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An Esau in the Home

The wisdom of Solomon says that "a foolish son is a grief to his father, and bitterness to her that bare him." A foolish son, according to the wise man of the Bible, is an irreligious, immoral or wicked son, and certainly there can be no greater grief, as thousands of heartbroken parents can testify, unless it be a foolish daughter. Certainly a foolish girl can get her parents into a world of trouble, and, too often, her kindred and neighbors as well. But the son is expected to perpetuate the family name and the family honor and to protect the honor of his sisters, and the honor of his neighbor's sister. When a foolish girl brings grief to her parents it is generally because she has been associating with somebody's foolish son. While a shortsighted and sickly public sentiment may apologize for and condone the waywardness of the young man, and his foolish parents may, for a time, treat his irregularities lightly, sooner or later they will find that the wise man is right and that the foolish son is, indeed, a grief to his father and a bitterness to his mother.

The social evil, and the other evils with which society is afflicted, will never be corrected until parents take more interest in the religious training and development of their sons. They are willing to admit, in a general way, that "the fear of the Lord is the beginning of wisdom," but they do not realize the importance of having this fear implanted in the heart while their sons are young and impressionable, and so they allow them to grow up exposed to temptation without the greatest of all restraining, correcting and developing influences—the religion of Jesus Christ. It is the parents' duty and the parents' interest to see that every means possible is brought to bear on the son to bring him to Christ while he is young, and start him in wisdom's ways. The parents are not always to blame, and the best efforts may fail, but if the right methods are used the failure will be the exception and not the rule.

Put the little boy under the influence of the Church and Sunday School and keep him there. This can be done by taking him, and nothing will pay in the end better than going with him. When the revival meeting comes on, put your boy under its influence. Be there every service with all the family and pray that God may bless your children, and you will not be disappointed. We have seen it tried and it nearly always succeeds. It will succeed in the great city as well as in the country, and it will pay you a thousandfold to try it. It will be good for you, and your boy will grow up under the best of influences, and he will learn to prefer the right kind of company, and when he reaches the age to choose a wife he will likely choose one

from among his religious associates and will most likely make a proper choice.

There are hundreds of fathers who pay their money liberally to the support of the Church, and mean to do the right thing by their sons, but they are immersed in business and money-getting. They never read the Scriptures nor pray in their families; in fact, some of them never give thanks at the table. And there are many mothers so absorbed with the cares of home, or what is unspeakably worse, the frivolities of fashion, that they neglect the religious interests of their children entirely or turn them over to their teachers and to the Church. They do not attend Church regularly and when the revival comes they are too busy, or have a trip planned, or a vacation. The boys are not under the influence of the meeting and are not converted. Hence, they grow up in sin and the parents wonder why the Church fails to reach them and why the literary schools fail to develop moral character.

There are thousands of fathers that are growing rich to the ruin of their own offspring, and are systematically bringing about their own wretchedness. For what does it profit a father if he gain the whole world and lose his own sons, or what will a man take in exchange for his sons? Their sons are growing up in worldliness. They love the theater better than the Church, and the dance hall better than the refined company of the Christian home. They are likely to form matrimonial alliances with the sort they run with or do worse.

Take heed, ye careless fathers, lest in that neglected boy you raise up "a fornicator or profane person, as Esau, who for one morsel of meat sold his birthright," for surely if you have a father's heart he will bring down your gray hairs with sorrow. Isaac was a good man and came of a noble ancestry. He was also a rich man and the husband of a woman who was worthy of him, and their home was a happy one, but he had a godless son who was a kind of a sport, and, strange to say, the good old father did not seem to understand what that meant. In fact, he seemed to take a kind of pleasure in the young man's prowess. But this irreligious boy brought trouble into that happy home and upon his father and mother. He despised his birthright and traded it off for a mess of pottage, and, besides, married the daughters of Heth who were a grief to Rebecca and to Isaac. They were the only sort he had associated with. Poor Esau made a mistake and a fatal mistake. Later in life he saw it and wept over it, but it was too late. He had proved himself unfit to take his noble father's place as the religious head and leader of the tribe. More than this, he was forever handicapped by his Hittite wives and their irreligious offspring, and God rejected him and chose instead the boy who stayed with his

mother, and, in spite of his many faults, had a proper respect and appreciation of his father's religion. Esau was sobered by his mistakes and from a worldly standpoint did well, considering his bad beginning. But his descendants were always the enemies of the Israel of God and finally

perished. And the happy home of Isaac and Rebecca was disrupted and their old age was saddened and embittered because of a foolish son.

Remember, ye careless fathers and mothers, that a wicked son is a grief to his father and a bitterness to his mother.

The Missionary and Other Collections

The conferences last fall passed resolutions, without a single dissenting vote, that they would take early collections this year, paying at least 50 per cent of them, including all missionary assessments by May 1. That time is rapidly drawing near and in spite of the resolution, from the Conference Treasurers' report we gather that Texas Methodism will fall far short of that mark. And yet we feel sure that this could easily be reached, if the preachers would but make the proper effort. In many places we fear the disposition of the preacher to unload the entire burden on the Missionary Committee is going to prove a hurtful mistake. Charges which hitherto have been far in the lead and preachers who for years have stood at the very front of the columns, show a most lamentable neglect this year.

We regret to say there is sometimes still another mistake made which is hurtful always, sometimes positively dangerous. We refer to the habit of some preachers collecting the money on these claims and depositing it in a local bank, where it is allowed to stay, doing nobody any good, while Treasurers, both conference and foreign, are begging for funds. We can scarcely believe it to be a fact, but we have heard that occasionally a preacher has been known to collect Church money for the collections, and sometimes for other purposes throughout

the year, depositing all such moneys to the credit of the preacher, and at the end of the year settling with all the different accounts and claims. This is wrong, no matter if the preacher does account strictly for every cent which comes to his hands. He has no right to use it for one moment or for any sort of purposes. It is the same mistake which some bank cashiers make when they use the funds of the bank, fully expecting to replace every cent they use, but ill-fortune comes, their plans miscarry and when it is too late they realize their fatal mistake. So it is with a preacher now and then. He collects his money. He has the right to collect it, but he fails to keep any strict account or to promptly remit, intending to clear all up at the end of the year. But misfortune comes to a preacher once in awhile, and like the bank cashier, he sees his mistake when it is too late. We have in mind now more than one useful and leading men in their conferences, but they used Church funds for other purposes than the ones for which they were raised, and now are hurt by their mistake. If there is one preacher who reads this article who has collected money for the assessments let him remit it promptly to his Conference Treasurer. A hint to the wise is sufficient. Let us take care of our own money and let us promptly remit money belonging to other parties or funds to the ones who are entitled to receive it.

All men are not alike in temperament and habit of thought; and it is well that this is true. It takes a great variety of people to make a world. But whatever these differences may be, they are useful in the kingdom of God, if sanctified and directed in the right channels. Every man has a specific place in which to use his peculiar talents if he will search for it and find it.

Paul, it would seem, deserved a better fate than death in a Roman prison, after all his sacrifices for the gospel; but in that death he sealed the validity of his commission as a minister of Christ, and from that bloody prison he went to a coronation scene where there was a crown of righteousness awaiting him.

No man is the product of his own age and generation. He is the composite result of heredity and environment and education. He represents in his personality the influence and the thought of those who

have gone before him. Nevertheless, grace can make him effective and true as a worker in the vineyard of the Master. Every man needs religion regardless of his birth, his environment and education.

When Moses went up into Mount Nebo to die it looked like the sad ending of a great life, but centuries afterward when he stood on the Mount of Transfiguration and held converse with the Son of God he was realizing the recompense of his reward. Death is not the close of a great career after all.

Variety has its place in the work of life. It relieves monotony and brings freshness into the experience. All rain, or all sunshine, will spoil the crop, but a well balanced mixture of the two makes the earth rejoice and bring forth an abundant harvest. Too much seriousness on the one hand is depressing, and too much levity on the other is dissipating. A wholesome mixture of them is conducive to better results.

FINISHING UP THE WORLD

Our Eighth Crossing of the Equator

By Dr. W. B. Patmore—Article Thirty-Seven

The first time we ever crossed the Equator was between Africa and Brazil. On the upper deck of a great ship a very interesting audience, from many parts and parallels of the earth had assembled. We announced our text and began to preach in the Northern Hemisphere. The sermon was conducted and the benediction pronounced in the Southern Hemisphere! The capital of Ecuador, more than nine thousand feet above the level of the sea, is immediately on the Equator, and in one of the finest climates in the world. The washwomen there hang out their clothes on the Equator to dry! And the chickens go to roost every night on the Equator! On our return from the Dutch East Indies to the Northern Hemisphere we made our eighth crossing of the Equator.

We next landed in Singapore, which is one of the greatest switchboards of travel in the world. Very few people have ever circumnavigated the world, either Eastward or Westward without stopping at Singapore. The recent government statistics, just published, make the official statement that sixty-nine languages are spoken in Singapore. On Christmas Day the Methodist missionaries here had Christmas services in seven languages. On the first day of our arrival we addressed through an interpreter, large audiences of Chinese, Tamils and Malays. This will give the reader some idea of the most cosmopolitan city in all the world. Several years ago, when

Doctor Selah Merrill

was American Consul at Jerusalem we asked him and the consuls of other Nations to give us the number of languages spoken in Jerusalem. After several days of careful investigation, they reported to us that there were not less than fifty-two languages spoken in that one small city! In proportion to size, possibly Jerusalem, since the day of Pentecost, has been the most cosmopolitan city in the world.

When we visited Singapore a quarter of a century ago, we were entertained in the home of Rev. W. F. Oldham, who is now Bishop Oldham. He was then conducting a school for Chinese boys, which was one of the liveliest missionary schools we had ever seen anywhere in the world. The boys who were then in that school are now the leading business men in all the Straits Settlement, and are lending the weight of their influence and support to the Chinese Revolution. Where the Methodist missionaries were then teaching hundreds of such boys they are now reaching thousands. After traveling many months and many thousands of miles among the Chinese, from Siberia to Java, we pronounce them the most industrious Nation in the world. They are willing to pay liberally for the best teachers for their children; they are better adapted to Equatorial heat than any other virile Nation, and must needs figure very largely in the future of the Philippines, Dutch East Indies, Straits Settlement, Penang and the Federated Malay States.

Singapore

has grown enormously since our former visit. It is on an island of the same name, about fifteen miles in diameter, and separated from the main land by a narrow, deep area of the sea. Notwithstanding the immense area in the rear of the city for expansion, they are expanding to the front by building into the sea. They erect great walls out in the sea as breakwaters for harbor purposes, and then fill up the sea with rock and debris out to the walls, and then extend their streets and great buildings. We had very delightful entertainment here in the home of Rev. A. J. Amery and wife, two accomplished people, who are now working in the American Methodist mission.

From Singapore we traveled by rail northward through the heart of the famous jungles of the Malay Peninsula, where tigers, panthers and leopards once held undisputed sway and dominion. Without fire it would have been almost impossible to have ever cleared, or reduced such dense and enormous jungles to cultivation. The undergrowth is first cut, on to which the mass of tall trees are felled. After a few months, under the blaze of a tropical sun this mass of tangled and deadened vegetation becomes so dry as to blaze as if the whole world were on fire! The ground is then planted with the young rubber plants, even while the blackened stumps are still standing. By the time the rubber trees are large enough to produce, the stumps are removed. The trees are planted in straight lines and

so checked that the ground can be plowed and kept very clean. The spaces between the trees, while they are small, produce beautiful

Fields of Tapioca.

which is eaten by many millions of the people of the tropics, as well as by many in every part of the civilized world. This growth of tapioca looks something like fields of hemp in the Western Hemisphere.

We were much interested in walking over the vast rubber plantations to see the multitude employed in the daily gathering of the rubber, which is all done in the early morning or forenoon. On one-half or side of the tree two little grooves or small channels are cut in the bark of the tree, which come together near the ground. Just below the confluence of these two grooves a little metal spout is attached to the tree so as to convey the descending sap into a metal cup or china mug resting on the ground. This sap, about the consistency of milk, and perfectly white only flows a short time in the early morning. Before noon these little mugs or cups are emptied into larger vessels. With a sharp knife each morning the bark on one side of the groove is so cut as to again cause the flow of the sap. While the bark on one side of the tree is being thus scarified and used, on the other side of the tree the bark is being renewed by another growth. And thus the process goes on through the years without impairing or even impeding the growth of the trees.

We were also very much interested in examining the vast tin mines of this peninsula, which are now furnishing sixty-eight per cent of all the tin of the world. It was a noticeable fact that these vast fields or plantations of rubber, and these enormous tin mines are owned, worked or contracted by the Chinese.

Kuala Lumpur.

the capital of the Federated Malay States, was quite a surprise to us. It is so late and new that we confess our ignorance in having never even located it on the map of the world! We spent two nights and a day here very delightfully with the American Methodist missionaries. On a branch railway we went out and explored one of the Batu Caves high up in the mountains. They are not so large as the Mammoth Cave of Kentucky or so elaborate as the Jenolan Caves of the Blue Mountains of Australia, but with the light breaking through the vine covered rifts in the rock above and on the sides, much resembled an enormous cathedral, with as much natural sculpture and statuary as Saint Peter's in Rome or Saint Paul's in London contains of statuary made by human hands. In a rear and upper gallery of this great natural cathedral we found a man dead, and was much puzzled as to whether it was a case of suicide, homicide, or whether he had simply gone to sleep and awoke in another world!

We crossed over in a ship from the main land to the Island and City of Penang, where we were greeted by Doctor Pykett, and entertained in his cultured home, who is doing an enormous educational work for the boys of the island. His two bright boys will introduce New Century Knighthood in the island. The only Protestant missionary we met in this city twenty-five years ago, was Rev. Wm. McDonald, of the Plymouth Brethren, who has gone to his final reward. Before breakfast, in the early morning, we drove out a few miles to a lovely mountain waterfall, and to the serene, restful cemetery with the mountains in the immediate background. In the prominent foreground of this lovely retreat, where the profound silence is only broken by the melody of bird songs, rests the body of

Cornelia Fitzgerald.

"Under the sod and the dew,
Awaiting the judgment day."

The pathos and loneliness of her death will make this a more popular shrine for passing pilgrims than that of Elizabeth Barrett Browning in the cemetery of Florence, Italy. It was a sad but sacred privilege to plant a flower by her grave. At one of the most beautiful and commanding centers of the city a splendid memorial church to her memory is approaching completion. Here by the pathway of the natives, in the coming centuries, possibly many thousands if not millions may have their thoughts turned heavenward. She was a brilliant musician, but she may accomplish more in death than she could have done in life.

Bishop J. W. Fitzgerald, her father, died in Hong Kong, China, and we have much regretted he was not buried there. Had he been buried there, and Bishop Ward, on the campus of

the Quansei Gaquin in Kobe, Japan, their sleeping dust would have been a large asset in the conquest of the Orient for the Christ whom they served. Bishop Calvin Kingsley's tomb, at Beyrou, Syria, has been a means of grace to passing multitudes who would never have heard of him had he been buried at home.

Rangoon, Burmah.

SOME MORE THINGS TO THINK ABOUT.

By G. H. Collins.

Number Thirteen.

There is no question that is reiterated more in religious circles to-day than "What is the matter with the Church?" And as varied as is the human mind so varied are the answers. From the four corners of the Church comes the cry, give us a revival. But upon a little reflection one is led to believe that the revival is urged from some personal interest in some enterprise to which he who cries has been appointed. The man who looks below the surface of things is convinced of the fact that much learning has to no little extent led the Church away from three fundamental facts. First: Sinful human nature remains the same under every grade of culture. Second: God's power to save also remains the same under every grade of culture. Third: When sinful human nature and God's saving power come together under the atonement of Jesus and the quickening life of the Holy Ghost, there is a result that produces a life of praise, service and sacrifice in man. But overmuch learning and what is called a high degree of culture would have us believe there is a better way, and their new method has given us a Church without an experience of praise, hence unwilling to serve and sacrifice.

Has not the divine method for social progress and human salvation always been by lifting up a Master who is a model for every man in every department of his complex nature? Have not social progress and revivals always been achieved through men conformed to the best possible image of him who was the divine man? Can any scholarship, culture or religion other than that which contains the human God as incarnated, unfurl the flag of brotherhood over palace and slave market alike? Can any man meet the needs of his discipleship until he can with full purpose of heart value the golden rule above conference, mission, circuit and station alike? No man can strain the words of Jesus "blessed are the pure in heart," when he quotes them "blessed are the brotherhood of heart." When this Christ principle of brotherhood is adopted by the Church, the Christian manhood that has been produced by sinful human nature coming into touch with our soul-saving God will be capitalized, and not scholarship and culture. It is in this brotherhood and Christian manhood that Christ lays the basis for right living and God-revealing character.

Is it not a fact that God's universe must stand as one and moral? Is it not also a fact that the conquering of this earthly planet and the bringing of its peoples into loving subjection to God as revealed in Jesus Christ, is the purpose of God in man's existence, and hence man is under moral obligation to engage all his powers in the struggle? If this is the purpose of God, then the spiritually indifferent to this purpose must go to the wall; if not in this world, certainly they will in the world which is to come, for eternal life is victory after this fierce battle. He who seeks place, fame and profit in the ranks of this warfare so that he may enjoy the applaud of men, whether he be Bishop, presiding elder, preacher or layman, is sounding a retreat to the Lord's hosts. It is the tendency of this spirit of self-seeking in the Church to take the strenuousness out of her will and leave it flabby. This spirit consumes her conscience concerning the sinfulness of sin, and the mighty power of God to save, as rust doth a sword.

We are at the dawn of a day when the Church officials need to ponder the words of Jesus to his disciples when he said, "Take heed and beware of the leaven of the Pharisees and Sadducees." Is this not a day when they who plan the advance of the Church, as well as those who furnish the means and effort for its accomplishment, need to pray God for the light of the Holy Ghost to shine upon these words of Jesus, that the full meaning may be revealed unto the mind of the Church? Is it not this leaven that has transformed much of the Church's activities into selfishness and self-indulgence which is leaving a slime along the back of Church effort that impresses even the godly that greed and fame are the objects of much of her labor? Our Church's age is deeply interested in the origins and beginning of new movements. Have we not forgotten, by being engrossed with the multitude of duties which these new movements have

placed upon us, that God sent Jesus into the world to teach and impress the Church that her first and chief task is to preach the gospel to every creature in the demonstration of the Spirit? Did not Jesus in all his teaching to the Church seek to impress her that out of a human heart divinely impressed with this message would come the issues of life. Simple indeed may be the first babbling of his disciples, but under the power and presence of the Holy Ghost they, like a mountain spring, widen and deepen into rivers and oceans bearing up the world in salvation through the blood that cleanses from all sin.

In every age since the day of Pentecost it has been simple, self-sacrificing men who have gone here and there telling the story of Jesus and the resurrection who have conquered, and not armies, navies, diplomats or self-seeking men. Is it not this self-same class of Christlike, simple, self-sacrificing men in the Church of today that is crying out in the name of Jesus against the injustice and cruelty which are in many forms seeking to destroy her life-power?

The financial needs of the Church are great, but it is only when Christ is known as a personal Savior that the wealth of the Church shall be dedicated to his kingdom and the rich and the poor shall crowd his temple and empty their gold and gifts into their Lord's treasury-box and then there shall be no lack.

Why should it be a strain of imagination that in that day when the Church adopts the Christ principle of brotherhood, the marshaled of the nations shall unsheathe their swords in the defense of a peace and purity of heart and life that comes through having Christ formed in the heart the hope of glory. But so long as the Church sleeps and avaricious and selfish and worldly, ambitious men who are crafty, hiding themselves under the cry that the reputation and influence of the Church depends upon this philanthropic enterprise—that long such philanthropic enterprise will bring a return of the

disloyalty to Christ that swept France and made Paris the scene of mob legislation.

Why have the multitudes lost enthusiasm for the Church? Is it because the ministry has held up to the human mind and heart the suffering Son of God for salvation to a sinful race? Or is it because the ministry has transformed the Christ of God into an aristocrat devoid of sympathy except for the learned and the rich? Did not Christ lend our Father's power to establish his kingdom amid the tumult of Scribes, Pharisees and Sadducees? Will he not lend their Son's power to carry his kingdom on over the noise of all opposing forces? But to this end we must remain simple, Christlike, self-sacrificing men. He who plans for the saving of the people by the preaching of the simple story of the cross, and by prayer for the operation of the Holy Ghost on the hearts of the sinful, plans in accord with the purposes of God and if in the execution of the plans he should have to weep God will come to him as comforter. And when he falls God will come to him and say, "Well done thou good and faithful servant," and when he dies the everlasting arms will receive the tired laborer and take him to the rest prepared for the people of God.

Every year since I became a member of the conference the battle has grown fiercer. Each annual session has tightened the tension, the chasm between the brother who toils half-starved and half-clothed and the brother who plans the toil and who is well-fed and well clothed, has broadened and deepened until it is with difficulty that the black marks of unbrotherliness can be hid. This picture may seem over-drawn to some of the brethren, but to him who in private has felt the heart pangs of many of our preachers and their families will not think so. May God give us a return of real brotherhood that will make us one with Him who is one with the Father.

Naples, Texas.

Just One Thing After Another By Gulliver

I walked into the Advocate office not many moons since, shook hands all round, swapped a few canned jokes with the genial publisher (the editor was not in), and went on my way. I fondly expected that when the next issue of the paper appeared my name would appear among the "personals," and that it would be stated of me that I had my "work well in hand and was bringing things to pass at Wichita Falls." I was doomed to disappointment. My name did not appear.

(We plead guilty and beg pardon.—Editor and Publisher.)

Well, I can stand that, and much else to the same tune and words, but there is one thing I will not stand for, and that is being written down as a "sweet-spirited man." I know what that means in newspaper parlance—it signifies a "sissy"—a goody-goody, thick-headed chump parading around in preacher clothes and—"nothing more." I have always been a sort of dude, in a sense—that is, I have always liked good clothes, and have tried to keep myself clean and tidy. Nature not having done a great deal for my physical man (and not much in any other way), the barber and the tailor have had to do double duty to keep me looking at all respectable. But a sissy I am not, never was and never will be! I detest that character—especially in a preacher. The man of God needs to be eminently masculine. Courage is one of the prime items in his equipment. I do not mean brag and bluster—that is the mark of a coward; but the preacher needs to have convictions by which he will stand in life and in death, if need be, and such steadfastness always costs—sometimes the cost is great. I like a man who is capable of much evil. It has been aptly said that "the heights and depths are in us all." I like the highest heights, which always carry the idea of the possibility of the deepest depths. The disciples felt this when at the Last Supper they began to ask, "Lord, is it I?" The man who has not the possibilities in him of "big things bad" can never accomplish much as a leader in the best things along "the more excellent way."

And yet in every real follower of the Lord Jesus, there is a vein of femininity that is as deep as a mother's love. It is this combination, indeed, of the masculine and the feminine that constituted our Lord, the "Son of Man"—a child of mankind, both kinds, if you please. The "old masters" who painted the Christ with the face and features of a woman did not represent my conception, nor what I believe to be the Bible conception, of the Savior. To me he is a warrior, a mighty conqueror, a triumphant King. And yet I see in him the meekest and most unselfish soul. He conquers not for himself, but for us. It is the more than mother's love that

gives him the more than the father's courage. It is the perfect union of the two that makes him the Savior of all. Was it not the felt need of this feminine trait in a scheme of meditation, that gave to the world the worship of Mary? I leave this thought right here, but there is more in it than the superficial thinker is apt to appreciate.

I have given a little study to cats and dogs. Poor themes, you may say? But I say not so. Nothing the Lord ever made is above our thought, for are they not the expressions of his? And are not "the invisible things of him from the creation of the world clearly seen, being understood by the things that are made, even his eternal power and Godhead?" Certainly. Everything that rests, rolls or soars has a lesson for us if we could only see and hear. Burns, sitting on the beam of his plow, resting his tired horse, seeing a crushed and ruined daisy at his feet, read out of it a lesson of the instability of human grandeur—yes, the transitoriness of all created things, extending from the forlorn flower to the poet who sang about it. Verily, "every common bush is a-fire with God, but he alone who sees takes off his shoes." Stones contain sermons, and running brooks are volumes packed with lore, to him who has an eye to see and an ear to hear.

But back to cats and dogs. The dog, from the "time when the memory of man runneth not to the contrary," has been spoken of and written of as the faithful friend of man. He loves his master. He will lick even the hand that smites him. There is more yet to say and sing about this humble companion of creation's lord.

But the cat, as it seems to me, loves only himself. When the master dies in the woods or on the plains, "untended and alone of all his kind," the dog will watch and guard his body even to his own starvation and death. Not so the cat. No matter how he may purr and caress you while you live to feed him, the moment your breath leaves you he begins to feed on your dead body! No; I doubt if Tom and Pussy love. I fear they have an eye to business in all their outward show of fond affection.

Now what is the lesson learned from this? I cannot tell. I only have a keyhole glimpse of the situation, and am not able to lay down propositions. But we have a phrase in these last days, "pussy-footed," as applied to some people—generally to a species of politician or grafter. "Pussy-footed." Is it not suggestive? A slipper-up on things and on unwary people; a silent watcher at the rat-hole of opportunity. Didst thou ever see one?

