

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

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Volume LIX

Dallas, Texas, Thursday, February 27, 1913

Number 29

The School Teacher and Human Progress

THE school teacher, next to the ministry, is the dominant factor in the progress of civilization. From the beginning of our Government down to the present time, the school teacher has been first and foremost in the work of training the mind and the character of the rising generation. So much so is this true that the intellectual enlightenment of men and women today is traceable to the work of the faithful school teacher. It matters not whether the teacher labors in the far-off and obscure rural district, or in the village, or the town, or the city, his impress is visible upon the mind and heart of the childhood of the country. It may be that his school has been of the rudest and most elementary type, or it may be that he has wrought in the organized graded school, or in the university; nevertheless, the result is the same. It is the teacher who puts the child in position to learn to think, to read, to study, to become a scholar. Through this influence ignorance is dispelled, ambition is stimulated, character is developed, and citizenship enhanced in its value.

The school teacher is as indispensable to the development of civilization as the minister is to the perpetuity of the Church. Without the teacher there could be no advancement, no progress, no high mental development. Into the keeping of the teacher we commit our children; and we leave to the teacher sometimes the actual bringing up of children in matters of obedience and discipline. Often the child is just about what the teacher makes of him. Our home life, in many instances, is so impotent that the child is dependent upon the school-room for about all he knows in the way of deportment and law-abiding habits.

Then, upon the teacher, devolve the gravest responsibilities. Not only is this mental but the moral and the civic weal of the child placed in the hand of the teacher. Therefore, the teacher ought to be the best man or the best woman in the whole community. The life and the character of the teacher ought at all times to be above reproach or suspicion. No profane word ought to escape the mouth of the teacher, no duplicity, or dissimulation. No improper conduct ought to be seen in the life of the teacher, no indulgence of appetite, no unguarded word, no unclean manner of living. The teacher ought always to be a worthy example for the pupils to

follow, a model in all things private and public. For the life of a teacher often exerts a larger influence upon young life than the instruction he imparts from text books. What careful living ought to characterize the teacher! He or she stands closer to the child than all others except the father and mother, and sometimes you cannot even make this exception. We personally remember two teachers who figured larger in the life we have lived and are living than all others, except the mother who bore us and gave us our physical being.

Parents ought to know personally the teachers that have charge of their children; yes, they ought to cultivate them, live in close touch with them, in person or by letter; and their sympathy and confidence ought to be mutual. The destiny of the child is involved, and, unless you know the man or the woman who has charge of the training of the child, you are in no position to be helpful in the tuition and guidance of the child. And parents ought to be in sympathy with the teacher, actively, and co-operate with him or her in all plans for the improvement and the progress of the child in matters of study. No parents have done their duty when they simply turn the child over to the teacher and then dismiss the matter as of no further consequence. The right sort of father and mother make it their business to know what manner of man or woman it is who is charged with this grave responsibility, and then give to such man or woman every possible co-operation in the training and development of the child.

Teachers, as a rule, are the most poorly remunerated class of people in our American life, except the ministry. Their pay is placed upon a minimum basis and not upon the merit of the service to be rendered. And this is true with nearly all teachers whether they teach in the private, the State or the Church schools. Clerks, typewriters and accountants are paid better salaries than our teachers. We put the gravest responsibilities upon our teachers, requiring the most exacting duties of them, place them under the strictest regime, and then pay them a mere pittance for the discharge of these grave responsibilities. Our State, which is a great Commonwealth, possessed of untold riches, ought to be ashamed of the salaries paid to its faithful teachers. It requires the highest standard of efficiency of them and then pays them only a meager salary for the investment. The same

is true of our school districts and town and city Boards. The fact is, our teachers ought to be the best paid men and women in the community.

The teachers of any community ought to be held in very high esteem. They are not merely the servants of the public; they are the best heritage that the community possesses. Their position ought to be regarded as the post of honor

and their work of the highest commendation. They are entitled to the respect, the confidence, the esteem, the love, and the gratitude of every good man and good woman in the city, the town, or the country. And the way we are remunerating them for their services, they ought to be pensioned when they grow old and infirm, and when they die they deserve a monument at the hands of a grateful constituency!

Church Wins in Vanderbilt University Case

THE litigation in the Vanderbilt University case is well known throughout the country and our Church people are greatly interested in its outcome. They have been waiting patiently for nearly two years to see the decision and to learn the legal status of the institution in its relation to the Methodist Episcopal Church, South.

Several years ago, the Board of Trust of the University, managed to have the Legislature make such changes in the charter as to deprive the College of Bishops and the Church of any voice, practically, in the election of members of the Board of Trust, setting up the claim that the Board had the exclusive right to elect their own successors. They granted the fact that the Church held the title to the property, but that it was the intent of the charter that the Board fill all vacancies in its membership, and this procedure was adopted. As a result, the Church had no representation upon the Board only as said Board selected Church representatives of their own liking to become members of the same. And the control of the institution was virtually wrested from the Church and given to the Board.

At the General Conference at Birmingham a plan was adopted for the appointment of a commission, composed of three attorneys of wide reputation, to take the whole question under advisement and determine what rights the Church had in the questions involved. In other words, the Church wanted to know if owning the property gave it the right to take part, through the College of Bishops, in the management and control of the institution, as had been the case from the beginning of the University to the time the present Chancellor took charge of its affairs. If no such right existed in law, then the Church wanted to know the exact status of the case.

The Commission was appointed and three of the ablest men who could be found, formed its mem-

bership, and all the records were referred to them. They at once entered into a systematic investigation of the whole question from the time the institution was founded on down to the present, and after months of studious work, they reached a conclusion and submitted their findings to the College of Bishops. It was a decision, while giving the Board of Trust all fair consideration, also adjusted the relation of the Church to the institution, and left the College of Bishops as advisory members of the Board. While this was not everything that the Church demanded, yet it was accepted as a satisfactory solution of the trouble. Had the Board also taken this wise and just view of the matter it would not now be placed in its present embarrassing attitude.

When the General Conference met at Asheville the report of the Commission was submitted and accepted, and action was taken to carry its terms into effect. And under the decision, the General Conference elected three men as members of the Board to be accepted as such at the ensuing meeting of the Board. At the proper time these newly elected members were on hand; but the Board of Trust did not recognize them or the action of the General Conference in electing them. The Board openly resented the action of the Church and proceeded to elect men of their own choosing, and turned down the men whom the Church had selected.

This brought on an open issue between the Board of Bishops representing the Church and the Board of Trust; and the former applied to the courts for a mandamus compelling the Board of Trust to seat the members elected by the Church. Thus the whole question went into the courts for settlement. There it has been pending for nearly two years. It was taken up early in the past fall by Judge Allison, of Nashville, and since then he has been hearing the arguments of the attorneys pro and con on the subject. It has been a tedious and a lengthy procedure, and the Church has

(CONTINUED ON PAGE FOUR)

The Preacher: His Life and Work

By BISHOP EDWIN D. MOUZON

I confess that when sometimes I think that I shall never again be the pastor of my own flock, I am filled with profound sadness. It will of course, be remembered that of my own will I laid down the pastorate and became a teacher at Southwestern University; but this was not because I had come to think less highly of the pastorate, but the more highly, rather, and was willing to invest my life in the lives of young men who were to be the pastors of the future.

"The Preacher: His Life and Work" is the title which Dr. J. H. Jowett gives to his Yale Lectures on preaching—a book which I heartily commend to my brethren in the ministry. Dr. Jowett is easily one of the foremost preachers of the day. When one has come to such a place of power in the pulpit, we gladly hear what he has to say about the preacher and his work. These lectures are the more helpful because they are autobiographical. Dr. Jowett says: "I have spoken to you in these lectures from the journal of my own life, the findings of my own experience." Here is his testimony in a brief prefatory word: "I have been in the Christian ministry for over twenty years. I love my calling. I have a growing delight in its services. I am conscious of no distractions in the way of competitors for my strength and allegiance. I have but one passion, and have lived for it—the absorbingly arduous, yet glorious work of proclaiming the grace and love of our Lord and Savior Jesus Christ." That is a good word of testimony.

As we read these lectures carefully, we begin to feel that we know the lecturer pretty well. We find out the man whom he has judged worthy of following. Such names as these we meet often: Andrew Bonar, R. W. Dale, Newman, Spurgeon, Bushnell, Maclaren, and Alexander Whyte. That is surely a goodly company! To work with such men looking down upon one would be to do work truly worth while. We fail often because our ideals are cheap. Nothing so cheap as life and lowers efficiency as companionship with little men. It will be remembered that Dr. Jowett was the successor of Dr. R. W. Dale at Carrs Lane. And Dale has had large influence over him. I could wish that our Methodist preachers knew Dale better. If some young preacher will buy and study Dale's "Christian Doctrine" and his "Lectures on Ephesians" and his great work on "The Atonement," he will find that these three books are worth whole shelves of his library. Dr. Jowett reads Bunyan. The Pilgrim's Progress furnishes many illustrations. And the Pilgrim's Progress is a good book to read. If one is interested in the psychology of the Christian soul, Bunyan furnishes a most interesting study. If one is seeking with more certain step to walk the narrow way, Bunyan will help him in that way. If some brother would first make a careful study of the Pilgrim's Progress, and then, while getting his people to read that immortal book, get from it a series of subjects for his Wednesday night prayer-meetings, he would find topics intensely spiritual, strictly Scriptural and wonderfully interesting. Dr. Jowett knows his Bible, especially his New Testament. I think the reader of these lectures will be impressed with this all through the book. He is never out of sight of the Bible. He reads it more than any other book; he knows it better than any other book. He knows it so well that the Bible tells him its secrets in surprising ways. It is evident that in the way John Wesley had in mind. Dr. Jowett has become a man of one book. He writes: "I would, therefore, urge upon all young preachers, amid all their other reading, to be always engaged in the comprehensive study of some one book in the Bible. Let that book be studied with all the strenuous mental habits of a man's student days. Let him put into it the deliberate diligence, the painstaking care, the steady persistence with which he prepared, for exacting examinations, and let him assign a part of every day to attaining perfect mastery over it."

There are seven lectures in all. To the title of each an appropriate text is attached, thus: 1. "The Call to be a Preacher"—"Separated unto the Gospel of God;" 2. "The Perils of the Preacher"—"Lest I myself should be a castaway;" 3. "The Preacher's Themes"—"Feed my sheep;" 4. "The

Preacher in His Study"—"A wise master-builder;" 5. "The Preacher in His Pulpit"—"The service of the sanctuary;" 6. "The Preacher in the Home"—"From house to house;" 7. "The Preacher as a Man of Affairs"—"Like as a merchantman." We have here the table of contents of a good and helpful book. I do not say that this is a great book. Phillips Brooks' "Lectures on Preaching" remains the greatest of all the Yale lectures on preaching. But I do say that this is a good book—a book so deeply spiritual that one might read it during his morning hour of devotion—a book perfectly simple and absolutely sincere—a book out of the heart of a great preacher whose one business is to preach the everlasting gospel of the Son of God.

We hear much nowadays about our broader conception of the preacher's mission. Dr. Jowett has a wise word to say just here: "I see clearly this danger, that the broadening conception of the preacher's mission may lead to the Old Testament message of reform rather than to the New Testament message of redemption. Men may become so absorbed in social wrongs as to miss the deeper malady of personal sin. They lift the rod of oppression and leave the burden of guilt. They may seek to correct social dislocations and overlook the awful disorder of the soul. It seems to me that some preachers have made up their minds to live in the Old Testament rather than in the New, and to walk with the prophets rather than with the apostle and evangelist. Amazing differences are determined by a man's choice of central home; whether, say, he shall dwell in the Gospel of John or in the Book of Amos; whether, say, in the realms of the Epistle to the Ephesians, or in the smaller world of Isaiah or Jeremiah. It is all a matter of center, of dwelling place, of settled home. Where does a preacher live? From what place do his journeyings begin? To what bourne do his journeyings return? These are the central tests, and my observation leads me to think that the broader conception of the preacher's mission sometimes tends to lure him away to the circumference and suburbs of life, and to partially efface the vital, tremendous verities of redeeming grace." Dr. Jowett then goes on to utter this further word of warning: "I believe it is possible for the sociologist to impair the evangelist in the preacher, and that a man may lose his power to unveil and display the unsearchable riches of Christ." Gentlemen, this fear is not the creation of the fancy. I have heard men make the confession that they have acquired a passion and aptitude for certain types of preaching, and that they have lost the power to expound those deepest matters which absorbingly engage the heart and brain of the Apostle Paul.

The preacher must be a pastor. Confessedly there is often a pathetic waste of precious time in this attempted ministry from house to house. I heartily agree with Dr. Jowett when he says: "I have no confidence whatever in the ministry which calculates its afternoon's work by the number of doorbells it has rung and the number of streets it has covered, and the number of supposed 'calls' that can be registered in the pastoral books." In altogether a different spirit will a man do his work if he has the conception of his ministry as pastor which is set forth in the following: "I once called upon a cobbler whose home was a little seaside town in the north of England. He worked alone in an exceedingly tiny room. I asked him if he did not sometimes feel oppressed by the imprisonment of his little chamber. 'Oh, no!' he replied, 'if any feelings of that sort begin I just open this door.' And he opened a door leading into another room, and it gave him a glorious view of the sea! The little room was glorified in its vast relations. To the cobbler's bench there came the suggestion of the infinite. This expresses my conception of our ministry as we encounter men and women in their daily lot. We are to open that door and let in the inspiration of the infinite! We are to go about skillfully relating everything to God: the lowliest toil, the most unwelcome duty, the task that bristles with difficulty, the grey disappointment, the black sorrow—we are to open and let in upon them the light of the infinite purpose and warm inspirations of eternal love. It may be that sometimes the opening of the door may startle and frighten a man rather than soothe and comfort him. It may be that he is deliberately keeping it closed, and in sinful comfort he is living un mindful of God. Well, then, we must not shirk our duty. We must gently but firmly open the door even though the light should strike like lightning, and the man is filled with present resentment. The resentment will pass, and it will most probably change into gratitude, and in the re-

covered vision of God the man will recover himself and all the riches and powers of his lost estate."

I have written this review with a twofold purpose: First, to call attention to the book itself, and also to emphasize certain things which are emphasized by the author. So many men write about the Christian ministry as if it were a mere profession like law or medicine, that it is a comfort to read after a man who holds with profound conviction that before a man selects the ministry as a vocation "he must have the assurance that the selection has been imperatively constrained by the eternal

God," who holds that "the call of the Eternal must ring through the rooms of his soul as clearly as the sound of the morning-bell rings through the valleys of Switzerland, calling the peasants to early prayer and praise." Here is no academic discussion by a man who sits in his study and knows nothing from actual experience concerning the preacher and his work, but rather a series of lectures by a successful preacher and pastor who writes out of the experiences of his own life and work. One cannot read this book and not be a better man and better preacher. San Antonio, Texas.

