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The Sin Of Sensitiveness

FRANK CRANE treats this subject in one of his books, and when you come to think about it there is more in it than appears at first blush. Sensitiveness is that tendency in one's nature to occupy one's thoughts with self, and it usually finds its taproot in some form of egotism. Take a naturally highly organized nervous temperament and load it down with self-consciousness and you have all the conditions of torture of the most exquisite type. Such a nature is self-depreciative outwardly, but very self-realizing inwardly. You can easily find this out by giving your unstinted approval to the judgment of the person who places a low estimate upon himself and his ability. The very moment you do this you give mortal offense and make an unfor-giving enemy. If you doubt this, just try the experiment on some sensitive and self-depreciating soul.

Such a man makes himself the bane of his friends, for they are in constant dread of doing something or saying something that he will misunderstand and take as a personal effort to offend him. His feelings lie on the surface and even when you do not dream of such a thing, much less intend it, you have ruffled his temper and put him in an ill humor. He is on the alert looking for injury and affront. He is incapable of humor, because he takes himself so seriously the idea of fun has never found a place in his head or heart. Your attitude toward him has to be one of apology and explanation. When you are with him he imposes an intolerable tax upon your patience and forbearance. He provokes you by his everlasting readiness to become provoked or offended at everything you do or say.

But when this quality of mind and heart manifests itself in the domestic circle, it is at its worst. It creates unhappiness at the fountain. A sensitive wife who forces herself to imagine that her husband does not properly appreciate her, is about the most disagreeable woman on earth.

The wife who wants to be loved, but devotes her sensitive soul to the task of killing everything lovable in her nature by her habit of complaining that she is neither loved nor appreciated, has reached the utmost depth of pity and disagreeableness. She is diseased with self-consciousness and does not know it. Her egotism has degenerated into the most deplorable kind of selfishness, and she mistakes it for virtue upon her part and for neglect and meanness upon the part of those nearest and who ought to be dearest to her. She is displeased with herself and grieves because she has made herself displeasing to those about her. She whines and nags and complains until the peace of her home is destroyed.

And the same is true, but not on such a large scale, with the sensitive husband, or the sensitive daughter. There is but one remedy for such a mental disorder and that is to forget self and think of the self of somebody else. No self-forgetful man or woman is unhappy. They have no time for unhappiness, for they so occupy themselves with life and its duties that they give no thought to their own treatment by others. They take it for granted that everybody loves and appreciates them, and when this is true they realize peace of mind and joy of heart. This was the secret of Christ's joy; he was so busy with his desire to help and relieve some one about him that he submerged his own feelings in his unselfish activity in behalf of others. He had no time for morbid self-depreciation; he was too busy about his Father's business. And the only way to be happy and get the most out of life is largely to forget self and fill your thoughts and desires with the interests of those who need your love and sympathy. Then it is that we suffer less, have less offences, less neglects, less thought of appreciation. Then, let us dig up the taproot of sensitiveness, which is selfishness, and get into us the mind that was in Christ, self-forgetfulness, self-sacrifice, and loving service.

THE EVER-PRESENT CHRIST

Jesus means much to the real Christian. He is his example for holy living. Jesus is a great and effective teacher. He is a worker of workers. He is indeed in the strictest and deepest sense our Savior. Too much stress cannot be given to these great truths. Especially is this so when there are so many isms and ineffective remedies for the ailments and sins of human life.

There is, however, another truth

which we need to keep in our minds. Jesus Christ is the daily companion of our lives. Jesus seeks to enter personally the center of our being. His throne is the human heart. When he occupies that throne, he seeks to dominate and direct every impulse, motive and act of the life. The will, the purely intellectual faculties, the affections—and, in a word, the whole nature is under His control. So much is this true that the Christian man should will in harmony with God's

will, that is, in harmony with all truth and law. The real Christian should think in such ways as to be in harmony with the high conception of Jesus. He should center his affections on the things that Jesus loves and seek the society and social order that Jesus would desire.

Moreover, Jesus seeks to enter all the activities of our lives. He wants to be the silent companion of the man in his business or professional activities. Daily duties in the home are made by him to be less exacting. When the cares of life press hard upon us, He wants to be and is there. When doubt creeps in, He is there to dispel doubt and bring the light of

day. When the storms of life are raging about you, He is there to still the storm and to tell you "not to be afraid." In the dark tragedies of life, when the aching heart is being crushed or when life's plans are being torn asunder, He is there weeping, comforting, bringing strength and sustaining us. Have you caught this secret? It is said that one great Christian prays with a chair in front of him because he realizes that Jesus is there.

Let us exhort you to practice the presence of the Lord this New Year. Let us cultivate the intimate association of our great Example, Teacher, Leader, Savior and companion.

Dr. Gambrell Invites Us to Jump on Pedobaptists

Our dearly beloved and greatly honored co-worker, Dr. J. B. Gambrell, of the Baptist Standard, indites the following paragraph:

"Some months ago this Editor's good friend and beloved co-worker, Dr. Rankin, of the Christian Advocate, this city, printed some pouring and sprinkling articles, and invited us to "jump on them with both feet," which we declined to do, because they were too thin to hold up a man's weight. We are printing something now about the so-called "Baptist Bible." If Dr. Rankin wishes to jump on what the great Pedobaptists in the world say he will find that he has something solid to romp on. Use your privilege, Doctor, if you feel like it.

The good Doctor misunderstood us. We did not invite him to jump on our contributions on the mode of baptism; but we left it to his judgment to do so if he thought proper. His excuse for not doing it is much "thinner" than the articles to which he refers. So we let it pass at that. But he cites us to a long list of distinguished "Pedobaptists," whom he quotes with much relish, and says they all translate the word "baptizo" as "immerse," and then invites us to "romp" on them. No, no, Doctor. We are not going to romp on them, for but few, if

any of them, received their baptism by immersion! Neither do any of them say that "immerse" is the only meaning of the term. Every Greek lexicon gives a number of translations or meanings to the term, and immerse is only one of them. They nowhere tell us that "immersion" is the only mode of Christian baptism. We have no special objection to immersion as one of the modes of baptism, if people want to receive it that way; but we do object to the Baptist claim that it is the only mode. And this is exactly what the "Baptist Bible" sets itself to the task to establish. If the King James' translation had been so unwise as to have translated "baptizo," as the Doctor writes it, as "immerse," would the "Baptist Bible" ever been thought of? Its existence grows out of the fact that the King James' translation did not use this word to suit some of the Baptists, and hence the "Baptist Bible." They determined to produce one that would say it to suit them! This is all the "romping" we wish to do for the present. Is it satisfactory, Doctor?

A Word About Conference Examinations

One of the most important features of an Annual Conference session is the examination of undergraduates and passing them to the class for the next year's course of study. It is in the mastery of these courses of study and the fidelity of the examining committees in attesting this fact that give to us men for the ministry who do their whole duty in process of preparation. No young man who slovenly goes over his conference course will ever amount to much as a student and his attainments in knowledge will be anything but accurate and systematic. And no committee who permits him to pass them without a thorough and satisfactory examination is worthy of the place to which the conference has assigned them.

We have a substitute arrangement, by the option of the committee, for this severe work of examining the undergraduates. It is found in the Correspondence School. Quite a number of our young men take this method of examination, and when the proper papers are presented to the committee to this effect, the young men pass and are advanced to the class of the next year. This is not binding upon the committee or committees, but these Correspondence School grades are usually accepted in lieu of an examination by the committee. However, the committee is empowered to turn down this sort of an examination and conduct one of their own. Sometimes this is done.

We happen to know that a young

(CONTINUED ON PAGE FOUR)

Then and Now

By REV. W. H. HUGHES

Shut in by old age and bad weather, I thought a plain and simple narrative of the habits and customs of our Methodist people seventy-five years ago compared with the same class of things today might be both interesting and instructive to our young people. And yet I hesitate because there has been such a revolution and transformation in everything, both in Church and State, that the truth of an honest statement of facts might be doubted. And then there are so many smart Alecks of small calibre who, for the lack of sense cannot weigh facts and come to wise conclusions, who are ready to cry out "old fogey," "back number" and "pessimist." But in disregard of all this, I have determined to write up the past and leave the present, to draw his own conclusions as to progress and retrogression.

As this narrative is written from the view-point of the family circle I know no better place to begin than my father's home, which was only a good average of the neighborhood. My father was about the average in intelligence and had acted as magistrate and served in the Legislature. He took great interest in both Church and politics. His house was the stopping place for preachers and politicians. We lived in the home county of President Polk, who was a personal and political friend, and who made the first political speech I ever heard, which so impressed me, child as I was, that I recollect some of it to this day. The preachers then all traveled on horseback, and I used always to delight in waiting on them and in the family circle hear their godly conversation, sweet songs and fervent prayers at the family altar. My father and mother joined the Church in the last half of the seventeenth century, when it took both grit and grace to become a Methodist. Their children numbered fourteen, all of whom were zealous Christians, and all have crossed the river except two. These things I have mentioned because they placed the writer in a position where he could become familiar with the facts about which he writes.

Family worship in those days meant something. It was a real service. I heard Dr. Lovick Pierce say ninety per cent of heads of early Methodist families had domestic worship. Family worship then consisted in reading God's Word by the father, or sometimes the lesson was read in concert by the whole family, and then father gave out a hymn, two lines at a time, so that all could sing, and then followed a solemn invocation. Hundreds of young people dated their first religious impressions, and many their conversion, at these family devotions. The Bible history shows that for a long time all there was of the Church was in the family; and when God organized the Church he took the family of Abraham and made his covenant with him, and the first organized Church consisted of the father and mother, children and servants, and none else. And the Church of today consists of the good families collected together for the worship of Almighty God, so that no Church can be any more religious than the families which compose it. God has kept up the family idea in connection with the Church; he calls it his family to distinguish his children from the herd, and St. Paul lets us know that we will always be His family when we get to heaven. Hence he calls the Church "the whole family in heaven and earth." Christ enforced the family idea when he said, "When ye pray say our Father which art in heaven." In these family devotions we not only impress our children for good, but often good is accomplished of which we will never know till the records of eternity are opened. Bishop Soule gave in substance this incident: In the early history of Louisiana a wealthy merchant of New Orleans, who was a blatant infidel, had business across the swamps which required his personal attention. He at once made the trip and after the transaction of his business he started on his return home with considerable money on his person, which always makes a cautious man timid. In the midst of the swamp he was overtaken by a terrible rain and storm which filled the whole bottom with mud and water and compelled him to spend the night in the swamp. He rode up to a rather forbidding looking frontier house and asked for quarters for the night, which was readily granted. As the evening advanced his fears for his personal safety constantly increased and haunted him like a ghost. His fear became almost unbearable when a little after dark two or three rough looking fellows came in with guns and ugly knives and held a private interview with the landlord and then departed.

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murder and robbery was complete. So he asked for a room, not with a view of sleeping, but where he thought he would barricade and defend himself as best he could. He listened with breathless silence for the approach of the robbers, when he heard someone reading aloud. He listened and found he was reading the Bible, which says, "Thou alone makest me to dwell in safety," and soon he heard a prayer to God to take care of the family and, strange to say, he also prayed blessings upon the stranger who was stopping with them. The merchant afterwards said that in a moment his fears all departed and that he never slept with more conscious safety in his life. The next day as he journeyed home he thought if the old man had read from Tom Paine, or some other infidel, his fears would have been increased, but reading the Book he had so often abused and the prayer to the God he had so often insulted had removed his fears. "I saw my infidelity was from a corrupt heart and not of good reason," and from thence he sought religion and became an active member of the Church.

Let us stop at this point long enough to get the lesson this incident illustrates and teaches. The religion of Jesus Christ always inspires love and confidence in our fellowmen, while infidelity produces doubt and distrust even among their own sort. "Their rock is not as our Rock, our enemies themselves being judges." Thus by fidelity to duty this backwoods Christian was the honored instrument in the hands of God in saving a man after the logic and rhetoric of city divines had failed. "But God hath chosen the weak things of the world to confound the wise, and God hath chosen the weak things of the

world to confound the things which are mighty."—(1 Cor. 1:27). But alas in these days of flutter and hurry the fires on family altars have gone out, and there are hundreds of young folks in Methodist families who never saw domestic worship. To illustrate: Just after the war there sprang up a mysterious secret organization called the Ku Klux Klan which was a terror to many people. Some claimed that they came up from a region where water was rather scarce and therefore could drink gallons at a time, and that they punished and killed without mercy. In the midst of the reign of this mysterious Klan a preacher stopped in the mountains of Tennessee with a Methodist family which had a neighbor boy hired as a farm hand. As a matter of course before the family retired the preacher had prayers. The boy being tired had gone up stairs to bed. He was soon awakened by groans and prayer for mercy and he was at once alarmed and quietly slipped down the steps and peeping through a transom saw the whole family on their knees and someone begging for mercy. It was enough. The boy with mighty speed ran to the nearest neighbors and reported that the Ku Klux were at the house of his employer and when he left had all on their knees begging for their lives. The neighbors on investigation were gratified to find it was only family prayers which had so alarmed the boy. The Ku Klux have passed away but, shame to say, boys who never saw family worship still linger by the thousands.

After due reflection I have thought if I were a pastor again and wanted a revival, instead of sending for an evangelist or some sensational preacher, I would canvass the congregation from house to house and if possible get each head of the family to erect an altar of prayer in the domestic circle, for no Church can ever be more religious than the families who compose it. Brethren, try it. Dallas, Texas.

Has "Obey" A Rightful Place In The Marriage Vow?

By REV. H. A. SCOMP

NUMBER TWO.

Cicero (in *Topicis*) tells us that wives were of two kinds: the Uxor and the Mater familias. The latter was the Mater (Hand) wife.

We have already noticed the ceremony under which such a woman became a wife. The Uxor was a free wife. It has been thought that there was a kind of farce enacted in the acquiring of the Uxor, viz: the snatching of the girl by the lover from the lap of her mother in imitation of the rape of the Sabine women, and that thus began the Usus marriage.

It must be acknowledged that the religious part of the ancient marriage ceremony is chiefly found among the heathen; for, as we have seen, there was little of it in the Jewish marriage.

The Romans consulted the haruspices (Cicero *pro Cluentio*; also Plutarch and *Sex Pompeius*). According to Pliny (VIII, 48) the first bridal tunic was woven by Caia Cecilia; and the bridal zone or girdle to be loosed by the husband, is mentioned also by Catullus (in *nuptiis Juliae et Manlii*).

The verbera, a sacred sacrificial herb, was gathered by the bride-to-be for a crown for herself.

Festus, Varro and Plutarch speak of the fire torches carried before the bride to the husband's home. The poets often call these torches *taedae*, vel *faces jugales*, etc.

Flowers decked the doors of the husband's house. Arrived at the door and asked who they were, the party replied "Caia" from Caia, Caecilia wife of Tarquin Priscus, famous anciently as a wool-carder. Thus was indicated the household duties of the bride. The bride (Plut. *Quaest.* 30) called out: "Ubi tu, Caius? ego Cai."

From Catullus and Virgil we learn that nuts were given out by the bridegroom to be scattered in honor of Jove.

In all these ceremonies we find no "vow" of the bride to "obey" the husband. It seems that this late form of obligation may have been founded on the ancient Roman Hand (Manus) marriages where the woman passed completely under the husband's power; yet no trace of this "oath of allegiance" is found even here. In fact only in co-emption marriages do we hear of any promise at all on the part of the bride.

Mr. Bryce ("Marriage and Divorce") declares that marriages not under the Hand, left the wife free as before, both as to person and property. Hand marriage died out long before Christ as Gaius (Instit. I. 3) tells us, and after Julius Caesar we find hardly an instance of it. Under Hadrian, the laws which put the wife under the husband's control were abolished.

In the old days of the Hand power the wife took the name of the husband's "gens," or family—the only

case in which the ancient wife ever assumed the husband's name. But under the empire she retained her own name—both nomen and praenomen. She had besides her praenomen also the name of her father's gens. She would have remained Mary Smith though the wife of William Jones; and she remained legally subject to paternal power; and she was the husband's equal as to control of person and property. Marriage was of private concern—not a matter of State—nor afterwards of the Church.

For several centuries Rome knew nothing of divorce; but even before the Republic ended it had become common. Cicero divorced two wives, and Pompey and Cato, junior, one each. Juvenal and other satirists heaped ridicule upon the divorce habit (?) of their times.

Marriage waned, and the Censor Caecilus Metellus, B. C. 131, recommended a law to compel all to marry, "because if it were possible to have no wives, everybody would gladly escape that annoyance; for it was not possible to live agreeably with wives, and impossible to live at all without them." So the evil must be endured for the general welfare (Aul. Gellius, Noct. Att. I. 6)—and Suetonius *Vita Aug.*—Seneca well said that when vice became embodied in manners no remedy could avail.

Justinian decreed (Novella, 134), that when a couple divorced themselves on no sufficient grounds, both should be incapable of remarriage, and be immured for life in a convent; but this law was repealed by Justin II, Justinian's successor, and divorce by consent lasted about 350 years longer, till abolished by Leo the Philosopher, 887 A. D.

Kissing the bride (*jus osculi*) was permitted by old Roman law to relatives as far as cousins of the second degree, to see, as Plutarch says, if she had tasted wine; for female intoxication in old Rome was punishable with death.

Theodosius I, prohibited first cousins from marrying under penalty of death by burning.

But neither in Israel nor in Rome do we find the slightest trace of a vow to "obey" in the marriage ceremony; nor was marriage treated as sacramental or religious in those times.

The Church.

It was not until the eight century that the Church acquired any authority over marriage, though with the decay and fall of the Empire in the fifth and sixth centuries the Church began to intrude upon the State's prerogative.

Under the Church law, the parties could enter into this "sacrament" without the aid of a priest. But In-

nocent III, at the Fourth Lateran Council (1215, A. D.), ordered the publication of banns as precedent to marriage.

The Papacy was then at the zenith of its power. After centuries of struggle with the broken fragments of the empire, but especially by the genius of Hildebrand (Gregory VII), the Papacy had reached the point of command in the West and could dictate and enforce its laws over kingdoms and empires.

A question that confronted the Church so soon as the Gentiles began to accept the Gospel was that of Mixed Marriages, i. e., of a Christian with an unbeliever. Such alliances *de novo* were strongly condemned. But what of the cases in which one of the married pair became a Christian, while the other remained an unbeliever? Should the marital bond hold, or was a separation necessary? It was one of the most aggravating questions with which Paul had to deal. Wedlock versus faith; What should the Christian with the unbelieving partner, do?

Five hundred years before the same problem had faced Ezra in his effort to re-establish a remnant of Israel in the land of their fathers; and Ezra had prescribed a wholesale separation of Jewish husbands and wives from their heathen partners.

Paul took a middle course, allowing the union to continue—if the infidel partner "be content"—to dwell (in peace) with the Christian husband or wife. If not so content, let the unbeliever depart. Paul would in no case suffer the unbelieving wife to "obey" her heathen husband, yield her faith, and follow him back into heathenism.

Out of misconstruction of Paul's teachings grew some of the wildest heresies that have ever cursed Christendom. He has been cited as authority for every conceivable relation of the sexes.

No Churches could have been beset by more strange doctrines and practices than were those at Corinth, Ephesus and in Crete. The careful student of history needs not to hear the story.

Paul's deliverance from bondage "into the glorious liberty of the children of God," his "Liberty where the spirit of the Lord is," etc., were construed at Corinth to mean deliverance from all restraints as to sexual indulgence, till Paul was constrained to "deliver to the devil" those persistent sensualists who plead "liberty"—like modern saloonists—as a cloak and a license for every base passion. So the wretched Anabaptists of Germany of the sixteenth century used Paul to prove their "liberty" to divorce their lawful marital partners, to go about nude, to indulge in promiscuous sensuality, etc. That VIIIth of First Corinthians has separated many a wedded pair. The old Jewish bill of divorce put on a Christian garb: "Concedo ei licentiam potestatem, ut pro libito suo vadat quo voluerit, ducinque possit ab omni viro; nec eam quisquam prohibere praesumat;" and divorcees multiplied in those early Churches.

Jerome tells us of Fabiola who married again, her former husband still living; and she plead in justification not only the laws of Papian, but also Paul's precepts as to young widows.

How often should the adulteress be forgiven and restored? Origen was puzzled; in his commentary on Matthew VIIIth he concludes that such marriages were outside the Scriptures. Should "seventy times seven" be the forgiveness standard in such cases? He had known overseers—bishops—of certain Churches who had suffered a woman to marry again in the lifetime of her former husband; yet he would concede something to human weakness.

And in later times such scholars as Erasmus, Cajetan and Gatharinus expressed the hope that a future Church council might concede something to mortal frailty. But these Fathers were not so advanced as the Emperor Justinian who pronounced such marriages "damnable," even if not recondable; while Leo (Epist. 85) finds it convenient to leave alone the second marriage of a priest who had divorced his former wife.

Augustine's opinion was that the divorced one—the *de parte rea*—should not be permitted to remarry. Impotency was added to the steadily growing list of "causes for divorce."

The school of Valentinus arose, which reduced their Christian "liberty" to practice in promiscuous intercourse of the sexes. And Clement of Alexandria (Strom. Lib. III) tells of the Caropetrans and their foul love-feasts (Ajattal), their "faith and love," as Irenaeus calls their doctrines and practices—fraternal communion; for had not Paul called all things "common" among believers and had not said that in Christ there was neither male nor female.

Then the Nicolaitans whom John "bated" (Rev. II), followers of Nicolaus, one of the seven first deacons at Jerusalem, Clement and Eusebius (Lib. III, 29) tell us the scarcely believable story of this first

deacon chosen by the Apostles, or under their orders. The Master had declared that "whosoever shall not hate his wife cannot be my disciple;" and Nicolaus, bringing his beautiful wife to the assembly, proposed to make her "common"—literally constructing Christian "liberty." Hence the doctrine and practices of the Nicolaitans, long a thorn in the flesh to the early Church.

Then Paul's claim to "power to lead about a wife, a sister as well as other apostles" (1 Cor. 9:5), led to his own hurt after his death; for Gelasius relates that Nicolaus prompted an Asiatic presbyter to write the *De Actis Pauli et Teclae*, to make Paul a fosterer of the Nicolaitan heresy. Tecla, he wrote, was a noble virgin of Iconium, espoused to a certain Thamiusus. But having heard Paul discourse at Iconium on virginity, Tecla, despite her parents, broke her engagement, vowed virginity, was led around for many years by Paul, then was consecrated by him with the veil, and endowed with the power to teach, baptize, and to veil virgins with the vow of perpetual chastity.

John on his return from Patmos denounced this story. Tertullian and Ambrose have commented upon it. According to Tertullian many women who wished to lead virgin lives like Tecla's and minister, came to John to be consecrated by him; but John rejected them. But long afterward Ambrose instituted at Milan the veiling of sacred virgins after the example of Tecla; and Epiphanius and Jerome have Tecla as authority for female celibacy, for the "Sisters," those vestal virgins of later times.

But if Paul has been unfortunate in the misconstructions put upon his doctrine of Christian "liberty," what of his teaching as to the unmarried life? He is held the patron saint of celibacy and monasticism.

Thus Marcion, whom Tertullian denounces through five books, pronounces as sinful all sexual relations, marital or other. His disciples admitted to baptism none but celibates, or those who had renounced marriage ties. Some Marcionites declared woman to be the work of the devil whose will the married were continually fulfilling. (Epiphanius III, lib. 45). So Tatian, disciple of Justin, and his followers became the ancient Shakers. Montanus allowed one marriage; but a second was adultery.

The Manichaen indeed allowed marriage to the common people—the plebs—but denied it to the more perfect—the elect. And many of the Fathers, e. g., Origen, Ambrose and Jerome began to maintain celibacy as the proper state for the Christian minister; for "who sows in the flesh shall of the flesh reap corruption," though Augustine versus Jerome, and Athanasius versus the Alexandrian hermits—the party of the married state.

Rosarius declares that virginity preserves from eternal damnation; and Ambrose and Jerome attribute to it remission of sins and eternal life. But Augustine (adv. Jovinian) denies any difference as to reward between virgins and married women, yet he advocates the celibate state.

Alphonzo of Spain concedes sanctity of spirit to married women; but sanctity of spirit and flesh to virgins. And Marullus declares that Moses could not enter Canaan because he was a husband. We know how Origen interpreted Christ's teaching as to eunuchs were excluded from altar and sacrifice in ancient Israel. Paul (1 Cor. VII) and John (Rev. XIV) were cited to prove the virgin's blessed state.

Paul had declared that celibacy was not for all; as to virgins, he had no precept of the Lord. But he predicts the coming of seducing spirits—demons—who should forbid marriage. Yet certainly his preference was for the unmarried state. So his teachings were construed.

Continence, i. e., celibacy, began to be in great repute; marriage was accepted simply as an alternative—a possible salvation; but celibacy, "if possible," should be preferred. So Ignatius to the Smyrnaeans; so Hilary (si tamen possimus); so Jerome interprets the Lord's problem: Qui potest capere capiat. Continence came to be regarded as a "gift" to the favored few—a second blessing. So Augustine (De Virginitate, cap. 40) treats virginity as a "gift" of God. And Gregory (De Cura Pastoralis, Parte 3; cap. 30), says that celibacy is not a "gift" to all, and celibates are to be warned by pastors that marriage is the remedy against the storms of passion. Jerome advises parents to teach their daughters virginity (?) to a certain age, after which they (the daughters) must act upon their own will.

In the "Gospel to the Egyptians," Solomon asks, "How long will death continue?" The Lord answers, "while women conceive."

Augustine credits the tradition that Mary the Virgin vowed perpetual virginity. And Drusiana, a convert of John's and a wife, became henceforth a celibate and suffered death as a penalty. And John himself, though the traditional bridegroom at the mar-

riage at Cana of Galilee, thanks the Lord for having snatched him in youth from marriage.

So Iphigenia was consecrated a nun by Matthew; so Mary, in the Life of Bartholomew; so of Thomas snatched by the Lord from the marital couch and made a celibate. Many converted wives abjured their husbands.

Ignatius, John's disciple, to the Philadelphians, commends holiness, i. e., the sanctity of virgins; but he does not reprobate holy wives.

Dionysius, Bishop of Corinth—circa 170 A. D.—wrote to Sothar about the Gnostics in Crete where Paul had enjoined on Titus to constitute presbyters—if he could find "any without fault," husbands of one wife; and Eusebius says (fourth chap. 23), that Dionysius also wrote to Pinytus, Bishop of Crete, not to impose any heavy load of continence, or celibacy, upon the brethren; but rather to consider the "infirmitiy" of many. Did Pinytus propose celibacy for the "fiars, evil beasts, slow bellies," whose licentiousness had caused Paul and Titus such trouble?

The Manichaeans prescribed celibacy for the elect, not for the plebs, who had not the "gift."

At the first great Council, 325 A. D., at Nice, strong efforts were made to enact a novitiary law, to compel married Bishops, presbyters, deacons and subdeacons to give up cohabitation with their wives; but the measure was finally defeated, chiefly by the efforts of Papiunus, a bachelor presbyter, as Sozomene and Sozomon inform us.

Strange Bible interpretations were invoked to help the celibates, e. g., Enoch "pleased God" after begetting Methuselah; Noah after the deluge; Isaac after begetting Esau and Jacob; Moses and Aaron after divine visions; and after the N. T. one-wife (abjured) Bishops had been consecrated. The continence "gift" was bestowed, according to the Fathers, upon the favored few.

So Augustine declares (De Sapietia) as to himself; and Ignatius, Hilary, Jerome, Gregory, et al., commended marriage as a deriner resort, a back-door into heaven, for the un-"Gifted," quoting Acts 14; 1 Cor. 5, and 11 and 15—"Steadfast, immovable" means continent according to Ambrose, Jerome and Photius. Paul's "liberty," "disentanglement" from the "yoke of bondage" meant celibacy.

The Fathers thought, too, that Christianity could not lag behind heathenism; for a celibate priesthood was favored by the people before Christ's coming. Such were the priests of Cybele, Mother of the gods; such were the Athenian Hierophants; the Roman vestals, the priestesses of Minerva, those at Delphi, and at Ecbatana, and the priests of Egypt, according to Chaeomon; so were the Jewish Essenes; according to Josephus, Philo and Eusebius, which celibacy gave the Essenes great repute for piety and purity. So the Scribes and Pharisees made great pretense to purity by abstaining from conjugal relations for four, eight or ten years at a time and manifesting their purity by wearing a peculiar purple imbric.

So Epiphanius (Tom. I. Lib. 1) describes these sects among the B. C. heretics. And Philo's little book (De Vita Contemplativa) in praise of this celibacy, became a textbook for monachism.

Mark, sent by Peter to found the Alexandrine Church, taught celibacy as a cardinal virtue. Paul's permission to husbands and wives to separate "by consent for a season" seems to be based on his earlier Pharisaic imbibing.

The influence of Essenism seems to appear in those bitter disputations at Corinth where the "gift" is more than hinted at. Many households were broken up as Sozomon tells us, and priestly celibacy was in high favor very early in Spain, Gaul, Asia Minor and elsewhere; and spread rapidly in despite of such councils as Ancyra, Nice and Gangrena. And Syrius doomed to Gehenna married priests who would not abandon their wives.

But even with Paul for authority, it took centuries to carry celibacy in such lands as Britain and Germany. The beer drinkers were loath to part with their spouses; and miracles had to be resorted to to convince the stubborn.

Hildebrand's thunders gave the marriage of priests the fatal blow; and Nicholas III denounced such nuptials as fornication and such wives as concubines.

Paul's one-wife qualification as to Bishops, presbyters and deacons, was very generally interpreted as prohibitive of second marriage, and the Fathers were almost a unit against such alliances.

