out where men were struggling and suffering and sinning, and bring to them some heart and hope and happiness. When the Church turns from the crowd or gets out of touch and sympathy with it, it ceases to be the Church of Jesus Christ, and

Old and Young

A CHILD'S HYMN.

Hear my prayer, O Heavenly Father, Ere I lay me down to sleep; Bid thy angels, pure and holy, Round my bed their vigils keep. My sins are heavy, but thy mercy Far outweighs them, every one; Down before thy cross I cast them, Trusting in thy help alone.

Keep me through this night of peril, Underneath its boundless shade; Take me to thy rest, I pray thee, When my pilgrimage is made.

None shall measure out thy patience By the span of human thought; None shall bound the tender mercies Which thy holy Son has bought.

Pardon all my past transgressions, Give me strength for days to come; Guard and guide me with thy blessing Till thy angels bid me home.

—Charles Dickens.

YALLER PUP.

Barney, the big policeman, picked up the limp body of the little yellow dog, and threw it over on the dump cart.

Poor little Yaller Pup! But had he lived in vain? I say no. For the sake of all the poor little dogs that are trying to live and be faithful in the great city, I say no.

It was warm, budding springtime, and every one was happy with every one else. Why couldn't some one think of Yaller Pup, when such a little thing would have made him happy, too?

He had been hungry all day; yes, and all the day before, and perhaps all the day before that, who knows? So, you see, just a bite to eat would have made him happy and, more than that, it would have made him strong-

no longer mirrors his spirit and passion for humanity. Jesus realized himself, fulfilled his mission, glorified his Father out in the busy world and in the thick of the crowd.—Christian Guardian, Toronto.

FAITH, HOPE AND LOVE.

To live every day as if the Bible is true; as if God is love; as if you were already in glory and the judgment past; as if you had all things and were in need of nothing: this is to have faith.

To expect every sinner to repent; every man to be a friend, every prayer to be heard; every day to bring greater good; every event to be a blessing; this is to have hope.

To feel the wrongs done to the most distant, degraded, ignorant, man as keenly as the wrongs done to yourself; to labor as patiently and faithfully to bless posterity that shall not be born for a thousand generations, as to bless your own child; to help as long as there is need; to forgive as long as there is injury; to search as long as there are lost; to teach as long as there is ignorance; to suffer as long as there is sin; this is to love.—Leonidas C. Kirkes, D. D.

THE TRANSCENDENT GOD.

The infinite and eternal power that is manifested in every pulsation of the universe is none other than the living God. We may exhaust the resources of metaphysics in debating how far his nature may fitly be expressed in terms applicable to the physical nature of man. Such vain attempts will only serve to show how we are dealing with a theme that must ever transcend our finite powers of conception. But of some things we may feel sure. Humanity is not a mere local incident in an endless and aimless series of cosmical changes. The events of the universe are not the work of chance, neither are they the outcome of blind necessity. When from the dawn of life we see all things working toward the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral being. This everlasting source of phenomena is none other than the infinite Power that makes for righteousness. Thou canst not by searching find him out; yet put thy trust in him, and against thee the gates of hell shall not prevail; for there is neither wisdom nor understanding nor counsel against the eternal.—John Fiske.

she was found breathing jerkily, but surely. A tall man strode across the street, and picked her up. He held his face for a moment against hers. "She's all right," he said, and carried her away.

Barney, the big policeman, picked up the limp body of the little yellow dog, and threw it over on the dump cart.

Poor little Yaller Pup! But had his life been in vain?—Selected.

"A LITTLE BIRD TOLD ME."

Once upon a time there lived in far-away Denmark a man who loved little children; loved them so dearly that he spent many years of his busy life in writing beautiful fairy tales to please them.

He wrote stories in a foreign language that you could not understand; but many people have read them, and then written them in the different languages so that the children of all lands know and love them.

When he was an old white-haired man he used to gather the little children about his knee and tell them his beautiful stories of love and kindness, and all the children loved him dearly. One of his very prettiest tales was about "Little Maya," a tiny fairy child, and her adventures, one of which was a ride upon the back of a swallow—far, far away to the sunny southland—and of the beautiful home she found there after her many sad and lonely days before she found the swallow. In this story he says that the swallow, after leaving little Maya in that wonderful land of sunshine, flew far across the hills and mountains to Denmark and built a summer home over his window, and that the bird told him all about little Maya, so that he in turn could tell it to the children, when they were all gathered about his knee to listen to his wonderful fairy tales.

And now, when mamma or big sister tells you some day that "a little bird told me so," you can say, "I know who said that first; it was the man who loved little children, and who wrote the most beautiful fairy tales in the world, for them to read. His name is Hans Christian Andersen."—Apples of Gold.

ROVER.

Rover is a big black Newfoundland dog, and he told us the other day which of four boys stoned him.

"Dogs can't talk," I think I hear you say. Can't they? The next time you see a dog watch his tail and his ears and his eyes, and I am sure you will know just what the fellow thinks.

Why, our little dog Pink runs out on the porch every night at train time to watch for her master, who comes on the cars. The moment he is in sight, and long before I can see him, Pink tells me he is coming. How does she do it? She wags her bushy white tail with all her might and mait. But Pink isn't Rover.

Rover lives in New Jersey. He is a very kind dog, and never runs at people passing on the road. But unkind boys often stone him, and he does not forget those who treat him badly.

His master's house stands near the public road, and in the front yard there is a well of pure, cool water. The kind master keeps a cup at the well so that thirsty travelers may help themselves. Rover generally lies under the front porch, but he never offers to touch the tramps who come to the well.

I sat on the porch the other day when four boys came into the yard to get some water. They were all strangers. Rover walked out from under the porch and sat down by the well. I was afraid he was going to be rude and bark, but he seemed to be pleased with the visitors.

One boy drank, then the second and the third. Rover wagged his tail and looked so kindly at them that I thought, "What a polite dog you are! You treat guests as handsomely as your master."

Just then the fourth boy put out his hand to take the cup, when Rover gave a savage bark, which frightened the boy so that he screamed and took to his heels. Rover followed him some way down the road, dismissed him with a parting bark, and then came slowly home, wagging his tail, as much as to say: "That's pretty well done. I think that boy won't bother me any more."

I haven't seen the boy since. But he was badly frightened, and I think he will be very careful how he stones any other dogs.—The Nursery.

THE WRONG KIND OF SYMPATHY.

Florence had just received word that she had failed to obtain the situation of which she had been practically certain, and the other members of the family were trying to comfort her.

"I hope none of you will tell Mrs. King," she said, wiping her eyes. Her sister looked at her reproachfully. "Mrs. King is one of our oldest and

WELCOME WORDS TO WOMEN

Women who suffer with disorders peculiar to their sex should write to Dr. Pierce and receive free the advice of a physician of over 40 years' experience—a skilled and successful specialist in the diseases of women. Every letter of this sort has the most careful consideration and is regarded as sacredly confidential. Many sensitively modest women write fully to Dr. Pierce what they would shrink from telling to their local physician. The local physician is pretty sure to say that he cannot do anything without "an examination." Dr. Pierce holds that these distasteful examinations are generally needless, and that no woman, except in rare cases, should submit to them.



Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst of cases.

It is the only medicine of its kind that is the product of a regularly graduated physician. The only one good enough that its makers dare to print its every ingredient on its outside wrapper. There's no secrecy. It will bear examination. No alcohol and no habit-forming drugs are found in it. Some unscrupulous medicine dealers may offer you a substitute. Don't take it. Don't trifle with your health. Write to World's Dispensary Medical Association, Dr. R. V. Pierce, President, Buffalo, N. Y.—take the advice received and be well.

dearest friends, and I'm sure she would sympathize with you. She is always sorry for people who are in trouble.

"Just the same, I don't want her kind of sympathy. She is sorry for people who are in trouble, but she talks about it to everybody she meets."

"Nobody ever counted Mrs. King a busybody," mother protested.

"Well, perhaps she isn't that, but it amounts to the same thing. Who would ever have known that the minister's wife had a brother in the State Reformatory if it hadn't been for Mrs. King? She heard it when she was away last summer, and as soon as she came back she began to tell everybody that it was too sad about the minister's wife's trouble. Of course she said that nobody but a brave woman could ever bear up so well, but that didn't make it any better for the minister's wife when she found out that everybody was talking about her trouble."

This time no one rebuked Florence. Each one of the others was probably matching the incident with a similar one. It was Mrs. King who told how the Stanley sisters had lived on potatoes and salt, and turned and dyed their dresses that they might keep within their scanty income. She said she was sorry for them, which was probably true, but these sensitive gentlewomen suffered a good deal more when they learned that their private affairs had become common talk than they had ever suffered because of their poverty.—Exchange.

SOME BOYS WE KNOW.

A woman fell off the dock in Italy, recalls a writer in our Dumb Animals. She was fat and frightened. No one of the crowd dared to jump in after her, but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life, you will find these were just his traits all through—that he was so alert that nobody could tell when he would make an attack with his red-shirted soldiers, so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea, but also so brave and magnanimous that all the world, except tyrants, loved to hear and talk about him.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me some day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I get too much excited over it, I can't study so well after it. So here goes?" And he flung the book out into the river. He was Fichte, the great German philosopher.—The Continent.

IT PAYS TO BE COURTEOUS.

The following incident, published in Our Dumb Animals, is not only a rare example of respect for the aged, but also shows how quickly a courteous act is sometimes rewarded. On an occasion of a great army review in Germany, where thousands of spectators were crowding about the stand before which the Emperor was to watch the soldiers pass, a little girl was occupying a seat in the stand. She observed an aged woman standing near, and quickly reasoning that it was not right for her to occupy the seat and allow the aged person to stand, she gave up her seat to the woman and stood on her tiptoes in the crowd, trying to see the procession.

While the little girl was trying in vain to see, a courtier of the Emperor, covered with gilt lace, elbowed his way to her side and said, "Little girl, her majesty would be pleased to see you in the royal box."

When the abashed child stood before the Empress, that royal lady graciously said: "Come here, my daughter, and sit with me. I saw you give up your seat and now you must remain by my side."—Selected.

PREACHERS' AND LAYMENS' INSTITUTE, CISCO DISTRICT.

The Preachers' and Laymens' Institute of the Cisco District met at Gunsight, February 22 and 23, on the Wayland Circuit, with Presiding Elder C. E. Lindsey presiding. The institute was opened Thursday night by a soul-stirring sermon by Rev. E. R. Patterson, of Ranger. Friday morning the devotional service was conducted at 9 o'clock by Rev. C. E. Lindsey, and the following program was carried out: "Best Time and Method to Secure Conference Collections," Revs. E. R. Patterson, C. F. Bell, C. V. Williams and S. W. Turner; "How to Organize and Conduct an Epworth League in the Country," "How Can We Make Our Sunday-schools Better," "Best Plan for Securing Pastor's Salary." These topics were ably discussed by the brethren and much information and good obtained. A paper on, "What Can the Woman's Missionary Society Do?" was prepared by Mrs. E. R. Patterson, and read by Mrs. C. F. Bell. At 11 o'clock Rev. S. W. Turner, of Eastland, preached an able sermon on "The Gospel Money." Friday, at 2 p. m., devotional service was conducted by Rev. C. V. Williams, and the following subjects discussed: "The Sunday-school and the Revival; Should the Children Join the Church?" "The Prayer-Meeting and the Revival," "Revival Preaching," "How to Conduct Evangelistic Services." The able discussion of these subjects was an inspiration to those who heard it. At 7 p. m. Rev. S. W. Turner preached. The attendance at these services was small on account of bad weather, but much good was done for Methodism and for Christ by them. Rev. Lindsey held the second Quarterly Conference at Gunsight Saturday and preached Saturday night and Sunday. Rev. Bell is doing good work on the Wayland charge, and with a presiding elder whom the people love like they do Brother Lindsey many good things are going to be done in the Cisco District this year. These services and discussions were upbuilding and instructive, and the Spirit of the Lord was in each meeting, and everybody was spiritually strengthened and edified. J. M. FRYAR.

Count the day lost on which you have not smiled.

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Why We Should Baptize Our Children

By Rev. F. G. Cox.

In preparing the following discourse it has not been my aim to furnish an exhaustive discussion of the subject, but simply to furnish sufficient evidence to alleviate the distress of a certain few in my charge who have been laboring under the delusive idea that infant baptism was never practiced prior to Methodism.

On the charge that I serve there is an element of "wise men"—curbstone philosophers—who know more about the Bible than a "Dean" of a theological school! One of our opponents sometime ago made the following statement that the reason the Methodists prospered so numerically was because they baptized infants, and then counted them as members; that there was no authority for the same. To this end let us give attention.

The questions has been asked, Why was infant baptism not mentioned in apostolic times, and by the historians who followed so soon after the apostles? This has been urged by my Baptist friends as being incompatible with the supposition that it was ever practiced.

At first this may seem to have weight, but let it be remembered that infant baptism was not a debated subject in apostolic and primitive days. It is not to be wondered at that a subject which elicited no question or controversy should be wholly omitted by some writers, and but occasionally alluded to by others. Besides, the Church was engrossed in other and more important matters. The doctrines of the unity of the Godhead, the atonement by Christ, the fall of man and salvation by faith, etc. These, with "the great fight of affliction" that the Church was early called to endure, absorbed its powers, engrossed its attentions.

The same remark, I think, ought to be made upon that objection which the anti-pedobaptists do so much insist on, namely, that Luke, in reciting the lives and Acts of the Apostles, does not mention any infants baptized by them. Whoever observes the tenor of that history, and considers the state of those times, will perceive that Luke aims to give a summary account of the principal passages of their lives, and of those passages especially in which they found the greatest opposition, and in such a history (which is small) who could look for an account of what children they baptized? Suppose the life of one of our modern Bishops were written (say of Bishop Atkins or Mouzon), and that in a volume ten times as long as the Acts of the Apostles, who will expect to find there an account of what children they baptized? And yet we do know that they have baptized many. The fact that no mention is made of this feature of this work does not signify that they did not, nor that they are opposed to the practice. So in the case before us.

We are not to suppose that infants are excluded merely because they are not specified. I call in question any man's right to assume what the Scripture ought to say on any given subject, and then construct an argument, pro or con, on the mere authority of that naked assumption.

How easy it is to make converts! If the Baptist brethren assume that children were not included in the number of baptized Samaritans, merely because they were not mentioned, then I understand them, and they must not complain if I hold them to the same principle of interpretation in all similar cases.

Now let us try the principle. It is said that Joshua and the Israelites destroyed the city of Ai, and that "Joshua drew not his hand back until he had utterly destroyed all the inhabitants of Ai." Now, were there any infants destroyed in this city? The historian tells us that there were in all 12,000 inhabitants—men and women. (Josh. 8:25, 26.) Here they are enumerated men and women, just as they are in Acts 8:12, but no mention of children. Are we then to suppose that out of a population of 12,000 people there were no children? Remember, the question is not, Whether, judging from other causes, the city probably contained infants, but

whether the mere omission of infants in the enumeration of "men and women" proves that there were no infants. I believe that should any man say that because children were left out in the enumeration we are not to infer that there were no children there. I say I believe that the Eapists themselves would brand him as one who had lost his senses. Why then will they continue to urge upon us such a sheer puerility in the shape of an argument? Is it because they are in want of valid argument?

Another attempt has been made to evade the force of the argument in the pitiful effort to prove that infant's proper are not intended in the earlier mention of infant baptism. One writer says:

"The fact is, infants appear three times, at different and distinct periods, and the baptism of them is claimed each time for a new and different reason. The first time it is an infant in law, able to ask to be baptized, and accompanied by a sponsor. The second is an infant of eight days old. This happened about forty years after the former (in the time of Cyprian). The latter is a new-born babe."

Now listen, folks, we all know that all the Baptist writers of any note (if you don't, I do), assert that infant baptism was first mentioned by Tertullian, and that he opposed it. (I am willing to take any of them on, on this. I have Tertullian's statement before me as I write.) This, they say, was the first attempt to introduce the practice. To this, however, let me reply, that Tertullian speaks of infant baptism of sponsors, etc., as facts. He recognizes them as already known, and not as then about to be introduced. Besides, he does not mention the circumstance of novelty as an objection to practice. Perceiving this, and not willing to fully confide in the hypothesis that this was the proper origin of infant baptism, our opponents have fitted up a lifeboat of the assertion that "infantes, parvulos" does not mean infants "in the modern popular English sense of the word." The above writer mentioned, undertakes to make out that Tertullian and Irenaeus speak only of "minors" "infants in law," and finally says that these "infants" might have been seven years old. He says they were "boys and not babes."

Now, to all this, it is sufficient to reply, that Tertullian describes the kind of little children, or infants, which he intends: They are "such as cannot ask," such as "are of guiltless age," such as cannot "come to Christ," such as knew not whither they are brought. The same as were brought to Christ, for Tertullian says, respecting them, "Our Lord says, Indeed, do not forbid them to come unto me." "Therefore," continues he, "let them come when they are grown up, when they understand when they are instructed whither it is they come." Are these not infants?

The infants of which Origen (who lived at the time with Tertullian) speaks are those who have never committed any actual sins. Any one may go back and read the description which these two fathers gives of the "parvulorum" of which they speak. Irenaeus lived at the same time with Tertullian and Origen, only he was the oldest of the three, and used words, of course, as they used them. In the same place he enumerates the various stages of life with respect to age, and mentions "infantes, et parvulos, et juvenes, et seniores"—infants, and little ones, youth, and elder persons. Yet we are gravely told that infants here do not mean babes proper, but children. Will some one please tell us what words Irenaeus should have used to denote an infant proper?

I say we should baptize our children, because the early Church did it. It is of apostolic origin.

When the Church was first organized in the family of Abraham, infants were expressly included. They received the token of the covenant, and were distinguished as part of God's chosen people. Their spiritual relation to the promised Redeemer secured their justification from original sin, and constituted them fit subjects for the Church of God. It seems to me that no one not blinded by prejudice to the border of bigotry can dispute this for one moment. The Church, in which infants were placed, was then in its infancy, but it had in it all the elements of a real Church. It was afterward under a dispensation of pupilage. The law of Moses was its "schoolmaster." During the period of its minority it was under "tutors and governors." But the dispensation of the law began and closed without destroying the life or the identity of the pupil. It was still the Church advancing toward maturity. No act rescinding the original charter of the Church was ever passed, nor did God ever issue an order for establishing a new Church after he made

covenant with Abraham. Christ organized no new Church. The apostles organized no new Church. The new covenant was the covenant with Abraham—unfolded, fulfilled and confirmed of God in Christ. There never has been a moment since Abraham and Isaac were circumcised when God had no Church on the earth; neither has there been a time when he had two Churches. The Church itself has survived all the changes of form and outward conditions that have marked the different dispensations as well as all the calamities and apostasies that have characterized its history. The form of worship has been changed, the rites and ceremonies have been modified—in a word, the whole machinery has been readjusted, as it needs must be. Science could not advance and Christianity stand still. To meet the relation of the Church to the new order of things growing out of the death of Christ—the expiration of the ceremonial law—a new dispensation came, and a new token of the covenant was appointed. But the Church, through it all, has retained its identity. It continues to-day to be the only Church which he purchased with his own blood—the only Church he ever had, ever saved, or redeemed.

In the days of Christ there was a great apostasy. The great body of the Jews rejected the Messiah, and were cut off, excommunicated from the Church, but the Church was not destroyed. Even then God did not cast away his people; there was a remnant left. On the day of Pentecost the new converts were "added" to the Church. They were not in the Church simply by virtue of being Jews. The Church was in the Nation, but it was not the Nation. So when the kingdom of God was taken from the Jews they were still a people, and are to this day, but not the people of God within his covenant, and entitled to his favor. They were cut off through unbelief, but infants belong to the kingdom of God still. They were never excommunicated, because they were never guilty of unbelief. Nothing else could unchurch them.

Now if infants are members of the Church of Christ it will hardly be denied that they may be baptized, but what about their membership? God originally placed them in the covenant, but in what sense do they belong to the Church? Mark you, I am not speaking of the Church in the lower application of the term as to the house of worship, or the congregation convened, nor am I speaking of any or all of the ecclesiastical denominations, but of the Church of God which embraces all his covenanted people, the mystical body of Christ. This Church is but another name for the kingdom of God on earth. All who belong to the kingdom, that is, all the subjects of salvation, belong to this Church. Nor am I speaking of belonging to the Church "in form." I mean in the sense of actual recognition by the visible ordinance which is the badge of membership as it is the token of the covenant, for some who really belong to the kingdom may never be recognized by any association of Christians, while others may be formally recognized who have no right to such distinction by reason of lacking all spiritual qualification. But I am now speaking of belonging to the Church "by right."

Every subject of Christ's kingdom has a right to be recognized as a member of Christ's Church. This right does not depend on the ceremony that acknowledges it, nor does it grow out of any earthly or fleshly relationship. It arises solely from a spiritual relation to Christ. If any subject of Christ's spiritual dominion is refused recognition this does not destroy his relation to Christ which is the foundation to all spiritual privileges, and if any hypocritical pretender should impose himself upon the Church and obtain recognition as a member he does not necessarily become a subject of the kingdom.