Ministerial Relations

By REV. G. S. WYATT

There are many reasons why one preacher should be intensely interested in the success of his brother preacher, and not a single good reason why he should not. It is just as true as that an effect follows a cause, that a failure of one preacher to succeed makes it more difficult for the pastor that follows him to do so, and especially is this the case if the preceding preacher should fail because of unchristian and unbrotherly remarks made against him by some thoughtless and unwise preacher; his talk against his brother has fastened in some one's mind a settled prejudice against all preachers, a prejudice, however unjust, time will fail to remove, and the one that has done the unwise thing in talking about and against his brother pastor, will suffer for his indiscreet use of the tongue, for his talk will not be received by every one at par, and oftentimes he will be put down as a knocker, and may be as a prevaricator. Why should not a preacher want his brother to succeed? Is not the cause that his brother represents the cause to which he has himself sworn allegiance, and to which he has given, or proposes to give, his life? Is not his effort to break down the influence and power of his brother equivalent to treachery in the army of his Lord? Would not his act be worse from a moral standpoint than the man, who is a soldier in the army of his country, would be guilty of who should use all the means at his command to defeat his fellow-soldier in his efforts to whip and overcome the common enemy of his country? I opine that the preacher is more guilty just in proportion as the warfare of the one rises in importance above the other. If we loved our blessed Christ as we should, and were bound in heart and purpose to His cause as we ought to be, we would not do it. "By this shall all men know that ye are my disciples, if ye have love one to another." "But if ye bite and devour one another, take heed that ye be not consumed one of another." A little insinuation, a little seemingly unmettled intendo, but well meant, a significant curl of the lip, just a pooh, pooh, when a brother's name is mentioned may roll difficulties in his way that will contravene all that he undertakes to do, and let me say, for it is in me, that the preacher that would hedge his brother's way by any such, or any other, methods does not love his brother, nor is he the disciple of Jesus that his Savior intended him to be. I have often thought about that the most of them should be at the searner's bench, or excommunicated from the Church. If we bite and devour one another, take care that we be not consumed one of another. Instead of being in one another's way, we should take every impediment out of the way that it is possible for us to get our hands on, help him in every way that we can, for he is trying to do the very same thing that we have surrendered our life to

accomplish, to bring the world to our exalted Christ. How beautiful the Spirit that led a brother who followed the writer once to say, "I shall try to build on what you have done. The preacher who tries to rise on the downfall of his brother makes a miserable failure, however he may seem to succeed." Such a noble Christian Spirit as that will succeed in spite of what bad men and devils may do to prevent. Not only can a preacher be in the way of his brother by the above methods, but he can almost tie him hand and foot in our system of itinerancy by refusing to let go the people of the charge from which he has been removed, if he has been reasonably popular with them. I followed a preacher once that absolutely refused to turn the people over to me. He would come back to bury the dead and to marry the living, and as a result it was one of the most signal failures of my ministerial life. While a Methodist preacher is expected to love the people that he serves, and should love them, the moment the appointment is made that removes him to another charge he should turn the people over to his successor, and do it in a way that his successor will have the very best start that it is possible for him to have. Unless it is a peculiar case he should never consent to return to the charge to bury or marry the people, nor should he keep in such touch with them by any other method that will prevent his successor from getting the best hold on them that he can, and in the very quickest time. I have never been a universally popular preacher, but I have never served a charge where I did not make strong and fast friends, and have seen the time when I could have made it impossible for any preacher that followed me to succeed, but I would have despised myself to have done such a thing. It mattered not what might have been my estimate of the brother who took my place. I would have felt that I had forfeited all claims to my Master's love and direction, and had done my brother an irreparable wrong, and stabbed the Church, which I profess to love better than my own life, to the heart. A preacher's reputation is as tender and delicate as that of a woman. Once it is tarnished by suspicion, however untrue the suspicion may be, it is hard to ever overcome. As we value the prosperity of the great Church which we represent, as we estimate the honor and glory of our Divine Lord, as we are related to that honor and glory as His ambassadors, so should we hold in respect and esteem the reputation and standing of our brother in the ministry; and no preacher's good name should be held in disfavor unless the proof is indisputable that he has acted unworthily of his high calling. As one has said: "We must hang together, or we will hang separately." Let me quote again in conclusion Paul's great statement: "If we bite and devour one another, take heed that we be not consumed one of another."

tend? It is useless to try to enlarge the representation until those already eligible take advantage of their privileges. So it seems to a common man.

It may be that the brethren are "not used" to such responsibility, and that it will take time for them to get the harness properly adjusted. That may be. But in some place—in some conferences—there have been empty seats for a long time. It would seem that if brethren wished to take part in our conference work they have had ample time and opportunities.

Now, it may be that these lay brethren who thus neglect their duty are not informed concerning the importance of their attendance. I have heard some of them say, "O well, the preachers will be there, and they can attend to all the necessary matters. I cannot speak, anyway; and to go and sit there like a knot on a log—I had better be at home picking cotton"—or words to that effect. Such, I am sure, is the feeling of not a few of our really good men. It may be that we have allowed them to put everything on the preachers so long that they find it hard to feel like they are really necessary to the success of a conference. No doubt, that in part explains what seems to be indifference upon the part of good and faithful (in other respects) men. And it may be that we have been unfortunate in making out our program for the District Conference, the only really popular conference we have, and have not burdened the laymen with important places and with the discussion of important subjects. I am sure that sometimes that has been the case in the past. It ought not so to be. We have as much talent, as much brains, as much piety as any other denomination in all this land; and that we do not use this idle material calls for explanation, yea, calls for sighs and groans. I have in my pastoral charge a District Judge, who, when I go away, will willingly fill my pulpit. He is no preacher. He has no license to preach, but is a fine talker and is a consecrated Christian, and the people like to hear him. There are scores and hundreds in our Church who could go out to mission points and hold prayer-meetings and make speeches on religious themes to the great help and edification of the people. But they have not been practiced in it, and they are timid and slow to take hold. Are we preachers in any way to blame for this state of things? If so, it is time for us to mend our ways. Selah!

Reduced to its last analysis, like most other ills that flesh is heir to, the main trouble with us all is ignorance. Ignorance upon the part of the preacher as to how and in what way to employ the laymen, and ignorance upon the part of the laymen as to what they might be able to accomplish if they should only turn themselves loose. I find a number of laymen, even official members, who do not even possess a copy of the Discipline. Worse still, some of them do not take the Church paper. Such men cannot know what the law of the Church is nor what the Church is doing. They do not know (how much soever they may "love") the "doctrines and Discipline of the M. E. Church, South," a prerequisite, according to the Discipline, as a requirement for a steward in our Church. No, they know no more about their own Church than they do about any other. They are Methodists because their parents were, or because they were converted at a Methodist meeting, or because their wives were members of that Church when they were married, and so when they got ready to join the Church they went into wife's Church. Are there not plenty of such Methodists? And what can one expect of zeal and devotion in the cause of Methodism from such people. They need to be "healed" as the Masons say. They need to be instructed as to their duty and privileges. They need our books and papers. Ignorance—that is the trouble. Take an illustration: When I was traveling my first work I stopped one evening at the home of one of my stewards and found him very blue. When asked the cause of this he said it was because our Church was being swallowed up by the Campbellites. I asked how he found that out, and he answered that a Campbellite preacher had said so in a sermon the night before in the nearby schoolhouse. I called his attention to the reports of our brethren in the columns of the Texas Christian Advocate. He did not take the paper, he said. Certainly not. So I went for him on that score and got his subscription. The next time I visited him, about one month from that time, I found him sitting nearly in the same place, smoking what seemed to be the same old pipe, but instead of nursing his jaw, as he was doing on the occasion of my former visit, he was reading the Advocate. When he saw me he came forward smiling, and slapping himself on the thigh with great vigor, cried out:

Just One Thing After Another

By Gulliver

Everybody says that we should get more of our laymen interested in Church work. But the how is the great question which no one to date has solved for our own Church. Denominations with the congregational form of government seem to have made considerable progress. The Baptists, for example, have been and are quite successful in this respect. Their associations and conventions are numerous and attended by their laymen; and their institutions are largely supported by that element. An account of any of such meetings will show that the leading parts are taken by the laymen.

Now why is this? Is it because the laymen of other denominations are more religious than our laymen? We can not think so. Fact is we know that such is not the case. Where then is the trouble? Why do not our laymen get together oftener and in greater numbers and show more zeal for the cause of our several institu-

tions? I think that these questions can be answered in part by the fact that we have not enough places in our ecclesiastical assemblies for our laymen. We have nothing like a convention. Anything on the order of a popular rally is ex-cathedra. We have no place in our economy for such gatherings. In some of our conferences we have tried to remedy this evil by enlarging the representation in the District Conference; but the heal has been slight. One of the most discouraging features of the case is, that the laymen who have been given places in our conferences will not attend. How often is the roll of a District Conference called when no one but the pastor answers for certain charges? It is bootless for those brethren to claim that they are left out in the cold when they refused to come in of their own accord. What will bring them out? How can things be so changed as to suit their convenience? What will induce them to at-

"We're whipping the world! Great Jimimah Johnson! Just listen here." And he then began to read a glowing "Note from the Field" in which some brother had reported over one hundred conversions and as many accessions to the Church. The old man was alive all over. What had done it? Just got informed, that was all.

Talking about information, it seems to me that I am more ignorant now than I was twenty years ago. At least I feel that way. I have been a hard student all these years, a constant reader of the best books, but when I take up a catalog of books and note the scores and hundreds that I ought to have read long ago, I feel like I was sadly wanting in the knowledge of the most commonplace things. Fact is, the more I learn the more I see there is to know and the less I seem to know. I wonder if other students are that way? I wonder if Horace Bishop, Dr. Solomon, Dr. Alderson, Bishop Moulton, Dr. C. M. Bishop, James Kilgore and a number of others, as Boggs and Bradford, et al, I wonder if they feel like I do about this? I know they are scholars and students. Do they feel like the learned men we know them to be? Or do they feel like the ignorant I know myself to be? I would really like to know. What about it, brethren? Will some of you big guns pop a cap in the affirmative, or will you turn loose a forty-pounder in the negative? Do you know it, or do you not? That is the question.

I have been digging away on "The Reformation in Germany," by Lindsay, our textbook in the history department of the Summer School of Theology for the next session. It is a great book. The Germans are a great people. I have long been much interested in them. I have read several histories of Germany, big and lit-

tle and I never tire of them. I began with them back yonder in Caesar's Gallic and German wars. I never admired them much from Caesar's standpoint except in the matter of fighting. But those old Nervii. As one of our Bishops would say, "they were a plumb sight." And those old Meapli. eh? Well, their successors were our ancestors. Macaulay says that "they were deep drinkers and hard fighters." So they were, and so were the Kelts—the Gauls—ancestors of some of us, half naked, savage rascals, but never knew when to quit fighting. The history of any such virile folks is necessarily interesting. To the student of Church history it is indispensable, since the bulk of what was done for the Reformation was accomplished directly or indirectly by the people of the northern parts of Europe.

The "Life of Martin Luther," by Julius Westlin is a fine side-light on the book we are to study this year, if those who intend to take the post-graduate course will buy and read that book it will be of great help to them in rightly understanding the lectures on the textbook proper. If it could be done, it would be well enough also to read the "Life of Erasmus," by J. A. Froude, and the "Life of Bernard of Clairvaux," by Dr. Storrs. Bernard, Erasmus, Huss, Wickliffe, Luther; these men are connected first and last with the new order of things that not to know about them is fatal to a full and perfect view of the situation in Reformation times. But I desist.

We should have every preacher in Texas at the Summer School this year. Some are not financially able to go, but their presiding elders can raise the price for them. At any rate I think I could if I ever could get to be "elder." But that is another story, an old one and a chestnut.

faces and open his eyes in astonishment. After the ballot was cast and the majority was in Robert's favor the presiding elder remarked, "Well, these brethren have licensed you to preach but I don't think they stuck very close to the law."

But Flummer came out with a better margin for license to preach than I did with the same Quarterly Conference for license to exhort.

This same disciple has been for years a member of the Southwest Missouri Conference, where he has done a great work, and is at present a member of the West Texas Conference. Now, in the days of these events there was a great campground up in southwest Virginia where the Bluestone camp meeting was held annually. Here the disciples gathered from far and near. They came by the hundreds and builded themselves camp-houses of plank or logs, and remained on the ground through the entire meeting.

This noted campground was not far from where the city of Pocahontas now stands. These meetings were attended annually by thousands, and much good was done.

There was another very noted campground known as Wabash in Giles County, many were converted at these campmeetings, who afterward became ministers of the gospel and are now scattered over the Holston and West Virginia Conferences and others in more western fields. I have been hearing of the great Bluestone campmeeting for some years, so I made up my mind to make one desperate effort to get there. I was about twenty-five miles away, I was not acquainted there, I had no conveyance, I had no money to pay for meals or lodging while there, but I decided to go, and did go. I went on foot. Why, in those days it was nothing uncommon to go from ten to twenty-five miles to Church on foot.

On my arrival I met a minister who introduced me to one of the campers who took me to his tent and treated me with old Virginia hospitality.

Well, it was a great time; great preaching, great congregations and many conversions. The people were there for business and they kept things humming.

I have held many meetings myself since, a little after the same model, where hundreds have been converted. I held one some years ago after that model at Oak Branch campground in Ellis County, Texas, where sixty persons in one line took the vows of the Church.

Campmeetings in Texas generally resulted in more conversions than those great efforts in the East, because we had more unworked territory here in Texas.

Now, on my return trip from the aforesaid Bluestone campmeeting is when and where I had my first thrilling adventure with a "wildcatter." Like Bunyan's Pilgrim, who was captured by Giant Despair, I turned aside from the main highway and walked down through a beautiful valley and came to where a threshing machine was running. I halted a moment near the machine and heard some one say, "That's him now."

I looked up and saw a big, dark-skinned, giant, incarnate demon, looking kind of a fellow coming toward me cussing and gathering stones in a very hostile and threatening manner.

Now, there was only one of three things for me to do. I could stand still and be beaten to a pulp by that demon, I could stand my ground and throw rocks and risk the chances, or I could give the fellow a foot race. Though I had but a second or two in which to decide, I chose the latter. I had but little idea of the cause of the fellow's indignation against me, I had never learned to fight, I knew but little about throwing rocks, but I was fairly good on a run. So I think to this day that I did the proper thing on that occasion. Away I went down the valley with my assailant after me, still throwing his missiles with awful force. Some were coming uncomfortably near. Fortunately not one ever touched me. I looked back once and saw my enemy coming on like a tornado. By this time the thresher had stopped and the whole force had joined in the pursuit. I knew not what their object was; whether they were peaceful ambassadors or coming to have a wardrobe around my corpse.

Talk about David's experience recorded in Second Sam., 16th chapter, where Shimei came out and threw stones at him and cursed! That was a rather tame affair compared to what I was passing through that day. I was a lad. David had his servants and mighty men with him; I was all alone. However, if one had come to me then like Abijah did to David and offered to take off the head of my assailant, I expect I would have told him to "pitch in," and make a quick job of it. After the race had gone on thus for about a quarter of a mile the outlook for me looked anything but flat-

Head Aches? Go To Your Doctor

Headaches. Biliousness. Constipation. Ayer's Pills.	Headaches. Biliousness. Constipation. Ayer's Pills.	Headaches. Biliousness. Constipation. Ayer's Pills.	Headaches. Biliousness. Constipation. Ayer's Pills.
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If your doctor says this is all right, remember it!

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

tering. The enemy seemed to be gaining on me. I saw a little log house up on the side of the hill; no one at home, as the family was out at the thrasher. I decided to dash into it and risk the consequences. So in I went, but there was no lock on the door and only a weak wooden latch. I had no time to plan for my defense, the enemy was at hand. As I closed the door I asked the good Lord that if he had a work for me to do in this world to do something to that fellow to stop him. The man came up to the middle of the yard and stopped. No man or devil can make me believe that my petition was not answered. I knew it was answered for it was demonstrated before my eyes. I came out of it all without a hair of my head being hurt.

As others came up I found there were more on my side than against me. Several strong men caught the demon and held him until I took my departure. I found out afterward that what this fellow had against me was that he had been told that I had reported him to the internal revenue for running a wildcat still, of which I was as innocent as a man in the moon as I did not know even that he had ever engaged in that business. But he was one of those unreasonable men like which Paul prayed to be delivered from. But anyway he swore vengeance against me and declared that he would kill me at sight, if possible. But sometime after this, while at work, he fell down suddenly and died and went to his place. Georgetown, Texas.

"ETERNAL LIFE."

By Clint C. Reynolds.

From the time I learned to roll cigarettes of "rabbit tobacco"—a light-colored, fuzzy-fringed leaf plant indigenous to clay and pine-ridge soils, back in Mississippi, as a boy in early teens, I began to ponder the term "everlasting"—a name my chum gave to the plant; or, to be exact as he called it, "life everlasting." I presume that almost all of the poor farmer boys of North Mississippi, who chanced to accompany their father to market with produce and saw the fool dude sucking the coffin-nail, and who became "impressed" with the "bigness" of the matter, sooner or later stole off to some hiding place and made a "copy," only they used the "life everlasting" instead of tobacco. I used to ask mother what she knew about "everlasting life," and her answers would vary, according to the manner or form in which I put the question.

When I had grown to manhood, the further query imposed: Do we get it now; does it begin here? Or, do we have to die to come into possession of it? Is it a sort of "reward" for a pious life, which is handed us up at the judgment; or, is it a living principle developed or bestowed here? And if we "develop it, how can it be a reward?" And if it is bestowed at the judgment as a "reward" for righteous living here, what then, is "grace" for? "For by grace are ye saved, through faith, and that not of yourselves, lest any man should boast." Saved from what Paul? Hell is not here; hence we are not primarily exposed to hell. What is salvation, then? "From the law of sin and death, grace doth make you free." The "law of sin and death"—are we predisposed to sin? Then "salvation" must be the freeing from the lust of sin, by divine grace!

Divine grace? What can it mean, anyway? "The renewing of your minds through the washing of regeneration and the renewal of the Holy Spirit." "Regeneration"? That must mean that I have been created or generated in the flesh, and that I must also be generated in Spirit. There's no other answer. But, is this "regenerating" to be done here, or after death? "But ye are not in the flesh, if so be that the Spirit of Christ dwell in you." Paul did not address this language to dead folks. He wrote it to one of the early Christian bodies. Hence, the "salvation" must and does occur here.