As to widows: Paul "suffered them not" to be admitted into the widows' colleges, or hospitals, under sixty years of age. Younger than that they might "wax wanton and marry," and we know how his teaching was afterwards construed into practice. Chrysostom maintained that all Christians were declared to be "priests;" therefore the rule applies to all. But it would be too laborious to chronicle

all the deliverances of Fathers, Councils and Popes on these subjects.

While the Roman Catholic Church allows the marriage of unbelievers to be valid, yet she does not allow it to be sacramental, and she utterly repudiates civil divorce. Pontifical dispensation alone must annul the marriage bond. Marriages should be "in the Lord." The Church imposes impedimenta dirimentia on such as she condemns. By dispensation the marriage of a man may be made with deceased wife's sister, or marriage between consins may be validated, also in case of "Marriage or Misery"—the dispensation may be granted, but not by civil courts (see Father F. G. Todd in Contemporary Review, Aug. 1876). Mr. Gladstone says ("Vaticanism," page 30), that the Pope reserves all cases as "matters of discretion to the breast of the Curia." Not very intelligible to the lay readers.

When Leo Wise married Zoe Carbinospina as a fourth wife, the marriage was held unlawful by the Council of 920 A. D., and Leo in revenge deposed the Patriarch Nicolaus. While a second marriage might be allowed to an emperor, a fourth union the Church would not tolerate.

The Church has had to meet many hard problems in her marriage polity and many have been the proposed remedies for particular cases, e. g., Rev. Martin Maden, a distinguished Calvinist Methodist, a follower of Whitefield, and author of the hymn "Before Jehovah's Awful Throne," and other lyrics—in 1780 in his "Thelphythora," proposes polygamy (licensed) in cases of seduction, to prevent prostitution.

But Maden's proposed law was unlike Julius Caesar's, which was to permit universal polygamy; Maden would save the unfortunate woman.

Innocent III, first made marriage a sacrament (1215 A. D.) before which we find no set form or order for its solemnization. The great Council of Trent during its eighteen years' session (1545-1563 A. D.) made very explicit canons as to marriage, as indeed, to everything else ecclesiastical. But it is to the Anglican Church that we must look for the "obey" in the woman's marital vow. Ye find nothing of it in Israel, Rome, or the early Church, after examining all available sources of information on this perplexing question.

That profound statesman, the Hon. James Bryce, in his paper, "Marriage and Divorce," gives it as his opinion that the "Mastery theory" first formulated itself in the Anglican marriage service "where the wife's promise to 'obey' is met by the husband's declaration that he endows her with all his 'worldly goods,'" a promise that does not appear in the forms of marriage service commonly used by the unestablished Churches of England, or most of them," and was never kept.

It was in 1547, the last year of Henry VIII, that the liturgy of the Anglican Church was first formulated; it was established two years later in the reign of Edward VI, Henry's son and successor. With minor changes the Prayer Book since 1661, has maintained the standard.

In this old Book of Common Prayer (1549), we find the Anglican marriage service essentially the same as that of the Methodist Discipline of today, and its prototype.

In this Ritual we find this rubric: The Man: "I. N. take thee N. to my wedded wife, to have and to holde from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love, and to cherish till death us departe, according to Goddes holy ordinance. And thereto I plight thee my troth."

The woman: "I. N. take thee N. to my wedded husbando, to have and to holde from this day forward, for better, for worse, and for richer, for poorer, in sickness, in health, to love, cherish and to obey, till death us departe, according to Goddes holy ordinance. And thereto I geve thee my troth."

The man then puts the ring upon the 'fourth finger' of the woman's left hand and says: "With this ring I thee wed; with my body I thee worship; and withal my worldly goods I thee endowe. In the name of the Father and of the Son and of the Holy Goste. Amen."

From 1547 to the present day the history of the Anglican liturgy is perfectly well known, and also the way in which that liturgy became largely a part of Methodism.

All the Tudors believed in "obedience"—to themselves; and "Old Hal," especially insisted upon wifely obedience in his own household. Of his six wives the divorced two, beheaded two, outlived one and was outlived by another. It was but natural for the old tyrant to insist upon "obey" in the liturgy of the Church of which he was the Pope. The Catholic woman's marital vow is better: "I. N. N. take thee, N. N., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part." No

"obey" here to bind the soul and body of the wife. A Catholic priest, a friend of this scribe, writes: "The Roman Ritual does not demand a public declaration of obedience on the part of the bride, although this might possibly be found to be practiced in some localities where old custom prevails. As long as the essential conditions of the Sacrament are fulfilled, its validity is beyond doubt, and the Church in disciplinary matters permits and respects certain old customs."

Consent of the marital pair properly manifested, is the prime essential in Catholic matrimony as in Protestant, and with this consent, no impedimenta dirimentia being in the way, the marriage is everywhere valid (Vide Bellesheim in Kirchenlexikon, Vol. 4, Col. 174 p.)

Waplehorst says (No. 295, p. 468): "Deinde interrogat (Parochus) utrumque singillatim vulgari sermone: 'N. vis accipere N.?' etc." Waplehorst adds certain words taken from the ancient Rituals: "I. N., take thee N. for my lawful wife, etc."

The Roman Ritual was given to the public June 17, 1614, through the Constitution "Apostolicae Sedis," by Pope Paul V. "The material of the Roman Ritual was collected from rituals that had only local or private authority. The acceptance of the Roman Ritual was desired, but not prescribed, by the Pope. The older collections of Rubrics were not abrogated. Hence, even to this day, the Roman Ritual is published with a "proprium" for such dioceses as Cologne, Munster, Trier, etc., and in these the older forms anterior to the Roman Ritual are still preserved."

The Catholic Church prescribed no iron-clad formula for the solemnization of marriage. Vide Amberger's Pastoral Theol. III, 2, p. 162, translating from the German. "According to the custom of one or the other diocese, the consent is to be secured."

Voluminous commentaries on the "Rituale Romanum" have been published by Baruffaldi, Venice, 1731, and by Catalini, Rome, 1757. But "obey," where does it appear? We see how Methodism and Anglicanism have outstripped even Romanism in compelling the bride to vow away soul and body at the marriage altar.

The Council of Trent (Sessio XXIV, cap. 1, De Reformatione Matrimonii) anathematized future clandestine marriages, though these were formerly valid. Henceforth, a marriage must take place in the presence of a priest and of two or three witnesses, "to prevent scandal." Before Trent a religious service was not absolutely necessary to validate marriage. The Council of Trent had for its chief object the unifying of Christendom, though it signally failed in suppressing heresy (?).

In England, from Tudor times, a religious ceremony for marriage had been prescribed by an ecclesiastical law statute. In 1753 (George II) it was enacted.

Lord Tardwicke's Act requiring all marriages to be solemnized in due form in a parish Church, or public chapel, with previous publication of banns. Otherwise marriages not so solemnized, were void, unless under a special dispensation (from the Archbishop of Canterbury). Afterwards a civil ceremony before a registrar was allowed to persons who had scruples against a Church ceremony.

In 1844 the question as to the validity of a common law marriage went to the House of Lords, where the vote upon it was equally divided; and, singularly enough, the United States Supreme Court divided in the same way on the same question (Schouler, Domestic Relations, p. 54, et sq.).

In Cromwell's time civil marriages were permissible, but usage was overwhelmingly in facie ecclesiae, or religious.

Among the native tribes of Siberia the wifely obedience was enforced; and the leather whip hung at the head of the bed—an emblem of the husband's authority. And a traveler assures us that the wife complained if the whip was not used regularly on her, as she felt that her husband's affection (?) was waning.

Christianity's greatest contribution to marriage has been in the inculcating of personal purity—the "white life for two"—upon both husband and wife.

In ante bellum days in the South, thousands of negro couples were married (?) by Methodist preachers under the Methodist ritual. How could the negro bride vow to obey her husband from the neighboring plantation? Would not her owner have "raised the country," had she obeyed her vow and her husband? Slavery must have perished. But turning from this dark chapter of our history, how many thousands of intelligent, conscientious Methodist brides-to-be revolt at such an obligation and prefer a civil ceremony, or the services of clergymen of other Churches, who do not demand such a sacrifice of soul and body!

Must the wife surrender convictions of duty, of conscience, to the will, the bigotry, the ignorance, yea, even to the vices, of a tyrannical hus-

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 It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver.
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band? The "obey" has no exceptions.

This writer has now in mind a poor wife, who and her husband were once Methodists. But the mulish husband became involved in a quarrel with some of his brethren, quit the Church, and joined another far afoot from Methodism. His poor wife held out for two or three years. But she never ceased to be reminded of that "Obedience" vow plighted long years before, and today she is a passive member of a community she loathes. But she must "obey," and so must thousands of other wives similarly bound. That vow unlimited, unqualified, must be obeyed; slavery or perjury is the alternative. What shall the wife do? How many careless young wives assure us that they never intended to "obey," despite the vow. What kind of conscience-lesson is the marriage vow? Is it simply an easy path to perjury, or is it a road to slavery?

Jeremy Taylor (1, 740) would thus explain this "obedience" which the wife should render, "because it is nowhere enjoined that the man should exact of her, but often commanded of her to pay, as a demonstration that it is a voluntary cession as must be without coercion and violence, but upon fair inducements and reasonableness in the thing and out of love and honor on her part."

Very well, Mr. Taylor, but it is not so nominated in the bond.

Rather let the Methodist Church hasten to undo her inherited blunder by expunging from her marriage ritual a vow which enslaves the bodies and souls of Methodist wives.

Parkersburg, West Virginia.

THE METHODIST ORPHANAGE. A CORRECTION.

I see in the Journal of the Central Texas Conference, on page 60, in the Report on the Methodist Orphanage, this statement in reference to the Texas Children's Home and Aid Society: "This movement as we understand it, is sustained in the main by Mrs. Russell Sage, who contributed \$500,000 for this purpose."

Oh how sorry I am this is not true. I know the committee was misinformed. If Mrs. Russell Sage or Mrs. Anybody Else has ever made a bequest to our society in Texas I have never heard of it. This work from its origin in Texas has never had but \$1000 as a "bequest" from one man. And he gave it to me to be used in placing such children as I might select. We estimate it takes \$50 to place a child here, and the names of these children, twenty of them, are recorded in the County Clerk's office of Cass County, Texas, the county in which the good brother lived when he made the bequest.

We receive our support altogether from voluntary donations. We make no claims on State, county, city or Church, but we take children from two days up to fifteen years of age, and have gone beyond the 700 mark, all of whom would have to have been cared for by some institution in the State had it not been for our organization. And I cannot imagine how that report got into the committee unless it was by Alexander, the coppersmith. I am sure it was not any of the Smiths who are members of the conference.

"Alex" is a pestiferous fellow. I heard of him in a sermon preached by one, Simon Peter Richardson, of the Alabama Conference, in his old age, when I was a boy; that was fifty years ago. Brother Richardson said then that Paul, all the Apostles, Wesley, Watson, John Knox and all the way up to him, and Alex had been just going up and down the earth doing to them as he did to the Apostle Paul (read 2 Timothy 4:14). He seems to be a diligent person.

I see in the Advocate of a recent date a note from one of our superannuated brethren, a son of a superannuated preacher, the statement in reference to what the board did for him. Now, that was that same Alex Smith, meddling around a Joint Board of Finance, doing harm.

Well, when I was editor of the minutes, I did not think the brethren showed me enough respect, because so few of them read the minutes. That being the case now, Alex hasn't done much harm.

I want the readers of the Advocate to tell their friends that the Lord gave us a great year last year; over 100 children placed in the best place on earth for a child—a Christian home. Our finances were up in full on the last day of December, leaving something to begin on with the children who have come in since.

The Lord protect anybody and any

board from poor "Alex" going around doing harm.

By the way, if any person who reads this, and has paid all his dues to the State and to the Church and is looking about for a place to put their money that the Lord may have given them, we stand ready to take charge of it and do the best we can in making it find some poor orphan child and give it a home.
 L. Z. T. MORRIS,
 Fort Worth, Texas.

EAST TENNESSEE LETTER.

Your card stating that Mrs. R. E. Humphreys, Whiting, Ind., had ordered your paper sent to me the coming year, excites an old man's gratitude. Is it any wonder that I feel a little lonely these days? The last of my father's family, the eldest member of Holston Conference, the contemporary of all our Presidents, except Washington—such is my case.

I joined the Methodist Episcopal Church years before the division in 1844, and for many years I have been trying to get our family troubles settled, so that we may combine our forces against the powers of darkness at home and abroad.

I am on the list of superannuates. Perhaps too little has been said about the experiences of this class of preachers.

Experiences differ, but all have their ups and downs. Mine is as follows:

I was number three in a family of nine children. My conversion occurred in my sixteenth year and my call to the ministry a few months later. My education had been hindered by my father's misfortunes the loss of his house by fire and the loss of his money by inhering his kin-man's note. By clearing up a piece of ground and getting it free of rent, and planting it in corn and potatoes, I made some money, and was thus enabled to attend two terms of school, three months each. Then I taught school three months. Then four years were spent in college, by borrowing money and doing my own cooking. Then I joined the conference for life. My first circuit paid me seventy-five dollars. The second paid one hundred and four, but our Discipline then allowed unmarried preachers only one hundred. Any surplus was to help necessitous cases. So I handed over the four dollars, badly as I needed them. Next year I was able to pay my college debts and have ten cents left. But I soon borrowed again to pay for marriage license and reward the officiating parson.

My ups and downs on circuit, station, district and else have continued for sixty-five years. My accumulations today are a few books, sixty acres among the hills and a host of friends, most of whom are in heaven.

"Any regrets?" None, for I was obeying the divine call. I could wish that I had been more efficient. I have done what I could.—J. H. Brunner, in Northwestern Christian Advocate.

ONLY!

It was windy. As he walked along the street he stopped in a doorway to light a cigar; then, without thinking what he was doing, he dropped the lighted match on the sidewalk and continued his way. A woman was walking behind him, and as her eyes followed the retreating figure, for he was good to look upon, she quickened her step. Then the little match, flaring in the wind, caught at her thin skirts, and in another instant the dress of the lace and fine muslin was in flames. And to think that it was no thing more than a match thrown carelessly away—and forgotten!

It was only a word about a woman, spoken with a sneer and a deprecatory shrug of the shoulders, which the same handsome man dropped in the course of the day. And the wind it this case was a wicked, gossiping tongue, which fastened on the single word, licking it into devastating, devouring flame. The fire of scandal spread over the whole city, until it happened that—well * * * what always happens when the spark falls upon fuel and the wind is strong?

And to think that it was nothing more than one little word carelessly dropped—and forgotten!—Sada Cow an Neumond.

I want to fix my thoughts upon some of the weaknesses which beset us when we commune with God in prayer. If we can clearly recognize our infirmities we may apprehend what is the promised ministry of the Holy Spirit. "The Spirit also helpeth our infirmities."

(CONTINUED FROM PAGE ONE)

man applied to the committee at one of our annual conferences last fall and he presented his papers from the Correspondence School on a number of the books, and his examining papers were marked, "Grade reasonably passing." When the committee took up the papers and looked at the questions and answers, they found that not one of the questions had been correctly and satisfactorily answered. Of course, when the committee proceeded to do the work over, the young man failed utterly. Another young man, not knowing the above case, was also turned down, and he remarked to a member of the committee: "I will not be before you next year. I will take the examination next time through the Correspondence School."

Now we are prepared to furnish the name and address of the committee-man who gave us these facts, if anybody wants to know who he is. We doubt seriously if any correspondence school is capable of doing this work as satisfactorily as the committee at the conference session; and we suggest that it might be well for these committees to take the papers thus furnished and look into them and find out for themselves if the work has been thoroughly done. Personally, we do not know to the contrary, but the above facts were given to us the other day by a member of one of our conference committees, and at his suggestion we are taking this matter up in the Advocate. It is due our young men that they thoroughly master the books of the conference course,

and it is due the conference and the Church that their examinations be made thorough and accurate before they are certified to by the committee. We do not say but that in most instances this is done by the committee, but when the above facts were recited to us, we came to the conclusion that it might be well to call the attention of the several committees to the subject, so that there can be no possible exception to the general rule in these examinations. However, these suggestions do not relate to our summer school where the young men and the committees meet face to face and do this work. We have heard no criticism of this character of work. Let every young man coming up for admission on trial, and every undergraduate conscientiously and system-

atically master every book in the conference course and this sort of work will better fit him to master any other branch of knowledge as he advances in the ministry. Our work now demands men of the student habit, and if this habit is not acquired in the process of preparation, it will never be acquired. Therefore, we need to guard this point with great scrupulousness.

Men sometimes try to apologize for their failures by saying that their early education and environments were faulty. Nevertheless old Bunyan had but little training in the way of education, and he spent a good deal of his matured manhood in jail. But he wrote Pilgrim's Progress, and his influence for good girdles the world.

Notes From the Field

Iowa Park.

We have been received on this charge for the third year. Our reception has been most cordial. Last year we built one of the best parsonages in this part of the country. It is modern in all its appointments, having six rooms, a hall and bath. We had to buy four new lots near the beautiful church which is much better than the old location in the southern part of town. Just a few days ago the ladies paid off another note of \$350 on the pews, which leaves only one more to be paid. Just here allow me to say that I never saw a more heroic set of women anywhere than our Woman's Home Mission Society. In less than two years they have paid out on the pews alone, \$750, besides paying for a piano for the church, and all this in the face of hard times. We have been pounded twice since conference. Congregations large and appreciative. A few days before Christmas the Epworth League put a \$25 rug in the parsonage. We are glad to serve a set of people like these. A few days ago a man who does not belong to the Church presented me with a \$7.50 laprobe. The prospects are splendid for a good year. Brother Morris is in great favor with all the people.—H. B. Johnston, P. C.

Centerville.

We are still at Centerville. By the kindness of Bishop Mouzon we are to be with these good people for another year, making our third year on the charge. Our reception has been cordial. On every hand people have spoken their pleasure at having us here this year. Yes, we have been pounded in "due and ancient form." Trawick, McGill and Walter House, two splendid young men of the Evans Chapel community, went from house to house in their community, and also in the Leona community, gathering up good things to "pound" the preacher with, and next day sent it up to the parsonage, by that prince of good fellows, T. McGill. His wife came along to keep him company. They brought a veritable wagon load of good things—sugar, coffee, flour, canned fruits, preserves, etc., etc. Mrs. Yance Hollenman and Mrs. E. P. Powell said they were not going to let Evan's Chapel get ahead of Centerville, so they also made a house to house canvass, notwithstanding the weather was very bad and rainy. They gathered up another load of good things, more sugar, coffee, flour, to say nothing of "home-made dainties" of which there were an abundance, nice and beautiful enough to tempt the appetite of the most fastidious. Mrs. H. H. Thompson, of Leona, by some means was overlooked in the general "round-up," but not to be outdone, she sent us a nice turkey. Mrs. Vann, Mrs. St. John, Mrs. Hollenman, Mrs. Coley, Miss Bettie Carrigan, and others too numerous to mention by name, have sent us spareribs, backbones, sausage, potatoes and such good things as East Texas is noted for, until we are "living

high." Our first Quarterly Conference was held on the 20th inst. Brother Betts was too sick to be with us, and we had to be the presiding elder and preacher in charge both at the same time. The stewards brought up a good report, and then raised our salary two hundred dollars over last year. We have a liberal Board of Stewards, who have put business methods into their Church work. As a result we are having very little trouble with our finances. Yes, we are a candidate already to succeed ourselves until we have served our quadrannium, then some of the other brethren may come into "their inheritance." With best wishes for the Advocate force, and all the brethren everywhere.—T. C. Sharp.

Tahoka.

The first Quarterly Conference for Tahoka and Slaton charge was held at Tahoka, January 18, 19. The report in salary was better than for several years. The collection for home and conference missions taken and promptly met, it being more than it has been for all the collections for the past two years. Our congregations are good and very attentive to the preaching of the Word. The Sunday School is growing, officials and students are all doing fine work. Brother John Thomas is a good man in the right place, as superintendent at Tahoka. At Slaton Brother J. I. Mabry has the Sunday School work well in hand, and the work prospers under his guidance. At both of the places we have a good Home Mission Society. Our presiding elder, Brother W. H. Terry, is a good man, conducts the affairs of the Church with a master hand, and preaches to the delight of all who hear him. He is greatly beloved by all the people in his district. The outlook for this charge is good. We are preaching, visiting and praying in the homes of the people as we did in our younger days. Yes, the Lord is blessing our labors, and answering our prayers. Praise his holy name. We must succeed at Tahoka.—Jas. P. Callaway.

Silsbee and Buna.

The past year was one of signal success and marked progress in every department of the Church among these willing and progressive people, and the present year's work has begun with promise of still larger results. Two Epworth Leagues and two Junior Leagues are leading the young people into larger service than ever. They are delighted to have the greatest number of Leaguers there is in Beaumont District. Training for service is what these Leagues mean. Consciousness of possibilities and a vision of life is pressing many of them toward the highest goal—service, which is God's call to man. The two Sunday Schools are full of life and have intelligent missionary zeal; officers, teachers and pupils manifest an interest that is becoming, and are doing a work that will abide, and its influence will be felt in home and foreign lands during the coming years. The Home Mission Society is composed of capable, intelligent women, whose abiding interest and industry is proven by their progress and success. They have collected and made hundreds of dollars and are expending it wisely upon the church and parsonage. They have helped many of the needy and poor. Their husbands rejoice in their good work and help them willingly and freely. The city of Silsbee knows this society and believes mightily in it. Frequent and

abundant poundings come to the parsonage. I am thankful for kindnesses shown me and my family, and for there is much in sight yet to be done. There is much insight yet to be done. Our friend, Dr. E. W. Solomon, is a presiding elder of great worth to this country. The preacher who has not both Junior and Senior Leagues and a Home Mission Society is to be pitied, for he is in a "bad row of stumps." I am sorry for him, for I know he is down at it, digging. The conference minutes read in several places, "Silsbee Station," when it was last year and is this year Silsbee and Buna. This much and no more.—I. B. Manly.

Carthage Station.

We are delighted with our appointment and this magnificent people. We were royally received when we first came and the reception is widening every day. My predecessor, Brother E. W. Potter, did a splendid work here during his three years' administration. Every detail of the work has been carefully looked after. He left it in excellent shape and these good people love him and his good wife very much. Our membership is large, over three hundred, and our Sunday School with an actual attendance between one and two hundred, is growing every Sunday. Our motto now is that the attendance shall be two hundred. Fifteen of the representative men of the town are on my Board of Stewards, and they keep the finances up and over. We have received several into the Church since we came and our aim is to make it at least one hundred. This is a magnificent field and my prayer and effort shall be that I may be equal to the demands. I believe they have now forty-five subscribers to the Advocate. I shall do what I can to increase the list. My presiding elder planned wisely for the preachers' institute that was held at Lufkin. The boys all love him and they went at everything he told them to do with all their might. Watch this district and see if she is not right at the front when the reports are made at conference.—H. J. Hayes.

Hughes Springs and Avinger.

We came from Douglassville to this charge, a move of twenty-five miles. I find that the most of the people living in and around Hughes Springs have heard me preach before coming here, as I held a number of meetings over this country last year. This is a good work, and a very fine set of people, Brother Adams, of Daingerfield, served this work last year, and going among the people they all give a good account of him, and his work and well they may for he is one of our best men. I have just returned from Murchison where I assisted the good pastor in a meeting. Murchison is my old home and it is always a treat to go back to the old home-place. We can never forget the Douglassville people; they stood by us when we needed help, and we are glad to know that they are our friends. I believe that I have as many friends on that circuit as any man that ever traveled it, without it is Tower. Our elder is a number-one fellow; in fact, he is like the old song, he gets better further on. I will jot down a few things that I expect to do this year. I am going to read my Bible more, and try and preach better sermons. I want to help a larger number of people to be saved this year than I have ever before. I want to hold more revival meetings this year than ever before. I want to get my collections early. I want a better salary than I got last year, and I expect to get it. I want ten new subscribers to the Texas Christian Advocate, and I expect to get them. I want to marry all the people that want to get married in this

country. I want to see our Home Missions machine more properly adjusted. I want to see the big check go to the poorly paid preacher, and the little check go to the well paid preacher. I want all of the preachers to have a good year, but I want the preachers in the Pittsburg District to have the best. I want to see C. A. Tower elected Speaker of the House for the next General Conference, and I see no reason why this can't be done. I want to sell every family in Cass County one of Dr. Rankin's books; we owe it to the people, and this good man to circulate this book. I want to see good men elected to office. I want to see whiskey advocates go down in defeat to rise no more. I am glad that Wilson was elected President, yet I like old Teddy.—L. B. Saxon.

De Leon Station.

The work is starting off nicely in De Leon Station. The reception of the pastor was cordial; this is always true with the De Leon Church, for they are loyal Methodists. The Thanksgiving offering to the pastor and his family was bountiful and unique in the manner presented. They brought it to the church on Sunday morning, and such a decoration this pastor never saw before. It was gratefully presented by the Sunday School Superintendent, and gratefully, if hungrily received by the pastor. Nothing but the kindest consideration has been shown to the pastor and his family. They certainly know how to make a pastor feel like he wants to give the best service of which he is capable. The Official Board is composed of wide-awake men who love God and the Church, and are providing liberally, and meeting punctually, the financial obligations of the Church. All of the departments of the Church are moving off well, and we are happy in the work. The pastor has made the second move since conference, having moved out of the old parsonage last week, which has since been torn down. The ground has been staked off for a new building, and we hope to soon be well housed. Our first Quarterly Conference was a happy occasion. Our presiding elder is only Little in name. He is an optimist and full of energy. When he has come and gone, you feel like you want to get a move on you. We will make the canvass for the Advocate.—W. C. Hillburn.

Miami and Pampa.

The good people of Miami and Pampa have received us very kindly. On Friday evening after our arrival in Miami we were the recipients of a royal pounding, and the good things have continued to come ever since. We have never been made to feel at home anywhere more than here. The stewards have fixed the pastor's salary at \$1300. Our first Quarterly Conference was held January 11, 1913.

Brother Story, our efficient and popular presiding elder, was on schedule time. In the chair he is free and easy; and when it comes to preaching he is equal to the best of them. The stewards reported \$350 paid on the salaries the first quarter. I have received twenty-six members since conference. Our Sunday Schools are splendid. This is a great country, and we have here a great people. We have good church property in each of the towns, and our congregations are fine. Under the leadership of the Spirit, and by divine grace we are expecting a great year. Our Orphanage assessment is paid in full.—J. P. Lowry, P. C.

Munday.

We are well into our second year on the Munday charge and several things have transpired to make us feel encouraged over the prospect. First, we have a faithful Board of Stewards, consisting of twelve of the best men in town. They unanimously voted to raise the salary \$100 and will pay the pastor this year \$1000 and are somewhat ahead with it at present. Next we have our conference collections of \$420 already subscribed, with a nice excess above the assessment. Several nice improvements in the furnishing of the parsonage have been made. Also a nice art square in the pastor's study. Then we have developed plans

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for paying the indebtedness on our Church property. This debt approximates \$6000 and when it is paid we can then enterprise some needed improvements in the way of a new parsonage, etc. This section, in common with the whole West, has passed through most depressing drouth conditions, but with the harvesting of a good crop just passed the people have received new inspiration and are determined that the Lord shall share in their prosperity. After service January 19 we took orders for twelve sets of the Methodist library. Have sent in six new subscribers to the Texas Christian Advocate, the best paper in Southern Methodism. The editor has promised to spend a Sunday with us "when spring opens up and greens come in," and we are pleasurably anticipating his coming. Keep your eye on Munday Station; it will be heard from in the future. We would not forget to mention the generous pouncing and the many kind expressions of love that we receive. Our beloved, Rev. J. G. Putman, is closing out his quadrennium. He is in good favor with our people. We thank God for faithful people and for a place to work in his vineyard. The outlook is hopeful to us and we take courage and will work for the best year in the history of Munday Methodism.—W. C. Childress.

Staff Circuit.

We were admitted on trial by the Central Texas Conference and the Bishop read us out for Staff Charge, and we have been kindly received at all five appointments on the charge. The parsonage is located at Staff and is a nice, comfortable house, and we have been freely "pounded" with sausage, backbones, spareribs, milk and butter, etc., by Methodists and Baptists alike. We have a loyal people to serve and we are praying and planning for a great year's work. Our first Quarterly Conference was held at Kokomo January 25-26, and the reports of the work were very encouraging. Our presiding elder, Rev. C. E. Lindsey, was "on hand" and as usual delivered some soul-stirring sermons. His sermons were a feast and were accompanied by the power of the Holy Spirit. He is in great favor with the people, and does not overlook any interest of the work. We are well along with our conference collections, and with the promised co-operation of our faithful members and the help of the good Lord, Staff Charge expects to "do things" this year. Good prospects for a general revival and a good report for the coming conference. Pray for us, brethren. We expect to make a special effort to put the Advocate in the home of every official member, at least.—J. M. Fryar, P. C.

Secular News Items

McKinney, Texas, had one of the most deplorable accidents ever known in the experience of North Texas towns, on last Thursday afternoon, the 23rd instant. The leading dry goods store of the town had a special sale on, and scores of people, mostly women and children, were in the building, and without a moment's warning the three-story adjoining building collapsed and threw the weight of one wall against the store and crushed it in. Nine people were killed outright and a score more or less seriously injured. A fire broke out which added terror to the accident.

Judge James K. Shields has been elected long term Senator by the Tennessee Legislature, and Professor W. R. Webb to the short term ending March 4th. The former is Chief Justice of the Supreme Court of the State and the latter is the noted Bell Buckle school teacher. Both are Democrats.

The English House of Commons has voted Home Rule for Ireland, and it seems that the time has come after long delay when that country will have something like social self-government. They have been struggling for it for years.

The Turkish ambassadors at the peace conference in London have finally yielded to the inevitable and agreed to surrender Adrianople, their ancient capital to the allies rather than continue a hopeless war. This will sweep the Turks from Europe. There

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is no doubt now but that the war will cease and peace will be declared. It is a great humiliation to Turkey, but there was no other alternative.