But one question can be raised here, that is whether this Church which is the body of Christ includes the membership of the Church under the Old Testament. Some claim that in the Old Testament Church there was a different covenant, a different priesthood, a different offering, and that the differences were enough to make a different Church. It will be sufficient to remark that all the priesthood and offerings and bloody sacrifices and watery ablutions of the Old Testament were meaningless and void without Christ. Christ died for those who lived before his coming as truly as he did for those who lived after his day. If we sit down in the kingdom of God it will be with Abraham, Isaac and Jacob. There never was but one Savior—all others were but types. He was the Lamb slain from the foundation of the world. The merits of his atonement rolled back to the first transgression and forward to the end of time.

Was he not in all the promises, types and ordinances of the Old Testament? Then will the Old Testament Church be saved? If so, will it be saved through Christ or not? If not,

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IN MEMORIAM.

Mrs. Delia Eastham, Mrs. Rhoda Cooper, Mr. Chas. J. Hassell, Rev. H. W. Moore.

Since the last business meeting of the Woman's Missionary Society, of the Crockett Methodist Church, South, four of our beloved members have suffered bereavement. Mrs. A. H. Wooters mourns a mother, Mrs. W. B. Wall mourns a mother, Mrs. Julia Barber, a father, and Mrs. H. W. Moore, a mother and a tender, devoted husband.

Whereas, God in his infinite wisdom has seen fit to call these dear ones from the scenes of their earthly labors, and has rendered desolate the hearts and homes of our friends,

Resolved, That we extend to them our tenderest and most heartfelt sympathy in this, the dark hour of their affliction.

Resolved, That we sorrow, not without hope, for the loved ones whose names are here presented, although shadows linger in the homes they have left, they have entered into the perfect rest and peace of God; for

"Lo! an echo comes from the nether shore,

A memory fragrant, bright,
Of the well beloved who have gone before.

Into eternal light:
And the pinion white of an angel's wing,

Rustles through the air,
And we hear the song that the seraphs sing
In a land surpassing fair."

Resolved, That we emulate the virtues of the departed ones—the patience, the unflinching service, and the faith and prayer that has given them the victory—till life is conquered and our crown is won.

Resolved, That these resolutions be inserted in the memorial page of our society; that copies be sent to each dear sister, and that copies be furnished the Texas Christian Advocate, the Crockett Courier, and the Houston County Times, with the request that they publish the same.

Respectfully submitted,
MRS. W. A. NORRIS,
MRS. J. W. YOUNG,
MISS MINNIE CRAIDDOCK,
Committee.

The hands soon tire when the heart is weak.

\$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 sealding, dribbling, straining, or too frequent passage of urine; the forehead and back of the head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramp; 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 \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, R. 137 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, and I think you had better see what it is without delay. I will send you a copy free—you can use it and save yourself at home.

through whom? Where is there another Savior? Will there be any Church in heaven not redeemed by him? Will there be any souls in heaven not of his Church? Will there be a Church there of which he is not the foundation? It is time we begin to look at the results of denying the oneness of the Church through all the ages. Such a denial involves the most appalling absurdities. Now all this proves plainly that infant baptism is scriptural, and that the apostles practiced it. Just a word by way of conclusion. There are hundreds of congregations in which the younger members never heard a sermon on "Infant Baptism." The result is that so far as such communities are educated at all on this subject it is under other auspices than our own, and by no means friendly to Methodist doctrine. I am not a debater, nor would I enter into a discussion, publicly, with any man—I had as soon have a "dog fight" in my Church; I could put the dogs out, and thereby stop the row; but not so in a debate—but I do and shall always preach the doctrine of our Church that our own folks may know what we believe on these great issues. I have written this article believing that it will do some good, and meet a real want on my charge, and contribute toward the removal of some serious difficulties now existing in these parts. Nugent, Texas.

TRIBUTE OF RESPECT.

Whereas, Death has called from our midst the sweet spirit of Mrs. J. C. East, an honored member of the Woman's Home Mission Society of Bunyan, Texas, since its existence, and for a number of years our beloved Treasurer, therefore be it

Resolved: 1. That in the death of Sister East we have lost one of our oldest and most highly esteemed members, she being a most perfect example of a devoted Christian.

2. That her influence will linger not only in the home and the hearts of kindred, but in every heart that knew her, for even unto the sunset of life she was an evening star.

3. That in the varied relations of life—as a neighbor, as a friend in the Church, in the home—she will be a missing link from the golden love-chain of family and friends, whose hearts she enriched and gladdened by her never-failing fidelity.

4. That we extend sincere sympathy to the bereaved family and pray that the Great Physician may heal the broken hearts, and that we all may emulate her example, and meet her in the better world.

5. That a copy of these resolutions be entered upon our minutes, and a copy be sent to each of the Lublin papers, and one to the Texas Christian Advocate and one to the family.

MRS. M. E. CROUCH,
MRS. W. H. VAN DYKE,
MRS. H. B. CLARK,
Committee.

CARD OF THANKS.

We take this method of expressing our heartfelt thanks and grateful appreciation for the many kindnesses shown us by our friends one and all during the long and serious illness of our dear little son, Edward. May God abundantly bless and abide with them in like experiences.

REV. E. C. ESCOE AND FAMILY.

A helpful life is a happy life, and happiness is the essence of religion.

We need not expect God to answer our prayers for blessing the neighbors if we are unwilling to help bear the expense of the revival meeting through which he is to do it.

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THE DAY'S WORK

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DISTRICT CONFERENCE NOTICES.

Cleburne, at Palacios, 8:30 a. m.	Mar. 12
Austin, at Columbus, 8:30 a. m.	Mar. 12
Abilene, at Merkel, 4 p. m.	Mar. 27
San Antonio, Center Point, 7:30 p. m.	Apr. 1
Dallas, at Lancaster, 7:30 p. m.	Apr. 2
Stanford, at Throckmorton, 9 a. m.	Apr. 3
Uvalde, at Del Rio, 9 a. m.	Apr. 3
Hamlin, at Knox City, 8 p. m.	Apr. 4
Bonham, 9 a. m.	Apr. 5
Ferrell, at Terrell, 7:30 p. m.	Apr. 5
Gainesville, at Aubrey, 7:30 p. m.	Apr. 9
Sulphur Springs, at Pecan Gap, 9 a. m.	Apr. 9
Decatur, at Alvord, 9 a. m.	Apr. 11
Bowie, at Iowa Park, 9 a. m.	Apr. 11
Paris, at Avery, 2 p. m.	Apr. 11
Dallas, at Frisco, 7:30 p. m.	Apr. 16
McKinney, at Lockhart, 7:30 p. m.	Apr. 16
San Marcos, at Mission, 7:30 p. m.	Apr. 18
Brewster, at Corsicana, 9 a. m.	Apr. 18
Corsicana, at First Church, Corsicana, 9 a. m.	Apr. 18
El Paso, Trinity, El Paso, 9 a. m.	Apr. 19
Greenville, at Lee Street, 9 a. m.	Apr. 23
Waxahachie, at Ferris, 9 a. m.	Apr. 23
Big Spring, at Tahoka, 9 a. m.	Apr. 24
Fort Worth, at Weatherford, 9 a. m.	Apr. 24
Weatherford, at Courts Memorial, Weatherford, 9 a. m.	Apr. 24
Clarendon, at Claude, 8 p. m.	Apr. 25
Amarillo, at Channing, 4 p. m.	Apr. 25
Waco, at Eddy, 8:30 a. m.	Apr. 25
Vernon, at Childress, 8:30 a. m.	May 8
Hillsboro, at Line Street, 9 a. m.	May 8
Gatesville, at Valley Mills, 9 a. m.	May 9
Albuquerque, at San Marcial, 9 a. m.	May 13
Brownwood, at Bronco, 7:30 p. m.	May 13
San Angelo, at Junction City, 9 a. m.	May 15
Georgetown, at Holland, 9 a. m.	May 21
San Augustine, Carthage, 8:30 a. m.	May 21
Beaumont, Orange, 7:30 p. m.	May 29
Navasota, at Madisonville, 3:30 p. m.	May 29
Dublin, at Irebel, 9 a. m.	June 27
Cleburne, at Joshua, 11 a. m.	June 27
Cisco, at Rising Star, 9 a. m.	June 28

NOTHING MORE ON THE PROTEST CONTROVERSY.

Notwithstanding the fact we announced sometime ago that the controversy on "The Protest" question was closed, yet we still get communications bearing directly or indirectly upon the question. None of them will appear in the Advocate. We permitted the brethren to thresh out that question at great length, imposing no limitations on their contributions, but now it is over and other matters are on hand. So any communication having any reference to that controversy will not pass muster. "Peace hath her victories no less renowned than war," and we are now in the midst of a delightful peace, and the spell of it must not be broken. So quite a number of brethren will know why their communications do not appear without our going to the trouble of giving them personal explanations.

We thought that our readers fully understood that no anonymous communications are published in the Advocate. Yet we still receive many such, and some of them are good and worthy of a place in these columns. But we do not publish contributions signed by a fictitious name. It makes no difference if we do know the writers, the readers have a right to know them too. So we hope those who write such communications will realize the reason why they never see daylight in the Advocate columns. If you can write anything of interest it is due you, it is due the Advocate, and it is due the readers to know exactly who you are, and the way to reach this desired result is to sign your name in full to what you write. We make but one exception to the rule, and that is in the case of "H. G. H." Everybody, however, knows that his name is Rev. H. G. Horton, the old veteran of the West Texas Conference.

The Gipsy Smith Meeting

The great Gipsy Smith meeting came to a close last Monday, and we do not hesitate to say that it resulted in the greatest spiritual awakening that Dallas has known in our sixteen years' acquaintance with the city. Notwithstanding the unfavorable weather, the crowds have been wonderful. Last Sunday afternoon we went out to the auditorium a half an hour before the service was to begin, found the doors locked, the house crowded to its utmost capacity, and thousands of people unable to get near the doors. Many of those on the inside had their lunches with them, and remained until the evening service holding their seats. It is said that ten thousand people crowded into the house at the afternoon service, and also at the evening service. Many of the pastors of the city who are necessarily a part of the meeting failed to get into the auditorium. And for what? Simply to hear a man preach the old gospel of Christ. And, strange to say, there was no sensation, no novel exhibition, no startling announcement; simply an earnest man with an earnest message to deliver to the people. We have never heard preaching of the more earnest type, more completely filled with the Holy Ghost, and more completely free from external attractions. His preaching was Christ, Christ, Christ, from beginning to close. His sermons were packed full of a Savior capable of saving people from their sins. It was old-fashioned, Holy Ghost preaching, such in some sense just like the preaching of John Wesley, except not so learned and scholarly. It went to the hearts of the people, and yet it was sufficiently intelligent to command the attention of the thoughtful and the serious man.

And who is Gipsy Smith? He was born in a Gipsy tent back in the early sixties, and for several years led a wandering Gipsy life, just like all other Gipsy boys. His mother died when he was a mere child, and this affliction brought his father to the Savior. And though he continued to live in his tent and led a nomadic life, yet he was a very religious man, and kept his boy strictly under religious influences. When the lad was fourteen years old, he professed powerful conversion, and then began to sing his religion, having a beautiful voice. Wherever he went to sell his Gipsy wares he would sing a religious song. His father got to be a sort of lay preacher among his people, and his son would sing at his services. General Booth, of the Salvation Army, heard him and was attracted to him, and proposed to take him and train him in Salvation Army work. So at seventeen, with his first-English suit of clothes on, when he could neither read nor write, he entered the Army work. At that time he did not know how to use a knife and fork at the table, and had no idea what a pitcher

ANOTHER DEPLORABLE TRAGEDY.

Recently we deplored the violent death of our old friend, Captain A. G. Boyce, of Amarillo, which tragedy occurred in the lobby of a hotel in Fort Worth, but now we come to mourn the violent death of Captain Jos. T. Sneed, of Georgetown, which occurred last week in that town. A man who for some years had been a tenant on one of his farms near Rosebud, imagined that he had a grievance against Captain Sneed, went over to Georgetown, tanked up on whiskey, and shot his victim dead in the postoffice without a word of warning, and then turned the gun on himself and also died immediately. A note in his pocket stated that his mind was gone from him, but a half-filled bottle of whiskey found in his pocket explains the condition of his mind, prompting the deed. Captain Sneed was one of the best known citizens in that part of the State, a devoted member of the Methodist Church, and a high-toned, elegant man. His death has cast a

gloom not only over Williamson and other counties, but over a wide circle of friends in many portions of Texas. He had high standing in business and social circles. The tragedy had no direct connection with a series of troubles in the Sneed and Boyce families. It was the act of a drunken maniac, whose habits stood related to the saloon. Oh, insanity! Insanity! what fearful deeds are being perpetrated in thy name! And whiskey is too often thy inspiration!

The Dallas Grand Jury, under Judge Barry Miller, is making it hot for the gamblers just at this time, and for men who rent their property for gambling purposes. It is being discovered that prominent men along our prominent streets are permitting their property to be used for gaming, and under the law they are just as responsible as the men who run the gaming tables. It seems that our neighbor, the Evening Times-Herald, is very much disturbed because the City Commission have loaned three or four of

their policemen to the Grand Jury for this work, and it is criticizing the work being done. Of course, somebody will object to a movement of this sort, but the work needs to be done, and the men, from Judge Miller down, ought to be commended instead of criticised for doing their duty to the public morals of the city.

Col. Jacob Wolters, of State-wide anti-prohibition fame, made his opening speech at Temple the other day as a candidate for the United States Senate, and notwithstanding he spoke two hours to about eight hundred people he never once opened his mouth on the subject of prohibition. One year ago he was ensconced in a set of luxuriant rooms at the Oriental Hotel in this city with hundreds of thousands of dollars of liquor money at his disposal leading the hosts of the saloons in their fight against State-wide prohibition. But since he wants to go to the United States Senate on the record he made in the fight against prohibition, he has wiped out of his memory all recollection of his leadership in that campaign. However, the saloons and their influence in South and Southwest Texas are silently, though solidly, lined up back of his present aspirations.

One morning last week the announcement was made that Captain R. F. Scott, the noted British explorer, had reached the South Pole, but the next morning it was declared that Captain Amundsen, the Norse seaman had made the discovery and gave many proofs of the truthfulness of the statement. So, as in the case of the discovery of the North Pole, there are two competitors, but neither one of these is accused of fraud as in the other instance. But suppose the North Pole and the South Pole have been discovered, what contribution will it be to the civilization of the world or to the realm of natural science? We honestly do not know.

Mexico is in a bad way. They rebelled against the rule of Diaz, and drove him across the sea under the leadership of the Revolutionist, Madero, and the latter was elected President. Now the very same men who back him in his revolution have lifted their arms against him and they are leading the discontented and the fiery spirits of the Republic against the government. Disorder seems to be spreading in all the northern sections of the Republic, and the President is showing as much weakness and impotency in dealing with the situation as did poor old Diaz. Americans are fleeing out of that country, and Uncle Sam is nervously watching the revolution. What the end will await to be seen. Mexico is in a very bad way.

The Wilson and the Harmon forces in Texas have joined battle, and the two opposing forces are struggling to get the Texas delegation for their favorite. Both have held meetings and given out their platforms. There is no doubt that the masses of the people down this way favor Wilson, and they want a preferential primary through which to express their choice, but the leaders in the present State administration want Harmon, and they are doing their best to have the choice determined through the precinct convention plan. The idea is that the politicians will have a better show to control things in the convention rather than in a primary. Just what the outcome will be, we cannot yet forecast, but times will be lively as the campaign progresses.

The antislavery in Montague County thought they would slip up on the pros at a time they were off guard, so they brought on a local option election last Saturday and ever since they read the results that night they have had a microscope and have been busily trying to locate their fragments! They were simply overwhelmed by the vote of the county. Even the town of Bowie for the first time in its history voted a majority for lo-

cal option. The saloon will never again roost in Montague County. On with the battle! And this is not all. The pros brought on a local option election in Concho County away out West where the saloon has been entrenched from time immemorial, and routed the antis on all parts of the ground, and added one more county to the dry list. On with the battle!

The Taft and the Roosevelt Republicans in Texas are tearing at each other's throats, figuratively speaking. There are just enough of the leaders in both factions in Texas to hold the offices and dispense the patronage, and they are struggling to get into public favor at Washington. If Taft succeeds, his friends down this way will hold the offices, but if Roosevelt, then his crowd will come into possession. And this is about all there is in their fight.

The brethren and friends throughout the North Texas Conference will feel the deepest sympathy with Rev. S. L. Ball and wife over the recent death of their son in Fort Worth. He was a grown young man, with many popular traits of character, but in a difficulty with another young man he was shot and instantly killed. May the good Father above comfort and sustain them in their great affliction.

Brother J. F. Bickley, of Merit, was a pleasant caller at this office last week.

PERSONALS

Rev. J. V. Davis, of Merit, gave us the benefit of a brotherly visit last week.

Rev. F. S. Carpenter, of Morris, Oklahoma, gave us the benefit of a brotherly visit last week.

Rev. W. H. Matthews, the successor pastor at First Church, Cleburne, was to see us the other day.

Rev. F. E. Singleton and his good wife, now of Dublin, were pleasant callers at this office the past week.

Rev. J. J. Creed, of Elm Street, Waco, was in these parts last week, and we were glad to greet him in this office.

Rev. A. T. Walker, of New Boston, looked in on us pleasantly last week. He was taking notes on the Gipsy Smith meeting.

Rev. W. B. Byars, of Pecan Gap, did the brotherly act in calling to see us the other day. He is a friend to the Advocate and its force.

We got to shake hands the other day with Rev. G. W. Whisler, of Carrollton. He had the appearance of a man doing well on his charge.

Brother V. T. Swofford, of Rice, made us a pleasant visit last week. He is a devoted friend to the Advocate and reads it with interest.

Rev. W. H. Crawford, of Springtown, looked in on us recently. He brings a good report from his territory, and all the signs are favorable.

Rev. J. F. Isbell, of Line Street, Hillsboro, took in the Gipsy Smith meeting last week, and he gave the Advocate force a warm shake of the hand.

Rev. Jno. M. Moore, D. D., Home Mission Secretary, passed through the city the other day on a visit to Cleburne, and he made this office a pleasant visit.

Rev. R. B. Moreland, of Bridgeport, was a pleasant visitor the past week. He is a successful worker for the Advocate as well as a successful preacher and pastor.

Rev. A. P. Hightower, of Allen, was thoughtful enough to pay his respects to the Advocate recently. He is a near neighbor, and we are always glad to see him.

Evangelist W. H. Crum and wife are greatly bereaved by the death of Mrs. Crum's mother, Mrs. M. A. Gordon, which occurred at their home in Greenville, Texas, March 6, 1912. She has made her home with them since the death of her husband seven years

Rheumatism

Is A Constitutional Disease.

It manifests itself in local aches and pains,—inflamed joints and stiff muscles,—but it cannot be cured by local applications.

It requires constitutional treatment, and the best is a course of the great blood purifying and tonic medicine

Hood's Sarsaparilla

which corrects the acid condition of the blood and builds up the system.

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

ago. She was a staunch Methodist for over sixty years, and was well known in Missouri and in Texas. She was buried in Nevada, Missouri, beside her husband, with whom she had lived fifty-three years.

Rev. H. F. Brooks, of Cleburne, gave us a brotherly visit recently. He has the Second Church over there, and he is bringing things to pass. But that is his habit.

Rev. T. G. Whitten was in the city last week taking in the Gipsy Smith meetings, and we had the pleasure of a brotherly visit from him. He is moving things at Atlanta.

We were favored the other day by a visit from Rev. H. W. Knickerbocker, of Central Church, Fort Worth. He is a genial, brotherly man, and he is doing a successful work in his charge.

Rev. M. N. Terrell, of Trinity, is having great times in his charge. He has received a long list into the Church, and he has a \$15,000 church enterprise on foot. He is bringing things to pass down that way.

Mrs. F. P. Culver and Mrs. J. W. Downs, of Polytechnic College, were to see us recently. They are greatly interested in the Church, and they wanted to see the Advocate force in action. We are glad they came.

Rev. J. W. Watson, of Woodson, sends nine new subscribers and writes: "This is one day's work on a membership of the worst drouth-stricken country in the West. More to follow." Let pastors in more prosperous sections take notice.

Rev. Horace Bishop, D. D., of the Hillsboro District, was to see us the past week. He is looking vigorous and hearty. Hard work agrees with him, and age only strengthens him. He is marshalling his forces wisely down in his territory.

Rev. Jackson B. Cox, after seventeen years as a missionary in Old Mexico, is now in Texas, and at Waco for a vacation, and he will be in the State for sometime. He has just earned his rest, and we hope for him a happy time with the home folks. His address will be 900 North 15th Street, Waco.

Chronicle and Comment

By Dr. J. B. Cranfill

Mrs. Willa Richbourg, of Nimrod, Texas, has written me upon a very important matter. She says: "Our community is in much need of good literature. In some homes there are no religious papers or books. What suggestions would you offer for interesting young people in the country in good reading? We are building a new churchhouse, and have thought of trying to add a Church library, but just how to proceed, we do not know. Please give us some suggestions." This good woman reveals a need that is urgent in many communities. The solution is simple and easy. When the new churchhouse is built, let the contractor build into the house some nice, tasty bookcases, and then let the good people begin at once to fill these bookcases with choice books. These will form a circulating library, which can be handled after the method of the Sunday-school library plan. The books may be exchanged on Sunday when the people come to their worship, and in this way every book in the library will be available some time during any given year for every man, woman and child in the community. There will be very many to help in such a worthy endeavor, and I wish that every one of the country Church- es would adopt this wholesome plan.