But salvation—or freedom from the cancer of sin—is not, cannot be, eternal life. When a physician cures a man of blood-poisoning he does not give him life, but health. The system is only restored to normal condition, and life—which began with his creation—is prolonged. So it is when God, by his grace and power, quickens the soul of man back into a state of spiritual health, and so long as man continues to live according to the spiritual laws of health, the soul lives and

fattens—eternal life is the natural result.

Hence, the "reward," then, is a healthy soul, made pure and happy by grace, through faith. "Eternal life is the gift of God, through Jesus Christ our Lord."

God gave it by sending Jesus Christ to restore man to the healthy state of spirit. We cannot get it except through faith in Christ. Grace could never have been applied but for the crucifixion. Not that God was angry, but that man was spiritually "poisoned" and had to have grace applied.

And this "soul-health" is the key to real happiness. Happiness, after all, is the normal state of the soul, and if your soul is healthy you are happy despite all obstacles, bereavements, disappointments, what not. You are in fellowship with God and he fills your soul with sunshine and enables you to laugh at Satan, sin and death. Sorrows will come, but you are in the loving embrace of your Father.

O do you know him dear reader? If you are not happy, if you are not content, you do not know Jesus. Christians are often heard to remark that their lives are not what they would like to have them be, but there never was a Christian who was dissatisfied with Jesus.

Never mind your past; never mind your failures—just accept Jesus as your own personal Savior—your best friend. And do not merely squint your eyes heavenward and say you believe. Ah, no! Get off into a quiet, secret place and pour out your whole heart to him. He never turned anybody away—never!

Your inner consciousness tells you that Jesus Christ is a reality—a real, living, loving, forgiving Friend and Savior. It is only Satan who fills you with dread and doubt. You have served him too long already. You know he is your enemy.

Jesus awaits with inviting arms outstretched. How can you say him "no"? You must yield or be forever lost. Jesus loves you; trust it all to him. La Fayette, Texas.

There are some souls so noble, serene and yet so common that they adorn the robes that adorn them and their royalty is seen through their rags, while others are so ignoble and stormy that nothing fits them but their fits.

When men learn to be companions to each other and live close to each other, then men will be many times better off and they will get many blessings out of the life which they are now missing.

GOOD NATURED AGAIN

Good Humor Returns with Change to Proper Food.

"For many years I was a constant sufferer from indigestion and nervousness, amounting almost to prostration," writes a Montana man.

"My blood was impoverished, the vision was blurred and weak, with moving spots before my eyes. This was a steady daily condition. I grew ill-tempered, and eventually got so nervous I could not keep my books posted, nor handle accounts satisfactorily. I can't describe my sufferings. "Nothing I ate agreed with me, till one day I happened to notice Grape-Nuts in a grocery store, and bought a package out of curiosity to know what it was.

"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

"It wasn't long before I was restored to health, comfort and happiness.

"Through the use of Grape-Nuts food my digestion has been restored, my nerves are steady once more, my eye-sight is good again, my mental faculties are clear and acute, and I have become so good-natured that my friends are truly astonished at the change. I feel younger and better than I have for 20 years. No amount of money would induce me to surrender what I have gained through the use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

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

Some Persons and Things I Remember

By a Methodist Preacher's Wife.

Number One.

I will first tell of a few quaint characters I have known. These are only a few of the quaint people whose lives have touched mine, sometimes with amusement, sometimes with much profit and I remember them still with abiding interest.

Having been the wife of a Methodist preacher now for a quarter of a century you see I have "itinerated" for quite a while, and my observations and experiences have been "many and varied."

I believe I will begin with old Uncle Bob Gorman, who lived at the foot of one of the longest red hills in one of the oldest States. "Uncle Bob" was a queer old fellow in more ways than one. He was very uncouth, but withal very religious, especially on Sunday and during the protracted meetings. He had tried to preach years ago, so I was told, but had become disgusted at the heedlessness of the people and had long ago gone out of the preaching business. But he was always on hand at meeting and would be one of the first to get up at "class meeting" to "testify." That of itself was not peculiar, but Uncle Bob always turned his face to the wall, his back to the people and they perforce only heard what floated to them from over his shoulders. He usually made about the same remarks, but one afternoon, when he must have been feeling particularly at peace with himself and all mankind, he startled the audience and shocked the female portion of it, by saying in a tone a little elevated above the other portion of his speech, that he "just loved everybody, especially these good sisters," and then, lifting up his voice a little, he gave his profession additional emphasis by saying "I love them better than I do poundcake!" This last declaration set the girls to giggling and the "mothers in Israel" to hiding their faces behind their fans, while the brethren found it exceedingly difficult to keep a becoming solemn mein. He always sat at the table with his legs crossed and with his chair tilted back. Reaching across the table, he would "break the bread" and toss it to the children in one direction and to the dogs in the other, as these latter were always on hand for their share. He could be depended on to shout louder and pray longer than any one I ever knew. I would wish he would do more of his praying at home and get caught up with it before coming to Church. He would begin by asking the Lord for everything he could think of and then for fear he had forgotten something, he would say, "Give us just such things as we have need of, for Thou knowest what we shall have need of better

than we can ask." And then he would take a fresh start and pray for those "in foreign lands" and come on down to the home land. He would pray "for those who stand in authority over us," commencing with the President of the United States and so on down till he had named them all, and by the time he was through I would feel the sprit of devotion had left me, and I would wonder if the Lord himself was not weary.

Well we moved on to other scenes, but when we think of that peculiar old man, with such a rough exterior, we think of him as "the only edition," but was he?

Then there was Uncle Leroy Evans, who was quite a different character. I am sure I do not know why so many were called "uncle" and "aunt" there then, for they were not always so very old. I have seen men called "uncle" by others who were older. But it seemed to be a mark of loving respect. Uncle Leroy was a good man in his way, but the preachers dreaded him, especially the younger ones, as he was always on hand and took his seat right in front of the pulpit. He would frequently express his approval of what the preacher was saying by exclaiming, "That's right, that's right!" and his disapproval by a shake of the head or, possibly, by a deep groan or two. I remember one time the presiding elder was up to preach. When he announced his hymn, which was a long meter one, he asked some one "to start it." Uncle Leroy, like Gilderoy's old man, I suppose, "made melody in his heart to the Lord," as it was evident that he could not with his voice. But he pitched the tune and started bravely out on it. He always sang through his nose. In this instance he came to the end of the tune and still had words to spare. I was waiting breathlessly to see how he would end up when he suddenly stopped with a snort and exclaimed, "Eh! too many words!" And in his confusion he could not think of another tune—then prayed. Dear old man! He has long ago been gathered to the fathers, and has a new song in his mouth—one I hope we all will sing bye-and-bye—the song of Moses and the Lamb.

THRILLING ADVENTURES WITH WILDCATTERS.

By Rev. C. G. Shuff.

ARTICLE TWO.

Now it came to pass that soon after the things narrated in my first epistle that a certain disciple named Robert whose surname was Flummer applied to the same Quarterly Conference for license to preach, which had prior to this licensed the writer to exhort. Now this same disciple was young and not the best posted in Bible and Discipline and as the examination went on he became a little frightened and the answers did not show up to the satisfaction of the presiding elder, whereupon the examiner would make

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WILSON CHEMICAL CO., Dublin, Tex.

(CONTINUED FROM PAGE ONE)

grown tired waiting for the end to come.

Last Friday the Judge rendered his able decision and in doing it swept every claim and contention of the Board of Trust out of legal existence, stated in unmistakable terms that the Church not only owned the property, but that from the beginning it had been the intent of the charter to give to the Church the right to control it also. Every claim set up by the Church, through the College of Bishops, was vindicated by the court and decided that their position was the legal position from every standpoint. No victory in a civil court in Tennessee was ever more complete and widespread in its meaning and result. It has put the members of the Board of Trust, and those in sympathy with them, in a most humiliating and embarrassing position. Of course, the Board has appealed the case, but if the Judge in this lower court has correctly digested the law and

apprehended the facts in the case, the appeal will not shake the decision rendered.

Before quoting the salient points in the decision of Judge Allison, we want as a matter of justice to state that the Church owes a lasting debt of gratitude to Bishop Hoss for this determination of the matter. He is the one man in the Church who set himself to the task to protect the Church in its rights in the premise, and he went to the very bottom of the principles in the issue; and by his work through the press, on the conference floors, and on the platform, met every contention of the Board of Trust, and put the matter in such shape as to make this legal victory possible. True, he had the co-operation of his colleagues and others; but he bore the brunt of unjust criticism and sometimes of misrepresentation, and adhered to his purpose until he has seen the success of his effort.

And the Church had fine legal talent to represent it, and these at-

torneys never lagged in their efforts to establish the claim of the Church in this righteous legal warfare. Their speeches were eloquent, compact, strong, and fundamental. Their work and that of the court is far-reaching in its influence. It will forever hereafter estop any Board of Trust from trying to wrest from the Church its right, not only to own its institutions, but also to control their policy and direct their work. But without going further into the matter, we here reproduce the leading points in the decision of the Court, in order that our readers may see for themselves the wisdom of the decision:

The Chancellor's findings briefly follow:

That the original charter was granted to representatives of various annual Methodist Conferences.

That Vanderbilt University was founded by the Southern Methodist Church and is now being largely maintained and patronized by said Church in the true sense.

That the corporation brought into existence by agents of the original patronizing conferences simply holds its title to the University and its property in trust.

That the Board of Trust of the University was never and are not members of the corporation and do not hold and never have held the right to elect persons to fill vacancies on the Board.

That the Annual Conferences have created the Board of Trustees, the right to fill vacancies in the "creator" was vested alone in the creator, the Annual Conferences, by appropriate action, transferring the right to the General Conference, which, in the exercise of that right elected E. N. Harris of Macon, Ga., A. W. Biggs, of Memphis, and V. A. Godbey, of Austin, to the Board in 1910, and who are entitled to their seats.

That the College of Bishops constitute a Board of Supervision of the University and have the right jointly with the Board to elect officers and prescribe the course of study and plan of government.

That Commodore Cornelius Vanderbilt did not impose any conditions or reserve any of the rights or privileges. Prior to 1910 vacancies on the Board had been filled by the Board, the Annual Conferences and after the General Conferences through the Board of Education. The Board of Trust alleges this was a voluntary concession on its part, to maintain intimate relations with the Church. The position of the Bishops is that the Church established and is maintaining the University of a "founder" in making his gifts to the University.

Notes From the Field

Bronte.

The second Quarterly Conference for Bronte charge was held at Bronte Feb. 17, with Presiding Elder Stewart in the chair. The conference was a good one. The work is advancing along all lines. We have the best Sunday School I have ever been associated with. The women have added the foreign department to their work and I have the hearty co-operation of the entire work. We have a splendid prayer meeting and Junior Missionary Society. We are looking for great results this year. We need a great meeting and I feel sure it will come in due time.—B. R. Wagner.

Mobeetie Circuit.

This is the oldest preaching place in the Panhandle, unless it is Vernon, it derived its significance in an early day from old Fort Elliott, which for many years stood on ground adjoining the town. The first missionaries here were paid from the Foreign Board, but the work was later taken up by the Home Conference Board, so the Methodist Church has been duly planted here. The charge is a late division of the old Mobeetie and Miami charge. We are traveling over the trails blazed by Dr. R. B. McSwain, who left the imprint of his hand-work on this charge. No sexton will ever bury him so deep but his sainted influence will yet abide here. He is responsible for much of the splendid work already done on this charge. Mobeetie is a half station, with much good territory adjoining. The departments of our Church have been organized and placed in working order. Our Sunday School superintendent is a splendid character and of much reserve force. He has just installed a Home Department to the main school. Our Young People's League is in charge of a splendid example, who is capable of doing much good for them. The women have lined up with a splendid spirit. The Wednesday night prayer-meeting is an exponent of much durability and patience on the part of the older and more faithful ones. They are ideal Western people, so you know the rest, which also speaks for the hospitable manner in which they admitted us into their midst. The country is rich and thriving and about the most ideal in the world. But as we have about a score of real estate men, and all of them Methodists, we will leave the country for them to boost. But this town and country has many interesting and valuable enterprises. At our first Quarterly Conference our presiding elder, J. W. Story, was here on time and met the entire Official Board, and after an interesting meeting, they entered upon other new

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year's work, making the assessments with much sincere consideration and determination to succeed and accomplish higher things here for the Lord another year. We have built a barn, stable, buggyhouse and other valuable improvements and will place about \$250 worth of improvements at the parsonage. Our revival under the leadership of Brother Bruce Meador will soon be on hand, at which time we hope to set much machinery in running order. We are praying for a good year on this charge, and not in ours only, but may the good Lord bless all the brethren of the conference, and make this a great year in our Northwest Texas Conference.—L. Jackson.

Crockett Circuit.

We must confess our little surprise when at the close of the conference the good Bishop announced briefly that our destiny was Crockett Circuit. Whereupon we made haste and delayed not to keep the commandments. After bidding adieu to our friends at Eustace and had gotten from them and had launched we set sail and come with a straight course unto Crockett, and the next day would have gone out, but discovered we were in the midst of a great blizzard, which seemed to prevent our going, more especially because of the mud. Encouragement! Yes. For instance, the parsonage was in a state of almost total collapse and altogether unfit for occupancy. We could find no members. But, briefly, we desire to follow the admonition of the apostle and forget the things that are past. We have since, by the help of the good people of Crockett and a few of the brethren of the circuit, relieved the situation, and conditions are somewhat improved and now we are enjoying real blessedness. Our second and best surprise was on February 14. The good Methodist ladies of Crockett began to gather at our parsonage in the evening and literally loaded us down with good things. There were not only small tokens of appreciations, but some things that were real substantial. God bless those angels of kindness who came to minister to our temporal necessities. Our God will surely supply all their needs. We were fortunate also in our friend, Brother D. H. Hotchkiss, being assigned to Crockett Station. Brother Hotchkiss was our presiding elder two years, and we learned to love him and to appreciate his real worth. May the Lord abundantly bless his labors and that of his faithful companion while among the good people of Crockett. More next time.—H. T. Swartz.

Josephine.

Our revival at Josephine closed on the 26th inst. We began on the 9th and for the first three or four days we had considerable rain and mud, but we demonstrated beyond question that a revival can be had even in the black land section of Texas when the people are really in earnest. The Lord has wonderfully blessed us in our efforts. Rev. E. S. Hursey, one of the North Texas Conference Evangelists, directed our efforts. He and his wife are

two of the most tireless workers that we have ever seen. Rain or shine, hot or cold, they are always busy in promoting the interests of God's kingdom. They certainly have endeared themselves to our people. The visible results of the meeting were seventy-one conversions and thirty-one accessions to our Church. Quite a number will yet join our Church, as the meeting was finally rained out and several were waiting until Sunday to join the Church; besides there are some who will join our Church at other points on the work. The Church here is greatly revived and we predict that hereafter Josephine will not be satisfied with being less than a half station. Quarterly Conference was held here on the 15th inst. Reports were fairly good. Since beginning writing this report a committee of young ladies have called on me to notify me that they intend to send me to Georgetown to the Summer School of Theology. They have collected already about twenty dollars and say that they will make it thirty before the time for my departure arrives, and their promise is just as good as a bank note. I am so agreeably surprised that I shall be obliged to cut this short and catch my breath. It is indeed a great privilege to dwell among such a people. I have already begun to make my arrangements to stay another year.—W. E. Barberoe.

Granbury.

We were very glad when the Bishop read us out again for Granbury Circuit. Our people gave us a hearty welcome and seemed glad to have us back for the second year, and to show their appreciation the good people at Fairview pronounced us in the good old-fashioned way. Ham, backbones, spareribs, sausage and everything else that is good to eat were laid on our table. After which we all talked and then we had prayer, the pastor asking God's richest blessings upon them. Our first Quarterly Conference was held at Mambrino February 2, with our presiding elder, Brother Moss, in the chair. Attendance was small, owing to bad weather. Brother Moss completely captured our people with his great sermon. Finances for preacher and presiding elder paid up to date. Several of the claims were paid and some have been paid since. We preached a specially prepared sermon on the "Importance of Having Good Literature in the Home." We brought before them the claims of the Advocate, also the Methodist Library, sold several books and will make a canvas in the homes later for Advocate. We are starting off as fine as a fiddle. To God be all the glory.—R. O. Sory, P. C.

Farmersville.