I have been thinking for years that I would write what I am now going to say. We hear a great deal of complaint that our boys leave school before they graduate in the high school. The great majority of such graduates,

we are told, are girls. The boys quit early, and go into business. One of the results of this is, that the girls are taking positions heretofore held by the men, and ever and anon a hue and cry is set up against crowding out the male sex in this fashion. The general charge is that the girls work for less than the boys can afford to take. But what are the facts? The girls are better equipped and more reliable than the boys, as a rule. They not only know how to do the work, but they are tidy about it, and best of all they are quiet and do not keep late hours. In other words, they are better at the sales-counter, better book-keepers, better stenographers. It is the old question of demand and supply; of merit and the lack of it. Now, why do the boys not stay in school and equip themselves? The answers to this question are various and generally do little credit to the foresight industry and good sense of the boys. And in many cases, no doubt, one or another of these answers is true. But I submit, that in the main, the real reason is, that their teachers are women. When boys get into their teens they are inclined to hero-worship, and if their teacher can serve as a model they will do anything he requires of them. They not only "get their lessons," but they pattern after him—he is their ideal. Now, no matter how learned a woman may be, nor "apt to teach," her male pupils can never take her as a model of their future manhood for the very simple reason that they are not going to be women when they grow up. They may be impressed by her with many good things—many good principles, but the boys need a concrete illustration of those principles embodied in a life, and they cannot be thus embodied in the life of a woman, however exalted it may be. Moreover, about that age a boy needs a master. He is beginning to feel his individuality, and this feeling generally expresses itself in a tendency to repudiate authority. He is feeling "the future in the instant," and he seems to be "bossed" by some one—any one—who is afraid of a mouse. He is in the pirate stage, and he needs a Pompey to put him in awe. He needs to feel like he has a master. He respects power, even though that power curtails his liberty to play the "big man." He respects weakness neither in man nor woman, and it takes the strong arm of a man—and a man whom he both reverences and fears, to fill the sphere of leadership in his case.

Now, I am afraid that some of the good sisters will "think hard" of me for saying these things, but I believe them to be true, and while I hesitated to say them for a long time I felt that in the interest of the truth in the premises I ought to speak out. Hence these remarks.

I wish to say in this connection, that I believe women should teach women—girls—during this same verdant and immature stage. If I had a daughter, I would wish her to be taught by not only a scholarly woman, but by a woman of the finest sort of cultivated, Christian character. I have often said that if I had forty daughters to educate, I would send them to the North Texas Female College—not alone on the account of its curriculum, but especially because they would be brought into contact with the marvelous personality of the President of that school, and with those cultivated women she has employed as members of her faculty. In saying this, I do not wish to disparage other institutions of learning. We have those fine women in all our schools, no doubt, but I mention Mrs. Key, especially, because I am better acquainted with her and her work than with any other.

I do wish that more of our people would learn to sing and—sing. A singing Church is a conquering Church. The "gospel in song" has a power not dreamed of by the average man. The power of song considered merely as such has been a fruitful theme for the orator, the moralist and the philosopher from time immemorial. The Marseillaise killed more peo-

ple than the guns of the French, during the awful days of the Revolution. Dixie and Yankiedoodle have slain hundreds of thousands of the flower of American manhood. On the other hand, who can compute the thousands who have been led to Christ and kept with Christ by means of the grand old battle-hymns of the Church. Our people must tune up their harps anew; they must learn to sing and—sing!

I have a villainous way of failing to preach when I feel like I am best prepared for it. Will some brother tell me how to remedy this? I am not jesting. Every preacher knows when he "swings clear," and it is to increase the average number of times when I know that, that prompts me to say what I do. I would like to preach my best every time I go into the pulpit. That I fall short—and fall so often—greatly grieves me. I have been a close student—industrious student all my life, but it seems that the older I grow and the more I learn, the less I know, and the less able I am to do the work as it ought to be done, and as I ought to do it. Alas! Just about the time most of us get so we can preach a little we have to "go up and die!"

THE RESPONSIBILITY OF DENOMINATIONAL INSTITUTIONS FOR THE PREPARATION OF TEACHERS.

Read Before the Religious Education Association at St. Louis, Missouri, March 13, 1912.

By Charles McTyre Bishop, D. D., President Southwestern University.

I. First, and most obviously, the responsibility of the denominational institution for the preparation and development of religious leaders grows out of the easy adjustment of leaders to followers which its peculiar character makes possible.

A leader is a man with an ideal and a plan, and the power, either born in him or somehow given to him, to multiply himself through other men. It is of course not true in religion or elsewhere that the competent man prepared by special training will immediately find men rallying around him as a leader. The great military General would be helpless without an army of soldiers who were, in the first instance, bound to follow him. The successful Superintendent or Manager of an industrial enterprise is able to do his work because the existing organization of society and the necessities of the laboring classes provide him with a company who are subject to his guidance. Now the organization of the Protestant section of Christianity into "denominations" not only furnishes the actual conditions in the midst of which, and doubtless by means of which, we are to work toward the accomplishment of our ideals, but it is definitely advantageous in this direction because it specifically designates certain positions of leadership and furnishes more or less of a following to begin with. Preachers and pastors, missionaries and Sunday School workers, editors and educators—these are, in general and in the main, the leaders whom we must train and furnish for the awakening and directing of others in religious life and work. And the very relation of the denominational college to the Church which established it and maintains it lays upon it the obligation to prepare men for these positions, and in some respects endows it with special facilities for so doing. It is already in direct contact with religious life as organized, and can therefore render immediate service.

II. Through its special relation to its own field the denominational institution is related to the whole field of religious need and endeavor. In this double relation it finds its largest opportunity, which is also the measure of its responsibility. For it is not only true that the large majority of secondary and subordinate religious leaders go forth into their various fields from what we call Church colleges, but from them come also many of those who labor in interdenominational enterprises and who occupy the larger positions of religious leadership in the fields of scholarship and education, and in the promotion of general social welfare and of all benevolent effort. Surely the time has passed when it can be conceived either by advocate or critic that a leading aim of a Church college can be the creation of sectarian zeal or the promotion of sectarian modes of thought. It lives and labors for the development of the whole man, including the religious man; it seeks to put him into possession of his inheritance from the ages past, including his religious inheritance. The worthiest vindication of its right to exist can be made by a Christian denomination only by service rendered to the Church universal. The denomination

which trains a man for a service broader than its own, a man whose sympathies and whose outlook reach out over the whole wide field, has thus established and demonstrated its own essential catholicity. It remains true however that what is called the Church is still the most powerful of all organizations for the training of youth in religion. The excitation of religious ideals and the thorough saturation of life with religious sentiments and purposes is still chiefly the business of the Church. And as the Church does its work so largely through denominational agencies it falls upon the leaders here and now to prepare the workers for the future. Whatever of wisdom, therefore, there may be in denominationalism, whatever of various facilities of adaptation may thus be made available for the Church, whatever increase of zeal and energy is thus legitimately added to the workers' motives, become additional assets which the denominational institution is under obligation to utilize and control in the service of civilization and of the coming of the kingdom of God.

III. Another consideration which should not be overlooked is suggested by the fact that the denominational university or college is not a thing apart, but is an important and vital agency in the general system of public education. True it is bound to contend for the relation of religion to education as essential, and so far it stands for a modified course of study and a definite attitude toward religion as an educational influence, but otherwise it is the outcome and expression of public sentiment on the part of a large section of the community in favor of culture and development, and a product of public spirit in support of those, which is just as dignified, just as worthy, just as democratic as that which makes possible our other institutions which are so wisely fostered by the State or supported by private endowment. A Church college which does not recognize its responsibility to the State, and its special responsibility because of its special character, to equip men for patriotic citizenship and general social efficiency, utterly misunderstands the obligations both of religion and of culture. The writer is very proud to say that the denominational institution of which he happens to be the head has sent forth a large number of representatives to the State Legislature and to Congress. Judges to the bench in courts of various grades, and worthy leaders in political and social life in every section of the great State in which it is located. It is the very significant opportunity and responsibility of such institutions to equip men for positions like these who shall also be filled with the spirit of reverence, of service and of human charity.

IV. Still another view which emphasizes the responsibility of the denominational institution in this matter is based upon the consideration of its special relation, to the whole subject of religious education.

As already intimated the Church college is founded in the belief that religion, both as a subject for study and as a force in the development of character, must have a place in any adequate scheme of human culture. Both the science of religion and the art of religious living are entitled to recognition in a complete curriculum. It is a part of our theory that no single human unit can escape the obligation to undertake life's tasks under the impression of an infinite duty, and to endure life's experiences in the consciousness of some eternal significance attaching to them. "How to live?" is the question of all questions, and "live religiously" is the first and final answer to it. To produce masters in the art of living is certainly the chief office of these institutions who have no occasion for diffidence in insisting upon the essential if not central place of religion in education.

Moreover the necessity is laid upon the institutions of which I speak to do what they can to unify the various forces of civilization itself through religious leadership. What we call civilization is not provided with a clear aim, and does not move certainly in any direction. It is a great complex of diverse systems—social, commercial, political and other—dominated for the most part by individual instincts and interests, and about the best that can be said of it is that it imposes certain restraints upon the operation of its forces which prevent utter collision and destruction. But there is much friction and much irritation, and none can tell when this will become intolerable and will itself lead to general ruin. Now religion proposes the only solution of the problems which have thus arisen. Under its benign influence the clash systems may be brought into harmonious correlation, and a determined bent given to human life itself in the direction of the complete efficiency and ultimate happiness of mankind. That unity and harmonious

proportion in human character which the Greek philosophy insisted upon so long ago as essential to virtue and happiness is still the demand of our own time both for the individual and for society. And those whose business it is to train the coming generations must undertake their task under the feeling of responsibility for this as the final outcome.

V. Finally I point out that a special responsibility rests upon denominational institutions because of the special facilities which they command for the preparation of religious workers. And this can be made clear in a summary of what has already been hinted at or stated.

The special constituency of the denominational college is to be found of course among those who are already under the influence of more or less wholesome religious instruction. Its student body is already prepared in some sense for further discipline and instruction in order to religious leadership.

It can without embarrassment or hindrance include in its course of study not only a careful investigation of religion in general, but also those subjects of applied religion which lead to definite "convictions," as we say, and which qualify the student for religious living.

Its connection with a definite scheme of religious organization makes clear with perfect distinctness the kind of leaders that is needed for certain important fields of work, and immediately suggests in large measure the training necessary for their preparation, while its intimate relation to the whole work of the Church catholic, and its superior interest in religion in general, qualify it for the task of developing the personality and skill required by leaders of the largest movements.

THE OLD-TIME REVIVAL.

By William H. Wright.

The question is often asked, "What has become of our old-time revival meetings?" We younger people have listened to our now sainted fathers and grandfathers tell of the great camp-meetings held in wayside places, of the numerous conversions and the pervasion of the Holy Spirit in these meetings. We have heard them with interest and longing narrate how whole communities, then as evil and iniquitous as some of our communities of this day, had been in a twinkling of an eye transformed from the life of degradation and destruction to one of beauty and righteousness. We often wonder why such revivals cannot be held now. It is nothing unusual for us to attend meetings which protract through two or three weeks, and see as the result of constant preaching and effort but one or two saved from their sins. It is heart-rending and causes us feeble Christians to feel that there is little use to continue this warfare against sin. But why is this? Are those narratives of our fathers mere fables?

The trouble, as the writer sees it, lies in the fact that we as Christians do not put forward the proper methods to bring about such soul-stirring revivals, but rely only upon ourselves as the prime and necessary means for sinners' redemption. We seem to think that we can attend a revival meeting, sing songs that have sentiment and love in them, listen to the preacher's eloquence, and then call for sinners to come to the penitent form. This is not the method of making successful such a meeting.

When Christians become deeply cognizant of their mission on earth they are soul-hungry. There is no rest for their souls until they have performed that for which they are left upon earth to do. We must talk to our dear ones, to the evil ones on our streets. We must spin a web of love about those who think they are not valuable. We must show them that we have at heart their lives. We must prove by word and deed that Christ saved us from sin that we might also save others from the grave of death.

A revival of religion comes after great and protracted prayer. When a Christian concludes that only an occasional prayer is all needed for the launching of a revival along successful lines, he is very far from the right conception of what is necessary in such an undertaking. When we give up all to prayer and begin to feel that it is all to us for this or that one to be converted and stay upon our knees until we get the assurance, then we may expect a revival of the profitable form of revivalistic services. Prayer will do more to bring about a great revival than anything else on earth. When we have prayed and prayed, we should go to those for whom we seek. We should show them how we love them, how Christ died for them, how beautiful it is to live a Christian life and how one may be of value to his fellowmen. We must do personal work.

Continual prayer and personal work are the necessary dynamics necessary

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for the resurrection of the old-time religious revivals. When we take this conception and apply it in our work and life, we may not grope about and ask why the transformation that has come over our revivals. We must all feel our individuality as necessary in the correct conducting of a great revival. Our own history will reveal the fact that those of our earlier preachers and evangelists accomplished most, and had greater results who awakened their congregations to the fact that individual work was necessary. Cottage prayer-meetings and private prayers should be uplifted to God day and night. There should be a feeling of gravity inculcated in the hearts of all Christians for the life of the sinner. The diamonds in the rough must be sought after. That character in our community who is now the most iniquitous might under proper help and assistance be converted and become our greatest preacher and worker for God.

We all know that prosperity is the worst agent against revivals, and that in a time of distress and crop failure people reach out after a savior. Christ is the only one who can succor. Enlightened people know it is useless to look to the sun, to idols and other meaningless gods for sustenance and assistance. Then comes a turning to that person of all persons, who is God, for relief. They then seem to feel more deeply and clearly their dependence upon him. Then it appears to the writer to be the greatest opportunity of the Church. While adversity stares many in the face Christian people should teach them to rely upon God and his power of sustenance. Then is when the conquest can be made complete. God will deliver his children from their adversity if they will only place their confidence in him and trust him implicitly.

Let's look more and more to the revival meeting and use, as our reason directs, the best method for the return of that wave of Christian regeneration to our people.

COFFEE HURTS
One in Three.

It is difficult to make people believe that coffee is a poison to at least one person out of every three, but people are slowly finding it out, although thousands of them suffer terribly before they discover the fact.

A New York hotel man says: "Each time after drinking coffee I became restless, nervous and excited, so that I was unable to sit five minutes in one place, was also inclined to vomit and suffered from loss of sleep, which got worse and worse."

"A lady said that perhaps coffee was the cause of my trouble, and suggested that I try Postum. I laughed at the thought that coffee hurt me, but she insisted so hard that I finally had some Postum made. I have been using it in place of coffee ever since, for I noticed that all my former nervousness and irritation disappeared. I began to sleep perfectly, and the Postum tasted as good or better than the old coffee, so what was the use of sticking to a beverage that was injuring me?"

"One day on an excursion up the country I remarked to a young lady friend on her greatly improved appearance. She explained that some time before she had quit using coffee and taken Postum. She had gained a number of pounds and her former palpitation of the heart, humming in the ears, trembling of the hands and legs and other disagreeable feelings had disappeared. She recommended me to quit coffee and take Postum and was very much surprised to find that I had already made the change."

"She said her brother had also received great benefits from leaving off coffee and taking on Postum." "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.

Think of All You Eat

No wonder you sometimes have a bilious headache, feel dizzy, are troubled with indigestion and can't sleep.

Tutt's Pills

will help your liver do its work regularly, as it should. Take no substitute—sugar coated or plain.

Notes From the Field

Hooker, Okla.

We have had a fine revival in Hooker. About thirty-eight conversions and thirty-two accessions to the Church. The Church is greatly revived. The people say, "This is the best meeting ever held here." The pastor did most of the preaching. We thank God for the victory.—M. T. Allen, April 12.

Charlie.

We closed a ten days' revival at Charlie last Sunday night. Rev. R. E. Porter assisted us. Inclement weather and late corn-planting interfered considerably with the meeting. The visible results were not what we had hoped and prayed for. However, we know that much good was accomplished. Some of the backslidden were reclaimed and interest in the Sunday School work was intensified. Three new family altars were erected. We also organized a Woman's Missionary Society. Brother Porter rendered some real efficient service and greatly endeared himself to my people.—Chas. P. Martin, April 9.

Iredell.

In the midst of a great meeting here with Brother Chas. Little. The whole town is turning out and already telling results are ours. To-day in the young people's service thirty-eight intelligently gave their lives to the Lord. There have been many reclamations. Iredell will be a new station after this manifestation of God's power. All goes well at Dublin.—F. E. Singleton, April 12.

Couts Memorial, Weatherford.

Everything lovely here: 155 in Sunday School last Sunday. It was a cold day; expect 200 when warm weather comes. Have the best superintendent in Texas and a superb board of stewards. Coming up to District Conference, which we are to have the pleasure of entertaining, with salary in full to date and collections provided for. Women are putting in some new furniture to-day, making all we have need for or room for in present building.—J. W. Patison, April 11.

Paducah.

Methodism is doing well. Each department of our Church is making good progress. We serve a fine people. The spiritual and the financial interests are in good condition. Our Sunday School is a hummer. This department is prospering. Our superintendents are wise men. Their work is telling in a most wonderful way. Our school has grown from seventy-five enrolled to 175 now. Bonner came and classified us and we are spreading out. We have three classes meeting in various rooms about and outside the church. Great question with us is a place to house our folks. Finances in fine shape. Have paid nearly half of our conference claims. We serve a fine people.—C. S. Cameron.

New Waverly Circuit.

The work of the Church on New Waverly Circuit is doing nicely, or would be if it were not for the continued rain. We have the most faithful Church workers among the young people that I ever saw. Amidst the most trying circumstances our young people planned a nice play, which was more effective than Dr. Boaz's lecture on "Fools," and as a result of this play

these faithful and heroic young people gave to our Church enterprise something near \$30. How does that sound for our young people at New Waverly? That is very encouraging to me, indeed. The good women of the Church are organized and much may be expected from this organization. God bless them all; they are faithful to the Church and to its pastor. Brethren, pray for me that I may be stronger in the Lord and better enabled to preach to these good people, so that I may lead people to Christ.—S. W. Stokely, April 10.

Linden Circuit.

We are starting well into our third year on the Linden charge. The Lord has blessed our labors among these good people with a reasonable measure of success. We have passed through a hard, cold winter, and it has rained almost continuously since spring began. We have filled most of our appointments, but congregations have been hindered by bad weather. Brother Hotchkiss, our new presiding elder, was with us at our first Quarterly Conference, looking after every detail of the work of the Church. He captured our people with his able and helpful preaching, and the wise manner in which he carried on the business of the conference. We anticipate a great year for the Pittsburg District under his administration. Although the circuit was weakened by giving up two of our best appointments, the stewards raised their assessments so as to keep the pastor's salary at the same figure it was last year. We have a fine body of laymen on this circuit. They will always stand by the pastor both with their money and influence. We are striving to make this the best year of the three and are praying for and expecting a revival at every Church on the circuit.—A. Nolan, P. C.

May Circuit.

The second Quarterly Conference has come and gone, and to this good hour there has been no report from this part of the field. We had a good conference the first quarter, but the second was not so good on account of the severe weather which interfered much with the stewards' work as well as the gathering of the people together. We have for the most part a very loyal people, although the weather has hindered us much. Some of our appointments have been filled during some of the most severe weather of the winter, yet when we went through the cold to preach to them we found them there waiting for the preached Word. God help me to study the Word and that I might rightly divide it so that each one to whom I bring the message may receive his or her share in due season, and that it may bring forth much fruit to the honor and glory of our Lord. Just after conference last fall, from some cause or other (we know not), there became a vacancy in the Brownwood District, and in the readjustment of the work this, your most unworthy servant, became the God-honored, in whose hands this part of his great work is in trust for the year. We know that we are not worthy of so great an honor as that of the ministry of the Word, but we felt that call of God and we must answer. When we felt the call to go preach the gospel, it was not for us to refuse to go. Therefore we are here. We found that our faithful and good brother, Rev.

W. T. Jones, who preceded us, had wrought well. The work was in good condition and we had but to pick the work up and go right on with it. We held a revival at May during the last week of February, but the weather was so bad that it interfered greatly with our success, though it was not by any means a failure, for there was much good done. Rev. J. F. Adams, of Copperas Cove, was with us and did some most efficient work. His preaching was sound, logical, scriptural and well seasoned with grace, yet so simple that even a child could understand it. Our people want Brother Adams again in the summer and we have arranged accordingly. We have organized a home mission society here at May and will have the installation of officers at an early date. Would have already had them installed, but for the scare of the dreaded meningitis. The society is going right on with the work as though the officers were duly installed. We are praying, preaching, working and looking for a great revival at each of our appointments this year. Pray for me that I may be able to bring to conference at the end of our year's labors just such a report as would be satisfactory to our Lord and the Church.—S. P. Gilmore.

Big Spring.

Two weeks ago the Methodist, Baptist, Episcopal, Christian and Presbyterian Churches engaged in a co-operative meeting, each congregation meeting in their respective houses of worship. The local pastors of the various denominations did the preaching and much good was accomplished. This compact was entered into for one week; however interest was manifested by the Baptist and Methodist to the extent that services were continued in their churches for the second week. Our efficient pastor, Brother Hearon, did some fine preaching. He is well liked by our people and the town in general. They gave him good audiences at each service, even when Jacob Wolters, of Houston, spoke at the opera house on the night of the fourth, a large congregation assembled at the church to hear the gospel. His heart and soul are fired with a holy zeal to reach the lost and he preaches with much earnestness and power. As a result the Church has been greatly revived and fifteen new converts received. Thirty have been received into the Church this conference year.—Jas. E. Morris, L. P. April 14.

Brazoria.

Since coming to South Texas there have been so many new and pleasant experiences I have wanted to write them for the friends in North Texas, who read the Advocate. Now that we have had a revival, I must write. No Church nor pastor ought to count anything less than winning souls to Christ success. We took thirty-one into the Church, mostly grown people—the influential men of the town—many of them converted at the altar. The old-time revival is possible in South Texas as in Texas, brought about in the same way, a praying Church, working in co-operation with the leader, rebuking sin in the Church or out, earnest love. I never heard preaching more pointed and God honors truth. Rev. L. E. Conkin led the hosts. May God continue to bless brave, faithful, generous "Happy Jack." Sister Conkin was with him and did what she could. We greatly enjoyed their fellowship. No revival was ever a greater means of grace to me personally. The expenses, \$75, were secured without effort. I found here a good church and parsonage, with only fifty dollars indebtedness, built by the heroic efforts of Brother Methvin and a devoted band of fifty members, mostly women, aided by kind helpers on the outside. Every week has brought to us kind tokens. A continuous pounding with two downpours. I have never enjoyed a year more. I hope it has been profitable. Two hundred dollars have been raised for furnishing inside of church. Pews will be added soon. The Sunday School is moving. The women's societies have united with large increase, doing fine work. Some very valuable workers and members from the North have come to us. The Church here has a bright future. May God's wisdom guide us.—M. P. Hines.

WACO METHODISM.

The Elder called the meeting to order. Munger lead in prayer. There was a great day at Austin Avenue. The Sunday School was the largest in the history of Austin Avenue. Fine crowds at the preaching services; there was one addition. Dr. Riley, of St. Louis, spoke at night.

There is a revival in progress at Fifth Street. Large crowds and much interest. Clovis Chappell has been preaching for the past ten days. Bro. Porter has just closed a splendid revival at China Spring. Porter will assist McCain in revival this week.



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The work starts well. Porter is doing things at Morrow Street. There were fine services there yesterday, the elder preaching at night.

Munger and the "Church in a Day" move on apace. The Church is one and one-half years old and the board assessed the preacher's salary at the very remarkable figures of \$1000. Munger will soon have a great Church there.

Creed still moves on at Elm Street. He has his grip on East Waco. Fine services yesterday throughout. There were three additions.

The elder was at Stanford Chapel Saturday and Sunday morning. It was the first pretty Sunday he has had in the country since conference. But as often as the elder has had opportunity things have happened. The District Conference is ahead of this time last year, in spite of weather and sickness. Our District Conference meets at Eddy on the 25th. Our elder will preside.

ASHLEY CHAPPELL.

APRIL 14 A BIG DAY FOR FORT WORTH METHODISM.

Thompson is still in his meeting. One hundred nominal Christians revived and fifty conversions to date.

Knickerbocker had great congregations, received ten by certificate, one by profession and baptized two infants.

Downs preached to large congregations, received three by certificate, one from the Presbyterian Church and baptized two children.

Dr. Culver preached the commencement sermon at Munday.

Dodson had the best Sunday School attendance yet, received member on profession and has two splendid Leagues at work.

Evans had five accessions, one from the Presbyterian Church; \$25 was raised on the parsonage assessment, and \$75 for a family in need.

Rucker had encouraging congregations, the largest Sunday School attendance of the year, and baptized one baby.

Swindall had a full house, and received seven by certificate and one from the Baptist Church.

Wallace reported fifteen new scholars for the Sunday School, one addition and one baby baptized.

Vaughan had the best Sunday School yet, received two members from the M. E. Church, took the conference collections, held a funeral and married a couple.

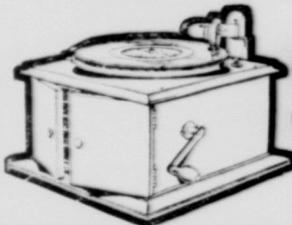
McGuire had a splendid day, preached on some points of Methodist doctrine and met with a hearty response.

A fine day at McKinley Avenue. Following a sermon on "Christian Stewardship," there was a testimony meeting on tithing, and the number who signed the stewardship pledge was twenty-four. There were two additions by the vows. At the evening hour the Mission Study Class rendered a very instructive program on "Cuba."

The elder reported a splendid day on the Kennedale charge with Brother Wilkins. J. E. CRAWFORD, Secretary.

Some prosper according to what they give, and others seem to prosper according to what they ought to give.

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The Dealey Realty Company of Dallas, Texas, is officered and managed by men who stand now, and have stood for years, in the front ranks of Christian work. For years this company has done business in the city of Dallas, buying plots of land and erecting homes and selling them on easy payment terms. Its profits have averaged twenty-five per cent (25%) in dividends yearly to its stockholders since 1905!

The Dealey Realty Company was the first in Dallas to sell the people homes on the installment plan. It has built and sold nearly seven hundred such homes since 1905—an average of one hundred homes a year! These homes have been sold on terms at prices ranging from \$1250 to \$10,000 each, and not one word of complaint or dissatisfaction from any one of our hundreds of customers!