Miss Helen Gould, the heiress of New York City, was married the 22nd inst., at her summer home, Lyndhurst, to Finley J. Shepard, the railroad man. The wedding was as quiet as possible, only about one hundred guests present. Miss Gould has been a striking figure in the benevolent work of this country, as well as prominent in the business and the social world. Multiplied thousands of people will wish her well in her marriage.

Several days since a coffin was sent by parcel post from Birmingham to Greenville, Miss. The casket weighed 14 pounds and the lid was sent separately. The charge was 74 cents.

During the year 1912 \$327,000,000 was given for philanthropic work in the United States. Mr. Andrew Carnegie led the world's list of benefactors, while Mr. J. D. Rockefeller and Mr. J. P. Morgan were very close seconds. In England the total amount given for benevolent purposes was but \$20,000,000.

The official figures place the majority for Statewide prohibition in West Virginia at exactly 91,886. That, compared with the total vote of the State, was as big as 200,000 majority would be in Michigan. All hail West Virginia, youngest of the galaxy of prohibition States, now nine strong! You've set us a good pace to follow.

John D. Rockefeller, Jr., has given \$10,000,000 for the purpose of establishing the Rockefeller Foundation, a charitable institution, the object of which will be to reclaim women of the under world, give them good homes, and place them in positions to become self-supporting. Stanley O. Finch, chief of the United States Government Bureau of Investigation, will be in active charge of the work.

It seems that there was great excitement in Atlanta a few days ago when the medical examiner reported that there were no less than 369 cases of "pediculosis" in the public schools of that city. The alarm was mitigated, however, when it became generally known that pediculosis yields to treatment with a fine-tooth comb, for pediculosis means—lice.

A year ago the science of surgery announced to the world that by an operation a confirmed criminal had been cured. The criminal was released from a New York prison. Recently he suffered a "relapse," and is again in the toils of the law for stealing. Leading psychologists are now said to be veering toward the opinion that criminality cannot be cured by surgery. Certainly not; sin never was cured by anything less than the grace of God.

The popular vote in the recent Presidential contest is set down as follows: Wilson, 6,293,451; Roosevelt, 4,119,538; Taft, 3,484,980; Debs, 900,672; Chafin, 206,275; Reimer (Social labor candidate), 28,750. The Roosevelt and Taft vote combined was 74,380 less than the Taft vote in 1908; the Wilson vote was 115,650 less than that of Mr. Bryan four years ago; the Chafin vote was 47,535 less than that of Mr. Swallow, the prohibition candidate in 1908. But Mr. Debs received 360,907 more votes than were cast for himself. Watson and Hisgen combined in the preceding Presidential race. These figures would seem to indicate that Socialism is growing rapidly in the United States, and that it is gaining recruits from all the other parties.

While Catholic priests are denying the published oaths of priests, Jesuits and Knights of Columbus, the Protestant Magazine of Washington, D. C., is asking them to publish their oaths and settle the whole question. But there are some things they are sworn to keep secret.

It is reported that of 442,287 children in the schools of England and the United States who were examined for defects of vision, 100,094, or 25.5 per cent were found to be defective. In one city 48 per cent of the children examined were found to have imperfect eyesight, and the lowest percentage found in any city was 15 per cent. The percentage of those who were defective as to hearing ranged from 1.3 per cent to 24 per cent, and from 10 to 45 per cent of the children examined were found to have adenoids. Such statistics show how wise it is for parents to have their children examined for such defects that, if found, they may be corrected before the trouble has become a serious handicap to the child.

Several days ago the administration building of Austin College, a Presbyterian institution at Sherman, was

burned, entailing a heavy loss. Following this last Sunday evening, the Y. M. C. A. building of the same institution was discovered on fire. It was extinguished with but little damage. It developed that a young student from Oklahoma, fifteen years of age, who had been in the college but three weeks was the party who set both buildings on fire. He confessed to the crime, and gave as his reason that he was homesick and wanted to go home.

The old Civil War veteran, General Daniel E. Sickles, of New York, is in trouble. He was made chairman of the committee having in charge the monument fund amounting to several hundred thousand dollars, and in handling it the General has turned up with a shortage of a little more than \$23,000, and an order was issued the other day for his arrest. He is now far up in the eighties in years, broken in health, and financially stranded. His friends are trying to raise the money by subscription to meet the shortage and save the old soldier the disgrace of indictment, conviction and a term in the prison. As a Union officer he distinguished himself at Gettysburg, having lost a leg in that battle. He also served after the War as ambassador to Spain.

The Paris correspondent of the Daily Telegram asserts that one out of every fifteen Frenchmen is connected with the liquor trade either as a distiller or vendor. There are nearly a million keepers of cafes; nearly 900,000 wine-growers, or those who distill alcohol from their own products, and 12,000 aniseed distillers and brewers.

The centennial of the birth of John C. Fremont, the first Presidential candidate of the Republican party, occurs January 21. Born in Georgia, he was a typical Southern gentleman. He ran for the Presidency in 1856, and received 114 electoral votes against 174 for Buchanan.

Horace W. Howard, of Providence, R. I., a recluse who lived in apparent poverty, died last week, leaving an estate valued at over \$400,000.

Both General Castro, of Venezuela, and Edward F. Mylius, the journalist who went to jail for having libeled the King of England, were refused admission to the United States during the past week. It was decided that they are undesirable citizens within the meaning of the immigration law.

The British government is not afraid of the bugaboo of public ownership. On January 1, 1912, the whole telephone system of the British Islands passed into the hands of the State. For a year the courts have been deciding what sum should be paid for the property. The telephone company asked \$165,000,000, and the commission sitting as a court of inquiry has just decided that \$62,576,300 is a fair price.

New York City pays its superintendent of public school education \$12,000. Next in order come Chicago, Boston and Cincinnati, which pay their superintendents \$10,000 each.

"MOTHER CHURCH!"

I am the son of Dr. J. J. Allison who joined the Church in 1835, in that Church he lived for seventy-five years and was a live, working and paying member. My parents, of sacred memory, had me dedicated to God in holy baptism in infancy. Father was twenty-four years old when the Methodist Church divided in 1844. He often spoke of the separation as one of contract and not a secession. His love, enthusiasm and example led me to read the history of Methodism, and I found that his contention was right and that indeed it was a separation by contract and in no wise a secession. I embraced religion in the good old-fashioned way at the altar of prayer in the Church, which was popularly called the "mourners' bench" in 1863. Now when I meet in the piny woods of East Texas some of these preachers of the Methodist Episcopal Church, North, and hear them declaring that they belong to the "Mother Church," and that our Church, the Methodist Episcopal Church, South, seceded from them, it makes me sick. I wonder if they have read the history of Methodism and when I put the question to them they appear—well perhaps I had better say restless. I was attending the services of a North Methodist evangelist with my daughter. The pastor's wife came and sat down by us and said that we all ought to be in her Church! That our Church had seceded from theirs! I said, "Sister, you are mistaken; it was separation by contract." "Have you read the history of Methodism?" she inquired. I replied that I had done so closely. This closed the matter right there. I had thought that these assertions were confined to the less informed and

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I am trying to convince sufferers from these diseases that I have something far better than the usual run of remedies, treatments and such things, and the only way I can demonstrate that fact is to go to the expense of compounding the medicine and sending it out free of charge. This I am glad to do for any sufferer who will take the time to write me. Understand, I will not send you a so-called "sample, proof or test treatment," nor will I send you a package of medicine and say that you can use some of it and pay for the rest, but I will send you a supply free of charge and you will not be asked to pay for this gift nor will you be under any obligations.

All I want to know is that you have a disease for which my medicine is intended, as it is not a "cure-all," and I give herewith some of the leading symptoms of kidney, bladder and rheumatic troubles. If you notice one or more of these symptoms you need this medicine, and I will be glad to send you some of it, if you will write me the numbers of the symptoms you have, give your age, and your name and address. My address is Dr. T. Frank Lynott, 913 Deagan Building, Chicago, Ill. You promise me nothing; you pay me nothing for it. All I ask, so there shall be no mistake, is that you send me the numbers of your symptoms or a description in your own words, and that you take the medicine according to the directions I send you. It is my way of getting publicity for my medicine so that it will become widely known.

You will agree when you have used it that it dissolves and drives out uric acid poison. It tones the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other urinary disorders are banished. It stops rheumatic aches and pains immediately. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints quickly straighten out. It reconstructs the blood and nerves so that you soon feel healthier and more vigorous, sleep better and eat better and have energy throughout the day. It does all this, and yet contains nothing injurious and is absolutely vouched for according to law.

Sufferers from these dreadful and dangerous diseases can surely afford to spend a few minutes each day for a few days to demon-

strate to their own satisfaction if they are curable, especially when you consider no expense is involved, and I willingly give you my time and my medicine. All any fair-minded afflicted person wants to know is if a certain thing will cure HIM or HER, and here is an opportunity to find out without cost, obligation or important loss of time. THESE FEW DAYS may be the turning point in your life.

All who are interested enough to write me for the free medicine will also receive a copy of my large illustrated medical book which describes these diseases thoroughly. It is the largest book of the kind ever written for free distribution, and a new edition is just being printed. I will also write you a letter of diagnosis and medical advice that should be of great help to you; but in order to do this I must know that you need my medicine. Write me the numbers of the symptoms that trouble you, and your age, and I will promptly carry out my promises. Show an inclination to be cured and you will be.

These Are the Symptoms:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urine.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.

smaller preachers of that Church. And I thought this "Mother Church" business was the guile with which they were attempting to ensnare those of our Church who were not grounded in the history of Methodism. But I was mistaken. I have attended the sessions of one of their Annual Conferences. The preachers on the floor in making their reports would allude to the work as the work of the "Mother Church." But now comes the Bishop—true he was elected to give his time and attention to the negroes and poor mountain whites—occupying this high position in the Church, and told of one member in one of the Southern States, living in a place surrounded by Churches, but every Sunday through the summer's heat and winter's cold, taking his children eight miles to attend Church and Sunday School! The Bishop complimented him very highly for his zeal and devotion to the "Mother Church!"

I began to think. Suppose two twin sisters should walk down the street together. Suppose one should turn to the other and say: "I am your mother!" Would we not at once conclude that she was suffering with some mental aberration? Now what charitable conclusion can we put on a sister Church that claims to be our "mother?" Talk about organic union! How? By listening to this self-styled "mother" as she says in words melting like honey in her mouth, "Come back, my wayward daughter, confess your sins and we will take you back!" Shades of Andrews, Soule, and a host of worthies who wrought righteousness and subdued kingdom! Have we to come back and confess that you have done a great sin and forsaken the ways of the "Mother Church" and ran greedily after the ways of Balaam!

I believe after an individual makes a contract he should keep it. I believe that when a Church makes a contract it should keep it. The promise is to the man that "swaereth to his own hurt and changeth not." Now up to 1844, this was the position of the Methodist Church. Things have changed mightily in that Church since. It began when they refused to give the Bishop the right of trial and sought to depose him by a simple resolution. Bishops were elected for life or good behaviour. But they would not draw up their indictment and make their charges. Then they

repudiated the plan of separation and would not keep their contract and we had to call on the United States court to make them. They are not keeping it now for they are trying their best to take everything below the Mason and Dixon line. We would like for them to "show their faith by their works," and then come and talk about union and we will consider it.

S. H. ALLISON, L. E. Port Arthur, Texas.

RETURNS OF CHRIST.

One of the most remarkable phenomena in history is the fact of what might be called the repeated return of Christ. After all attempts to explain him away, Christ returns to the thinking of men, and returns more powerful than before. We say that this is because of his ability to minister to the deeper needs of men. Those needs become urgent and clamorous, and make demands upon thought systems which only the teachings of Christ can satisfy, and demands upon heart and will—forces which only the Spirit of Christ can meet. It is part of the glory of our time that the Church of today is making everything turn around the thought and Spirit of Christ. In her thought of the Scriptures, and of religious experience, and in her thought of herself as an instrument, the question which the Church raises is as to how to beget in men the Spirit of Christ. Raising the question does not answer it, of course, but the future of the Church is never brighter than in the days when she clearly discerns the demand of the individual and of society for the spirit which is in Christ.—From "The Increase of Faith."

You know Watt's picture of Hope, the figure of a woman sitting above the world, playing upon a single string of a harp, for all the other strings are broken. At first it seems a bitter view, but as we come to realize that it is a picture of everyone who has tackled the mystery of life, we see that instead of being depressing it is a most bold and inspiring picture. We are all playing upon some last string or other, and we realize that the finest, bravest music in all the world is made that way.—John Kelman.

For Old and Young

IF I COULD KNOW.

If I could know the heartaches bravely hid
Beneath the smile of courage day by day,
I'd not withhold the kindly deed and thought
To cheer my friends upon their lonely way.
If I could know the struggle to do right
Of that poor, fallen one so sore beset,
Not "shame," but "bravo" would I cry to him;
"Thou meetest foes whom I have never met."
If I could know the longing, pressing close
Beneath derision's sneer at holy things,
A friendly hand I'd reach across the gulf
And know the thrill that world-wide kinship brings. —Selected.

THE HABIT OF GOOD READING.

There are millions on millions of people who read, but the number of those who have learned to read with perception and good taste and know how to get both pleasure and profit out of their reading is very small. It is with reading as it was with the painter when a visitor asked him what he mixed his colors with. His reply was, "With brains."

"A love for good books," says a writer, "is one of the greatest values through life, for in them one can forget his loneliness, his sorrows, his trials and his failures, and can at any time surround himself with the choicest company."

We all know the advantages of reading good books, of reading books that are pure and uplifting and ennobling. Yet, notwithstanding this, the lure of poor and worthless books was never stronger, or more frequently succumbed to than it is today. Cheap fiction, lurid two-paper stories and magazine trash are poisoning, slowly but surely, thousands of minds that might otherwise be receiving information and encouragement through the channels of great and good books; books which, if they would once acquire a taste for them, would give them even more pleasure and far greater satisfaction than the reading they now enjoy. Bad reading acts on the mind as bad food acts on the body. It undermines strength, it stunts growth and acts as a slow poison on the whole being. What folly to plant weeds in a garden when flowers and vegetables are to be had in abundance!

The true book-lover makes his books his friends. A story is told of a little boy who, having read "The Swiss Family Robinson" two or three times, was seen patting it "with gentle and appreciative taps." The next day the person who tells the story was in the study of a distinguished professor, who had just finished reading "Paradise Lost," and he, as he talked, patted the book just as the boy had patted his the day before. Their books were their friends, friends which they could turn to with love and appreciation, and feel sure that their affection would never be refused or misplaced.

The companionship of good books is a companionship that every one of us should seek to enjoy. What one of us who has ever had Milton and Shakespeare and Tennyson and Longfellow and Macaulay and Dickens and Scott and Holmes and Hawthorne and Emerson for friends has regretted it? Can we say as much for our human companionship? Books are companions that never desert us, that never say unkind things to us, that never seek our friendship to forward their own needs. On the other hand, they are always ready to encourage and entertain and instruct us, to give us the best they have. No matter how gloomy the day or how cold the wintry winds blow without in our cozy libraries we may sail the blue seas of the East or climb the sunny slopes of far-away mountains, unmindful of what may be going on about us. The companionship of books is a companionship that is ever helpful and cheerful and stimulating and refreshing.

One reason why more of us do not enjoy the best works is because we read too hastily. We get a new novel and generally we read it at a single sitting, skipping, in our haste to get the excitement of the story, what are often the only good parts it has. Then when we turn to deeper things we habitually and naturally apply the same methods to them.

A great book cannot be properly enjoyed if read at a single sitting. There is too much in it to be absorbed in so short a time. It is said that Mr. Roosevelt reads books by the page.

Where others read word by word and line by line, he reads a page in a few brief glances. His biographers say that he, in spite of his rapid reading, always gets the heart of the books he reads. But does he enjoy them? Perhaps he does, but I am glad I have not his gift, valuable as it often must be to a busy man. My greatest pleasure in reading is to read and reread, to linger over beautiful or striking passages here and there, and to underscore and make marginal notes as I go along. It is in this way that I learn to know and love my books.

The world would indeed be a much less happy world to most of us without books. Books are the guides of youth, the recreation of the prime of life, the solace of old age, and the joy and pleasure and profit of all ages. "A good book," says a writer, "taken into the soul, because a treasury of thought, an ever-present vision of beauty and truth, a staff of comfort along sorrowful or lonely ways, a rod of God with which to strike from flinty rock or barren sand a clear, refreshing fount of joy and peace."

Or, as Wordsworth has so beautifully put it:

"Dreams, books are each a world; and books we know

Are a substantial world, both pure and good.

Round these, with tendrils strong as flesh and blood,

Our pastime and our happiness will grow."

—William Thomas McElroy, in Pittsburgh Christian Advocate.

SALUTES.

In the United States the characteristic salutation is "Hello!"

The Arabs say on meeting, "A fine morning to you!"

The Turk says, with gravity, "God grant you his blessings!"

The Persian greeting is familiar to all by reason of its quaintness: "May your shadow never grow less!"

The Egyptian is a practical man. He has to earn his taxes by toil under a burning sun. Accordingly he asks, "How do you persevere?"

The Chinese loves his dinner. Hence he asks, "How are you digesting?"

The Greeks, who are keen men of business, ask one another, "How are you getting on?"

The National salutation of Naples was formerly, "Grow in grace!" At present, in most parts of Italy, a phrase equivalent to "How are you?" is used.

The Spaniards say, "How are you passing it?"

The French, "How do you carry yourself?"

The Germans, "How goes it?"

The Dutch, "How do you travel?"

The Swedes, "How can you?" meaning, "Are you in good vigor?"

The Russians, "Be well!"

The English-speaking nations, in addition to the telephonic "Hello!" say, "How are you?" and "How do you do?"

Caucasians take off their hats, shake hands, embrace, bow and kiss, as in other parts of the world people rub noses, touch foreheads and take off their shoes.

The bow as a mark of respect is a custom used by nearly all nations.—Judge.

THE WRONG KIND OF SYMPATHY.

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

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

"Mrs. King is one of our oldest and dearest friends, and I'm sure she would sympathize with you. She is always sorry for people who are in trouble."

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

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

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

"This time no one rebuked Florence. Each one of the others was probably

matching the incident with a similar one. It was Mrs. King who told how the Stanley sisters had lived on potatoes and salt, and turned and dyed their dresses that they might keep within their scanty income. She said she was sorry for them which probably was true, but these sensitive gentlewomen suffered a good deal more when they learned that their private affairs had become common talk than they had ever suffered because of their poverty.—Selected.

THE LITTLE WHITE SQUIRREL.

Bobby Gray Squirrel was so inquisitive that, when a few months old, he got badly stung because he poked his nose in a beehive to find out what was making the humming noise inside. Bobby found out, and never went near a beehive again.

"Bobby, you will always be in trouble if you don't mend your ways," his mother said, shaking her head warningly.

Bobby promised to mend his ways, but straightway he went down to the river to shake the leaves off the overhanging tree branches. He loved to watch them float away on the stream. They looked so much like boats men built that he chattered with glee.

While he was playing at this game, something came bobbing and dancing along on the water that made him sit up and stare in wonder. It was a bright red, blue, and white thing, and it was so light it danced merrily to the top of every little ripple.

"What can it be?" Bobby asked himself, creeping further and further out on an overhanging branch. "I never saw anything like it before."

Then, just as it got right under his perch, he leaned over and grabbed the shiny thing with one paw. He pulled it up, but found it had a long string attached to either end.

He was on the point of smelling and tasting of it when the string was jerked, and Bobby, and the pretty toy were pulled into the river. There was a merry laugh from the shore as a herman saw the squirrel's mishap. Bobby had been playing with the boy's fishing line and float.

Now Bobby was a fair swimmer, but the current was swift and strong. He was likely to get something more than a wetting, and he was really frightened. But the boy on the shore was sorry for the little squirrel, and he seized a long branch and held it out to Bobby.

Bobby seized it and ran nimbly up it. At first he was afraid to go too near the boy, for he thought he might punish him, but the young fisherman laughed so good-naturedly that Bobby ran along the branch and even hopped on his shoulder to get ashore.

"You're pretty tame," the boy said, "or is it just plain fright? Well, here are some nuts."

Bobby ate the nuts thrown to him, and they tasted so good that he forgot all about his accident. They were peanuts, something he had never found growing on the trees in the woods. The more he ate the more he liked them.

The boy laughed again when he begged for just one more nut. "All I have, Bobby," the boy said. "But you come to my house, and I'll feed you more."

Bobby, followed him home, and thereafter every day he went for more nuts. His mother warned him that he would get in trouble if he didn't keep away. But Bobby liked nuts, and he liked the boy.

Then one day the great adventure came. He had been prowling around the house all day, but no boy appeared. At last Bobby got tired of waiting for his nuts and he went foraging for himself.

He found a barrel of flour standing on the back porch, which he sniffed at longingly. It smelt good and the flour tasted good. There was a small hole in the barrel, and the flour sifted through it.

Bobby began gnawing the hole bigger. This would make it easier to get at the flour. As the hole grew bigger the stream of white increased. Bobby liked to see the flour pouring forth, and he kept at his gnawing. There was soon quite a pile of it outside of the barrel.

Bobby could crawl through the hole now. He was wondering what to do next when a noise startled him. He looked around just as a big tiger cat sprang from a bench at him.

The little squirrel disappeared in the hole with a squeak, escaping the dig of the cat's claw by an inch. Then he began to dig and eat his way through the flour. That terrible claw was pursuing him. Once or twice it scratched his tail.

Faster and faster he dug his way through the soft, white flour until he was nearly in the middle of the barrel, where the cat could not reach him.

But O, what a prison! Bobby could not open his eyes to see without getting them filled with flour. He tried to dig a hole large enough for him to

be comfortable in, but the flour was packed down hard.

The hole had closed up behind him, and Bobby was going to be smothered to death if he didn't do something. So he began to eat the flour. He thought if he could eat enough he would have a big hole for himself.

He ate and ate until it seemed as if he had nearly a barrel of flour inside of him. But it didn't seem to make much difference. The flour was still all round him, and his eyes were full of it.

"I must eat more," he said.

Once again he ate flour until he was nearly as round as a cooked dumpling, but the more he ate, the more there seemed to be all around him. He was giving up in despair when suddenly he touched something hard.

It was the side of the barrel, and now, forgetting his fear of the cat, Bobby gnawed frantically at the wood until he could see daylight outside. What a relief that was! He lay there resting and breathing in the fresh air. Through his peek hole he watched for the cat. But pussy had left.

When he was rested Bobby began gnawing again, and pretty soon the hole was large enough to crawl through. He stuck his head out. There was no cat. Then he hopped out and jumped to the top of a tub and from there to a small tree.

At the moment the young boy-fisherman walked around the corner of the house and saw him. He stood perfectly still, his eyes wide open and his mouth closed. He couldn't recognize his old friend, but Bobby didn't know why until he spoke.

"O mother, come quick! Here's a pure white squirrel!"

Then Bobby knew he was covered with flour and white as snow, and not even his own mother would recognize him.

"I think," he said, wisely, "I'll go down to the brook and take a swim before I go home."—Western Christian Advocate.

HOW BOBBIE ACTED HIS PART.

"Oh, goody, goody!" cried Bobbie as he rushed noisily into the living room waving a big white envelope. "Here's an invitation to Ethel Baxter's party for next Saturday afternoon."

He breathlessly explained, "and it's going to be almost like a show. They're going to dress up like people in books; and I'm really and truly invited, if I am the youngest, littlest boy in our grade, so there!"

Suddenly he paused. A solemn look came over his face. It was very hard for him to be his usual bright self when he wanted so much to be big and old. "I wish," he sighed, "that I was big, like Jim Seely! Then I'd be Uncle Tom's Cabin or Jack the Giant Killer or something else that's big, and then I'd get the prize."

"Little boys sometimes do get the prizes," suggested his mother as she softly patted his curly head. "It will all depend on the way you act the part you choose."

"I know what I'd like to be," began Bobbie, then stopped.

"What's that?" questioned big brother Sam glancing up from his algebra.

Bobbie hesitated. "I wouldn't know what to wear to dress like him, but I could act the part, all right."

"But who is it?" urged Sister Nell. "It is—" and Bobbie tiptoed around to each member of the family and softly whispered the name.

"It's just the one for Robert!" exclaimed grandma proudly. "And I'll fix some fuzzy little white boots and mittens for him to wear."

"And I'll see if I can't rig up some kind of a long furry white coat," said mamma.

"And I'll make the cutest little exp and collar," promised Sister Nell. Big Brother Sam laughed. "There's only one thing left for me to furnish, and that's the brush and comb."

"And I'll begin to practice my part this very day," declared Bobbie, smiling happily at the others. "I've got a whole week yet to learn it in."

Such a week! At school illustrated story books were passed from one to another with a delightful air of mystery, for not a word could be told to anyone about what anyone else was going to be. All the boys and girls talked about the party except Robert St. John. Every minute he could spare from his lessons was spent in drawing funny pictures of birds and animals and trees and roomy old castles.

Saturday afternoon found a jolly lot of boys and girls in Mrs. Baxter's parlors, each one intent on carrying out the part he had chosen. There was a tiny Uncle Sam in regulation costume, guarding the United States flag; the Old Woman Who Lived in the Shoe was busy with dolls of all kinds and shawls which she was keeping in a big pasteboard shoe; the Little Lame Prince was trying to make a flight with his wonderful travelling cloak; and a demure little Quaker miss was teaching a fierce looking Indian to spin at a real spinning wheel.

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There was Jack Horner with his famous Christmas pie, and Red Riding Hood and Little Boy Blue and a great many others.

At first Bobbie was frightened. Everybody was dressed so fine and did such wonderful things that his part seemed too little even to try to give; but by and by he remembered his mother's words, "It will all depend on the way you act your part," and straightway he began to act it.

Taking a large piece of light gray canvas from his pocket, he pinned it securely to a rug. Then slipping off his furry mittens and getting down on the floor, with some white chalk he began to draw pictures. He was soon surrounded by a group of puzzled boys and girls.

"That's a camel!" cried one. "And a deer and some trees!" exclaimed another. "He's surely some kind of an artist. But who ever heard of an artist making pictures on a light canvas and with white paint?"

At a word from Mrs. Baxter, Bobbie skipped across the room to a big window, on which he quickly drew a picture of a tall tree, a big house, some smaller trees and a road. Before he had finished the picture someone cried "Jack Frost!" Then they all shouted.

"But why didn't you make the pictures on the window first?" questioned Jim Seely. "Jack Frost never makes pictures on the ground."

"Indeed he does," explained Mrs. Baxter, coming to the rescue. "The next frosty morning go out on the walk and see if you can't find little pictures of all sorts and sizes of animals and trees and houses made the night before by Jack Frost."

Then the children all declared that Bobbie ought to have the prize, because he acted his part so well that they had learned something new about Jack Frost.

Bobbie talked it over that night with his mother. "It really doesn't make so much difference about a boy's being little," he said, "if he only acts his part like"—Frances Bowman, in The Continent.

I love succeeds where Hercules would fail.

Are You a Woman?

Baltimore, Md.—Mrs. W. H. Ison at 1419 East Madison street, writes: "For several years, I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardui will help you. Try it today. Any druggist.

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PLYMYER CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MENEELY & CO. WATERVLIET (West Troy), N. Y. The Old Reliable CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Weatherford, Texas.

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

TROUBLES OF A SUPERINTENDENT.

A young brother who has been called to the superintendency of a rural school writes us the following letter, which we take the liberty to print, omitting names and places:

"I am writing you concerning our Sunday School. The fourth Quarterly Conference appointed me superintendent. We have a very good attendance, but half of them do not take any interest whatever. They are mostly boys of from fifteen to twenty-one. The girls seem to take more interest than the boys. I believe the older people are to blame in a great measure. Two of the stewards suggested to me last Sunday that we suspend the Sunday School until the first of April. The pastor last year wanted to place a blackboard in the school. It would have cost one dollar. Two of the stewards were talking. One of them said he did not want to be robbed, that he could get some oil cloth and make one cheaper than that. The other said he had been superintendent for thirty years and he never had anything like that, and it was no good. I just give you these instances. Back to the boys. They bunch up after Sunday School and run races, as all ride horseback in muddy weather. Every one seems to be kindhearted. I don't suppose they see the harm of it. I understand that some of them can't read, and those that can won't. Pardon me for writing such a long letter, but I have it in my heart to do all in my power to get them interested. I am a poor speaker in public. I always attended Sunday School but never was a leader. Thanking you in advance for any suggestions you may give me, I remain, etc."

We have no fear of getting our young brother into trouble by printing this letter for we know that the stewards he mentions do not take the Advocate. If by any chance they do happen to get the Advocate they do not take the trouble to read this department. No man who knows A, B, C of modern Sunday School methods and plans would object to spending a dollar for a blackboard, or waste breath declaring that such a working tool is "no good" in a Sunday School. Verily, our young brother has to deal with a hard situation, and has our sympathy. For his benefit, and that of others who are confronted with similar problems, suppose we hold an experience meeting in these columns. Let brethren who have had any degree of success in dealing with such conditions write briefly to the editor telling what they did, and how they did it. In publishing their statements names and places will, of course, be withheld unless leave to publish is given. Speak up, brother; give us the benefit of your experience.

The greatest difficulty disclosed in the above letter is not the boy who will not go into a class, and runs races with other boys after the school. There is always hope for rickety, thoughtless youth. But what is to be done with Church officials, who because of stinginess, or blindness, or both, block all Sunday School progress and tie the hands of a faithful pastor and earnest superintendent who are trying to do something for the children of those same officials? We fear that the only answer to our query is found in the graveyard. We know communities whose greatest need appears to be the funerals of several prominent citizens.