We closed on the 9th of February a very profitable meeting. Judge M. J. Thompson, of Stephenville, Texas, did the preaching. Brother Thompson is a very earnest preacher, faithful and practical in all his work. He knows how to get hold of the people. His methods are simple and practical. A more energetic and untiring worker I have never been associated with. I can most heartily recommend him to the brethren as a safe and efficient evangelist. The singing was conducted by Bro. Huckabee, of Hillboro, Texas. He performed his part well and we all were pleased with the singer and his singing. We had forty-three conversions, a number of recla-

mations and the Church greatly encouraged and strengthened. Our Sunday School is in a very flourishing condition. The prayer-meetings are well attended and spiritual. Our Ladies' Missionary Society and Bible Study Class are doing splendid work. We have recently organized a Senior League with a very hopeful and encouraging outlook. I am very much encouraged and we hope to do the best year's work of our lives. Pray for us.—C. B. Fladger, Farmersville, Texas, Feb. 23, 1913. P. S.—I have received sixteen as a result of the meeting, with more to join soon. Many of the converts were members of the Churches.—C. B. F.

Detroit.

For two weeks I have been preaching at nights and three times on Sundays. Brother Farmer preached yesterday afternoon. Closed last night. Had thirty additions, baptized nineteen, received by vows ten, received since Annual Conference forty-three. Brother Bryan, our much appreciated presiding elder, has been with us in our first Quarterly Conference. We have found many good people. They have given us many tokens of kindness and appreciation. We are trying to do our best.—T. W. Lovell.

Nolanville.

We have just closed out a "really great" meeting at Nolanville. Rev. J. F. Adams, of Copperas Cove, gave us some old-time Gospel preaching, which had good results with our people. We did not have a great influx into the Church but our Church is in a good working condition, so we are looking for a great year in Nolanville Church. The Sunday School and W. H. M. Society have taken on new life and we have a Junior and Senior Epworth League under organization. We have a great force of loyal young people, so we are expecting a great year in League work. We expect to send our Home Mission assessment in by the middle of March. Our people are a grateful people; they never fail to remember their pastor. They have never ceased to praise us yet. During last week "good things" were brought to the parsonage every day. Although the meeting closed Sunday night, Monday was rich with its blessings. We love God, and thank him daily for casting our lot among such a big-hearted people that love God and their pastor.—L. E. Hill, P. C.

SAN ANTONIO METHODISM.

All the pastors were present. The reports follow:
N. B. Read: Good services.
S. B. Johnston: Dr. J. T. Curry preached at 11 o'clock and Dr. J. E. Harrison at night. Ten accessions.
J. W. Shumaker: Fine day and three new members.
C. H. Booth: Large prayer-meeting and largest congregations since conference.
F. M. Jackson: Dr. S. H. C. Burgin, the presiding elder, preached at night. Two additions.
D. E. Hawk: Spent the day at Pearsall. Dr. Burgin occupied my pulpit at 11 o'clock and Brother J. H. Collard at night.
L. E. Booth: Largest congregations to date. Good prayer-meeting.
F. M. Jackson: Two accessions. The presiding elder preached at evening hour.

J. A. Phillips: Fine services. The outlook encouraging.

A. N. James: Best prayer-meeting since conference. Getting ready for the opening of our new church in April. Five new members.

S. L. Batehlor: Splendid services and two accessions.
Gaston Hartsfield: Good congregations, large Sunday School and two new members.

S. H. C. Burgin, P. E.: Preached four times in twenty-four hours. Preached at Travis Park at 11 o'clock to the most representative congregation seen there for a long time. The house was packed.

GASTON HARTSFIELD.

Feb. 24, 1913.

REVIVAL AT COOPER.

We closed our revival meeting of two weeks' duration February 9. Rev. J. R. Atchley was with us and did the preaching. Brother Atchley is a strong, earnest, gospel preacher. He has no objectionable methods, and lays himself out in the work.

Notwithstanding there was much sickness in the town and the weather was very unfavorable much of the time, we had a good meeting. The religious life of the community was deepened and enriched; a number of adults professed conversion and reclamation, and large numbers of children gave good evidences that they trusted the Savior. Some of them have been allowed to join the Church, while others, I am sorry to say, have not.

We had the hearty co-operation of the pastors and people of other denominations. Nine persons have joined our Church, and we expect to receive others soon. Some have joined other Churches. L. P. SMITH, P. C.

MESSAGE FROM BROTHER MOORE.

I desire to let the readers of the Advocate know how we are getting along. We are now comfortably situated in our superannate home and we feel very much at home. This home is an improvement on most of the parsonages we have lived in in Texas. Of course you know that when we came here we lived in a rented house. Soon after we came here Brother Spurlock found this house and with Bishop Key began negotiations with the owner for the purchase of it. Brother Miller, our agent, was notified and he came at once and took a collection among the Churches here and the house was secured.

Early in March Brother Spurlock notified us that we could move into it, which we proceeded to do, for a superannate in a rented house, with little money, is very much like a man walking around to save funeral expenses. The house needed improvement, and Brother Spurlock took that for his job. Brother Miller furnished all the money he could, but not enough that

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needed to be done, so Bishop Key came again and the work commenced. A new barn and a new fence were built and the house was fixed inside and painted outside; \$850 was its cost to the Church and now it would sell for \$1250.

We have not been made to feel like beggars, but we have been made to feel at home. Bishop and Mrs. Key have been very kind to us, so have all our preachers, especially Brother Morris. And now, Brother Porter, we have wanted for nothing. In improving this property Brother Spurlock has been untiring to make everything permanent and comfortable. The fact is, I do not believe that there is another gumlog in Texas that has fallen into kinder and more gentle hands than this one. Mrs. Key furnishes our fuel and many, very many other things. And the good Father has blessed it all. Mrs. Key never had a greater school than now, and it is full up. She makes things go.

The Bishop looks just like he did twenty years ago. Brother Porter is doing well at Travis Street and everybody loves him. He is an excellent pastor and his preaching is strong, helpful and spiritual. He is getting a firm hold on the student body of the college. Brother Kirk is doing things at Key Memorial, and Brothers Binkley, Brown and Reynolds form part of a great congregation at Travis Street every Sunday. They are growing old gracefully. Brother Mood keeps moving—everybody loves him, and all predict that he will get there. Now I just want the people to know that we are not sour and that we appreciate all that has been done for us.

JOHN MOORE.

THE WAXAHACHIE DISTRICT INSTITUTE.

The Pastors' Conference and Missionary Institute of the Waxahachie District convened in Mansfield, February 19 and remained in session two days. A splendid program had been prepared by our energetic leader, Rev. J. A. Whitehurst. It was thought by many to be the wisest selection of subjects for an occasion of this kind. Every phase of our work was embraced and every speaker in the delivery of his subject showed thought and preparation. If time and space were given, no doubt it would be interesting to speak of the many good things said. The following are some of the subjects:

"Where Should the Methodists Preach the Gospel, and Why?" "Revivals and Missions." "How Can Pastors Have Missionary Membership?" "What is Christian Education and How Will It Advance the Kingdom of God?" "The Forward Movement Among the Laymen and How to Make It Universal." This last subject was discussed by Judge J. M. Alderdice, of Waxahachie, and was enjoyed by everyone present. This address was begun with great interest and enthusiasm and continued throughout the discourse.

The subject of "The Pastor's Duty: in Study, in Pastoral Visitation and in Pulpit," was discussed, along with others, such as "How to Organize and Run a Missionary Sunday School," "The Distinctive Work of the Epworth League," "Our Periodicals and Papers," with special reference to the Texas Christian Advocate.

Dr. F. P. Culver preached a great sermon on Acts 1:8. During the service the tide rose high, a deep and spiritual feeling pervaded every heart and carrying with it a determination to lead better lives.

The success of the Institute was due largely to the untiring efforts of our wide-awake presiding elder, who never allowed a dull moment during the entire session.

Brother Ashburn and his good people entertained us royally; their kind hospitality will not be forgotten.

After having spent two days in a most profitable and delightful conference, the pastors returned to their homes, better equipped and more anxious than ever to continue the work for the Master.

R. F. BROWN, Sec.

STAMFORD COLLEGE.

In response to a call sent out by the President of the Board of Trustees of Stamford College a goodly number of trustees and preachers from the patronizing districts met in the President's room, Wednesday morning, February 19, at 10 o'clock, to plan for the future good of the school.

The president of the college reported on the internal workings of the school, showing that the student body is contented, happy and working hard. So well pleased were the pupils that all returned after the holidays but three. Quite a number of new ones came, and still they come. There were three to matriculate last week.

The Board was especially pleased with the economic way in which the school is being run.

Rev. J. B. McCarley, the financial

agent, reported that he had secured in cash and good subscriptions about \$22,500, leaving a balance of about \$42,500 to raise to put the college entirely out of debt. This splendid showing on the part of the agent in so short a time seemed to stir those present for a great campaign for education to wipe out all her indebtedness. Here are some resolutions adopted by the Board, which speak for themselves:

Resolved, That the Board of Trustees of Stamford College in called session, February 19, 1913 in view of the present financial need of said college make the following request of presiding elder of the patronizing districts, viz: Stamford, Abilene, Hamlin, Sweetwater and Big Spring, asking that they do inaugurate at the earliest possible date an every-member campaign for the cause of Christian education in the interest of Stamford College, to relieve it of all indebtedness, which is about \$42,500, and Southern Methodist University and that we permit the subscriber to direct his donation.

We hereby ask that the said presiding elders appoint as many as necessary of their pastors and arrange that they together with the presiding elder, the president and the business manager of the school hold educational rallies to touch as nearly as possible all the points in all of said districts.

2. That all the pastors and representatives call attention to the fact that the college is now on a firmer basis than heretofore, and that this amount when completed will pay off said indebtedness and that said college is forbidden by the Northwest Texas Conference to make any more debts, whereby said college will again be involved.

J. G. PUTNAM,
R. H. LANGFORD.

President Strother and his teachers are in great favor with the student body, and the visiting brethren were delighted to see such a fine company of young men and women.

It was a great Board meeting and each member and visitor went away determined to work more enthusiastically for Stamford College.

A. L. MOORE.

SETH WARD COLLEGE.

Some time ago I closed a very successful revival at Seth Ward College, and, as it has already been mentioned in the Advocate, it is now my purpose to tell of impressions made on me during my stay in the school.

A few years ago Rev. C. N. N. Ferguson presented to the Educational Board of the Northwest Texas Conference Seth Ward College free from debt with a valuation of \$100,000, with the statement that not a dollar of indebtedness was against it and plead for recognition as a conference school. We so accepted it with greatly modified conditions and nearly every member of the Board felt that we were poorer for owning it. The impression is still living with a great many of our conferences that Seth Ward College has no place in our midst, but for one, I am ready to accept it with outstretched arms. She stands there in one of the greatest countries I ever saw—a country that unmistakably has a great future. People are moving there and settling. They must be educated; they are too far from Clarendon and Stamford for our schools at these points to reach them. In fact if conditions of the country were favorable both of these schools would have all they could care for in the immediate territory. Seth Ward has an enrollment of over two hundred in all departments, and I dare say that our other schools would not have gotten twenty-five of this number if Seth Ward had not been there. It is easy to calculate that some other denomination would have them or they would be out of school growing up in ignorance, and I confess that neither case would give me satisfaction. We have a splendid equipment there for a secondary college. Not what we need, but that with which good work can be done until we can do better. They are resolved that they will not involve the property, but build as they can and grow as conditions will warrant it. I never saw a more sacrificing set of teachers than is to be found there. Prof. Pearce and his wife are acting president, bookkeeper and nearly every thing else to make things go. When I learned of the salary they were getting and saw the work they were doing I said, "Not every one is working solely for money." They are competent and consecrated to the task. He and his teachers love God and are trying to make us in truth a Christian college. The most beautiful sight of our meeting was to see those teachers in their manifest interest in the salvation of the student body.

They also have a business department, in which every thing that is taught in a first-class business college is taught there. Prof. Hoover,

who has charge of it, is a young man of splendid character and equipment, and is impressing every boy that when he is equipped there is always a place for him and the greatest equipment he can have is a Christian character. When I left there all skepticism of Seth Ward's place in our conference was removed. I said in my meditation, how great is a Christian college! Really, I don't think the Church has any place for a school that is not distinctively religious and our schools are just as religious as its teachers make it. I am in favor of beginning in every school in our connection and fire out every thing, from the one that thumps the ivory down to the janitor, unless they can show a distinctive Christian character. If we will put such a premium on them they will be so qualified or quit, and if they will not qualify the sooner they do the latter the better. The greatest curse that ever came to my life was an ungodly teacher and the greatest blessing was a Christian teacher.

S. A. Barnes, the pastor, needs no commendation from me, but I found out from his members that he was on the ground and he is putting forth the effort of his life, and of course will succeed; nobody expects anything else from him.

C. BRUCE MEADOR.

VERNON DISTRICT INSTITUTE.

Vernon District Missionary Institute met with Quana Methodist Church Tuesday at 7:30 p. m., February 11-12.

Rev. A. W. Hall, of Vernon Station, preached the opening sermon. He gave us a strong statement from the text, What is man, etc.

Wednesday morning came in bright and clear. The institute was opened promptly at 9 o'clock by Brother Miller, our much appreciated presiding elder, who opened the institute with divine services.

Rev. T. B. Hilburn, of Estelline, the first on program, discussed the topic assigned him—A Spirit Baptized Ministry.

The subject discussed showed thorough preparation. This was a helpful half hour.

At 10:30 a. m. Rev. M. Phelan, of Chillicothe Station, discussed the Needed Resources with Which to Meet God's Purposes in Missions. The way he handled the subject showed special care and preparation. Brother Wyatt also spoke to this subject.

At 11 o'clock we had a splendid sermon from Rev. G. J. Irvin, of Crowell, on the subject of Tithing. He illustrated this theme. It was a helpful sermon.

In the afternoon on Wednesday at 2:30, Brother Hall discussed the Need of System in Handling the Finances of the Church. His remarks were very forceful.

At 3:15 p. m., C. S. Cameron, of Paducah, talked on the Reflex Action of the Missionary Spirit on the Church: Was It Good or Bad?

Dr. Wyatt spoke to the subject of Every-Member Campaign as a Solution to the Financial Problems of the Church.

Brother Irvin further discussed, Should There Be Any Hesitancy on the Part of the Preachers to Present the Whole Truth of the Bible and the subject of Giving, or Are We Paying What We Owe to the Church.

Brother Laney, of Tolbert, gave a good talk on the Necessity of the Missionary Spirit in All Our Work.

At 7:30 p. m., Rev. J. T. Griswold, of Childers, preached a splendid sermon on God's Investment in Man.

Thursday morning after religious services, conducted by Brother Miller, Rev. T. J. Rea, of Dumont, spoke to the topic, Should the Pastor and His People be Satisfied When They Have Paid the Assessments Ordered by the Annual Conference? He made a splendid talk, in which he said the assessments are the least that is expected of pastor and people.

Brothers Griswold, Wood and Hilburn also spoke to this subject.

Dr. Slover, of Clarendon College, was present and talked of the obligations of the Northwest Texas Conference to support the schools, with special reference to Clarendon College.

Dr. Wyatt, of Quana, discussed the Educational Problems of our Church and stressed our obligations to Southern Methodist University.

At 11 o'clock Brother Phelan preached a splendid and very helpful sermon.

By vote of the institute at the opening service Thursday morning the regular order was dispensed with and such matters as seemed best were discussed.

The matter of holding a fifth Sunday meeting somewhere in the district was taken under advisement, in which the peculiar doctrines of our great Church should be set forth. It was agreed that we would meet with our Church at Margaret the fifth Sunday in March, the meeting to begin on Thursday before that day.

The institute came to a close at the evening hour on Thursday. At 7:30

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p. m. the closing sermon was preached by C. S. Cameron.

All things considered this was a profitable and helpful occasion. Nearly all the pastors of the district were present. Those who stayed away missed a great treat. After suitable resolution of thanks, the institute was closed.
C. S. CAMERON, Sec.

SOMETHING NEW UNDER THE SUN.

All new things are not always good things, but when you find both a new and good thing you must sit up and take notice. That prince of presiding elders, W. B. Andrews, lead us in a great plan to pay off every cent of indebtedness on Waco Methodism. Three of the Churches of the city were in debt, namely: Fifth Street, Herring Avenue and Clay Street. The other three, Austin Avenue, Morrow Street, and Elm Street, while they did not owe one cent on their own property, very generously went into the plan. The whole of the indebtedness aggregated \$8000. The plan was to have a great union service at the Auditorium. Andrews secured Bishop McCoy to preach both sermons, and they were worthy of him and the high office he fills. He is a brother and one of us, and we learned to love him even though his stay was short. For three months he had not had but one pretty Sunday. How happy we were to wake and find Sunday, February 16 beautiful and cloudless. Elder Andrews introduced the Bishop, who did the rest. After the sermon Knickerbocker, that matchless taker of collections, arose and proceeded to take the money. He was never at himself better than on this occasion. We had another great service and collection at the evening service. And when all subscriptions had been gathered in it was found that we had about \$8500 all told. We have been claiming that the Waco District is the best in Texas, but now we are sure it is the best in the world. In addition to all this there are conversions at our altars every service. Since conference the Waco Churches alone have received about three hundred into the various Churches, or fifty each. This spirit obtains all over the district. As yet we have held no revivals.