There is now an extraordinary era of prosperity in Texas, and especially in Dallas. We are besieged with demands for homes from among the thousands hastening to share in this prosperity. We cannot grant all these demands because we have every dollar of our capital at work now. We are now increasing our capital stock from \$50,000 to \$100,000, as, thereby, we can increase our earning capacity, so much that we are going to make you, the reader of this, a remarkable proposition!

We assume that you are a Christian and have from \$10 to \$2500 in cash to invest. We will not accept any others than those possessing these qualifications. We are Christian men, and wish to deal only with Christian men and women in this matter, for when you become a stockholder in our company you become likewise one of our business associates.

What we offer is this: We will sell a limited amount of our PREFERRED STOCK in the Dealey Realty Company. This stock is the cream of our enterprise, and only our great need for more cash to build with induces us to part with it. This preferred



BLOCK BUILT BY THE DEALEY REALTY COMPANY

stock bears eight per cent (8%) interest, IN ADDITION TO ITS PRO RATA SHARE OF THE EARNINGS! As has been said,

EARNINGS HAVE AVERAGED 25%

per year to our stockholders, and with our capital increased to \$100,000 and the prosperity wave now on, we ought to do even better. If you buy this stock you will not only share in all the profits, but will receive, in addition, the eight per cent interest. This interest is payable first. After it has been paid, then the remaining profits, or net earnings, belong to all the stockholders, preferred as well as common.

Any sum you invest right now will return you many fold each year what the usual investment does. Your bank or ordinary investment cannot possibly return you anywhere near the income we can and do return—and remember that every dollar of your money which we invest is secured to the company by first mortgages on improved Dallas city realty—the highest form of security in the world. We therefore cannot lose; you cannot lose.

Does not this make the ideal investment? These shares of preferred stock are in small denominations—Ten Dollars (\$10) each—so you do not need to wait until you have some exact specified sum at liberty. Sim-

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For
OUR
New
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Booklet

ply take as many Ten-Dollar bills as you can get together and send them in, receiving in return the eight per cent certificates, which begin to earn big money right away—at once—besides the eight per cent.

We shall be pleased to send you copies of many letters of commendation from men well known in Texas and the Southwest, men who do not idly commend anything—for instance, the Rev. W. Irving Carroll, now pastor of the First Presbyterian Church of Texarkana, Texas, has dealt with us for five years, and says: "They have always been very courteous, prompt and definitely businesslike, and thoroughly reliable." The following pastors of Churches in Dallas say similar things: Rev. J. T. McClure, Commissioner of Education, Southern Methodist University; Rev. E. L. Egger, Oak Cliff M. E. Church, South; Rev. George W. Truett, First Baptist Church; Rev. W. M. Anderson, First Presbyterian Church; Rev. J. Frank Smith, Central Presbyterian Church; Rev. Cephas Shelburne, East Dallas Christian Church. Also J. D. Van Winkle, Superintendent First Presbyterian Sunday School; W. C. Everett, Manager Southern Methodist Publishing House; W. N. Wiggins, General Secretary Texas Sunday School Association; D. E. Waggoner, President Guaranty State Bank and Trust Company, Dallas; R. C. Ayres, Vice-

President Commonwealth National Bank.

In fact, you can write or otherwise communicate with any business man of repute in the city of Dallas as to the standing of the Dealey Realty Company or any of its officials. Have your own bank make inquiries from its correspondent in Dallas. Take any and every method you can to satisfy yourself as to the absolute truth of our statements. Write us for more information if you want it; we'll cheerfully tell you all you want to know—but

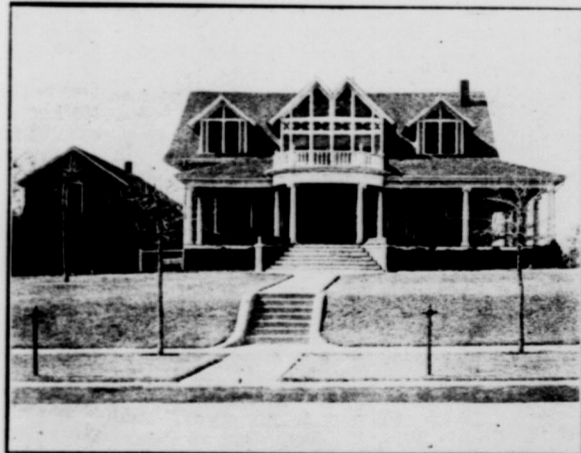
DO IT QUICKLY!

We, on our part, shall reserve the right to decline to receive your subscription for our preferred stock. You must measure up to the standard we have set. Every "Tom, Dick and Harry" cannot "belong." This concern is in a class by itself, as every officer, every stockholder and every employe is a Christian.

More than three score Christian men eagerly and quickly took up much of the stock when they learned it could be bought, but, as no part of the world is so rich in safe and profitable opportunities as is the great Southwest today, the people of this community have their money at all times invested, and, no matter how good an opportunity may turn up, only a small percentage of them are ready with the cash to take advantage of it, even if they should hear about it. Besides, we LIMIT THE SALE of our stock TO A SPECIAL CLASS. You know, too, that no concern in the West ever reach their greatest success without the aid of outside capital.

If you would be wise, be also prudent. If, after investigation, you are satisfied with us and our aims, put some Ten-Dollar bills, check, express or postoffice money order, into a letter and address it to the company. Then if you measure up to the same standard as others of our associates, certificates for shares of preferred stock upon which you will be paid your part of the profits, will be issued. You will never regret doing this, but you may regret not doing it.

Full information and every courtesy extended to you. Come and join us, and put your money with other money in a business operated by men of ability and standing! Get safety with large profit!



A FEW OF THE HOMES BUILT BY THE DEALEY REALTY COMPANY

The Dealey Realty Company (Inc. 1905)

"HOMES ON EASY PAYMENTS" ←

→ DALLAS, TEXAS

Devotional Spiritual

"God, make my life a little light
Within the world to glow;
A little flame that burneth bright
Wherever I may go.
God, make my life a little song
That comforteth the sad;
That helpeth others to be strong
And makes the singer glad."
—Selected.

CHRIST'S LOVE FOR HIS PEOPLE

Said a stranger: "While traveling down the Ohio River on a steamboat my attention was called to the pilot, who was a coarse looking man. The Captain informed me that three weeks ago, as the boat was going through the rapids, the pilot called him to take the helm. He had just seen a boy struggling in the water. He sprang into the boiling waters and saved the boy. I went up to the brave man and spoke to him: 'Do you ever see the boy whom you saved?' 'Yes,' he answered, 'at every trip he comes down to the boat to see me.' 'And how do you feel when you see him?' 'More than I can tell you,' he replied. 'More intense interest than in any of my own seven at home, for whom I have run no such risk.' Thus there is 'joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.' Thus Jesus will regard those whom he has saved with more interest than the angels."—Exchange.

A WONDERFUL STIMULANT.

And so sincere thankfulness is declared to be a magnificent stimulant. The apostle Paul warns his readers against turning to material stimulants in conditions of depression and gloom. I think he is not referring merely to mental and moral weariness, but also to physical tiredness and exhaustion. He advises people who are spent in body, mind or soul to turn to the ministries of the Spirit, and particularly he mentions "giving thanks always for all things." It is a counsel which is much ignored. If thankfulness exhilarates the soul, what about all the murmuring and complaining in which our common life abounds? Every moody complaint adds to the burden we carry; every word of thanks lightens our daily load. There is no exhilarant like praise, and thankful people always carry a shining face.

Thankfulness is also declared to be a magnificent preservative of the sacredness of our possessions. There is a certain stimulus in striving for a thing; there is a certain hopeful aspiration after things we have not yet found. But a thing hoped for can act like a drug once we possess it. It may dull the very senses that were wide awake to possess it. When we acquire a thing our spiritual perceptions

may go to sleep, and we may lose the sense of its sacred value. There is no awe upon its possession. It becomes common and commonplace. Now thankfulness retains a sense of the sacredness of things. The commonplace wears a nimbus. There is a halo upon the ordinary. A mystic fire burns in the wayside bush. God is seen in the lowly shrine. The common meal becomes a sacrament. To say "thank you," and mean it, keeps the soul awake to the divine.

And then we are taught that thankfulness endows us with ever fresh appreciation of our possessions. The thankful spirit retains the first taste and flavor of a gift. Every time we honestly give thanks for an old gift we have a fresh reception of it. The thing for which we offer thanks renews its graciousness. The "new song" makes all things new. The "goodly cities," the "houses full of all good things," "the wells which we did not dig," "the vineyards and the olive trees which we did not plant" give us constantly new surprises of grace, when we remember the Lord our God. We lose the fine flavor of things when we cease to be grateful for them.

All this is in the ministry of thankfulness. And, therefore, I say that thankfulness is not a minor virtue, but the inspiration of every other virtue, and without it every other virtue is in peril of plague and defilement.—Rev. J. H. Jowett, in the Continent.

KEEP A BRAVE HEART.

Somebody said to a woman in my hearing the other day: "My friend, I am afraid you are getting bitter. I detect it now and then in what you say and write. Not much, only enough to show that some bee has stung the sound fiber of your nature and left the rattle of its bite." If you have any spare prayers to offer my dear, whoever you are who reads this paragraph to-day, get right down on your knees and implore heaven to help you from all cynicism and bitterness. Try hard to preserve your faith in the ultimate victory of good over evil and in the fair shining of an untroubled sun behind those flying clouds. When you and I let go our hold on hope, we join hands with despair; and despair is a guide that leads the soul downward. No matter how hard life may be, how the storm may beat, or however increasing the grind may be, hold fast to your faith in the Captain who never lost a battle yet, nor even signaled the trumpets to call retreat. Everything is coming out right in the end. Nothing can withstand the advance of an earnest soul. There is not material force enough in the universe to keep it down. Difficulties vanish before a steady front.—Ram's Horn.

judgment is not one who will run his own interests into the ground. It is only natural that he will think of his own concerns as of vital importance, but not to such a degree as will keep them forever uppermost in his mind to the preclusion of all the interesting affairs of life.

Like the sensitive plant that shrinks from the lightest touch, many a nature, keyed to a high pitch, retreats within itself at the first approach of a foreign influence, and yet it is only by contact with other forces that the hidden wealth of love and sympathy and ability and power can be mined for the benefit of a world none too rich in intellectual greatness.—Selected.

DEER IN WINTER.

The winter home of the American red deer is very interesting. When the snow begins to fly the leader of the herd guides them to some sheltered spot, where provender is plentiful. Here, as the snow falls, they pack it down, tramping out a considerable space, while about them the snow mounts higher and higher until they cannot get out if they would. From the main opening, or "yard," as it is called, tramped-out paths lead to the nearby trees and shrubbery which supply them with food. In this way they manage to pass the winter in comparative peace and safety.—St. Nicholas.

HOW A CAMEL IS SHOD.

A camel is a very wise beast. Although its feet are covered with natural pads or layers of thick skin, blisters sometimes form, and these are exceedingly troublesome. When a horse has a sore foot he will usually hold it up and stand patiently while the trouble is being corrected. This is not so with the camel. He simply lies down when a long journey has caused his foot to blister and nothing will persuade him to move; in this way the camel driver knows that something is wrong, and he immediately looks around to find the blister. This has to be done with caution, for the camel strenuously objects to having its feet touched. When a blister is located four or five of the strongest men in the caravan suddenly rush upon the camel when he is not looking, and throwing him on his side tie him fast so that he cannot move a muscle. Then they take a piece of leather large enough to cover the blistered space and sew it on to the bottom of the foot, the skin there being so thick that the sewing does not hurt the animal. The leather that is used in the shoeing process is made from the camel skin. When one of the beasts dies the thickest portions of the hide are cut off and saved just for making these particular shoes. With infinite patience the drivers "work" this leather, stretching it in all directions so as to make it pliable. The result is that it becomes very soft, and the camel relieved by such a shoe is willing to continue his journey. Yet, though the camel appears so grateful after the shoeing is finished, he will never submit to the operation willingly, and every time he has to be taken unawares and tied up before his foot can be touched.—Evelyn M. Sadler.

THE DANGEROUS DOOR.

"Oh, Cousin Will, do tell us a story! There's just time before the school bell rings." And Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished. "Very well," said Cousin Will. "I will tell you about some dangerous doors I have seen." "Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep him there forever?" "No, The doors I mean are pink or scarlet; and when they open, you can see a row of little servants standing in white, and between them is a little lady dressed in crimson." "What? That's splendid!" cried Kate. "I should like to go in myself." "Ah! it is what comes out of these doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble." "Why, what comes out?" said little Peace, with wondering eyes. "When the guards are away," said Cousin Will. "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened and the little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! And did you see that horrid dress made out of her sister's old one?' 'Oh, yes,' said the other little crimson lady from the other door. 'And what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening." "I know what you mean," cried Kate, coloring. "Were you listening?" "Oh, you mean our mouths are

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A sensible "between meals" sweet for children—a
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For Old and Young

COMMON SENSE VERSUS SENSITIVENESS.

A sensitive person nearly always arouses a feeling of sympathy, if not pity, in the hearts of others. There are different degrees of sensitiveness, however, and in its greatest development, which fortunately is rather the exception than the rule, it cannot but be a source of much misery to its possessor. The supersensitive person suffers more from imagination than from any real cause. An ever present self-consciousness plays havoc with all attempts to cultivate a grace of manner and an ease of speech which do not exist, and is more than apt to control the varying conditions of his life. So long as we place our own importance before all other considerations we are bound to feel that self-consciousness which is only a forerunner of a nervousness which, in its turn, will most certainly react to our own disadvantage.

In a recent article on the subject one of the simplest remedies recommended for the cure of this malady is a liberal dose of common sense. Common sense is the heart of sound judgment and its exercise insures a consequent serenity of conduct, while sensitiveness is only its ragged edge and is constantly affected by external influences. Perhaps we place too much importance upon what the world expects of us, and in our fear of not measuring up to its expectations work ourselves into a fever of anxiety, which is reflected in all our actions, when with merely the exercise of a little sense and ordinary discretion much of our nervousness would disappear and we could hope to accomplish something worth while.

It is only an aggravated condition of sensitiveness, however, that is seriously objectionable. In its less ex-

aggerated state it is rather an advantage than otherwise, for it makes one keener to catch passing impressions and more easily influenced.

That the sensitive person suffers deeply at times is true, but it seems somehow as if his nature is filled with unsounded depths which only need a careful survey and cautious development to transform into reserve forces of happiness from which to draw at will. A nature that is highly susceptible to external influences, that is easily affected, may seem to the casual observer to be merely superficial, when really its capacity for strong, deep feeling is only limited by an embarrassing self-consciousness. Eliminate this latter quality from a person's mental make-up and the ill effects of an oversensitiveness will soon disappear, leaving in their place the faculty of receiving and retaining only such outside impressions as will be really helpful in solving life's individual problems.

Some persons go so far as to declare that a sensitive nature is not far removed from a selfish one; that the motive which actuates one—the thought of self—controls the other, but it must be admitted that the reserve and timidity which characterize an oversensitive person are wholly wanting in a selfish nature.

Concern for one's self is present in both cases, it is true, but it takes vastly different forms of expression, for in the one it is demonstrated by an utter lack of self-confidence, while in the other it is illustrated by an overpowering conceit.

One can well imagine that if a person's mind is allowed to dwell forever upon himself and what he has accomplished, a condition of nervous irritability will soon develop, which is only relieved by a liberal infusion of common sense. A man of sound

QUICK RETURNS ON A SMALL INVESTMENT.

Rev. J. H. Messer, presiding elder of Albuquerque District, New Mexico Conference, in making a quarterly summary of the district in the Advocate, says:

"Moriarty Circuit is making progress under Rev. J. W. Hendrix. He has succeeded in finishing his church at Vaughan, and he is now working with all his might in building a magnificent brick-veneer church at Moriarty. He is very popular with the young people, especially with the young ladies. He has a nice room well furnished at each of his appointments, and his people say they are ready to build a parsonage as soon as Brother Hendrix needs it. He has had five additions."

In 1909 Marfa and Fort Davis charge gave a \$100 special and thereby enabled Moriarty Circuit for the first time to appear in the minutes of the New Mexico Conference. In 1910 they continued the good work and Moriarty grew in spite of two years of the most disastrous drought. In 1911 the Mission Board carried on the work and the above wonderful results tell of the power of a little money and three years' faithful work.

Moral: There are still countless places in New Mexico and other parts of our mission field where \$100 will bring even quicker and greater results.
B. W. ALLEN.

VERNON DISTRICT INSTITUTE.

On Thursday evening, March 28, the Vernon District met in an institute, for the discussion of the "Doctrines and Polity of Methodism." Crowell Station was the happy host of the occasion. One following bill of fare was served: (1) "Atonement." (2) "Are the Interest of Christianity Best

Conserved by Denominationalism?" (3) "The Possibility of Apostasy." (4) "Superiority of the Itinerant Form of Church Government Over That of the Congregational Form." (5) "Why Does the Methodist Church Practice Open Communion?" (6) "The Gospel of Money." (7) "Mode of Baptism." (8) "Infant Baptism," etc.

In a most masterful manner, and with telling effect these discussions were rendered by Switzer, Hilburn, Culbertson, Waddill, Miller, Wyatt and others.

From the first service to its close the institute gained in momentum, the people literally living upon the words of the speakers, who proved not novices in the field of doctrine. It was shown that the people, all the people, love to hear the Methodist doctrine preached.

The greatest discussion of mode and subject of baptism we have yet heard, and we have heard a few, were given Sunday at noon, by Rev. J. G. Miller, and Sunday night, by Rev. G. S. Wyatt. Some settled in views of immersion were changed to the better way as they heard Bro. Miller discourse upon the baptism of Jesus, the most lucid discussion of that phase of the subject the writer ever heard. Why should we be timid in the matter of doctrinal preaching? It is meet that we should be reverent, but with the mighty array of Bible proofs in support of our doctrines we should often give our people evidence of the ground upon which we stand.

And unquestionably the better way to do this is in, or by district institutes. This calls to the attention of the public the fact that we are neither ashamed nor afraid to preach our doctrines. It brings our preachers together, thus affording better opportunities for the specific understanding and presentation of our doctrine, and in a way peculiarly effective, wins the ear of the community.

If you are Jonah on the doctrinal institute, come to the Vernon District and let J. G. Miller show you.

G. J. IRVIN, Pastor.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 79% Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Georgetown, Texas.
REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.
All communications for this department should be sent to either of the above addresses.

THE SUPERINTENDENT AND CHILDREN'S DAY.

Most of our superintendents are faithful and loyal, but nearly all of them are very busy men, and it is no cause for wonder if now and then one of them forgets to provide for a service that comes but once a year. Hence we venture to remind our superintendents that by the law of our Church the third Sunday in May, or the nearest practicable date to that is set apart for Children's Day. It is the duty of each school to observe it in the best manner possible. In order for the occasion to have the prominence it deserves preparation for its observance should begin not later than next Sunday. The key to the situation is the superintendent. The program is ready. A sufficient number should be ordered and all necessary arrangements begun at once.

COMMENTS ON OBSERVANCE OF CHILDREN'S DAY IN THE NORTHWEST TEXAS CONFERENCE.

By the Field Secretary.

We come now for a few lines on Children's Day. It was observed in our conference last year by 170 schools. About ninety schools failed to do so. Among those that failed were some of our leading stations. The minutes show that ninety-nine charges reported the day observed in one or more schools, while fifty charges failed to observe the day in any school. This is a very good report for the first year of our conference. It would be a rather poor showing for the second year. Therefore we are confidently expecting a larger number to observe the day this year. The minutes show reports made by districts last year as follows: Abilene District leads by reporting the day observed by fourteen of the seven-teen charges, raising a total amount of \$108. We are sorry this report was somewhat marred by the failure of three charges. Plainview District reported the day observed by thirteen of the nineteen charges, raising \$101. Hamlin District observed the day in thirteen charges, raising \$88. Colorado District in twelve of its sixteen charges. Amount raised, \$91. Amarillo District observed the day in eleven of seventeen charges and raised \$59. Clarendon reported from nineteen charges, and raised \$72. Vernon District reported from ten of fourteen charges and raised \$65. Stamford District reported from ten of fifteen charges and raised \$61. Big Spring District reported from six of fifteen charges and raised \$23.

The banner Sunday School in offering is Aspermont, which, with an enrollment of 178 made the splendid offering of \$37. The following charges, given by districts, did themselves the honor of raising ten dollars or more: Turkey, Emma, Lockney and Happy, of the Plainview District; Westbrook, Snyder, Fluvanna and Blackwell, of the Colorado District; Caps, Clyde and Trent, of the Abilene District; Polk Street and Canyon, of the Amarillo District; Aspermont, of the Hamlin District; Memphis, of the Clarendon District; Gorce, of the Stamford District; Crowell, of the Vernon District. Considering conditions, many of the schools did well, but we have the promise of better times, and we have had a year for readjusting and shaping our work for larger things; therefore, we are expecting better reports next fall.

In fact the offering of Children's Day may bring pleasure and reflect credit on your school, allow me to suggest and respectfully urge all to take the collection by classes. If you have not a better plan than you use this one?

1. Announce some time ahead your purpose to take the offering by class-

Old Lady's Sage Advice

Knoxville, Tenn. — Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me, before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

es. Also announce that the class making the largest offering per capita will be the banner class, and as an honor that class and the amount it contributes will be announced to the school.

2. At the proper time, and as a part of your program, call the roll of classes, beginning with the little tots, clear on through the adults. As the classes are called have some one, previously appointed by the class, come forward with the class offering. If desired the class representative may repeat some appropriate passage of Scripture as the offering is laid on the table.

3. At the close of the exercises pass plates for an offering from all present who are not members of classes. Invite the cradle-birth and home department to make an offering.

In this way you will raise about twice as much as by the ordinary method. The offering comes in small amounts and hurts no one, therefore it should be so managed that everybody will contribute something. The Children's Day service is a most delightful one, and can be made a great blessing. Let no school fail to observe it.

DIFFERENT DEPARTMENTS OF A WELL ORGANIZED SUNDAY SCHOOL.

By Mrs. J. D. Whitcomb.

We have reached the age when our Sunday Schools should be well organized. In our missionary work we have our different departments presided over by those who have at heart their special line of work.

In our minds we go back to the day of the old field school. We trudged along with our pails containing our tempting lunch of cornbread and molasses in one hand, in the other we carefully carried our Ray's arithmetic, McGuffey's reader and the old blue-back speller. In answer to the big old bell we would rush pell-mell into the one-room schoolhouse, hang up our bonnets and dinner pails upon the walls and rush to the long benches, two rows on each side of the schoolhouse. We were supposed to study our lessons, while on the front bench the reading or spelling class was holding forth. Now turn from this picture to the well organized public school system of the day, of which we are all so justly proud and we must admit that what is good for the day schools must be equally so for the Sunday Schools.

The organized Sunday School includes all classes from the tiny tot who can scarcely lisp the dearest of all words, "mamma," to the dear old grandmother who on account of weather and other causes cannot bless the Sunday School with her presence, but still can have the joy of the lessons by having the home department.

This department embraces the "shut-ins," and those whose duties make it so they cannot attend, but may still carry on this systematic study of the Bible. By means of the cradle-roll every baby in the congregation has the privilege of being identified in the Sunday School. At the age of three it enters the beginners' department, and there, from Sunday to Sunday, such subjects are learned as will tend to draw the infantile mind to such thoughts as tend to bring it close to the heart of the Savior who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Every normal and natural child loves to advance, so at the age of six it may enter the primary department, where the studies are a little more advanced. Having fulfilled the requirements, and received certificates of promotion, at the age of nine they enter the junior department.

The work carried on in this department is especially adapted to the active minds and bodies of the boys and girls from nine to twelve. At the latter age they undertake the more advanced work of the intermediate department. From this intermediate they are ready to enter senior work.

For the well organized Sunday School several things are required. The first essential is complete enrollment. This will include the name of every individual in the school, or in any way connected with it; their address, date of entry, location of the school, date of joining the Church—also the date and cause of leaving. This can be done by using the card system.

A variety of records are needed: First, those pertaining to the school as a whole, such as attendance, etc. then those relating to the classes and individual scholars and weekly, monthly, and annual records of the school. All these should be kept in ink and the work neatly done. They

should be comprehensive, and should be comparative, showing the gain or loss as compared with the foregoing Sundays, weeks, or months.

The Secretary's report for each session of the school should show the number present and the number absent in each department for that day. The number of visitors should also be noted.

The Treasurer should keep a record of the number of contributors, and the amount contributed in each department; also the total for the whole school. He should also report the monthly and quarterly totals and averages, and the annual averages at the end of the year.

The records of the individual scholar as kept by the teacher on a class card. The markings are on a percentage basis. A record of ninety-five per cent for each quarter of the year should be required in order to earn the honors of the school.

No school is organized for work that is not divided into suitable departments. The number of departments, of course, will depend upon the size of the school, the convenience of the building, and the ideas of the superintendent upon the subject. The more highly organized the school is the more departments it will have as a rule yet many good schools have few departments. The most essential feature of organization in any Sunday School is its officers. No one can have a successful school without good, useful officers. They should know and perform all of their special duties. Without the help of the teachers the superintendent is powerless to carry on a well organized Sunday School; therefore each teacher should feel it his or her duty to attend regularly, look after her part of the work, and do her very best to win the love of the pupils. By doing this they can show the love of our dear Savior and impress his great love upon the hearts and lives of those who look to them for spiritual guidance.

WHAT THE PASTOR CAN DO.

The pastor has it in his power to turn the tremendous streams of vigorous young life of his Church into channels of usefulness. If the Lord should raise up some stirring Sunday School pastors who could point out as strongly to saints the duty of service as the ordinary pastor points out to sinners the need of salvation there would not be such a dearth of Sunday School teachers. That any one should hope to get to heaven simply by being good without doing good is neither Calvinistic, nor Arminian, so far as my information goes.—E. A. Fox.