The difficulty that our superintendent has in securing the active interest of the boys from thirteen to twenty-one is, we are sorry to say, not unusual. "The Big Boy Problem" is a standing and somewhat stale topic for discussion at Sunday School conventions of all sorts. And yet this same

Speechless For Thanks

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments, for nearly two years, before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater today than ever. Cardui is the standard, tonic medicine, for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin today. Why wait?

big boy is a human being, and not essentially unlike other humans. He is an overgrown, not fully developed, shy, uncertain specimen of humanity. He longs to be sympathized with and understood, but would not let you find it out for the world. He is no longer willing to be treated as a child, and hardly knows how to act like a grown person. We have heard no speaker solve the Big Boy Problem, neither have we found its solution in any book. The reason is that the big boy is not a machine to be governed by cranks and levers, but a human being. And you can't work out human problems by the rules of algebra nor the axioms of geometry. Every individual is a separate problem involving various unknown quantities. But there is genuine sympathy. Those who would deal successfully with a growing boy must first understand him. The man who has forgotten his own boyhood, whether twenty-five or seventy-five years old, is not fit to lead boys. This is why women usually fail to win and hold a class of larger boys. Women never were boys, and to have been a girl is an entirely different thing. We should begin the solution of our young superintendent's problem by seeking to enlist the best and strongest men in the Church as teachers of boys' classes in the Sunday School. For such a class a woman may be better than no teacher at all, but a man of equal ability will succeed where the woman would signally fail. Then we would urge our teacher to take an interest in what a boy likes. We would persuade him to be their friend and companion as much as he could every day in the week. If he can go fishing or camping or hunting or picnicing with his class the effect will be fine. Of course such leadership of a class means self-sacrifice and work, but work for human souls pays.

Another thing. Boys such as those mentioned above are not used to reciting lessons. To try to teach such a class merely by the question and answer method, as is often done, is to put success out of reach. Such youths know very little concerning the Bible; they even do not know how to study, and yet they are too proud to expose their ignorance, especially where it may make them the butt of ridicule. This is why many a young man refuses to join a Sunday School. Once let him see that a class is not a place for quizzing, but a pleasant fellowship of kindred spirits bent on self-improvement, and his shyness may vanish. To this end there must be teachers who are willing to prepare the lesson thoroughly and present it to the class. One of the fiercest travesties on Sunday School work that we have seen perpetrated in many a day was a dry-as-dust teacher standing before a class of bright, inquisitive boys reading the questions from the lesson paper and letting them read the answers.

Our young superintendent says that he is a poor public speaker. We are glad he thinks so. May he never conclude that he has oratorical gifts. Lots of Sunday Schools are being talked to death by superintendents who feel that it is incumbent on their office to preach the school a sermon every Sunday. A deaf mute could superintend a Sunday School, provided he was a good organizer. It is the business of the superintendent, not to try to do everything himself, but to put everybody else to work. Let the teachers do most of the talking. But let the superintendent talk Sunday School in private seven days in the week and as many times every day as anybody will listen.

Young fellows who get out and run horse races after Sunday School are to be pitied rather than blamed. Frequently they are the sons of fathers who think some one is trying to rob them when they were asked to contribute a dollar to give their children a better chance. They come from homes of low ideals and narrow and selfish views of life. With such boys the only method of approach that stands a chance of winning is a friendly interest that is not feigned but real. And even then it takes time and patience, for their early training has probably made them suspicious. But to win just one and make of him a fine specimen of Christian manhood is a work that makes the angels in heaven shout for joy.

The Methodists of Beckville are planning to convert their old fashioned rectangular Church into a modern Sunday School building. Brother J. A. Jordan is superintendent and is stirring things up. Good for Beckville and Brother Jordan.

ONE SUNDAY IN HOUSTON.

The Houston Methodist Sunday Schools would like to know what other cities are doing. The record in Houston on January 19, was as follows:

	Attendance	Collection
First Church.....	412	\$26.75
St. Paul's.....	403	14.45
Grace.....	218	8.00
Woodland Heights.....	140	7.00
Brunner.....	128	3.50
Washington Ave.....	125	4.55
Trinity.....	123	4.65
McKee Street.....	120	7.20
Behring Mem.....	112	5.63
McAshan.....	94	3.75
Harrisburg.....	77	3.35
Tabernacle.....	74	4.84
Epworth.....	33	.89
Ebenezer.....	28	1.57
Totals.....	2101	\$96.22

L. A. GRAHAM, Secretary.

This is a good showing, but we rather think there are cities in Texas that can beat it. Let us hear from Dallas, Fort Worth, San Antonio, Waco, Galveston and the rest.—Editor.

THE EDITOR'S BOOK-SHELF.

The Story of the Old Testament: A Primer of Old Testament Introduction, by Frank Seay. Such is the modest title of a very interesting and instructive book by our own Professor Seay of Southwestern University. It is marked "Epworth League Study Course, Series I, Vol. 1." In the first paragraph of the preface the author says, "This little book purports to be what its name indicates. It is not primarily an introduction to the different books of the Old Testament. Such has been written on a large critical scale by Driver, and on a smaller primer scale by Robertson. The present treatise aims to present the story of the Old Testament, its general character, its history and institutions, its poetry and prophecy, and its essential unity and message as a whole in such a way as to be a primer of introduction, laying a basis and furnishing a stimulus for further study." Throughout the book the author kept his purpose well in mind, and the result is a charming little book that makes Old Testament times and characters live again before the mind's eye of the reader. The work is divided into twelve chapters and its contents may be accurately inferred from the chapter titles. They are: What Is the Bible?; The Historical Books; The Character and Outline of Old Testament Poetry; The Earlier History; The Later History; Worship and Institutions; The Old Testament Poetry; The Earlier Prophets; The Later Prophets; The Old Testament Theology and Philosophy; The Wisdom Element; The Story of Sin and Redemption, and The Wider Outlook. Each chapter is meant to cover a week of study in the Epworth League Study Course, and in front of each is placed a week's course of daily Bible readings. On account of their suggestiveness to the Bible student these alone are worth many times the price of the book. For those who are interested in the Sunday School lessons of the present year and who desire much light in brief compass and at small expense this book fills a pressing want. The style is pointed and lucid, and the most microscopic critic could find nothing in the book to which he could with reason object. We heartily commend it to all our Sunday School workers.

THE EFFICIENT SUNDAY SCHOOL.

An efficient Sunday School is one in which the working forces understand its purposes and aim, its conditions and materials of operation, and its methods of procedure; one in which duties are so assigned and responsibilities so clearly divided that its operations proceed with economy of effort and without waste or friction; one in which there is application of all possible working forces and the enlistment of every aid available to secure desired results; one in which those who believe they work with God will so work that all his work goes on without hindrance, and with certainty of results. An efficient Sunday School is one which succeeds in developing most easily and completely Christian character in its people, both students and workers. An efficient Sunday School develops efficient Christians.—Henry F. Cope in Efficiency in the Sunday School.

THE TEST OF EFFICIENCY.

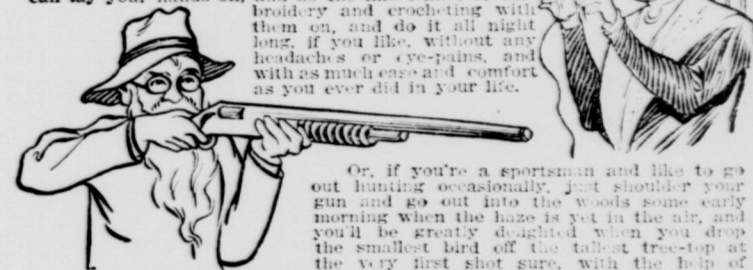
No Church has a moral right to cumber the ground and draw support from its men unless it is developing efficiency to do its work. The Church that does not give back to the world more than it gets out of it is guilty of being an "unprofitable servant," and in the light of the great test of all the Master's servants is condemned to be "cast out." From all the Lord of all looks for fruitage, for increase, and



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when you answer this announcement, as I am going to mail you a brand new pair of my wonderful "Perfect Vision" glasses (known in the spectacle business as "lenses") absolutely free of charge as an advertisement.

As soon as you get them I want you to put them on your eyes, sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read the very finest print in your bible with them on even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you have in your broom and crocheting with them on, and do it all night long, if you like, without any headaches or eye-pains, and with as much ease and comfort as you ever did in your life.



Or, if you're a sportsman and like to go out hunting occasionally, just shoulder your gun and go out into the woods some early morning when the haze is yet in the air, and you'll be greatly delighted when you drop the smallest bird off the tallest tree-top at the very first shot sure, with the help of these wonderful "Perfect Vision" glasses of mine. And in the evening, when the shadows are gathering in the twilight, you'll easily distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach with them on—and this even if your eyes are so very weak now that you cannot even read the largest headlines in this paper.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and every way. Then after a thorough tryout, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep them forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. Won't you help me introduce my wonderful "Perfect Vision" glasses in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write your name, address and age on the below four-dollar coupon at once, and this will entitle you to a pair of my famous "Perfect Vision" glasses absolutely free of charge as an advertisement.

Write your name, address and age on the below coupon at once.

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

I herewith enclose this four-dollar coupon, which you agreed in the above advertisement to accept in full and complete payment of a brand new pair of your famous "Perfect Vision" glasses, and I am certainly going to make you stick to that contract.

My age is.....

Name..... Postoffice.....

Rural Route and Box No..... State.....

demands of us efficiency in doing our work so as to produce this increase. This is the law of the universe. That which does not grow and increase is already dying and has no claim to life.—Henry F. Cope.

FEEDING CHILDREN INTO THE MACHINE.

Recent reports of the factory inspectors of New York City have brought to light that women and children are employed in garment making at two cents an hour. The work done in the poor homes of that city has been calculated to total \$10,000,000. There are 125,000 home workers, of whom sixty per cent are children under sixteen years. Forty-five per cent of the home working children are between five and fourteen years of age, and the general average weekly wage per family is \$3.42.

It is probable that investigation will reveal like conditions existing in every large city in the country. It is an eternal fight to protect our child life from being fed to the lions of greed and avarice, particularly so since not the least offenders are parents themselves, who often force their children, contrary to law, to supplement their earnings with the few pennies pressed from the feeble efforts of their offspring.—Northwestern Christian Advocate.

OF INTEREST TO EVERY PASTOR, SUNDAY SCHOOL SUPERINTENDENT AND LAY LEADER.

Would you like to know the relative extent of our Church's field at home

and abroad; the number of missionaries employed; the number of native preachers and helpers; the schedule of salaries; the number of organized Churches and Church members in mission lands; the number of Sunday Schools and pupils; number of day schools and pupils; number of hospitals and patients treated; missionary progress in the last ten years; per capita gifts for missions of the leading denominations? Would you like to have this information in such form that you could hang it on the walls of your church or Sunday School as a constant source of interest? You can have that and more. A set of four charts, each 28x42 inches in size, handsomely printed in two colors, giving all these facts and many more in graphic form, can be had at the remarkably low price of twenty-five cents, postpaid, for the set of four. At this price every pastor, Sunday School superintendent and lay leader should have them. Order of Board of Missions, 810 Broadway, Nashville, Tenn., sending stamps or silver.

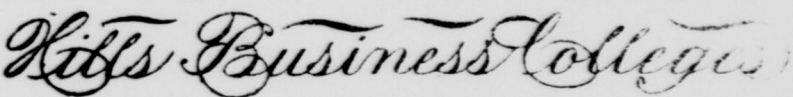
The delusion of a promised tomorrow often kills the possibilities of today.

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BLAYLOCK PUB. CO., Dallas, Texas.

The Anglin Street Church people, in Cleburne recently had a delightful service of a special character. The pastor, Brother Brooks, preached a special sermon and then brought the claims of the Advocate before his congregation. He received eleven new subscribers. He is a very active and wide-awake preacher and his people are delighted with him. But this goes without saying.

We have on our desk a copy of "Little Hymn Book," a collection of hymns and spiritual songs for all services, compiled and edited by our Dr. John M. Moore, of Nashville, Home Mission Secretary. Besides a number of the best hymns, old and new, it also has the psalter and the ten commandments. It has two hundred pages and is a very useful addition to our hymnology.

Belmont College and Ward Seminary, Nashville, Tennessee, two noted institutions of learning for girls, have united and become one school. Dr. Ira Landreth and Dr. J. D. Blanton, former heads of these two schools, have charge of the one institution, now; Dr. Landreth, President, and Dr. Blanton, Vice-President. With this united effort, now called Ward-Belmont College, the institution bids fair to be one of the largest schools for girls in the South.

Mrs. J. S. Davis, the widow of the late Rev. John S. Davis, of sacred memory, is living in Oak Cliff and in rather impaired health. Her husband was known and loved by a wide circle, and his friends as well as hers will be glad to hear a word about her. For years she went in and out with him, helping to do the Lord's work and she was a stay to him throughout his long and useful life. She is no longer active, in fact confined to her home; but her spirit is bright and hopeful and she is only waiting for the Master to bid her come up higher. She is ripe for the garner.

The Pastors' Conference and Missionary Institute, of the Gatesville District was recently held at Moody, with Rev. S. J. Vaughan in the chair. A good program had already been provided and each item was made most interesting by speakers well adapted to that phase of the work. Among other important actions, they resolved to set themselves to the task of raising every dollar of the assessments on each charge and thereby advance the material interests of the Church. The entire meeting was deeply spiritual and the preachers and laymen all left with the purpose of making this a great year on the Gatesville District. They have a fine leader in Brother Vaughan.

AN APPRECIATION OF REV. G. S. SANDEL.

This is not an obituary of our deceased brother, Rev. G. S. Sandel. That was prepared by one who knew him best and it appeared in its proper place in this paper two weeks ago. We are now writing of the man as we knew him and loved him as a friend and a brother.

Personally we first formed his acquaintance over twenty years ago while he was still active in the ministry. He was a quiet and rather retiring man. He never thrust himself forward, but had a modest estimate of his ability and worth. But a truer man never lived. He was sound in his faith in his experience of sins forgiven, and deep in his love of God. He loved his brethren and lived in fellowship with mankind. He was guarded in his speech and we never heard him say anything evil of his brethren. If he saw faults in them he never made those faults a subject of criticism, but spoke kindly and charitably. He was a man of lovable disposition, bright, cheery, buoyant and in rapport with his Church. He never became sour and morose, but took an interest in life and its activities. His presence was never a burden to his associates. It was always a pleasure to greet him, shake his hand and hear the sound of his voice. Even to the very end there was nothing grumpy in his disposition. His face to the last was full of sunshine and the tone of his voice was inspiring.

As a preacher he was above the average. He understood the Scriptures and the Bible was largely his one book. We do not mean by this that he was not a reader of good books, for he was; but the Bible was his constant study. He knew its teachings, had a clear insight into its deeper meaning, and always brought out things new and old for his hearers. There was nothing in the way of innovation in the matter of his sermons. He was sound, lucid, substantial and when he had finished his discourse his audience had a good understanding of the subject treated. A spirit of wholesome religion ran through all his sermons, and frequently he had good revivals under his ministry.

Brother Sandel was a seasoned Methodist of the best type. He studied the standards and knew the doctrines and the polity of his Church. And he gave forth no uncertain sound when he spoke from the sacred desk. He was a good pastor, and lived much among his people when on his active charges. He was by birth and training a man of deep sympathies, and the sick and the afflicted were never neglected by him. He loved the common people and knew them in their needs and burdens. He always had a message for them.

During his residence in this city he delighted in the services of God's house and was always present at the hour of worship. He loved the Advocate and frequently dropped in and chatted with us about the interests of Zion. He never remained long, unless it was to read some of the exchanges, and he always made his visits pleasant and helpful. We shall miss him, but we know where he has gone. He lived a godly life and his end was that of peace and triumph. He leaves his widow and several children, together with a large circle of friends to mourn his departure; but they do not mourn without a bright hope. The influence of his long and good life will abide as a priceless heritage to them, and by and by they will cross over and join him on the other shore. Peace be to his worn body and repose to his redeemed spirit.

SUNDAY WITH GLENWOOD PEOPLE, FORT WORTH.

Last Sunday morning we were with the Rev. L. G. White and his good people at Glenwood charge, Fort Worth. This was started some years ago as a suburban charge in the city out toward Polytechnic College; but it has become a part of the city and is growing rapidly. We have had a Church here for sometime, but the Sunday School and the congregation

have outgrown it. As a result, they are casting about for a more desirable location in the same vicinity, and have about agreed upon one near the street car line. They are also getting up plans for a new structure and they will soon have their subscription well under way. Rev. L. G. White, formerly of the North Texas Conference, is the active and wide-awake pastor. He is noted as a man who does things, and he is busy at it in this charge. He has about 350 members and a very large Sunday School. Brother J. Shepherd is the enterprising superintendent. Notwithstanding the inclement day, the house was well filled at service and we had a delightful service. The people were attentive, and I noted the presence of many Sunday School scholars in the audience. Brother White presented the claims of the Advocate and received a goodly number of subscribers. He will push the work until he has gotten the paper in all the homes possible. This is one important way to make the enterprises of the Church grow. I met the people generally after the service and was given a cordial welcome. It is a sight the way the people love the Advocate and appreciate it. I met a Mrs. Williams, the mother of Mrs. Professor Bishop, of Polytechnic College, whose home is in Chattanooga. I knew her and her family in the long ago and ministered to them while pastor in that city. It was pleasant to grasp her hand and see her again. After service we were delightfully entertained at the good home of Brother and Sister Shepherd, where our communion was very pleasant. Brother White is doing a fine work on this charge and when he is through with it, it will be in the forefront over that way.

G. C. R.

THE QUINTESSENCE OF MEANNESS.

A preacher once told us that his people came to the parsonage and pounded him in good old orthodox style. It was a time for social rejoicing and good cheer. He wrote up the incident and published it in the Advocate and expressed his appreciation of the token of good will thus made manifest toward him and his family. In a few weeks the Quarterly Conference came on, and one of the stewards took him aside and said: "Brother, we will have to find out the value of the articles sent to the parsonage the night of the pounding, as we will have to report it as so much quarterage in order that the presiding elder may get his part of it." He gave them an approximate statement of the value of the articles furnished. They were estimated as so much cash, and the charge received credit for the same. We have heard of a great many things called mean and little under the guise of religion, but this incident goes further than we had ever dreamed. We only record it as a deterrent in the future should there ever be discovered a set of officials anything like as mean and sordid as the ones above mentioned. Did this occur anywhere in Texas? Deponent saith not! We hope it never will occur again elsewhere or in Texas.

SENATOR WATSON'S PERNICIOUS BILL.

Senator Watson has introduced a bill in the Senate to punish men who buy liquor in local option districts from those who sell it illicitly. His object in having the bill become a law is to shut off forever all possibility of convicting bootleggers in dry territory. He knows, and his liquor constituents know that the only way to secure evidence against a bootlegger is to find some one who has been furnished liquor by him, but should the bill become a law no man would incriminate himself by giving evidence against the man who sold him the liquor. Whenever you find one of these old rock-ribbed antis urging a reform liquor bill, you can take it for granted that he has some uncovered motive back of his movement. Such a law as Senator Watson is advocating can have no other effect than to encourage bootleggers in dry territory. Inasmuch as we have a good majority of prohibition

members in both houses of the Legislature, it becomes them to send the Senator's bill to the junk heap. Otherwise our local option laws will be seriously crippled in their effort to punish illicit sellers in local option districts.

PROHIBITION IN THE LEGISLATURE.

The antis continue to assert, and so do the anti papers, that prohibition is not an issue and has no place in the proceedings of the Legislature. Nevertheless only one anti member has broken ranks and voted steadily with the pros on organization and on committee assignments. With this one exception every mother's son of them has stood shoulder to shoulder in support of the anti side of all questions. But a few soft pro members, enough to decide important questions, have given the antis all comfort in their emergencies. The Lower House is in the hands of the antis and they are using it to their advantage, and a number of pro members have given them this advantage. In the Senate the pro members stand together in better form, but strange to say the committee assignments show the same old antis in charge, and majorities of them are on important committees, even committees where the weal of important legislation is at stake. We confess that this looks rather strange in view of the fact that the pro members are in a majority in the Senate. But this fact seems to have cut no figure in giving antis the advantage in committee work. The former Lieutenant Governor did not fix things up better to the liking of the antis than the present arrangement. How did this happen? We do not know. We are not impugning anybody's motives, but we are wondering. Will somebody enlighten us? We are in the dark. In the meantime the Houston Post and the Fort Worth Record, both exponents of the anti side of such questions, are applauding the state of things at Austin. Maybe that we are only unduly suspicious, or maybe our vision is obscured, but we would like to have some things down that way explained so that our dull mental perceptions may understand the situation. It is a trifle painful from a pro standpoint.

SOME PROHIBITIONISTS IN THE LEGISLATURE.

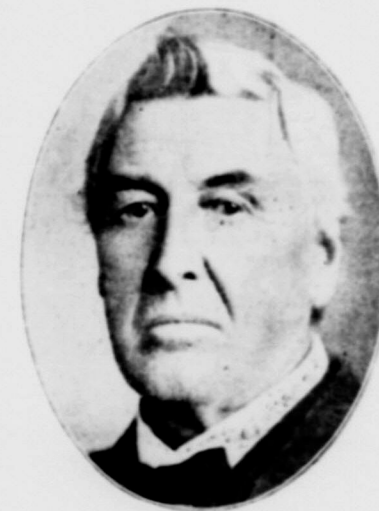
We are not going to assail the motives of some prohibitionists in the present Legislature, but it is hard to understand how some of them are voting down there. They helped the antis to organize the Lower House and in turn every one of them was abundantly rewarded with desirable committee assignments. Of course this same class of prohibitionists joined with the antis in defeating a resolution to take the committee assignments out of the hands of one man and put them in the hands of a competent committee. There are some strange doings just now in the Legislature, and a number of pro members will be put to the necessity of doing some embarrassing explaining when they go back to their pro constituents. We may name them at the proper time.

THE AUSTIN INAUGURAL BALL.

Governor Colquitt and Lieutenant Governor Mayes were inducted into office last week and at night a brilliant inaugural ball was given in their honor. The Senate chamber was stripped of its furniture and converted into a dance hall for the benefit of the occasion. The Governor and the Lieutenant Governor and other dignitaries headed the "grand march," and the "bear-huggings" and "turkey-trotting" performance began. It was a great time for the "smart set," and the voluptuous revelry continued until late in the night. Swallow tails, pump soles, gold, ancient laces, satin, silk and perfumes engulfed Capitol Hill. Just what part the rural gentlemen in the Legislature took in this fantastic exhibition we do not know, but we imagine that they sat or stood off like a poor boy far away from home and took notes. But the swells were in

their glory and they cut high capers when they struck the pace of the "turkey speeders."

And this in simple old Texas where four-fifths of her people are simple in their style, frugal in their habits, and democratic in their instincts! What would they have thought had they been present and looked upon that intermingling of swallow-tails and rustling silks? But they were not there and will never get an idea of the use to which the Capitol was put for the gratification of the dudes and the dandies. They were far away and either hard at work or sleeping the sleep of the just after a day of toil. But many of the crowd that they sent to Austin to make serious laws for them were present and intoxicated with the delight of the intermingling mixture. No wonder that the next day the Legislature passed a resolution doing away with such things in the future and doing it on the ground of "moral and economical consideration." One exhibition of the affair convinced the legislators, the most of them, that such performances were not in keeping with the wish of the simple and industrial people who sent them to Austin.



REV. I. L. MILLS.
Stamford, Texas.

Rev. I. L. Mills is one of the pioneers of the conference. For a long time he was one of the most active members of that body, but for awhile he has been on the supernumary list. But this does not keep him inactive. He still preaches and helps in meetings. He has an accurate knowledge of the Scriptures, understands Methodist doctrines, and has always had conversions on his charges. Brother Mills is a very popular man. All the people love him, and the Advocate has never had a warmer and a more active friend. For years he did heroic work on the frontier, even when the Indians were roving over the borders of Texas. He is a picturesque character and the following sketch of his work in the earlier days of this section is furnished at our request.

PIONEER DAYS IN TEXAS.

I was born on November 25, 1846, in Jasper County, Mississippi. My father moved to Texas in 1856, and settled in Erath County. There was no farming in the country at that time, the people went with ox wagens back across the Trinity River for all the bread they ate. My father tried farming, and made such a complete failure that he moved back to Henderson County. There we remained until the War. I enlisted in the Confederate army a few days before I was fifteen years old; remained in the army about eleven months, but was too young to stand the hardships of the army, so was discharged, and sent home.

I enlisted with the State troops in 1863 under Major G. B. Erath. William Culver was my Captain. In January, 1865, on Dove Creek we had a battle with the Indians, in which we had a severe defeat, with a loss of thirty-two killed and many more wounded. On this trip, near where the town of Abilene now stands, the buffalo came down in such great herds that we had to open our lines and let them through to keep them from running over us.

I went with a herd of cattle to San'a Fe in 1866. On our way back to Texas that winter our provisions gave out. So we had to live on buffalo meat about two weeks without any bread at all.

I was converted under the ministry of W. T. Mellugin, June 2, 1871, in the old Northwest Texas Conference the same fall at Georgetown, and

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McLennan County, and joined the M. E. Church, South; licensed to preach August 15, 1883; A. K. Miller, presiding elder, A. P. Smith, preacher in charge; was admitted on trial in appointed to the Colorado Circuit; remained three or four years, then appointed to the Clarendon Mission, which was in the Weatherford District then. The mission included all the country from Childress to Tascosa. My appointments were in fourteen counties. Preached nearly every day in the week. It took seven hundred and fifty miles to make a round on the work. The people came to the country so rapidly that we built five church houses in three years, organized quite a number of Churches, held a meeting on the head of Sandy Creek near the line of Collinsworth and Childress Counties, and organized a Church under a large hackberry tree, with thirteen members. Passing through this community the first time there were no roads, and losing my way was forced to remain on the prairie all night. It was very cold, and I had great difficulty to keep from freezing; was compelled to keep walking around my buggy all night. I had the honor of preaching the first sermon in the town of Amarillo, and one remarkable thing about it was I had the whole town out to hear me. But you must remember there were but seven grown people in the town, and little Archie Conrad made eight in all. The service was held in a little side room of Brother Conrad's house. Soon after this we organized a Church, and built a churchhouse. While we were putting on the canvas a man came and wanted work. We gave him employment. His name was Soule, and we found that he was a kinsman of our own Bishop Soule.

Great changes have taken place since those days. Instead of herds of wild horses and buffalo, towns and cities have sprung up, and the war-whoop of the Indian is heard no more. Civilization is advancing.

L. L. MILLS.

Stamford, Texas.

HON. MORRIS SHEPPARD

It is no longer Congressman Sheppard, but from this time on it will be Senator Morris Sheppard of Texas. The Legislature, in both branches, voted on the Senatorship last Tuesday and the vote stood—in the Senate: Sheppard 18, Johnston 13, for the short term. In the Lower House the vote stood: Sheppard 87, Johnston 54, for the short term. For the long term Sheppard received 30 votes in the Senate, and in the House 141 votes for the long term. On Wednesday the two branches met jointly and confirmed the two above results. It was contended by Johnston's friends that he ought to have the short term because of his loyalty to his party and because the Governor had appointed him, and that it would not be courteous to the Governor to repudiate the appointment. It was also contended that were it not for the prohibition question Johnston would be unanimously elected. But none of these contentions availed. The Legislature proceeded to elect Congressman Sheppard, and he is now the Junior United States Senator from Texas. And we do not hesitate to say that the State never sent a brighter, a purer, and a nobler man to the United States Senate. Senator Sheppard is as clean as a woman and as bright as a piece of burnished gold. The Legislature did itself honor when it gave to him both the short and the long terms in this great law-making body.

Rev. Thos. G. Whitten, who was transferred to the North Texas Conference at its recent session, and appointed Missionary Evangelist of the Dallas District, was in to see us the other day and says he is ready, at any time, to assist any of the brethren in their meetings when desired. He has a statement on another page.

A CONSTITUTIONAL CONVENTION.

All the indications point toward the passage, by the Legislature, a resolution providing for a Constitutional Convention, and the prospect is anything but pleasing to the Houston Post. It is hurling one editorial objection after another at the projected enterprise, basing its fears on the assumption that the pesky prohibitionists will elect a majority of the delegates, and this would bode no good for the saloon. The Dallas-Galveston News, the most influential daily in the State, and by all odds the most statesmanlike, is favoring the movement. It has an idea that even prohibitionists would have judgment enough to help get out a new organic law that would be a great improvement over the crazy quilt we now have. And the News is correct. The present constitution was formulated and adopted nearly forty years ago when the State was undeveloped and public sentiment was crude; but our citizenship has reached a state of development when it is capable of giving to us the sort of constitution that the present demands. By all means let the Legislature take steps for such a convention, despite the fits that the Post is throwing with such violence.

The Legislature is working on a drastic liquor bill, which is in many respects, an improvement on the present law. It contemplates raising the price of a license, to limit the number of saloons in a given wet community to one to every 1000 population, and to require them to close at 9:30 and open at 6 a. m. Whether it will pass in this shape, and if whether the Governor will approve it, waits to be seen.

Dr. James Cannon, of the Richmond Christian Advocate, said recently: "Were it to happen by any chance that the Church should lose in the Vanderbilt suit I should favor the sale of the Publishing House, and the removal of our Connectional offices from Nashville, for I do not think the city seems to appreciate how much Methodism has helped to build up Nashville, and it does not seem that our great corps of secretaries and professors carry the weight in the city life that would naturally be expected." And a great many other people are also inclined to take the same view of the situation.

PERSONALS

Rev. C. M. Harless has got the harness of a presiding elder adjusted to him and he is hard at work on the Greenville District. He taxes all his energy in the task assigned to him by the conference.

Rev. J. W. Hunt, of Snyder, was in the city recently and paid the Advocate a brotherly visit. He is one of the enterprising pastors in the Northwest Texas conference. He says they still need rain in his section.