It is a great pleasure to see such unity of purpose as exists in this city among the brethren—we are one. Our presiding elder is a great one and we have confidence in him in both head and heart. Then it is a pleasure to labor among such noble men of God as these Waco preachers, Knickerbocker, Porter, Creed, Gray, Bowden—all men of God who love the Church better than they love their own lives. The power of the Holy One is upon them and the kingdom is advancing.

At the present writing Rev. M. C. Dickson is in the midst of a great revival at old Edgefield, the first one to be held there in many a day. He is the first to grip the situation there in years.

ASHLEY CHAPPELL.

PASTOR'S CONFERENCE BROWNWOOD CONFERENCE.

The pastors of the Brownwood District met at Coleman, January 29-31. All the pastors were present except Bros. Jones of Blanket and Reese of Winchell, who were detained on account of sickness. Rev. J. H. Stewart, presiding elder, was on hand and presided throughout the conference. Dr. Rice of Fort Worth came by special invitation to deliver us a series of lectures on "Prophecy and the Prophets." He gave the first on Wednesday evening, and two a day till the close of the conference. To say that these lectures were enjoyed by all is to put it mildly, as all who heard Dr. Rice know. I feel sure all the pastors have a higher appreciation of those great men who were God-given for the great crisis in the world's history.

Dr. Boggs of Brownwood added greatly to the occasion by using the devotional half-hour in the discussion of the parables of our Lord. He also gave us a splendid paper on "The Preacher and His Books," which will, at the request of the conference, be published in the Advocate. The pastors discussed topics of interest. Bro.

Doss of Ballinger gave us a good paper on revivals and Bro. Curry on missions. Bro. Howard and his good people did the hand-ome thing in the way of entertainment. All returned home determined to make this a great year.
B. R. WAGNER.

OLD TIME RELIGION.

Rev. W. H. Hughes, Dallas, Texas:

My Dear Brother,—I enjoyed your article "Then and Now" very much. It carried me back to olden times when Methodist preachers went from their knees to the pulpit with their head full of Bible truths and their hearts full of Holy Ghost religion and put into their sermons such of those truths as the Spirit brought to their minds. When their preaching was on the Pauline style (1 Cor. 2:1-5); when they had such meetings as I had at Black Springs, Ark., in 1863, where the Lord took the meeting out of my hands and run it. So I had nothing to do but follow, where sinners fell as if shot, and I had to leave it running.

My experience is that the Methodists have lost a good deal of Holy Ghost power by letting family prayer and class-meeting die so nearly out. Those who enjoyed religion then can realize the difference between "Then and Now." W. R. KNOWLTON, L. E. Newbury Park, California.

WHENCE OUR WORTH?

A Christmas Meditation.
(Inspired by my treatment at the Baptist Memorial Sanitarium, December 10, 1912, to January 4, 1913. Inscribed to the Founders, Supporters and Caretakers of the Institution.)
By E. M. Sweet.

The Lord has come and men have caught
The spirit of His mission here;
New life to those whose hope was naught,
And light to those in darkness drear;
Some eyes holden? Yes, only few
(Luke 24:18)
Yet old world still moved on to new.

Ideals, all that reach our sphere,
Of altitudes before unknown,
Are glimpses from the Overlone—
Man overthrown to re-enthroned—
Typing the Godlike more and more
By outlines from the far off shore.

Philanthropy whose true works shine,
Beneficence in wisdom shown;
Sweet-breathed efforts to minister
The crushing ills that bear men down
Are inventoried only where
Earth's diamond dust is from dust clear.

Contaminations of earth dust
Cling to our best endeavors here;
Desire is vain to forbid rust,
But faithless in His presence there, (John 24)
Joy supreme before His glory (John 24)
Is His to tell the dustless story, (John 24)

There's no more vain appeal of those
Weighed down by pain and anguish here;
Christ's panacea for all ills
Has now transformed this human sphere—
The means to recreate the world
Are in men's minds as in His first.

From degradation lowest down,
From silt's pollution deep and mire,
From purity the furthest down,
To exaltation ever higher—
Loans from heaven do men inspire
To deeds 'bout which angels inspire
(1 Pet. 4:12).

We know the source of every good,
'Tis shadowed forth from upper realm;
For centuries the One hath stood,
In whose domain no ill can when,
Up, all you who His image bear
And show that you His visage wear.

You men of wealth, have vision true,
To see He seeks you for His own,
To have you do what He would do
With invitations you disown—
These institutions quickly endow
To make earth more like heaven NOW.

His recognition you thus earn
Before the throngs at judgment day;
From His judicial lips we learn
'Tis done to Him in every way—
Men's miseries receive your touch,
Your title in His "Inasmuch."

A mansion He for each prepares—
Our deeds He builds into its walls—
For use we make of mundane wars
The Architect upon each calls
To build a mansion far more fair
In whose construction each has share.

Divine concern in this design
Is not for few but all the race,
In His new world His chosen sime (Dan. 12:3)
Like undimmed stars in upper space
(Dan. 12:3)

Like Him, the honors by Him brought
Resplendent by what each has wrought.

Great souls make their luck to their liking while small souls wait for tardy fortune.

He who wrongs us has more deeply wronged himself and since he is bound to suffer in measure as he sinned, our vengeance should be pardon.



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Devotional Spiritual

WE SHOULD BE PURE AND HOLY.

Albert Barnes has given the following forcible reasons why we should be holy: "A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory and on the ascended Redeemer? Then these feet and eyes and lips should be pure and holy, and I should be dead to the world and live for heaven."—Selected.

COME!

The gospel is an invitation. The table is spread with the rarest bounties; the fountain of life and healing is open; all things are ready. The sinner has nothing to do in making the provision; Christ has provided and met the bill. All he asks of the sinner is acceptance; the surrender of himself and the taking of what Christ has to bestow. To you, fellow-sinner, is this offer made—the offer of free and full salvation. The final utterance of the New Testament is the proffer of this invitation in which Christ and his people join: "The Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." No one need despair; no one need hesitate. You may be poor, halt, blind; your services may be of the poorest; no matter. You will never succeed on merit; but you may come freely, without money or price. Come just as you are to One who is mighty and able to save—to One inviting you to come. If you neglect such an offer, what excuse can you bear to the throne of judgment? What plea can you make?—Rev. Chas. Parkhurst, D. D.

SPECIAL PROVIDENCE.

Those who deny the doctrine of God's particular providence, necessarily limit the power and perfections of God. If men could interfere with the final purposes of God, it would overthrow all we have learned in the Bible of the omnipotence, omniscience, and omnipresence of God, which are among his distinguishing attributes. Herod could not destroy the infant Saviour, because God had purposed otherwise. The Jews watched the gates of Damascus to take Paul that they might kill him, but their efforts were in vain, for Paul was a chosen vessel to bear the gospel to the people of Antioch, Derbe and Lystra, Berea and Athens, Corinth and Macedonia; and as these places had not yet been visited no plans of the Jews to thwart the divine purposes could possibly succeed. The doctrine is full of comfort to the believer. God has promised to save him, and no earthly power can interfere with the divine purpose and promise. If the Christian only keeps his eye on Jesus, he may confidently believe that the eyes which fell on Mary from the cross rest on him also.—Selected.

SELF IN WORK.

A quality of consecrated power is indicated by the wings with which, in the vision of the seraphim, each seraph covered his feet, or, indeed, his whole person. This quality of self-effacement or self-forgetfulness enters into all good work, and, most of all, into the best. A great work apparently does itself. Some day the humble doer awakens, and behold, the work is done, and he is famous, and he himself is astonished. He only knew that there was a great wrong to be resisted, and he had no choice but to be at it. So men have conducted themselves in battle; the fortress must be taken and this sally made, and it was done without thought of glory. The loss of this quality of self-forgetfulness spoils a good work. The Governor of a State is going on nobly with means of public beneficence; he holds the people's confidence until some day they perceive he is calculating the value of his own policy for his own political ends. A friend comes to advise with me, and I take his admonition as precious balm, his commendations as proof of his affection.

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until he ruins all that he has said with one lurid flash of self-consciousness, showing that he is thinking chiefly of his own wisdom and superiority. Efface yourself if you would have your work stand. Do it, as it only can be done, by standing in the presence of God. Yet the self-effacement is also represented in the vision of wings. Self must be lost behind the activity of self. There is no other way to become unconscious but to lose one's self in his work. It is not because men make so much of their work, but that they make so little of it that they cannot forget themselves in it. "Yonder is myself without the inconvenience of myself," said Lacordaire, when his brother monk was elevated over his head. In the sick-room where souls are learning patience, as well as in active callings where they are learning diligence, is there a way open to forget self in the calling of God.—Phillips Brooks, D. D.

FOR CHRIST'S SAKE.

I remember a young woman who came to me in great trouble, told me that her father was drunk two or three times a week; that he insisted on having a large part of her earnings to spend it in drink; and that when he came home at night with drink in him he often beat her; life was becoming intolerable to her. She wanted to know whether it would be right for her to leave him. Her mother was dead; her father, if she left him, would be alone; was it her duty to stay? I told her that in my judgment his treatment of her had released her from the obligation; but I asked her whether it would be possible for her to be happy at night if she went elsewhere; whether she would not be always thinking that in his drunken fits her father might come to harm; and whether she could not regard the care of this unhappy man, with all the suffering and misery it brought upon her, as the special service to which Christ had appointed her. She looked up, hesitated a moment, and then said: "I will." I do not think she would have made a good model for an artist painting a saint; she did not live in a picturesque monastery, but in a back court in Birmingham; her dress was not picturesque, but the somewhat unlovely dress of a poor working girl; yet that seems to me to be the true imitation of Christ. Let me finish the story. She came to me three months later, and told me, with the light of joy on her face, that her father had never come home drunk since that night she had resolved to care for him for Christ's sake.—Dr. Dale.

THE LARGER LIFE.

Is there any excuse for not leading the larger life? Is there any excuse that any man can give for not being willing to make use of all his powers? Shall we allow the materialist to speak of being "more liberal" than we are, when he refuses to consider the most important element in life? I resent the charge of narrowness that the atheist brings against the Christian. The Christian is in a position to enjoy every good thing an atheist can enjoy, and in addition, those larger, better things an atheist cannot enjoy. I hope the time is not far distant when the egotism of those who think they are stronger than Christians in mental power will vanish, and when they will no longer assume a superiority over those who allow Christ to lead them into the larger way.

What is there that Christ would take from us that has value in it? Does he deny us the food that we need? No, the Christian is at liberty to eat; aye, not only at liberty, but it is his duty to eat enough to lift his body to the maximum of efficiency. If his passion is service, how can he render the largest service unless the instrument of service is in good order? All that Christ would deny to us in the form of food is excessive food; food which instead of helping, harms; the kind of food which burns the stomach out and makes man old while he is yet young. If Christians find that instead of looking for something to eat they are traveling from one watering place to another trying to improve their digestion, they cannot blame Christ. It may be because they pay too much attention to the body, and not enough to the soul. Christ requires no physical concessions that are not for our good. There is not a good habit that Christ does not allow. He only prohibits those habits which decrease our strength, and reduce our capacity for work—habits which waste our bodies, and make them unfit to be temples for the indwelling of the Spirit.

So in the intellectual world, what is there in the range of science, or history, or poetry, or art, that Christ forbids us to enjoy? All that he asks is that we shall remember that all these things are means to an end. Where will you find more learning than in the Christian world? Where will you find higher art than in the Christian world? Where will you find sweeter poetry than in the Christian world? All that Christ asks is that we shall train the mind for usefulness; that we shall not glory in our minds merely because we enjoy intellectual pursuits, but because a more extended vision can be of greater assistance to those who rely upon the educated to see in advance coming danger, and warn against them.

All these things are but the means we use for the development of that which is highest in the life and best in man.

Christ does not restrain our activities along any line of legitimate work. On the contrary, he furnishes a higher incentive and a larger purpose. In domestic life, in business life and in political life—everywhere, the Christian is free to satisfy every worthy ambition, every noble impulse. The only injunction laid upon him is that God shall come first, and all other things afterward. But his one injunction does not fetter effort; it simply directs one's energies. It is the compass by which we steer, if we would sail the sea of life in safety.—The Commoner.

For Old and Young

PARADISE REGAINED.

Once upon time, in the early evening of a raw and rainy day of December, a certain man with which this story intimately deals, was walking erectly and with swift decision, down the main thoroughfare of W— towards the public square. There was nothing extraordinary about the man's appearance, either to a casual observer, or to a more inquisitive one, for he was young, handsome, stylishly dressed, and W— was well supplied with others of his class.

Even the puffed condition of his eyelids, the peculiar glitter of the eyes themselves and a thousand other little details which denote the drinking man, seemed not to excite even casual attention from rain-soaked passers-by, for all these things were too ridiculously common to excite a momentary interest; and certainly no human being could suspect from the young man's energetic stride, and almost buoyant yet reckless air, that he was saying to himself: "Ten minutes more and I will be dead—how funny it seems—what a hell of a joke."

Still walking briskly until he reached the corner of Third and Austin, Roy Condon (for that is the name by which we will know him) came abreast of a saloon on his right, and a bedraggled squad of the Salvation Army, holding services in the muddy street, on his left.

"Scat," said Roy to the army girl in the poke bonnet, as he met her in the saloon door. "Scat," he repeated, impatiently brushing aside the outstretched tambourine. Then noting the look of pained surprise that flashed over the lassie's countenance, to be instantly succeeded by its normal expression of stolid calm, he tossed her the only coin that a hasty search of his pockets revealed. "Mike," he said to the bartender, "I'm going on a long trip and your treat." "Sure it is sor, what you goin' to have," replied the genial Irishman behind the bar.

A minute later, under the exhilarating effect of the strong stimulant, Condon emerged from the place, and quickly resumed his way; not before, however, the Salvation Army captain had seized him gently by the coat, and said: "Brother, let us pray with you." "Aw, go to," was the angry rejoinder of the young fellow, as jerking himself loose, he again sped on as if afraid of being a moment late in starting on the long journey he had planned.

One minute more and he was at the mouth of Bridge Street leading to the river. "Hell," he said aloud, glancing up at the City Hall clock. "Seven minutes more and I'll be boating on the river Styx." Five years before this eventful day in his career, Roy Condon, a talented business man, trusted and prosperous in a fine position, to which his tremendous energy, unusually good brains, and other excellent qualities had raised him, met an adorable girl. It was instant love with both, and they were promptly married. In the course of four years they had two beautiful sons, and life was very sweet. Times without number, the little wife would look with great adoring grey eyes into Condon's tender brown ones and say: "Honey, how can such happiness last?"

It didn't. When the babies, each in its turn, had begun to crawl about the rooms of the modest but elegant little home, and later to say "daddy" and "mummy," and all those other things thrilling to parental ears, and to climb into laps that eagerly welcomed them, Roy Condon was an example of a man delirious with happiness. His cup of joy was filled to the brim with the most utter content. He was not only a happy man; he was a sensible and well balanced one and, as a boy, had been taught temperance in all things, by the best of parents. As a man, he seldom allowed himself to touch strong drink; for he had a wholesome fear of its powers, gained as much

from observing its effect on others, as from his early training.

What likelihood that such a man, so warned, and hence so armed, would ever let the Demon fasten its tentacles about him? Impossible. But it did.

One warm May morning Lucy, the wife, was bitten by a small rattlesnake that fastened its fangs in her hand as she was working among the roses. Roy, who had said good-bye for the fourth time to the woman, and for the tenth time to the kids, had cranked his car preparatory to leaving for his day's work. At his wife's frightened cry, he dashed back, killed the snake, tied a stout string tightly above the wound in the wrist, sucked the poison out as best he could; and in an incredibly short time, had gone and returned with a doctor and a jug of whiskey. Lucky Roy, if doctor and whiskey had been left behind; for with his wife's vigorous constitution, and the excellent precautions he had taken, likelihood of a fatal result to her would have been very remote.

The next day Lucy was out of pain, but wan and nervous. Roy, the embodiment of loving solicitude, had the happy thought to make her a toddy, which she took with the tender trust that she would have taken carboic acid, had he offered it to her. The effect was so beneficent that Roy followed the dose with others and at judicious intervals, continued the treatment the next day.