I have always wondered why the wifeless priest is referred to by our Roman Catholic friends as "father."

It is not the good that you contemplate, but the good you do that counts. I know a very rich man who

is revolving in his mind the question of establishing some great benefaction, but thus far it is only in his mind. God does not judge us by our good intentions, but by our deeds.

James J. Hill announced last week in St. Paul, Minnesota, that he would build and maintain there a reference library to cost not less than \$350,000. This action of Mr. Hill makes it possible for the city of St. Paul to erect a library building to cost \$500,000.

The Chicago Tribune says that "for the first time in the history of heavier than air flying, a man leaped from an aeroplane at Jefferson barracks and descended to the earth in a parachute. The man was Capt. Albert Berry."

The Chicago Tribune says that Howard H. Gross and Dudley Grant Hays, president and vice president of the National Soil Fertility League, departed for Washington to appear before the agricultural committee of the House of Representatives in support of what is regarded by some authorities on economics as one of the most important measures before Congress in many years. The organization has submitted a bill providing for a system of Federal and State maintenance of a service to keep farmers of the United States in intimate touch with the highest degree of soil efficiency.

If contributors to our religious newspapers would divide their articles by two, they would multiply their readers by two. The days of long newspaper articles are not ended, but the days of the readers of long newspaper articles are ended. This is a pity and a paragraphic age, and the man who is long-winded in print is short-winded in readers.

Prof. J. Howard Moore, teacher of ethics in the Crane High School of Chicago, has recently given utterance to some views concerning the judiciary that have caused the lawyers and judges to sit up and take notice. Below I quote what he says. I am not a lawyer, and therefore am not competent to pass upon the soundness of this teacher's views, but looked at from any standpoint, they are unique and interesting. He says: "Our juristic institutions are the worst. It is their specialty never to change in any particular. When Judges and lawyers want to decide what to do in any particular case they never sit down and think over what would be reasonable and just and useful in the circumstances and then go ahead and do it. Judges and lawyers are worse ancestor worshippers than the Chinese. They will turn a man loose even if they know he is guilty if the prosecuting attorney fails to cross his t's or insert 'as hereinbefore set forth' a certain number of times in the indictment. They continue to go through their old antediluvian snake dances with as much solemnity as if they were useful and to walk in the legal footsteps of men who were contemporaries of the cave bear."

The news flashed round the world on March 7 that Ronald Amundsen, of Christiana, Norway, in conjunction with his brother, had discovered the South Pole. I have never been so enthusiastic about that pole-finding habit since the Dr. Cook sensation, and never at any time have I claimed to be a good pole-ist. Somehow I still cling to the vague and shadowy belief that Dr. Cook got just as near to the North Pole as Peary did. Now that the South Pole has been discovered, I trust that the pole-ists or Polanders will get together and tell us all about the matter. If the new discovery shall contribute substantially to our scientific lore, it will be well.

Current Literature says that in Raymond Poincare, whose assumption of the post of Premier in Paris has made him for the moment the most widely discussed personality in Europe, are centered all that one understands by French culture, French charm, French brilliance. The verdict to this effect by the foreign press is unanimous. Raymond Poincare is the first lawyer in Paris. His income from the practice of his profession for a year is expressible in six figures. He is the best public speaker in Europe—fluent without redundancy, imaginative without excess of emotion, convincing without dullness.

Collier's Weekly is not infatuated with Secretary Wilson of the Agricultural Department at Washington. To the following diagnosis of Secretary Wilson's case, Collier's might have added that he traveled half across the continent to preside over the recent session of the National Beer Brewers' Congress. Here is the way the great weekly makes love to the Secretary. "Six years ago the Pure Food Law was enacted. Since that time there has been a series of at-

tempts, directly aided by Secretary Wilson, to nullify this law. He told the California fruit interests they might continue their excessive use of sulphur pending investigations which have even not yet been completed. He told the saccharin manufacturers the Remsen board of consulting scientific experts had been created for the purpose of protecting the interests of manufacturers. He suspended, subject to the advice of his solicitor, more than 6,300 prosecutions against presumed violators of the Food and Drugs Act, and thereby rendered useless an expenditure of nearly \$1,200,000. In the whisky controversy he permitted to be over-ruled again and again the findings of chemists and experts, and the action of the department has finally resulted even in nullifying the opinion of President Taft himself."

When the prohibition campaign was in progress last summer, many of the anti-prohibitionists declared on their honor that while they were opposed to prohibition because of its stringency, and for other reasons, they were also opposed to the saloon, and would join in any movement to mitigate its evil. We have now up in Dallas the question of the early closing of the saloons. Authority was vested in the Dallas municipality by the recent Texas Legislature, to close all the Dallas saloons at 7 p. m., but I have yet to learn that any one of the pious anti-prohibitionists of last summer are in favor of this reasonable curtailment of the saloon's devilment. In this connection the Dallas Times-Herald quotes approvingly the following from Beau Monde, a Dallas society journal. "Beau Monde is opposed to the 7 o'clock closing law. It has read the advisory statement of the Methodist preachers. It believes in regulation and it is opposed to vice and crime. It knows that with right men in the right place that there should be no crime from a saloon and it is not standing for the saloon. It is for regulation straight. It is opposed to confiscation. It is always for law and order. The people of Texas have declared against prohibition, and the right kind of a saloon is as good all the hours around as it is in one hour. Beau Monde would regulate, but it would not rob. Beau Monde does not believe that when a state licenses a saloon man who obeys the law that his business should be interfered with."

The trouble, dear Beau Monde, is that there is no saloon man who obeys the law, and there never was one that obeyed the law. Liquor-selling is inherently lawless, and all saloon keepers are constant, persistent and chronic law-breakers. If a law-abiding liquor-seller ever materializes none of us will have time to harm him. He will be immediately carried by the angels to Abraham's bosom. It also appears, the further we go, that our anti-prohibitionists, whatever their pious claims may be, are for whisky in any and all of its forms, at any and all times, and against every movement of every kind or character that would in any wise mitigate this hell-born traffic.

Rise up, all ye bewildered bald heads, and be encouraged. Dr. Franz Szekey, of Budapest, Hungary, has discovered what he calls the "living wig." How he succeeded in implanting hairs on bald pates was demonstrated by the discoverer before the Medical Society and three subjects were brought forward as further testimony. His method is simple enough. An almost invisible gold wire is bent into a tiny loop in which is placed a sterilized hair from a woman's head, and the wire is fastened to an injection needle. This is then stuck into the scalp and withdrawn, leaving the hair together with the gold wire implanted in the skin. From 300 to 500 hairs can be implanted in this way in an hour without pain. The "living wig" can be brushed, combed and washed without the least discomfort or annoyance.

"THE VOICE OF THY BROTHER'S BLOOD."

In the Advocate of February 15 appeared an article with the above caption by Chas. S. Field, of Fort Worth, Texas. We appreciated his decrial of the present method of procedure of our Criminal Courts, and the seeming shameful estimate that we of the West have placed upon human life. We believe that human life is very sacred, and that its security should be carefully guarded, but we cannot agree with Mr. Field in his position that human life is more precious than all things else. He says, "Life is the most precious gift of God." The old Book says that, "He giveth life," and again asserts, "Yea, all that a man hath will he give for his life."

As a counterpart to the above propositions I beg to submit that, life is not the most precious gift of God. The fact that the Book says that, "He giveth life," is no proof that it is the most precious of all gifts. There are

at least a few things that we esteem nearer and dearer to us than our own lives. It is true of the present generation: it has ever been true of the generations of the past and the quotation that Mr. Field has culled from the Bible, and given all the dignity and authority of the Sermon on the Mount, is but the language of the devil. The full quotation is as follows, Job 2:4: "And Satan answered the Lord and said, Skin for skin, yea, all that a man hath will he give for his life." If we have it correctly the devil is the father of liars, and whether he lied in this instance is not absolutely relative to the case in hand, but one of two things is positively certain, viz.: he either lied, or gave expression to a perverted judgment. Job, the very man to whom the devil had reference, proved in after days that he esteemed his integrity far more precious than his own life. Again, Mr. Field says that in England "Life is more precious than treasure, even the life of a burglar." No sane mind will find objection to this, and it would not be mentioned in this connection were it not for the fact that Mr. Field seems to have confused the idea of intrinsic values with the sanctity of the home. He commends the actions of John Ruskin, who, on learning that his wife had fallen in love with another man, gave her to him in marriage, and ever thereafter remained their faithful friend. Well, if the motive in all matrimony were the same, as in the case of old John Ruskin's, this might be admissible. His young wife, perhaps thirty years his junior, the old man married solely because of her beauty, and she, in turn, took the old man to be her husband solely because of his fame and fortune. Yet Mr. Field says the fact that the old man gave his beautiful young wife to young Millias in marriage, not only adorns a tale, but paints a moral. Just what was in the mind of the writer at this time we do not dare conjecture, but taken at face value the moral that is painted by the conduct of John Ruskin is about this: All husbands, both good and bad, young and old alike, should ever be ready to most generously and graciously divorce their wives and give them in holy matrimony to the men whom they might chance or be induced to love. Is this Mr. Field's doctrine? I appreciate the fact that he desires to create sentiment against the awful crime of murder, but in doing so I would suggest that he not attempt to have us believe that human life is more precious than the sanctity of the home, and also that he not take the devil's doctrine of the preciousness of human life and perpetrate it upon us as God's estimate of human existence, or rather as God's utterance of our estimate of human life.

Relative to the so-called unwritten law, Mr. Field says, "It does not seem that our unwritten law preserves our home," etc. Well, probably not, but I should not complain so much of the unwritten law, as the absence of law that should be written. He that steals my purse or my "yearling," if you please, steals trash; he that defames my good name, takes from me something that can never be replaced, but he that comes under the cover of my home, and destroys the peace of my fireside, and alienates from me the affections of her with whom I bowed at love's pure shrine, and received the solemn vow that made us one flesh, has murdered me not once, but a hundred times. So instead of making so much over the "unwritten law" I would suggest that we make much more over a law that should be written.

Let rigid justice be meted out to every murderer, but let us not forget who the real murderer is, and while we are guarding the security of human life, let it not be to the sacrifice of the sanctity of the home, and while we cherish the sacredness of human life, let us not forget that principal is far more sacred, for principal must live if men must die.

W. C. HOWELL,
Blossom, Texas.

THAT REMINDS ME.

The late sayings of the press anent the age limit and effectiveness, the qualification of youth, and the remarks of two of our Bishops of late critically observing that such sentiments argued a "fondness for greens, and was a symptom of cholera infantum," set this country parson a-thinking. It is admitted in advance that it is a very difficult thing to do, but thought did actually follow the reading.

Once upon a time I came in my studies of mathematics to the pons asinorum, and gravely read and proceeded with the demonstration that "the square described on the hypotenuse of a right angle triangle was equal to the sum of the squares on the other two sides." It demonstrated to a finish. From that time on the fact was never called in question, and the quod est demonstratum was a thing settled for all time to come and under all conditions and circumstances; there was not the slightest

LOOM TO WEARER
AN OPEN LETTER TO THINKING MEN

We are the Franklin Worsted Mills of Philadelphia, weavers of Fine Fancy Worsteds and Serges, mostly in blues, blacks and greys--for what we can barely get living wages from the wholesaler.

On the other hand--Nothing cost has continued to increase. Offering cloth direct to the consumer brought hundreds of letters requesting samples, afterwards asking if we would make clothing, because of their tailors' prohibitory high prices.

Therefore, we will make clothing to your order, thus helping you reduce the cost of living, because a handsome made-to-order suit from us in latest styles will cost about half merchant tailors' prices. Send for samples, self-measurement blanks and prices.

FRANKLIN WORSTED MILLS
2704 N. Hancock Street,
PHILADELPHIA, PA.

suspicion of corollary or scholium providing nevertheless that should the statement come from one over fifty years old it might be untrue. Was my professor to blame for not putting me on my guard?

It happened one day that the chemistry class was discussing sulphonic acids which contain the radical SO₃H. Now, was the professor of chemistry to be blamed for not telling us that this was true only when a man under fifty years old held the crucible?

A ray of white light was decomposed, and the prismatic colors were V-I-B-G-Y-O-R. How did it happen that the man we were trusting to teach us the truth did not frankly state that it depended on the hand that held the prism. That the solar spectrum never showed up to the individual past fifty.

We were discussing some of the historic facts stated by Webster in his speech at Bunker Hill monument. Why did not that grave professor of history stop and tell us frankly that, while historic fact was true and believable, yet the truth varied when we pass middle life.

Again, we were reading the Bible. Now don't go off in a huff at the idea of a schoolboy reading the Bible in school. The school I attended and left with a degree believed in that Book. The truth is, I have not a whit of respect for a school that does not believe it. Now, if that is some more false education, make the most of it. That Book said that Jesus Christ came into the world to seek and to save the lost; that it was a faithful saying and worthy of all acceptance that he came to save sinners; that he came not to make life narrower, but broader, and let the wicked man forsake his way and the unrighteous man his thoughts and come to God who would abundantly pardon, and a thousand other such things. We were not admonished that we must believe and seek after these things when the teaching came from the lips of young men only; that coming from old men these things were doubtful of truth and reliability. According to this theory, Paul, "the aged," had lost out, of course. Now, of course, there is much in youthful vigor that appeals to men and women, and truth new, as well as old. I do not at this time discuss this side of the question. But what most concerns us is the truth itself, the same yesterday and forever. "We are to buy the truth and sell it not," for it is the truth that makes us free, and if the truth makes us free we are free indeed. God give to all his people, young, middle-aged and old, a sober quest for the truth of God.

J. A. STAFFORD.

The devil is still trading deadly apples of forbidden pleasures for Edens of innocence.

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.

CHANGE OF ADDRESS.

Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes the paper discontinued.

Epworth League Department

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NOTES.

The Golden Rule of successful
League leadership is this: "Have
something to say; say it; sit down."

A blackboard in the chapter room,
in the absence of a weekly bulletin,
with announcements will increase inter-
est in the League meetings.

Gipsy Smith says there are such
things as Ecclesiastical Refrigerators.
We presume he means Churches that
have no "welcome for strangers."

The League's emblem is the Maltese
Cross which has four sides.
Though not labeled, these sides
stand for "education," "inspiration,"
"expansion" and "co-operation." The
circle which binds these four sides to-
gether is "good fellowship." The pur-
pose of the whole is "All for Christ!"

Gipsy Smith says he has seen some
Churches run in the interest of the
organist and the choir. The preach-
ers in such Churches are only tolerat-
ed.

Gipsy Smith says there are four
kinds of pride—pride of race, pride
of place, pride of face and pride of
grace. The last named is worst of
all.

The shibboleth of Texas Leaguers
should be, "Meet me at Epworth, Au-
gust 2." G. W. T.

"EPWORTH AMONG THE HILLS."

We have before mentioned the pro-
gressive spirit of the Missouri Ep-
worth Leaguers as evidenced in their
efforts to establish assembly grounds,
and note with pleasure that there is
promise of early tangible results from
the plans which have been under way
for more than a year. We gather
from the columns of the League page
of the St. Louis Christian Advocate
that the St. Louis Conference, alone,
has assumed the initial financial re-
sponsibility of the movement, but
that the Leaguers of the entire State
will be expected ultimately to sup-
port it and participate in its benefits.
In a recent statement the committee
in charge of the promotion plans had
this to say regarding the site selected,
and which has been given the name
which stands at the head of this ar-
ticle, viz:

"It goes without saying that we
have as good a place as can be found
anywhere for a summer encampment,
and while ours is only an infant, yet
the two years passed have shown such
a growth in interest and numbers as

to assure us that the one necessary
requisite for full growth and develop-
ment is to give it proper attention and
encouragement."

TEXAS LEAGUERS AND THE WASHINGTON CITY CHURCH.

Of course all Methodists know that
plans have been under way for a long
time looking to the erection of a
representative Church for our denomina-
tion in the capital city of the Na-
tion, Washington, D. C. And of
course it is further known that the
one man has had the burden of shap-
ing these plans and putting them into
execution is one who has done a
great deal for the Epworth Leaguers
of Texas, and who yet is active
in our ranks, known in high connec-
tional circles as the Rev. Dr. George
S. Sexton, but to Epworth Leaguers
as "Everybody's Uncle George."

Now, "Everybody's Uncle George,"
this man who was Chairman of the
Locating Committee which brought
into existence our very fine piece of
property and formulated the Assem-
bly movement which is housed in our
magnificent Epworth-by-the-Sea, is on
the last lap in his endeavor to com-
plete a fund sufficiently large to en-
able him to begin the actual construc-
tion of the Washington City church,
an enterprise which has the official
endorsement of our Church, and
which is receiving splendid support
from all quarters of our territory.
Only a mere ten or fifteen thousand
dollar balance remains to be raised,
and the edifice when completed will
represent more than a quarter of a
million dollars investment.

We have thought that while it
would be manifestly impossible and
altogether impracticable for our Ep-
worth Leaguers to contribute any
such sum as ten thousand dollars,
that it would be a splendid thing if
we could have a part, even a small
part, in the building of this great
church. A popular subscription from
our chapters and individual members,
as a token of our love and esteem for
Dr. Sexton, if for no other reason (but
surely there is other reason), would
be a gracious acknowledgment of our
interest in this important enterprise
and would come in the closing days
of Dr. Sexton's campaign with pecu-
liar pleasure and satisfaction to him.

May we not, therefore, suggest to
our Texas Leaguers this subscription?
Not all of the money would be re-
quired at this time, but easy pay-
ments could be made largely to suit
the convenience of the donors. We
will be glad to open our columns for
the acknowledgment of any such do-
nations and will pass promptly to Dr.
Sexton any remittances made us for
this purpose. What chapter or what
Leaguer will occupy the first place on
this honor roll? Let us hear from you.

With reference to the material pro-
gress which has been made in financ-
ing the proposition, this information
is further given, viz:

"Much has been spent already in
laying out the building of roadways
and avenues, and the erection of the
magnificent tabernacle which is an
honor to any enterprise so young as
this. The board has even gone be-
yond what they agreed in this matter
by personal and private contributions.
"Is it not time that the entire con-
ference was taking an interest in 'Ep-
worth Among the Hills?' Your commit-
tee reported, and you adopted their
report. It is therefore your child
born in your midst, and of your knowl-
edge, and is crying for your care and
support."

"If we could at once, this year,
average the sale of just one lot for
each charge in the conference it
would pay off all indebtedness and put
all immediate necessary improve-
ments on the grounds."

We sincerely trust that success in
fullest measure may attend the Mis-
sourians in their plans for this great
enterprise. Its establishment will
mean a new era in their young peo-
ple's work, and their already splendid
achievements will be counted as but
stepping stones to greater heights.
The Assembly with its recreative, its
inspirational and its educative fea-
tures, all happily combined, should be
the rule and not the exception in our
League centers of activity. Let us
have more Epworths.

A VALUABLE HABIT.

If you open a note book for Ep-
worth League matters, and constant-
ly carry it with you, you will be sur-
prised to see how valuable it will
become. Open a page for every
prayer-meeting topic for a quarter
ahead, and write the topic at the
top. Go over the topics often till you
are familiar with them, and then be
on the watch for helpful quotations,

anecdotes, or observations, to be jot-
ted down under the appropriate heads.
Soon you will have an abundance of
material for interesting and helpful
participation in the meetings. You
will find something, too, which is
helpful to all the officers.—C. R. C., in
League Page, St. Louis Christian Ad-
vocate.

PROGRAM FOR JUNIOR MEETING.

Here is a copy of the program of
the exercises of the Waxhaw, North
Carolina, juniors given on February
2, in the Church for the Cuban Mis-
sion special:

Song, "All Hail the Power."
Prayer.
Remarks by our pastor as to the
mission work in Cuba.
Song, "Why did my Savior come to
Earth?"

Cuban song, by Cleone Davis and
Ruth Krauss.
"An Opportunity and a Challenge,"
by Mrs. Brown.

Song, "Open the Door for the Chil-
dren."
"Little Lights," given by thirty lit-
tle girls and boys.

Offering.
Doxology.
League benediction.

For the benefit of other junior su-
perintendents who might want to
have a similar program, I give the
address from which "Little Lights"
may be secured: Women's Foreign
Mission Society of the Presbyterian
Church, 501, Witherspoon Bldg., Phil-
adelphia. It is a lovely program and
I know it impressed the children. I
am sending four dollars of our col-
lection to our Board of Missions, also one
dollar for the Burnsville Junior
League.—Mrs. L. F. Brown, in North
Carolina Christian Advocate.

THE CUP CONTEST.

On the night of the 19th of Febru-
ary the Little Rock Union of Epworth
Leaguers met in regular session at As-
bury Church, Little Rock.