A STRENUOUS CAMPAIGN.

As the editor of this page pens these lines he is engaged in a strenuous campaign of Sunday School institutes in the Corsicana District with Dr. Jno. R. Nelson. Dr. Nelson planned for fifteen institutes covering the dates from March 29 to April 17. His plan was to bring about a Sunday School revival throughout the district. A program for each institute was prepared in advance and local talent and that within the district employed as far as possible, the presiding elder and Field Secretary having places on the program and also filling the gaps caused by absences. The results are proving the wisdom of the plan. Most of the work was planned for rural communities off the railroads; roads are very muddy, and it has rained almost continually since the work was begun, but not a single plan has miscarried. The elder and Secretary have traveled through mud and rain by all kinds of conveyance from chair cars to "mammy's cart," and met every engagement, and not once have they been disappointed by the people. People have assembled at country churches in pouring rains to spend the day studying the Sunday School. The discomforts of the campaign have been forgotten in the joy with which the people received the message of the speakers. New plans have been devised, new movements inaugurated, new classes formed and a general forward movement in Sunday School work will result. The success of the plan is due to the indefatigable persistency of Dr. Nelson, who sets his pegs and drives to them despite the war of elements and the crash of worlds. The doctor usually achieves victory because he never acknowledges defeat.

In happiness there are far more regions unknown than there are in misfortune. The voice of misfortune is ever the same; happiness becomes the more silent as it penetrates deeper.—Maurice Maeterlinck.

Let us be content to do little if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that;—but why make me sweep the dust?"—Charles Kingsley.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

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FIFTH SUNDAY MEETING, PITTSBURG DISTRICT.

Friday morning, March 29, found Revs. D. H. Hotchkiss, J. E. Morgan and J. H. Westmoreland, with a goodly size crowd of those good people of Red Lick and vicinity gathered at the churchhouse awaiting the opening up of the fifth Sunday meeting of this year of the east portion of the Pittsburg District. Rev. A. T. Walker, of New Boston, was to have opened the meeting at 11 o'clock with a sermon—"Bible Doctrine of Regeneration"—being his subject. But owing to his late arrival Rev. D. H. Hotchkiss preached a very instructive and helpful sermon on the same subject. It was proof enough that our beloved Hotchkiss was not a stranger to Methodist doctrine.

At three o'clock Rev. W. W. Adams discussed the subject, "The Grounds of Obligation to Support our Missionary Efforts." Brother Adams handled the subject well, and like a man who had thought much upon this subject.

At 7:30 p. m., after devotional services, conducted by Brother Morgan, we listened to a large, forceful, intellectual sermon on "Methodism," by Brother D. H. Hotchkiss. It was well prepared and elegantly delivered. I have not heard anything like it in a long time. This sermon had all the evidence of a prayerful mind, a large, Christian heart, a pure, godly, consecrated man, as such is Brother Hotchkiss. I am sure that many were greatly benefited and elevated by this great sermon. It was instructive, and so clear that no one could fail understanding it.

Saturday morning after devotional services the writer was being first on the program for a talk on, "Bible Doctrine of Sanctification." This was briefly discussed, and as Brother McCary was absent, Brother A. T. Walker gave us thirty minutes' talk on "Bible Doctrine of Apostasy." Following Brother Walker, Brother Hotchkiss spoke on "The Place of Giving in Christian Life." Now, if you have never heard anything on this subject you have missed much by not hearing Brother Hotchkiss. It was not one of these lonely songs, "money," but it was a well prepared subject, and was elevating and inspiring, and people sat up and took notice, and if you have heard preachers on this subject you would have been helped to have heard it this time. We had five minutes of recess and were brought together by singing, and the writer preached on the subject of "The Great Commission."

In the afternoon Brother Westmoreland had his second Quarterly Conference, assisted by (I liked to have said presiding Elder Morgan, but will not say it) Brother Morgan.

After conference Miss Rachel Jarrett gave us an interesting lecture on her reasons for giving her life to the Brazil work as a missionary. This was a good lecture, and she spoke earnestly, and I believe she has inspired some heart to be more interested in Brazil now. Wish we had some more girls like Miss Jarrett.

The evening being too far gone to proceed further with the program we dismissed to return again at the night service. Brother Walker preached a very helpful sermon from the 17th chapter and thirty and thirty-first verses of Acts. Brother Walker preached a powerful sermon full of the Holy Ghost and truth. It was a revival sermon, and men and women

pledged to become Christians. It not one or two did become Christians. Brother Walker was able in his discourse, and his arguments were forceful and brought conviction.

Sunday morning the weather was very unfavorable; regardless of this, two great men—two Christian gentlemen, God-fearing and God-serving—Judge P. A. Turner and Texas Conference lay leader, T. N. Graham—came to us and were present to take a part.

A very good crowd gathered, and after the subject, "How I Would Like My Laymen to Help Me in My Sunday School Work," was discussed by the writer, Brother T. N. Graham, of Texarkana, spoke on "Missions, from a Layman's Standpoint." Brother Graham was able, and did not fail to instruct, inspire and enrich the lives of the people. Brother Graham is a wonderful man—the right man in the right place. Oh, that all laymen could feel their responsibility as does Brother Graham. Give us more such men.

At three o'clock Judge P. A. Turner, District Judge, spoke on "God's Call to Men," and his appeal was not without effect. He was listened to by a nice crowd of young men, and they pledged Judge Turner that they would heed the call—God's call. Brother Turner knows just where to strike, and how he understands a boy and a man! Having lived sixty-two years he has the appearance of living many more. Oh, that God would give judges and lawyers as is Judge Turner. These men, Graham and Turner, can and are, as they have been doing great and lasting good. I believe that Red Lick is greatly helped by the meeting being with them. These people are fine people. They treated us royally, and we enjoyed being with them. Brother Westmoreland is pushing the building of a new church. May the Lord bless him in his work, and this be a prosperous year on the Nash charge.

Next fifth Sunday meeting was postponed owing to the fact of the near approach of District Conference, and some if not all of the brethren being engaged in revivals, and so we will meet again in a fifth Sunday meeting which will be in September on the Redwater charge. All was well; a great meeting; a good religious time we all enjoyed. It was in no wise a failure, but a complete success.

L. FRANK JEWELL.

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DISTRICT CONFERENCES

Waxahachie, at Ferris, 9 a. m.	Apr. 23
Blairstown, at Tubb, 9 a. m.	Apr. 24
Fort Worth, at Weatherford St., 9 a. m.	Apr. 24
Weatherford, at Courts Memorial, Weatherford, 9 a. m.	Apr. 25
Clarendon, at Claudio, 8 30 a. m.	Apr. 25
Amariole, at Channing, 4 p. m.	Apr. 25
Waco, at Eddy, 9 a. m.	Apr. 25
Stanford, at Brockmorton, 9 a. m.	May 1
Vernon, at Childress, 8:30 a. m.	May 2
Hilshoro, at Lime Street, 8 p. m.	May 8
Gatesville, at Valley Mills, 9 a. m.	May 9
Albuquerque, at San Marcial, 9 a. m.	May 9
Plainview, at Matador, 9 a. m.	May 9
Brownwood, at Bronte, 7:30 p. m.	May 13
San Angelo, at Junction City, 8 p. m.	May 15
Georgetown, at Holland, 8 p. m.	May 21
San Augustine, Carthage, 8:30 a. m.	May 21
Sweetwater, at Fluvanna, 2:30 p. m.	May 23
Greenville, at Lee Street, 9 a. m.	May 27
Brenham, at Lexington, 8 p. m.	May 29
Nasosita, at Madisonville, 3:30 p. m.	May 29
Beaumont, at Orange, 7:30 p. m.	May 29
Hamlin, at Knox City, 8 p. m.	May 31
Marlin, at Franklin, 8 p. m.	June 24
Jacksonville, 8 p. m.	June 25
Tyler, at Limbale, 9 a. m.	June 25
Pittsburg, at Mount Pleasant, 9 a. m.	June 26
Dublin, at Treadwell, 8 p. m.	June 27
Cleburne, at Joshua, 11 a. m.	June 27
Cisco, at Rising Star, 8 p. m.	June 27

DO NOT BE CARELESS.

We receive in almost every mail letters or postal cards in which the writers fail to give their postoffice address, and much trouble and delay result. Sometimes we fail entirely to locate the writer. When writing to us or to the Advocate always give your postoffice address, route or street number, and sign the name and initials to which your paper is addressed.

BLAYLOCK PUB. CO.

A branch of our Publishing House has been opened in Richmond, Virginia, and Mr. W. F. Pierce, grandson of Bishop Pierce, has been appointed to take charge of the enterprise. The Dallas House has done so well that the House wants to try the experiment in Richmond, and we hope for its large success. It will serve the Baltimore, the Virginia, the West Virginia, North Carolina and South Carolina Conferences, giving them good advantage and easy access to our literature.

Rev. W. C. Young, our venerable local preacher in Dallas, is still hale and hearty, though he is approaching his fourscore and ten years. For a long time he was a faithful itinerant preacher, but for many years he has been a worthy local minister, preaching as opportunity afforded. His hearing is good, his eyesight is steady, his mind is in tact and his physical force well preserved. He is still studious and one of the best informed men in the Church.

There is quite a revolt against the settled pastorate in the Methodist Episcopal Church and a demand in many of the Annual Conferences for a return to some fixed limit in the appointments. It seems that the wonderful promise of satisfactory results by the removal of the time limit by their General Conference some years ago has not been realized in many sections of that Church, and they are clamoring for the old order of things.

A YOUNG MAN OF NERVE AND MERIT.

When R. M. Clark was elected county attorney for Dallas County, he appointed Currie McCutcheon one of his assistants and put him after the Sunday theaters and the gambling fraternity. He rolled up his sleeves and went to work like a man who appreciated his oath of office. He met with many difficulties and had to fight the leading and experienced attorneys of the city; and for months he had an uphill fight of it. But he never lost courage and never ceased his efforts in the face of obstacles. Finally a new criminal court was organized by the Legislature for Dallas County, and Governor Colquitt appointed Hon. Phil Barry Miller to the new bench. While Mr. Miller was known as a brilliant criminal lawyer, yet he had won his position at the bar defending the very class of people whom he was appointed to try in his court. Hence, many of the people did not expect him to be very vigorous in the enforcement of our criminal laws. But to the surprise of the law-abiding people, and to the dismay of the lawbreakers, he carried out the spirit and the letter of his oath of office, and gave every encouragement to young McCutcheon in his effort to enforce the law. It was not long until the gamblers and the houses of assignation were on the run, and a number of the leading members of that disreputable manner of life were convicted and given severe penalties. A number of oldtime gamblers are already in the penitentiary and others are facing indictments. All honor to young Currie McCutcheon and to Judge Miller. The lawabiding people will sustain them in their good work, and the laws of the State will be recognized from this time on. But it has spread terror and dismay among lawbreakers among all classes of society. Let the good work proceed.

SUNDAY THEATERS ONCE MORE.

Notwithstanding the fact that the Court of Criminal Appeals has upheld the Sunday laws against Sunday theaters and Sunday moving picture shows, and fined them heavily for their violation of the law, yet the Dallas Sunday crowd went to work and got the City Commission to submit the question to a vote of the people of the city to see if locally they desired to have these institutions run on Sunday. Knowing that such a law passed by the Commission at the behest of the local vote of the city would be unconstitutional the moral element took but little interest in the election, and the other crowd brought out their full vote. And they were so elated over their "victory" that last Sunday they opened their shows in the face of the explicit statement of County Attorney R. M. Clark that he would have them arrested and prosecuted. True to his warning, he did have them arrested and put under bond, and he has served notice on them that they will be prosecuted to the limit of the law. He is right. No city ordinance can suspend the operation of a State law; and no local community will be permitted to run over the law wherever the county authorities do their duty. Good for Mr. Clark!

THE POLYTECHNIC BANQUET.

Last Monday evening Dr. Frank Culver, President of Polytechnic College, gave an informal banquet to the ministers and a number of the laymen of the Fort Worth District. About one hundred, perhaps, were present, and the feast was served in the Girls' Dormitory. Dr. Jerome Duncan was master of ceremonies, and a delightful time, socially and otherwise, was enjoyed. The object of the gathering was simply to talk over the interests of the College. Judge Speer delivered the word of welcome, and Dr. John A. Rice explained the nature of the gathering. He spoke in glowing terms of the College, of what it had done and what it was capable of doing; and he defined the attitude of the Commissioners of Southern Methodist University to the institution. He declared this to be cordial, enthusiastic and persistently favorable; that it was the

purpose of that body of men to do everything in their power to make Polytechnic College, just as soon as the University opens, the leading school for girls in all the Southwest. Dr. H. A. Boaz followed in the same strain. Judge Conner made a most wisely conceived talk. The editor of this paper offered words of encouragement, and Dr. Culver spoke of the present status of the school and its possibilities. Others had warm words of commendation. Polytechnic has recovered from the little spell of discouragement caused by the location of the University in Dallas and the proposed change from a co-educational to school for girls; and its local friends are again in heart and rallying to its support. The institution has an assured future. Its property is valuable and most of it in good repair, its patronage is good and with the prospect for a good crop year the next opening is already encouraging. It is destined to be a school of indefinite growth and development. It has all the conditions of success. And plans are being formed for a general forward movement. It would be hard to find a better class of students than now in its halls and the faculty is well qualified and doing good work. Dr. Culver is a strong man, well trained, with a good business head, popular with his patrons and influential in the pulpit and on the platform; and he is capable of directing the fortunes of the school. Dr. Duncan, the efficient presiding elder, is heart and head interested in the work and doing his utmost to aid in its work. Leading laymen, who seemed a trifle discouraged, are now back in line, and the men of Fort Worth see great possibilities in the contemplated plans to push the school to the front. All in all, Polytechnic has every reason to look to the future with inspiration and hope.

THE DEATH OF MISS CLARA BARTON.

Miss Clara Barton is one of the justly famous women of the world. Next to Miss Francis E. Willard, she is the most prominent woman in American history. Hers was a life of far-reaching influence for good to mankind. It was she who inaugurated and put into successful operation the Red Cross Society, whose chief aim was to minister to the sufferings of soldiers both in their camp afflictions and on the field of battle. So successful was her work that it won the vogue among all the civilized nations of the world. Not only this, but the Red Cross Society pushed its helpful hand into the stricken districts of all forms of epidemics and disasters and nursed the sick, looked after the dying, established hospitals and in scores of ways gives its helping hand to all classes of suffering humanity. She lived to see her work recognized by the law-making powers of the world, and then died at a ripe old age, mourned and loved by multiplied millions of people.

HON. CONE JOHNSON WITH-DRAWS.

Hon. Cone Johnson, of Tyler, candidate for the nomination for United States Senate, has been compelled to withdraw from the race on account of impaired health. For years he has been one of the most prominent lawyers and brilliant campaigners in the State, a leading member also of the Methodist Church, and thousands of his friends predicted for him a triumphant election to the Senate and a notable career in National politics, and his breakdown in health will be heard with regret all over Texas. While not critically ill, nevertheless his physical condition is such that absolute rest for some weeks from all labor and excitement is required to restore him to his vigor and strength.

HON. MORRIS SHEPPARD RE-ENTERS.

Along in January Hon. Morris Sheppard entered the race for the nomination to the United States Senate and he entered upon a most promising campaign. But suddenly he broke down and his physicians feared an acute attack of Bright's disease,

and advised him at once to retire from all exertion and to seek physical and mental rest. So he withdrew from his race and repaired to Battle Creek, Michigan, for treatment and quiet. Several weeks there have practically restored him, and it now develops that Bright's disease was really not his trouble. And since Mr. Johnson has retired from the field, Mr. Sheppard has re-entered and will soon begin an active campaign. He is one of the brightest men in the State and immensely popular. His chief opponent is Hon. Jacob Wolters, the man who led the anti-prohibition fight in Texas and dispensed their colossal campaign fund. And while the prohibition issue on its specific merit does not necessarily enter into the race between them, nevertheless the presence of Mr. Wolters in the field with the liquor forces and saloons back of him, brings the attempt of the whiskey organization to control the politics of the State and to elect our chief officers, fully into the campaign. The election of Wolters would mean the triumph of the whiskey gang, but the election of Sheppard will mean exactly the opposite. Which will it be?

A SUNDAY IN WAXAHACHIE.

I spent last Sunday in Waxahachie. I was there for two reasons: First to show my great interest in Rev. T. S. Armstrong, who for several days has been suffering from a severe attack of meningitis; and, second, to fill the eleven o'clock service for Brother Whitehurst, the pastor, who has been constantly at the bedside of Brother Armstrong since his illness. I am glad to say that Brother Armstrong was much better Sunday afternoon and his physician and family are now very hopeful of his complete recovery. However, he is still a very sick man and even if his favorable symptoms continue it will be some time yet before he is again at himself. He has certainly had a very close call, but the skill of good physicians, careful nursing, and the prayers of God's people have been availing and now his restoration is fondly expected. In the meantime, the preachers of the district are manfully looking after his work and its progress is successful. The District Conference will be held at Ferris next week at the appointed time and Bishop Atkins has authorized Brother Whitehurst to conduct it in the absence of the presiding elder.

The Church at Waxahachie is in fine condition. A large congregation greeted me at the morning service and the occasion was helpful and edifying. It is always a pleasure to preach to those good people and to enjoy their fellowship. That is one of the best congregations in the conference. Brother Whitehurst is held in high esteem by all and he is doing a magnificent work. I enjoyed the good hospitality of Brother and Sister D. J. McGee. They are staunch Methodists, and she is the daughter of dear old Brother Ray, long since in the better land.
G. C. R.

REV. D. H. ASTON IN SCHOOL WORK.

Rev. D. H. Aston, the popular pastor at Kavanaugh Church, Greenville, has tendered his resignation and will become president of the new school recently enterprised and projected in that prosperous city. We understand that it is to be a Church school, but it is to be placed on a successful financial basis and to run on a self-sustaining schedule. Brother Aston is one of our most successful pastors. Wherever he has gone he has left the marks of progress on his charges. He is not only a successful preacher and pastor, but he is also a good business man and he knows how to do things. We regret to see him leave the pastorate, but he is the right man to inaugurate and lead this new enterprise. Rev. J. Sam Barcus, of the Seth Ward College, Plainview, has tendered his resignation to that school to take effect next month, and he has been appointed by Bishop Mouzon to take charge of Kavanaugh Church and fill out the unexpired term left vacant by Brother Aston. Brother Barcus is a

fine preacher, a good pastor and popular wherever he works. We are sure that the Kavanaugh people will find in him a worthy successor to Rev. D. H. Aston.

After several years of domestic life in the home of our old friends, Mr. and Mrs. Gus Thomasson, our stanch League worker and all-round good fellow, they have only lacked one additional element to make their home complete. It has been a happy home, but a home of intense quietude. But the other morning a bouncing boy sent forth the shout of his triumphant entrance into that home and there is a smile on the faces of the father and mother like the moon when in its full. No more loneliness and quietude in that home! There is noise and to spare. Echoes by day and by night are resounding through its chambers and the place that was once so orderly and quiet has undergone a transformation. The boy is in complete control and has the freedom of the whole establishment. He has already joined the cradle roll and he has also been initiated into the membership of the Junior League. We congratulate the proud father and happy mother on their splendid accession. May he live and grow and flourish as Gustavus, the Second, and be the realization of the dreams and prayers of that delighted household!

Under the leadership of Presiding Elder S. H. C. Burgin and Pastor V. A. Godbey, of Travis Park, San Antonio, it is proposed to raise \$50,000 with which to establish an institutional plant. With the \$50,000 the Church will pay for the Harmony Hall structure and site adjoining the church. With this property added to the Church itself, the committee will, it is expected, have an easy time financing the building of an eight or ten-story church, big enough to accommodate all the needs of an "institutional" Church. Equipped with a structure of this sort in the heart of the business district of San Antonio, it will be the determined purpose of pastor, other officers and all the members of Travis Park congregation to make their Church the greatest force in the religious work of Texas Methodism. This has been a dream of those having it in charge several years and they feel and show not a little elation at what they consider certain evidences of the realization of all they have longed to see.

Dr. W. F. Packard and his people, and the Methodists generally of Houston, are in the midst of a gracious revival being conducted by Dr. Henry Ostrum, one of the preaching staff of Dr. Wilbur Chapman. Dr. Ostrum is a great preacher, a Methodist and one of the most brotherly men whom we have ever met. He is wonderfully successful as an evangelist and his preaching is in the power and demonstration of the Spirit. Great results are expected to follow his services in Houston.

"The Cultural Value of Education" is a neat pamphlet, prepared and delivered by Professor P. W. Horn, of the Houston public schools, and published for distribution by the Organization for the Enlargement by the State of Texas of its Institutions of Higher Education. This is an interesting and instructive document; in fact, Professor Horn prepares no other sort.

The floods throughout the Mississippi Valley have been of a most destructive nature for days. Hundreds of homes and thousands of head of live-stock have been swept away, and multiplied thousands of acres of lands inundated. Much loss of life is reported and the property damage runs into the millions.

Rev. Frank Richardson, the old man eloquent, passed to his reward a few days ago. He lived past his fourscore years and was active in the pastorate until translated. He was a most remarkable man, strong in body, gifted in intellect, educated and original. For sixty years he was prominent in the

Knees Became Stiff

Five Years of Severe Rheumatism
The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla.

work of the Church, but not more so at any period than within the past twenty-five years.

It is given out that Dr. W. W. Pinson, our Missionary Secretary, will sail for the Orient in the early summer to make a tour of inspection in our mission fields in those sections.

TRAGEDY OF THE SEA.

The most appalling marine disaster in the history of ocean-travel happened last Monday.

More than 1200 people, it is feared, sank to death when, within less than four hours after she crashed into iceberg, the mammoth White Star Line steamer Titanic, bound from Liverpool to New York, on her maiden voyage, went to the bottom off the Newfoundland Banks.

PERSONALS

Rev. J. E. Morton, of Huckabay, and his son were to see us the past week. Brother Morton is one of our most devoted local preachers and he does fine work as a supply.

Rev. A. W. Hall and his people in Abilene are doing things. They are overhauling their church at an expense of about \$6000; congregations good, Sunday School growing and the outlook most encouraging.

Rev. W. R. Rowell, of Dayton, N. M., tells us of a good meeting he has had on his charge and its good results. He also sends several subscriptions to the Advocate, showing that he appreciates the help this will be to those recently converted.

Rev. J. P. Bross, of Newport, Texas, who spent two years in the West Texas Conference, writes us: "I can't keep house without the Texas Advocate. Love to all the 'Long Horns,' and three cheers for Southern Methodist University. My two years' residence in Texas stand out as prominently (and as pleasantly) in my memory as those good old dinners we used to have at our house in my childhood when the circuit rider came. I want to come back: 'kin' I!"

SOUTHWESTERN HOMECOMING.

All former students and friends of Southwestern University are urgently invited to attend the great homecoming on Friday, April 19. A fine program has been outlined of a reminiscent order and from daylight till midnight it will be an occasion of a lifetime. Features of the day will be a big students' parade, chapel exercises by Dr. McLean, big barbecue at noon, auto ride down the San Gabriel, bass

ball game between Southwestern and State University teams and love feast and reunion on the old campus lawn at night. Special delegations are coming from Dallas, Ft. Worth, Houston, San Antonio and Waco. A large number of former students have written that they are coming. We want you all, come on.

A. K. RAGSDALE, Sec.

LET THIS IMPORTANT WORK BE FINISHED.

Most thoughtful people throughout our wide connection approve the building of the proposed representative church in Washington City, the National Capital.

The General Conference of 1858 took action looking to the erection of such a representative church, but the war intervened and prevented the work. For many years after the war we had so many church enterprises calling for repair and reconstruction, and our people were so reduced in their material resources, that nothing could be done with this important matter.

But the General Conference which met in Birmingham, May, 1906, renewed the proposal of the General Conference of 1858, and appointed a Commission to direct the campaign for funds and carry the enterprise to completion. The General Conference at Asheville, May, 1910, took still more advanced action, and, in addition to the Commission previously appointed, constituted a National Building Committee with a view to the early erection of the building.

It is all important that work on the new church begin as soon as possible. Our cause in Washington is suffering by delay. The old Mt. Vernon Place Church is inadequate for the present congregation and Sunday School, but our people there do not feel disposed to repair and enlarge a building which must be pulled down when the new house is erected. They have nearly secured their part of the proposed subscription for the National Church.

The campaign for funds has so far advanced in the Church at large that the amount set by the General Conference might be reached in one week if all our people who intend to help in the matter at some time would make their subscription without further delay. The time has come when we must go forward to success.

Other denominations are prosecuting similar enterprises at the National Capital. The Episcopalians have begun a movement for a representative church in Washington, and the newspapers report that a large bequest was recently made for the purpose. The Northern Presbyterians and the Unitarians are undertaking to build splendid houses of worship to represent them at the capital, as the Northern Methodists, Baptists, and Lutherans did some years ago. Of course, the Roman Catholics have taken in hand to build an imposing cathedral in Washington; they would never see Protestant Churches strengthening themselves at such a center without beginning at once some such work, and they do not count the cost in a matter of this kind. They propose, it is said, to put a million dollars into their chief church in Washington, and they intend to dominate the Capital, if they can.

In sight of success we cannot afford to delay longer to carry to completion the plan of the General Conference for our representative Church. As Chairman of the Commission appointed by the General Conference I give us our preachers and people to enter us now united, enthusiastic and generous help to the end that this important enterprise may be completed at an early day. Let those who can give large amounts, and those who can give only small amounts join hands to bring the subscription promptly up to the required figure. Some have done nobly, and I am persuaded many more intend to help. Now is the time to carry out the good intentions which they have formed. W. A. CANDLER, Atlanta, Ga.