Rev. W. R. McCarter, of Lewisville, was a pleasant visitor to this office last week. He is beginning his fourth year in that charge and has every sign of encouragement. His people showed their appreciation of him by raising his salary.

Rev. O. T. Cooper, of Denton, was in to see us recently. He is now at Washington, D. C., in attendance upon his meeting of the Sunday School boards and field workers of the Church, and will probably be absent over two Sundays.

Rev. A. P. Lowery, the evangelist, now residing at Polytechnic, was in to see us recently. He gave a good account of the school and of Dr. Culver's ministry there. Brother Lowery is now engaged in a meeting at Fairfield.

Rev. Horace Bishop, D. D., was in to see us the other day, and he reports well of his work on the Hillsboro District. He is no older, apparently, than

he was ten years ago. He is bright, buoyant, and as interesting in his social relation as a boy. But he has a man's head on him.

KIND WORDS.

I think this makes my thirty-third continuous year with the paper, which has always and more especially of late years, been a great help and inspiration to me, coming as it does every week with its messages of love, good fellowship and promises and keeping me in direct touch with that great host of Methodist soldiers from every section of this favored land—Texas. I am a native son and love the dear old State and all her people. May the Lord continue to bless and prosper the Advocate and her entire staff.

R. W. SPEAR.
Clarksville, Texas.

AN ACTIVE MEMBER.

Rev. H. F. Brooks, of Anglin Street, Cleburne, adds sixteen new subscribers to the fourteen sent from his charge last year. And he will send more. If you think the same number cannot be secured in your charge, suppose you try it.

I shall not let up till at least all my officials take the Advocate. What a great opportunity for the preachers of Southwest Texas along this line.

S. L. BATCHELOR.
San Angelo, Texas.

The Advocate is a great paper and I am trying to put it in every home.

C. B. GOLSON.
Campbell, Texas.

When Brother Golson "tries," he generally succeeds. He has made a record with us of good Advocate reports.

I am now canvassing for new subscribers and securing all the renewals possible. I represent the Advocate from the pulpit every two or three months during the year, as also in my visits in the home. You are turning us out a good paper and one that ought to be well patronized.

A. E. CARRAWAY.
Taylor, Texas.

This explains Brother Carraway's success as an Advocate circulator, and incidentally his success on all other lines.

I am making an active canvass for the Advocate. You will hear from us soon. I join the twenty club and hope to send them in soon.

GUS BARNES.
Plainview, Texas.

We think Brother Barnes, like Brother Cox, will not stop at twenty.

I am working for the Advocate and will send some new subscriptions soon, but please correct the error in notes from the field from this place, in issue of January 15. My name is Chunn.

MARCUS M. CHUNN.
Clarksville, Texas.

GENERAL BOARD MEETINGS IN DALLAS.

The College of Bishops and the following General Boards will hold their annual meetings in Dallas around May 1:

- Board of Education.
 - Board of Church Extension.
 - Sunday School Board.
 - Board of Missions.
 - Epworth League Board.
- Dallas Methodists are alive to the importance of these meetings and committees are holding weekly sessions in making plans for the entertainment of those who will attend.

Dr. W. F. McMurry, Secretary of the General Board of Church Extension, advises the committee that he is planning to bring to Dallas a lecturer of ability on Church architecture. His lectures will be planned for the general public and will be illustrated by stereopticon views. They promise to be entertaining and instructive as well.

Public meetings each evening will be addressed by gifted speakers and an effort made to magnify and popularize the name of the General Board of Church Extension.

W. C. EVERETT,
Chairman

CHURCH EXTENSION AID.

Rev. W. F. McMurry, D. D.
The annual meeting of the Board of Church Extension will be held in Dallas, Texas, May 1-4. This is the meeting where applications for aid are considered. That those interested may know exactly how to proceed, the following is submitted:
First. All applications must be made upon the printed form provided

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by the Board for that purpose. These application blanks may be had without cost by applying to this office.

Second. After the application has been properly prepared, it should be sent at once to the Secretary of the Annual Conference Board as the following rule provides:

"Every application for consideration at the hands of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes, and said approval must be given at the regular meeting of said Board or of its Executive Committee held in the month of March. Said Boards or Committees shall consider all the applications from their respective conferences and forward such as they approve so as to reach the Board's office at Louisville, Ky., by April 1 of each year. Each application so approved must have the action of the Conference Board written therein, certified by the President and Secretary, and all the applications from a given conference must be, by the Conference Board, graded and marked in the order of their relative importance, and the Secretary is hereby directed not to put on the calendar any application not in conformity with this rule."

Third. The midyear meetings of the Conference Boards of their Executive Committees are held in March. Do not fail to have your applications in the hands of your Conference Board Secretary by March 1.

Fourth. Personal representation in the interest of applications by other than members of the Board is not permitted, as the following rule declares:

"The Board has no time to hear oral arguments or statements in behalf of applicants, and while considering applications for aid, its doors are closed. Representations other than those contained in the application can be made in writing or through members of the Board. A different rule would be obviously unfair to applicants too far away or too poor to send representatives."

Fifth. The demands upon the Board have been so numerous and so urgent that over-appropriation has resulted. The fiscal year will close with many unpaid grants on the book which must be taken care of out of next year's receipts. It is hoped, therefore, that except in cases of extreme need, no request will be made for aid this spring.

For further information, application blanks, etc., address W. F. McMurry, Corresponding Secretary, 192 Brook St., Louisville, Ky.

THE SAN AUGUSTINE DISTRICT INSTITUTE.

The Missionary Institute and Pastors' Conference of San Augustine District convened in the Methodist Church at Lufkin, Texas, January 7-9, 1913. In spite of the severe weather then prevailing in this section of the State, it was well attended, and in every way was a great success. A splendid program had been carefully prepared by our energetic presiding elder, Rev. J. Walter Mills, and with peculiar aptness such as is seldom seen, the speakers and subjects were brought together, and each theme fully prepared and thoroughly digested, was presented in a most helpful and convincing manner. These subjects embraced almost every important phase of our work. The doctrines, aims, fields and responsibilities of Methodism were discussed. The Methodist itinerant also passed in review before us as a man, a citizen, a preacher and a pastor. The claims of the Sunday School were also presented in the discussion of the Superintendent, the Discovery of Workers, the Teachers' Meeting, Difficulties in Town, Country Problems, Special Days, and such like. Then a panoramic view of our mission fields was given bringing information and inspiration, as we saw our own great Church fulfilling its destiny in the earth, while yet we were humbled at the thought of the great work to which we are called. Finally, the subject of revivals was presented and discussed, as to its needs, the plans for it, the preaching that promotes it, the methods that bring success to it, and the work by which to preserve the fruits of it. The old-time class meeting was exemplified, while great themes such as The Church, and Christian Education were presented in sermons by Revs. F. L. Dawson, H. J. Hayes and S. S. McKenney.

During the days of the institute the tides of spiritual life rose high, and a splendid spirit of Christian fellowship and brotherly love prevailed from beginning to end. Rev. W. H. Vance, the princely pastor, made us feel quite at home and his noble people most royally entertained us while among them. The District is composed of a splendid company of young men full of energy and ambition, and well equipped for the work to which God has called and the Church appointed them. The outlook is hopeful for a year of unprecedented success along all lines of our work. S. STEPHEN MCKENNEY, Secretary.

Nacogdoches, Texas.

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"TWENTY YEARS IN DALLAS."

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Just One Thing After Another

By Gulliver

Have you read "Christian Science Exposed," by Rev. R. C. Armstrong? If not, I am sure you have read one book too few. No man can read that book and be ignorant of what so-called "Christian Science" teaches. And no man who deserves any claim to intelligence can ever confuse that cult with Christianity after he has read Brother Armstrong's book. The author does not scold; he does not rant; he simply lets those people—especially Mrs. Eddy—speak for themselves. He tells us in the preface to the book, that he started in to study the matter dispassionately, and if it was in keeping with the Word of God, to defend it. He studied it not as an enemy, therefore, but as a friend; and his conclusion—and a just one, as any of his readers can see—was, that whatever the cult had of good or evil, it was no part of Christianity. It was fundamentally at variance with the teachings of Jesus and his Apostles. Christianity may be wrong; Christian Science may be right; but they are not one and the same. They are as diverse as the poles. All this is made plain in this book.

But Armstrong goes further. He shows just where the doctrines of Christian Science originated. It is old Hindoo pantheism revamped and put out under a new name. All the essentials of one are the essentials of the other. It is Gnosticism, the first heresy outside of Judaism, with which the early Church contended. The idea is to get away from sin. This effort explains every form of religion that ever existed or does now exist in the world. The Gnostic plan which is the Hindoo and the Christian Science plan, is to deny its existence. You just think sin is. You just think you are sick. There being no sin, there is no need of a Savior; there being no sickness, there is no need of a doctor. Fact is, nothing is; all is Mortal Mind. God is only a thought. Such Brother Armstrong shows from their own writings, to be the tenets of Christian Science, "falsely so-called," to use St. Paul's phrase for those errors that they presented themselves in his day. Let me repeat: Brother Armstrong takes no advantage of those he criticizes. He lets them speak for themselves. It is a case of the "deadly parallel." He places what the Bible says on a given subject, alongside of what Mrs. Eddy says, and lets it go at that. There is no chance to pick a row with him. There it is; you can see it for yourself.

Old Horace Bishop's "New Year's Meditation" in a recent issue of the Advocate, made me—well, I had to stop, take off my "specks" and wipe the glasses before I could go on. God bless Old Horace! I said that in the pulpit the next Sunday morning after reading his "piece," and a man cried out, "Amen." I learned that Horace had been his pastor. This is what all say who really know the inner life of Horace Bishop. I wonder if people love me that way? Horace says that he is not old, and he is not. He is nearly seventy years young. He is the youngest man to his age of any in Methodism—so far as I know. One thing is safe to say: He is one of the best read men on either side of the sea. I know of but one man in all Methodism who knows anything like as much about missions as he—Dr. Bishop Lambuth. Lambuth is the incarnation of the missionary spirit; he knows about all there is to know on the subject; and what he does not know Horace Bishop does. But what makes me specially fond of Horace is that he is "fidgity." Before I met him I often fell into the "Slough of Despond," because I was naturally nervous and "fisty," and was always on the move. I never was able to sit still long at a time; and if I was not moving my hands I was moving my head or my feet. I was always alive. This kept me from appearing as "dignified" as I imagined a preacher ought to be, and I grieved over it. But one night during a session of the North Texas Conference at the town of McKinney, Dr. Bishop, who happened to be visiting us, preached. I was there—all eyes and ears. I had heard so much of Horace Bishop, that I was very anxious to hear him. I had met him in the conference room, and was not a little disappointed in him, judging from his general appearance and, especially his manner of handling himself. He was too fidgity. Seemed to see everything that was going forward and was looking for everything else. His head or his hands or his feet—some part of him was in motion all the time. But when he read out that text and began to preach—man alive! I hardly knew where or who I was. And I was not alone. He swept the entire conference off its feet. It was a masterly effort for the greatest of the masters. From that day—or night, rather—I wrote Horace Bishop down among the great preach-

ers I had heard. And I have never changed my mind about him. Horace may not—he cannot always preach like he did that night. He may never have preached so—either before or since; but his reputation for being a great preacher may safely rest upon that one effort. No man is little who has ever done one big thing. Horace's reputation is secure, so far as I am concerned.

But I did not start out to say all this. Is it possible that I am getting old? No. Horace Bishop is some twelve years older than I and, as every one knows who knows him, he is still young. One or two friends who love me well enough to tell me my faults without being knocked down for it—a sure sign of friendship—say that I am getting just a bit "nutty," as one of them expresses it. That I am garrulous—whatever that means. I pay but little attention to these brethren, knowing them to be great jokers; but the cry of wolf was unheeded at the wrong time—oh? Well, lest the reader may join my friends in their estimate of me perhaps I had best ring off.

P. S.—After reading over the above I noticed that the sentence between dashes about six lines above the last, by a strict grammatical construction, makes me say in substance that the surest sign of friendship is to knock a friend down; and lest Charlie Tower or some other "Smart Aleck" should take me up and point out that error, I append this paragraph to let such a S. A. know that I saw it first. But, come to think of it, is it not a fact, after all, that the man who knocks us down has done us a real service? He may not have intended it; but so far as my experience goes I have been helped by a few such bumps. Those who only speak well of us are the only ones who help us, however much we may appreciate their kindly words. A stinging criticism by one who did not love us has, in the past, awakened us to some short-coming we might otherwise have overlooked.

THE COLLEGE MAN.

My purpose in this paper is to call attention to that class of men to which we are perhaps more directly indebted for our present civilization than to any other. I desire to invite you to a careful and thoughtful investigation of the college man. Such a study requires that our subject be considered from three view points, namely: The college man in college, the college man in history and the college man in society today. These three divisions of the subject shall be discussed in the order given, that we may better appreciate the value of the product of the American college and his place in our present social and industrial order.

1. The College Man in College.

Whether the college man be viewed as a student still in college, as a directing and crystallizing force in history, or as the leader in the social and industrial movements of this advanced age, his traits of character are essentially the same. The only difference is that those traits are more fixed in the graduate than they are in the student. If, as a student in college, a man fails to form the proper conception of life, he, as a rule, holds to that false idea after the college course is completed. If the young man or woman in college has in his or her mind an improper ideal of manhood and womanhood, the older man or woman in the business and professional world will generally be like that ideal. The result could hardly be otherwise. Because man is governed in his work by his ideal, and he in turn becomes the finished product of all his efforts.

As a result of this general principle of life many men, who at the beginning of their career seemed to have before them a future of unexcelled prosperity, have in the end become most dismal failures. Many men have gone out from the colleges of our country bearing the stamp of their approval, and by their lives, they have done the real college man an injustice. In all the years of their college lives they held to false ideals, and the result has been that they have failed to reach the standard of excellence expected of them; they have brought reproach upon their fellows, and people have been led to form incorrect ideas of the modern college man.

Thus, especially among those who have never had the good fortune to enjoy the pleasant associations of a college life, there are many erroneous ideas concerning the college man. He is frequently thought of as a man who is full of the theory of life, but who knows nothing of its practical problems and their proper solution. Many people not infrequently think of him as a "grind" who shuts himself in with his daily lessons and fails to catch the

spirit of that greater life around him. They associate him with the book-worm. They feel that his only concern is for books and the things contained in them. They believe that his only desire is for knowledge and learning and that for its own sake. Briefly, the only distinction that they would make between the miser and the college man is that the former craves money for money's sake and the latter craves learning for learning's sake. They cannot see any use to which he is going to put so much learning when it has been acquired.

On the other hand, some people go to the other extreme and conceive of the college man as a dude. Their ideal is the man who has not the true conception of life and its responsibilities and who cares neither for learning nor for wisdom. They see him as a "sport" in the ordinary application of that term, and they regard him as a menace to society and a parasite on the body politic.

Again, the college man is sometimes thought of as a narrow-gauged man. It is not uncommon to hear him spoken of as one who is thoroughly familiar with his particular field of thought and activity, but who, when taken out of that particular sphere, can do nothing. In short, this idea of the college man places him in the class with the characters in Ben Johnson's plays: he has only one trait and one idea and is either a fool or a knave.

But all these ideas are incorrect. The real product of our American college is neither a "grind" nor a dude; nor is he narrow-gauged in his conception and views of the practical life around him. It is true and must be admitted that these ideas are correct when applied to some men in college, but they do not apply to the average college student. As has already been intimated, there are men in all colleges who have false ideas of life. As a result of this misconception they are theorists, "grinds," book-worms, and probably some could properly be classed with the fool and the knave. But they should not be confused with the real, live and active college man. He, like Shakespeare's characters, is broad-minded, liberal, many-sided, and a thorough student of every phase of life. He, while a student in college, has a keen interest in every activity of college life, and, when his college training is finished, he is thoroughly familiar with the various fields of social, political and religious activity. He is capable of judging correctly the more vital issues of every-day life.

To be sure the real college man is a man of theory, and so must every man be who would succeed, but he is not a theorist in the general acceptance of that term. He is familiar with the various theories that have been put forth from time to time concerning the social, governmental, and philosophic problems of all the ages, but, with his familiarity with theory, he is likewise practical. He learns that no theory is a good one that will not work in practice. He is careful to criticize every theory before he indorses it. He is the practical man.

Besides being many-sided and practical, the college man is philanthropic and liberal-minded. He is aware of the fact that, even in college, "No man liveth unto himself." Thus all his efforts are expended in the attempt to better himself by blessing his fellows. Following out this idea, he understands at once that whatever affects his own well-being also affects the whole social unit of which he is a part and that whatever affects society for good or ill likewise affects himself. Remembering this principle, he refuses to enrich himself at the expense of his fellow-man and stands ready at all times to oppose such action on the part of others. Thus he stands as the friend and protector of our social and industrial order and the promoter of Christian civilization.

Doubtless some of those who are prejudiced or misinformed are ready to admit that liberal-mindedness is an admirable trait in any man. They admire the practical man, but they are doubtful whether these are the attributes of the men of college training. They doubt that our present civilization is the result of the labor, toil and self-sacrifice of such men. To establish the facts already set forth and to remove the fear of such a class of doubting Thomases, I shall now turn to the second division of our study.

2. The College Man in History.

It is true that modern historians are coming more and more to the conclusion, and that correctly too, that the influence of the individual in the making of history is very limited. The best historians today recognize society as the effective force in all historic movements. The only part that the individual has is in retarding or advancing those movements. But did you ever examine the world's history and find how large a per cent of those who have been leaders in its development were college men?

Men with college training, led the race out of that period of history com-

monly known as the "Dark Ages," and started those movements in the latter middle ages that have made the phenomenal development of modern civilization possible. In the ninth century when Charles the Great undertook to lead the world out of the confusion into which it had been plunged by the anarchy and dissension that followed the disruption of the Roman Empire, he selected as his helpers men who had been developed in the colleges of that age. His advisers and co-workers were chosen from the best schools and monasteries of that time. From Italy, the center of Roman learning, came Peter of Pisa, one of the leading educators in the Palace School. Learning had found its way into England, and it was in a leading school in Northumbria that he found Alcuin whom he selected as his educational adviser and as the principal of the Palace School. Einhard, who served as the secretary and private counselor of Charles and from whose writing we get our knowledge of the founder of the medieval empire and his policies, was among the most learned men of his age. The success of Charles the Great lay largely in his choice of these men and others of like character. With them as leaders he succeeded admirably in building up a system of schools for the education of his subjects. There soon came a temporary revival in ancient learning, and the world began a slow advancement which, accelerated by the Renaissance and Reformation, has attained its greatest momentum in the movements of the twentieth century.

In the tenth and eleventh centuries the medieval Church became corrupted through the influence of feudalism and the wealth which it had hoarded during the feudal age and the age preceding it. Simony, marriage of the clergy and lay investiture crept in, and through these evils the temporal rulers had secured control in spiritual affairs. In 1049 Pope Leo IX began the work of freeing the Church from these evils. While holding councils in France for the purpose of carrying on this work he found a certain Hildebrand in the school of the monastery at Cluny whom he selected as his counselor. Hildebrand, who later became Pope Gregory VII, was a real college man. He was energetic and uncompromising, and when he became Pope the German King found himself confronted by an unconquerable enemy. Then came the struggle between Henry IV and the Roman Pope which at last resulted in the abolition of corruption among the clergy and the supremacy of the medieval Church. It came as the work and policy of a product of the medieval college whose successors at last won the support of society for their cause.

In the sixteenth and seventeenth centuries English society became corrupted with debauchery and crime. Drunkenness and its attendant evils were prevalent; morality among the English people had dropped to a low level, and the English Church had lost its influence for good over the greater part of the English population. Such was the condition in English society when John Wesley and three fellow students at Christ's College, Oxford, organized the Holy Club. From this club of four real college men there went out a revival that shook England and America. It reformed English society and gave to the world organized Methodism with its eighteen and one-half millions of communicants and hundreds of institutions today.

We have as a rule become accustomed to viewing with awe and wonder the formation and marvelous development of the American Union. The secret is revealed when we remember that many of those who came as settlers were the finished products of the colleges of England and Europe. They were practical as well as adventurous and their practical skill is manifested in the institutions which they left as a heritage to their posterity. The idea is commonly prevalent that the founders of this nation and those who have stood in the forefront in its development were self-made men. But this is a mistaken idea, and we as a people often allow ourselves to be deceived by it. Without real men of thought who had been drilled in the arts of the English college, how are we to account for the very early development of literature in New England? How shall we account for the organization of schools and the founding of the colleges of New England except by the fact that those bold Puritans had learned the practical value of such institutions before they reached America? How shall we account for the fact that about three-fourths of the signers of the Declaration of American Independence were college men except by the further fact that a very large per cent of the original colonists were likewise college men? There is no other plausible reason, and an examination of American biography will show that, since the declaration of 1776 was made at Yorktown, the men from American

colleges have for the most part been the leaders in the nation's organization and development.

Thus, college men led the world back to civilization and since that time they have likewise been a refining and a constructive element in society. Having now noted a few instances in history in which he has been the chief factor, we may now turn to the third part of the subject.

3. The College Man in Society.

Almost every great movement in recent years has emerged from the brain of a college graduate. Warden Baker of the Nevada State prison and a graduate of the University of California seems to be the leader in prison reform, and with his application of the golden rule, the problems of prison reform are being solved. For a number of years the American colleges have been furnishing missionaries and these student volunteers were the first to dream of the possibility of world evangelization. The more recent layman's movement is the result of a prayer-meeting conducted by college students, and no doubt it is receiving its greatest support from that class of laymen today.

In governmental and industrial problems the college man is equally supreme. Bryan, Roosevelt, Wilson and others of our national political leaders are the products of our colleges. Our future leaders in governmental and political affairs are today working diligently in the Schools of Government of our best universities. In almost every college of the South, men are banding themselves together for the study of the race problem, and when that is satisfactorily solved the solution will not come from the mind of some man of ordinary attainments. It will be the work of some man of college training who has spent hours of honest thought on the specific problem. As proof of the supremacy of college men in the industrial world it is only necessary to note that about fifty per cent of the railroad presidents of the United States have college diplomas, to say nothing of those who are engaged in other industries.

But, if it may be said that men from our colleges are leading in one activity more than in another, this doubtless is true in the field of science. In this particular sphere marvelous things have been wrought and no doubt still more marvelous things will be brought to light in the future. Diseases have been brought under control that hitherto were regarded as incurable, and in every case it has been the skill of a college man in the laboratory that brought the blessing to the race. Rockefeller's money founded and endowed the great institution for scientific research that is located in New York City but that money and that institution had to be linked with the brain and skill of Simon Flexner before the race could be released from the grasp of cerebro-spinal meningitis. Men of thought and action from the colleges have turned to the science of agriculture, and the national conservation congress, in spite of the fact that many so-called farmers consider the matter lightly, says that the new agriculture is the only hope of salvation from a national famine. Eugenics is being widely studied, and it must be from such study that the divorce evil will be cured and the race developed in a common sense and scientific way.

Indeed in modern times marvelous things have been and still are being achieved in the field of science. The power of steam has been harnessed and made to work wonders. Labor saving machinery has been introduced, and the capitalistic age with its large scale production has succeeded the handicraft age with its small scale production.

The influence of alcohol and narcotics upon the body has been revealed, and the result is the world-wide movement against the liquor traffic. Time and space have been eliminated by means of the telegraph and the telephone. The air is now becoming one of the most important factors in transportation. In medicine and chemistry, as has already been stated, like progress is being made. In agriculture and horticulture men are learning to preserve the soil. In manufacturing and mining the by-products are being utilized. In the field of labor the age of efficiency has been ushered in, and methods are being adopted which make the common laborer more efficient and shorten the hours of toil. In every field phenomenal development is being made and investigation shows that it is the result of the thought and action of the men of the modern college. In fact the college man is setting the world free, and it is only folly to make any speculation or prediction as to what the future may bring forth.

JERRY L. OLIVER.

Huckabay, Texas.

Intelligence learns to rejoice amid the sorrows of life, while ignorance reverses the order.

Devotional Spiritual

DEATH.

I count it gain, not loss;
 A crown, no cross;
 A leaving of the shuttle and the loom
 To pass into life's upper room;
 A going out from strife and sin
 To perfect peace within;
 A traveling through a darkened way
 Into the light of endless day;
 A tuning of the lute
 That in life's sluggish hand has grown
 so mute;
 A harbor, where
 The soul is safe from anxious care;
 A spirit winging heaven's way
 From tenement of clay;
 A shelter from the wintry blast.
 A haven with the Christ at last.

—May Louise Tibbits.

A MOMENT IN THE MORNING.

A moment in the morning, ere the
 cares of day begin,
 Ere the heart's wide door is open for
 the world to enter in;
 Ah, then, alone with Jesus, in the sil-
 ence of the morn,
 In heavenly, sweet communion let
 your duty day be born.
 In the quietude that blesses with a
 prelude of repose,
 Let your soul be soothed and softened,
 as the dew receives the rose.
 A moment in the morning take your
 Bible in your hand,
 And catch a glimpse of glory from the
 peaceful promised land;
 It will linger still before you when
 you seek the busy mart,
 And, like flowers of hope, will blossom
 into beauty in your heart;
 The precious words, like jewelry, will
 glisten all the day.
 With a rare, effulgent glory that will
 brighten all the way.

—Anonymous.

CHARACTER AND ACTION.

Behind every foreground of action
 lies the background of character on
 which rests and from which it gets its
 life and meaning. It matters not
 whether it be an age, a nation, a
 Church, a man; anything which is ca-
 pable both of being and of acting must
 feel its being behind its acting, must
 make its acting the expression of its
 being, or its existence is very unsatis-
 factory and thin. What does it mean
 to me that the French Revolution
 burst out in fury a hundred years ago,
 unless in that outburst I see the utter-
 ance of the whole character of that
 crushed, wronged, exasperated time
 which had gathered into itself the sup-
 pressed fury of centuries of selfish
 despotism? What is it to me that a
 great reformer arises and sets some
 old wrong right, unless I see that his
 coming and the work he does are not
 mere happy accidents, but the expres-
 sion of great necessities of human life
 and of a condition which mankind has
 reached by slow development and edu-
 cation? What is your brave act with-
 out a brave nature behind it? What
 is your smile unless I know that you
 are kind? What is your indignant
 blow unless your heart is on fire?
 What is all your activity without you?
 How instantly the impression of a
 character creates itself, springs into
 shape behind a deed. A man cannot
 sell you goods across a counter, or
 drive you a mile in his carriage on the
 road, or take your ticket on the cars,
 or hold the door open to let you pass,
 without your getting, if you are sensi-
 tive, some idea of what sort of man he
 is, and seeing his deed colored with
 the complexion of his character.—
 Phillips Brooks.

CROWNED SOULS.

In a personal letter not long ago
 the writer, after speaking of the sick-
 nesses, struggles and bravery of a
 worthy young woman known to us
 both, made this observation, "Not all
 the heroes are written up in books
 and magazines." This certainly is a
 true statement and is encouragement
 to the large army of patient plodders
 whose whereabouts are never made
 known by the blare of trumpets. If
 every hero—every brave, courageous
 soul were to purchase a trumpet to
 add to blare already loud and strong,
 there would be an immediate upward
 tendency in the market for these in-
 struments. There are varied and oft-
 times strange ideas of heroism and
 success. There is a certain class who
 have words of high praise for the
 blete, the man of hard fist and iron
 muscles. "The manly sport," so
 called by some, is an exaltation of
 physical force at the expense of finer
 qualities. Possibly a step or two higher
 than this was the early Roman
 idea of heroism.
 Winston Churchill once delivered a
 speech in which he declared that the
 House of Commons was composed of
 lawyers and Scotchmen. The prime
 minister was a Scot, the leader of the

opposition was a Scot, the two arch-
 bishops were Scotchmen, the jurist
 orator was a Scot. After this speech
 some one secured opinions of several
 prominent men on the question, "Why
 Scotchmen Succeed?" Here are some
 of the opinions. Sir Samuel Chisholm
 said: "The position which 'puir aul
 Scotland' has asserted for herself
 among the nations of the world, in
 spite of her poverty and the hard, re-
 luctant soil, the influence she has had
 in the growth and development of the
 British Empire, the high positions
 which sons of hers have taken in al-
 most every country of the world, are
 surely evidences of genuine Scotch
 grit. She has her hero-worship and
 has maintained in her heart those sen-
 timents and convictions which lead to
 a resolute course of life." Ambrose
 Shepherd said: "The Scot at home
 knows the meaning of a primeval
 world, 'In the sweat of thy face shalt
 thou eat bread.'"

The "boys" of the class of 1880 of a
 certain university were gathered for
 their twenty-fifth anniversary. They
 did not look like the boys of twenty-
 five years before. Sitting around the
 banquet table the titles were dropped
 for a time and the old nicknames were
 frequent. A list of thirty quest ones
 was submitted to each, the answers to
 which were designed to show the im-
 portant changes which had come over
 each individual since the time of
 graduation. One of the questions was
 this, "What part of your college course
 do you now consider of the greatest
 value?" The answers were various.
 They took an entirely new and unex-
 pected turn, when near the end of the
 list one was called whose four years
 of college life had been marked by
 struggle and privation. This is what
 he said: "Fellows, much as I prize
 the influence of the faithful men to
 whom we looked for instruction, my
 answer to this question differs from
 all the rest, because, as you know,
 there were some requirements in my
 college course from which you were
 exempt. Looking backward it seems
 to me that the hard experiences of
 working my way for four years has
 proved my greatest blessing ever
 since. Pushing a wheelbarrow up and
 down these hills, with the laundry
 boxes of the students piled higher
 than my head; lugging cans of mid-
 night oil up and down the streets for
 the small commission that should eke
 out my slender income; these were
 not the easiest things to do, but be-
 cause they were the things nearest
 to hand, I stuffed my pride and sen-
 sitiveness in my pocket, and, regard-
 less of what others might say or think,
 went ahead in the beaten path of duty.
 Fellows, the lessons I learned in the
 school of hardship have stood by me
 through life, enabling me to tackle all
 the other hard problems with cheer-
 fulness and confidence." The old boys
 broke out in applause after this speech
 and gave testimony that this fellow-
 classman had made good his past
 twenty-five years mainly by reason of
 the hard experiences of his four years
 of college life.