A most pleasing feature of the
meeting was the perceptible increase
in attendance—more, by far, being
present than at any previous meet-
ing. This is attributable we believe
to the Cup Contest. Much interest
was shown in the meeting, and when
Secretary Clyde Croft read out the
percentages, showing that Asbury
had 73 per cent and Capitol View 75
per cent present of active members,
applause was freely given. This made
the second month for the Capitol
View Chapter to hold the cup.

After the program, light refresh-
ments were served.
The next meeting will be held at
Winfield, March 18.—League Page,
Western Methodist.

UNIQUE ENTERTAINMENT.

The Bradentown Epworth League
gave one of the most unique enter-
tainments that have been reported to
this department, last Friday night.
It was a "Trip Around the World in
An Air Ship," and our reporter in-
forms us that "All the tourists have
reached home safely, and report a
most delightful journey."

The party started from America at
the Methodist parsonage, which was
lavishly decorated with flags and
bunting, while Miss America and the
Goddess of Liberty greeted the as-
sembling guests. Here, an appropri-
ate and well prepared program was
rendered, especially popular featur-
ing the singing of the male quartet
and the recitation, "The American
Flag," with musical accompaniment,
by Miss Maude Dowdell, of Manatee.

At the close of the program the
tourists were conducted to view the
"Great American Desert," which
proved to be a table heaped with
slices of watermelon.

Leaving America, the next stop was
at Germany. The residence of Mr.
R. T. Thomas was charmingly decora-
ted in black, white and red, tall
steins filled with zinnias and other
old world flowers brightened the
rooms where smiling German mad-
chens dispensed sauerkraut and
cheese straws to all comers.

The travelers next arrived at Mex-
ico. The wide porches of Mrs.
Wertz's beautiful home were hung
with Mexican rugs and curtains and
gaily dressed Mexican beauties were
much in evidence showing the Mexi-
can curios and serving hot tamales
and other Mexican delicacies.

The next stop was in far off Japan,
at the home of Mr. Ralph Johnson.
The Japanese atmosphere was deligh-
tful. Fans and parasols were every-
where and, seated on the floor in true
Japanese fashion, the dainty ladies in
flowered kimonos, served many cups
of fragrant tea.

A sudden windstorm caught the
flying machine at this point in the
journey and whisked it away to the
North Pole, but their welcome was so
warm that the glittering icicles and
snow at Mr. W. U. Lathrop's hospita-
ble home held no terror for these bold
travelers even though they were re-
quired to drink iced fruit punch from

an ice cake and to eat ice cream of
many varieties, thus bringing to a
close a most delightful evening.—
League Page, Florida Christian Ad-
vocate.

ANNUAL BANQUET FIRST METHO- DIST CHURCH, HOUSTON.

One of the most delightful events in
the history of the First Methodist
Church of Houston (old Shearn) was
the occasion of the annual banquet on
January 31, 1910, in the basement of
the new church, tendered to the men
of the Church and the male members
of the congregation. The affair was
under the auspices of the Board of
Stewards, assisted by the Home and
Foreign Mission and Abida Societies.
The dinner, of four courses, was
served on five long tables. The menu
was most delicious and inviting, and
the memory of it makes one hungry
even now.

As a minister would say, concern-
ing his sermon, the occasion naturally
resolved itself into three heads: First-
ly, secondly and thirdly, with this ex-
ception, that it is very difficult to say
which head deserved precedence, the
music, the oratory or the culinary.

Interspersed throughout the evening
was most delightful music, both vocal
and instrumental, under the able di-
rection of Mrs. John Wesley Graham,
our most efficient choir leader. This,
together with the sallies of sparkling
wit and jolly good humor which punc-
tuated the speeches of the evening,
made the entire event a most joyous
occasion.

Judge T. W. Ford, President of the
Board of Stewards, presided as toast-
master. Mr. J. E. McAshan, in his
inimitable way, responded to the dou-
ble toast, "Our Glorious Past" and
"Our Present."

Dr. Packard, who was to have re-
sponded to the toast, "Our Future,"
yielded his time to Dr. Wm. State-
Jacobs, pastor of the First Presby-
terian Church of Houston, and one of
the guests of the occasion, who very
facetiously prophesied concerning the
future of the First Methodist Church,
that inasmuch as we had discarded
chicken and were eating turkey, and
had forsaken the altar and were using
tables, two Presbyterian principles,
he would say that in the near future
this Church would become a Presby-
terian Church.

Judge Ed S. Phelps, in an exceed-
ingly pleasant and happy manner paid
his compliments to the women of the
Church by responding to the toast,
"Our Ladies."

The toast, "Our Epworth League,"
was responded to by Mr. Fred Wigzell,
its President. Fred, as he is famili-
arly called, gave the company present
some facts which put them "wise" on
the work of the Epworth League.

Mr. J. W. N. Burkett had his inning
in responding to a subject that is very
near and dear to him, "Our Baracas,"
and handled it in his customary able
manner.

Rev. H. M. Whaling has in charge
the work of building the Wesley

House. It was, therefore, imperative
that he should respond to the senti-
ment, "Our Wesley House." It was
hard to keep him from taking up a
collection, however, but his usual
good judgment prevailed and he re-
frained from doing so.

Mr. Walter R. Jones, in responding
to the toast, "Our Music," threatened
to lapse into the sentimental, but
caught himself just in time, paying a
beautiful tribute to the choir, and
those in charge of the music.

Hon. T. H. Stone, a genial brother-
in-law of our Church, responded to the
toast, "The Church and the City." Not-
withstanding he disclaimed famili-
arity with the city, a careful analysis
of his remarks showed he knew more
than his modesty would admit, of the
relations of the Church to the city.

Prof. P. W. Horn, our efficient Sun-
day-school superintendent, who was
to be assigned a topic, was unavoid-
ably absent, but sent a letter instead
in which he advocated the organiza-
tion of a business men's class in Sun-
day-school, offering to teach same if
organized.

Mr. I. E. Munger, General Secretary
of the Y. M. C. A., and another of our
guests, was the last speaker of the
evening. Mr. Munger made a great
hit, treading upon the other speakers
in a most happy, but ruthless manner.

Throughout the banquet was a great
success, and, again, too much cannot
be said in praise of the ladies of the
Home and Foreign Mission and Abida
Societies, who contributed so much
and so self-sacrificingly to that end.
All who were fortunate enough to at-
tend were well pleased, and have
nothing but words of commendation
to offer.
GEORGE MOORE.

God is never neutral on any ques-
tion.

Could Not Write

Versailles, Ky.—Mrs. Elisha Green,
of this place, says, "I could not write
all the different pains I had, when I
first tried Cardui. I could scarcely
walk. Now I am able to run the sew-
ing machine and do my work; and my
neighbors tell me the medicine must
be good, for I look so much better."
Cardui is a specific, pain-relieving,
tonic remedy, for women. In the past
50 years, it has been found to relieve
women's unnecessary pains, and fe-
male misery, for which over a million
suffering women have successfully
used it. Try Cardui for your troubles.
It will help you. At the nearest drug
store.

WEBER SANATORIUM, 17 Garfield Place
A Private Institution for the Medical (non-
surgical) treatment of all forms of External
CANCER
And Tumors. Accommodations homelike.
Thirty years practical experience. Descriptive
book and references sent on request.

GALLSTONES CURED AT HOME
without operating. Pain in Pit
of Stomach, Right Side and
Backache, or under the Shoulder Blades, Stomach
Troubles, Indigestion, Sick Headache, Bloating,
Colic, Jaundice, Bile, Constipation, Piles, Catarrh,
Nervous Weakness, Debility, Loss of Energy, Sore-
ness, Fullness or Oppression over Stomach or Liver,
Wind or Pain on Stomach or Bowels, Appendicitis
Symptoms, Weak or Irregular Heart—all these symp-
toms are commonly caused by Gallstones or Gall
Troubles. Write for our Copyrighted Medical Book on
Gallstones, and all diseases of the Stomach
and Liver. **FREE**
GALLSTONE REMEDY CO.
Dept. 129, 219 S. Dearborn St., Chicago, Ill.

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JUST ONE THING AFTER ANOTHER By GULLIVER

I have never done so yet, but I have just about made up my mind to put up a sign in front of my parsonage reading something like this: "Book Agents, Please Pass On!" And why not? Why should my valuable time be given gratuitously to one I never saw before and hope never to see again? It is an outrage! If a polite statement that I had all the books I needed on that line would send the agent about his or her business, it would not be so bad, but to be bored with a speech forced on me in spite of protestations, is the limit—yea, the extension of the limit! I am threadbare—that's a fact!

I am no patriarch that I should be advising my brethren in the ministry how they should or should not do, but habit is a powerful thing, and if I could help "the boys" to form good habits before bad ones get too firm a hold upon them I should at least do them no harm. And bad habits are so easy to contract. Is it not wonderful? Noxious weeds will grow without cultivation, but worthy vegetables must be nurtured and cultivated. So also of habits. For instance the useless and nerve-racking habit of repeating "announcements"—after the service is all past. People are supposed to be in a worshipful frame of mind at that stage, and then to break in upon their meditations with a repetition of what has already been said is both hurtful and silly.

But about the worst habit I have observed on the part of some is that villainous trick of looking everywhere but at the people while they are being addressed. I heard a preacher delivering himself of a good, sensible sermon, who was looking at the ceiling or over the heads of his hearers all the time. I tried in vain to catch his eye but never succeeded. Several remarked about it when the "discourse" was finished. One old brother asked if we "reckoned" the brother was ashamed of himself? Well, it appeared that he was "ashamed" of something. The habit is absolutely preposterous! Stop it!

Another bad habit is screaming out some sentences and uttering others in a whisper. The hearer loses connection in both cases. Such "preaching" is a failure. The people go to Church to hear, and if they find they are to be disappointed, little astonishment should be felt if they stay away. Have something to say, say it in a clear, distinct voice, and the "folk" will come back next Sunday to hear some more. For goodness sake, do not mumble your words—running them together so the people cannot tell what you are saying. You are speaking in "unknown tongue" when you do it. You had just as well talk Choctaw. No, the whole thing is wrong, and if commenced should be stopped right now. No matter how poor or poorly dressed a preacher may be, there is no excuse for his being dirty or shabby. One of the plainest dressed men I ever knew was the neatest. His old hat was brown with age, but it was well dusted and clean. His coat was worn slick, but he took some sandpaper and rubbed a scuff on it until it looked like a decent piece of "unfinished" worsted. His old plow-shoes were patched all over, but they were "shined." It is true that the old man had used stove-polish, but that was better than mud or dust—eh?

Just as I was closing the last sentence the door-bell rang. I crawled out from under my typewriter and went downstairs and opened the door. What do you suppose I saw? A retreating figure—a man—who had shoved an advertising-sheet into my mail-box, and—slid! Now I confess that that is one of the peculiarities of our modern complex civilization which I was born too soon to appreciate! In the language of the street and the shop, "It's a measly shame!"

But you can't get all the coons up one tree—eh? There are compensations. When I was a boy I read an article in some paper written by a French savant, in which he took the position that wherever there was a paucity of resources on the surface of the earth, if investigation should be made, it would be found that there was a corresponding "plenitude" beneath it. I remember that I thought at the time of what we then termed the "staked plains"—saying to myself that surely there must be plenty of water out there if the people would only dig for it. And so it turned out. The "plains country" is being made to

Better Than Spanking

Spanking does not cure children of bed wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulty by day or night.

blossom as the rose by means of artesian wells. It may occur to the reader that some parts of Arkansas and East Tennessee and South Georgia are depositories of an immense amount of wealth, if the old savant's theory is correct all the way through. Well, old Alabama, with her coal and lime and iron seems to have helped the argument. Then look at this Wichita Falls country. While I write my study is being warmed with natural gas which costs me only twenty-five cents a thousand feet. And there is enough of it to furnish fuel for all the factories in the State. And the factories are here, and more are coming—automobile factory, the largest broom factory in the State, a big glass factory and a number of others—all made possible by this natural gas.

Bro. W. C. Everett writes that he is glad I live in a town where there is plenty of gas "that burns." Now, what do you think of that? It makes me think of what occurred at a meeting of the stewards one night when I was stationed at First Church, Dallas. The ventilation of the church was not as good as the brethren thought it ought to be, and one brother suggested that a flue be cut through the roof in the center of the house to let out the hot air, when another chipped in with, "Yes, and there ought to be one right over the pulpit." The funny part of it was that the poor fellow never saw the point he had made, and was astonished when the others burst into a roar of laughter.

Yes, there are compensations. I am not as young as I once was, but I have more sense than I once had. The fool thinks he knows it all, but a wise man appreciates his limitations. The real, up-to-date pastor, instead of trying to do everything himself—like I once tried to do—finds employment for his people. The man who is resourceful enough to think out ways to employ his flock is a success, though his preaching may not be of the highest order. I have seen this tested and know it is true. Put your people to work, brother, and they will have less time to find fault with you and with the Church.

Another thing. For the sake of truth and the salvation of immortal souls, do not take it for granted that the Church is dead. In some communities, it may be, she "sleepeth," but she is under the leadership and guidance of a Captain who never lost a battle, whatever the seeming. No, that is just what infidelity has been saying all the time. Voltaire said that he lived in "the evening twilight of the Christian Church." A few more years and Christianity would be played out. All the fads and schisms and heresies are saying this to-day, and some people take it for a fact. But it is not true, and the preacher who whines about the deadness of the Church only helps to bring about that which he pretends to so much deplore. I think sometimes that such pessimistic views are but objective reflections of subjective conditions. Unto the pure all things are pure, and to the man who has a grip on God, and believes in the triumph of truth there is victory in every seeming defeat. He is certainly a poor General who arranges his soldiers on the impossibility of success. The preacher who does so ought to be ashamed of himself. No, that is not the way. Tell the people about their spiritual needs and the needs of the community in which they live, but point them to a remedy and see that they apply it. Anybody can grouch. Anybody can find fault. But the true—the wise doctor—will not only find out what is the matter, but will set about the cure of the patient. Christ's gospel is a universal panacea. Preach it. Yea, not only preach it, but practice it. Show an optimistic spirit. Set your face to the West. Look for help. Expect it, and it will come. Selah.

SCIENCE CONFIRMS THE MOSAIC ACCOUNT OF CREATION.

By Rev. W. P. Wilson. Number Ten.

That water covered the whole earth prior to the beginning of active work of furnishing our planet as a suitable abode for man is plainly stated in the very beginning of Genesis. We are told that darkness was upon the face of the deep. It is possible that the atmosphere was surcharged with dense vapors which in being lifted to the upper stratum of atmosphere brought into play that wonderful law existing between positive and negative elements constituted in the wisdom of a beneficent Creator for the comfort and delight of man. It is not the fault of our gracious Creator that man should require ages to find out what had been so graciously ordained for his good. Now our houses glow with light, our streets are radiant through the long nights, and we sit in our homes and talk business or friendship or love or of all of these distant ones. Hence

there was light," and that light has waited all these ages for man to call it to his service.

Geology.

Geology brings its contribution and lays it down at the shrine of our beneficent Creator. It was at one time thought that geology was disposed to threaten the foundations of the accepted faith in the sublime statements in the first chapter of Genesis. Nothing can ever be found; nothing can ever be said that will de-throne these majestic truths.

"In the beginning God created the heavens and the earth." That statement suggests ample time for all that geology claims. It may have been millions of what we call years. There is one cardinal fact worth remembering: That the Almighty is never in a hurry.

God, the source of all life, moved upon the face of the deep, and the waters became pregnant with living beings. The limestone which forms the solid foundation of our earth is found to be the sepulcher of beings that once inhabited the sea, and thus their lives were not in vain in the economy of the Creator. After living out their allotted time they dropped into a well-nigh immortal rest glorious in its contribution to the higher destiny of God's choice creation.

Geology bears testimony to all of these facts.

Next in line of terrestrial creation were grass and herbs, and this must precede animal life, and was preparatory to that step. In due time the varied fauna came on the scene. Next in the divine plan man was created. Geology speaks with unwavering voice in confirmation of the unfolding plan of creation. The writer remarks that the most vigilant search has been made with the hope that geology or paleontology would be found to throw a cloud on the Biblical account, but all such efforts have utterly failed. Infidels thought they had an insurmountable evidence against the Biblical statement as to the human race having sprung from a single pair. On this point evolutionists are not agreed, some claiming that the different races are different species of the same genus and that seemed to be the prevailing opinion, but the advocates of this theory were confronted with the stubborn fact that all races of men are fertile "inter se," which is not true of any other animals. The writer knows of no high-

er authority on this mooted question than Alexander von Humboldt, a philosopher, who had no preconceived theory to bolster by a strained interpretation of natural phenomena.

On page 352 of his Cosmos, after noticing at much length the opinions of several authors, says, "My opinion is that more powerful reasons can be advanced in support of the theory of the unity of the human race, as for instance in the many intermediate gradations in the color of the skin and in the form of the skull, which have been made known to us in recent times by the rapid progress of geographical knowledge." On the same page he says: "The greater number of the contrasts which were formerly supposed to exist have disappeared before the research of Tiedeman on the brain of negroes and Europeans."

Every discovery in prehistoric times, to the discomfiture of the enemies of God, reveals the fact of man being the last to appear on the earth.

Dr. Daniel Wilson, of the University of Toronto, says, "Man is the most modern of all living creatures." The same authority says, "The idea of the unity of the human race scornfully rejected from the creed of ethnologists is now advocated by evolutionists as alone consistent with the physical, mental and moral characteristics common to savage and civilized man."

The silence of innocence is more persuasive and influential than the greatest eloquence of guilt.

Dread of an Operation

N. Manchester, Ind.—Mrs. Eva Bashore, of this place, says, "I suffered female misery of every description. Two doctors attended me, and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time, I gained 25 pounds, and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is today used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

MRS. W. H. JOHNSON.

By Dr. W. F. Packard.
She saw with pitying eye the frustrate and distraught,
Whose soiled and bleeding lives sighed unto God
In desolation and despair—the victims of the lust of men,
And of a soft compliance in their ignorance of life.
She heard their dolorous cry—a wailing of misery—
A de profundis from their depths of agonizing woe;
And, deeply touched with sense of their necessities
She heard the standard of revolt against their lot,
And cried to Israel's God! Her white unfeared face
Shone through the social passion of her times
And shamed an apathetic Church to rise and build
A bulwark grand, on which the rising, raging waves of woe
Should beat and break, and fling a circling bow of hope
O'er strugglers in the stormy sea of dark despair!
Oh, woman, thy prayer was heard! thy throbbing heart-beat
Smote the ear of God and man! And when, at last,
The years shall fold thee in some waiting grave
This House of Hope, this Home of Love and Help
Shall stand and bode forth again thy loving life:
For, through its every brick and stone thy purpose grand
And mother-heart shall live and throb and bless
And save; and plant the cooling, healing kiss of Hope
Upon the soiled and blistered, fevered brow
Of many a girl for whom the Savior lived and died;
And lift again to fellowship of Him who said to such:
"Neither do I condemn thee: Go and sin no more!"

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THE WOMAN'S DEPARTMENT

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

ATTENTION, THIRD VICE-PRESIDENTS, CENTRAL TEXAS CONFERENCE.

Let me remind you that March 17 is the date set for requesting your pastor to preach a sermon on "Christian Stewardship." Those who have not done so will please urge your pastor to comply with the request for this sermon on the 17th, but if not convenient on that date then not later than the 21st, as the quarter closes then. ALMA SULLENBERGER, Conference Third Vice-President.

ATTENTION, CUERO DISTRICT, WEST TEXAS CONFERENCE.

To the Delegates to the Cuero District Woman's Missionary Conference:

Please send your name to Mrs. D. A. Williams, Box 264, Palacios, at once so that homes may be provided and tell her on what day you will arrive, for the train reaches Palacios at 9:10 p. m., and the committee would like to meet all delegates. The meeting will be March 20. Ask your railroad agent for rates.

MRS. EDWARD W. MORTON, Cor. Secretary Cuero District.

COLEMAN AUXILIARIES.

In accordance with the advice of the Board of Missions of the Methodist Episcopal Church, South, the auxiliaries at Coleman, the Woman's Foreign Missionary Society and the Home Mission Society, have united into a society that shall hereafter be known as the Woman's Missionary Society. This spirit of union is rapidly spreading all over Southern Methodism, and the work under the new order is progressing and plans for still greater advancement are being made. The officers of this society are as follows:

President, Mrs. G. B. Beaumont; Treasurer Home Department, Mrs. J. G. Pistole; Secretary of Home Department, Mrs. Will Broad; Treasurer Foreign Department, Mrs. J. E. Stevens; Secretary Foreign Department, Mrs. T. W. White.

The society is grateful that they have a member that has recently furnished, in their behalf, a room in the Virginia Johnson Rescue Home at the cost of one hundred dollars, and given it the name of Nannie Beaumont in honor of their much loved President. They also appreciate the honor that in their behalf she gives \$900 towards the support of their missionary, Miss Ferguson, at Rio de Janeiro, Brazil. We notice in The King's Messenger that this same member gave last Christmas a gift of \$1000 to the Rescue Home in Dallas. Oh, that everybody had a broad conception of the missionary spirit—a desire to help the helpless!

May all the blessings which may result from the gifts of this noble woman rebound in her heart and bring to her true happiness.

MRS. J. M. CRAWFORD.

COLUMBUS AUXILIARY.