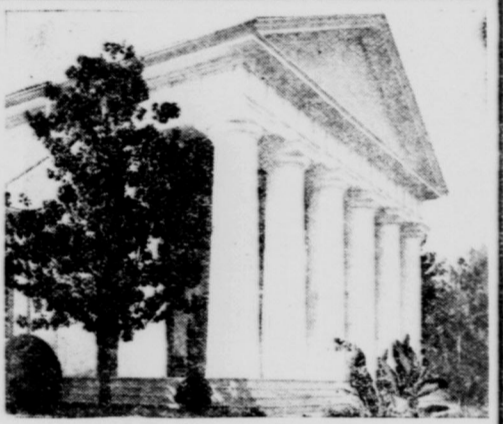
UVALDE DISTRICT CONFERENCE.

The second session of this district convened at Sabinal, Texas, on the morning of April 4, 1912. Rev. S. B. Beall, the presiding elder, was in the chair. All the preachers were present at roll call except Rev. T. N. Barton, who was detained at home by sickness. The brethren sent him a message of sympathy. This conference was to have met at Del Rio, but the elder changed it in order to get more of the laymen to attend, as Del Rio was inaccessible to most of the brethren.

The visitors were Drs. Bishop, McClure, Curry and Weeks. Each of these specialists had a message and was heard gladly.

The reports were splendid, all things considered. It had not rained at all in much of our territory, but the affairs of the Kingdom were in fine

Hartford Fire Insurance Company, of Hartford, Conn. Application of R. E. Lee, U.S.A. For Insurance against loss or damage by fire by the HARTFORD FIRE INSURANCE COMPANY, in the sum of Five Thousand, Eight Hundred Dollars on the property specified: the value of the property being estimated by the Applicant.



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THIS is a reproduction of an application for a policy in the Hartford bearing the signature of Robert E. Lee, the greatest of the South's leaders during the Civil War. In a previous advertisement we reproduced a policy written by the Hartford on the home of Abraham Lincoln. The Hartford Fire Insurance Company, in its business experience of over a hundred years, has protected alike, men of the North and South. No sectional lines exist in the business of this great company, and it will give you the same protection it gave to Lee and Lincoln. When next you need fire insurance INSIST on the HARTFORD

AN AUTOGRAPH OF ROBERT E. LEE

shape. No more optimistic set of fellows ever looked hard times in the face than this bunch of preachers.

The lay delegates to the Annual Conference are:

- D. W. BARNHILL, W. T. CHILDRESS, J. G. NEWTON, G. H. CALLCOTT.

Alternates: T. R. Keck, J. C. Newton.

Rev. George L. Keever was recommended to the Annual Conference for Admission on Trial and Deacon's Orders.

W. S. Thomson and T. S. Randle, Jr., were licensed to preach.

The Committee on License to Preach is S. B. Beall, J. H. Groseclose, E. E. Swanson, M. L. Darby and J. A. Pledger.

The next conference goes to Carrizo Springs.

The trustees of district property were instructed to confirm the sale of the old district parsonage at San Antonio. A Building Committee consisting of J. G. Smyth, J. H. Shope, O. T. Cardwell, G. H. Brigman and E. J. Stroman was appointed to build a district parsonage at Uvalde.

All the matters provided for in the Discipline were carefully considered in a flexible program. The discussions were thorough, and in many instances, lively. No one was allowed to go to sleep.

The interests of the district are being looked after by our hustling presiding elder. This district will show large gains this year as it did last. The revival season is just beginning and we are praying that the next few

weeks may witness the incoming of many souls into the kingdom. J. H. GROSECLOSE, Sec.

RESOLUTIONS.

We, the members of the Second Quarterly Conference of the Red Oak charge, assembled at Boyce, April 13, 1912, express ourselves as deeply grieved because of the affliction of our beloved presiding elder, Rev. T. S. Armstrong; therefore, be it

Resolved, That we extend to him and his family our sincere sympathy in this hour of their affliction and intense anxiety, and that we offer up our prayers for his speedy and permanent recovery.

Second, That a copy of these resolutions be sent to his family and a copy to the Texas Christian Advocate for publication. C. L. BROWNING, President. C. A. STEPHENSON, Secretary.

"THE HEART OF AMERICA."

The following delightful tribute to the South and the Southern people by Mr. Edward W. Bok, the distinguished editor of the Ladies' Home Journal, appeared sometime ago, but it is worthy of reproduction from time to time:

"The most wholesome American ideas, those ideas upon which our Government rests, are nowhere so prevalent as they are at present in the South. * * * They do not question divine laws in the South; they accept and perpetuate them. Intellectual progress there goes hand in hand with strict adherence to the accepted beliefs of religion. The Southern

mother does not explain the Bible to her children in the light of so-called 'modern teachings.' She places it in their hands as her mother gave it to her. And with the fundamental principles of religion the Southern child is taught patriotism and a love of country; hence religion and patriotism stand side by side in the education of a Southern child.

"The Southern people believe in progress, but progress along healthy, rational lines. Theories, which mentally upset, find no sympathy with them. They are content to move slowly, but sanely and surely. And some day when the vast majority of us who live in other portions of this country get through with our campaigning civilization, when we drop our boastful manners, when we get old enough to understand that there is a stronghold of conservatism which stands between tyranny and anarchism, our eyes will turn towards the South. And we will see there a people who are American in ideas and in living; a people worshipful, progressive, earnest, courageous and patriotic—a people who have made of their land, against defeat and prejudice, 'the heart of America.'"

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.

Be not careless in deeds, nor confused in words, nor rambling in thought.—Marcus Aurelius.

Epworth League Department

GUS W. THOMASSON, Editor.
3115 Victor Street, Minger Place,
Dallas, Texas.
Address all communications intended for this department to the League Editor.

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COMING MEETINGS.

Houston District League Conference, Alvin, April 23 and 24.
North Texas Conference Epworth League, Terrell, June 13-16.
Texas Sunday School Encampment, Epworth-by-the-Sea, July 18-28.
Texas State Epworth League Encampment, Epworth-by-the-Sea, August 1-11.

CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas, viz.:
Central Texas: Rev. W. T. Jones, Blanket.
North Texas: Rev. W. B. Douglas, Forney.
Northwest Texas: Rev. W. Y. Switzer, Talbert.
Texas: Rev. T. R. Moreland, Houston.
West Texas: Rev. C. R. Cross, San Antonio.

HELP THESE LEAGUERS WITH SUGGESTIONS.

Two calls come to us this week for help. One is from Mrs. H. L. Carpenter, 1812 North Stonewall Street, Greenville, Texas, who states that she has been appointed to organize an Epworth League at that place and desires literature and suggestions. The literature is being sent her by the Publishing House and our Leaguers are asked to write her regarding plans for organizing and for work. Help of this kind counts for much.
Another call comes from New Mexico. This time the letter is from Mrs. G. M. South, North Fort Worth, Texas, who asks that literature and suggestions be sent to Miss Nell Parker, Lucille, New Mexico, a point fifty miles in all directions from an organized Church of any kind. The litera-

ture is going forward and again we ask our Leaguers to write and encourage this worker. Few of us, situated in populous towns and in thickly settled communities with church spires in all directions, can appreciate just what difficulties surround the few Methodists who are struggling for a foothold at this place. So we hope there may be a ready response to this request, and that out of it may result encouragement and help for Miss Parker, and her co-workers.

WITH DR. BOWMAN IN KOREA.

To the Trinity Epworth League, Dallas, Texas:

Dear Leaguers: It would be difficult to write you at any one time the various phases of life in Korea, but in writing to-day I have chosen for my subject what I consider to be a national difference between the Oriental and the Westerner.

That element of enthusiasm which has so markedly characterized the Westerner in all his achievements is distressingly wanting in the life of the Oriental. In Korea, like all other countries where customs have long been established, everything has been arranged, divided and classified in such a way that each person has his own well-defined orbit in which he revolves and in which he is contented to remain. His interests are limited to his particular sphere and will ever be so long as he has no general knowledge of what is going on elsewhere. There is no intellectual medium by which his enthusiasm or imagination may be reached. So it appears that he is living the life in facsimile of his ancient ancestors without any passion of enthusiasm which leads men to do their best. Their standards are self-made, and have for centuries defied all external influences that might have made a different mark upon the records of their past generations. The national spirit has been one of self-conceit, and it cannot be uprooted in this generation because it is impossible to get them into such relations and situations where they are forced to look at things from a different point of view. Education is the best antidote for this egotism which has arisen from centuries of heathen ignorance. Notwithstanding the fact that the old Yang-Jan, the ancient nobility believe that they are all important and the very embodiment of wisdom which has been preserved from the highest antiquity. He believes that he has been outraged and cannot understand why the world does not pay him deference. The truth of his situation is unpleasant to him, though a wholesome truth. Of course he does not like it, but instead of learning a lesson from his failure and trying to improve his situation under the new rule he has sulked. But the rising generation is becoming acquainted with the spirit of the new age, which dawned at the death of ancient Korea. There is in reality to-day a wave of reform that is sweeping this country from center to circumference and upon its crest stands a concrete figure bearing the cross, who is directing the forces in operation. His life is germinating until at last it will become blended with the vital impulses that will dominate the ages to follow.

Sincerely,
NEWTON H. BOWMAN, M. D.
Choon Chun, Korea.

ing of a Superintendent." The title in the form of the Church of England is, "The Form of Ordaining or Consecrating of an Archbishop or Bishop." In 1792 our General Conference changed the word "Superintendents" to "Bishops," and made the caption read: "The Form of Ordaining a Bishop." The General Conference of 1879 changed the word in this caption, "ordaining," to "consecrating." With those slight changes, the form remains to-day as Wesley sent it to us.

The second Discipline constitutes pages 322-355, headed by these words: "The General Minutes of the Conferences of the Methodist Episcopal Church in America, forming the Constitution of the said Church." This book bears the following title page: "The Sunday Service of the Methodists in the United States of America, with Other Occasional Services. London: Printed by Frys and Couchman, Worship Street, Upper-Moore-fields, 1786." Of this edition I happen to have seen only two copies. It must be quite rare, as Alexander McCaine stated, in the Methodist-Protestant controversy during the 1820's, that he could not find a copy.

The edition of 1787 is a paper-bound pamphlet of forty-four pages, with three pages of index at the end—the index being unpagged—the Discipline itself containing the forty-four pages. I am told that but three copies of this interesting pamphlet are known to exist. I was favored by having access for some weeks to the copy belonging to Jesse Lee, now the property of Randolph-Macon College.

The edition of 1788 is bound in calf. 1789 is the first Discipline to contain on its title page the number of the edition. That is printed as "The Fifth Edition." The four previous editions were, in order: 1785, 1786, 1787, 1788. Now comes a fact to which I have never seen a reference: Every collector of our Disciplines known to me has supposed that to possess any copy of the Discipline during a quadrennium from 1792 to the present is to possess a complete file of our Disciplines. Beginning with 1789, each of the following Disciplines is marked as a separate edition. I am using the originals now before me when I make this statement: 1789, fifth edition; 1790, sixth; 1791, seventh; 1792, eighth; 1797, ninth; 1798, tenth; 1801, eleventh, and in regular sequence up through the twenty-third edition the following



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years: 1804, 1808, 1812, 1813, 1814, 1816, 1817, 1820, 1821, 1824, 1825.

The next edition before me is 1828, and that does not note the number of the edition. Following 1828, I have before me 1829, 1832, 1840, 1842, 1844 (Brother Soule's copy), 1846, 1850, 1851, 1854, 1855, 1856, 1857, 1858, 1859, 1866, 1867, 1869, 1870, 1872, 1873, 1874, 1877, 1878 (issued just before the General Conference of that year), 1878 (issued just after the General Conference of that year), 1879, 1880, 1881, 1882 (issued just before the General Conference of that year), 1882 (issued after the General Conference of that year), 1882, 1884, 1886 (issued just before the General Conference of that year), 1887, 1890, 1893, 1898 (issued just before the General Conference of that year), 1902, 1906 (issued just before the General Conference of that year), 1906 (issued just after the General Conference of that year).

You will note some gaps in my file. I have not been able to find a copy of 1826, or of any date between 1832 and 1840. Some day I hope to get any copy that may have been published between 1832 and 1840. Other gaps are accounted for by the fact that half of my books are in storage, and some of the boxes yet unpacked contain copies of my Disciplines.

The first five or six editions of the Discipline have been republished. I have copies of these reprints, but they are not unpacked. The reprints for the most part are quite defective, as I have satisfied myself by comparing them with the originals.

A number of my copies are defective, and I should like very much to get better copies. Some one among us should have a complete file of these very valuable old books, too

little prized by the former owners, because they seemed to think that a later edition superseded all the earlier editions. I have satisfied myself by long examination of these old Disciplines that not a few points of American Methodist history and law cannot be settled except by a study of these old books.

The following copies in my hands are defective: 1785, 1790, 1798, 1869, or the 1870 edition, issued before the General Conference of that year. Perhaps others are defective, as my notes, made years ago after a study of the Disciplines, are not unpacked. I do not own the following Disciplines: 1786, 1790, 1816, 1824, 1836, 1843, 1857, and I should very much like to obtain copies of these Disciplines. When I tell you that I have been gathering them from my boyhood—that I have on my old circuits in Virginia, Maryland and West Virginia, searched more than one garret in the old Methodist homes, that friends have presented me with some copies, others I have obtained by trading, others by purchase, and some now in my possession have been placed in my custody by those who have been willing to thus add me in my search for light—you can understand what an undertaking you have on hand when you set out to get a file of Methodist Disciplines.

COLLINS DENNY.

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THE DISCIPLINE

I have a letter from Bishop Collins Denny in which he deals at length with the facts and history of our Discipline. I am sure it will be read with interest, and, that it may be permanently preserved, I hand it to you herewith for publication in the Advocate. Respectfully,

W. C. EVERETT.

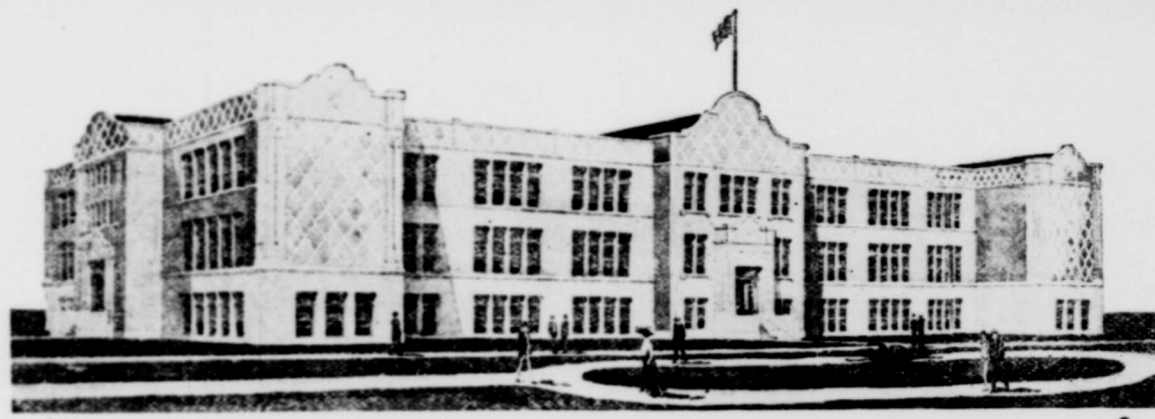
The letter is as follows:
Richmond, Va., March 6, 1912.
Dear Brother Everett:

To write about the Methodist Discipline is a much more serious task than you would suppose, as you will see after you shall have read this altogether inadequate letter. I have waited to write till I could look over my file, and now I find that some of my Disciplines are as yet unpacked and, indeed, in storage.

The first Discipline was bound up with the sheets of the Book of Service, which sheets Wesley sent over to this country. This book is dated on its title page 1784, as follows: "The Sunday Service of the Methodists in North America, with other Occasional Services, London: Printed in the Year MDCCLXXXIV." In the

back of this book, after page 314, is found another title page, as follows: "Minutes of Several Conversations between The Rev. Thomas Coke, LL. D., The Rev. Francis Asbury, and others, at a Conference, begun in Baltimore, in the State of Maryland, on Monday, the 27th of December, in the Year 1784, composing a Form of Discipline for the Ministers, Preachers and other Members of the Methodist Episcopal Church in America. Philadelphia: Printed by Charles Cist, in Arch Street, the corner of Fourth Street, MDCCLXXXV." These "Minutes"—really what we call the Discipline, and, in fact, the Discipline—cover thirty-five pages. My copy of this interesting old book, which, by the way, I used at my ordination in Asheville, the form being word for word the same as that published in our last and all preceding Disciplines, has at the very end ninety-eight pages of hymns, seventy-four and one-half pages being versified Psalms. When my wife came to Asheville to my ordination she brought this old book with her for me to use at the ordination. When I say the form is word for word the same with that in our present and all preceding Disciplines, I except the caption to the section. In 1784 it read, "The Form of Ordain-

A PLUCKY TOWN AND A LIVE CHURCH



WEST TEXAS STATE NORMAL AND COLLEGE

The substantial town of Canyon City sits proudly on the levels between the enticing canyons of Terra Blanca and Pala Duro. These canyons are alive with prosperity. Alfalfa grows in these valleys in great luxuriance and with much profit to the owners. Presently they unite their placid waters below the city and dismiss the little farms and turn themselves into the wildest and grandest of scenic values. The Pala Duro predominates, and the united canyons are called the same. Measures are introduced in Congress to have these wilds of nature

turned into a National park. Texas Methodism ought to have in this region a great summer chautauqua. The town is a thrifty one, as will be noted from her public buildings—a large courthouse of brick, substantial business houses, banks, etc. Canyon City got on the map in glaring lines when she excelled all others in the contest for the State Normal School and College. This great State school is under the superintendency of Mr. R. B. Cousins, a famous educator and one time State Superintendent of Public Instruction. He is a devout man, a member of the

Methodist Church and very effective and active in Church work. A splendid corps of teacher-specialists give excellent instruction to the many who attend. Methodism is not remiss to the opportunities of the hour. We have splendid property—a commodious church and comfortable parsonage. Staunch laymen and faithful women, together with the consecrated young people, make this Church one of much interest. The Sunday School is one of the "models." Every department is well organized. The superintendents, G. G.



METHODIST EPISCOPAL CHURCH, SOUTH, AND PARSONAGE

(The evident outside coldness in the picture does not type the inner warmth and life of the Church.)



D. A. PARK.

Foster and Dr. F. M. Wilson, are alive to their work. Notable features are the adult classes, especially so the "Booster" class, led by that young recruit to Methodism, Claude N. Harrison. This class now numbers about forty members. They outgrew their assigned place in the auditorium and then they rallied to their leader and each gave \$10, and on Monday, April 1, they met at the church, and, being led by the carpenters, builded themselves a splendid classroom back of the choir place. This classroom will accommodate fifty and will be tastefully and substantially furnished. Canyon City has to its credit the best attended Quarterly Conferences of any Church in my district. Among the most faithful is D. A. Park, the district steward and treasurer-secretary of the local board, a successful banker and business man. The hosts of Methodism are being led by that brilliant young pastor, Frank M. Neal. Harmony and determination to have a great year prevail.

O. P. KIKER, Presiding Elder Amarillo District.



REV. FRANK M. NEAL.

"THE INESCAPABLE GOD."

Review by O. T. Rogers.

In the Homiletic Review for January is an article on the above subject by W. E. Orchard, D. D., of London. It marks the author as no ordinary man. The exposition of Ps 139:7 is original and revolutionary, the thought profound, the logic clear and cogent and the conclusion startling. He asks first why Dr. Erskine wanted this Psalm before him on his bed of death and came to this solution: "Surely it was because it represents the soul seeking to escape from God and finding it impossible." Why escape? He finds the reason not in God's wrath nor his "overwhelming greatness and glory," but "it is rather a dread of the persistent love of God." "Even there will thy hand

lead me." Then anticipating the general cry of astonishment from his readers he presents the incredibility of such a conception and meets it to the satisfaction, doubtless, of some and to the confusion of others, with the facts of human experience demonstrating the deceitfulness of the sinful heart. But it is with his conclusion and the lesson it teaches that we desire to give point to this brief review. Hear him: "The truth is, God is drawing to a higher kind of life. The Christian salvation is not salvaging, making the best of a bad job, plucking brands from the burning. Who can look at the life of Christ and declare that that is something from which man is fallen. It is something to which the hand of God is going to lift us * * * and such a destiny is both our free choice, and yet inescapable" (italics

mine), simply because the human heart was made to be satisfied only in God. The hunger and thirst for righteousness is a part of our constitution and nothing but righteousness will ever satisfy it. God has not left us to irresponsible choice, neither has he bound us by any coercive fate to come to himself. "But he has ordained that we shall never find rest anywhere else. We are free to try to escape from God. We may try heaven or hell or the far country, or out there beyond the sea, but we are not by the utmost reach of our flight ever free to get beyond his presence and his following love." Darwinism and Universalism. "This is the only religion in which one dares to trust. I cannot trust myself to anything less than an in-

capable presence, an inexorable love, a purpose that nothing can turn aside. Not on any will, or desire, or goodness of my own, but only on the love that will not let me go, can I for one moment suffer my soul to rest. Only on a love that will not fail of its purpose for any trouble to itself or for any suffering in me, but even as it purposed to bring me into existence and spent eons to form my body and my brain so will lift me at length to its own rich and blest life, even though that takes eons more; only on that dare I lean, and so I come to yield myself to him now * * * I come to him not only because I may, but because I must. * * * I see the same homecoming for us all!" There it is! Evolution and its natural if not inevitable outcome—universalism—most beautifully, clearly and powerfully put. Can the evolutionist escape it, that's the question? Are they not all drifting surely even if unconsciously toward this certain outcome, inevitable to the honest and logical mind? Granted the doctrine of man's development from lower forms of life through eons of time, and the doctrine of man's fall is eliminated. The fall of man eliminated, Genesis and the Scriptures from which Jesus quoted, become a beautiful story-book for children, just as Dr. Griffis and others explain it. Jesus Christ becomes but the climax of manhood, our example and our goal, not our Sacrifice nor our Redeemer, for sin becomes but the "error of mortal mind"—man's misfortune, not his guilt—inevitable to the struggle of the ignorant child groping its slow way through grievous experiences upward toward the light. Retributive justice in dealing with man is ruled out of court. Hell becomes but the nightmare of frightened childhood, or the cunning craft of priestly rule. Punishment can only be corrective and granting that God is a God of love the final salvation of all is as sure as that God reigns. Hear Dr. Orchard again: "And such a destiny is both our free choice, and yet inescapable." See how at a stroke he performs what has been regarded by the mightiest intellects as the impossible, he joins in one of those ancient foes, Arminianism and Calvinism, and bursts forth into that climax of thrilling eloquence that closes the article. Twenty-five years ago I fought with universalism in my first charge in the person of an old gray-haired "soul-sleeper," and routed him from the field, but evolution was not then in the problem, and not a single argument that I used then would touch the case now. A Word to Our Leaders. How long can the little missionary fire that now burns in the heart of the Church continue if this evolution plague be not stayed? Who will deny themselves of present comforts to send missionaries to far-off peoples who are in no danger of perishing, and cannot escape the final heaven of eternal blessedness? And who will be found to give up home and friends to go and preach to those already assured of salvation? Further, how long can the home Church maintain its life or retain even its present hold on the masses if this heresy be not squarely met and overthrown? If these are pertinent questions then this one is vital. How can it be done? In answer, "What think ye?" Which is more dangerous to evangelical Christianity, a Robert G. Ingersoll outside the Church or a Christian (?) evolutionist within it? Can the Church expect to prosper if she suffer to continue among her approved teachers, those whom the apostle anathematized? A man's learning, his honesty, his sincerity, even his beautiful life—if he lives one—cuts no figure in this question. Then heresy trials, painful and distasteful, as they are, must begin again, and in my humble judgment our shibboleth in this age ought to be: Do you believe in the fall of man? No further examination need follow a negative answer. Is this harsh? So is a quarantine against disease, but love and wisdom require it. Let the honest thinker in pulpit or college or university chair, when he finds himself unable longer to meet the logic of the scientist's research and feels the solid ground of his early faith crumbling under him, have the honesty and the courage to call for help, and get it or give place to one who can defend still the faith of the Church that has honored him, and supports him. Some things are settled, and sure for time and eternity. Some truths are known and beyond question forever, the two most fundamental being: First, God is; second, man is fallen. IF THE BABY IS CUTTING TEETH. Be sure to use that old and well-tried remedy Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle. A politician never sees any more of the public good than he can see from the public crib.

SUFFERING AND GLORIFICATION. "If so be, that we suffer with him, that we may be also glorified together."—Romans 8:17. The end of God's redeeming arrangements is that we may be conformed to the image of his Son. This is man's highest dignity. This likeness is commenced in justification wherein we are conformed to Christ-likeness; it is particularly formed in regeneration by which we become partakers of the divine Nature; it is progressively carried on in sanctification, as we are thus changed into Christ's image from glory to glory by the Spirit of the Lord; it is completed in glorification where we shall be like him, for we shall see him as he is. Now, if the believer is to be conformed to Christ's dignifying image need we wonder that he should also be called to partake in the fellowship of Christ's suffering? Both of these are exhibited in the text. For observe, first, the believer must suffer with Christ and then, second, they shall be glorified together. 1. The believer must suffer with Christ. "If so be, that we suffer with him." Suffering is the lot of our common humanity. The Christian, however, has sorrows of a peculiar character—suffering for Christ and conscience sake. 2. The believer is often called upon to suffer poverty, temptation, persecution and reproach; sometimes the loss of all things and life itself, but the believer suffers with Christ; that is, he suffers them for Christ's sake, from faith in and love to Christ, he suffers them in Christ's spirit; that is, meekly, patiently, resignedly, prayerfully he suffers them to Christ's glory. This is his object, and great aim, that the Savior may be honored. Those who suffer with Christ shall be glorified together; that is, they shall be exalted, dignified, enriched, amply rewarded and eternally blessed. They shall share in his glory; glorified as he is glorified. With Christ they shall have the perfect approval of the Father. He shall say: "Well done, thou good and faithful servant," etc. With Christ they shall possess glorious resurrected bodies. Bodies spiritual liken unto his glorious body; with Christ they shall be exalted to God's right hand; with Christ they shall be enthroned, and have dominion, power and authority; with Christ they shall drink of the fullness of divine pleasures; bless God, with Christ they shall shine forth in their Father's kingdom forever and ever. Let the Christian suffer joyfully with Christ to the end. Let the Christian live in the anticipation of future bliss. Let not the cross be thrown aside. Observe, it is said: "If so be, that we suffer with him," and we may reasonably affirm that if we do not suffer with him we shall not be glorified together. G. M. YEARWOOD. A Warning. To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Love, like the thirst for liquor, or the appetite for gold, grows by every exercise until it all controls. Some men look for work as a woman looks for a thief under the bed, with the hope of never finding it. Mrs. Powell Almost Dead Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic. WEBER SANATORIUM, 17 Garfield Place Cincinnati, Ohio. 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. Telephone M-5720. Hours: 9 to 1, 3 to 5. W. D. JONES, M. D. Practice Limited to EYE, EAR, NOSE AND THROAT. 615 Wilson Building, Dallas, Texas.