An old woman was telling a lament-
 able story of a gold cross that had
 been stolen from the neck of the bless-
 ed Virgin. She remembered that her
 grandmother had told her that she
 had heard in olden times of the same
 Church from which this gold cross
 was taken being the scene of a more
 sacrilegious robbery, when the bless-
 ed sacrament was carried off one day
 when it was left exposed in the empty
 church. A young girl came to the
 altar while everybody was busy in
 the harvest, put the Pyx into her
 apron and, carrying it away, placed
 it under a rose tree in a wood. The
 shepherds discovered it and told
 where it was. Nine priests came in
 procession to adore the sacrament
 under the rose tree and to carry it
 back to the church. But the poor
 shepherdess was arrested, tried and
 condemned to be burned. When
 about to die she asked to be allowed
 to confess. She owned the fact to a
 priest, but it was not as a thief that
 she took it, but that she wanted to
 have the blessed sacrament in the for-
 est. Said she, "I thought that the
 good God would be as satisfied under
 a rose bush as on an altar."

There is this in the story: out under
 the blaze of the noon sun is not the
 only place to work. The smoothened,
 paved way is not the only path which
 leads to a good somewhere. What
 difference though the sun does shine
 and the darkness is dense, so we have
 The Light within! What difference
 the kind of road if our feet are well
 shod!

These words of that great soul,
 Borden P. Bowne, are fitting:
 "Any one who sets out in this life
 for the purpose of being happy will
 have a pretty tough time of it. There
 is not enough happiness to go round,

and the kind of which there is enough
 is not worth having. No one can ever
 be built up into a crowned soul by
 being favored with happiness. But
 when you go in for the best things,
 and keep on doing so, somehow or
 other you will be likely to have a
 good deal of trouble and pain, but it
 will be pain which will have some-
 thing divine in it, and something you
 would not exchange for any so-called
 happiness under the sun. We are go-
 ing to be through with this life before
 very long. The longest life is short
 when it is over; any time is short
 when it is done. The gates of time
 will swing to behind you before long.
 They will swing to behind some of us
 soon, but behind all of us before long.
 And then the important thing will not
 be what appointments we had, or what
 rank in the conference, or anything
 of that sort; not what men thought
 of us, but what He thought of us, and
 whether we were built into His king-
 dom. And if at the end of it all we
 emerge from life's work and disci-
 pline crowned souls, at home anywhere
 in God's universe, life will be a suc-
 cess.—Lewis D. Moore.

OUR INFIRMITIES IN PRAYER.

I know I cannot go far along the
 road, for it soon passes into mystery
 and obscurity. But to steadily con-
 template our weaknesses will surely
 reveal to us where the Holy Spirit
 will bring us needful strength. And
 in the enumeration of some of these
 infirmities I think I should, first of all,
 mention the weakness of appetite.
 We may realize this weakness if we con-
 trast it with the strength of appetite
 revealed in other relationships. Take a
 man's appetite for business, with all
 its keenness of strenuousness and in-
 tensity. Or take a man's appetite for
 pleasure, which is often as burning as
 the thirst of the fever-stricken. Or
 contrast our appetite for a novel with
 our interest in the things of God. When
 we turn to pray there is frequently no
 effective driving force in our fellow-
 ship. And the taste for a thing is al-
 ways a mighty dynamic. When our
 taste for anything is weak we loiter
 along the road, and we are oppressed
 with our own weakness. So it is with
 our weakness of appetite in prayer. We
 are oppressed by comparative indiffer-
 ence, and in the sense of insipidity we
 play with the great concern.

And there is a second infirmity,
 which I will call our weakness of faith.
 We have no strong belief in our busi-
 ness. Real faith is a fountain of bound-
 less energy. At Tobermory, on the
 west of Scotland, a little handful of
 men have a strong faith that a sunken
 galleon from the Spanish Armada is
 the prison-house of great treasure, and
 their faith is productive of an energy
 which makes zealous quest. "Faith is
 the assurance of things hoped for." Faith
 acts mightily on the assumption that
 the thing hoped for is, and that the
 next step may bring us face to face
 with our goal. Have we this kind of
 faith? When we turn to God in
 prayer, do we turn to it with the quiet
 assurance that we are drawing near to
 a boundless treasury? Do we set
 about it as though our hands were
 upon mighty levers whose movement
 can effect a revolution? King George
 touched an electric button in London,
 and a gate swung open in Montreal.
 A lever was turned in London, and a
 Government House in Capetown was
 flooded with light. When we pray to
 the Lord, does any analogous possi-
 bility thrill our souls? Have we faith
 that we can open closed doors, or
 that we can be the ministers of en-
 lightenment even to souls that are far
 away? Surely one of our infirmities
 is our weakness of faith. We are not
 uplifted by the assurance that we are
 in touch with the possibilities or end-
 less possessions.

Another infirmity which I will name
 is the weakness of spirituality. Even
 when we go to the treasury we fre-
 quently ask for the smallest things.
 We do not honor the great God by
 the greatness of our quests. "We ask
 amiss." Suppose that I were to be
 admitted into a great library, and I
 were to be taken around by the owner
 and reader of the books, and suppose
 he pointed out to me their wealth of
 glorious lore, and the wonders of
 music, of vision, and of dream which
 they enshrined, and suppose he were
 to say to me, "Take whatever you like
 from my library," and I were to
 choose a waste-paper basket! Would
 not my request disparage the owner
 and trifle with the wealth of his pro-
 vision? Or if in some great studio the
 artist himself should point out to me
 the riches of perception, and the glory
 of workmanship in line and color, and
 he were to offer me anything I pleased
 to choose, and suppose I were to carry
 away a picture frame! But occasions
 that would be incredible in human
 relationships are quite common in our
 relationships with God. We ask Him
 for things that matter least. We neg-
 lect the things that are all-important.
 We emphasize the temporal rather
 than the eternal. We choose the
 earthly instead of the heavenly. We

emphasize goods more than goodness,
 and we are more concerned with bod-
 ily health than with spiritual robust-
 ness. And all the time the big things
 are waiting, "above all that we can ask
 or think."

And here is another of our infirmi-
 ties when we seek to commune with
 God, our weakness of sympathy. There
 is little range in our interces-
 sions. The liners on the high seas
 can now be contrasted by the wealth
 of their wireless equipments. Some
 equipments can only carry corre-
 spondence over exceedingly limited
 areas, while the greatest liners throw
 their mystic arms over enormous seas.
 A man's sympathies may be regarded
 as his wireless equipment. Some are
 pathetically poor and have no range
 beyond the circle of their own family
 life. Others may be sensitive over the
 area of their own denomination. But
 powerful saints have an equipment
 which touches the joys and sorrows
 of the uttermost parts of the earth.
 Our prayers are determined in their
 range by the wealth or poverty of this
 equipment, and I think we may say
 that very commonly our sympathetic
 correspondences are scanty.

And the last infirmity that I will
 mention is the weakness of under-
 standing. Frequently, when I pray,
 I am face to face with problems in
 which I can see no solution. We can-
 not see all round the thing, and we
 "know not what to pray for as we
 ought." I am writing these words in
 the critical hours of the Balkan crisis.
 Just precisely how shall I pray about
 it? What would be best for Europe?
 What redistribution of powers will re-
 found most to the glory of God? Here
 my understanding may be limited, and
 I pray without the requisite enlighten-
 ment. Well, in all these ways the
 spirit is encumbered by infirmity, and
 we are in great need of a mighty
 Helper. "The Spirit also helpeth our
 infirmities," and most assuredly He
 helps us in the midst of all the weak-
 nesses of an enemy. Wherever the
 soul stumbles in its frailties the Holy
 Spirit, if we permit Him, will bring
 the needful help.

But more than all this I feel sure
 that the Holy Spirit strengthens the
 very prayers we make. For what
 weak things they are, even at the best!
 Perhaps my body is itself a hindrance.
 I have a hard day's work, and I am
 tired out, and I have scarcely the phys-
 ical or mental vigor to fix my
 thoughts upon the Highest. My even-
 ing prayer is very weak, and has little
 promise of effectiveness. But surely
 just here the Holy Spirit will help my
 infirmities by adding strength to my
 petitions! Some signatures change
 weak appeals into conquests. If we
 can only secure the signature of a
 member of the royal house, what ur-
 gency it gives to our plea! And per-
 haps in the mysterious depths of the
 soul our poor, lame appeals receive
 the signature of the Holy Spirit, and
 He "maketh intercessions for us with
 groanings that cannot be uttered."
 And, finally, I think the Holy Spirit
 corrects our prayers. We may pray
 in our short-sightedness, and we ask
 for things that will bring no blessing.
 But the Holy Spirit, who knoweth the
 mind of God, puts aside our own peti-
 tion and intercedes for what will bring
 us the gift of God's wonderful grace.
 The apostle Paul prayed that he might
 be delivered from his "thorn in the
 flesh," but the Holy Spirit interceded
 for him, and while the thorn remained
 he received an all-sufficient endowment
 of the grace of God. And St. Monica,
 the mother of Augustine, prayed that
 her son might not be taken from her
 side. But the Holy Spirit interceded,
 and Augustine was taken to Italy, to
 Milan, to Ambrose, and to his life in
 Christ!—Dr. Jowett, in Christian
 Guardian.

LOOK UPWARD.

Opticians make glasses with three
 ranges, and write upon a little bar
 which shifts their eye-pieces, "Thea-
 ter," "Fields," "Marine." Which of
 the three is your glass set to? The
 turn of a button determines its range.
 You can either look at the things
 close at hand, or, if you set the eye-
 piece right, and use the strongest, you
 can see the stars. Which is it to be?
 The shorter range shows you possi-
 bilities; the longer will show you cer-
 tainties. The shorter shows you
 trifles; the longer, all that you can
 desire. The shorter range shows you
 hopes that are destined to be out-
 grown and left behind; the longer,
 the far-off glories, a pillar of light
 which will move before you forever. O
 how many of the hopes that guided our
 course, and made our objective points
 in the past, are away down below the
 backward horizon! How many hopes
 we have outgrown, whether they were
 fulfilled or disappointed! But we may
 have one which will ever move be-
 fore us, and draw our desires. The
 greater vision, if we were only wise
 enough to bring our lives habitually
 under its influence, would at once dim
 and enoble all the near future.
 Let us then, dear friends, not desec-
 rate that wondrous faculty of looking

IF YOU HAVE CATARRH

C. E. Gauss Will Send You Free a Treatment of His New Combined Cure to Try.



Trained Nurses Strongly Recommend Gauss Catarrh Cure to All Sufferers. The Remedy Has Proved So Marvelously Successful That Mr. Gauss Offers to Take Any Case of Catarrh, No Matter Where the Patient Lives or What Stage the Disease Is In, and Prove Entirely at His Own Expense That It Can Be Cured.

Send Today For The Free Treatment.

C. E. Gauss says you cannot cure Catarrh with the old-time methods, because they do not reach the real source of the disease. Catarrh is not simply an affection of the nose and head, but it involves the Throat, Bronchial Tubes, Lungs, Stomach and various other organs of the body, and the only way you can effect a cure is to cleanse the system of every trace of the disease—THAT'S THE GAUSS WAY.

Send your name and address at once to C. E. GAUSS, 4433 MAIN ST., MARSHALL, MICH., and he will send you the free treatment referred to. Simply fill in name and address on dotted lines below.

.....

before as well as after which God has given to us, by wasting it upon the nothings of this world, but heave it higher, and anchor it more firmly in the very throne of God himself. And for us let one solemn, blessed thought more and more fill with its substance and its light the else dim and questionable and insufficient future, and walk evermore as seeing him who is invisible, and as hastening unto the coming of the day of the Lord.

Make haste about cultivating a Christian character. The harvest is great, the toil is heavy, the sun is drawing to the west, the evening shadows are very long with some of us, the reckoning is at hand, and the Master waits to count your sheaves. There is no time to lose, brother; set about it as you have never done before, and say: "This one thing I do."

And so let us not fill our minds with vain hopes which, whether they be fulfilled or not, will not satisfy us; but lift our eyes to and stay our anticipations on those glories beyond, as real as God is real, and as certain as his word is true. Let these hopes concentrate and define for us the aims of our life; and let the aims, clearly accepted and recognized, be pursued with earnestness, with "diligence," with haste, with the enthusiasm with which they, and they only, are worthy. —Dr. Maclaren.

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. (Advertisement.)

THE DUTY OF CHILDREN.

A child should always say what's true, And speak when he is spoken to, And behave mannersly at table— At least so far as he is able. —Robert Louis Stevenson.

Rheumatic sufferers find Hood's Sarsaparilla a permanent cure for their inflamed and swollen joints and stiff muscles. (Advertisement.)

The angel slumbers who drove Adam from Eden and penitence restores a perfect paradise where seraphim guard him in the home from which once they drove him out. Gentle rules make gentle souls and in all places harsh laws make harsh men. An exacting father makes a deceitful child and a suspicious husband makes an artful wife.

Woman's Department

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

GRACE CHURCH, PALESTINE.

The Home Mission Society of Grace Church, Palestine, met December 31, and elected the following officers for the ensuing year:

President, Mrs. Tom Connaway; First Vice-President, Mrs. J. T. West; Second Vice-President, Mrs. Burnett; Third Vice-President, Mrs. Shaffer; Fourth Vice-President, Mrs. Bentley; Treasurer, Mrs. Adkins; Corresponding Secretary, Mrs. A. Robbins; Recording Secretary, Mrs. Sharpless; Press Reporter, Mrs. Will Bohannon.

God beautifully blessed us last year and our aim and prayers for the new year is to be the banner society of our conference. God help us to reach it.

HONEY GROVE AUXILIARY.

We are just closing our first year's work as a united society. This union has proven very congenial, and also given us strength. We have been very wisely guided by our President, Mrs. W. A. Williamson, who has put her heart and soul in the work. Our Executive Committee made out a year book containing a program of the year's work, which we found very helpful.

The first Monday in the month we have business meetings, reports from all the officers of their month's work and collection of dues for the month. The second Monday is devoted to our mission study, which has proven very interesting and helpful. The third Monday we have a social meeting, in which we always have an interesting program and light refreshments are served.

The following are our officers for the new year:

President, Mrs. W. A. Williamson; First Vice-President, Mrs. Eugene Wood; Second Vice-President, Mrs. C. H. Buchanan; Third Vice-President, Mrs. J. Wess Reed; Fourth Vice-President, Mrs. J. A. Underwood; Recording Secretary, Mrs. C. B. Joiner; Corresponding Secretary, Home Department, Miss Effie Williamson; Treasurer for Home Department, Mrs. L. B. Black; Treasurer for Foreign Department, Miss Willie Howell; Corresponding Secretary for Foreign Department, Mrs. H. C. Neblett; Press Reporter, Mrs. Grant Taylor; Agent for King's Messenger, Mrs. A. P. Dowlen; Agent for Missionary Voice, Mrs. M. A. Taylor. PRESS REPORTER.

BROWNWOOD, THE CLEANEST TOWN IN TEXAS.

is the home of Lieutenant Governor Will H. Hays, a clean Methodist; also the home of the Missionary Bulletin for Central Texas.

"Do You Use the Bulletin?"

"While on a recent itinerary of four conferences we heard statements like this: 'We never have time in the Auxiliary for the Bulletin.' At least it is not read in the Auxiliary meeting." Now, the Bulletin goes from the administrative offices with latest news from the field. The news ought to be given the membership of the society, and time for presenting this should be made at each monthly meeting.

"In order to encourage the use of the Bulletin, it has been reduced in size, hoping thereby to get in a few facts at the monthly meeting."

Will not the Auxiliaries, for Christ's sake, give your faithful Press Reporter a little time at each meeting to present the Bulletin.

The press work is the publicity work of our organization. I appeal to the Conference Officers, District Secretaries, and Auxiliary Presidents to assist the Conference Press Superintendent in her effort to establish this most helpful line of work—the line that is to make known to the public the work of all our departments.

The work of our Press Department done by the Auxiliary Press Superintendents has gone beyond anything I could have hoped or dreamed the quarter just passed. But on to perfection is our aim. MRS. J. H. STEWART.

FIRST METHODIST CHURCH WOMAN'S MISSIONARY SOCIETY.

At a recent meeting of the Woman's Missionary Society of the First Methodist Church, Abilene, Texas, the following officers were elected: President, Miss Ella Coekrell; First Vice-President, Mrs. Simeon Shaw; Second Vice-President, Mrs. W. H. Barnett; Third Vice-President, Mrs. G. R. Pain; Fourth Vice-President, Mrs. Walter Jennings; Recording Secretary, Mrs. Will Smith; Corresponding Secretary, Mrs. J. T. Bryson; Treasurer, Mrs. W.

A. Riney; Press Reporter, Mrs. J. H. Goss; Agent for Missionary Voice, Mrs. J. W. Newberry.

The past year was the most successful in the history of the Missionary Society.

But unto him, who is the giver of every good and perfect gift, we give the praise. We are planning this year for still greater things, knowing that every effort put forth in the name of Jesus will accomplish its aim. We are asking every member of the Society to be an ideal Missionary, giving her time, talent and money. If we give less this year, that means less missionaries, more souls will go out into eternity without God.

We have a great Church, and a gifted pastor, Brother Simeon Shaw. We think him the best in West Texas Conference. We pray heaven's choicest blessings upon the officers and members, and that each one will put forth the effort to accomplish more for the Master this year than we have hitherto done. MRS. J. H. GOSS, Press Reporter.

HASKELL AUXILIARY.

Owing to the severe weather the Woman's Missionary Society did not have a meeting in the new year until January 13.

Final reports were given of last year's work and each officer proved that she had not been idle.

Both Home and Foreign Treasurers reported all dues collected for last year. Our local Treasurer reported something over \$500 collected and expended, principally on parsonage. Our age last year for both departments amounted to \$41. Our Week of Prayer collection was \$11. Owing to the continued bad weather we observed only two days.

Taking into consideration the condition of our country, the extreme heat and other drawbacks of the past few years we are indeed thankful for the success we have had the past twelve months. Now, with a new and enthusiastic set of officers we hope for even greater success this year, looking ever to Him who is our help in all things.

The following are our officers for the new year:

President, Mrs. R. C. Montgomery; First Vice-President, Mrs. S. R. Rike; Second Vice-President, Mrs. Oscar Martin; Third Vice-President, Mrs. S. W. Scott; Fourth Vice-President, Mrs. Kate Morton; Secretary, J. W. Fields; Treasurer, Mrs. P. D. Sanders; Local Treasurer, Mrs. G. J. Graham; Press Reporter, Mrs. B. J. Richardson; Agent Missionary Voice, Mrs. L. Lipscomb. PRESS REPORTER.

STAPLES WOMAN'S HOME MISSION SOCIETY.

On January 14, the Staples Auxiliary met in regular business meeting and elected the following officers: Mrs. Butler, President; Mrs. W. A. Scott, First Vice-President; Mrs. M. C. Williamson, Secretary; Mrs. Dunn, Third Vice-President; Mrs. J. S. Slaughter, Fourth Vice-President; Corresponding Secretary, Mrs. Q. J. Towman; Recording Secretary, Mrs. Nellie Waldrip; Treasurer, Mrs. Carlines; Agent Missionary Voice, Mrs. M. C. Williamson. We are planning for a great year and with the help and guidance of the great leader, we are sure of success. We pray heaven's choicest blessing upon the officers and each member and that each one will put forth the effort to accomplish more for the Master this new year than we hitherto have done. MRS. Q. J. LOWMAN, Corresponding Secretary.

COLORADO MISSIONARY SOCIETY.

The Colorado Missionary Society held its election of officers the first of January:

President, Mrs. D. N. Arnett; First Vice-President, Mrs. W. E. Lyons; Second Vice-President, Mrs. J. G. Merritt; Third Vice-President, Mrs. M. K. Jackson; Fourth Vice-President, Mrs. J. T. Davis; Recording Secretary, Mrs. Neppie Crockett; Corresponding Secretary, Mrs. J. B. Annis; Treasurer, Mrs. G. W. Donaldson; Agent for Voice, Mrs. Q. D. Hall; Press Reporter, Miss Mozella Dry.

The society paid its pledge of \$200, did about \$500 worth of work on the church and parsonage, placed new furniture in the parsonage as needed and last but not least had the very great pleasure and blessing of entertaining the Northwest Texas Conference in June.

The pledge has been made \$200 again this year, and the society hopes

to educate all of its members to realize the necessity of stewardship and train them to give at least a tithe.

The society has a live Mission Study Class, which is just completing "The Church of the Open Country."

The Young People's Missionary Society was never more alive nor never has there been more interest. The Junior Division is also well organized and boasts the largest membership in the district.

The local work and social service committees have done much efficient work. They simply hunt up things to do. MRS. J. G. MERRITT.

QUEEN CITY AUXILIARY.

At a recent meeting of Queen City Auxiliary, Texas Conference, the following officers were elected: President, Mrs. J. E. Ellington; First Vice-President, Mrs. J. L. Thaggard; Second Vice-President, Mrs. Ross A. Powell; Third Vice-President, Mrs. D. H. Morris; Fourth Vice-President, Mrs. Albert Pierce; Recording Secretary, Miss Elsie King; Corresponding Secretary, Sister Adams; Press Reporter, Mrs. J. L. Thaggard; Superintendent of Supplies, Mrs. Ross A. Powell; Treasurer, Mrs. J. C. Strawn.

We are small numerically, but we hope to make up for that fault by our zeal and willingness to do what we can. And with our capable and consecrated President leading us we are expecting a good year's work.

Am sending you our fourth quarterly report, which will show some of our work. PRESS REPORTER.

DE LEON MISSIONARY SOCIETY.

The Woman's Missionary Society of the M. E. Church, South, of De Leon, Texas, elected the following officers for the ensuing year:

President, Mrs. W. C. Streety; First Vice-President, Mrs. J. B. Wilson; Second Vice-President, Mrs. J. M. Whaley; Third Vice-President, Mrs. O. E. Whaley; Fourth Vice-President, Mrs. F. E. Carter; Corresponding Secretary, Mrs. W. G. Kimble; Recording Secretary, Mrs. A. M. Pate; Treasurer, Mrs. Maggie Morgan; Agent Missionary Voice, Mrs. C. E. Conner; Press Reporter, Mrs. J. Speed Carroll.

We enter into the work of the new year with renewed earnestness and zeal and expect to make this the best year in the history of our work.

Our Christmas bazaar was a grand success. We hope to be in our new parsonage by February 15. Keep your eye on De Leon. Our motto is "Go Forward." MRS. O. E. WHALEY.

HOME ECONOMICS WEEK AT THE UNIVERSITY OF TEXAS FEBRUARY 10 TO 16.

Distinguished Lecturers From Abroad. Special Courses and Exhibits.

The Department of Domestic Economy of the University of Texas will hold an open school of Home Economics for the women of Texas, beginning Monday, February 10, and continuing throughout the week. Lectures, demonstrations and exhibitions will constitute the program of this school. The University courses offered by the Department of Domestic Economy bear distinctly on problems of the home. The Department is endeavoring to give to the more than a thousand young women who attend the University each year an education as definitely fitted to their special needs as the courses in Engineering and Law are fitted to the needs of the boys. The work of this one week school in Home Economics is open to all without requirements, age limit, or examination, and will emphasize the economic, hygienic and aesthetic aspects of food, shelter and clothing in their connection with the home and institutions directly related to the home.

Special lecturers of National reputation and authority have been engaged and will give daily lectures and demonstrate on the economical preparation and serving of typical foods: Dr. Caroline Geisel, of Battle Creek, Michigan, will speak on hygiene in the home; Dr. R. Benjamin Andrews, of Columbia University, will lecture on household economy as related to the cost of food, shelter and clothing, and Mr. Frank Alvah Parsons, President of the School of Fine and Applied Arts, New York City, will consider art as applied to house decoration.

In addition to the distinguished lecturers from abroad and the special courses given by the regular professors in the University Department of Domestic Economy, prominent men and women of Texas will speak at the evening meetings on subjects directly concerning the welfare of the Texas home.

This is the first school of this kind to be held by an educational institution in the South, though similar schools have been held annually at the University of Wisconsin, University of Illinois, Cornell University and other institutions in the North and East.

DR. C. D. DOWELL'S SANITARIUM.

McKinney, Texas. SPLENDIDLY equipped with all modern appliances for the treatment of Chronic Diseases. Especially equipped for the successful treatment of "CANCER" without resorting to surgical procedure. The only private institution of magnitude of this kind in the South. Conducted by a physician of over 35 years' experience.



These open schools have been largely attended.

Further details of the school with its definite program will be issued soon.

CHRISTMAS AT SCARRITT.

Christmas at Scarritt, who that has ever had the pleasure of such an experience, will ever forget it? None who were here this year, I am sure. We thought Thanksgiving simply unsurpassable but Christmas festivities, decorations, gifts, greetings and harmonious fellowship has demonstrated the oft-repeated assertion that Scarritt teachers and students can "do things" better than any one else. In this happy beehive all were kept busy up to Saturday, the 21st; then, "exam's" being over, the Christmas spirit permeated the atmosphere, and these city workers flew abroad to finish up their visits, plan for various entertainments for young and old in their districts, look up those who needed "baskets," assist in training for entertainments in Institutional Church, Y. W. C. A. and other points where loving hearts, wise heads and willing hands were in demand. So busy were they that until Monday morning could they join the Christmas shoppers or begin to think of their own celebration in their dear Scarritt home.

A few of our young women could not be spared from their own home circle and returned for the holidays. Even these were torn between a desire to remain and a longing for home folks. Our household is so beautifully united and "fitly joined together" that each one is missed if called away, even though the others fill up the ranks and carry on the good work. Everything is done systematically and alphabetically here, so when the various committees took charge of the house, wonders were performed in a short while. For sometime before Christmas, the packages had been pouring in by mail and express, and Miss Billingsley had been instructed to put them aside for distribution Christmas morning, so the Santa Claus exhibit was large and satisfying.

Christmas eve a large box which was so heavy it taxed the janitor's strength to the utmost to lift it, was brought in with a card stating it was a gift from twenty-four Methodists of this city to the Scarritt Training School. This was put aside with exclamations of wondering delight to be opened next morning.

Rules being suspended, everybody sat up quite late but early in the dawn, all were wide awake when the soft, sweet strains of a Christmas carol came gently stealing throughout the corridors, and to many, came a rush of tears as with heartfelt gratitude they sank upon their knees to thank God for "the unspeakable gift" of His dear Son. When the song sounded at six o'clock, and we thronged the staircases uttering smiling greetings, what a lovely transformation met our eyes! Miss Howell's committee of seniors had indeed worked with fairy fingers: Bright lights, wreaths of holly, a riot of poinsettias and gay colors everywhere, blazing log fires in reception hall and parlors, a semi-circle of dainty "socks" about the mantle, a glittering tree topped with a shining silver star, mysterious, be-ribboned packages in abundance, and ah! who are these stately dames in shimmering silks and powdered hair, who await our coming? They gracefully advance and in the dignified language of "ye olden times" bid us welcome as sisters returning to our ancestral halls. Layng Manor, and with many reminiscences and cordial phrases, offer us the delight of a "real old time" Christmas day!

Then the faculty stockings are handed around, with cards attached, containing apt characterizations and witty allusions which bring forth beads of laughter. For instance our financial secretary, Miss Billingsley, received a huge key with the following lines: "This key, I give to you, so you can lock up everything new, and keep the girls all in a stew." Miss Gibson after a few pleasant words, solved the problem of the mysterious box, by displaying its contents of silver: six dozen knives, six dozen forks, six dozen dessert spoons, two of large spoons, twelve dozen teaspoons and eight handsome carving sets, all of the best quality tripleplate. A handsome gift indeed from Kansas City Methodism and a complete surprise to all.

After the distribution of presents "Praise God from whom all blessings flow" was sung, and we proceeded to the dining room where another transformation brought forth exclamations

of delighted surprise. The taste and skill of our juniors directed by Mrs. Hargrove had indeed made a scene of beauty which gave us much pleasure all through the holidays and was greatly admired by many visitors. The Christmas colors, red and green, in long streamers floated from the chandeliers and the long tables in the form of a Saint Andrew's cross, presented all the attractions of the season, a tiny tree in the center, snow-covered houses with Santa Claus and his reindeer, ferns and poinsettias, apples and grape-fruit with cherry hearts, and the alcove at the end made into a cozy home interior with tiny socks suspended from the mantle shelf.

After satisfying our appetites, we dispersed to examine packages and attend to household duties, for although rules were suspended, the household training continued and each performed her regular duties with promptness and precision.

The gong at one o'clock called us again to a bountiful repast, whereat the teachers flourished their new carving knives over the delicious turkey, and "jest and jollity" seasoned our Christmas dinner. Our honored guests were Rev. W. H. Hargrove, wife and little daughter, Mary, and Mrs. Lipscomb, of Whitworth College, Brookhaven, Miss.; and Miss Howell's brother, Maurice, of this city. Mrs. Lipscomb is Mrs. Hargrove's sister-in-law, and the mother of one of our finest seniors. She has a most charming personality and we were loath to let her go, she fitted in so beautifully here.

The vesper service conducted by Miss Gibson breathed the true spirit of the Christmastide, and the quick testimonies of the young women bore witness to the effect of their Bible studies and the lovely home atmosphere of Scarritt. Not a homesick girl among them, and some said they had never before fully realized the significance of Christmas. Miss Olive Lipscomb's solo found its way to all hearts. Her beautiful voice is a never-failing pleasure.