In December the Foreign and Home Mission Societies of Methodist Church, South, of Columbus, Texas, united and the following officers were elected for the new year:

Mrs. French Simpson, President; Mrs. C. R. Grobe, First Vice-President; Mrs. J. Arnold, Third Vice-President; Mrs. Lavo Hester, Fourth Vice-President; Mrs. R. E. Farmer, Agent for the Missionary Voice; Mrs. C. K. Quinn, Recording Secretary; Mrs. F. G. Mahon, Corresponding Secretary for the Foreign Department; Mrs. Alice McCord, Corresponding Secretary of Home Department; Mrs. Ross Cone, Treasurer of Home Department; Mrs. J. E. Brigham, Treasurer of Foreign Department; Mrs. A. N. James, Press Superintendent.

The societies are doing good work. Are supporting a Bible woman in Korea, and are studying "The Light of the World." MRS. A. N. JAMES, Press Superintendent.

Columbus, Texas.

CARTHAGE SOCIETIES UNITED.

The W. H. M. Society and the W. F. M. Society held a joint business meeting, and, after the devotional exercises, conducted by Mrs. Potter, the question of the unification of the societies was brought up. The question was discussed in all its phases and it was unanimously agreed that any disadvantages that might arise from the union were more than offset by the advantages that might be gained. The Constitution and By-Laws were read and discussed, and the duties of each officer explained.

A unanimous vote was then taken

in favor of the union. Hereafter, there will be but one society, any one desiring membership in it may join either the Home or Foreign department, or both. A mission study class will be formed in the near future under the supervision of Mrs. T. E. Boren. The following officers were elected:

President, Mrs. W. P. Lawrence; First Vice-President, Mrs. E. W. Potter; Second Vice-President, Mrs. J. L. Appling; Third Vice-President, Mrs. T. E. Boren; Fourth Vice-President, Mrs. J. W. Bird; Corresponding Secretary Home Department, Mrs. J. A. Daniels; Corresponding Secretary Foreign Department, Mrs. Flora Pankey; Treasurer Home Department, Mrs. C. A. Coats; Treasurer Foreign Department, Mrs. W. A. Walker; Recording Secretary, Mrs. T. P. Christian; Press Reporter, Mrs. Carl Pollard; Agent for Voice, Mrs. J. A. Beaty.

PRESS SUPERINTENDENT.

VALLEY MILLS W. H. M. SOCIETY.

At a called meeting in December the following officers were elected and installed:

President, Mrs. Wm. Buchanan; First Vice-President, Mrs. W. H. Lay; Second Vice-President, Mrs. R. L. Raley; Third Vice-President, Mrs. E. A. Evans; Fourth Vice-President, Mrs. R. M. Townley; Recording Secretary, Mrs. R. H. Bruce; Corresponding Secretary, Mrs. W. L. Tibbs; Connectional Treasurer, Mrs. J. S. Pool; Local Treasurer, Mrs. J. C. Jarrett; Agent Missionary Voice, Mrs. J. M. Hogan; Press Reporter, Mrs. E. B. Jarrett.

Bro. B. A. Evans, our pastor, being present by special invitation, installed the newly elected officers and gave us some helpful words of encouragement and exhortation.

The society meets every Monday afternoon, weather permitting. First Monday is business meeting; second, the program given in Mission Voice is used, also Bulletin discussed; the third, devotional meeting, and recently the four Church aid societies of the town, viz.: Baptist, Christian, Presbyterian and Methodist, have been having union prayer-meeting that afternoon, thus cultivating unity of spirit and oneness of purpose. The fourth is Bible study—using "1200 Bible Questions," by J. J. Hill. The fifth Mondays are set aside for social meetings.

At each of the four regular meetings every member is supposed to answer roll call by giving some missionary item, or current event, bearing on the work. We hope to fall in line with the forward movement of 1912, with our mite of influence.

MRS. E. B. JARRETT, Press Reporter.

NORMANGEE W. H. M. SOCIETY.

The Woman's Home Mission Society of Normangee, Texas, met February 7, and the following officers for the ensuing year were elected:

President, Mrs. T. P. Battle; Vice-President, Mrs. C. Claydon; Second Vice-President, Mrs. J. H. Wooley; Third Vice-President, Mrs. J. H. Hunt; Treasurer, Mrs. Lawrence Martin; Corresponding Secretary, Mrs. J. M. Parker; Recording Secretary, Mrs. William Swanger; Agent for Missionary Voice, Mrs. W. W. Brady; Press Reporter, Mrs. W. C. James.

Our society though young and small in number yet each member responds to her duty with a ready and willing spirit, and we hope before the year is out to be a stronger band of Christian workers. Let it be the burden of our prayer that we be brought to a full realization of our duty to our Master, and that this year's work be the best in the history of our auxiliary.

MRS. W. C. JAMES, Press Reporter.

WHITEWRIGHT W. H. M. SOCIETY.

The Woman's Missionary Society of the Methodist Church, South, met February 22, at the home of Mrs. J. W. Davidson. Our regular time for our business meeting is the second Tuesday in each month. On account of unusually bad weather and sickness we were deferred until later. Thirteen answered to the roll call. The officers were all present and installed by our pastor, Brother Mountcastle, who enters heartily into our work. Under the leadership of our worthy President, Mrs. H. C. Willis, we expect to do great work this year. The theme of our Woman's Missionary Society is advancement in all lines, a great stress being laid on our consecration and to add to our membership, and the question comes, "How?" Answer is, "Pray, work and give!" I think the outlook is flattering. The object of this society shall be to hasten the coming of the kingdom of God in the United States and non-Christian lands by raising funds for the evangelization of mission fields—home and abroad. For the betterment of civic and social conditions, and the relief of neighborhood needs, backed by such earnest and consecrated officers and enthusiastic members, I think our society can hardly fail with such a great desire to know him more and serve him better. Not only do we have business meetings and Bible readings once a month, but we have social meetings in some member's home, where we all feel it is good to be there. There are others who should be enlisted in this work. We need you and you need the work and the spiritual atmosphere you breathe here. We will gladly welcome all who will come, and feel that our strength has been increased.

MRS. MARGARET MCKINSEY, Press Reporter.

LEXINGTON W. H. M. SOCIETY.

The W. H. M. Society met December 18, 1911. After devotional services, conducted by our former President, the following officers were elected:

President, Mrs. A. A. Wheatley; First Vice-President, Mrs. L. P. Hardcastle; Second Vice-President, Mrs. McAlister; Third Vice-President, Mrs. Kate Mathis; Fourth Vice-President, Mrs. Juromal; Recording Secretary, Mrs. Chas. Douglas; Corresponding Secretary, Mrs. Campbell; Treasurer, Mrs. Dean; Local Treasurer, Mrs. H. A. Woodward; Superintendent of Supplies, Mrs. A. C. Woodward; Agent for the Missionary Voice, Mrs. T. P. Carter.

Our society sent a box to the Orphans' Home before the holidays.

On account of bad weather we have not met but very few times during the winter months. We hope to begin anew, and do the best year's work of our lives.

MRS. O. F. ZIMMERMAN, Press Reporter.

FAIRFIELD W. F. M. SOCIETY.

Fairfield Auxiliary has seventeen members and have been doing a good work since their organization two years ago. They pledged \$30 last year and more than paid the pledge; they hope to do still better this year.

We have three little girls in the society, and they are interested in the work having, as it seems, heard the furnishing of the new house. We are handicapped because of the exodus of the people from here to Teague, but our people are loyal and faithful.

MRS. ALLEN TOOKE, Press Reporter.

BROOKSHIRE AUXILIARY.

W. H. M. Society, of Brookshire, Texas, met on January 26, 1912, and elected new officers as follows:

President, Mrs. E. A. Cooper; First Vice-President, Mrs. Wm. Dozier; Second Vice-President, Mrs. L. C. Downman; Third Vice-President, Mrs. E. H. Semmler; Fourth Vice-President, Mrs. H. M. Smith; Corresponding Secretary, Mrs. W. B. Dewitt; Recording Secretary, Mrs. M. Brookshire; Treasurer, Miss Maude E. Brookshire; Press Reporter, Mrs. L. W. Bains.

PRESS REPORTER.

THE MISSIONARY COUNCIL.

For the meeting of the Missionary Council, M. E. Church, South, which convenes in Washington, D. C., April 19, 1912, it has been decided that we will use the Katy to St. Louis. In order that we may attend the Foreign Missionary Exposition in Cincinnati, it has been arranged to stop at that point on Saturday and Sunday, April 6th and 7th.

It is the intention of the above named railroad to provide a sleeping car to run through from Dallas to Cincinnati and from Cincinnati to Washington, on the following schedule:

Leave Dallas 7:55 p. m. April 4th. Leave Greenville 9:45 p. m. April 4th. Leave Denison 11:5 p. m. April 4th. Arrive St. Louis 7:30 p. m. April 5th. Leave St. Louis 10:55 p. m. April 6th. Arrive Cincinnati 8:00 a. m. April 6th. Leave Cincinnati 9:00 p. m. April 7th. Arrive Washington 2:40 p. m. April 8th.

There will be no round trip rates authorized for this occasion but the railroads have granted a one-way party fare from Dallas to Washington of \$29.60. It will be necessary for you to purchase your ticket to Dallas and for the entire party to use the above mentioned train in order to get these special rates and accommodations.

Lower berth rate, Dallas to Cincinnati, \$5.75. Cincinnati to Washington \$3.00.

To provide adequate sleeping car accommodations it will be appreciated

if you will advise Mr. W. G. Crush, General Passenger Agent, M. K. & T. R'y., Dallas, as early as possible, whether or not you will join this party, stating what sleeping car space you will require.

Yours very truly,
Mrs. L. P. Smith, Mrs. M. L. Woods, Cooper, Texas. Trans. Man'gr. Ft. Worth, Tex.

MARRIED

Glenn-Edmondson. — At the residence of the bride's parents, Tutu, Texas, February 21, 1912, Mr. Vernon Glenn and Miss Lena Edmondson, Rev. M. S. Leveridge officiating.

Yarborough-Rhode. — In Hardin County, Texas, February 25, 1912, Mr. Elmer Yarborough and Miss Annie Rhode, Rev. I. B. Manly officiating.

Onsby-Richardson. — In Hardin County, Texas, February 28, 1912, Mr. O. B. Onsby and Miss Myrtle Richardson, Rev. I. B. Manly officiating.

THE CUBAN MISSION CONFERENCE.

I wish you might all have attended our Annual Conference which convened the last of January.

"Does missionary work pay?" ought never be to be asked again, and I am persuaded that truly enlightened and intelligent people will never be guilty of making such an inquiry.

I greatly covet for any such uninformed people to come to Cuba, attend a session of the Cuba Conference of the M. E. Church, South, listen to the reports brought up by hard working, skilled and sacrificing men, Cubans and Americans from all points lying between Baracoa Oriente and Pinar del Rio, Occidente.

Let them mingle awhile with our Cuban young men, preachers who so short a time ago were in the darkness of Nature's night, if not in semi-paganism, see their bright, happy faces, note their willingness to accept any work, even the hardest, that their countrymen may know the truth that makes us free. Let them hear their testimonies in our annual love feasts, while, with tears tracing their cheeks, they confess, although it has been a year of very great trial and persecution they had rather die than forsake Jesus. I tell you it makes one exclaim, "The Lord hath done great things for them, as for us, whereof we are glad."

Then there is one other class of you who live in a land of gospel plenty and unequalled privileges, I should rejoice to meet one of these annual occasions, you who are so closely connected with it all by prayer and means. And since this has not been and is hardly probable to be your happy privilege, I thought to write you a short report.

Bishop Candler, though suffering somewhat from the effects of the short and rough voyage across the Gulf Stream, was otherwise at his best, and was never more helpful in his conference talks and sermons, and at the end—the good, willing and glad spirit with which all the men took their appointments at his hands—showed in what great love and honor he is held by all alike.

Your Cuban pastor, as some of you choose to term me, was continued in Guantanamo for the new year, and it was altogether pleasing to him and family. So from this point I will continue to address my good friends and receive here their continued expressions of interest and encouragement.

You will rejoice in one other event connected with the Bishop's visit at this time, an event which marks an epoch in Cuban Methodism. This was the laying of the cornerstone of the beautiful-to-be new Candler College, which occurred on the afternoon of Thursday, January 25.

While Cuban Methodism is doing her utmost for the erection of this modern college plant, our American Church is at the bottom of the enterprise. Truly we are to be congratulated upon the magnificent situation which has been secured for this purpose. This is upon a high eminence in the suburb called San Martin overlooking a large portion of the city of Havana, and likewise looking far out to sea. In fact, a more choice place could not have been found in all Cuba. The ceremonies of this particular afternoon and occasion were characteristic both of Methodist usages and Cuban customs and magnanimity of doing things. Some of her greatest men sat with Bishop Candler, and made addresses of unusual appropriateness. The Treasurer of the Republic, for instance, and others of like prominence.

Oh, there is much that could be said on the subject of Cuba's future, and I want to say just here, ere I close, that for some reason, God knows, and perhaps you who pray know, my heart is full of hope and expectations, greater than ever before, that mine eyes shall see the salvation of God, and the glory of my Cuban people. Why I say you may also know is simply this, the secret of the Lord is with them that

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fear him. I feel that you have been holding me close to the throne of late days. Let me remind you, my beloved friends, you hold the key to Cuba's evangelization. Continue to pray the prayer of faith, adding your charity, and two things will happen: Our little band will not long be short of men to go in and possess the land for the walls must fall, and the Canaanites must and will be routed.

MARVIN W. HESTER, Guantanamo, Cuba.

A sinful man is always a solitary man. His sin makes him a wanderer. He flees when no man pursues, and hides when he is not being sought. He may be in the midst of companions who appear to be congenial, and yet in his soul he is in the most dismal solitude. He has secrets which disturb his dreams and which he must keep locked up in his own breast, and there are times when he cannot even bear the company of his own thoughts. He flies from memory by plunging into drink, and sometimes kills a companion in sin, simply that he may be still more alone.—Ram's Horn.

THE HIGH COST OF LIVING.

Few people realize what a large part of the increased cost of living is due to the wasteful and destructive methods of modern times. Especially is this true in reference to the almost innumerable campaigns of vilification against everything and everybody. People seem to have lost all confidence in each other. Investigations, inspections, prosecutions are the order of the day—and it all costs money. It amounts to millions and millions of dollars each year. Who pays the cost? The people, of course. How? In the increased cost of everything we have to buy.

In the good days that are gone every man was supposed to have enough common sense to buy what he wanted, where he wished and to decide for himself whether the goods were good or bad, full weight or short measure. If his grocer sent him specked potatoes or rancid lard he sent them back or changed his account to some other store. Now it is different. We support an innumerable army of inspectors and specialists who are supposed to analyze and inspect everything we buy. We pay them to do our thinking for us. Now we pay inspectors to force the merchant to be honest—whether he wants to be or not—formerly we obtained the same result by withholding our patronage.

Does governmental paternalism pay? It certainly costs enormously. For example, it is conservatively estimated that the Government's suit against the Coca-Cola Company last spring cost the people \$100,000. What did they get in return for this big pile of money? Only this, "That Coca-Cola is neither mislabeled nor adulterated as charged." Think of paying \$100,000 for this scrap of information which you or I could have bought for \$10.00 by sending a sample from the open market to be analyzed by any professional chemist or professor of analytical chemistry in our numerous colleges and universities. It is estimated that it cost the Coca-Cola Company as much to defend itself as it did the Government. That makes a total cost of \$200,000 for the verdict. All of which was absolutely thrown away as the Coca-Cola Company had already had their product analyzed by nearly all of the State chemists of the South and the professors of chemistry in some ten or more leading Colleges and Universities, and had published these letters to the world through the public press.

But the Coca-Cola case is only one drop in the big bucket of expense of paternalism in government. The commissioner's fees, the director's fees, the expert's fees, the inspector's fees, the lawyer's fees, and the total court costs are now added to the price of everything we buy from diamonds to guano and from beefsteak to baking powder.

RATIONS AND RELIGION.

By Dr. J. B. Cranfill.

A book of 120 pages entitled, "Soy-er's Paper Bag Cookery," has recently been issued by the Sturgis & Walton Company, of New York. The author of the book is Nicol Soy-er, a distinguished chef, late of the Brooks' Club, London. The price of the book is 60 cents. I know very little of cooking, but this little book has interested me greatly. Paper Bag Cookery is a plan by which foods are placed in paper bags and cooked to a turn, in any ordinary stove. In connection with this plan of cooking there are some simple directions that are easy to follow, and those who are familiar with paper bag cookery aver that the foods come forth better cooked, that they retain to a remarkable degree all their food qualities, and are rendered much richer in flavor and far more palatable than through the ordinary cooking processes.

Another point of great interest to the housewife is that in the paper bag cookery, there is no washing of cooking utensils. The paper bags are specially prepared, are furnished very cheaply, and when the foods have been placed on the table, the paper bags in which they have been cooked are gently laid in the stove. In this way there is no residuum of caked grease in the cooking vessels, nor is there any chance for the propagation of germs or microbes in the kitchen. If another step is taken—and one which seems most sensible and sanitary—there need be no dish-washing. The same concern furnishes paper plates that are to be used one time, and after the meal placed in the stove along with the paper bags.

The most important material question that affects the human race is the proper selection, preparation, mastication, digestion and assimilation of foods. Once upon a time I was listening to a very informing lecture from Dr. J. H. Kellogg, of Battle Creek, Michigan, on the subject of gout. Dr. Kellogg is perhaps the foremost authority on dietetics and hygiene in the Western World. In answer to the query, "What causes gout?" he said: "You eat it. You get gout, eczema, neuralgia, and many other maladies in the same way." Dr. Kellogg is a strict vegetarian and fruitarian. He has not tasted meat in over thirty years. All will agree that the average man eats too much meat. Dr. Kellogg believes that any meat is too much. Be that as it may, no one can successfully controvert the fact that the majority of people eat too much, not only of meat, but of other foods. The further fact is that our nervous, mercurial, ten-minutes-for-lunch business men do not chew at all. They grab a few handfuls of indigestible food, start on it, run, and swallow it whole as they go.

I both studied and practiced medicine. I have been a student of medicine all my life. I have been particularly a student of dietetics, hygiene, and hydrotherapy. The average business man is killing himself. Nearly all of our successful men are country-reared. They have come to town from the rural districts, most of them from the farm, and when they achieve success they at once begin a career of self-neglect. The business man bends over a desk most of the day, rides to and from his office or his store on the street car or in his automobile, absolutely neglects to take physical exercise, and treats with contempt every law of diet and hygiene. The wonder is that he lives at all. If man were not "fearfully and wonderfully made," the average business man would collapse before he reaches middle life. As it is he gluts himself with unwholesome foods, richly abounding in protein and toxins, with the result that with his coffee and tobacco, added to his sedentary habits, he violates all the sound rules of health and finds himself when he ought to be in life's prime, falling a prey to locomotor ataxia, Bright's disease, neurasthenia, or tuberculosis.

All regular physicians prescribe drugs when necessary, but they do not recommend drugs. The modern physician is giving more of his time to the inculcating of common-sense principles of health than was formerly the case, with the result that we now have a more intelligent class of doctors, and we have a far more enlightened populace. While it may seem that it is rather out of the ordinary for a religious paper to give space for the review of a cook-book, the fact remains that the relation between rations and religion has perhaps never been fully realized. There are a great many good deacons who sing:

"Tis a point I long to know
Of it causes anxious thought;
Do I love the Lord or no,
Am I his or am I not?"

who is not suffering at all on account of his spiritual sins, but from auto-intoxication superinduced by over-indul-

gence in indigestible foods poorly cooked, that have been swallowed whole and have thrown both the man's mind and spirit out of balance.

No man can be properly religious when he is suffering from indigestion. He may love the Lord with all his heart, soul, mind and strength, but all his views of celestial things will be obscured if his stomach is out of order. This applies to the ministry as well as to the laity. Many of our preachers are killing themselves eating, just as our laymen are. One of the sins of the average Church is the manner in which the members of the congregation stuff the preacher when he comes round. I have now and then gotten on the outside of lard-soaked biscuit, leaden sweet cake, and half-cooked rooster-meat that was enough to kill a rhinoceros, to say nothing at all as to the effect it would have upon the itinerant Mission Secretary. A lot of this cooking reminds me of a cook we once had whom I named "Cannon-ball" on account of the style, size and specific gravity of the biscuits she made. If Stonewall Jackson could have had such daughters of Africa in plenty in his army, he would have needed to go no further for ammunition for his artillery.

I have personally known of more than one preacher who literally killed himself by overeating underdone, ill-digested food. These good men die of cirrhosis of the liver, kidney trouble, cancer of the stomach and various and sundry other maladies directly traceable to sinful indiscretions in their eating.

I trust I may be pardoned for giving a prescription here. It is that our reader shall at once give up tobacco using and coffee drinking, multiply the time he takes for mastication by four, and divide the amount he has been eating by two. In addition to this, let the big-paunched preacher quit riding so much, and increase his walking ten-fold. The average man from 20 to 30 years of age should walk never less than ten miles a day, and this can be done if he is of a mind to do the work. He has plenty of time for it, if he will only take it. He has all the time there is.