Woman's Department

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

ANNOUNCEMENT.

The joint annual meeting of the Home and Foreign Departments, Woman's Missionary Society, Texas Conference, will be held in the First Church, Houston, May 15 to 20, 1912.

Auxiliary representation is to be one to every twenty members. Send the names of delegates to Mrs. W. C. Nimmo, 1906 Smith Street, Houston, Texas.

Mrs. W. R. McDowell, General Secretary for the Department of Home Missions, and one of our foreign missionaries will be present to represent the two departments, respectively.

MRS. ALEX. WOLDART.
MRS. JOHN GREEN,
MRS. GEO. CALL,
MRS. C. A. HOOPER,
MRS. J. W. MILLS,
MISS L. P. LANE.

ALVARADO WOMAN'S HOME MISSIONARY SOCIETY.

Our women are few in number, but active in their work. In the beginning of this year they were very much in debt for improvements on the parsonage, but in spite of the bad weather and much sickness they have raised and paid out \$185.50, and paid all their debts. They are happy and cheerful and glad they have a place in the Master's vineyard. On the 7th of March we lost one of our best and truest members, Sister Rosalie Baker. How we do miss her! She has left many friends on earth, but she is waiting our coming on the other shore.

MRS. M. W. ROGERS.

COOKS CHAPEL W. H. M. SOCIETY.

The Woman's Home Mission Society of Cooks Chapel met April 7, 1912, with every officer present and every member with the exception of one was there to answer to roll call. The officers are as follows:

President, Mrs. Maud Askew; First Vice-President, Mrs. Obara Joiner; Second Vice-President, Mrs. H. H. Horton; Third Vice-President, Mrs. S. E. Titus; Fourth Vice-President, Mrs. Ora Blankenship; Recording Secretary, Mrs. Sam Davis; Corresponding Secretary and Agent for the Missionary Voice, Mrs. S. A. Horton.

As it was the second meeting, we all felt greatly encouraged. All of the officers had their reports ready and showed they are now ready for work. Our pastor was with us in our meeting. With his help and with the help of God we expect to do all the good we can in all the ways we can. We have the banner Sunday School of our district now, but want it still better. Our Church is alive and doing good work.

MRS. S. A. HORTON,
Corresponding Secretary

MESSAGES FROM THE FIELD TO THIRD VICE-PRESIDENTS, NORTH TEXAS CONFERENCE.

It is gratifying, indeed, to receive so many reports in such a short time after sending requests. A deaconess asked me, while helping to stamp the letters, "How many of these do you think will bring a response?" I answered quickly, "Every single one." "Our women are not elected for fun." We are like you, deaconesses—soldiers obeying orders. The first report received was from dear faithful Mrs. Abernathy, of Roysse. Her pastor had preached on "Christian Stewardship," and she had reason to be proud of a Mission Study Class of twenty-eight enthusiastic members studying "Conservation of National Ideals." Mrs. Rhew, of Honey Grove, came next with her twenty-four students of this same popular book. Her pastor has not yet preached the sermon on "Christian Stewardship." As in old Jewish times, it may be necessary to restrain the people from giving. In that event the Third Vice-Presidents are not urged to push the letter of the law.

Mrs. John, of Bridgeport, wrote encouragingly telling of the enthusiastic class. In her society of forty-one members twenty copies of "Western Women in Eastern Lands" are used. They had pledged \$130 to the Jubilee Fund for the Rio School, and were having fine success in collections, on account of the enthusiasm aroused at their special jubilee meeting and the continued interest derived from this book. She says it is being taught by the leader, Mrs. Short, in such an interesting way. I would add that Mrs. John, back of all of this, stands as the faithful one woman, patient, prayerful, zealous, untiring and her loyal Christian husband is always ready to help in every good work. With this magnificent combination, woman's work will

succeed anywhere if there are folks to help.

Mrs. Bryan, of Centenary Church, Paris, reports a fine sermon on "Christian Stewardship," by pastor, and an interesting book review of "The Light of the World," at a social meeting. A study class will be forthcoming soon, we feel sure, from the interest expressed in the letter accompanying this interesting information.

Mrs. Crozier, of McKinney, reports two-thirds of their sixty-six members making systematic offerings to missions and a class of twenty-four studying "The Light of the World." These enthusiastic women have not heard a sermon on "Christian Stewardship" this year. I believe the other third will give regularly, if you will claim that one sermon a quarter. Try it. It has been said that Jesus stressed "giving" more than any one subject while on earth. If that is true, we Third Vice-Presidents need not hesitate to perform our duty in asking our pastors' help in stressing this subject.

Mrs. Rodgers, of Cedar Hill, says that her pastor has preached four times on this subject, with fine results. I am sure that with his co-operation these capable, energetic members will soon have a strong union society with a fine mission study class.

Mrs. Crossgrove tells of their new union society and hopes to have a full report along all lines from Pilot Point soon.

I appreciated the dainty Easter card from Mrs. Davis, with the beautiful words, "We may magnify our office by prayer, study and a fully surrendered life." The study of "Conservation of National Ideals," by her study class of fourteen members, will be an inspiration to the whole Church, I am sure.

Denton's fine report came from Mrs. Johnson, whose enthusiastic class of thirty members are interested, just now, in the history of the "Representative Women in Methodism." I do not believe that Barbara Heck nor Savannah Wesley would hesitate to ask for a "Christian Stewardship" sermon, if needed.

Mrs. DeWitt, of Ector, hopes to do something in mission study work soon.

Mrs. Caston, of Roanoke, reports good work done by her class of sixteen members.

Mrs. Burnam, of Bowie, tells of her fine class of fifteen, and manifest interest in "Christian Stewardship."

Mrs. Ragsdale, of Oak Lawn, reports an interesting class studying "The Nearer and Farther East." Their sermon, so far, has been only a pleasant anticipation.

Mrs. Emma Lee, of Gainesville, tells of a growing interest in missions since their fifteen members had taken up "Western Women in Eastern Lands." Much good had been derived from their pastor's special sermons.

Mrs. Crozier, of Bellvue, says that they expect to be instructed on "Christian Stewardship" from the pulpit soon. Her class of twelve are better informed as to their duty since they began taking the regular mission course, as is suggested in the "Missionary Voice."

Mrs. Stovall, of Cooper, has made a canvas of all of the eighty women of the Church. She will soon have a fine mission study class, we feel sure.

One of our brightest women said not long since, while reviewing "Conservation of National Ideals," "I know the saying is old and seems trite, that 'information is inspiration,' yet it is nonetheless true, and we cannot ring the changes on it too often." We can't afford to disregard this until we try it.

MRS. F. B. RUDOLPH.

IN THE INTEREST OF TEMPERANCE.

As the State Sunday School Convention is less than a month off, I feel we must put in our last appeal for the Temperance Department for this year. How necessary it is that we help to fix the habits and train the child when young! We have many instances of lives saved and destinies steered aright just from the signing of a pledge.

At the convention we are to have conferences. Come prepared to get every help and be prepared for the next year. We will have the pledge cards at the convention. Save a place in your grip for as many as you will need, so as to save express and postage on them. Take at least 1000 with you. They can be furnished for \$3.50 per thousand. Let us pledge the \$44,000 members of the Sunday Schools of Texas to the destruction of the saloon evils and Texas will be dry.

Yours for a white map,
MRS. NANNIE W. CURTIS,
State Temperance Superintendent,
Texas Sunday School Association.



These Are the Best Beans I've Ever Tasted

I have been identified, one way or another, for a good many years with the pure food question. I suppose there are few canned goods I have not tasted and tested—I know there are no canned beans I've not tried; because I'm fond of good beans. The best I've ever eaten (and I'd not lend my name to this if I were not convinced) are

White Swan

PORK AND BEANS WITH TOMATO SAUCE

I want you to take my advice and try these beans—the entire clean, careful process of preparation has been explained to me and I can recommend them heartily.

Served hot or cold—for home use or for picnics, outings or Chautauquas there can be nothing so delicious or served with less trouble.

MISS WALKER.

Our Word

You get the real "home-cooked" flavor in White Swan Pork and Beans—you get the delicate pork flavor—just a touch; the rich, spicy tomato sauce cooked with the beans—evenly distributed; and the beans themselves—all hand picked and of a uniform size, and so delightfully cooked that they fairly melt in your mouth leaving not a hull or a husk behind. In every way belonging to the single high standard maintained in all the White Swan Food Products and Canned Goods—"better than the law requires."

Ask Your Grocer.

If he has not yet put them in stock or if he is sold out he will be glad to get them for you.

Waples-Platter Grocer Co.

Dallas — Denison — Ft. Worth



SULPHUR SPRINGS DISTRICT CONFERENCE.

The Forty-sixth Session of the Sulphur Springs District Conference convened at Pecan Gap April 9th, with Presiding Elder R. C. Hicks in the chair. The opening sermon was preached Tuesday evening by the writer. Wednesday morning the conference organized with W. L. Tittle Secretary and D. A. Williams assistant. The various committees were announced and the conference went to work with a will. Our new presiding elder showed his fitness for the new work committed to him from the opening of the session. Printed outlines of the work to be done by the conference and the topics upon which reports were to be received from the pastoral charges greatly facilitated the business of the conference.

The session was distinctly a spiritual one. Splendid sermons were preached by Rev. E. S. Hursey, of Paris; Rev. P. C. Archer, of Winnsboro, and Rev. J. A. Old, of Sulphur Springs. Bishop E. D. Mouzon and Commissioner L. S. Barton came in on the "high tide" that is sweeping the North Texas Conference for Southern Methodist University. Bishop Mouzon gave the conference a most forceful presentation of the University cause, and a collection amounting to \$1956 was taken.

A number of visitors were present. Some of them are as follows: Rev. W. F. Bryan, presiding elder of the

Paris District; Rev. E. B. Thompson, of Commerce; R. C. Dial, of Dallas, Superintendent of the Anti-Saloon League; Rev. E. S. Hursey, the Paris evangelist; Rev. E. R. Barcus, of Centenary Paris; Rev. A. F. Hendrix, of Deport, and Rev. W. J. Bludworth, of Roxton.

Lay delegates to the Annual Conference:

W. M. WALLACE,
T. C. McCORKLE,
C. H. MORRIS,
REV. R. F. RUSSELL.

Alternates:

W. E. Bryant,
J. H. McClimons,
L. B. Yeager.

J. C. Patterson, of Enloe, was elected Lay Leader for the district, with Dr. J. M. Fleming and Hon. F. E. Scott assistants. Cumby secured the next session of the conference.

Brother Hicks measured up fully as a presiding officer, to the high expectation of the brethren. Resolutions of appreciation of his kind, brotherly and expeditious presidency were enthusiastically adopted by the conference. The good people of Pecan Gap, led by their pastor, Rev. W. B. Byars, did themselves proud in the matter of entertainment, and it was a continuous round of pleasurable moments that we spent with them.

Upon the inquiry of the presiding elder it was ascertained that there are six or seven young men in the district who are called to the ministry, but have not been licensed. One young

man was recommended for admission on trial into the Annual Conference. Our presiding elder is seeking to discover and to urge into the work those whom God has called. He is enthusiastic for Southern Methodist University and stated to the conference that \$10,000 should be the minimum amount to be raised by the Sulphur Springs District. Between \$6000 and \$7000 of this has been raised.

The entire business of the District Conference, as set forth in the Discipline, was transacted in two days, allowing the usual time for preaching at 11 o'clock and at night. Not a discordant note was sounded, but the spirit of harmony and unity prevailed throughout the session.

From this delightful and profitable session of the Sulphur Springs District Conference we departed for our respective fields of labor with higher aspirations and greater zeal for the Master's cause.

W. L. TITTLE, Secretary.

At best, life is not a play-spell or a song; it must have its episodes of sorrow. At worst, it may be borne by the brave and steadfast, in the hope of brightness further on.—Margaret E. Sangster.

I will strive to raise my own body and soul daily into higher powers of duty and happiness, not in rivalry or contention with others, but for the help, delight, honor of others, and for the joy and peace of my own life.—John Ruskin.



The Tenderfoot Farmer

It was one of these experimental farmers, who put green spectacles on his cow and fed her shavings. His theory was that it didn't matter what the cow ate so long as she was fed. The questions of digestion and nourishment had not entered into his calculations.

It's only a "tenderfoot" farmer that would try such an experiment with a cow. But many a farmer feeds himself regardless of digestion and nutrition. He might almost as well eat shavings for all the good he gets out of his food. The result is that the stomach grows "weak" the action of the organs of digestion and nutrition are impaired and the man suffers the miseries of dyspepsia and the agonies of nervousness.

To strengthen the stomach, restore the activity of the organs of digestion and nutrition and brace up the nerves, use Dr. Pierce's Golden Medical Discovery. It is an unfailing remedy, and has the confidence of physicians as well as the praise of thousands healed by its use.

In the strictest sense "Golden Medical Discovery" is a free from alcohol. It contains neither intoxicants nor narcotics, and is as free from alcohol as from opium, cocaine and other dangerous drugs. All ingredients printed on its outside wrapper.

Don't let a dealer delude you for his own profit. There is no medicine for stomach, liver and blood "just as good" as "Golden Medical Discovery."



H. G. HORTON LOAN FUND WEST TEXAS CONFERENCE

Rev. H. G. Horton

There is not a Methodist in the State who reads the Texas Christian Advocate who does not know what "H. G. H." stands for.

1. "H. G. H." stands for sacrifice. More than fifty years ago he left the peaceful haunts of his boyhood in the good old State of Georgia and turned his face toward the land of hardships, dangers and self-denials. He faced indifference, want, Indians, and whatever else of difficulties any frontier country ever offered, and cast his lot in this West Texas country. His first appointment was the Uvalde Mission. People still living in this up-to-date town remember when he first came here in the fall of '59. This article is being written on the lot with a \$20,000 church. This lot is the exact spot where he staked out his pony for the night the first night he ever spent in this town. I need say no more to show that his work abides.

2. "H. G. H." stands for progress. "Hose who know him intimately know that he has kept abreast of the times every day he has been in the work. He has been so closely associated with the work of Church Extension that to think of extending the borders of the kingdom is to think of him. The same dauntless courage that led him from Georgia to Uvalde County, Texas, in '59, in advance of railroads and almost in advance of civilization, has led him to do his best to push the work of Methodism and of the kingdom until to-day this whole country is dotted over with churches with which he has had to do in one way or another.

3. "H. G. H." stands for loyalty. The General Conference has never once spoken that its decrees were not the end of the law to him. When it was decided to allow the Conference Boards of Church Extension to establish loan funds of their own, it immediately met a response in his heart. When it was suggested to go into the work of raising such a fund in this conference it met with his immediate approval. With becoming modesty he

objected to the name that stands at the head of this column, but every preacher and layman in the West Texas Conference feels that no other name could have been chosen that would have met as cordial a reception as this name. Though he is not as active as he once was, his heart still yearns for the success of the kingdom in the conference to which he has given such long and faithful service.

A word about our needs. The field was never so ripe as now for the building of churches. Only the other day when the new town of Fowlerton sprang onto the map, there was a demand for money in order to get the large bonus offered by Mr. Fowler to the first Church that would build. The presiding elder asked each pastor in the district to take a collection and help solve the day. The board sat feebly by with an empty treasury and could do nothing. There may be another call to-morrow. Will you help us meet it? J. H. GROSECLOSE.

LAYMEN'S MISSIONARY MOVEMENT—A NOTABLE CONVENTION.

By C. F. Reed.

The Interdenominational Convention of men held at Winston-Salem, N. C., last month fully demonstrated that the Laymen's Missionary Movement is by no means a spent force, but on the contrary, is better prepared than ever for its mission to the Churches and the world. Its power to grip the minds of men with its great purpose is not one whit abated and during its half decade of existence it has constantly grown in influence and has acquired vastly greater skill in conserving the enthusiasm which it creates.

The convention was set up with great care by L. B. Padgett, State Secretary of the General Movement for North Carolina. The program was unusually strong, presenting nearly a dozen speakers, some of them men of international reputation. Beginning Sunday morning with special services in all the churches of Winston-Salem and closing Tuesday evening with addresses before a great audience by J. Campbell White and Dr. J. O. Reavis, the meetings were well attended from first to last by the flower of Winston-Salem's manhood.

The writer remained during the week for follow-up work among the Methodist Churches of the city and plans were laid for an immediate and thorough every-member canvass in each.

Among the most gratifying results of the convention was the action taken by the members of Centenary Church, expressing their growing interest in the work of world-evangelization, their deeper feeling of obligation and their determined purpose to undertake the program of Christ more earnestly than ever before, including the special support of one or more missionaries in China and one in Cuba. The resolutions adopted, which are reproduced in part herewith, were so fine in spirit and so practical in their recommendations that they will be of interest to the Church at large.

Centenary's Splendid Goal.

Whereas, we, the members of Centenary Church, have come to see more clearly the need of evangelizing the nations of the earth and do realize more keenly our obligation to God to perform our part in this great task; and

Whereas, we are aware that this cause is so vital and fundamental that it should receive the vigilance, counsel, prayer and endeavor of the local Church constantly in promoting its great ends in following the program of Jesus; therefore be it

Resolved, 1st, That a missionary committee of nine, of which the Lay Leader and the pastor shall be members ex-officio, be elected to promote all the missionary activities of the Church.

Resolved, 2nd, That this committee

at once inaugurate an every-member canvass of the male members of the Church, having as a goal the support of one or more missionaries in China, in addition to the one already supported by this Church in Cuba, and also endeavoring to secure sufficient funds to relieve the Board of Missions of the support of the wife of Rev. H. W. Baker, our missionary in Cuba.

Resolved, 3rd, That we heartily endorse the every-member canvass among the women now being conducted by the Women's Missionary Society to secure new members, and recommend that in their effort to increase the contributions of the women to missions, they set before them some task worthy of the whole womanhood of Centenary Church.

Resolved, 4th, That we cordially approve the action of our Quarterly Conference in making our Sunday School aggressively missionary by requesting that one Sunday in each month be devoted to missions.

Resolved, 5th, That we especially recommend to our Missionary Committee the formation of Mission Study Classes in our Church.

Resolved, 6th, That the missionary work of our Church, or some phase of it, be presented to the congregation on one Sunday evening in each month.

A WORD OR TWO ABOUT COLLEGE ATHLETICS.

An editorial in the Advocate on athletics in our schools has caused some discussion of that question.

Let me say now that I am a great lover of athletic games and exercises, and while in school have taken an active part in almost all kinds of athletic contests—football, basketball, tennis and baseball. Have noticed baseball more than any other. I never became an expert player at all, but acquired enough skill to do ordinary pitching of junior college rank. My ambition for success at baseball never led me to wish for anything more than to enjoy a few clean contests between college teams. I have always lamented the fact that baseball has become so professional.

I heartily concur with the trend of argument in the editorial that athletics being too much emphasized in colleges. I do not lay all the blame for this at the feet of the college management. I believe it is a kind of sentiment dominating the people in general. Not all the people, but a great many of them. (My experience may not warrant my writing this; if so, I beg pardon for being presumptuous, but I believe I understand the situation. I attended schools located in towns of not more than 3000 population.) In smaller towns, where colleges are located, though there may be no college there as to that, there are as many fans as in cities where a league team is supported. According to population of course. They very enthusiastically support all contests of their home college, they insist on having a great many games, if the schedule is not lengthened to suit their fancy they begin to "knock." They will find some excuse for knocking, too. No one likes to have his college "kicked around." Usually the schedule is lengthened. A few weeks ago I talked with a young man who plays on a rival college team which was our rival last year. He told me that the schedule was almost doubled over last year, and then it was too full by several games. It would take at least two weeks' traveling to meet the engagements abroad, aside from those at home. Too much time is given to such trips. Only a day or two from classroom will greatly hinder one's work.

Colleges furnish a great many recruits for the big league teams, Church schools as well as any. Since league teams have no regard for our Christian Sabbath I think it a reflection if not a reproach upon our schools that so many young men go from them to the ranks of professionals. I think this is one cause why almost every school tries to employ an "ex-leaguer" to coach its team. On the practice field nearly everything is lost sight of save the ball player. If a player shows up pretty well the coach at once puts some league team manager "next." The player will get an offer for "try-out" in said league team, and of course the coach insists on his accepting the trial; if he "makes good" and proves a valuable player the college coach in all probability gets paid at least for his time and trouble. It seems to me that colleges could teach their teams to play ball without having some man who cares little for anything save to make ball players coach them. I do not say that all colleges do this, but I know a great many do. I think college athletics should be so regulated that our schools will cease to turn out so many professionals. Those who play Sunday baseball should be barred from all the teams that represent the school. I hope that if the present tendency continues something will be done by the Church, if it be possible, in the way of regulation. Because I think baseball is good exercise and

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement 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 trades.

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BIG PROFITS—Open a dyeing and cleaning establishment, little capital needed. We teach by mail. Booklet free. BEN-VONDE SYSTEM, Dept. 3-C, Charlotte, N. C.

EVANGELISTS.

Rev. A. C. Holder, of Shawport, La., and R. E. Johnson are with me at Wharton in a meeting now and when they finish here will have an open door. If any of the brethren they could secure these two men for the last of this month, they could secure these two men. Rev. Holder is a very spiritual man and a splendid preacher and a tireless worker. HARRY J. HAYES, P. O. Wharton, Texas.

I will be ready for work in about six weeks and would be glad to hear from presiding elders who have openings in meetings, or from brethren who desire help in meetings. L. O. RODGERS, 3101 Swiss Ave., Dallas, Texas.

HELP WANTED.

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recreation for the schoolboy I want it to be played in our schools. Yet it should be so regulated as to prevent certain harm to the students, which it is almost sure to do if the regulation isn't improved on. I believe the college managements will soon see the danger of so much athletics and take the proper steps. I surely hope so. If there is danger along the line discussed, and several have seemed to think so, the warning should be sounded and reform agitated. Hats off to Dr. Rankin and the Advocate!

A. A. McCLESKEY, L. P. Morgan Mill, Texas.

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, 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.

PROGRAMS FOR CHILDREN'S DAY.

To the Pastors of the North Texas Conference: Notice has been received from the Publishing House that the Children's Day Programs are now ready. You have received the printed blank order. Please fill it out and send it to Smith & Lamm, Dallas, and the programs will be sent direct to you or to your superintendents, free of charge. The Board is furnishing these programs to you without cost and we hope you will see to it that every school observes the day this year. Much depends upon the preparation for the success of the day. Hence, the earlier the programs are ordered and the training of the children, is begun the better for you. Send to Cooper, O. T. COOPER, Chairman N. T. S. Board.

DISTRICT CONFERENCES

WAXAHACHIE DISTRICT.

To the Pastors and Laymen: Bishop Atkins authorizes me to arrange with pastors and go right along with our conferences, helping each other and thereby relieving our presiding elder till he is entirely well. This will call your attention to the time of our District Conference: Ferris, April 24, opening session 9 a. m. Tuesday. All the connecting brethren that had made their plans to come, take notice and be on hand.

FREE TO YOU—MY SISTERS



FREE TO YOU—MY SISTERS

Free to you and every Sister suffering from Woman's Ailments. I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to help women with this cure—your reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. Why do you women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Uterine Displacement or Falling of the Womb, Prolapse, Scanty or watery Periods, Uterine or Ovarian Tenderness or Swelling; also pain in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, depression, hot flashes, watery eyes, and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial, and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your cure—entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to thank herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home-remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use. Whenever you live. I mean refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address MRS. M. SUMMERS, Box 187, South Bend, Ind., U. S. A.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word.** Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

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

REV. BEN H. BOUNDS.