From the chapel we proceeded to the parlors to greet a number of visitors among whom were Bishop Hendrix and wife, Mr. and Mrs. Henry S. Owen, Rev. Caskey and wife. A shamrock leaf was pinned on every one and presently a tinkling of sleigh bells announced another feature of the day—our much talked-of "Linen shower"—to celebrate the twenty-first Christmas of our beloved school. A procession of young women in green and white—came in bearing baskets and arms full of snowy linen which one of their number presented to Miss Gibson as "Miss Scarritt," who had attained her majority. A humorous little speech also presented a "live" Christmas doll, an up-to-date Edison doll, who recited some rhymes in honor of our principal. Then Miss Francis, of Washington, D. C., crowned our chief with twenty-one shamrock leaves, typifying each year's students, and presenting felicitations in graceful rhyme. Miss Gibson's graceful and appreciative response was followed by Bishop Hendrix's biographical sketch of "Miss Scarritt" which elicited applause and laughter. Having married a daughter of the founder of this school, and been closely identified with it ever since its inception, he speaks as one who knows and he cherishes a truly paternal feeling for our "Miss Scarritt."

Our linen shower has been largely due to the interest of the Junior class who for two months past have been sending out letters and postals to friends and missionary societies in their States, and the response has indeed been gratifying as we estimate our linen to be worth at least five hundred dollars intrinsically; while the handwork would amount to much more if valued as such. We appreciate these beautiful centerpieces, dresser scarfs, towels and pillow cases more than we can express and the sweet messages of love that came with them brought a warm glow to all the Scarritt people. The following States were represented by generous

A GRANITE ART RUG

Sent to Your Express Office

PREPAID

9x12 feet

A Splendid Low Priced RUG

\$4.95

Women in one piece—both sides may be used. Suitable patterns, made expressly for us, in Red and Green, Green and Tan, and Oak Colored. Money Refunded if Not Satisfied.

HOLLINGSWORTH CARPET CO.
Shuman, Tenn.

Obituaries

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Poetry Can in No Case be Inserted

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MRS. MARY J. ROSSER.

Mrs. J. M. Rosser (nee True) was born November 4, 1819, in Green County, Alabama, and passed to her reward January 1, 1913, at the home of her daughter, Mrs. J. H. Buntin, in Plainview, Texas. She was married to James Rosser in 1838. To this union were born ten children, five boys and five girls, all of whom still live except one boy, who was killed during the Civil War. With her family she came to Texas in 1878, and settled at Whitesboro. Twenty-two years ago she moved to the Plains, and has resided here until she was called hence. She was converted when 18 years of age and joined the Methodist Episcopal Church, South, and lived within its palea a consistent, consecrated life for seventy-five years. Her home was always the preachers' home, and her greatest joy was realized in doing her Master's will. "Grandma," as she was affectionately called, until enfeebled by age, was a great Church worker and philanthropist. She lived to see all of her children converted and in the Church. With the dying hours of the old year 1912 passed this noble Christian woman, but leaving behind a life that will be an inspiration to all those who knew her. Thus by such a life we have an influence set in motion that will live and inspire forever. She had been a constant reader of the Christian Advocate since Thomas O. Summers was editor, and of the Texas Christian Advocate since 1878. She did not sicken and die, but ninety-three years had worn out the physical machinery, and she fell asleep. Those who are left lonely and sad do not mourn as those who have no hope. They know where to find her, and look forward in anticipation to the meeting after a little while. May the same loving Father, whose grace was sufficient and sustained the mother during seventy-five years, sustain and keep the children and those who mourn.

S. A. BARNES.

LUMMUS.—Emma Lodusky Lummus (nee Whitten) was born March 26, 1879, and departed this life December 31, 1912. She was married to J. H. Lummus December 17, 1899. To this union there were three children born. Sister Lummus was born in Brazos County, near old Wessan Church. Being reared in a consecrated home she came into the Church when you (don't know just what age). I was her pastor four years and very often while in her home this good woman would say, "I'm so glad I'm the child of a King," and as these words would fall from the lips of this fond wife and devoted mother her face would shine as the noonday sun. Sister Lummus leaves a mother, sister, brother and a host of friends to mourn her death, and you who are faithful shall see your dear ones again in the resurrection morn. Then, weep not, dear friend, as one who has no hope, but be ready and trust in Jesus, for his grace is sufficient unto you. Wife and mother will be missed, the gentle voice will be no more. A loving hand forever stilled, but through your blinding tears look to God, the great "Comforter." A former pastor.

D. W. GARDNER.

Jan. 14, 1913.

ROBBINS.—Mrs. N. J. Robbins was born in 1829; died January, 1913. At the time of her death she resided in Bermuda, Alabama, with her son. She leaves three children—Mrs. Cox, of San Antonio, the son with whom she lived and J. H. Robbins, of South Austin, Texas, who had just but recently returned from a visit to her. She had been in bad health for quite awhile and was fully prepared to go when the summons came. She visited Austin several times and it was on one of her visits here that I met her and learned to love her dearly; so kind, loving and patient. She has passed to her reward. May we meet her there. MRS. J. C. RAWLINS, South Austin, Tex.

SHERMAN.—Alto Gray. On October 21, 1912, there came a little visitor to the home of Mr. and Mrs. R. I. Sherman. The little one brought joy and gladness to the hearts of the fond parents. As the days slipped by their lives became more devoted to the sweet little soul. On January 13, 1913, early in the morning the angel came

and called little Alto Gray and bore his spirit to the Father's throne. No, he did not die, but slept to awake in heaven, there to await the advent of his parents into that land of bliss. The remains were followed by sorrowing relatives and friends to the Gum Springs Cemetery and there laid to rest. Rev. G. T. Rouse officiating. Little Alto came and blessed the home, making life sweeter and brighter. He left the home lonely and the parents' hearts sad and aching, but heaven is brighter and their faith stronger, for there are little hands beckoning to them from those exalted plains. May God cheer their sad hearts and comfort them in their bereavement.

R. H. LEWELLING, P. C.

GARRETT.—Mrs. Isabella E. Garrett was born in Alabama April 16, 1845. She was married to W. A. Garrett in 1859. To them were born three sons and three daughters. Five of these survive her—Mrs. T. M. Lawrence, of Corpus Christi; Mrs. Mary Singer, of Yoakum; Mrs. W. R. Miller, of San Antonio, and Joe and E. O. Garrett, of Houston; the latter is assistant secretary of the Y. M. C. A. at Houston. Brother and Sister Garrett moved to Texas early in 1872. Bro. Garrett was a local Methodist preacher, and was a good, true and faithful man. He passed to his reward in 1900. Sister Garrett joined the Methodist Church at eight years of age. She lived a consistent Christian life. In the years gone by Brother and Sister Garrett were faithful workers in our Sunday School at Terryville, riding four miles in their two-wheel cart every Sunday morning, except when they were providentially hindered. "And their works do follow them." In the latter years Sister Garrett was deprived of the services of the Church because of her ill health, but she remained true to God and the Church and died in the faith. She was at the home of her daughter, Mrs. T. M. Lawrence, when she had her last illness and died there November 9, 1912. We laid her body to rest in the County Line Cemetery in Dewitt County and not far from the old home and Church where she and her companion lived and worshipped together in peace and harmony. The surviving children were all present at the funeral. To them we offer our deepest sympathy and pray that the God of their father and mother may be their God and that they will follow in their footsteps as they followed Him who gave His life for us.

JOE F. WEBB.

WILLIFORD.—Mrs. Julia Williford, familiarly known as "Grandma Williford," was taken from our Rehoboth Church and transferred to the Church in heaven by pneumonia December 26, 1912. Sister Williford was above eighty years of age, having entered this life in Nash County, North Carolina, June 30, 1832. She was married to Elijah Williford, November 14, 1852. Ten children were born to them, several of whom survive the mother. Brother Williford died some years ago. Sister Williford united with the M. E. Church, South, in 1880, and has been a faithful and consistent member. It was the delight of her declining years to occupy her accustomed place in the old church at Rehoboth, and many will look with sorrow upon her vacant place. We relinquish her to the grave with the certain hope of a deathless reunion by-and-by.

WALTER G. HARBIN.

MRS. EMMA CATHARINE GANTT.

Mrs. Emma Catharine Gantt, wife of Rev. A. Gamewell Gantt, a superannuated member of the Western North Carolina Conference, was born in Charleston County, South Carolina, April 21, 1845; was converted and joined the M. E. Church, South, in early childhood; married to Brother Gantt, December 20, 1871, and died at the home of her son, Dr. Albert Mounzon Gantt, December 28, 1912, in Dallas, Texas. These are but few words, but between them stretches a life of nearly sixty-eight years. Two daughters had preceded her to the glory world; and four sons, Dr. Albert Mounzon; Dr. Marvin A.; John Claudius, and Gamewell Gantt remain. Her husband says of her: "She was pre-eminently a good woman, full of faith and the Holy Ghost, and was never known to speak evil of any one. Her heart and life were in the missionary work, and her last dollar was given to this cause." It was the writer's privilege to visit her a day or two before her death. She told him the angels had been in the room and their songs filled the air. And he believed it. Those long-loved and lost-while were back again, and the writer believed that, too. It is no wonder that such an one should die in sight of heaven. "Let not your hearts be troubled. Peace, be still."

J. L. MORRIS.

PHILLIPS.—Miss Tabitha, known as Miss Tabbie Phillips, was born in Macon County, Alabama, February 9, 1857. She moved to Texas with her parents in 1871 and settled in Johnson County in the old Sand Flat neighborhood, one of the most noted neighborhoods, at that time, for high-class citizenship in that part of the State. She moved to Hardeman County, Texas, near Chillicothe, in 1889. After her mother's death and her father had married again, she went to live with her only brother, J. E. Phillips, with whom she lived till her death, which occurred January 8, 1913, at 9:15 p. m. She was an invalid all the days of her life, and was finally attacked by a malignant cancer, which was the immediate cause of her death. She suffered most intensely, but throughout it all she was patient and submissive to the will of her heavenly Father. She professed religion at the tender age of nine under the ministry of Rev. Mr. Ross, of the Alabama Conference, joined the M. E. Church, South, and remained a faithful, consistent member of the same till the day of her death. She began teaching when about sixteen and was the first teacher of Rev. H. A. Boaz, D. D., now vice-president of the Southern Methodist University, at the old Mary's Creek schoolhouse. She has many old pupils scattered all over the country who will rise up and call her blessed. Her life-work as she saw it was impressing upon the young, who came under her influence, both in school and out of it, the great underlying principles of moral and spiritual life. A great man has said, "If I work with marble it will soon crumble; but if I work with brass it will soon corrode; but if I work with mind it is eternal." She chose to work with mind, and right well did she perform her task and all through the eternity will the moldings of her lovely touch appear to make her joy fuller and heaven brighter. She was universally popular wherever known. During her last illness friends came hundreds of miles to see her and to offer her words of comfort and cheer and to tell her again how they loved and esteemed her. With the exception of the last year, she has not missed for thirty-five years reading her Bible through. She read it systematically, three chapters a day except Sunday, when she read five. She loved the Old Book and nothing gave her more pleasure than for her pastor to read its precious truths to her and comment on them. On the word of God she meditated day and night, and her soul grew fat as it fed on its luscious food. She was of an exceedingly loving and sympathetic nature, and hence no object of need ever came to her in vain. Like the one after whom she was named, she was full of good works and almsdeeds which she hid. And as the sun, after it is hidden from view, shines on in the lovely moon and myriads of stars so she, in the multitude of kind words and gentle Christly acts, though gone from the walks of men, shines on and will shine not only while time lasts, but through all the eternity of God. Her father and mother preceded her to the better land and awaited her coming and the family circle will be completed when the only other child, Brother J. E. Phillips, shall have crossed the "Divide" for his heart and soul are turned in that direction and he has no desire to turn aside from the narrow way that leads to his beautiful home above. The value to the world and Church of such a beautiful life as Miss Tabbie lived can never be told here; it will take the revelation of the beyond for us to see what good to man and glory to our Father came out of that consistent, saintly life. She lived well, she died the death of such living, and is now reaping its blessed rewards. May the good Lord so lead her loved ones and friends that all shall meet in that elime where partings shall be no more. Her pastor.

G. S. WYATT.

BARTON.—Mrs. Mollie Barton (nee Anthony) was born in Chickasaw County, Mississippi, June 18, 1835, and departed this life at Cameron, Texas, December 26, 1912. When about seventeen years of age she was happily married to Mr. Thos. Barton, who died six years after their marriage. Only one child was born to them, a sweet little girl, who also passed over to the better land at the age of seven. Left thus in lonely widowhood, she took up the profession of teaching in which she was eminently successful. She was converted at the old Waugh camp-ground in Burleson County in early life and joined the Methodist Episcopal Church, South, of which she was a faithful and active member the remainder of her life. Her life was singularly devoted to the Master's cause. She mothered and reared no less than 14 orphan children, and their love for her was pathetic and beautiful. Two years before her death she had a fall that rendered her helpless, and confined her to her

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bed almost all the time. But through all these years of her affliction not one word of complaint escaped her lips. It was my privilege to visit her often in those last days, and every visit was a benediction. No one could tarry long in her presence without being conscious that there was another presence there, even Christ. Her Bible was her constant companion and bed-fellow. She knew its teachings and its promises, and the promises were made vital by the Holy Spirit, who was her abiding Comforter. She never lost interest in the Sunday School work, and her home quarterly with her Bible lay beside her all the time. Thus ended the earthly life of one of the purest of God's saints that I have ever known. She has entered her Master's joy, and I am hoping to meet her inside the pearly gates. Her pastor.

A. A. WAGNON.

JEFFCOAT.—Sarah A. M. Jeffcoat (nee McAddams) was born in Pike County, Alabama, in the year 1837; joined the M. E. Church, South, in 1851; married April 29, 1855. She departed this life January 3, 1913. She leaves a husband, five sons and three daughters to mourn her departure. She leaves behind a host of friends to mourn with them. She was an invalid for over a year. She suffered a great deal, but through it all she was patient. She was ready when the death angel came. She is gone, but her works will live on and on through-out time and then follow her to eternity. Before Blue Ridge was a town, Sister Jeffcoat and Sister Myers, who is now living in Blue Ridge, rode over this country horseback, and raised the money to seat the church. The old church has been replaced by a handsome new one, but the same pews are yet being used, they being nice and good. She was a faithful wife, loving mother, was devoted to her church and her friends. The Lord took her to heaven and we write, "Happy are they that die in the Lord, now and forevermore." For sixty-one years she was a member of the Church. Her membership was at Blue Ridge, where the funeral service was conducted. Her body was carried to the cemetery at Snow Hill and laid away to await the resurrection. Husband, children, friends, ye weep, but not as those who have no hope.

C. F. MCKINNEY, P. C.

AYRES.—On Sunday, Dec. 8, 1912, we laid to rest in the cemetery at Saint Jo the mortal remains of Sister M. L. Ayres, Rev. J. C. Weaver preaching the funeral sermon. Sister Ayres had been a faithful child of God for about forty years and for the same time a consistent member of our Church. She was bedridden and suffered constantly for seven months prior to her death, but she never murmured nor wavered in her hopeful Christian faith. She left a bright testimony behind. Besides her husband she leaves five sons and one daughter. Her life was a benediction to all who knew her.

E. V. COLE.

BARROW.—Wallace F. Barrow was born near Oak Island, Bexar County, Texas, November 1, 1890; baptized in infancy, and when six years of age assumed the Church vows and became a member of Oak Island Methodist Church under the ministry of Rev. F. J. Ferrin. Died December 22, 1912, in San Antonio, after an illness of twelve months and was buried in Oak Island Cemetery. Was married April 24, 1912, to Miss Vida Thrift of Jourdanton, Texas. His young wife, father, six brothers and one sister mourn his death. Wallace was an obedient boy and an energetic, ambitious young man. At the time he was taken ill he was engaged in teaching. He had prepared himself for this work, was successful and full of hope for the future. Some months before his death he renewed his covenant with the Lord and was faithful to the

end. He desired to live and talked freely with his mother about the strange providence that was bringing his life to a close so early and said he was in the Lord's hands and willing to abide by his will. His funeral services were conducted by the writer and attended by a large number of friends and neighbors.

F. A. GRIMES.

CULBERTSON.—Mrs. Beulah Culbertson was born to Isaac and Annie Cummings, January 1, 1880, in Burnett County, Texas; married to C. C. Culbertson, November 11, 1910; died January 13, 1913, in her father's home, at Dumas, Moore County, Texas. She was the eldest of eight children. Her mother died seven years ago, after being an invalid for three years, during which time Beulah had the responsibility of the care of the younger children, all of whom she has influenced to a Christ life except the youngest brother. She joined the M. E. Church, South, at the age of fifteen and lived a consistent Christian life up to the time of her death. She bore the burdens of life with a cheerful and sunny disposition. May her noble life be a guide to the bereaved ones, and especially to the sorrowing husband, whom she has cherished and sustained during their short married life. To the father and all, Beulah has gone to be with Jesus and mamma, free from suffering, there to be another tie in heaven and to await your coming home.

B. J. OSBORN.

If we find but one to whom we can speak out of our heart freely, with whom we can walk in love and simplicity without dissimulation, we have no ground of quarrel with the world.—Stevenson.

Quarterly Conferences

NORTH TEXAS CONFERENCE

- McKinney District—First Round. Wylie, at W., Feb. 1, 2. Plano, Feb. 2, 7 p. m. Renner, at L., Feb. 8, 9. Josephine and Coveville, at J., Feb. 15, 16. Nevada, Feb. 16, 17. Carrollton and Farmers Branch, at F. B., Feb. 22, 24. Blue Ridge, at B. R., March, 1, 2. McKinney Circuit, at B. C., March 8, 9. CHAS. A. SPRAGINS, P. E. Dallas District—First Round. Wheatland and DeSoto, Feb. 1-2. St. Mark's, Feb. 3. Oak Lawn, Feb. 9-10. Trinity, Feb. 9-11. O. F. SENSABAUGH, P. E. Bowie District—First Round. Archer City Sta., Feb. 1, 2. Megargal Mission, at Lone Oak, Feb. 2, 3. Blue Grove, at Blue Grove, Feb. 8, 9. Vashita, at Friendship, Feb. 9, 10. Post Oak, at Post Oak, Feb. 15, 16. Crafton, at Red Bud, Feb. 22, 23. Sunset, at Sunset, Feb. 23, 24. Dundee Mission, March 1, 2. T. H. MORRIS, P. E. Gainesville District—First Round. Valley View Sta., Feb. 1, 2. Sanger and Boliver, Feb. 2, 3. Era and Spring Creek, at Era, Feb. 8, 9. Montague and Dye Mound, at M., Feb. 15, 16. Dexter Mis., at Mt. Zion, Feb. 19. Rosston Mis., at Rosston, Feb. 22, 23. J. F. PIERCE, P. E. Sulphur Springs District—First Round. Yowell, at Moss Chapel, Feb. 1, 2. Como, at Como, Feb. 8, 9. Brushhear, at Sherley, Feb. 15, 16. Sulphur Bluff, at Netta, Feb. 22, 23. Purley, at Harmony, March 1, 2. Wimsboro Sta., March 2, 3. Birthright and Tira, March 8, 9. Sulphur Springs Sta., March 9, 10. R. C. HICKS, P. E. Greenville District—First Round. Floyd Cir., at Floyd, Feb. 1, 2. Kingston Mis., at Mt. Carmel, Feb. 8, 9. Greenville Mis., at Salem, Feb. 15, 16. Caddo Mills Mis., at C. M., Feb. 22, 23. C. M. HARLESS, P. E.

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Paris District—First Round. Avery Mis., at Avery, Feb. 1, 2. McKenzie Circuit, at McKenzie, Feb. 8, 9. Bogata Circuit, at Bogata, Feb. 9, 10. Paris Circuit, at Elthel, Feb. 15, 16. Lamar Ave., Feb. 16, 17. Deport Circuit, at Cunningham, Feb. 22, 23. W. F. BRYAN, P. E.

Decatur District—First Round. Greenwood, at Greenwood, Jan. 25, 26. Chico, at Chico, Feb. 1, 2. Bridgeport Mis., at Pleasant View, Feb. 8, 9. Bridgeport Sta., at Bridgeport, Feb. 9, 10. Mexican Mis., at Bridgeport, Feb. 15, 16. Willow Point Mis., at Willow Point, Feb. 16, 17. Oak Dale, at Barton's Chapel, Feb. 22, 23. Jacksonb Sta., at Berwick, Feb. 23, 24. Jacksonb Mis., at Berwick, March 1, 2. Bryson and Jersey, at Bryson, March 2, 3. Justin and Kanoake, at Kanoake, March 8, 9. C. RIDDLE, P. E.

Terrill District—First Round. Kemp and Becker, at K., Feb. 1, 2. Mahank, at M., Feb. 2, 3. Quinlan, Feb. 8, 9. Crandall, at C., Feb. 15, 16. A. L. ANDREWS, P. E.

Sherman District—First Round. Howe Circuit, at Howe, Feb. 1, 2. Pottsboro and Preston, at Pottsboro, Feb. 8, 9. Sadler and Gordonville, at Gordonville, Feb. 15 and 16. E. G. MOOD, P. E.

Houston District—First Round. Columbia, Feb. 2. Harrisburg, Feb. 2. Katy and Sugarland, Feb. 5. Brazoria, Feb. 9. Angleton, Feb. 9. Cedar Bayou, Feb. 12. Iowa Colony, Feb. 16. Arachia, Feb. 16. JAMES KILGORE, P. E.

CENTRAL TEXAS CONFERENCE. Gatesville District—Second Round. Moody, Feb. 15, 16. Clifton, Feb. 17, 7:30 p. m. Turnersville, at T., Feb. 22, 23. Adileen Sta., March 1, 2. Meridian Cir., at Montgomery Springs, March 8, 9. Meridian Sta., March 9, 10. Valley Mills, at V. M., March 10, 2 p. m. Gatesville Sta., March 10, 17. Copperas Cove, at Pedoker, March 22, 23. Adileen Cir., at Brown's Creek, March 29, 30. Nolanville, at N., March 31, 11 a. m. McGreggor, April 5, 6. Jonesboro, at Union Grove, April 12, 13. Evans, at —, April 16, at 11 a. m. Fairy and Lanham, at L., April 19, 20. Hamilton Cir., at —, April 26, 27. Hamilton, April 27, 28. Crawford, April 30, 2 p. m. Gatesville Cir., at —, May 4. Oglesby, May 10, 11. District Conference will be held at Oglesby including the second Sunday in May. S. J. VAUGHAN, P. E.

Cisco District—Second Round. Breckenridge, March 1, 2. Eastland, 7:30 p. m., March 7. Sanger, at P. Grove, March 8, 9. Strawn and Angus, at A., March 15, 16. Gordon, at Mt. Zion, March 29, 30. Boring Star, April 5, 6. Pioneer, at P. Valley, April 9, 7. May, at Bethel, 11 a. m., April 9. Nipe Springs, at Beattie, 11 a. m., April 9. Cisco Mis., at Bluff Branch, April 12, 13. Scranton, at S., 11 a. m., April 16. Ardmore, April 19, 20. Staff, April 20, 21. Cisco Sta., April 27, 28. Wayland, May 3, 4. Cadiso, May 4, 5. Edman, May 10, 11. Carbon, May 17, 18. District Conference, at Cisco, 7:30 p. m., May 27. Delegates will be elected this round. C. E. LINDSEY, P. E.

Brownwood District—Second Round. Robert Lee, at Hayrich, Feb. 15, 16. Bronte, at Bronte, Feb. 16, 17. Rings, at Concord, Feb. 22, 23. North, at Hatchel, March 1, 2. Winchell, at Trickham, March 8, 9. Hallinger, March 15, 16. Wingate, at Darco, March 22, 23. Winters, March 22, 23. Glenove, at Crews, March 29, 30. Brownwood Mis., at Green's Chapel, April 5, 6. Indian Creek, at Bethany, April 12, 13. Gorman Sta., April 16. Talpa, at Valera, April 18. Goultbusk, at Wesley Chapel, April 19, 20. Gorman Mis., at Thrifty, April 26, 27. Santa Anna, April 30. Banket, May 3, 4. Brownwood Sta., May 10, 11. District Conference will be held at Winters beginning May 15, at 3 p. m. J. H. STEWART, P. E.

Weatherford District—Second Round. Graford, at Lucile, Feb. 15, 16. Arle, at Peden, Feb. 22, 23. Springtown, at Knob, Feb. 23, 24. Millsap, at Mt. Vernon, March 1, 2. Mineral Wells, at M. W., March 9, 10. Santo, at Brazos, March 15, 16. Weatherford Circuit, at Welland, March 19. Aledo, at Ben Brook, March 22, 23. Courts Mens, March 29, 30. Weatherford, March 29, 31. Whitt Circuit, April 5, 6. Loving, at Loving, April 12, 13. Graham Mis., at Rocky Mound, April 15. Graham, at Graham, April 16. Eliasville, at Murray, April 19, 20. New Castle, at True, April 26, 27. Olney Mis. Institute and District and Quarterly Conference, April 22-25. JAS. CAMPBELL, P. E.

Waxahachie District—Second Round. Milford, at Hamlett, Feb. 15, 16. Trumbull, at Carrol, Feb. 22, 23. Ferris, Feb. 23, 24. Britton, at Webb, March 1, 2. Ennis, March 7-9. Fabover, at Garrett, March 8, 9. Ovilla, at Onward, March 22, 23. Maypearl, at Auburn, March 29, 30. Red Oak, at Boyce, April 12, 13. Mansfield, April 15. Midlothian, April 16. Fortston, at Collers Chapel, April 19, 20. Waxahachie, April 20, 21. Italy, April 25-27. Rardswell, at —, April 26, 27. Bethel, May 3, 4. Pastors' Conference and Missionary Institute, Feb. 19, 20, at Mansfield. J. A. WHITEHURST.

Cleburne District—First Round. Granbury, Feb. 1, 2. Granbury Mis., at Membrane, Feb. 3. Grandview, Feb. 8, 9. W. W. MOSS, P. E.

Fort Worth District—First Round. First Church, Feb. 2, 3. Central, Feb. 2, 4. JEROME DUNCAN, P. E.

Brownwood District—First Round. Brownwood Sta., Feb. 1, 2. J. H. STEWART, P. E.

Weatherford District—First Round. Whitt, at Whitt, Feb. 1, 2. Weatherford, at Courts, Feb. 9, 10. Weatherford, at First Church, Feb. 9, 11. JAS. CAMPBELL, P. E.

Waco District—First Round. Clerring Ave., Feb. 2, 11 a. m. Clay Street, Feb. 2, 7:30 p. m. Austin Ave., Feb. 9, 11 a. m. Morrow Street, Feb. 9, 7:30 p. m. W. B. ANDREWS, P. E.

Cisco District—First Round. Zohlan, at E., Feb. 1, 2. Cadiso, at C., Feb. 7, 10. Wayland, at Wayland, Feb. 11, at 11 a. m. Barton, at Jewel, Feb. 12, 10. C. E. LINDSEY, P. E.

Hillsboro District—First Round. Mountain, at Mountain, Feb. 1, 2. Hillsboro, at Hillsboro, Feb. 8, 9. Williams, at Williams, Feb. 9, 10. Courts, at Courts, Feb. 9, 10. Lovetts, at Lovetts, Feb. 12, 10. HOKALE BISHOP, P. E.

Corpus Christi District—First Round. First Church, Feb. 2, 3. Big Hill Cir., at Big Hill, Feb. 9, 10. Houston Sta., Feb. 9, 10. J. M. NELSON, P. E.

Duban District—First Round. Duban, at Duban, Feb. 2, 3. J. M. NELSON, P. E.

Gatesville District—First Round. Gatesville Cir., at Coryell, Feb. 1, 2. Crawford, at C., Feb. 8, 9. S. J. VAUGHAN, P. E.

WEST TEXAS CONFERENCE. Cuero District—First Round. Laverna, at Laverna, Feb. 1, 2. JOHN M. ALEXANDER, P. E.

Cuero District—Second Round. Victoria, Feb. 8, 9. Goliad, at Fannin, Feb. 9, 10. Esthago and Louise, at Louise, Feb. 15, 16. Edna, Feb. 16, 17. Provident, at Logans', Thurs., Feb. 20. Oakum, Feb. 22, 23. Hallettsville, at Rock Island, Feb. 23, 24. Port Lavaca and Traylor, at T., March 1, 2. Port O'Connor, at Bloomington, Tues., Mar. 4. Anarney, at Ford Iron, March 8, 9. Astoria, at Astoria, March 12, 10. Palacios, March 18, 17. El Campo, Tues., March 18. Smiley, at Westhoff, March 22, 23. Nixou, March 23, 24. Fandora, at Casado, March 29, 30. Stockdale, at Stockdale, March 30, 31. Cuero, April 5, 6. Runge, April 6, 7. Laverna, at Sutherland Spgs., April 12, 13. District Conference will convene at Stockdale, at 8 a. m., Tuesday, March 25. Tuesday and Wednesday will be given to the cause of Missions. The Women's Societies will participate. Thursday and Friday will be given to the routine work of the District Conference. JOHN M. ALEXANDER, P. E.

Beeville District—Second Round. Skidmore, at Skidmore, Feb. 1, 2. Anice, Feb. 8, 9. Falluttiras, at Falluttiras, Feb. 9, 10. Lantion, at Rivera, Feb. 15, 16. Kooztown, at Banquetta, Feb. 22, 23. Bishop, Feb. 23, 24. Baines City, at Pettus, Feb. 26. Rockport, March 1, 2. Apanosa Pass, March 2, 3. Floresville, March 3. Pecos, at Kenedy, March 6. Oakvne, at Bethel, March 8, 9. Beeville, March 12. Mathis, March 14. Corpus Christi, March 15, 16. Salt, at Gregory, March 16, 17. San Benito, March 22, 23. Brownville, March 23, 24. Maringen, March 26. Mercedes and LaFaria, at LaF., March 27. Stanton, at Odlem, March 29, 30. Kingsville, April 5, 6. J. H. GROSECLOSE, P. E.