Let me be justly accused of straying from my subject, I will hark back to paper bag cookery. It is worth trying. I have ordered a supply of the paper bags and the lady who runs my ranch has agreed to try her hand at this new style of culinary doings. The book costs very little, and so do the paper bags, and I so thoroughly believe that this plan of cooking will add both to the health and happiness of the reader that I urge one and all to give the matter more than a passing thought.

I close with the statement that I do not own any stock in the paper-bag cookery concern, and I am not writing this book review in the interest of the publishers of "Paper Bag Cookery." I am writing it in the interest of humanity. If I can save any friend from the horrors of dyspepsia, neurasthenia, and the long train of attendant evils that follow in the wake of poorly cooked food and malnutrition, I will have rendered a service for which those rescued will rise up and call me blessed, and they will deeply bless the excellent Christian journal that has been kind enough to give space to this chronicle.

Dallas, Texas.

RESOLUTIONS.

The following resolutions were adopted at the regular meeting March 3, 1912, of the Junior Missionary Society, Lane City:

Whereas, our kind, gracious, loving, all-wise heavenly Father hath, in his wisdom, removed from our society one of our most faithful, promising and lovable members, Edwin Crawford Escoe; therefore be it resolved:

That we here (in a way) express our sadness, sorrow and loss and also bow in humble submission to our Father's will, and that we try to imitate in our lives the example of our dear little member and friend in his loveliness and beautiful Christian character, and that this expression be spread upon our minutes.

That we also extend to the family our sorrow for them in their great loss, and also express to them our joy that they have such a precious loving hand beckoning them "over the way."

And that a copy be published in the Texas Christian Advocate, Wharton Spectator and a copy be sent to the family.

WILMA BURROW,
JETHRO P. KING,
ISABELLE STONE,
Committee.

ANNONA CIRCUIT SUPPLIED.

Rev. G. E. Glasspool has been appointed to take charge of Annona Circuit. Let this serve as reply to applications.

W. F. BRYAN, P. E.

A REQUEST TO OUR PATRONS.

For several years the Woman's Missionary Council, through the Department of Christian Stewardship, has made an appeal to the pastors throughout the Church to preach a special sermon on Christian Stewardship. We are repeating this request again, and will ask that the sermon be preached on Sunday, March 17th, or as near thereto as is convenient.

We take this occasion to express our gratitude for the cordial compliance with this request in the past, on the part of many of our pastors and we bespeak your interest in the same again at this time.

Certainly there is no subject more vital to the success of the great Forward Movement in our Church than is this one. We feel confident that a sermon from every pastor in our Church at this time on Christian Stewardship will be far-reaching in its results.

Will you grant our request?

MRS. J. W. PERRY,
Department of Christian Stewardship and Mission Study, Woman's Missionary Council.

THE DEPARTMENT OF MINISTERIAL SUPPLY AND TRAINING.

At the meeting of the Board of Education, April 1, 1911, the Board of Education appointed a special committee to organize the Department of Ministerial Supply and Training. Early in the year, the committee did its work. By the new arrangement, the Correspondence School becomes a part of the Department, and Professor J. L. Cunningham, the Director of the Correspondence School, was made Secretary of the Department. Professor Cunningham has begun to push his work with vigor and success.

The importance of the work committed to this Department cannot be over-estimated. The demands of an educated, as well as a consecrated ministry are increasingly urgent. The high task is upon us of seeking out high-minded, godly youth, called of God to preach the gospel, and helping them to get ready for this noble work. No man can know, who is not in touch with the situation, the number of young men who are seeking to equip themselves, and the earnestness of their purpose in this desire. Many of them must have financial help if they succeed. Requests to the board for loans are being constantly and urgently made. To meet such demands, the board's loan funds must be greatly increased. Professor Cunningham has recently sent out a call for help in this direction. A number of our laymen have responded promptly and liberally. Still, the funds at hand are utterly inadequate to meet the growing need. Will not others respond to the call of Professor Cunningham? These funds are loaned to students, returned by them to the board, and released, and so on indefinitely. Is there a more worthy cause to which one may contribute? How could means be better invested for the advancement of the Kingdom of God? Send your contributions to Prof. J. L. Cunningham, Vanderbilt University, or to me, STONEWELL ANDERSON, Secretary of Education, 816 Broadway, Nashville, Tenn.

CONFERENCE UNDERGRADUATES.

Perhaps you will be interested to know that the Correspondence School, instead of giving a certificate for the completion of each year's course, as heretofore, is now giving a certificate of graduation for the entire four years' conference course. This certificate is a two-tone copper and zinc etching on handsome vegetable parchment, and is quite an attractive testimonial for the four years' work. Those who have not completed the conference course in full by correspondence may desire to finish up the entire four years' conference course. This certificate is a two-tone copper and zinc etching on handsome vegetable parchment, and is quite an attractive testimonial for the four years' work. Those who have not completed the conference course in full by correspondence may desire to finish up the entire four years' conference course. This certificate is a two-tone copper and zinc etching on handsome vegetable parchment, and is quite an attractive testimonial for the four years' work.

I am glad to inform you also, that the Board of Education, at its last meeting, authorized the Correspondence School to arrange a graduate course of study and to award a graduate certificate to those completing this course. In compliance with the action of the board, the Correspondence School is now offering such a certificate, to those who, in addition to the conference course study, complete as much as eight months, or four majors elected by the student himself from the University courses outlined in the Correspondence School Bulletin. These courses, in addition to entitling the student to the graduate certificate, will also be credited, subject to the conditions of the Biblical Department, toward the B. D. degree from Vanderbilt University.

J. L. CUNNINGHAM, Director.

LIFE GUARDS.

The Life Guards are two regiments of cavalry forming part of the British household troops. They are gallant soldiers, and enjoy local British honor and pride of them. Not only the King's household, but yours, ours, everybody's, should have its life guards. The need of them is especially great when the greatest foes of life—diseases—find allies in the very elements, as cold, influenza, catarrh, the grip and pneumonia do in the stormy months of March. The best way that we know of to guard against these diseases is to strengthen the system with Hood's Sarsaparilla—the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to all the vital organs and functions, and imparts a golden radiance to the blood. Remember the greater the exposure to disease, Hood's Sarsaparilla makes the system strong.

Love and kindness form the food for which the whole world hungers more than for any other.

DISTRICT CONFERENCE NOTICES.

BROWNWOOD DISTRICT.
The date of District Conference of the Brownwood District is hereby changed from May 7 to Monday night, May 13. The opening sermon will be preached by J. M. Neal.

The following are the committees:
License to Preach, Admission and Re-Admission—B. R. Wagner, W. T. Jones, J. M. Neal.
Deacons' Orders—E. V. Cox, J. F. Tyson, L. A. Clark.
Elders' Orders—W. H. Howard, W. H. Doss, A. E. Turney.

J. H. STEWART, P. E.

McKINNEY DISTRICT.
The McKinney District Conference will meet at Frisco, Texas, April 16, at 7:30 p. m. Bishop Moulton will be with us, and will preach the opening sermon.

Committees are as follows:
For License to Preach—Rev. B. Wilkes, A. L. Nangle, J. P. Humphreys.
For Admission on Trial—W. B. Goudelock, W. J. Wilson, J. F. Holmes.
For Elder's Orders—C. B. Fladger, A. P. Hightower, W. A. Clark.
For Deacons' Orders—J. T. Buldworth, G. W. Whisler, J. B. Davis.
CHAS. A. SPRAGINS, P. E.

STAMFORD DISTRICT.
If the brethren outside the district who expect to attend District Conference at Throckmorton will notify us in advance, they may find auto conveyance at Haskell on

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

AGENTS WANTED.

FEDERAL SOLICITORS wanted by Southern Benevolent League. Accident, Total Disability, Old Age, Death Benefits. Good openings for good men and women. TOM C. SWOPE, National President, Houston, Texas.

EVANGELIST.

Rev. T. N. Lowery still has a few dates open for meetings. His address is Aquila, Texas.

If any of the brethren need an assistance in revival meetings, or to study the doctrines of our Church, I am ready to make dates with them. J. DAVID CROCKETT, Stamford, Texas.

FARM FOR SALE.

Irrigated through pipes; well-improved farm; 99 acres in cultivation; 252 in pasture; all fine land. Must sell; bargain. Address L. A. KNAPE, Indian Creek, Texas.

MISCELLANEOUS.

The great Methodist University is being rapidly organized. The grounds are being beautified, the buildings are being planned and foundations laid; good Methodist families from all Texas are continually pouring homes to live here and educate their sons and daughters, while still keeping them under the wholesome influence of the family circle. Why not trade that farm of yours for property in Dallas, which will give you a nice home and also income sufficient to support your family while giving your sons and daughters an education in the best Methodist University in the world? If you wish to know how this can be done, describe your farm and property and I will explain my proposition fully. Please do not answer unless you mean business, and give full description of what you have to trade. Address C. W. BARRILLE, 209 Bowen Street, Dallas, Texas.

LOCAL REPRESENTATIVE WANTED—splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former successful business man. We require integrity, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address E. B. Marden, Pres. The National Co-Operative Real Estate Company, 1531 Marden Building, Washington, D. C.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 30-pound Feather Bed and receive without cost, 6-pound fat pillows. Freight on all prepaid. New feathers. Best of quality. Satisfaction guaranteed. TURNER & CORNWELL, Feather Dealers, Dept. 26, Charlotte, N. C. Our reference: Commercial National Bank.

BROTHER accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Sobawak, Mo.

School plant for sale or lease. Just the thing as feeder for Southern Methodist University. Be quick if you want it. A. R. ANDREWS, Terrell, Texas.

Tuesday, April 2. The fare for the round trip will be about \$5.

We absolutely must know who expect to come this way if we have no man's name to meet you. F. L. MEADOWS.

Fire-armor, Texas.
GATESVILLE DISTRICT.
Gatesville District Conference will be held at Valley Mills, May 9-12. The opening session will be preached by Rev. R. A. Walker, May 8, 8 p. m., May 9, 11 a. m., sermon by Rev. W. S. P. McCullough, on Call and Qualification for the Ministry.

May 12, 3 p. m., Mr. Walter Ansel will deliver an address on Missions. All pastors and delegates are requested to remain over Sunday. Local preachers are required by the law of the Church to make written reports. Committees:
License to Preach and Admission—W. J. Mayhew, H. D. Huddleston, J. M. Robertson.
For Deacons' and Elders' Orders—C. C. Hightower, J. D. Hendrickson, J. W. Bowden.
S. J. VAUGHAN, P. E.

ALBUQUERQUE DISTRICT.
The District Conference of the Albuquerque District will convene at San Marcel, May 9, 10 o'clock a. m. All delegates and members that expect to attend be sure and notify Rev. R. E. Hickman, our pastor at San Marcel. Rev. W. W. Turner will preach at eleven o'clock the opening day of the conference. I will announce the following examining committees:
License to Preach—S. E. Allison, E. L. Young, Solon Johnson.
Deacons' Orders—R. B. Evans, F. B. Faust, J. W. Hendrix.
Elders' Orders—W. W. Turner, J. A. Trickey, R. E. Hickman.
Admission on Trial—J. F. Hedgpath, J. M. Porter, W. L. Self.
J. H. MESSER, P. E.

CLARENDON DISTRICT.
The Clarendon District Conference will convene at Claude, Texas, April 25-28. Rev. M. E. Hawkins, of Canadian, will preach the opening sermon, April 25, at 8 p. m. Committees as follows:
License to Preach, Admission and Re-Admission—A. L. Bowman, J. P. Patterson, A. C. Smith.
Orders—B. W. Dodson, H. M. Long, W. M. Pope, J. W. STOKY, P. E.

DUBLIN DISTRICT.
On account of the meeting of the General Board of Church Extension at Dallas, May 25, I have changed the Dublin District Conference to June 27. Committees:
License to Preach and Recommendations—C. A. Bickley, J. F. Clark, B. L. Aiken.
For Orders—R. W. Nation, W. J. Heaton, Frank Hughes.
M. K. LITTLE, P. E.

PARIS DISTRICT CONFERENCE.
The Paris District Conference will meet at Acry, April 16, 2 p. m. The opening session will be preached at night by Rev. A. F. Hendrix. Let all pastors and delegates try to be present at opening session. The following committees are appointed:
For License to Preach—J. H. Grimm, W. A. Pritchett, H. E. Anderson.
For Admission on Trial—R. F. Bryant, W. J. Bloodworth, W. C. Howell.
For Orders—E. R. Baren, E. G. Roberts, J. W. Blackburn.
W. F. BRYAN, P. E.

IF THE BABY IS CUTTING TEETH.
Be sure to use that old and well-tried remedy, M.S. 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 all these troubles. Twenty-five cents a bottle.

ORGANIST AND CHOIR DIRECTOR.

"Happy the pastor who can secure her services." Organist and choir director. Position wanted in a Southern Methodist Church. Salary not so much as sheet as a locality where there is a good opening for an A-1 piano teacher. Address Box 507, Jacksonville, Texas.

POULTRY.

Indian Runner Ducks of the best and purest stock. Eggs now ready from White and Plain, \$1.50, \$2.00 all sizes for 1. From my Pearl White Runners, \$5.00 per sitting. Send stamp for free literature. L. P. HARGISON, Paris, Texas.

PREACHER WANTED.

I am seeking a preacher for a small mission; fine opportunity; single man; previous experience; 7 months and residing either for reference. Address F. H. MORRIS, P. O. Bude, Texas.

REAL ESTATE.

METHODIST UNIVERSITY AND OAK CLIFF PROPERTY—I have examined land titles and loaned money in Dallas for twenty years and know values of property. Have some bargains in real estate. Make a specialty of Oak Cliff property and lots and acreage property near Southern Methodist University. Write me for particulars. W. M. CROW, 765 Vaughtan Building, Dallas, Texas. Refer to L. Blaylock and W. C. Everett.

SEED CORN.

SEED CORN—Plant the best and highest yielding corn that grows. Seed at once for free corn book giving description, proof and prices. L. D. ROBERTS, Corn Specialist, Red Oak, Iowa.

VALUABLE BOOKS FOR SALE.

A supernumerary preacher offers the following books for sale: Elliott's "Compendium" sermons, in nine volumes, \$5.00. "The Treasury of David," expository studies in the Psalms by the late C. H. Spurgeon, complete in seven volumes, \$6.00. Parker's "People's Bible," expository studies of the late Joseph Parker, complete in twenty-five volumes, \$11.00. These are among the most valuable books for preachers, and are offered at about one-half of the original cost. Anyone interested write to Box 60, Stephenville, Texas.

CORSICANA DISTRICT, ROUND OF SUNDAY-SCHOOL INSTITUTES.

Cotton Gin, Saturday and Sunday, Mar. 30, 31, Forest Glade, Sunday evening, Monday, March 31, April 1.
Mexico, Tuesday, April 2.
Groesbeck, Wednesday, April 3.
Steel's Creek, Thursday, April 4.
Wortham, Friday, April 5.
Grape Creek, Saturday and Sunday, April 6, 7.
Pleasant, Sunday evening and Monday, April 7, 8.
Pleasant Grove, Tuesday, April 9.
Chattfield, Wednesday, April 10.
Bazett, Thursday, April 11.
Mt. Zion, Saturday and Sunday, April 13, 14.
Dawson, Sunday evening and Monday, April 14, 15.
Dresden, Tuesday, April 16.
Jones' Ranch, Wednesday, April 17.
The District Sunday-School Institute in connection with the District Conference in Corsicana, April 18-21.

JOHN R. NELSON, P. E.,
Sunday School Field Secretary, Central Texas Conference.

Navasota District—Second Round.

Conroe Sta., March 15.
Navasota Sta., March 17.
Kessler Cir., at Mary's Ch., March 22, 24.
Anderson Cir., at Shiro, March 24, 25.
Midway Miss., at High Prairie, March 30, 31.
Madisonville Sta., March 31, April 1.
Crockett Cir., April 7, 8.
Montgomery Cir., at Stoneham, April 13, 14.
Magnolia Miss., at Magnolia, April 14, 15.
Crockett Cir., at Crockett, April 20, 21.
Orphanland and Lowland, at L., April 21, 22.
Augusta Cir., at Liberty Hill, April 27, 28.
Onalaska and Westville, at O., May 4, 5.
Trinity Sta., May 5, 6.
Groveton Sta., May 11, 12.
Huntsville Cir., at Sun, May 12, 13.
Oak Springs Cir., at Evergreen, May 18, 19.
Cleveland and Shepherd, at Fostoria, May 19, 20.
Bryan Cir., at Sheep Hollow, May 25, 26.
Bryan Sta., May 26, 27.
Willis Sta., June 1, 2.
Huntsville Sta., June 2, 3.
Oakhurst Cir., at Oakhurst, June 9, 10.
J. B. TURKENTINE, P. E.

Sulphur Springs District—Second Round.

Comby Cir., at Gafford's Ch., March 23, 24.
Hagansport Miss., Hagansport, March 30, 31.
Mount Vernon, at Mt. V., March 31, April 1.
Reiley Springs Cir., at Parks Ch., April 6, 7.
Ben Franklin and Pecan Gap, at B. F., April 13, 14.
Lake Creek Cir., Brushy Mount, April 20, 21.
Cooper Sta., April 21, 22.
Yowell Cir., at Pecan, April 27, 28.
Brushier Miss., at Brushier, May 4, 5.
Klondike Cir., at Tranquil, May 11, 12.
Como Cir., at Forest Academy, May 18, 19.
Sulphur Springs Sta., May 19, 20.
Parley Cir., at Pleasant Hill, May 25, 26.
Wimmsboro, June 1, 2.
Sulphur Bluff Cir., June 8, 9.
Weaver and Sallie Miss., June 9, 10.
District Conference, at Fagan Gap, April 9, 10.
R. C. HICKS, P. E.

Bowie District—Second Round.

Wichita Falls Sta., March 16, 17.
Belleve Sta., March 23, 24.
Bowie Sta., March 24, 25, 26, 27.
Nocona Cir., Morris Ch., March 30, 31.
Nocona Sta., March 31, April 1.
Blue Grove Cir., Blue Grove, April 6, 7.
Iowa Park Cir., Iowa Park, 10 o'clock a. m., April 11.
District Conference, Iowa Park, April 11, 12, 13, 14.
Bunkburner Sta., April 14, 15.
Henrietta Miss., New London, April 20, 21.
Henrietta Sta., April 27, 28.
Post Oak, Newport, April 27, 28.
Newport Miss., Fritchfield, April 28, 29.
Archer City Miss., Bells, May 4, 5.
Archer City Sta., May 5, 6.
Bowie Miss., Mt. Tabor, May 11, 12.
Sunset Cir., Sunset, May 12, 13.
Craffon Cir., Craffon, May 18, 19.
Dundee Miss., Dundee, May 25, 26.
Holiday Miss., Holiday, May 26, 27.
Sunshine Miss., Barwise, June 1, 2.
T. H. MORRIS, P. E.

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

Obituaries

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

Poetry Can in No Case be Inserted.

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

CUNNINGHAM.—"Let me die the death of the righteous, and let my last end be like this." D. E. Cunningham, born November 27, 1878, McNairy County, Tenn., departed this life January 22, 1912. He was operated on for appendicitis January 16. Loving and skilled ministry did everything possible for his recovery. From early childhood he had lived in White-rock community, Lamar County, Texas. He was married in 1904 to Miss Eva Conner, of Tennessee. To them was born one son, Joseph. In less than two years mother and child died. April 25, 1908, he and Mrs. Verda McDowell were married. He leaves this devoted wife and the little Thomas Albert of two years. He was an attentive and faithful husband and father. For his family he foresaw the evil day and hid from it. In the summer of 1905, at White-rock, in a revival conducted by his pastor, Rev. J. B. Adair, he was converted and joined the Methodist Church. The Church had none more faithful. God's law was written in his heart. He suffered nothing to separate him from the love of Christ. We grieve that he was taken so young when we needed him so much. He was felt by all a leader. He lived well. "Blessed are the dead dying in the Lord, they rest from their labors and their works follow them." T. W. LOVELL.

MOSS.—The subject of this sketch, William Henry Moss, was born in Hart County, Kentucky, on February 7, 1851, and died at his home in Whitesboro on his sixty-first birthday, February 7, 1912. Brother Moss came to Texas in 1876, locating at this place, and for several years was postmaster. For more than a quarter of a century he conducted a grocery business, and was held in the highest esteem by all who knew him. For many years he was a steward in our Church here and at his death was serving as one of the Trustees. His life was not of the meteoric type, but quiet and unpretentious in all its expressions. He was in the highest sense "an honorable man," and "one in whom there was no guile." No one during his later years took a greater interest in his Church, indeed, until God called him he was a "doorkeeper in the house of his Lord," and many shall be those who will miss his earnest face. He leaves as a legacy to his four surviving children the aroma of a life filled with the noble qualities of simplicity, purity and integrity. May God be merciful towards those who will miss him most.

LAWRENCE L. COHEN.