For two reasons I am writing a tribute to the late Rev. Ben H. Bounds. First, no obituary has appeared in the Texas Christian Advocate, nothing except an editorial notice of his death; second, because of the relationship that existed between him and me. He was a true friend to me, and my first pastor when I was a stranger in Texas. He encouraged me to enter the ministry, and in his pastoral charge I was licensed to preach. He took me, an untrained boy preacher, to help him in his revival meetings. Indeed, he has been to me a "father in Israel." During the time I assisted him in meetings, my wife and I spent three months in his home. These associations gave me an opportunity to know him and made us appreciative and everlasting friends to him and his family. He was always a friend to the young preacher. He has encouraged and inspired many who have felt the call to the ministry. Indeed, he was a sincere friend to all with whom he associated. He loved and appreciated his friends, and they, recognizing his sincerity, gave him in return their heartiest love and confidence. He was a strong and effective preacher, and hundreds were converted under his ministry. He lived the religion that he preached. A happier man I have never known. Joyously did he serve the Church in the hardest fields. I never heard him complain. His faith was always strong and triumphant. A man purer in word and deed and of nobler ambition I have never found. I loved him. I will always honor and revere his memory. For the sake of his many friends who will not have access to his memoir as published in the journal of the North Texas Conference, I give the following concerning his life. Rev. Ben H. Bounds was born in Calhoun County, Mississippi, August 17, 1840. His great-grandfather fought in the Revolutionary War. His father, James R. Bounds, who was born in North Carolina in 1802, moved to North Mississippi in 1828. He was one of the first settlers in that country, living among the Choctaw and Chickasaw Indians, his nearest white neighbor being forty miles away. He built his home near the dividing line between the two Indian tribes. Here he reared a family of eleven boys and one girl. The early life of Rev. Ben H. Bounds was spent on the farm far away from railroads, where the ox wagon was the chief means of travel. His educational advantages were meager in the extreme, but by close application and diligent study by a pine-knot torch he secured a teacher's certificate and taught two sessions before he was twenty-one years of age. In the early part of 1861 he entered a preparatory school with full intention of entering the State university the following year. In a short time, however, his patriotic instructor enlisted for service in the Civil War. The aspiring student took charge of the school and continued it till August 9 of the same year, when Company F of the Fourth Mississippi Volunteers, to which he belonged, was called into service. He was captured at Fort Donelson and remained a prisoner at Camp Morton until August 4, 1862. After his release he was attacked with malarial fever and for weeks lay at the point of death in a hospital in Jackson, Mississippi. Then he was granted a furlough and spent sixty days at home. During this time he was married to Miss Annie Terry, October 20, 1862, with whom he remained only thirty days. Two years had passed when he saw her again. May 17, 1863 he was captured again, this time at Big Black. He was sent to Fort Delaware, where he remained a prisoner of war for seventeen months. The hardships and privations endured here cannot be described. Many of his fellow prisoners half-starved, froze to death. Here he was converted, read the Bible through twice, read Franklin's Essays, a work on astronomy, mastered several arithmetics and taught a class in algebra. He was paroled September 16, 1864, went home and remained till January 8, 1865. He was captured again April 9 and sent to Ship Island until May 1. His wife having died, leaving one child, a daughter, he was married to Miss Clementine Bates, September 6, 1866. With her he lived happily till the day of his death, November 8, 1911. To this union eight children were born, four of whom survive him. He was licensed to exhort in 1865, to preach in October, 1866, and was admitted on trial by the North Mississippi Conference December 6, 1869.

He was received into full connection and ordained deacon at Water Valley, Mississippi, December 4, 1870, by Bishop David S. Doggett. He was ordained elder at Corinth, Mississippi, November 29, 1872, by Bishop H. H. Kavanaugh. He served the following charges: 1869-70, Union Circuit; 1870-72, Ripley; 1872-73, Kossuth; 1873-75, Calhoun. At this time he transferred to the Northwest Texas Conference. Being too late to receive an appointment, he taught school at Farmersville until the session of the North Texas Conference, to which he was transferred and appointed to Farmersville Circuit, which he served four years and then located. In 1881 he was readmitted and served the following charges: 1881-83, Rockwall; 1883-85, Bethel; 1886-88, Grapevine; 1888-89, Weston; 1889-91, Nevada; 1891-92, Rosalia; 1892-95, Chico; 1895-96, Decatur Circuit; 1896-98, Weston; 1898-99, Preston and Pottsboro; 1899-1900, Howe; 1900-01, Sherman Circuit. He was supernannated from 1901 to 1905, then served the following charges: 1905-07, Cumby; 1907-08, Floyd and Caddo Mills; 1908-10, Greenville Mission. In 1910-11 he was supernannated and he and his wife lived in the parsonage with his son, Rev. C. L. Bounds, pastor of Lee Street Church, Greenville. Brother Bounds was an ardent Mason and at the time of his death he was High Priest of the Royal Arch Chapter at Greenville. Such in brief is the outline of the life and work of Brother Bounds. Rev. D. F. Fuller said of him: "He was a good man and full of the Holy Ghost. In all the extensive territory covered by his labors, the memories of him are most tender and sweet. The children loved him, the young honored him and the aged loved him, and this because he was genial, sunny and pure. He has left to wife and children, to the Church and the world a record without a blot, a life which must continue a great factor for good and an assurance of eternal life beyond the grave." DAVID H. ASTON.

DR. HENRY CLAY GHENT.

Dr. H. C. Ghent was born December 6, 1831, in the State of South Carolina, Laurens District, and died at his home at Belton, Bell County, Texas, February 13, 1912. He was married October 6, 1854 to Miss Sarah Jane Pearce, of Talladega County, Alabama, who with their seven children, two sons and five daughters, survive him. The passing of the spirit of Dr. H. C. Ghent marks an epoch in the history of Belton and Bell County. For nearly forty years he had been one of the most prominent, if not the most prominent figure in the county. His personality is indelibly stamped upon the political, religious and educational life of the community. He was not only personally identified with every movement for the community's good, but was a creator of sentiment and a leader of thought. There was never any doubt as to where he stood on any issue. His position was always definite, his opinion clear cut, his conviction strong and his views frankly expressed. He was firm as granite and as warm and tender as the sun. Nature had made him a leader, and application and grace equipped him for leadership. His quick wit and his bright and sunny disposition drew to him alike old and young. To touch his fine, genial spirit and to feel the affluence of his warm, sympathetic heart was like a tonic. His impressive personage clearly indicated that nature had early marked him for a full grown man and was not disappointed. With less of will power, courage and energy he had never forged to the front, for he was what the world calls a self-made man. The burden of eighty years could not make him stoop. Father tall, erect, alert, keen, penetrating eye; clear, open countenance; expressive and responsive face; he stood a man, from tip to toe, with the weight of four score years resting upon him like sunbeams upon the shoulders of a mountain. "Better." That was his word. Always better. His movements were quick, but courtly and courteous. His bearing was always that of a man who was in haste but not in a hurry. Back of his quick and decisive movements was purposefulness. When in his presence you knew that you were in the presence of a man with a purpose, and one whose movements were toward a definite goal. His life had to stand for something that was alive and altogether worth while. At his best, Dr. Ghent was easily the equal of any man of his profession in the State. This was not only indicated by the well deserved honors conferred upon him by the State Medical Association, but by the demand for his professional advice, his medical services and his views on subjects pertaining to both the science and practice of medicine. He was eminently successful as a practitioner. His loyalty to his patients, his bright, cheerful bearing in the sick room, and his tender sympathy for the suffering made him a deservedly popular doctor. Back of all, above all and best of all Dr. Ghent was a Christian gentleman, with a clearly defined Christian experience. Almost times without number I have heard him speak of his faith in God

and his hope of heaven. He was never obtrusive, always modest, but never hesitated to speak out in public or private on the subject that was nearest his heart. He believed implicitly in the inspiration of the Book, and loved to read it and quote from its sacred pages. In his home was an altar on which he and his loved ones daily laid their sacrifice and where the fire was never allowed to go out. He was loyal and an intelligent Methodist. He loved his Church and his pastor and his pastor's family, but his heart was large enough and his mind was broad enough to love a Christian, no matter by what name he was called. Though a very busy man he was a regular and a faithful attendant upon the services of his Church, and a devout worshiper. He was always an appreciative and helpful listener to what the preacher had to say, but he was especially fond of the music, and nothing ever did his father-heart more good than to hear his children singing in the choir. If the music of heaven be more than a sweet dream, and I believe it is, no one will enjoy it more than he. To his children and to his devoted wife he left the legacy of a good name and the example of a life, whose eighty years were crowded and crowned with usefulness. It does not seem out of place to quote the words of one for whom Dr. Ghent had such a high admiration and who was himself the doctor's friend: "I shall not believe that even now his light is extinguished. If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and make it burst forth from its prison walls, will he leave neglected in the earth the soul of man, who was made in the image of his Creator? If he stoops to give to the rosebush, whose withered blossoms float upon the breeze, the sweet assurance of another spring-time, will he withhold the words of hope from the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation after it has paid a brief visit like a royal guest, to this tenement of clay? Rather let us believe that he, who, in his apparent prodigality, wastes not the raindrop, the blade of grass or the evening's sighing zephyr, but makes them all to carry out his eternal plans, has given immortality to the mortal and gathered to himself the generous spirit of our friend." My first acquaintance with Dr. Ghent was twenty-two years ago last November, when I was appointed to the Belton Station. Soon we became the closest of personal friends—I his pastor, he my family physician. I felt the need of a wise counselor and a sympathetic friend, and I found both in Dr. Ghent. More than once the sound of his footfall on my doorstep lifted a great burden from my heart. Though I knew that he was only human and had his limitations, I always felt that my loved ones were safe in his hands. This friendship has gone on through the years, strengthening and growing, undisturbed and unmolested, until when I stood in the presence of the empty casket that once contained the noble and generous spirit of my friend I knew myself to be a sincere mourner. In his death I feel a distinct personal loss, but I am wholly unwilling to believe that he is not my friend to-day as yesterday. Dr. Ghent lived to a ripe old age, and he fills an honored grave. His good wife and children have much to be thankful for, and while deeply bereaved, they know this better than anyone else.

C. R. WRIGHT.

GARNER.—Cephas N. Garner was born in Jackson Parish, Louisiana, December 3, 1850; departed this life at his home in Bee County, Texas, March 28, 1912. He moved with his parents, in 1859, to Dewitt County, and from there to San Patricio County in 1871; thence to Bee County in 1884. For over twenty years he has been a member of the family of God. For the largest part of that time he has served the Methodist Episcopal Church, South, of which he was a faithful member, steward and trustee. The Church and community will miss him, but most of all his seven children whom he leaves to mourn their loss. Funeral services were conducted at the Lebanon Cemetery where a very large crowd gathered to pay the last tribute of respect. "Blessed are the dead which die in the Lord." L. A. ALKINE, P. C.

ATKINS.—Mrs. Flora Atkins (nee Adams) was born February 26, 1859, in Wood County, Texas, and here lived almost her entire life. She died January 8, 1912. On February 8, 1876, she was married to G. W. Atkins. This union was blessed with six children, three of whom with her husband still survive; the other three died in infancy or early life. She has one son, A. L., living at Rockwall; one, C. W., at Sadler; the daughter, Mrs. Flora Kay, at Hawkins. Sister Atkins was converted in 1888, under the ministry of Bro. G. A. LeClere, and united with the M. E. Church, South, of which she remained a member until

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death. Hers was a beautiful, consistent life. In a quiet, unassuming and modest way she, like her Lord, "went about doing good." She always wore a smile on her face and had words of cheer and comfort for the distressed. As a wife and mother she exemplified those rare qualities of mind and heart which adorn consecrated womanhood. Our Church and community are richer because of her beautiful life among us. And the priceless heritage she bequeathed her loved ones and friends will always be an inspiration and benediction to their lives. She loved her Church, which she served in various capacities, and was regular in attendance at services. She loved her Church paper, the Advocate; she loved her home intensely. That she has wrought well is attested by the fact that from her home she has sent none but Christian children, to whom I would say strive to emulate mother's example, follow her as she followed her Lord, then when this life, with its trials, heartaches and sad partings is over we shall meet our loved ones and be forever glad in the "land of perfect day." W. L. RUSSELL, Big Sandy, Texas.

SNAPP.—Mrs. Mattie A. Snapp, wife of A. N. Snapp, was born in Indiana, February 2, 1843; died in Wortham, Texas, March 18, 1912. Her maiden name was Sowash. She was married to Brother Snapp in 1868, and she was the mother of four children, but her husband alone survives, all of her children having passed on before. She joined the Methodist Episcopal Church in 1877, and was a consistent Christian to the last. They moved to Texas in 1879, and have lived in the vicinity of Wortham ever since that date. A large concourse of people attended the funeral in respect to her memory, as she was greatly beloved by the entire community, and in sympathy for the bereaved husband left alone on this shore of time with all his beloved family waiting for him on the other shore. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." C. W. MACUNE.

SHELTON.—On March 15, 1912, at Whitehouse, Texas, there went from this mode of existence one of our best men, Bro. Gus B. Shelton, who was born on Blossom Prairie in 1861. He came from the purest type of Methodists, Ervin and Annie Shelton. To these parents were born four children: Mrs. M. A. Wood, of Honey Grove; Mrs. A. H. Bywaters, of Roxton; Robert Shelton, who died an honored member of the Northwest Texas Conference, and Gus B. Shelton, the subject of this sketch. Brother Shelton moved to Roxton and entered the mercantile business in 1888, and in January, 1889, was happily married to Miss Emma Hudson. She and their baby died in November following, leaving him alone and almost cheerless. In the course of time he bought him a farm near Whitehouse, Texas, at which place he met a welcome guest—Death. Here he transacted a farming business, but his real home was at his sister's, Mrs. A. H. Bywaters, of Roxton. He was brought back here to his old home and by his request was buried by the side of his wife and baby. So they sleep side by side that unbroken sleep from which the trump of God shall only awaken them. Brother Shelton's life was a modest, unassuming Christian life from boyhood. So I would say to the bereaved ones, "You know where to find him." W. J. BLUDWORTH.

ODEN.—A. A. Oden, the subject of this sketch, was born in Gregg County, Texas, February, 1871; was married February 24, 1897 to Miss Rebecca Rowe, who, with three children, survives him. In 1909 they moved to El Paso, Texas. After a short residence there, they came to New Mexico and located at Lordsburg, Grant County, where they lived happily till March 7, when the summons came for him to go. Brother Oden was converted in early life and joined the Methodist Church. He was a faithful member, always ready to serve the Church and help a wayward brother. At the time of his death, he was Sunday School superintendent. We miss him because we loved him, but he will be missed more in the home where he was a devoted husband and loving father. It is sad to give him up but 'tis God's will and we console our aching hearts with the assurance that we can clasp his hand on the golden shore and walk with him in the light of God's love, and listen to the songs of angels who will be made glad at our coming as they were at his. JEROME E. FULLER, P. C.

ADAIR.—Mrs. Eliza Adair (nee Dilard) was born in South Carolina, Lawrence County, January 25, 1828; died at her granddaughters, Mrs. Eproson, at Bighill, March 10, 1912. She was married in her native State to James Washington Adair August 20, 1846. This union was blessed with four children, two boys and two girls. Both of the daughters passed to their reward before the mother, to await her coming. The husband and father died in Tuscaloosa County, Alabama, and left her with the burden of life to carry. As a widow indeed she met the responsibilities of life with a courage that knew no failure. Sister Adair and her children came to Texas, Falls County, in 1859 and to Bighill in 1879. Her devotion to her home and the Church not only made her a loving and faithful mother, but a Dorcas in Israel. In early life she was a guardian of her sisters and brothers, then taught her own in the way they should go. But this was not enough for such a great soul as hers. Brother Hugh Leach married her baby girl. God claimed Sister Leach in the very prime of life for his glory, leaving four children without a mother's hand and love, but, thank God, not without a grandmother. She was a very mother to her grandchildren, Mrs. Eproson, Mrs. John Rogers, Earn and Jeff Leach. Her grandson, Earn, was the baby child of her baby in her old age and was to her as Joseph was to Jacob. Indeed, she leaned her head on his bosom and was refreshed. She had the great delight of spending her last days with him. The rising of the sun in her native land was beautiful, but as the sun went down over the western hills it was more beautiful; there was a hush and a glory. "The way to God was as a bright shining way that shines more and more." When the end came she was in the good home of her granddaughter, Sister Eproson, surrounded by her two sons, Sam and Frank Adair, her grandchildren and a host of loved ones and friends to mourn their loss. She is gone, but not forgotten. She is asleep in Jesus. The earthly house is dissolved, but she has a home not made with hands, eternal in the heavens. Follow her beautiful life and example, serve and love her God and meet her in heaven. W. VINSANT.

SMITH.—The death-chariot stood suddenly at her door and she mounted at once to return no more. The silver cord was loosed, the golden bowl was broken, the pitcher was broken at the fountain, and the dust returned unto the earth and the spirit returned unto God who gave it. Mrs. Bobbie Geneva Smith was born March 2, 1888, and fell on sleep March 13, 1912. She gave her life to Christ in early life and joined the Baptist Church, but afterward joined the Methodist Episcopal Church, South. Just before the angels took her home to heaven she said, "I am ready, and will soon be in that brighter home above." She said to her husband, "Tell father and my two brothers to get ready, for I will await their coming in glory. Death has no sting," said she, "but I regret to leave my dear husband and two babies." She was a good woman, consecrated Christian, a faithful mother and wife. Now to the husband, children and loved ones, be sure to make the landing, and may the Lord bring you an unbroken family where no separation ever comes. "Christ shall wipe all tears away." T. M. KIRK.

BALDWIN.—Ralph Baldwin has passed from this world to a world of sunshine—a place where there is no separation. Yes, he has gone to swell that great throng of children who have passed over the river, and are now around the throne of God. Little Ralph was here to bless the home a short time only, but in that fourteen months he had entwined his little fingers about the dear ones' hearts which were hard to break loose. There is a vacant place in the dear home, but there is one more filled in the glory-world. May we so live here that we may know of a surety that we have a home over yonder where Jesus and all the redeemed are. We pray the Lord to bless, comfort and cheer the bereaved parents and loved ones by his Holy Spirit. THEIR PASTOR.

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METROPOLITAN BUSINESS COLLEGE,
Dallas, Texas.

SCHULLER.—Wilbur, the youngest son of Dr. and Mrs. John C. Schuller, of 503 Prospect Avenue, El Paso, Texas, was born June 14, 1908; died March 14, 1912, of scarlet fever. He was buried in Concordia Cemetery, El Paso, a brief service being held at the grave by the writer. How short his life, and yet how much of joy and sweetness it has meant to the loved ones in the home. We hold for a little while these priceless blossoms and then the angel of God comes and with tender hands gathers them for the garden of Paradise. May the memory of this precious baby keep the parents' hearts tender and their lives sweet, and may God uphold them by his Spirit in this bereavement.

C. WESLEY WEBDELL,
Pastor Trinity Methodist Church,
El Paso, Texas.

O'QUINN.—Mrs. Mary A. O'Quinn was born April 24, 1825, in Maryland. Came to Texas in the latter part of 1833. Her father, John A. Veach, was an officer in the Army of Texas during the struggle for freedom and independence from Mexican dominion. The subject of this sketch was living in Nacogdoches when Houston, Crockett and Bowie passed through on their way to San Antonio just a short time before the fall of the Alamo. She was converted in early life and united with the Cumberland Presbyterian Church, remaining a member of that faith until about 1876, when she joined the Methodist Church. She was a noble, Christian woman, and had many friends. A rule of her life was that one's word should be as good as their bond. She could not tolerate deception or hypocrisy. She had no desire whatever for ostentatious display of any sort. She was a strong believer in public charities. Grandma, as she was affectionately called, had been an invalid for twenty years. She was, therefore, unable to do active Church work. Shortly after Christmas last year she fell and injured herself to the extent that she was never able to leave her bed again, but suffered and lingered till March 19. From the home of her son, Hon. W. B. O'Quinn, in Lufkin, Texas, her spirit left the thin and wasted body to be borne on angels' pinions to the home above. Appropriate services in honor of her name and memory were held from her late home, after which we buried her away in the silent city of the dead to await the resurrection morn. We say to Grandma, Good-bye for a time. We hope to meet you on Canaan's happy shore.

W. H. VANCE, Pastor.

SCHOU.—William Schou was born in Germany, September 17, 1872, and died at his home near Corsicana, in Navarro County, February 15, 1912. His parents came from Germany to America, locating at Birmingham, Alabama, when he was but an infant. Soon both parents died and he, in his early childhood, was thrown out into the world to battle for himself. At the tender age of eight years he enlisted as a drummer-boy in the Confederate Army. He was converted at an early age, and became a loyal and devout Christian, in which fact lies the secret of his strong, beautiful and useful life, in spite of all its early disadvantages. I was his pastor for four years, and during those four years he was a steward and I never knew a better one. For many years he served his Church in official capacity, and all who knew him will bear witness to both his faithfulness and his efficiency. When I first met him he had recently returned from the West, where he had lost the small savings of a lifetime, and he was a very poor man—too poor to have a bank account. But he had two pocketbooks; one he called Schou's, and the other he called the Lord's. When he made a dollar he put ninety cents in the one and ten in the other. It is needless to say that the Lord blessed him. While he lived and died a poor man, he always had plenty and provided well for his family. He was twice married. His last marriage was to Miss Emma Huffstetler, October 2, 1901, who with two children, a little boy and a little girl, survive him. A good man has gone to his reward, leaving to his loved ones the rich legacy of a good name, an honored grave, and the sure hope of a happy reunion.

C. R. WRIGHT.

COTTON.—Albert Lee Cotton was born 1849 in Henderson County, Texas; died February 9, 1912. Professed faith in Christ and joined the M. E. Church, South, in the summer of 1909. Brother Albert was a Bible reader. He said to his mother just before he died that he was ready to go. The greatest comfort to cheer a bereaved mother's heart is for her dying boy to say: "I am ready to meet God." He was buried in Ligneville Cemetery. The funeral was conducted by the writer. Another young man has been called from the busy cares of this world to that bright world above, where all is peace and love. May the good Lord bless his dear mother and Brother Adair, his stepfather, with all the bereaved loved ones and help us to meet again in the sweet bye-and-bye.

G. M. FLETCHER.

RUSK.—Jewel, the seventeen-months-old baby girl of Mr. and Mrs. Virgil Rusk, died on Sunday morning, February 18, 1912. Her illness was of short duration, but of intense suffering, lasting only a few hours, when the death angel came to relieve her and she took wings and left this mundane sphere. Oh! fold the little arms across the pulseless heart, her ransomed soul has passed beyond, naught of her save that which sink with earth away and fades before us, day by day. This frail flower will expand transplanted in a fairer land. As brightest flowers of earth reach for the sun, so shall thy pure immortal flower bend to thy life at evening hour. She was the idol of her parents, a sweet little baby, a favorite; having lived just long enough to become attached to all. But God, who doeth all things well, saw best for her to be in glory land. How dark and desolate the home seems now, uncheered by her bright presence, only the aching hearts of those to whom she was dearer than life itself, can know. We who had watched with interest the expression of this lovely bud, looked forward to the time of perfect bloom, in time to come. But the reaper came and gathered this pure, white flower while the dew of innocence was fresh and sweet on the delicate petals of the soul and no frail thought of sin had marred her pearly whiteness, to lay on the bosom of One who had said: "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." Oh! weep not desolate ones, for your darling is safe, sheltered beneath the shadow of the omnipotent wing, free from sin and pain and sorrow, waiting with the angels to welcome you when life's weary work of earth is o'er. Call not back the dear departed one anchored safe where storms are o'er. When we leave this world of care we shall find our missing loved one in our Father's mansion fair.

A FRIEND.

PARRISH.—Hazel Parrish, infant daughter of Judge P. L. and Mrs. Bessie Parrish, was born February 24, 1912; departed this life March 29, at 6 a. m.; was buried in Crosbyton Cemetery, at 4 o'clock, March 29. Her stay in this world was short, but she remained long enough to entwine herself about the hearts of her parents. She leaves their hearts bleeding because of her departure. While they are grieved to give her up they have entrusted her to the care of him who said: "Suffer the little ones to come unto me and forbid them not, for of such is the kingdom of heaven." Weep not parents, Little Hazel will await your coming in the house of many mansions.

C. D. PIPKIN, P. C.

SOUTH.—Effie Irene South, daughter of C. E. and Virginia C. South, was born August 22, 1902; died February 16, 1912. Little Effie was a very bright and promising girl, full of sunshine, very fond of singing, and constantly cheered the household by her sweet, musical voice in song. She was sick only a few days with a complication of throat trouble and scarlet fever. Dear father, mother, brothers and sisters, look with a cheerful faith to our Father in heaven who has little Effie safely in his care, and after a while you will meet her in that better world where our little ones who have gone on before will be given us again, and unmolested by the trials of earthly life we shall dwell together forever.

M. H. HUDSON.

ANDREW.—Mrs. Malinda Andrew (nee Cunningham) was born in Newton County, Georgia, October 27, 1820. Professed faith in Christ and united with the Methodist Church at the age of twelve years and remained a consistent member until called by the death angel, which to her was an angel of mercy, as she was ready and anxious to go from the Church militant to the Church triumphant. Her translation occurred March 17, 1912, at 1 p. m., at the home of her son, George, Maypearl, Coryell County, Texas. Grandma, as she was familiarly called, was married to William Harry Andrew, brother of the sainted Bishop J. O. Andrew, of precious memory. He preceded her to the heavenly home by about twenty-eight years. She was the mother of five children, three dying in infancy. One daughter reached mature years, was married and had a family, but was called home several years ago. We laid Grandma's remains by her side in the Pearl Cemetery to await the glorious resurrection morn. She said she wanted to go on Sunday, and so the Sunday before she departed: "If I don't go to-day I will go next Sunday." Her request was granted. She was nearly ninety-two years of age and a member of the Methodist Church nearly eighty years. To the only surviving child, Brother George, and relatives and friends, we would say, look heavenward and be true to God and after awhile he will say, "It is enough come up higher." The funeral service was conducted by the writer (her pastor), assisted by Rev. J. W. Shook.