His own great weariness, mental strain, and loss of sleep, were having their effect on his big, strong body, and as Lucy took the glass for the last time that day and raised it to her lips she exclaimed: "Poor boy, you look so haggard. Do take a sip of this. It will revive you."

With eyes that laughed into each other's, they drank the loving cup; while the babies, childlike, looked on and clamored for some of "zat medsin."

The transaction was easy and natural. Roy and Lucy did not discover for some time, that the snake episode was passed.

In the enervating days of the warm spring weather, anything that would hold one's appetite was a blessing; and when the jug (strange discovery) was one day found by the provident Roy to be empty, by some magic, it became refilled.

An appetizer became the most natural adjunct in the world to the family routine; but Roy made it an invariable rule never to think about such a thing as a drink during business hours; though the time between meals, he would have sworn, grew longer each succeeding day. He began to spend time at home that belonged to his business.

One day about a year after the snake came into this Eden, Roy, going home late for dinner, flushed and glassy-eyed, was met in the library by an affectionate but tear-stained Lucy. "Roy," she said, tremulously but solemnly, "We are gliding to hell and destruction. I have prayed all morning, and strength has come to me." "Never will I taste again the filthy poison, were a dozen snakes to bite me," she added with a note of bitterness new to her voice. Then glancing from her husband to the two eager little ones, her face lighted up with almost divine radiance, and bursting into tears of mingled joy and sorrow, she threw herself upon the children and hugged them frantically to her breast.

To Roy's amazed mind flashed the words of a warning friend—words whose significance at the time, he had hardly caught: "Old fellow, John Barleycorn can and will lay low the best men on earth, if they go to wrestling with him." Then, with a swift movement, the boy sank upon his knees and enveloped the three in his strong arms, vowing things with a lofty, self-reliant tone, that filled his wife with ecstasy.

Lucy had won her battle. Roy was deceived into thinking he had won his; but the decease continued its

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steadily, insidious work of destruction. Body, mind, morals, gradually began to grow weak under the strain of the deadly attacks.

Not without a struggle, did Roy Condon see his paradise changing to an inferno. Bravely, doggedly, he fought for wife and babes, for life and light. Sometimes, calm and confident, he met the Enemy—at others, defended himself with the courage of despair; but the net result was always a little ground lost; and at the time our story opens, he had given up, despite all those things which make life dear—despite the agonizing prayers of his wife, and their devoted family rector.

Had Roy cared less for his loved ones, he would probably have died a sot in the gutter. As it was, he decided to efface himself for their good, feeling that time would assuage their grief.

We left our hero with seven minutes to spare. When he reached the lower end of Bridge Street, there still remained to him at least four minutes of leisure time and realizing this, curiosity, which was still not dead in him, prompted him to investigate the extraordinary sounds issuing from what seemed to be an old tumbled down church. As he stepped within its convenient door, it was to stand amazed at the sight presented. A snow-haired negro preacher stood in his time-worn pulpit. At his feet lay a cheap pine box that served for a coffin, and before which knelt a mulatto woman whose huge body swayed and shook with emotion. As the preacher talked, the woman wept and continually chanted: "Yes, Lord, I believe it. Saved by the blood of the Lamb. Yes, Lord, I believe." Above her droning repetitions arose the clear voice of the old man: "I am the resurrection and the life, saith the Lord. He that believeth in Me, though he were dead, yet shall he live; and he that liveth and believeth in Me shall never die, but have everlasting life."

The sneering, mocking smile on the face of Condon gave place to a puzzled look, caused by the hitherto unknown emotions which thrilled every fibre of his soul. His upraised glance encountered the piercing gaze of the aged preacher. The latter knelt with visible effort and said: "Let us pray."

As one in a dream, Roy settled slowly to the floor with bowed head and shaking limbs. For nearly a minute nothing was said. Then came the full rich tones of the preacher's voice: "Lord God, have pity on Thy servant, a poor old negro, who prays for the soul of one in torment."

When the old man arose heavily to his feet, the young one was standing erect in the aisle, transformed. "Boy," said the preacher simply, as his face took on an even more heavenly look than it had before worn. "I knew the Lord would do it," and put his own feeble one, in the outstretched hand of the young white man. The latter turned with swift, sure steps, and soon entering the residence section, arrived shortly at the home of his wife's mother. A glance through the window revealed the old people and his own dear ones grouped around the open fireplace of the library; and walking calmly into the room, he said: "Folks, I am here. The smell of whiskey is still strong on my breath; but through the power of the Lord Jesus Christ, I am a saved man. Honey, let us go home!" "Without a word, Lucy sprang forward to meet him.

Hitherto unnoticed by Roy, a tall, elegant figure in clerical dress stepped from the shadows, and knelt on the richly carpeted floor. "Let us pray," he said.

W. H. HAWK.

Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take. (Advertisement)

THE SUNDAY SCHOOL

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

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

EDITORIAL NOTES.

"The Church and the Child's Inviolability." Such is the heading of an article in a recent issue of the Christian Advocate. As we had never heard of that attribute of childhood before and want to learn all we can we read the article to ascertain what sort of an organ a child's inviolability is. But to our feeble vision the whole article was about as clear as mud. It contains many jaw-breaking words, and insists that "the true inviolability of the child must be taught, if it is ever taught, from a religious standpoint and by the Church." But the writer never does tell us what part of a child is its inviolability. When persons think they have a message for the Church why cannot they speak or write in plain English?

"The Methodist Sunday School Appeal." This is the title of a neat little paper issued quarterly by the Methodist Sunday School at Reagan, Texas. Its purpose seems to be to keep the local Church and community well informed as to what the Sunday School does and needs, and it serves this purpose well. From the amount of advertising in its columns we judge that the paper pays its own way. Other superintendents might reach their constituency in the same manner. The enterprising superintendent of this school is Mr. J. M. Neal.

There are pastors and superintendents and teachers and parents who take the Advocate, but do not read this department. We do not blame them. Many there are who know more about the Sunday School than this editor. But words of appreciation come now and then from points, more or less remote, that lead to the conclusion that this department is not in vain; and such letters give the editor a lighter heart for days thereafter.

OUR QUESTION DRAWER.

The following is from a young pastor: "I am going to organize a teachers' meeting in my Sunday School. Will you kindly give me some wholesome instruction with regard to the following items:

"1. How to begin?" Answer: We would begin by changing its name and calling it a Workers' Conference. Then we would broaden its scope to correspond with its name. This would tend to interest others as well as teachers. It would not be amiss to preach on the Sunday School, laying special stress on the need of more information and better equipment. Explain the Workers' Conference, set a time to meet and invite all who are interested in the Sunday School to be present.

"2. How to make it a success." This is a hard question. The success or failure of a work of this kind depends on a variety of conditions, such as the interest that is felt in the Sunday School, the intelligence and piety of the Church, the occupation and proximity of the people to the meeting point and the character and ability of the leadership which they are expected to follow. The successful leader of such a movement must be endowed with at least these qualities: intelligence, enthusiasm and sympathy. We mean he should know what such an enterprise should accomplish, feel a keen interest in it himself and understand the previous training (or lack of it) and difficulties which embarrass those he would interest in the work. The time and place of meeting are important considerations which do not admit of general rules. Whether the conference shall meet on Sunday or a week night, and whether at the church, at some private residence, or from house to house, must depend on local conditions. If the conference can once be gotten together it is well usually to take a vote on questions of this sort.

"3. How to conduct the same after it is organized?" In this matter the common sense and ingenuity of the leader should be given full scope. Methods that would give success in one conference might utterly fail in another. The suggestions of Dr. Hamill in "Legion of Honor Teacher Training Lessons" are as good as any we have found. Here they are:

Equipment. Have a good blackboard for constant use. Provide Bible maps, charts, a concordance, Bible dictionary, lesson commentary and one or more good Sunday School papers.

Program. Time, one hour and a quarter.

(1) Roll Call. Call the roll of members; let responses include both attendance and preparation. Keep a

record of both and report annually to the Church.

(2) Devotional. Ten minutes. Specific prayers for specific needs, personally and as a school. Appoint leaders in turn.

(3) Business. Ten minutes. Call for written or oral reports on personal mission work, pastoral, disciplinary, financial, musical, library or any pertinent topic. Avoid extempore reports.

(4) Teacher Training. Take fifteen or twenty minutes upon the best training course, lesson by lesson, each week.

(5) The lesson. Forty-five minutes. "4. Who should be the teacher of the same?" Dr. Hamill says, "The superintendent ought, ex-officio, to preside. The best Christian teacher of the Church should conduct the lesson. Do not alternate the leadership if you have one good leader."

"5. What relation should the pastor sustain?" Let him help in every way possible without becoming officious. Where no other person can be found who is both able and willing to teach, the pastor will have to do that. Where the superintendent is so near dear that he cannot be interested in the work, or where conditions render it impossible for him to be present, the pastor should preside. In any case, let him be present as often as possible without being obtrusive, showing himself the friend and helper of all the school.

In enterprising such work we should begin by buying two books, "The Legion of Honor Teaching Lessons," by Hamill; "The Graded Sunday School," by Meyers. Such an organization well conducted is of incalculable value to any school.

GOOD REPORT FOR CENTRAL.

Having observed some good reports in the Sunday School column of the Advocate from over the State, we feel constrained to make a report of a record made by Central Methodist Sunday School, of Fort Worth. Sunday, February 16, our attendance was 431, Bibles in School 205, number giving 186, amount of collection \$14.98. This record was not made under any pressure whatever and is in line with our regular work. Our school is especially proud of its record on Bibles. The primaries and beginners are not urged to bring Bibles and outside of them, seventy-five per cent of the number present comply with this request.

Why not have a spirit of friendly rivalry among the Sunday Schools of Methodism in the State through the Sunday School Department in the Advocate? It would stimulate us all.

MARVIN D. EVANS,
Superintendent.

THE CHILDREN'S DAY FUND IN JAPAN.

In 1907 when the Japan Methodist Church was organized no department received more careful consideration than that of the Sunday School. The Executive Committee of the Sunday School Board is composed of four men of unusual gifts, each of whom has had practical experience in Sunday School work. The chairman, Hon. S. Ebara, was for many years a member of the Imperial Diet of Japan and is an educator of prominence. Prof. S. Nishimura, the recording secretary, is a graduate of Columbia University and has long been identified with the Hiroshima Girls' School. The treasurer, Rev. Takeshi Ukai, has been a successful pastor and for some time represented the International Sunday School Association in Japan. Rev. Kichitaro Mito, pastor and Sunday School expert, as General Secretary of the Board, has traveled from one end of the Empire to the other giving lectures, holding institutes and instructing teachers. The Board has carefully planned its work along the lines of teacher training, recognition of merit, furnishing of Sunday School supplies, and the promotion of the Sunday School cause through the visits and assistance of the General Secretary. It has accomplished much with the slender means at its command. In some localities the Sunday School scholars outnumber the Church members three to one and one-third of all the Sunday School children of Japan are in the Japan Methodist Sunday Schools.

But a new difficulty must be reckoned with. One of the two missionary members of the Japanese Sunday School Board, Rev. W. J. Callahan, writes as follows:

"For a number of years we have been hearing about the Buddhist Sunday Schools, but they were more or less of a farce, not needing serious

consideration. This is still true in many places, but the Buddhists are going at it in earnest and in many places they are getting and holding a large number of children. They have their regular literature, cards, organs and songs. Last Sunday in Beppu a great hot springs resort, and one of my appointments, we had Children's Day exercises. They were good, too. But looking across the street from our upstairs into the yard of a large Buddhist Temple where a flourishing Sunday School is carried on I saw the grounds gaily decorated with flags and lively field-day exercises going on—their counterpart for our Children's Day! A crude imitation. Yes, but they are working in earnest and will improve. They have a regular attendance of something like three hundred children. I am told, while we could not, if we had them, accommodate more than one hundred.

"I mention this incident to show you what we are facing here. We have undoubtedly the advantage in what we teach the children, but the Buddhists have an advantage not to be underestimated in the sympathy of the parents. Stand by us strongly, you who believe in the power of the gospel for the young, for it has a peculiar mission in Japan. Nowhere, and I speak guardedly, is your grant in aid applied so effectively as in our Japan work, because of the thorough way in which we have it organized."

Face to face with such opportunities as are now before them and such activity on the part of the Buddhists, is it not hard for our missionaries and our Japanese brethren to be told that the Children's Day collections have fallen off, and that therefore the General Board of the homeland cannot help them quite as much as it has done in years past? Yet that is just what happened last year. The Japanese Sunday Schools are doing what they can to help themselves. They, too, hold Children's Day services and half of their collection is used by their board in pushing the Sunday School work. But many of the Japanese Christians are very poor and there is so much to be done that they cannot accomplish it without help. Will not every Sunday School hold a Children's Day service in 1913 and send the collection to the Treasurer of the Conference Sunday School Board?—Sunday School Visitor.

STATE-WIDE SUNDAY SCHOOL CONVENTION.

Sunday School Workers of All Denominations to Meet in Annual Session, Waco, Texas, March 25-28, 1913.

A Tour Party of World-Noted Specialists to be There.

The Thirty-Ninth Annual State-wide Sunday School Convention, under the auspices of the Texas Sunday School Association, representing each and every denomination in this State, will meet in the city of Waco, Tuesday, March 25, and running through until Friday night, March 28.

This convention is the only annual State-wide Convention in Texas held strictly for Sunday School workers, and the biggest affair of the kind which convenes in any State in the South.

Indications point to the largest and most representative attendance of any convention yet held in the State.

Each year's conventions have been growing in magnitude and power and now only the largest cities take care of them, in boardinghouses and hotels, as each delegate pays his own expenses. Last year's convention at Dallas registered 1548 delegates from more than 100 counties, some delegates traveling as many as 1500 miles.

A tour party of the world's greatest specialists will attend the meeting and be the chief instructors in the program, which will be a great school of methods on every phase of Sunday School work. Among those who will be present are the following:

Wm. C. Pearce, of Chicago, Associate General Secretary of the International Sunday School Association, and International Adult Superintendent; Rev. H. M. Hamill, D. D., of Nashville, Educational Chairman of the International Sunday School Association and Superintendent of Training Work in the M. E. Church, South; Rev. B. W. Spilman, of North Carolina, Sunday School Field Secretary of the Southern Baptist Convention, in charge of training in the colleges, universities and seminaries; Rev. P. H. Welshimer, of Canton, Ohio, with the most marvelous record of any pastor, increasing the Church membership in eleven years from 200 to 3200, and the Sunday School enrollment to 4300; Mrs. Foster Bryner, International Elementary Superintendent, the world leader of teachers of children under the "teen" age; Prof. E. O. Excell, the world's most noted song leader.

In addition to these outside specialists, we will have many noted State

leaders to have part on the program and in conference.

Any pastor, superintendent, officer, teacher or pupil in any Sunday School in Texas may become a delegate and is asked to enroll and pay the registration fee of \$1, which entitles one to a reserved seat in the main auditorium, a songbook, badge, notebook, pencil, etc.

Word comes from every section telling of plans to bring delegations. Convention "boosters" are being appointed in various counties, with a view of arousing Sunday Schools to send delegates.

The convention will discuss every phase of a well organized and managed Sunday School. Conferences will be held for county officers, for pastors, superintendents, teachers and departmental leaders, so that each and every person who may come will receive great help. There should be three thousand delegates to take advantage of the rare feast offered the workers.

The Texas Sunday School Association is the clearing house for all denominations, bringing the very best plans and methods worked out by one and giving it to all. It is a part of the great International and World's Sunday School Associations, which movement has been the instrument to bring the Sunday Schools up to their present marvelous state of activity and efficiency.

The State Official Family numbers over 300 leaders and an army of 3000 volunteer county officers, headed by Robert H. Coleman, State President; Rev. J. T. McClure, Executive Chairman; M. H. Wolfe, Vice-Chairman; Wm. M. Anderson, D. D. Administration Chairman; S. J. McFarland, State Treasurer; W. C. Everett, Finance Chairman; Mrs. R. H. Dearing, Recording Secretary; Rev. A. E. Reeter, Galveston; Wm. A. Wilson, Rev. J. L. Gross, Houston; Wm. G. Bell, Frederick Eby, Austin; G. W. Ray, Fort Worth; C. A. Arnold, Jay E. Adams, San Antonio; Rev. T. L. Garrison, Tehuacana; John Church, McKinney; John C. Townes, Austin; Rev. H. A. Poaz, W. N. Wiggins, Dallas; Rev. W. A. Godbey, Past Presidents.