HOUSE.—Mrs. Susan House (nee Gilmore) was born in Mississippi, December 25, 1836, and died in San Angelo, Texas, February 16, 1912. She was married to L. W. House, March 7, 1866; was the mother of six children, all living, four of whom were with her when the end came. She had been in Texas sixty-six years, hence had had many thrilling experiences in early history of Texas, but, best of all, she was a Christian all these years, having given her heart to God sixty years ago, when a little girl, Sister House was trained in the Methodist Church, her father being a class leader, and six uncles Methodist preachers; she was brought up to love our great Church, which thing she did to her last day. On Sunday night before she was stricken on Tuesday evening, passing away Friday morning, she was in her place at Church, though seventy-five years old, and the night dark and cold she went and received her last message which she enjoyed very much. She was an old-time Methodist, loved the old songs and old ways of doing things in the Church. She did not quite take to all our modern methods, but went quietly on her way serving the Lord. She enjoyed talking about the old preachers of the past generation—such as, F. L. Gilmore (her cousin), H. H. Sullivan and many others. Her house was their home and under her friendly roof they often rested, and a large welcome was theirs, but she is gone from us, and we shall miss her so much. Truly our mothers in Israel are going, but we know where they are, and shall see them again "when the mists have cleared away." God bless dear old Brother House; he is lonely now. May he and all the children reach the port in safety, and find wife and dear mother there.

SAM J. FRANKS.

San Angelo, Texas.

SULLIVAN.—Mrs. Lucy M. Sullivan was born in Anderson County, Tennessee, April 14, 1818, and died in Austin, Texas, February 5, 1911. She united with the Methodist Church in her fourteenth year. To her and her husband were born eight children, four sons and four daughters. Her two eldest sons were killed during the Civil War. Her third son, a minister of the Methodist Church, died January 2, 1911. Her eldest daughter died in 1863 when just blooming into young womanhood. Sister Sullivan removed to Fayette County, Texas, from Mississippi, whither she had gone from Tennessee, in 1856. She was among the earliest readers of the Texas Christian Advocate, and continued to read it until her eyesight failed her. Throughout her long journey she had her share of sorrow, but bore it all with the fortitude of a Christian. The writer often visited her at her daughter's, Mrs. E. S. Sloan, at whose home she died. He carried to her the news of her third son's death on January 2, 1911. The sad news seemed at first to overwhelm her, but soon she regained her normal calmness and trust in God. Death came after severe suffering, resulting from a fall in which her hip was broken. To the surviving loved ones there is left that noblest of all heritages, the memory of a devoted, Christian mother. HER PASTOR.

TWOMEY.—Dorinda Twomey, the daughter of Mr. and Mrs. W. B. Twomey, was born March 22, 1839; was converted and joined the Methodist Church, July 21, 1911. While at the time of her conversion she was only twelve years of age, yet no one could doubt that God had wrought a work in her life that had changed it into a life of holiness. She lived true to her Master until he was pleased to call her from his Church here to his Church above. After a long illness with typhoid fever she passed peacefully away November 30, 1911. Her body now sleeps in the family cemetery near Teunseh, Texas. In the death of this little girl the Church has lost one of her most promising members, one in whom the God that she loved had put his Spirit and had clothed her life with the beauty of holiness. We bid her good-bye until we meet again in the Church above.

E. L. SISK.

NEECE.—The subject of this sketch, J. F. Neece, was born in Georgia, December 19, 1861, and died at Wellington, Tex., Jan. 23, 1912. He was married to Miss Sarah Griffin, Nov. 13, 1881; moved to Texas in 1889, and to Collingsworth County in 1909. Brother Neece joined the Methodist Church at the age of eighteen and lived a consistent member until the day of his death. He was of a very happy nature, and those who came in touch with his life were made happier because they had met him in his last illness. He suffered much, but bore it patiently and was ready when the summons came. Wellington has lost a true citizen, the Church a devoted member, the family a loving father, but heaven is richer because he has gone over there. May our kind Heavenly Father, whom he loved so much, comfort a bereaved wife and children, and enable them to see their loved father, not dead, but gone to live with and wait their coming, to gather again his own into one the many mansions, to live throughout the cycles of infinite time where death can never more come. His pastor,

A. L. BOWMAN.

KELLY.—Rev. Patrick James Kelly, son of Alexander Kelly, was born on Trinidad Island, West Indies, March 17, 1826, and died in Celeste, Texas, February 13, 1912. Between these dates Brother Kelly, of Irish parentage, journeyed far over the earth, but kept near the Savior all the way. In childhood he moved with his father and two brothers to Ireland, where at the age of twelve he was born into the kingdom of God. Came to America two years later, joined the Methodist Church, lived in several of the Eastern States, and for the last thirty-three years in Texas. He located at Harold's Camp-ground, Hunt County, and in 1880 was licensed to preach by Rev. R. M. Powers. His Christian zeal was refreshing, loyal to the Church, and beautifully consistent in life. His normal conduct when on the streets of his home town was begging some one to, "Get a ticket for heaven," as he expressed it. He followed the medical profession for several years, and showed the tenderest sympathy for those in distress, whether of body or soul. The good home of M. K. Harold, who is President of a bank here, a steward in the Church, and a son-in-law, was Brother Kelly's home during his last years. A high type of Christian citizenship and an affectionate father has gone on before us. He has fallen on sleep and is safe over yonder. May his children, even to the third and fourth generation, follow in his steps that they may live with him in that sunny clime!

JAS. O. DAVIS.

PRATT.—J. W. Pratt, the subject of this sketch, was born in York County, South Carolina, September 26, 1816; was married to Miss Sarah Dye in the year 1871; moved to Texas in 1871, and settled in Lamar County, where he remained until nine years ago, when he moved to Oran, Palo Pinto County, Texas. There were born to Brother and Sister Pratt three children, two sons and one daughter; all of whom are still living. The whole community was shocked at the news of his sad and tragic death on the morning of November 17, 1911. Bro. Pratt was held in very high esteem by all of his neighbors. He took a very active interest in every noble undertaking of his community. He was converted in young manhood and joined the Presbyterian Church. When he came to Texas, having no Presbyterian Church convenient he joined the Methodist Church. The Church showed its appreciation of him for more than thirty-five years by placing official responsibility upon him. His home was the welcome resting place for many a tired itinerant preacher. May a kind Heavenly Father pour the oil of comfort into the bruised and flooding hearts of dear Sister Pratt and children. J. J. CALAWAY.

WHITTAKER.—Sarah Parlee Whittaker (nee Graves) was born in Tennessee, April 16, 1841, and died March 19, 1912, after nearly sixty-eight years of well spent life. She was happily married to F. M. Whittaker, April 29, 1859. I never saw more beautiful devotion on the part of an old couple than existed between these two children of God. For fifty years she was a member of the Methodist Church. She died as she had lived in the triumphs of a living faith. She was not afraid, but testified that the same religion professed fifty years ago as a sweet experience sustained her when she knew her hour was near. She loved the Church and her family, giving freely as long as able her personal attention and service. She leaves the heritage of a well spent life to a host of friends and relatives, among the very dear ones being her aged and faithful husband, five daughters, two sons and a number of grandchildren and great-grandchildren. She fought a good fight, and has entered into rest. Many daughters have done virtuously, but thou excellest them all. Her pastor,

M. M. BEAVERS.

DILLARD.—A. B. Dillard was born December 24, 1825, and died near Leona Chapel in Uvalde County, Texas, February 11, 1912. This writer first met him in Uvalde County in 1859, then living on the Sabinal. He was a class leader, and led the first class held on my first circuit. He had been a Methodist all his life. He was a pioneer in early days of Uvalde County, son of a San Jacinto veteran, member of Masonic Lodge, was on its first Grand Jury in organization of the county, was often in raids after the Indians, and was blessed with a fine Methodist wife, who has been dead some years. I was with him in the Confederate Army, and found him to be a true and brave man. His house was the preacher's home. He was always faithful to his Church. The Masons and Bro. Groseclose laid his body to rest at Leona Chapel, where he held his membership. A friend to God and to man has gone. H. G. H.

LANDRUM.—Mrs. Hepzibah Griggs Landrum was born September 22, 1843, in Coweta County, Georgia. She was happily married to J. C. Landrum, January 1, 1860. They moved to Texas the same year of their marriage. She was genuinely converted in 1862, and joined the Methodist Episcopal Church, South, and ever lived a faithful Christian as well as a member of the Church up to the moment of her departure, which was peaceful and triumphant. To this union were born nine children seven sons and two daughters. Two of these preceded her to the home above. The son was a faithful local Methodist preacher and served well his day. The daughter, Mrs. Fannie Landrum Mathis, was one of the most effective workers among women in a revival that I ever knew. All of the remaining children are grown and are active workers in the Church. Her surviving daughter is the wife of Rev. Jessie C. Carpenter, a godly woman and a woman known for her active work in the Church and for her good life. This good woman died in the home of her son at Fluvanna, Texas, last Sunday night at nine o'clock. The funeral service was conducted by her pastor Rev. J. C. May. Her children were present and all bid a last farewell to all that was mortal of their good mother. They know where to find her when life's toils and cares are over. What a brief story, and yet how much it means to many. She served her day and generation according to the will of God, and has gone to her reward. Our people still die well. "Blessed are the dead which die in the Lord; they do rest from their labors, and their works do follow them." J. M. SHERMAN.

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HOLCOMB.—Joe Thomas Holcomb, son of Wm. and Sister Lula Holcomb, was born November 30, 1907, and died at their home in Augusta, Texas, February 16, 1912. Little Joe was never able to walk alone until just a few days before he died, and being an invalid he became the center of the care and affections of the home. Everything that a devoted mother and affectionate father, one brother and five loving sisters could do to make life a pleasure was attended to little Joe. But, alas! how inadequate are human efforts to prolong life. He was carried by the death angel to a better world, there to await the loved ones. Won't that be a happy meeting? Little Joe was one of the busiest little fellows I ever saw, and a great lover of books. No doubt he was preparing himself for the great activities of heaven. To the bereaved family we won't say, Weep not, as those who have no hope, for little Joe awaits us in the glory world, in company with Jesus and the angels.

G. W. HENDERSON.

BRIGGS.—Bro. E. B. Briggs was a member of the First Methodist Church, Austin, at his death, October 21, 1911. The following tribute was handed me by his son, and it is so beautiful and tender that I give his very words. They mean more than a pastor's words could mean because they are from the pen of one who knew his father best. They are as follows: "E. B. Briggs was born in Giles County, Tennessee, November 12, 1849, and died October 21, 1911. His boyhood was spent in Tennessee and Kentucky. He was married in 1871, in Giles County, Tennessee, to Miss Josephine Ozella Worsham, his devoted companion through life, and in the fall of 1885, he came to Texas, and resided here until his death. At the age of 16 he professed religion, and joined the M. E. Church, South, in 1865. He was a devoted Christian and faithful worker, being class leader, Sunday-school superintendent and great singer for many years. His philosophy and great principle was to do good and to love his fellowman as himself. Deceased leaves a devoted wife, four sons and three daughters to mourn their loss, and these are consoled by the blessed assurance that his life was not a defeat, but a triumph, and life is ever lord of death, and love can never lose its own." HIS PASTOR.

RANSOM.—Mrs. Susan A. Ransom (nee Griffin) was born in Henry County, Georgia, August 11, 1829; was married to Dr. Henry B. Ransom, of Covington, Georgia, in 1851. Nine children were born to this union; only four grew to maturity. The only son, Henry, who graduated from the Southwestern in 1889, died in 1902. Three daughters, Mrs. Laura Sloan, of Brandon, Texas; Mrs. George Cole, of Glen Cove, Texas, and Mrs. C. W. Odom, of Blackwell, Texas, survive with twelve grandchildren and two great grandchildren. Dr. Ransom, the husband, a tried and true servant of the Church, died and was buried in Ballinger, Texas, in 1893. Mrs. Ransom joined the Methodist Episcopal Church, South, in Albany, Georgia, in 1856, and ever afterward lived an acceptable life to the Lord and the Church; moved to Texas in 1857. To those who knew her she needs no eulogy. She was faithful and true to every walk of life, and at all times had an abiding faith in the life to come; her Bible was her daily companion. Her last illness was short, and the end peaceful. Her life was given over to her home, and her friends and her Church. True Southern hospitality abounded in this Christian home. She was a true daughter of the old South. She died in Glen Cove, June 5, 1911, while on a visit to her daughter, Dr. T. A. Rape, and the writer conducted her funeral services in the church at Ballinger, Texas, after which she was tenderly laid to rest to await the morning when she with all the faithful will see face to face. The God of all comfort give grace "always in all ways." ETHALMORE V. COX.

LONG.—William H. Long, son of B. R. and Sallie J. Long, was born June 18, 1882, and died November 5, 1911. He was converted at the age of thirteen under the preaching of Rev. J. L. Morris, now of Sherman, and was buried by him in Sherman. Death came to Brother Long after a five months' illness at a sanitarium in Colorado Springs, Colorado, whither he had gone from Austin for the restoration of his health. He was a member of the First Methodist Church of Austin when death came.

His career was short but full of promise. At Sherman where his parents then lived he was the youngest of a class of twenty-two, but graduated with highest honors from the high school. He took an A. B. degree at college, and then a business course. He was court stenographer in Sherman. Later he spent one year in the Land Office, at Austin, and at his death had been for nine years court stenographer for Judge Maxey, of the Federal Court. A most exemplary Christian, a devoted son, an affectionate brother, and an upright citizen has gone to his reward. We have hope, however, of seeing him again.

HIS PASTOR.

EARNEST.—William Earnest was born in Huntsville, Alabama, January 19, 1823, and died at his home near Austin, November 17, 1911. When four years of age he removed from Huntsville to Tennessee. Both parents died when he was quite young, and he was reared by his devoted uncle in Tennessee. At the age of twenty-one he was married to Martha Ann Williamson, in Nashville, to whom were born twelve children. Two daughters, three sons and his wife preceded him in death. Another son James M. Earnest, died two days later. Six children now survive their father: J. W., A. C., C. H. D. C. and Walter L. Earnest, also a daughter, Mrs. R. P. Wright. At the age of twenty-two Brother Earnest joined the Methodist Church, and therefore had been a member sixty-six years at his death. Brother Earnest removed from Tennessee to Hays County, Texas, in 1851. Later he removed to Austin and was a member of the First Methodist Church until the day of his death. He was a man of great correctness of living, scrupulously honest, a devoted father and husband, and a citizen without reproach. He was a loyal and consistent member of the Church, and until too feeble to attend its services he could always be found in his place. His faith that had sustained him in life was an anchor both sure and steadfast in death.

HIS PASTOR.

EARNEST.—James M. Earnest, son of William and Martha Ann Earnest, was born in Nashville, Tennessee, May 19, 1849, and died suddenly of heart failure in Austin, Texas, November 19, 1911. He removed from Tennessee to Hays County, Texas, with his parents in 1851, and was reared in San Marcos. From San Marcos he removed to Austin where he spent the last twenty-four years of his life. On January 1, 1889, he was married to Mrs. Frances S. Manning, to whom was born one son, William T., now of Dallas. He joined the Church of his father at the old Fiskville Camp-ground, near Austin when a young man. Brother Earnest engaged for a number of years in the cattle business, but was in the real estate business at his death. He is survived by his devoted wife and son. He was a Confederate soldier during the war between the States. In every walk of life he was an unobtrusive, quiet, faithful man. No one knew him but to respect him. Those who knew him best loved him most. His death was peculiarly sad. It came to him in his buggy from heart failure as he was driving down Congress Avenue, and only two days after he had laid his father in the grave. He was a member of the First Methodist Church, of Austin, and an unaffected, simple Christian. We part with him sadly, but not forever.

HIS PASTOR.

JOHNSON.—On the first day of January, 1911, there came to the home of T. L. and Nannie Johnson a bright-eyed little girl whom they pleased to call Pearl Alleen. Although this sweet little one only lived to gladden the hearts of the fond parents one short year we feel sure she has not lived in vain. Just at the dawn of the new year, 1912, the death angel came and bore its sweet spirit to him who said, "Suffer little children to come unto me." So, dear loved ones, look up in your grief and think of the sweet beckoning hands, and say, "Not my will, but thine be done." For we know He doeth all things well.

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GIPSON.—On February 13, at 2 o'clock a. m., Ina Almeta, the eight month's old baby of Mr. and Mrs. C. P. Gipson, was carried away by angel hands to the Shepherd's fold on the "other side." After funeral exercises in the home, conducted by their pastor and attended by a number of friends and relatives, the little one's body was laid in the old McWright Graveyard to await the resurrection morn. We can't understand why a loving Father should allow her stay on earth to be so short, but, ah, think how well she fulfilled her mission of love while she was here. Think of the many smiles and happy heart-throbs she brought into the home during her short stay. She was indeed an angel of light to the home and no one pain was brought to the mother's heart by her pure life, save the pain of parting for a season. Oh, that this could be said of all of us! Mr. and Mrs. Gipson are faithful members of the Methodist Church at Alliance, Hunt County. To them and the other relatives we extend our deepest sympathy and bid them look forward to that day when they shall be reunited with their little one in that fairer clime where good-byes will be no more. Her pastor, A. T. BRIDGES.

SWOPE.—The subject of this sketch, Mrs. Innie Swope (nee Carmack), daughter of Brother and Sister W. C. Carmack, and wife of Mr. A. J. Swope, was born in Bell County, Texas, February 24, 1859. When she was ten years old she professed faith in Christ and joined the M. E. Church, South, and lived a true Christian life. She was ever ready to do his will. Sister Innie was married to Mr. A. J. Swope, October 16, 1910. In this happy but short married life they had one little infant daughter born to them, and Nov. 13, 1911, she committed her husband, little babe, father, mother, two brothers, two sisters and many loved ones and friends to God, who cared for her in her last hours. Her remains were carried to Nolanville Cemetery where the funeral services were conducted by Bro. N. J. Peoples (the writer had not returned from conference), and attended by a large concourse of friends and loved ones. May the Heavenly Father keep the surviving ones that were dear to her by grace divine, and in that morning may they all join in with the angels and redeemed spirits to sing the songs of Moses and the Lamb. Her pastor, L. G. GRIMES.

ROBERDEAN.—Willie McCormick was born in Fairfield County, Virginia, April 3, 1845. In November, 1865, she was married to Capt. J. D. Roberdean. To them were born six sons, all of whom survive: Roger C., New McC., George M., J. D., Jr., Sully B., all of Austin, and Archer P. Roberdean, of Beaumont. Death came peacefully to Sister Roberdean at her home in Austin, April 10, 1911. In her childhood she united with the Methodist Church, and for thirty-two years she had been a member of the First Methodist Church, of Austin. She was also active and prominent in the work of the United Daughters of the Confederacy. She was twice Vice-President and twice President of the local Albert Sidney Johnston Chapter, and for many years had been Treasurer of the Confederate Woman's Home fund. She was State Chairman of the Arlington Confederate Monument Association from its inception. Sister Roberdean had been in failing health for many months, but through all her suffering was a patient, hopeful Christian. Her sick room was filled with the aroma of a Christian's fortitude and hope. In the presence of a large gathering of friends her body was given to the earth in Weimer, where she had formerly lived, to await the resurrection in the last day. HER PASTOR.

MOORE.—Ann Glover, daughter of Jarret and Nancy Glover, was born in Demopolis, Alabama, August 13, 1829. At seventeen years of age she was married to David E. Moore, of Demopolis. To them were born ten children, only four of whom survive: Mrs. Bettie G. Davis, of Knox City; Mrs. Rose E. Whisenant, of Dallas; Mrs. Emma Graves, of Oklahoma City, and Miss Ida, of Dallas. Sister Moore removed from Alabama to Texas about the year 1850, and resided near Kyle. She removed to Austin a few years before her death. Sister Moore joined the Church at the age of thirteen, and was a member of the First Methodist Church, of Austin, at her death. Death came peacefully to her in Austin on January 27, 1911. She was preceded in death many years by her husband. As I knew her she was a patient, trustful sufferer. The end did not come unexpected, either to herself or her family, but never for one moment was she doubtful of her future. She died as she had lived, a sweet, trustful, hopeful Christian. She leaves to her children and friends the rich heritage of a sweet memory. HER PASTOR.

PATTERSON.—The subject of this sketch, Mrs. Ella Dorah Bell Patterson (nee Hoover) was born September 16, 1851, in Bell County, Texas, and departed this life February 4, 1912, at her home in Hamilton County, Texas. She was twice married—first to Dr. Rodgers, and to this union one child was given; second to T. H. Patterson, January 30, 1872, and to this union were given ten children—four boys and six girls, all of whom are left to mourn the loss of a mother, except one who preceded her to the home above. She leaves a husband, ten children and friends without number to mourn their loss. Truly a good woman has gone. She professed religion at the age of sixteen and united with the Methodist Protestant Church, and lived a consistent life with that Church till a few years ago when she united with the M. E. Church, South, in which relation she remained until the summons came for her to come up higher. In her death the Church and Sunday-school have lost one of the most faithful members. She was always in her place. She was one of the best teachers that I ever knew, always patient and instructive. Hers was a life worth copying. She was what the Bible calls a neighbor. The last week that she remained on earth she was busy visiting the sick for five days, and was taken sick herself while she was visiting a sick child on Friday before the end came, Sunday morning, at half-past five. It was a shock to the entire community. Just she and her husband were at home, the children being all away at the time, and only six could reach home to attend her funeral. She was laid away to sleep a peaceful slumber in the Pottsville Cemetery till the resurrection morn. The writer of this and the preacher in charge of the Hamilton charge were called to hold the funeral service. The weather was very cold, but in spite of that a large crowd of sorrowing friends were present. Would say to the sorrow-stricken husband and children, "Weep not, for wife and mother are at rest, where sickness and pain are felt no more; follow her as she followed her Master and you will meet her again, where there will be no more sad good-byes." D. Q. OWEN.