San Antonio District—First Round. Jasper, at H., Feb. 2. San Antonio Cir., at Oak Island, Feb. 9. S. H. C. BURGIN, P. E.

San Marcos District—First Round. Feb. 1 and 2, Leesville, at Bebe. THOMAS GREGORY, P. E.

Uvalde District—First Round. Feb. 2, Asherton. Feb. 9, Spofford. S. B. BEALL, P. E.

San Angelo District—First Round. Aater valley, Jan. 25, 26. Paint Rock, Feb. 1, 2. F. B. BUCHANAN, P. E.

Llano District—Second Round. Bertram, at Briggs, Feb. 1, 2. Kempner, at Okaila, Feb. 2, 3. Burnett, at Burnett, Feb. 8, 9. Lampasas, Feb. 9, 10. Marble Falls Cir., at Walnut, Feb. 15, 16. Marble Falls Sta., Feb. 16, 17. Blanco, at Blanco, Feb. 22, 23. Johnson City, at Round Mountain, Feb. 25. Goldthwaite, March 1, 2. Mullen, at Mullen, March 2, 3. Star, at Pleasant Grove, March 8, 9. Center City, at Bethel, March 9, 10. Llano Cir., at Willow City, March 15, 16. Llano Sta., March 22, 23. Cherokee, at Cherokee, March 23, 24. San Saba Sta., March 25. Richland Springs, at Lockett, March 27. Lometa Cir., at Bend, March 29, 30. San Saba Cir., at Colony, March 30, 31. Mason, April 5, 6. Fredonia, April 6, 7. The District Missionary Institute will be held at Lometa, Feb. 11, 13. T. W. COWAN, P. E.

San Marcos District—Second Round. Lytton Springs, Feb. 8, 9. Harwood, at Harwood, Feb. 11. Ranchaca, at Creedmore, Feb. 15, 16. Cyle and Buda, at Kyle, Feb. 18. Whipping Springs, Feb. 22, 23. Jelling, Feb. 26, 27. Gonzales, March 1, 2. Rockhart, March 2, 3. Staples, at Harris Chapel, March 8, 9. Lantindale, March 12. San Marcos, March 16. Seguin, March 22, 23. Belmont, at Mill Creek, March 25, 26. Leesville, March 27, 28.

Advertisement for a sewing machine. Title: 'HOW About It?'. Text: 'YOU have thought for a long while you would make things easy at home by buying an Advocate Machine. There is no better time than NOW to do it. Ask your good neighbor what SHE thinks of our New Model Drop Head Automatic Lift Machine. If she has one, she will tell you it is the equal of any \$75.00 Machine on the market. In addition to the guarantee of the factory, you have ours. You risk nothing. We ship direct from the factory to your station. PRICE, \$24.00 includes one year's subscription to the Texas Christian Advocate.' Image: An illustration of a vintage sewing machine with a drop head and automatic lift mechanism. Text below image: 'We Prepay The Freight'. Address: 'Address With Price Blaylock Pub. Co. DALLAS, TEXAS.'

Wacler and Thomsonville, at Thomsonville, St. March 29, 30. Missionary Institute and District Conference at Wacler March 31 to April 3. Opening sermon March 31, 7:30 p. m. by Rev. Theophilus Lee of Lockhart. THOMAS GREGORY, P. E.

San Augustine District—First Round. Geneva, at Milan, Feb. 1, 2. Memphis, at Branson, Feb. 2. Shelbyville, at S., Feb. 8, 9. Melrose, at M., Feb. 15, 16. Mt. Enterprise and Caro, at Mt. E., Feb. 22, 23. Timpon, Feb. 23. Appleby, at Prairie G., March 1, 2. Center Cir., at New P., March 8, 9. Carthage Sta., March 9. Livingston Cir., at Mt. R., March 15. I. W. MILLS, P. E.

Austin District—Second Round. Eagle Lake, Feb. 1, 2. Eagle Lake, Feb. 3-7. LaGrange and Winchester, at LaG., Feb. 8, 9. Smithville, Feb. 16, 17. Elgin, Feb. 22, 23. McDeale Cir., at Watterson, Feb. 24-26. Bastrop, March 1, 2. Manor, March 8, 9. Webbersville Cir., at Colorado Chapel, Mar. 15, 16. University Church, March 16, 17. Liberty Hill and Leander, at L. H., March 22, 23. Walnut, March 29, 30. Lutheran, March 30, 31. First Church, April 6, 7. South Austin, April 11, 12. Ward Memorial, April 12, 13. The District Conference will meet in Flatomia, April 15-18. V. A. GODBEY, P. E.

NORTHWEST TEX CONFERENCE. Sweetwater District—Second Round. Dunn, at Ira, Feb. 8-9. Sweetwater Sta., Feb. 16; business meeting April 2. Hermleigh, at Guinn, Feb. 22-23. Roscoe, at R., March 2-3. Roby, at Fairview, Mar. 9-10. Westbrook, at Cutbert, Mar. 15-16. Blackwell, at Hyllton, Mar. 22-23. Lorraine, Mar. 27, at 3 p. m. District Conference, at Lorraine, Mar. 28-30. Snyder Sta., April 6-7. Colorado Sta., April 13-14. Fluvanna, at Crowdis, April 26-27. Sweetwater Mis., at Ada, May 3-4. To the brethren of the District: I did the only thing possible to meet your various days on the Missions and Circuits. J. M. SHERMAN, P. E.

Amarillo District—Second Round. Bovina, Feb. 1-2. Texline, Feb. 8-9. Dalhart, Feb. 15-16. Stratford, Feb. 22-23. Lipscomb, Mar. 1-2. Higgins, Mar. 2-3. Polk Street, Mar. 8-9. Buchanan St., Mar. 9-10. Hereford, Mar. 15-16. Canyon, Mar. 16-17. Vega, Mar. 22-23. Ochiltree, Mar. 29-30. Plemons, Apr. 5-6. White Deer, Apr. 12-13. Blodgett, Apr. 19-20. Middle Well, Apr. 26-27. Channing, Apr. 27-28. District Conference, at Canyon, May 9-14. The Amarillo District Conference will meet at Canyon, May 9th to 14th. Opening Session Friday Night, May 9th. O. P. KIKER, P. E.

Big Spring District—First Round. Post, Feb. 1, 2. W. H. TERRY, P. E.

Sweetwater District—First Round. Colorado Mis., Feb. 1, 2. Colorado Sta., Feb. 2, 3. J. M. SHERMAN, P. E.

TEXAS CONFERENCE. Houston District—First Round. Spur, Jan. 25, 26, a. m. Houston, at J., Jan. 26, p. m., Jan. 27 a. m. Peacock, Jan. 28. Rochester, at R., Feb. 1, 2, a. m. Knox City, Feb. 2, p. m., 3 a. m. Sargent, at S., Feb. 8, 9. G. S. HARDY, P. E.

Bonham District—First Round. Doid Ct., Jan. 25, 26. Trenton Ct., Feb. 1, 2. Leonard Sta., Feb. 9, 10. Brookston, Feb. 15, 16. Telephone Ct., Feb. 22, 23. Forest Hill and Bell Chapel, Mar. 1, 2. Ravenna Ct., Mar. 8, 9. Windom Ct., Mar. 15, 16. O. S. THOMAS, P. E.

Navasota District—First Round. Midway, at High Prairie, Jan. 25, 26. Cold Springs Ct., at Cold Springs, Feb. 1, 2. Cleveland and Shepherd, at Cleveland, Feb. 2, 3. Willis and New Waverly, at Willis, Feb. 6. Huntsville Sta., Feb. 7. Cushing, at C., Feb. 15, 16. Bryan Circuit, at Union Hill, Feb. 15, 16. Bryan Sta., Feb. 16, 17. E. L. SHETTLES, P. E.

Jacksonville District—First Round. Jacksonville Ct., at Antioch, Jan. 25, 26. Jacksonville Sta., Jan. 27. Troup and Overton, at Keltys, Jan. 29. Huntington, at Huntington, Jan. Gallitan, at Turney, Feb. 1, 2. Bullard, Feb. 2. Rusk, Feb. 5. Alto Ct., at Shiloh, Feb. 8, 9. Alto Sta., Feb. 9. Cushing, at C., Feb. 19. Mt. Selman, at M., Feb. 15, 16. Elkhart, at Elkhart, Feb. 22, 23. Brushy Creek, at B., Mar. 1, 2. J. T. SMITH, P. E.

Marlin District—First Round. Fairfield Cir., at Fairfield, Jan. 25, 26. Teague Sta., Jan. 26, 27. Wheelock Cir., at Wheelock, Feb. 1, 2. Bremond Cir., at Bremond, Feb. 8, 9. Kesse Cir., at Kesse, Feb. 9, 10. Milano Cir., at Cause, Feb. 15, 16. Hearne Sta., Feb. 16, 17. Travis Cir., at Travis, Feb. 22, 23. Rosebud Sta., and Boheman Mis., Feb. 23, 24. I. F. BETTS, P. E. 510 Chambers Street, Marlin, Texas.

Abilene District—First Round. Baird, Feb. 1, 2. Putnam, at Putnam, Feb. 2, 3. C. N. N. FERGUSON, P. E.

Wharton, Feb. 16, 17. Richmond, Feb. 22, 23. Rosenberg, Feb. 23, 24. Somerville, March 2, 3. S. W. THOMAS, P. E.

Beaumont District—First Round. Orange, Jan. 25, 26. Orange Mission, Jan. 25, 26. Baton Rouge, at Saratoga, Feb. 1, 2. Port Bolivar and Stowell, at Port Bolivar, Feb. 8, 9. Nederland, at Sab. Pass, Feb. 15, 16. Warren, at Midway, Feb. 22, 23. Woodville, at Woodville, Feb. 23, 24. W. SOLOMON, P. E.

Mare District—First Round. Beckville Cir., at Ebenezer, Jan. 25, 26. Harrison Cir., at Circuit Parsonage, Feb. 1. Marshall, Summit Street, Feb. 2, 3. Church Hill Cir., at Oakland, Feb. 8, 9. Henderson Cir., at Pleasant Grove, Feb. 10. Kilgore Cir., at Danville, Feb. 13. Elysian Fields Cir., at Bethel, Feb. 15, 16. Longview, Feb. 19. Hallville Cir., at Hallville, Feb. 22, 23. Bettie Cir., Glenwood, March 1, 2. F. M. BOYLES, P. E.

Pittsburg District—First Round. New Boston Cir., at Godley Prairie, Jan. 25, 26. Texarkana, Central, Jan. 27, 7:30 p. m. Winfield, at Winfield, Feb. 1, 2. Winneshoro, at Forest Home, Feb. 8, 9. Cornett, at Hamill's Chapel, Feb. 15, 16. Naples and Omaha, at Omaha, Feb. 16, 17. Hughes Springs and Avinger, at A., Feb. 19, 20. Meeting Wednesday and Thursday Conference 1 p. m. Thursday. Coker, at Argo, Feb. 22, 23. Mt. Pleasant, Feb. 25, 24. Pittsburg Cir., at Union Ridge, March 8, 9. Pittsburg Sta., March 9, 10. O. T. HOTCHKISS, P. E.

NEW MEXICO CONFERENCE. Albuquerque District—Second Round. Gallup, Feb. 1, 2. San Marcial, Feb. 15, 16. Magdalena, Feb. 15, 16. Albuquerque, Feb. 22, 23. Cerrillo, Feb. 25, 24. Watrous, Feb. 26. Melrose, March 1, 2. Moriarty, March 8, 9. Carrizozo, March 15, 16. Corona, March 22, 23. McAlister, March 29, 30. Star, April 5, 6. Ricardo, April 8, 9. Tucuman, April 12, 13. Tucumeari Cir., April 19, 20. San Juan, April 26, 27. Clayton Cir., May 3, 4. Cimarron, May 10, 11. H. MESSER, P. E.

El Paso District—Second Round. Toyah, Jan. 16-26. Toyah Valley, Jan. 28-30. Van Horn, Feb. 1, 2. Sierra Blanca, Feb. 3. Ft. Davis, at V., Feb. 8-9. Marfa, Feb. 10, 23, 24. Alpine, Feb. 12. Marathon, Feb. 16. Ft. Stockton, Feb. 19. El Paso—Hill, Feb. 23. El Paso—Mission, Feb. 23. Alamo, Feb. 26. Tularosa, Mar. 1-2. Las Cruces, Mar. 5. Lordsburg, Mar. 8-9. Deming, Mar. 12. La Mesa, Mar. 15-16. District Conference at Deming, New Mexico, April 9-14. E. D. Lewis will preach the opening sermon Wednesday night. First business session Thursday morning. J. ALLEN RAY, P. E.

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

THE KNICKERBOCKER SPECIAL.

Charter Members \$100,000 Club.
Rev. W. A. Thomas and Wife, San-
ter.
Dr. M. L. Graves, Galveston.
Hon. Geo. T. Jester, Corsicana.
Judge M. M. Brooks, Dallas.
W. T. Twyman, Marshall.
John W. Robbins, Austin.
Wm. Nickels, Eden.
L. L. Jester, Tyler.
L. B. Truelove, Alvarado.
J. L. Halbert, Corsicana.
Rev. W. F. Bryan, Paris.
W. M. and T. B. Bond, Hillsboro.
E. W. Grogan, Byars.
Clarence Hoeker, Clarksville.
Young Burgher, Honey Grove.
J. C. Kimmel, Abilene.
W. A. King, Jr., Center.
Rev. C. B. Garrett, Center.
J. P. Sebastian, Valley View.
S. J. Adams, Hearne.
M. K. Graham, Graham.
A. Friend, San Angelo.
Mrs. W. H. Rivers, Elgin.
Mr. and Mrs. G. J. Swickbimer, Fannin.
R. M. Kelly, Longview.
J. S. Means, Andrews.
Wiebush & Powell, Dallas.

New Members.

Rev. H. D. Knickerbocker, Waco.
R. H. Kirby, Austin.
Mrs. Lula B. Wilson, Austin.
R. L. Ball, San Antonio.
J. O. Terrell, San Antonio.
H. C. Carter, San Antonio.
Ed Rand, San Antonio.

Nominations.

C. A. Milam, Glen Rose.
Albert Bentley, Temple.
F. A. Downs, Temple.
Jot Childress, Temple.
"Pink" Downs, Temple.
Captain L. E. Wilcox, Temple.
Dr. R. R. White, Temple.
A. C. Buchanan, Temple.
Dr. A. C. Scott, Temple.
C. M. Campbell, Sr., Temple.
Cephas M. Campbell, Temple.
James E. Ferguson, Temple.

Watch next week's Advocate for new members and new nominations. If any names are overlooked please call our attention.

A SAMPLE LETTER FROM A SAMPLE DISTRICT COMMISSIONER.

Greenville, Tex., Jan. 18, 1913.
Mr. Frank Reedy, Dallas, Texas:

Dear Frank.—Just home from the District Missionary Institutes at Commerce. We had a great service last night. Tittle and Young made great speeches and I closed with an explanation of the "Every Member Campaign." Brother Casey announced the local committee for Commerce which is as follows:

Dr. J. W. Wheeler, T. J. O'Neal, Bob Cannon, Prof. S. E. Green. I held a private conference with them after adjournment and found them really enthusiastic. February 1 was set as the time for the campaign. They ask for literature, so as to inform themselves especially as to the origin of the movement to found Southern Methodist University.

I suggest that you mail Dr. Wheeler a copy of one of the first issues of the Campus, also write a letter to each explaining the requirements for naming a room, etc. I find everybody enthusiastic for our great enterprise. I am going to begin my campaign soon and do all in my power to make it thorough and vigorous. Greenville District must be in the van. Yours truly,
C. L. BOUNDS.

P. S. When you get my locker ready I'll sign a bond for \$100 and send it in.

C. L. B. If these district commissioners do their duty to Texas Methodism they will furnish that department articles representing their work from time to time. They make fine reading and the University office will endeavor to do its duty by every one.

Brother Bounds' letter is like a woman's letter in the matter of a postscript. Let our correspondents all remember the postscript.—Editor.

BISHOP JAMES ATKINS VISITS SAN ANTONIO, AUSTIN AND OTHER POINTS IN BEHALF OF S. M. U.

For the past ten days Bishop Atkins, president of Texas Education Commission and the three of the Texas Conferences, has been active in a tour of several Texas cities in behalf of Southern Methodist University. He was in Dallas on Friday, January 19,

in conference with Drs. Hyer and Boaz, a guest of Dr. Boaz and family. He addressed the district commissioners of education of the North Texas Conference, who had been called together to hear the Bishop and to plan the most aggressive campaign possible.

Friday night, accompanied by Dr. Boaz, he started for San Antonio. Revs. J. D. Young and L. S. Barton joined the party later. The Methodism of San Antonio, led by Bishop E. D. Mouzon, Dr. S. H. Bergin, presiding elder, Dr. J. E. Harrison, president of the San Antonio Female College, and the various pastors of the city gave a most cordial reception to the party. On Sunday the various pulpits of the city were opened for the presentation of the cause. Great services were reported and much interest manifested in the founding of the University. A noonday luncheon was given at the St. Anthony Hotel Monday in honor of the occasion. It was well attended and several felicitous addresses were made. Bishop Mouzon presiding. Soliciting was done privately and with most gratifying results. San Antonio Methodists signed pledges amounting to a total of \$17,375 in money and a \$3000 library donated by Dr. J. W. Carhart. This is but the beginning of what San Antonio will do.

West Texas District Commissioners

met on Tuesday in the Travis Park Church. Dr. Bradford, conference secretary of education, acted as chairman. Bishops Atkins and Mouzon were present and addressed the meeting. All of the commissioners save two were present. A number of the presiding elders were also on hand and took part in the proceedings. A vigorous campaign was planned and much enthusiasm manifested.

Thursday morning Bishop Atkins and Dr. Boaz took the train for Hondo, where the Bishop preached at night. Pledges amounting to \$635 were secured. Friday morning they took the train for San Marcos. On account of other entertainments no services were held at the church. More than \$1200 had already been pledged by the good people of San Marcos, but by a few minutes on the street \$645 were secured and much more will be secured later.

Sunday was spent in Austin. Full report will follow later.

THE KNICKERBOCKER SPECIAL.

While in New York last summer, I visited the classic city of Boston. When ready to return I found running between the two cities what is perhaps the fastest and most expensive train in the world. The engine cost \$30,000, the two baggage cars \$15,000 each and the eight pullman coaches \$22,500 each. It is a veritable palace on wheels. Everything to guarantee perfect comfort. It makes no stops between the two cities, not even for water, but scoops the necessary water out of a long trough while making forty miles an hour. It runs the entire distance of 314 miles in six hours and nine minutes, making an average of more than fifty miles per hour. The train is known as the "Knickerocker Special" and is noted throughout the whole country for its reliability, speed and elegance.

This famous train suggested a great idea for the University campaign. We are going to "run a special." We want one hundred passengers. The number is limited. It requires \$1000 to buy the ticket. The "conductor" has accepted the train. There is only one man for the work. He is the most unique and original pastor in Southern Methodism—the only and inimitable H. D. Knickerbocker, of Waco. This soon to be famous train will be known as the "Knickerocker Special." The conductor by his unique methods will soon popularize and make famous this "special" train for the S. M. U. He never fails at anything. The word "fail" is not in his vocabulary in connection with his own work. When he was appointed to Trinity Church, Dallas, he went to a small frame chapel with a small membership. He left a beautiful brick church with a large and influential membership. Going from there to First Church, Fort Worth, he took charge of a very delicate and difficult situation, an incomplete house of worship and a discouraged congregation. In a little while he had inspired new hope and one of the most beautiful churches in Texas was completed and paid for. At Waco he has built the most expensive par-

sonage in the connection, and his salary has been raised to \$5000. He is a genius. He will easily make a success of the "Knickerocker Special." He starts out with thirty-four "passengers" already having "reservations." Who will join this week. Write the conductor at Waco. All aboard.
H. A. BOAZ.

THE CALL BY DISTRICTS.

The office takes pleasure in submitting, herewith, the record of the gifts to Southern Methodist University classified by districts. This statement has been prepared hastily for this issue of the Advocate in order to precipitate the work of the District Commissioners in the field. Our people must understand, however, a few things about this representation.

First, The gifts of laymen are credited to the district in which the subscription was signed. Hundreds of laymen have changed their addresses since giving their note but their gifts are credited to the conference and district in which they resided when the notes were signed.

Second, The gifts of our preachers are credited to the charges and districts they now serve. This has been done because the addresses have been changed on our books and because each pastor will, during the next few months, want his gift identified with that of his pastoral charge.

Third, The fact that some districts gave more than others may mean that the territory has been more fully covered; or it may also mean that its pro rata is much larger. The population in some sections is much more dense than others, and the district that gives the least may give the most per capita.

Fourth, Some sections of the State have scarcely been touched. Other additions will be made to this list from time to time as subscriptions are taken, and District Commissioners are urged to see that their district is in every sense given a full opportunity and proper credit.

The roll is about to be called. The following is the record to date.

It must be noted in the case of Dallas District that the magnificent gift of the city in the way of bonus is not counted. The report is from the circuits surrounding the city.

North Texas Conference

Bowie District	\$ 8,419.00
Paris District	16,081.00
Sulphur Springs District	19,560.00
Sherman District	7,505.00
McKinney District	17,990.00
Bonham District	7,935.00
Greenville District	11,991.00
Terrell District	8,715.00
Dallas District	16,990.00
Gainesville District	9,432.00
Center District	7,156.50

Texas Conference.

Navasota District	\$ 8,412.00
Jacksville District	5,227.50
Tyler District	7,679.00
San Augustine District	7,122.50
Brenham District	6,998.00
Pittsburg District	6,597.50
Houston District	3,345.00
Marshall District	12,596.00
Beaumont District	2,255.00
Merlin District	7,260.00

Central Texas Conference.

Fort Worth District	\$ 1,705.00
Waco District	15,742.00
Dublin District	7,346.00
Cisco District	2,159.00
Georgetown District	5,616.00
Cheburne District	6,342.50
Hillsboro District	14,490.00
Corsicana District	9,475.00
Gatesville District	775.00
Brownwood District	450.00
Weatherford District	3,100.00
Waxahachie District	11,275.00

West Texas Conference.

San Antonio District	\$ 2,412.50
Beville District	5,239.00
San Angelo District	9,422.50
Cuero District	4,292.50
San Marcos District	6,345.00
Uvalde District	1,945.00
Austin District	4,762.50
Llano District	100.00

Northwest Texas Conference.

Sweetwater District	\$ 475.00
Plainview District	1,375.00
Abilene District	1,325.00
Big Spring District	28,875.00
Hamlin District	275.00
Stamford District	100.00
Clarendon District	1,600.00
Amarillo District	1,225.00
Vernon District	2,385.00

Just as we go to press a message from Austin advises that something over \$5000 has been raised in Austin by the University workers, and the light is but begun.

Crosses cheerfully borne become crowns.

NORTH TEXAS—DISTRICT BY DISTRICT.

Bishop Mouzon has requested the presiding elders, conference commissioners and district commissioners to call meetings of the pastors and interested laymen for the purpose of taking the details of the "Every Member Campaign" for the several districts. Some slight changes have been made and the dates and places are as follows:

Decatur and Bowie, at Decatur, Feb. 3, 7 p. m., and Feb. 4, 9:30 a. m.
Greenville, at Greenville, Wednesday, Feb. 5, 2 and 7 p. m.
Sulphur Springs, at Sulphur Springs, Feb. 6, 2 and 7 p. m.
Terrell, at Terrell, Tuesday, Feb. 11, 2 and 7 p. m.
Bonham, at Bonham, Thursday, Feb. 13, 2 and 7 p. m.
Paris, at Paris, Friday, Feb. 14, 2 and 7 p. m.
McKinney, at McKinney, Wednesday, Feb. 19, 2 and 7 p. m.
Sherman, at Sherman, Thursday, Feb. 20, 2 and 7 p. m.
Gainesville, at Gainesville, Tuesday, Feb. 25, 2 and 7 p. m.

It is hereby made plain that no public collections will be taken at these meetings. We are seeking inspiration for the several district campaigns.

It is earnestly hoped that every pastor and layman friend will attend the meetings scheduled above. They will be interesting and important beyond measure. There is no reason for anything but enthusiasm. It is best for us to force the issue in a plain business-like way, do our duty in every instance and then our rejoicing will be genuine all the way round. Success is as certain as the days go by and none of our people ought to be compelled to join only half-heartedly in the rejoicing. Let's all go to the meetings and have a good time; come to our district meetings, pay our charges and do our duty, and when the General Board of Education and the Bishops meet in Dallas all attend and join in the celebration.

What would the cosmopolitan city of Dallas do if 200,000 Methodists would line up and march up and down the streets in honor of the victory?
L. S. BARTON.

VIRGINIA LETTER.

While Texas was writhing in the blizzard, somehow we escaped its clutches at least by a "majority." But we have had rain, snow and wind, by turns, this season, until I could not help but think of the old northerners so familiar in my native land. In fact if the people of the East keep cutting off their great forests and make the face of nature approach the appearance of the prairies they need not be surprised if nature retorts with some genuine changes without notice, as we had in the Penhandle last year. If man undoes the work of nature he must pay the penalty.

There is a sufficient number of us Long Horns here now, to attempt the formation of a "Texas Club." They use the Texas boys here. Kiker is tutor of declamation and editor of the Magazine. Dibrell is a business manager of the Magazine. Sensabaugh is doing star work on the academy basketball team and Devereaux was on one of the annual society programs. The young men of the two literary societies will have their preliminary for the inter-collegiate debates. We are to begin the midwinter examinations next week. Texas boys and girls should be glad to get their in broken doses. These Virginia people believe in making a real job of the thing so they are outlining a ten days' sledge, with five hours' work for each full course. That may sound a little like old-fashioned ways, to some, but you must remember that it has produced some great men as evidenced by the four Bishops now representing us, as well as some of the leading men, even of Texas. A member of my Sophomore class has recently dropped out to take an appointment to West Point won in competition. The College and Holston Conference recently lost a most efficient leader in the person of Rev. J. O. Spraley. Some of the



newer buildings, and some of the other improvements in the plant of recent years, stand as monuments to his memory. We shall miss him in the campaign now on, but hope that his memory will but stir our people to renewed efforts. He was buried here at Emory, overlooking the old college that he loved so well.

Dr. Sutherland and his helpers are planning for a great campaign to place the college on the financial basis needed to continue its present hold upon its territory. A plan similar to that being worked for S. M. U. is being outlined and pressed with vigor. He is even calling for a number of men to join in a kind of club at \$1000 each. I see in a recent paper that Dr. Boaz is pressing the same idea. Good thing for Methodism, therefore, that Dr. Harrison did not patent the idea! It is pulling down the cash, too. I hope if any old Emory and Henry boy with a loose thousand sees these lines he will at least divide it between his alma mater and S. M. U. Our campaign here is now similar to that in Texas in another point, in that every dollar now given will bring a like amount from the Board in New York. However, we have but one conference to work in and must raise some \$70,000. But the fight is on with a vim.

From reports that I can get, the great revival work of last year is still going on in old Holston. Great meetings are being reported and the fire is spreading. The committee on evangelism is doing some fine work. The chairman, Dr. J. A. Baylor, is a resourceful, scholarly leader, and one who is not afraid to attack sin in its strongholds. Holston is still making Methodist history. J. L. JAMES.

THIS IS THE WAY TO DO IT.

The people of Pilot Point Circuit celebrated the first day of the new year by visiting their pastor, Rev. L. E. Conkin, and taking, besides well-filled baskets for a sumptuous dinner, a handsome donation of things that make glad the heart and fill the larder of a Methodist preacher. Rev. J. M. Murphy, a time-honored superannuated preacher, was master of ceremonies and did well his part. He entertained the guests with stories of his experience when he was a pioneer preacher and Pilot Point vicinity a stronghold of the Indians. On the following evening the Pilot Point Station people marched into the home of their pastor, Rev. G. A. Lenhoff, with a surprise and donation. They left behind them many tokens of their esteem that cheered their pastor's heart and made him feel that Texas is a good place to come to.

In a swelling river with a rising tide all the debris goes to the banks, as it is higher in the middle. If the tide is shrinking the middle is lower and the debris gathers to the center; so with man—a swelling current of life purifies itself but a shrinking current draws all the driftwood and debris into our hearts.

A BOYS' SCHOOL WANTED

SOUTHERN METHODIST UNIVERSITY
DALLAS, TEXAS

ROBERT STEWART HYER, A. M., U. D., President

REV. J. J. MORGAN,
1815 1/2 Main St., Dallas, Texas.
My Dear Sir and Friend:

Knowing that you have an interest in the valuable school property at Terrell, Texas, I take the liberty to suggest to you that Southern Methodist University would be glad to assist you in placing this property in the hands of some good man who would convert it into a good training school for boys. One of our greatest needs in Texas today is schools which make a specialty of training boys for college.

There are but few schools of this kind in Texas, and the few that are prepared to do good work have more students applying for admission than they can accommodate.

Terrell is one of the very best locations for a school of this character, and I would be glad to see a first class man acquire your property with the view of converting it into a great boys' school.

When Southern Methodist University opens many will seek admission who have not the required funds and it would be a relief to this office to know of a good preparatory school close at hand to recommend to such students. This school property will be sold at great sacrifice. For particulars address, J. J. Morgan, 1815 1/2 Main Street, Dallas, Texas. Yours truly,
R. S. HYER, President.

This school property will be sold at great sacrifice. For particulars, Address J. J. MORGAN, 1815 1-2 Main St., Dallas, Texas.