The administration officers are William Nebemiah Wiggins, General Secretary; Miss Agnes McKeand, Executive Secretary; Miss Laura Crowell, Office Secretary; Wm. E. Hawkins, Mrs. Wm. N. Wiggins and John M. Adams, Field Workers, with Rev. C. S. Field, Wm. C. North and Rev. V. A. Godbey, Auxiliary Field Workers.

DR. GEORGE G. SMITH AND HIS BOOK.

While I have seen many notices of Dr. Geo. G. Smith's History of Georgia Methodism in the Wesleyan Christian Advocate, our Georgia paper, I have not read any notice of the work in our other Advocates, and as there are many Georgians who have moved to other States I thought it might be well to call attention to these through our Connectional Organ and other papers. Concerning Dr. Smith himself, it is hardly necessary for me to write. Few men in Methodism are so well known as this honored and venerable man.

As a Confederate soldier there was no braver man than Dr. Smith. In behalf of his country he came very near to giving up his life, having been shot in the neck, the wound resulting in almost total paralysis. In spite of all, through the mercy of God, he has continued to live and to labor.

Not only has he become known as an eloquent and most useful minister, but as a writer of many books he ranks among the first of Methodist authors.

The History of Georgia Methodism is the crowning work of his long life. As it is the Doctor's last book is in many respects the best of the many volumes by his prolific pen.

The work is to be an exceedingly handsome volume of five or six hundred pages. The printing, paper and binding will all be excellent. It is to be illustrated with the pictures of

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many noted Georgians, churches, etc. It may be ordered from Rev. R. O. Smith, Gainesville, Ga., who is a son of Dr. Smith, and is himself widely known as an author and contributor to various journals, as well as an evangelist of note.

Now, brethren, let us make glad the heart of Dr. Smith and brighten his last days by sending for his History of Georgia Methodism while at the same time we shall be enriching our libraries by adding to them the greatest work on Georgia Methodist history that has ever been written.

T. R. KENDALL,
Gainesville, Ga.

Flattery is to the fool the sweetest music and because of this fact some men are like long boots, you may "pull them on," at will and plough them through the mud if you only take them by the ears.

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

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Office of Publication--1804-1906 Jackson Street

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

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DISTRICT CONFERENCES

(This schedule can be amended only by the presiding elders. They will do a great favor in its correction.)

Table listing district conferences by location and date, including Cuero, Stockdale, Abilene, Baird, Sulphur Springs, Cumby, etc.

We are glad to note that the Epworth League is planning to stand in the front row when the Boards all meet in Dallas this spring. The Leaguers of Dallas are a live set of young people. Their weekly meetings in the various churches and their monthly union meetings are well attended and are occasions of much interest.

BISHOP HOSS' HEALTH.

A couple of weeks ago Bishop Hoss was on his way to Battle Creek, Michigan, for rest and treatment, but stopped over in Chicago to conduct service in one of the Methodist Churches. He had a recurrent attack of facial paralysis again, rather slight, but sufficient to interfere with his plans; and so he went on to Battle Creek where he is now recuperating.

THE MEXICAN SITUATION.

The Mexican situation has been the sensation for some weeks, but last Sunday it became spectacular. The daily press of the city issued extra Sunday evening editions, announcing the assassination of ex-President Francisco Madero and Vice-President Jose Pino Suarez.

The Chaplain of the Indiana Senate was leading in prayer the other morning and among other things touched drastically on the liquor question and the complicity of the State with its victims, and the Lieutenant Governor, O'Neill--mark the name--rapped with his gavel and called the minister to time and remarked, "You are here to make a prayer and not to make a political speech."

The next session of the Southern Sociological Congress will hold its meeting this year in Atlanta, Ga., April 25-29. The object of the conference is to promote social welfare throughout the South, and some of the finest experts in sociology take part in its proceedings.

The Rev. John Henry Ellis, an English clergyman, has bequeathed to Cambridge University, the sum of \$40,000. It is not rare to find generous preachers, but it is very unusual to find one with such resources of benevolence at his command.

The Bible has been translated into the language of the Gypsies, which makes the four hundred and fortieth tongue into which the Book has been translated and printed.

Bishop W. B. Murrah and Dr. O. E. Brown have arrived in this country after a tour of the mission fields of the Orient. The Church will rejoice in their safe return.

PERSONALS

Rev. D. L. Coale, the evangelist, was in to see us this week. He has just closed a fine meeting in Roswell, New Mexico, and good results followed. For the present he is residing in San Antonio.

Rev. H. H. Liles, of Wheatland, Dallas County, was a pleasant visitor to this office this week. This is his first year out there, but he already has his hand on the situation and he is hard at work. He has a pleasant and a quiet charge, made up of some of the best people in Dallas County.

According to the Houston Post, Rev. E. W. Potter, of Grace Church, that city, and Rev. W. F. Smith, of Trinity Church, both preached very interesting sermons at their respective Churches last Sunday. Lengthy excerpts from both discourses appeared in the columns of the Post, and they made good reading.

Rev. Charles P. Martin, of Byars, has recently aided the pastor at Campbell in a good revival service, and he passed through the city to his home this week and gave the Advocate a brotherly call. He is a very earnest preacher and is popular on his charge. This is his third year and he is doing well.

Rev. and Mrs. J. B. Cochran, of Artesia, New Mexico, have issued invitations to the twenty-fifth anniversary of their marriage. It will take place Saturday, March 1. The Advocate congratulates these two faithful people on reaching the silver age of life. Brother Cochran is the efficient presiding elder of that district.

It is with sorrow that we chronicle the death of Mrs. H. A. Dunn, of Sherman, the daughter of Rev. and Mrs. A. S. Whitehurst, of Rockdale. She was in the bloom of happy young wedded life, with every inspiration to live and finish her work, but God has taken her and he knows what is best. She was twenty-three years of age.

and the mother of two sweet little children. She leaves a husband, a father and mother, and a number of close relatives, to say nothing of a large circle of friends to mourn her departure. We extend to one and all of them our sincerest sympathy.

Rev. W. H. Avery, pastor at Good-night, was a welcome visitor to this office this week. He is now a local preacher, but traveling as a supply. He and his people have almost finished a \$4000 church building and hope to have it dedicated in the summer. He was for some time an efficient member of the Oklahoma Conference, and he is a very capable man.

Rev. E. W. Alderson, D. D., of Wesley Church, Greenville, has been well received by his excellent people, and they have already overhauled the parsonage for him, putting it in first-class condition. He is preaching to fine congregations, and he is giving them sermons of a superior character. Dr. Alderson is, perhaps, the strongest pulpit man in Texas, and he is also a very close student.

Rev. J. Leonard Rea, of Cumby, was a pleasant visitor in this office last Monday. He found a charge paying its preacher last year less than \$500, but they have, since conference, built a neat parsonage, raised the preacher's salary to \$824, and they have raised \$700 with which to repair and renovate the Church. If this is not doing things we are not acquainted with the Church activities.

We are sad at the announcement of the death of the good mother of Rev. L. E. Conkin, pastor of the Pilot Point Circuit. She died the 13th inst. at Tompkinsville, Kentucky. Yes, we are sad, not that we knew this good woman, but we do know and love her son and this brings the affliction of his close to us. We are rejoiced, however, to realize that the good Lord spared her long enough to see her son converted, called to the ministry and a preacher of the gospel. This was the intensest joy of her life. So, notwithstanding she is gone to the Church above, she still lives not only in her personal influence, but in the ministry of her son.

Dr. W. B. Palmore, of the St. Louis Christian Advocate has brought us under great obligation to him, in occupying the first page of his last week's issue with a review of the unpretentious book we have given to the public. He dubs us the "Ralph Conner of the South," and says more complimentary things about us than we could possibly say in our own behalf. But to say that we appreciate his kindly things written about us, is but a mild expression of our feelings for this sympathetic brother editor. Dr. Palmore himself is a rugged, self-sacrificing advocate in behalf of temperance and righteousness and he takes to that sort of spirit when he makes the discovery. We will tip our hat to him when he comes this way and give him the liberty of the sanctum sanctorum.

After an adjournment of a few days of the Texas Legislature, on account of the meningitis scare, the body is again in session in Austin. Since our last issue, Hon. D. C. Kelly, of Kaufman, member of the body, has died of the disease.

Joaquin Miller, the old poet of the Sierras, died recently at an advanced age. Several years ago his poetry had a popular run, but for some time the infirmities of age have relegated him to quietude.

Secular News Items

The United States Government is massing its troops along the borders of Mexico, and sending some of her warships to Vera Cruz, preparatory to look after American citizens and their interests in that disturbed and unhappy Republic. The condition of things down that way under the new administration is not at all reassuring.

Preparations of changing the designs of all American currency and reducing the size of paper money by one-third were practically finished recently by the Treasury Department.

The estate of Jos. B. Hammond, typewriter manufacturer, was left without restriction to the Metropolitan Museum of Art. This estate, valued at \$2,000,000, makes the total bequests in recent years to this institution over \$12,000,000.

M. Dussaud, a French scientist, has discovered a means for the productions of what he terms a "cold light," the light being concentrated on a single point and then projected through a

lens magnifying a thousandfold. The illumination is said to be absolutely free from danger and requires but one hundredth part of the current of an ordinary electric lamp. A tiny battery is all that is necessary to produce a 2000-candle-power light.

Last Saturday, February 22, was generally observed over the country as the anniversary of the birth of George Washington. A general holiday by all the postoffices and National banks was given, and the life and character of the great man were presented to the people in the daily press.

President-elect Wilson, of New Jersey, is making all his arrangements to move to Washington to take the oath of office and be inducted into the Presidency of the United States. President Taft is preparing to retire. The change will take place the fourth of March.

Judge Nathan B. Gough, of West Virginia, has been elected to the United States Senate by the Legislature. He is a Republican in politics and an able man.

Attorney General Looney has handed down an opinion that hard cider sold in local option territory is a violation of the law, since it comes under the head of an intoxicant. Another blow at the bootlegger.

The Attorney General of Texas has rendered an opinion that all social clubs operating under a charter where intoxicants are kept and sold to its members, are violating the spirit and letter of their charters and liable to prosecution. The ruling has created a flutter among the clubs.

Houston is having a red-hot municipal campaign just before the primaries; and Jacob Wolters is opposing one candidate on the ground that he is prohibition, and the Daily Post is squinting at his position. Yet they tell us that prohibition is not an issue in the Legislature, yet they are making it an issue in Houston over the election of a Mayor.

Secretary of State Knox and Ambassador Jusserand, of France, have signed an arbitration treaty for another period of five years. This is the arbitration treaty which it was proposed to replace, along with that between this country and England by the general arbitration treaty now awaiting exchange of ratification.

Hon. W. B. McKinley, Congressman from Illinois, has subscribed \$50,000 towards the million dollar fund raised to build a working girls' home in Chicago.

The tercentenary of the accessions of the Romanoffs to the imperial throne of Russia will be celebrated throughout the Empire, beginning at St. Petersburg on March 6, the date of the actual anniversary.

By the terms of a bill which has just passed in England, foreign aviators flying across England do so at their peril unless they declare the objects of their journey. Should they pass over forts, royal dockyards or arsenals, they are liable to be shot down. Notice of this new act is being communicated to foreign governments.

The following figures have been given to the public: "Out of 9212 homicides in this country last year, there were only 160 convictions. In England out of 318 homicides in one year, there were 151 convictions, and in Germany there were 567 homicides and 476 convictions. The awakening on the enforcement of law in this country has evidently not come too soon."

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Love is like a flower in that to dissect it is to destroy it, and to analyze it is to annihilate it.

Hood's Sarsaparilla

Acts directly and peculiarly on the blood; purifies, enriches and revitalizes it, and in this way builds up the whole system. Take it. Get it today.

In usual liquid form or in chocolate coated tablets called Sarsatabs.

FROM THE FIELD EDITOR.

My second meeting this year, which was closed on Wednesday of last week at Nederland, Texas, scored another victory. Brother J. C. Stewart and his good wife are in high favor with their people and vice versa. Everything was favorable to our work except the weather and we were not much hindered by that. The people did not stand back for rain and mud. We had splendid congregations all the time. The people braved the storms and came in from the farms nearby and many came from the pumping plants and refineries of the Texas and the Sun Oil companies. It was an interesting and an appreciative congregation. Fine interest was sustained throughout and good results followed. Twenty-four joined our Church and among them were leading men and heads of families. A splendid musician who was assisting the choir, stopped short in the midst of the singing one night, laid down his violin, and came to the altar. He was converted and was received into our Church. All agreed that we had a remarkable revival. My Advocate speech brought in six subscriptions. The Nederland charge is capable of great development and Brother Stewart expects an unusually good year.

At present I'm conducting a meeting for the Tabernacle Church in Houston. This congregation is now worshipping at their new location. They have erected a large comfortable building which can be easily converted into a first-class parsonage. In fact it's intended for a preacher's home when the new church is built. In the second story are several large rooms for the Epworth League and for Sunday School classrooms. The ground floor has no partitions yet and makes comfortable quarters for preaching services. Our meeting starts off well. We are expecting great things in this new field and we trust that the long-standing problem of this Church may soon be satisfactorily solved. Houston Methodism has lately organized a City Board of Church Extension, of which much is expected. My next engagement is at Frankston, March 5. I keep young and strong and am honestly endeavoring to heed the Master's message—"Strive to enter in at the straight gate."

JOHN E. GREEN,
Houston, Texas., Feb. 22.

LAYMEN IN SAN ANTONIO METHODISM.

H. G. H.

We will name a few, nearly all of them now dead. M. G. Cotton is said to have been the first man who joined the Methodist Church in San Antonio under John W. DeVilbiss in 1846. Then followed Mr. Evans, father of the famous Augusta Evans. Mr. Evans' wife died in Mobile, Alabama, in 1878. Those who knew Methodism in San Antonio in 1856 to 1862 and 1865 inclusive, will remember Antonio Navarro, a famous old Mexican, and his family, in our Church; old Colonel Logan of the San Antonio Herald; Major Minot, of the Plaza Hotel; Dr. Luckie and family; Dr. J. K. Stevens and family. Dr. Stevens was killed at the battle of Yellow Bayou in Louisiana in 1864. His son, R. R. Stevens, is in the Commissary Department at Fort Sam Houston. Then old Brother Crider, his wife, sons, Tom and Jim, and two daughters, Laura and her sister, all stand-bys of the Church. Then the Goodwin family will never be forgotten by me. One daughter married John Smith of Pleasanton. They were English and true blue. And what choice Methodists the Deats girls were—Effe, beautiful and gifted in song, married Prof. Jackson, who will ever forget the splendid Bennett family, such faithful workers! Bros. Huke and Findley, and the Belvins, Mrs. J. T. H. Cross and Mrs. Harriett Boring, teachers in Sunday and day school. The modest and intelligent Campbell girls, one of whom married W. J. Young, the preacher who followed Homer S. Thrall there. In quite early days there was Dick Jones and wife, ready for all work. Dick, one of the best stewards in Texas! Who will

ever forget old Colonel Logan's deep bass voice and his one eye lit up with intelligent attention! But we had no better men in our Church there than Col. J. T. Thornton and his brother, Wood. They had means and were liberal with them. The Thornton bequest (now at work in West Texas Conference) has helped many an old superannuated and hard-run widow. Who can forget Sister Favel and her girls? It is true the members were not as good as she wanted them to be but they kept Methodism going. Probably the most noted member in San Antonio was old Col. Asa Mitchell, San Jacinto veteran, who established the first tannery in Texas at the mouth of the Brazos in the days of Stephen F. Austin. Colonel Mitchell was the leader of the "Vigilance Committee" in San Antonio in the beginning of the war and he made things stand around. He had twin girls, W. J. Joyce married one of them and Henry Thompson the other. Few Churches in Texas were backed up by such a vigorous membership. And now I want to close this sketch by saying that Jim Bowie and Wm. B. Travis, who were killed in the Alamo in 1836, were not members of our Church in that old city, but Travis, who commanded the Alamo, gave the first \$20.00 contributed to John W. Kinney to help build a Methodist Church on the Brazos and Jim Bowie came of solid old Methodist stock.

EVERY NEIGHBORHOOD EVANGELIZED.

This is one of the mottoes of the Committee on Evangelism of the North Texas Conference. We believe that it can be done and we are determined that if it is not done it will not be our fault. We are fully persuaded that we have the available forces sufficient to accomplish this great task. As a committee we have accepted the responsibility of inspiring and directing these forces to the extent of our power and authority.