SMITH.—Thomas Wilson Smith was born in Granville County, North Carolina, August 22, 1829, and died at the home of his daughter, Mrs. R. E. Kennedy, in Oak Cliff, Sunday morning, February 11, 1912. Brother Smith was a life-long Methodist, and for fifty years a steward in the Church. He was educated in the University of Mississippi, Oxford. His first wife was Miss Mary Charlotte Scales, daughter of Joseph G. and Frances Webb Scales, of Williamson County, Tennessee, mother of the four surviving children: Dr. T. W. Smith, of New Albany, Mississippi; S. J. Smith, of Lampasas, Texas; Mrs. E. W. Simpson, and Mrs. R. E. Kennedy, of Oak Cliff, Dallas, Texas. He was married again after the death of his first wife to Mrs. Mary Bell Strickland, of Ripley, Mississippi, who died two years later. Brother Smith was one of the courtliest Christian gentlemen the writer has known. In his face there beamed the kindly nature of the man. His father was a pioneer Methodist preacher, and he inherited the faith and the heroism of that early day. He possessed a sunny disposition and while the passing years left their marks upon the body, yet the soul of the old hero had the hope and buoyancy of eternal youth. His life was marked by its gentleness to others. A lover of children he entered heartily into their sports and joys. To him the religion of his Lord was such a joyous experience that he walked into the very valley of the shadow smiling and unafraid. His funeral was conducted by the writer assisted by Rev. W. Fred Galbraith, of the Presbyterian Church. His remains were taken to his old home at Ripley, Mississippi, and in the family burying ground he sleeps for awhile. Presently he will awake in the likeness of his Master whom he loved and served with singular fidelity for more than half a century. Until then, farewell. E. L. EGGER.

SINGLETON.—Little Anice May Weston Singleton was born August 20, 1909. She was a sweet little angelic girl so full of promise to her father and mother and grandparents. She had entwined herself around their hearts, and the hearts of all who knew her and her Sunday-school. When parents dressed her she was ready for Sunday-school. This precious little jewel was just beginning to unfold like a little bud in spring-time for the Master's use when on February 20, 1912, at Kokomo, Texas, age two years and twenty-five days, the Master took her and placed her in his bouquet of children and the redeemed in heaven. Look up, dear beloved ones, and hear the angelic host as they resound back to earth their sweet refrain. COL. H. SMITH.

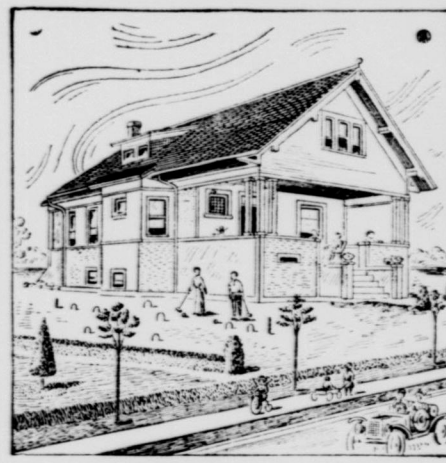
TIPPS.—On the last day of February the spirit of little Donnie Tipps took its flight to Jesus. Though Donnie was not quite two years old, yet his short life has not been in vain. Those chubby hands, dimpled cheeks and prattling feet, though silenced and taken from us in this world this same little Donnie will meet papa, mamma and grandparents who loved him so well in the judgment beyond. H. M. COWLING.

WALKER.—On January 23 Bro. G. W. Walker took his departure. Brother Walker had lived the allotted time and was only waiting for the summons. He was a man who loved God, and eschewed evil in his death. The Church has lost a loyal supporter, his neighbors a tried and true friend. He was an affectionate husband and loving father. May the great God grant unto Sister Walker his richest blessing in these her last days is the prayer of her pastor. H. M. COWLING.

WOOD.—Mrs. Evantha Day Wood, the subject of this sketch, was born in Hempstead, Texas, in 1855, and died February 9, 1912. She was married to Mr. R. C. Wood in 1877. To this union five children were born, three of whom survive her. She was converted in early womanhood and joined the Methodist Church of which she was an active and consistent member until the time of her death. Sister Wood's was a beautiful Christian character. Her splendid and consecrated life impressed all who came in contact with her. She loved her Lord and was profoundly interested in the extension of his kingdom. She had a vision of God's purpose that embraced the world. She not only had a vision of this purpose, but her heart and hand were employed in carrying it out. Perhaps no woman in the congregation of which she was a member was more deeply interested in the missionary work of the Church. She was for many years an officer and active worker in the missionary societies. We will greatly miss her from our circles. The Church has lost a devoted member, the family a devoted wife and mother. NEW HARRIS.

TEEPLE.—Mrs. Mary Jane Teeple was born October 18, 1841, and died March 1, 1912. She came to Texas from Canada thirty-five years ago; was a consistent member of the Episcopal Church for twenty-five years, and then deciding to live with us she joined the Methodist Church South, and has been faithful to it for twenty-five years. Her remains are in the Greenwood Cemetery, but her soul has gone to the God who gave it. Husband, look to Christ, he can dry the tear; he can give you joy and comfort; children, trust in Jesus as did your mother. W. M. BOWDEN.

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CLINEFELTER.—Ida Olive May was born November 15, 1858, in Fairfield County, Ohio. In Boswell, Ohio, January 14, 1880, she was married to J. M. Clinefelter. To them were born two children, May (now Mrs. DuBose, of Houston), and Clarence Clinefelter. Sister Clinefelter joined the Church in childhood. She was a member of the First Methodist Church, of Austin, when death came to her on December 9, 1911. Mrs. Clinefelter was an active member of the Woman's Missionary Society of her Church. Death came unexpectedly after a two weeks' sickness. Until almost the last she was thought to be convalescent. But those of us who knew her beautiful Christian life know that the last enemy did not find her unprepared. We weep for her, but not as those who have no hope. The faithful husband and the devoted children will know where to find her. HER PASTOR.

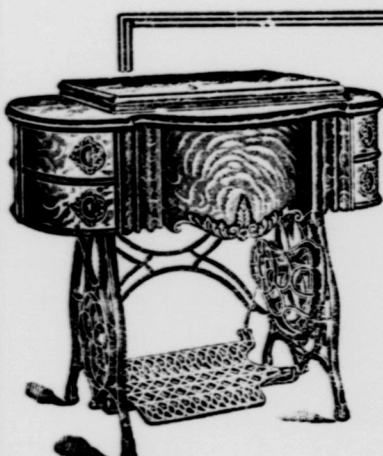
DILLARD.—Paul Dillard was born June 28, 1893, and came to his death December 23, 1911. He was the son of Will C. and Mollie Dillard, Brother and Sister Dillard are members of the Methodist Episcopal Church, South, at Chinn Chapel, and their home is a model Christian home. They have eight children—five living and three dead. Paul was obedient, industrious, clean and moral in his life, and seemed to be the favorite of the home. He also had the love and respect of the whole community and his death was a great shock. He was converted in September, 1910, and joined the Methodist Episcopal Church, South, at Chinn Chapel in July, 1911. He lived a consistent Christian life from his conversion until his death, December 23, 1911. On the evening of December 23, while

riding on horseback, Paul's horse ran away with him and ran through a barbed wire gate and was thrown by the wire and fell on Paul and so crushed him that he only lived about four hours. The funeral services were conducted by this writer at Chinn Chapel on Christmas Eve. A very large congregation of sympathizing friends and relatives were gathered at the Church. Many of the friends and neighbors came to Brother and Sister Dillard and expressed their sympathies. His remains were laid to rest in the Chinn Chapel Cemetery to await the resurrection of the just. Only those who know the devotion of a father and mother to a loving and obedient son can know the great shock to this father and mother. May the bereaved ones feel the everlasting arms of our Heavenly Father as he bears them up. Loved ones and friends, we must say good-bye to Paul for a while, but in that home above there will be no good-byes. M. C. SOOTER.

Whoever looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults; we should love our friends in like manner.—Selected.

Not what we can do, but what we can bear, is the real test of character.

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Edited by REV. H. A. BOAZ, D. D.

JUST AS WE GO TO PRESS,

Dear Mr. Reedy:

Will send your more detailed information concerning Sulphur Springs District when I have time. Have touched only about half the district. To date we have secured nearly \$5000 in the district. This was done in the rain and mud. The donors are nearly all poor people. Barton makes a great address, and is tireless in his efforts. He gets results. Don't be afraid of the Sulphur Springs District. If all do as well in proportion to ability, and as readily as our people have done, the half million dollars is assured. Yours,

W. L. TITTLE,
District Commissioner.

SOUTHERN METHODIST UNIVERSITY AND POLYTECHNIC RALLY DAY.

At the session of the Central Texas Conference last fall the following action was taken:

Central Texas Conference Journal.

"Whereas it appears from the present indications that the appropriations for Southwestern University and for Polytechnic College for the present year will be less than during last year and insufficient to meet the pressing needs of these institutions. Therefore be it resolved:

"First. That the month of April, 1912, be set apart as education month and that on the second Sunday of said month, or as near thereto as possible, each station pastor of Central Texas Conference and the circuit pastors at each one of their appointments, during said month, or as near thereto as possible, be requested to preach on "Christian Education" and present the claims of Southwestern University and Polytechnic College and give the people an opportunity to make a special free-will offering to these two institutions, the same to be in excess of the regular assessments.

Second. That the North Texas and Texas Conferences be requested to take similar action and the Conference Boards of Education of the West Texas, the Northwest Texas, and the German Mission Conference be requested to urge the pastors in their conferences to the same action.

"Third. That the proceeds from these collections be sent to Bursar Reedy, at Dallas, and be divided between the Southwestern University and Polytechnic College in proportion to the number of college students enrolled in each institution."

These same resolutions came before the North Texas Conference and were adopted, as the minutes of the conference will show. Also at the session of the Texas Conference at Marlin the following resolution was adopted:

"We recommend that the second Sunday in April, or as near thereto as possible, be observed as Education Day, on which day a sermon on education is to be preached."

I need not say in this connection how greatly I am interested in the founding and building of our Southern Methodist University at Dallas,

which is an undertaking to appeal to every Methodist in Texas and the Southwest. But I would use whatever influence I may have to see that while we are doing a new thing we do not destroy what we already have. It has come to my attention that Polytechnic College at Fort Worth must have immediate financial relief. I learn also that our Southwestern University, the property of all Texas Methodism, and an institution to whose continued support all Texas is committed, is receiving under the new assessments less money than previously, and is therefore in need of collections in order to prevent a considerable deficit. I am, therefore, writing to ask that you call attention to the present urgency at Polytechnic College and at Southwestern University, according to the intention of the resolutions adopted by your conference at its last session.

I take the liberty to suggest that if it seems best to present at one time the needs of only one of the above institutions, it be left to the preacher in charge acting under the advice of the presiding elder, to decide which of the two institutions shall have the benefit of the education day collection. I would also suggest that as the time is now rather late, any Sunday that you might decide upon during the month of April would be satisfactory.

Let me repeat that this is a matter of great importance. While we are building the new University, we must take care of our existing institutions.

Fraternally,
EDWIN D. MOUZON.

BROTHER McCLURE VISITS WEST TEXAS CONFERENCE.

My first visit to the West Texas Conference since my appointment as Commissioner of Education was last week. The Llano District Conference met at San Saba, Thursday, February 29, and I broke in on them Friday morning just in time to hear a sermon by Brother Lehmburg in the interest of Cherokee Junior College, at the close of which Bishop Mouzon exhorted to something like \$3500 for his school. I had the privilege of representing the interests of the Southern Methodist University at night to a well-filled house. After the collection at the noon hour and in view of the urgent needs at this hour of their district school for which a special campaign of the district is being made it was thought best not to take a collection, but I received many assurances from the pastors and laymen that we should have the right of way when we get ready to campaign that part of the State. I ran over to Brady for Sunday, without a moment's notice or hesitation, Brother King threw the way wide open to me, and I presented the University and its "Challenge to Methodism" in the morning, and at the conclusion his people subscribed \$1317.50 to the institution. With a pastor like King and folks like those Brady people the Southern Methodist University has the right of way, and notwithstanding a multitude of real difficulties

that might have been offered as an excuse for not undertaking the work they bravely brushed them aside and did the heroic thing. Three years of drouth, and the need of a new church was not in their way. I am impressed that West Texas Conference will do the monumental thing when her hour comes.

THE SULPHUR SPRINGS CAMPAIGN.

On last Saturday, March 2, I began the pleasant task of working the Sulphur Springs District in the interest of Southern Methodist University. The rain interfered and only three points were made: Winnsboro, Mt. Vernon and Cumby. Sunday morning I preached for Bro. Archer at Winnsboro. In the afternoon I drove over to Mt. Vernon, and preached for Brother Little Monday morning being at Mt. Vernon. Bro. Tittle who had preached at the last named place in the forenoon of Sunday, worked the town and secured in a few hours \$760. It was a great pleasure to be entertained in the home of Dr. Fleming. Brother Tittle did all he could to make the campaign a success. On the afternoon of Monday Brother Tittle and myself drove back to Winnsboro and a day and a half was spent in quietly taking the University among our people. Charley Morris gave us \$500, and the town made it in all over \$1300, with more to follow. This is a fine town and Brother and Sister Archer laid themselves out in making the two Commissioners have a great time. Never did servants of the Lord receive better treatment from collaborators. Winnsboro is going to do the magnanimous thing for our great school. Watch her!

Cumby is a good little town, and gave the Commissioners a large audience though it was raining. The offering for the University was \$550, which was made by a few of the members and friends of the Church but the time was too short to work the whole town. Brother Tittle demonstrated the value of the District Commissioner. He did the cause great service, and we will finish the work in the Sulphur Springs District sometime later in the year.

L. S. BARTON.

ANOTHER RECORD—TYLER DISTRICT—EDGEWOOD STATION.

Rain, mud and cold weather—but the spirit of the Edgewood people was of the non-destructible quality. Commissioner McClure phoned Pastor P. R. White that the day of his opportunity to get Southern Methodist University was at hand. Like a really enthusiastic and loyal pastor, fully representative of his people, he said, "Come along." Now, like all other Texas towns, Edgewood has had its troubles; they have just had two fires, destroying a large portion of the town, they have had the usual bad crops and need money for the local enterprises. But they also have a mind to the future of their State and Church and realize that now is the opportunity. Brother McClure accordingly took the Bursar along for a mascot, and arrived for Sunday-school. The spirit of the Sunday-school was inspiring, the young people proved that they were worth the trouble of making into great men and women, and when Brother McClure took his text for the morning service, Brother White and his good people were already in the spirit to hear and think. A collection was a necessity to propriety, and that little Church in that little town gave without hesitation about \$800 immediately. They are going to have a room in the Texas Conference Building, and they will have their money paid in among the very first. They have a host of young people, and a number of them expect to matriculate even the first year. There are no better or more enthusiastic people than these Edgewood Methodists, and their prosperity is certain.

FIELD REPORT.

The week's report closing with the work at Mt. Calm on March 3 was one of gratifying results, adding \$3657.50 to the assets of the University. The past week has been still better. I have been in the country, away from railroads and rained out at three appointments. Have made long drives through the mud and rain and solicited by private appeal when the public service was impossible on account of bad weather.

Leaving Mt. Calm on Monday, March 4, I went to Coolidge for Monday night. Bro. W. J. Morphis, the pastor, took me to his hospitable home. (The cooking done by his good wife could not be surpassed at Delmonico's.) We had a heavy rain falling at the time for the lecture. I remained over Tuesday and spoke to a crowded house at night. His good people pledged \$600.

Bro. T. W. Taylor, pastor at Kirk, came to Coolidge in a buggy for me, and accompanied me the rest of the week through mud and rain. No man could have done more. He gave me

valuable aid. He is a young man of promise and an ardent friend of the University. At Prairie Hill, a country appointment, I lectured to a crowded house, and secured \$430. At Kirk we secured \$300, and at Ben Hur \$125, with the promise of large things a little later.

Saturday brought me to Mart, the home of the inimitable Joseph W. Fort. While at Comanche he helped me raise \$1500 for Polytechnic College. He had prepared the way for my coming to Mart. In spite of mud a large congregation greeted me on Sunday. I have not found greater enthusiasm for the Southern Methodist University anywhere. They gave with hilarity. They readily pledged \$3-084.30, and more will follow. Thus far Mart leads in liberality for a town of its size. They are a liberal people and led by a popular progressive pastor. If all our pastors will prepare the way, and give the support as Brother Fort the work will be easy.

I spoke to a crowded house at the Y. M. C. A. at 4 p. m.

In the parsonage home I had the pleasure of baptizing a precious little baby one month old, Mary Alice Fort. Such honor is not often granted a preacher in my line of work. Sunday night without notice I called on my good friend, Rev. A. D. Porter, at Morrow Street, Waco, Texas, and preached for him. He is comfortably fixed and doing good work.

In spite of rain and mud the collections for the week amount to \$1-540.33. If this could be duplicated fifty weeks in the year it would aggregate \$227,915, a fairly good sum to be secured by one representative of Southern Methodist University.

Bros. Barton and McClure are doing remarkably well. This looks like the people of Texas mean to build Southern Methodist University. "Remember the University!"

H. A. BOAZ.

LIST OF DISTRICT COMMISSIONERS OF S. M. U. IN TEXAS CONFERENCE.

Beaumont District, Rev. C. F. McLarty, Port Arthur.
Brenham District, Rev. A. A. Kidd, Bay City.
Houston District, Rev. H. M. Whaling, Houston.
Jacksonville District, Rev. W. W. Armstrong, Troup.
Marlin District, Rev. J. W. Bergen, Marlin.
Marshall District, Rev. H. C. Willis, Longview.
Navasota District, Glenn Flinn, Bryan.
Pittsburg District, Rev. W. W. Watts, Pittsburg.
San Augustine District, Rev. W. H. Vance, Lufkin.
Tyler District, Rev. E. L. Ingram, Mineola.

SOME RAMBLINGS.

In going through the conference journal district by district every one of them shows a net gain. A mistake made at Clarendon when we organized indicates a net loss last year, when the truth is our net gain was 3,425 in the conference. For the severe drouth that has prevailed over much of this country for the past three years and the many people that have left on account of the same the showing is not so bad. The district that suffered the greatest loss by removals still has a net gain. Our brethren had seals to their ministry and many conversions last year. We are expecting a great gain this year. We bid fair to have a good season. There has been a good snowfall and quite a little rain, so we hope to see our country come again.

Most of our people are in debt and their enterprises of the Church are hindered thereby, and while some are discouraged we are not cast down. We believe in the old Book, and fully accept it as the inspired Word of God. We take it as a whole and fully believe it to be God-given. There is not a book, nor an epistle in it but the faithful preacher that earnestly desires to build up the faith and enrich the experience of his people can find texts and subject matter that God in the person of the Holy Spirit will set his seal to the same in the conviction of sinners and the conversion of souls. Believers will be edified under the same sort of preaching. I am against any man taking God's Book into the dissecting-room, and putting his labels upon any part thereof. The great evangelists of this age and the ages past, like Moody, Gipsy Smith, and many others, that might be named go on preaching the simple gospel from the good old Book and multiplied thousands are saved from sin and unto life eternal.

We like the Advocate in these parts. You are giving the Church a great paper. Its editorials give no uncertain sound. This paper is not seeking to destroy the faith of the people, but to build them up in the nurture and admonition of the Lord. It is apace with the times, and yet

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CHAUNCEY T. KRYMER, Secty.

stays by the old doctrines and truths that save men. But this article has already become too long.

The work at Hereford moves on, and we hope to report a few things during the year. Our meeting is to be in June, and Rev. F. M. Neal will do the preaching.

J. M. SHERMAN.

Humors

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of plasters and other excruciations, they usually remain in the system. That's bad. Hood's Sarsaparilla removes them and cures all the painful and disgusting troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

PAID TO DATE BY THE NEW MEXICO CONFERENCE.

On the educational assessments the New Mexico Conference has paid to date for the Western College total of:

By Alpine	\$ 86.00
By Lordsburg	25.00
Total	\$111.00

For education (General Board):

By Alpine	\$12.00
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This is all except specials for Western College by Artesia and Marfa, and perhaps a few other charges. Dr. Stonewall Anderson has written several circular letters requesting that we pay promptly our assessments by the General Board for education, and that we add as much as possible to these amounts. This is especially important at this time inasmuch as we are asking them for an increase in their appropriations to our college. These amounts reported above are all down to February 1, 1912.

HUBERT M. SMITH,
Secretary Education, New Mexico Conference.

There is nothing truly great in the world but man, and nothing great in man but the unseen something that he calls his soul.—William F. Hovis.

There is always hope in a man who actually and earnestly works; in idleness alone is there perpetual despair.—Carlyle.

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