J. W. BOWDEN.

WILLIS.—Charles Wesley Willis was born February 3, 1851, in St. Louis, Missouri; died March 5, 1912, in Big Spring, Texas. On September 8, 1880, he was married to Miss Mary E. Hurst. This union was blessed by four children, a boy and three girls. Of these, two girls are living. Brother Willis came to Texas in 1885, and from that time to the day of his death, had lived in Big Spring. This man, reared in a true Christian home early learned the true meaning of life. For many years he prepared for the end, and when God called for him he was ready to go, with a faith that knew no doubt and a heart that felt no fear. Oh, what a comfort it is to his family and to his many friends to know that he has gone into the presence of God with the testimony of a good conscience and leaves behind the record of a useful and well spent life. Brother Willis was a good man in the truest and fullest sense. He was faithful to every obligation as a friend and as a citizen, as a husband and as a father. He was a Christian with a character uplifted, enlarged, strengthened and beautified by the life that comes through Jesus. He loved the Bible with an abiding devotion, read its pages with untiring interest, and few men had a better acquaintance with the sacred Scriptures. He was a faithful Church member. A man of strong and deep convictions, he was devoted to his Church, ever loyal to its teachings and obedient to its rules. Through his long residence here he had filled many official positions in this Church—the Church has hardly an office open to laymen that he has not filled—and into the filling of these he put the best of his time, talent and interest. It is not too much to say that Brother Willis, in a large measure helped to make this Church what it is to-day. Gathering up all that I have said, I want to bring this tribute to the memory of our departed brother: No family ever had a more loving husband and father, no community ever had a truer citizen, no Church ever had a more faithful member, no man ever had a more loyal friend, and no preacher ever had a more helpful supporter. Brother Willis suffered long and hard. The suffering of a saint furnishes one of the problems of this life. We cannot understand it now. We know that the blessed Savior lived a life of suffering and many of the noblest of God's children have had to travel the self-same road of sorrow. Some day we will understand, meanwhile let us trust in the loving God. Death has not touched the godly character of this good man, and the sweet memory of his holy life lingers with those that are left behind, ever calling them to be faithful, as he was faithful and ever pointing them to that home of the soul, the land of the blest.

C. W. HEARON.

MORRIS.—Boone, son of W. J. and Jennie Morris, was born June 7, 1893, near Itasca, and departed this life, February 18, 1912. He was sick only a short time as he died from meningitis. Although young he was the strong son on whom his father and mother relied and trusted completely. He surrendered his life to Christ in the summer of 1900, during the pastorate of C. L. Browning and joined the Methodist Church at Pleasant Hill Church. He had been a constant attendant of the Sunday School ever since before his conversion, was devoted to his Church and loyal to his pastor. His father's home is a home for preachers and Boone was always courteous and considerate and ready to assist whenever and wherever needed. He was loved by those who knew him and will be sadly missed both in the Church and in the home. He leaves a father, mother, one sister and five brothers, besides a large circle of other relatives and friends to mourn his death for it is surely their loss. While life may seem a bit lonelier heaven seems dearer and we have the sweet assurance that when our life shall cease we will meet in that great beyond where there is neither pain nor parting, but eternal love and joy. His former pastor's wife,

MRS. R. O. SORY.

HARDEN.—William Selby Harden was born in Wheelock, Robertson County, Texas, March 6, 1876; died in Marlin, Texas, January 18, 1912. He was a son of Mr. and Mrs. S. S. Harden, who now reside in Marlin, in whose home the young man suffered for eighteen months, nursed night and day by a loving mother's care. He was converted at Round Rock in 1897 and united with the Methodist Church. He wandered away from God, but one night more than a year ago, while his mother watched and talked with him, he again gave God his heart and life. During the Spanish-American war Brother Harden served his country in the Philippines, serving for two years in the fourth infantry, company G, and one year as one of the bodyguard of General Bates. He was actively engaged in railroad service until taken with a fatal illness. He was a great sufferer, but bore up patiently until God sent him sweet release.

J. W. BERGIN.

SURBER.—Mrs. Pearl Leverett Surber, the youngest daughter of Mr. and Mrs. J. T. Leverett, was born in Water Valley, Mississippi, July 1, 1885. She moved with her father, two older sisters and brother, to Center Point, Texas, in 1903. She was happily married to Stephen P. Surber, of Center Point, October 9, 1906. She was converted and joined the Methodist Episcopal Church, South, in her early childhood, and at once became an efficient worker in the Sunday School and Junior League. As she grew older, from youth to young womanhood, she took her place in the broader spheres of larger service and responsibility, and was always a capable worker in the different departments of the Church. She was by nature and training qualified for these places of usefulness and manifest marked ability as an officer, teacher and leader in the Sunday School, League and Woman's Missionary Society. She was a gifted and accomplished musician and rendered the Church valuable service as an organist and choir leader. But after all it was her beautiful, consecrated life, unassuming and gentle, which was the charm with which she won her way into the hearts of all the community where she lived. Especially was she the children's friend, and she possessed their confidence and love. But among all classes she was beloved and appreciated for the beauty of her character and the purity of her soul. After a lingering illness of more than a year, she died at her home in San Antonio, Texas, January 16, 1912, aged 26 years, 6 months and 5 days. No, she did not die; for she exhibited that beautiful faith, of which the gentle Savior said: "Whosoever liveth and believeth in me shall never die." And her passing was like a little child falling asleep sweetly in the loving embrace of a gentle mother. And her waking was supremely blessed, since we know where to find her. She was a devoted wife and an inspiration to the life of her young husband in his work as an official in the Church. The funeral services were held in her home Church in Center Point, in the presence of one of the largest audiences ever assembled there for such an occasion. Near two hundred children marched in the procession to the cemetery. Loving friends placed a beautiful floral offering on the grave where we left the tired little body to rest until the trumpet's call. Fairer than the crown of snow-white roses, and more lasting than their fragrance, is the tribute of love and gratitude paid her memory by the multitude of children and the older people whom she helped toward nobler lives. May the Christ she loved and served comfort with his love and grace her devoted husband and the two surviving sisters and the hosts of bereaved friends is the prayer of the writer. Her friend and theirs.

Z. V. LILES.
San Antonio, Texas.

McDONALD.—Lanna, little daughter of M. J. and Kate McDonald, was born April 18, 1908, and departed this life for her home in heaven, March 29, 1912. Her short life of less than four years was brought to an end by the dreadful meningitis. Everything possible was done to save her, but God saw fit to take her. Oftentimes during her last days she would ask how Jesus could fasten wings to little children. On the day before the stroke, while at play with her baby brother, proposed to him that they ask Jesus to give them wings, so they could fly. At this early age she had learned the airs of several Sunday School songs, and one of her favorites was: "We'll Work Till Jesus Comes." Had it not been for Jesus coming after her, and saying: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," we could not have borne up. The vacant chair will never be replaced in this life, but God knows best and we, with bleeding hearts, submit to his will, knowing that ere long we'll be reunited in the sweet bye-and-bye, where separation, pain and death will not be felt nor feared any more.

PAPA AND MAMMA.

BOOTHE.—Brother J. S. F. Boothe was born in Tennessee July 14, 1838; came to Texas in 1865 and settled in Red River County, where he remained and raised his family until eight years ago. He then moved to Parker County, and at the time of his death, was at the home of his son, near Roberts, Parker County. On March 21, 1912, surrounded by three sons and one daughter and other relatives and friends, he breathed his last and fell on sleep at the ripe age of 78 years. His was a Christian life—a true member of the Church, filling at times official positions in the Church. He was loved and respected by all who knew him. His name has stood without question upon the Church roll for more than sixty years—a splendid record. Well done, good and faithful servant. Surrounded by his children, three boys and one girl, and his grandchildren and a host of friends, we laid his tired body to rest in the beautiful cemetery at Central Church to await the resurrection morn.

C. F. KIKER.

Glasses Absolutely Free

Now look here all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once as I am going to send you a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim light.

—These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on—


—These "Perfect Vision" glasses will enable you to shoot the smallest bird off the tallest tree top on the cloudiest days—

—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance and as far as your eye can reach—

Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never.

I therefore insist that you sit down right now—this very minute—and write me your name and address at once and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county. Address—

DR. HAUX—The Spectacle Man—
ST. LOUIS, MO.



NOTE.—The above glasses are perfectly reliable.

MURRELL.—Waldo Lemons Murrell, the son of Brother and Sister Ray Murrell, was born February 6, 1900; died March 29, 1912, aged twelve years, one month and twenty-three days. He bore his sufferings patiently for nearly four weeks. He was first taken with meningitis followed by typhoid fever. Everything known to medical science and loving hands was done, but he who does all things well knows best. He was a very fine character, respected and loved by all who knew him. He was converted during the pastorate of Rev. J. W. Slagle, and joined our Church August 7, 1911, at Fairlie, Texas. He was an obedient son, dutiful, kind and loving to his parents. He was a favorite among his schoolmates and chums. The funeral service was conducted by the writer at the home of his parents, at 2:30 p. m., Saturday, March 30, 1912, after which his body was conveyed to the Senora Graveyard, there, after a very nice and appropriate talk by Prof. C. L. Hilliard, his teacher, who spoke of his excellent character and application as a student and especially the interest taken in chapel service, after which the body was laid to rest. We thank God that our Savior made it possible for us to meet our loved ones, where parting and suffering will be no more. Brother and Sister Murrell have the heartfelt sympathy of the entire community.

T. D. WILSON, P. C.

TURNER.—Mrs. Sallie Turner (nee Sumner) was born in Washington County, Alabama, March 20, 1877; moved to Texas with her mother and stepfather, when nine years old. She was converted in childhood and joined the Methodist Church when she was eleven years of age. She was twice married. Her first marriage was to Mr. Ford. He died, leaving one son. Her second marriage was to R. T. Turner, February 26, 1899, near Athens, Henderson County, Texas. This union was blessed by two boys who still survive her. She was indeed a mother to her stepchildren, who all loved her as a mother. She was a devoted wife and a kind neighbor, and above all was a devout Christian. When she was advised by the physician to go to the Temple Sanitarium for an operation for gall stones she left home reluctantly, for she did not believe she would ever return. Her operation was successful, but she took pneumonia and lingered five weeks with that fearful disease, and March 13 her weary spirit went to God who gave it. All that a devoted husband and the doctors could do to restore her to health was done but to no avail. She has entered into the home beyond the vale where husband and children expect to meet her again. Her pastor,

I. E. HIGHTOWER.

The right kind of a man never falls outright because he has a poor chance.

DROPSY TREATER. Quick relief, swelling, short breath soon removed, often entire relief in 15 to 25 days. Trial treatment sent FREE. Write Dr. H. H. Green, 509 N. E. Atlanta, Ga.

DR. PRICE'S CREAM Baking Powder

Made from pure, grape cream of tartar

Makes home baking easy. Nothing can be substituted for it in making, quickly and perfectly, delicate hot biscuit, hot-breads, muffins, cake and pastry. Insures the food against alum.

Pure, Healthful, Reliable

PRICE BAKING POWDER CO.
CHICAGO

NOTE.—If mixtures called baking powder are offered you at lower price, remember they are mostly made from alum, a metallic acid deleterious to health.

Southern Methodist University

REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Bursar
EDITORS

One Million Dollar Endowment Campaign Is Now On

Bishop Edwin D. Mouzon and Rev. L. S. Barton visited seven of the District Conferences and represented the interest of Southern Methodist University. They secured about twelve thousand dollars for the institution of our Central University upon the hearts of the people. Bro. Barton is attending the other conferences, this and next week.

Important Statement

The campaign for Southern Methodist University is now about six months old. During this time there has been nothing but the most encouraging response. The campaign has been limited only by the facilities of the office and the ability of the commissioners in the field to cover the territory. The weather was fearful for a considerable portion of the time, and access to the people necessarily limited, but withal, the result has been something marvelous. A report of what we now have would be interesting to all Texas Methodism.

The Endowment Lands.

It will be remembered that the bonus offered by Dallas for the location of the University included a campus of 123 acres, endowment lands of 529 acres and guaranteed notes and cash of \$300,000. The General Board last fall then proposed to give \$200,000 if we would during the period ending July 31, 1912 raise in good notes and cash \$500,000, thus completing one million of dollars exclusive of the endowment lands. We want our people to understand fully that the University location is not a real estate scheme. The lands speak for themselves to those who see them. They are destined to bring a great sum for our endowment funds. No man who has yet looked over the situation appraises the lands at less than \$750,000.

As to Payments on the Notes Given by the Citizens of Dallas.

The people of Dallas meant to do what they contracted to do, when they said we will give you \$300,000 in good notes. There may be some Methodists in Texas who feared that the Dallas citizens, after securing the University would step from under the responsibility and let the Methodists of Texas pay for it, and withhold payment of their own notes. Let Texas Methodists be sure that Dallas does not set them an example of contract-keeping. It is Texas Methodism on trial—not the city of Dallas. Dallas gave one million dollars to Texas Methodism, now what is Texas Methodism willing to do for herself—not Dallas. You will note from the following report by an auditor that Dallas has paid more than is due to date—the notes were for one, two, three and four years. Therefore two payments have not yet matured. See what has been collected already.

On the other hand, the citizens of Dallas will be interested in the statement below, because it shows the result of the greatest campaign to date in raising funds. We are to raise half a million in eighteen months and have

in six months raised nearly half of it—not in open subscriptions or uncertain pledges, but in the best kind of promissory notes—such as stand the careful inspection of a disinterested auditor. Note his statement.

Auditor's Statement.

This is to certify that I have carefully inspected each note on file in the vaults of Southern Methodist University and find as follows:

Out-of-town notes or bonds—properly drawn and signed; no conditions or exceptions taken.....	\$212,171.50
Open subscriptions—wills, lands and miscellaneous out-of-town pledges.....	19,715.00
Total.....	\$231,886.50

By request, I wish to certify that I have carefully examined the records and find that there has been collected to date from the citizens of Dallas, as payment on their pledge to the Bonus fund of \$300,000, an aggregate of \$96,008.76. The records are carefully and systematically kept—balancing perfectly with the notes, receipts and bank deposits. Signed,
R. C. NAPIER,
Accountant.

A RULING OF THE COMMISSION AND A LEGAL OPINION.

Perhaps in addition to the above auditor's report, the Methodists of Texas would desire a statement of the authority of the commission in the handling of the large funds accumulating for our great University. On this point, reference should be made to a definite action of the Commission at its recent meeting. The representatives of several schools had enquired as to the availability of these funds for the purpose of helping them. The authority of the Commission to use these funds for assisting other schools even though they be in distress was investigated. It was suggested that inasmuch as the Commission had full authority from the Annual Conference in the management of all our schools, that perhaps they had authority to use the funds pledged for Southern Methodist University for emergencies of our other schools, or use the notes of Southern Methodist University as collateral for possible loans to other church property. After some deliberation, an opinion from the attorney for the Commission was asked and the text of his report follows:

"I, as attorney for the Southern Methodist University, hereby state that under no circumstances can the officials of the University or any member of the Commission legally take any funds that have been directed for the Southern Methodist University and appropriate to any other purpose than the building, equipping and promoting of the various interests of Southern Methodist University. This is equally true with reference to any note or money due Southwestern University, and it is equally true of any notes or money elected for Polytechnic College. In other words, money collected for any institution must be exclusively used for the institution for which it

is was donated, subscribed, or collected. "M. M. BROOKS."

This settles the point clearly. The Commission has full management of our schools, but they cannot misappropriate or misdirect funds. They may say what a school should or should not do with her own resources, but there is no authority that would justify the use of a dollar donated for other purposes. The laws of justice and good business are not incompatible.

It should be borne in mind, that the Commission is at yet acting as trustees of Southern Methodist University, and since last conference have become also trustees of Polytechnic College; but they are also the State Commissioners, and are therefore acting in several capacities, and must designate carefully between all interests. They are anxious to preserve the best interest of all, but they cannot by any sort of pretext use the money donated for one purpose for another. Money given to Polytechnic cannot in any way be used by Southern University. The contributions to Southern Methodist University will be used as directed by the notes signed by donor.

BISHOP MOUZON VISITS THE DISTRICT CONFERENCE WITH BROTHER BARTON.

The Dallas District Conference at Lancaster, after a great sermon by Bishop Mouzon, gave to S. M. U. about \$1500, with a promise of doing better things. There is little doubt but that Lancaster Church will give \$1000 and name a room in our North Texas building.

They are well on the way to it now.

The Bonham District Conference at Revena gave \$540. Unlike Lancaster, the visitors gave most all of this Sunday last.

We spent Sunday in Terrell. The Bishop preached two great sermons to large congregations. The collection for S. M. U. was over \$2500, a collection having been taken previously for the school at this place. Terrell is a great town, and we have an excellent Church here, and though she had had some discouraging circumstances she is supporting our great enterprise in earnest, over \$3000 having been already pledged. Bishop Mouzon will be with me another week.
L. S. BARTON.

EASTER AT MANNING.

By request of our pastor (Brother Pulley) I will attempt a short write-up of our Easter services at Manning. It being our regular preaching day for the Methodists, Brother Pulley was on hand Saturday night, and notwithstanding the fact that the weather was very threatening, we had a good turnout. The people all seemed to be in a spirit of worship, and we had a gracious refreshment to begin with.

Sunday morning we awoke to find it raining, but the rain did not keep the people from going to Church. By 10 o'clock a large congregation had assembled.

After going through with the Sunday School lesson, a short program was carried out, which consisted of songs, essays, rehearsals, etc. Then came the sermon, and in connection with the sermon a baptism of the Holy Spirit. Joy, which passeth all under-

standing, filled many hearts brimming full.

At the close of the 11 o'clock service Brother Pulley announced a special service for the children at 3 o'clock in the afternoon. When the hour came it was still raining, but the people—both old and young—began pouring in, and continued to do so until there was a larger congregation than had been at either of the former services. Brother Pulley preached a pointed sermon to the children, and in that connection the divine Spirit did his work of conviction, deep and pungent, in their hearts, and many of them (some twelve or fifteen) were most happily converted. So thorough was the work of salvation wrought in them that quite a number of them—young as they were—gave testimony to having been saved.

At 7:30 there was quite a large congregation assembled at the church, and as Brother Pulley preached the Holy Ghost descended, and we had a day of Pentecost. A signal victory over the marshaled forces of the enemy. We are confidently expecting and earnestly praying for a sweeping revival at Manning this year.
T. H. WINDHAM.

Be sure you are right, and then stay just where you are—in the right.

Underneath the winter snows,
The invisible hearts of flowers grow
ripe for blossoming!
And the lives that look so cold, if
their stories could be told,
Would seem cast in gentler mold,
would seem full of love and
spring.
—Thomas Bailey Aldrich.



It Is Yours!

No matter where you are, whether you are a man or woman, twenty years old or seventy, whether you live in the town or country, whether you are rich or poor, all you need do is hold out your hand for it, give us the signal that you want it, say the word, and it will be sent right out to you, without a penny from you. If you need it, if you want to try it and see what it will do, if you are ill, poorly, weak or suffering, hold out your hand and get it, as thousands have done during the past three years. You don't need to write a long letter, don't need to fill out any tiresome blanks, don't need to send references, money or stamps. It is yours to try at our risk, yours for the asking, no matter who or where you are, if you will hold out your hand for it, so we will know you want it. We place it right in your hand, deliver it free at your door, and are glad to do it when you ask for it. But we cannot know you need it, cannot know you want it, unless you say the word, and ask you to "Hold out your hand."

Clip the coupon, fill in your name and address, and we will send you a dollar box of Bodi-Tone without a penny from you.

This is how a quarter-million people have already tested Bodi-Tone, many from your own state and neighborhood, including hundreds of the readers of this paper, and this is how we want you to try it. We know Bodi-Tone, we know how quickly it acts in the body, how it makes its great power felt soon after you begin to use it, how it sends the glow of returning health into every nook and corner, and we want to prove it to you, absolutely at our own risk. If you are entirely satisfied when you see what the trial box of Bodi-Tone does for you, pay a dollar for it. Otherwise, that ends it. We leave it all to you. You have all to win and nothing to lose by trying Bodi-Tone in this way.

Bodi-Tone

does just what its name means—cures disease by forcing it out of the body, and we want you to try a box at our risk and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each box contains seventy-five of these tablets, enough for twenty-five days' use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how it works in the body, how it cures disease by helping nature to tone every organ of the body. Tone is a little word, but it means a great deal, everything in health. When all the organs are doing their part, when each is acting in a perfectly natural way, when all the functions are healthy and performed with natural vigor, when the energy, strength and power of resistance to disease are all at a natural point, then the body is in proper tone. When disease has attacked any part, the tone of the entire physical body should be raised to the highest point, to make all the body help to cure. This is the power which Bodi-Tone offers you to help you get new health.

Not a Patent Medicine

Bodi-Tone is not a patent medicine, for its ingredients are not a secret. It contains Iron Phosphate, German Lithia, Chinese Kihubarb, Peruvian Bark, Nux Vomica, Oregon Grape Root, Cascara, Capsicum, Sarsaparilla and Golden Seal. Such valuable ingredients guarantee its merit and power.

When you use Bodi-Tone you know just what you are taking because it is good and safe and know you are taking the kind of medicine to provide real help for the body. It contains no narcotics or habit-forming drugs, nothing that your own family doctor would not depend on, and it is equally true of any notes or money elected for Polytechnic College. In other words, money collected for any institution must be exclusively used for the institution for which it

Hold Out Your Hand

to the Blood, Sarsaparilla drives out its impurities, Phosphate and Nux Vomica create new nerve energy and force Lithia aids in the Kidneys, German does invaluable work for the Stomach and Digestive forces, Chinese Kihubarb and Oregon Grape Root promote vigorous Liver activity, Peruvian Bark raises the tone of the entire system, Golden Seal soothes the inflamed membrane and checks Catarrhal discharges, Cascara gives the Bowels new life in a natural way, and Capsicum makes all more valuable by bettering their quick absorption into the blood. A remarkable combination that does wonderful work for the body's health. Each of these ingredients adds a needed element from nature to the body. We claim no credit for discovering the ingredients in Bodi-Tone, each of which has its own well-deserved place in the medical books of most of the civilized world. We simply claim the credit for the successful formula which we invented, for the way in which these valuable ingredients are combined, for the proportions used, for the curative force which thousands of sick have found in Bodi-Tone. Many of its ingredients are regularly prescribed by doctors, either separately or in combinations with such drugs as each doctor may favor, for there are wide differences of opinion among the doctors of various schools. The great combination used in Bodi-Tone is what makes Bodi-Tone cure where doctors have failed and gives Bodi-Tone the curative and restorative power that makes possible the remarkable cures experienced by Bodi-Tone users.

You Need It

If you are tired of ceaseless doctor bills and wearied of continual dosing without results, you need Bodi-Tone right now. If your local doctor is doing you no real good, if you have given him a chance to do what he can and the ordinary medicinal combinations he used have failed, give this modern, scientific combination of special remedies a chance to show and prove what it can do for you. Its greatest triumphs have been among men and women with chronic ailments who had good physicians without lasting benefit, and for this reason all chronic sufferers are invited to try a box at our risk.

If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your general system, the health-making ingredients in Bodi-Tone go right to work and keep on working day after day, producing results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby preventing a continuance of Rheumatic poison and putting new activity into muscles, nerves and joints. Bodi-Tone should be used by all women suffering from any Female Ailment, for its splendid toning properties have been found of special value in such ailments.

We Risk All

Why delay another day, when a trial of this proven medicine is yours for the asking? Why keep on suffering, when by clipping the coupon, filling in your name and address and mailing it to us, you can get a twenty-five days' treatment of this great remedy which has already restored thousands to health, which thousands everywhere are talking about? It just costs a stamp and you don't pay a penny unless it benefits. The powers of Bodi-Tone have been amply proven by three years of glorious cures. It has been tested by thousands, in a great variety of ailments in both sexes at all ages. Persons suffering from Rheumatism, Stomach Trouble, Kidney, Liver and Bladder Ailments, Uric Acid Diseases, Female Troubles, Bowel, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anaemia, Sleeplessness, Latrigo, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and fully proven its remedial value in such disorders. Read the reports, send for a box and try it.

Saved Her Life and Made Her a Well Woman.

ATLANTA, TEXAS.—I feel like telling everyone what Bodi-Tone has done for me. I was almost dead when I saw it advertised in the paper. I read what it was made of, and thought it was the medicine for me. I had tried most everything in the way of medicine; nothing seemed to do me any good. I have paid hundreds of dollars trying to get well, but all in vain. I was sick all over. I had Kidney, Bladder and Heart Trouble, Cramps, Nervousness and Constipation. I was just walking when I commenced taking Bodi-Tone. Now I am well of all these diseases, which I thought were in my body. Bodi-Tone saved my life and I thank the Lord that I got the right medicine in time. MISS S. PHILLIPS.

Doctor Said He Had Bright's Disease and Couldn't Cure It.

DANA, ILL.—Bodi-Tone, in my opinion, is the best medicine on earth. I doctor for four years for Bowel, Stomach Trouble and Rheumatism and gradually grew worse. One doctor told me at last that I had Bright's Disease and could not be cured, then I went to a specialist at Indianapolis. He doctor me for a long time and finally told me to go to the Springs at Martinsville, Ind. I did so and stayed there for some time, but no cure. I commenced taking Bodi-Tone ten months ago and went to work four days after I commenced its use. I am well now and weigh 210 pounds. For I am a large-boned man. I know I would have been under the ground if I had not taken it. G. M. HILL.

A Young Woman's Case of Extreme Nervousness.

LANSKAS, TENN.—Bodi-Tone has helped me more than anything I have taken. Since using it I seem like a different girl entirely. No many people say: "What have you been doing for yourself, you look so much better?" I couldn't do hardly anything before taking Bodi-Tone. Life was a worry and a dread, now it is worth living. I was so nervous I could hardly sleep at night. My head and back would jerk so we feared I had St. Vitus dance. I had our family doctor and I took a lot of medicine. Mother saw the Bodi-Tone advertisement and the offer seemed so fair we could not help having faith in it, so sent for a box. Bodi-Tone has done the work for us as I here know. E. L. DILLON.

COUPON

Clipped from Texas Christian Advocate
Bodi-Tone Company,
Hoyle and North Aves, Chicago

I have read your trial offer and want a dollar box of Bodi-Tone on trial. I understand you will send me one free of charge to give it a fair trial and to pay \$1.00 for this box if I am benefited at the end of 25 days. If it does not help me I will not pay one penny and will owe you nothing.

Name _____
Town _____
State _____
Street _____
R.F.D. _____