The following is our creed with reference to the evangelization of the North Texas Conference:

1. We believe that every pastor can seek for and obtain a baptism of the Spirit that will give him evangelistic power for the work of winning souls and reviving the Church.
2. We believe that if the evangelistic obligation were properly placed on the laymen of the Church that they would respond in earnest co-operation with the pastors in revival work.
3. We believe that each pastor is responsible for the evangelization of the communities contiguous to his charge, and that he should immediately assume such responsibility, and begin planning for a gospel campaign in such communities.
4. We believe that every local preacher should seek out a neighborhood where the gospel is most needed and under the counsel and direction of his pastor assume responsibility for its evangelization. We believe that many of our local preachers are dying spiritually for the lack of just such work for the Kingdom of Christ.
5. We believe that each presiding elder of this conference should begin as early as possible an evangelistic campaign in his district so systematic and thorough that every community occupied or unoccupied will have a revival, and if first he don't succeed, try, try again.
6. We believe that all our preachers and the entire Church membership should unite in continued prayer until the revival spirit is poured wonderfully upon us.
7. We believe that a great responsibility rests upon the Committee on Evangelism. We accept such responsibility and hope for the help of the Holy Spirit in meeting it fully.

I have some of our best pastor-evangelists promised for work anywhere they are needed. I believe that I will be able to furnish assistance to any pastor who feels that he is compelled to have help. The earlier the meetings are held the more likely I will be able to give the assistance needed.

J. A. OLD,
Executive Secretary.

HERE AND THERE.

Having transferred to this conference—North Texas—at its last session and having been appointed as Missionary Evangelist, I then went first to Rev. G. M. Gibson, who is Chairman of the Board of Missions for the North Texas Conference, and talked with him as to the work that might be done in the premises. But there were no plans devised or tangible suggestions outlined. I consequently called on O. F. Sensabaugh, presiding elder, and talked to him as to the work to be done. He said he could suggest no plan till after a meeting he would hold in February with the brethren. These brethren were very kind in their expressions and appreciation, etc. So, during the very trying weather of the winter I have only preached as the brethren have

courteously invited me, which quite a number of times have done. At other times I have simply worshipped with them at their regular services. As Brother W. C. Everett expressed it, I have found them to be "A splendid set of fellows." I greatly enjoy communion with them in worship, in their Pastors' Meetings and elsewhere.

On a hurried visit to Atlanta some time since, I found Brother H. B. Watson there in great favor with that most estimable people. I knew him in Missouri twenty years ago as a young man, whose father was a preacher of fine ability, and greatly beloved by his brethren, who gave Henry Beason fine preparation for his chosen work; then dropped his descending mantle upon the shoulders of his devoted son.

More recently on a trip into South Texas I met at Houston Rev. C. C. Bell, that strong and successful evangelistic preacher. From many viewpoints he is one of the strongest preachers we have. He is a successful soul-winner. Rev. Willis Fish Packard was in his office in the midst of his books in his great church, bright, cheerful and happy. He was ready to discuss propositions and problems. Of course we discussed the evangelistic problem. I was just ready to, when he was expressing himself as to the good work he felt I would do in helping the brethren this year in their revival meetings. I smiled pleasantly, and said (just for pleasantry, simply), "Packard, how would you like to have me help you here at First Church in a meeting?" He smiled suavely and said, "I have already engaged Brown and Curry to help me." Was he not fortunate? However, we did use to help each other in our meetings in Missouri.

At Dayton I found J. W. Bridges in high favor with his people. He has a splendid charge with many splendid people. We spent two years very pleasantly there as pastor.

Reaching Temple on Saturday night, we put up at the Stegall Hotel, one of the finest places to spend the Sabbath that we know. The proprietor and family are all staunch Methodists and much in love with their pastor, Rev. E. A. Smith. They take the Advocate. Of course, we attended services at First Methodist Church and heard the pastor preach a strong, soul-inspiring sermon. What a magnificent church that will be when completed. Brother Smith's invitation to occupy his pulpit at night was so pressingly kind that we consented to do so. I doubt if I have ever in Texas faced a finer, more worshipful, responsive congregation than the one that greeted me that evening, when, I think, about every seat in the large basement was occupied. We had a good hour. It was a happy privilege to meet here so many of our old Belton parishioners. Everybody is made to feel welcome at that Church by that prince of laymen, Brother Fay Downs, who abides near the door.

At Belton we met the knightly, popular pastor in the person of Brother Minims. We heard Brother Minims deliver a very thoughtful, unique address at Temple, on the "More Abundant Life," on Sunday evening. Here at Belton we met our old substantial friend of other days, Dr. Hudson; also that man of the hour, Layman Claybrough.

At Waxahachie Rev. Jno. M. Barcus met us down in town and we spent a very pleasant hour together. It goes without saying that Barcus is in favor with his people. He has a splendid people who wait upon his ministry.

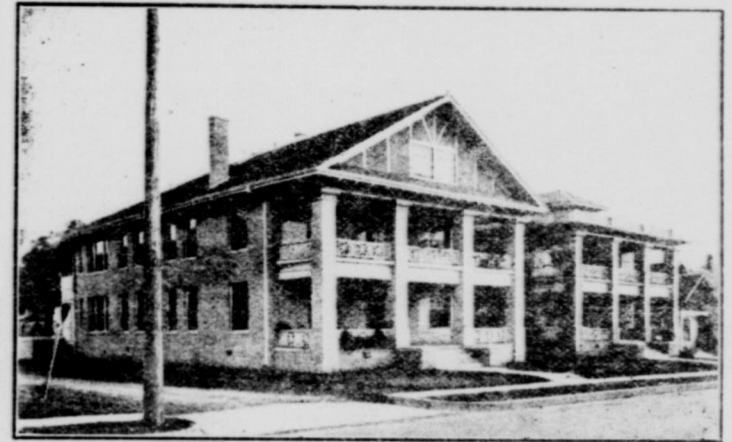
If I may be allowed another word I wish to say as to evangelistic work, that I am ready to assist any pastor in his meeting to the best of my ability and as my throat will permit. I will help the humblest circuit preacher as gladly as I will the one with the wealthiest or most cultured congregation in the State. That is to say the financial or social proposition must not be a question. I have only two engagements for meetings. If no others desire my services I have plenty to do and am contented and happy.

THOS. G. WHITTEN,
Dallas, Texas.

CONFERENCE EXAMINING COMMITTEES.

The January number of The Ministry, a periodical published by the Department of Ministerial Training and Supply of Vanderbilt University, is devoted to the functions and work of Annual Conference Examining Committees. The discussion of this topic is timely. For ten years this scribe has served on such committees, four years on the Committee of the Fourth Year, the rest of the time on the Committee for Admission on Trial. As he understands it, the duty of an examining committee is to ascertain if a candidate knows enough concerning a given course to pass a satisfactory examination on its content. Not all brethren who serve on such committees agree with this view. A few—let us hope very few—seem to think that the time

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set for examination can be most profitably spent in airing their own views about things in general, rather than examining a class on a course of study. But the writer's experience with brethren serving on such committees, both in his own conference and in the Summer School of Theology, has convinced him that nearly all of them are competent, conscientious men. They are anxious to help candidates and at the same time discharge their responsibility to the Church. But their work is not without difficulties. This is particularly true of the Committee for Admission.

1. There is the young preacher with a "pull." More than one doing father has plucked this scribe by the sleeve and whispered in his ear something like this: "My son, John, will be before you today. He is a timid boy and has not studied much for several years, but he has at last decided to do what he ought to have been doing years ago, and I am afraid that if he were to fail in his examinations he would get discouraged. I ask as a personal favor that you help him all you can." This from a superannuated preacher. One candidate thought he ought to be passed because he came from a charge served by a kinsman of a committeeman. Others because the pastor or presiding elder had mentioned them to the committee.

2. There is the brother in high favor as a supply, whom his presiding elder needs very much and hopes the committee will pass, if possible. In this way some presiding elders are doing much to augment the class of inefficient preachers. A local preacher is employed as supply on some remote charge among neighbors and friends who know how to make allowance for his crudeness and do everything possible to make a success of his work. At the end of the year they ask for his return and he wants to enter the conference. Feeling kindly toward both him and the people, and knowing his scant preparation, the presiding elder intimates to the Examining Committee that he "can use" the brother, "has a place for him," "needs him," etc. Of course, no self-respecting committee will pay attention to this kind of pressure or think more highly of the person bringing it; but no committee should be subjected to such embarrassment in the prosecution of its work.

3. Then there is the brother who has been to college and feels that an indignity is being inflicted upon him if he is required to give proof of familiarity with work that he did in school. Some young preachers have the idea that college training, more or less, is an open sesame to success in the ministry and prima facie evidence of familiarity with the course for admission. It is neither. College men have been known to fail on very elementary examination in geography and arithmetic. And in describing the attempts of some men who have been to college to spell the most commonplace words language fails.

4. And there is the brother who goes to the Summer School of Theology and expects the instructors to do

for him in ten days' work all that takes years in our public schools. We have heard this statement from a man who knew almost nothing of the required studies: "I paid my money to come here, and I think you ought to pass me." The brother had not reflected that to do such a thing would place the Summer School on a level with fraudulent institutions that barter diplomas for fees. Passing one of our examining committees must always stand, not for a given amount of money, but for a certain standard of attainment. There never was a time when an ignoramus could be a permanent success in the Methodist ministry. And the general advance in popular education renders the work of a poorly equipped man more difficult every year. Men who intend to give up their lives to the Methodist ministry had as well make up their minds to be students, and if they do not intend to do that they had better choose some other occupation. And examining committees, pastors and presiding elders can do much to increase the efficiency of our ministry by letting it be generally understood that in examinations no mercy will be shown to ignorance or indolence. Any man with mind enough to preach the gospel can master the rather elementary course of study which our Bishops have prescribed for candidates for the ministry, and the man who cannot do so, or will not do so, has no proper place in a Methodist Conference.

In this connection the writer would add that as a member of his conference Examining Committee and the faculty of the Summer School of Theology he would be glad to correspond with any brother who contemplates entering a conference and feels the need of suggestions as to the course of study.

E. HIGHTOWER,
Weatherford, Texas.

MOTHER'S FACE.

Three little boys talked together,
One sunny summer day,
And I leaned out of the window
To hear what they had to say.

"The prettiest thing I ever saw,"
One of the little boys said,
"Was a bird in grandpa's garden,
All black and white and red."

"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the show—"
I wanted him awful bad."

"I think," said the third little fellow,
With a grave and gentle grace,
"That the prettiest thing in all the world
Is just my mother's face."
—Eben H. Rexford.

You will have to keep sin out of your heart and life or you will keep the Holy Spirit out, one or the other.

Some men say that they can not live without sinning. What sin do you really have to commit today? Name it and leave it off.

DROPSY TREATED. usually gives quick relief, soon removes swelling & short breath, often gives entire relief in 15 to 25 days. Trial treatment isent free. Dr. H. H. Gross's Sons, Box 0, Atlanta, Ga.

The Epworth League

FROM PRESIDENT BEALL.

I am glad to announce that the committee has been busy arranging a splendid program for the coming encampment at Epworth-by-the-Sea. We have some excellent talent already booked for the occasion. Leading laymen and preachers will be secured to make our next encampment a real treat to all in attendance.

We want the preachers of all Texas interested in Epworth. We need their co-operation. We want them to attend the coming encampment.

A splendid building will be arranged for comfortable sleeping quarters for a large number of them.

Let every Methodist preacher in Texas endeavor to work up a delegation from his charge and come to Epworth and enjoy a great occasion.

A number of improvements will be made on the grounds for the greater comfort of those in attendance.

The hotel will be thoroughly renovated and opened June 1, operated by the board, under the management of Mrs. Callons. The restaurant will be under the same management, and reasonable rates will be made.

Parties desiring accommodations in the Inn during the encampment should communicate with W. N. Hagy, San Antonio, Tex.

Leaguers, boost Epworth and come with great delegation.

S. B. BEALL,
State President.
224 McKinney Ave., San Antonio.

BROTHER WILKINS CHALLENGES FOREIGN MISSIONS.

And a Bible Class Weighs Cherry Street and Korea.

By Ada E. Ferris.

"Before that money is sent off, I want to say just one word," announced Brother Wilkins, rising slowly to his feet. "I know we've planned all along to send it to that Korean Mission. Because that missionary came along and got us all stirred up about his particular pet field, we almost thought they were the only folks that needed help. So we've strained every nerve to help them. Some of us denied ourselves what we really needed, and some worked over hours when tired out already—and we've scraped together a hundred dollars. But maybe before we send it off to foreign parts it might be worth while to see if there isn't some of the Lord's work nearer home that needs it just as much.

"Now maybe you've never been to Cherry Street below the mills. I have, and I tell you, it's just as much a heathen country as India or Korea. Little children are living there, right within hearing of the church bells, that never hear the name of God except in profanity! Brethren, it's disgraceful, the dirt, the ignorance, the wretchedness, the sin and shamelessness there! And children growing up there who will be American citizens in a few years, and help to make or mar the destiny of our country! Brothers and sisters, we can't afford to neglect them.

"Yes, they're foreigners. Some of 'em don't speak but a few words of English yet—but they're here, and here to stay and multiply. It's a call we must hear and hear soon, or our country will be in deadly peril.

"Of course the Koreans need help—but a good many collections have been taken up for them, and they're just flocking into the Kingdom by scores. And nobody's looking after these heathens at our doors. Now that hundred dollars will be a big start toward getting a little mission chapel and starting a work down on Cherry Street.

"There is an empty store-room that I think could be rented and fitted up with seats and a sort of pulpit or table very reasonably,—and if we sent an application to the Board of Missions and promised to raise a hundred a year toward his support, I haven't a doubt they would send us a proper man to take charge. In that case, our money would not only be converting the heathen, but saving our country from the awful danger of an ignorant, debased mass of voters!"

There was dismayed silence as Brother Wilkins sat down. Every member of the Bible class knew that what he said of that quarter of their little city was only too true. Still,

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they had been so interested in the Korean work by the missionary's vivid word-pictures,—it had become so real to them as they worked and sacrificed it—that they could hardly bear to think of diverting from it the help so much needed. And yet—Brother Wilkins had not overstated the case. Perhaps their first duty was to their own city.

"I say Brother Wilkins' head is about straight," spoke up Squire Brown. "This sending money to heathen over the seas and allowing worse heathen to grow up right at our own doors to ruin our country is all sheer nonsense, and the Lord wouldn't want us to do anything of the sort."

"Well," sighed old Father Snow, regretfully, "where duties conflict, I suppose the nearest has the first claim."

Then up rose clear-eyed Sister Dorothy, always one of the first in every good work. "But do the duties conflict?" she asked gently. "Seems to me this is a case of 'this ought ye to have done, and not to have left the other undone.' The need of the Koreans was called to our attention, and we have done for them all we felt able to do. That work is done; all that remains is to forward the money we have collected. Now the need on Cherry Street is brought before us. I see no conflict of duties,—simply two separate ones, one done and the other still to do."

"But, Sister Dorothy, we can't possibly raise another hundred dollars now,—we've scraped our pocket-books bare to raise this," protested a discouraged sister. "And a hundred would not be enough."

"It would not," agreed Brother Wilkins. "But I think the Mission Board would help us if we fitted up a little chapel and sent in a proper report of the need."

"Thereby diverting other people's money as well as our own from the need of the unhappy heathen who do not live within sound of church bells," said Miss Dorothy, very gravely. "Have you forgotten how those poor Koreans came many weary miles at night after a hard day's work to beg for a missionary? Have you forgotten that pitiful cry of the poor man whom they were obliged to refuse, when they tried to comfort him with the hope of a minister next year. 'Yes, but our people die! My father, he old, he die, and never know your Jesus!'"

"These heathen at our doors need only express a wish, and any one of a dozen ministers in town would hasten to them. There are a dozen Churches they could enter if they liked. Shall we refuse the Bread of Life to those who are crying for it, to give to those who are not conscious of their need?"

"Oh, but isn't it our business to teach them the goodness of God just the same?" protested a sacred sister. "How shall they ever know their need if some one doesn't teach them? How can they believe except they hear? you know."

"We must teach them—but not necessarily by neglecting the starving souls in Korea," Miss Dorothy answered. "Now perhaps I am taking up too much time—but I have been thinking of these poor souls on Cherry Street for some time and only waiting till we had finished the Korean work to speak of them. And since the Squire and Brother Wilkins want the matter settled before we send off our money, may be this is the time to suggest another way to meet the difficulty."

"Now, Sister Dorothy, don't ask for another collection. We're not all millionaires,—we've given all we can afford, and more too," spoke the Squire.

Miss Dorothy smiled. "When the little lad gave up his five barley loaves and two fishes to Jesus, he gave all he had. There wouldn't have been a bit of use taking up another collection. There was no more to give. Yet the multitude were all fed. No, friends, I don't think that duties ever conflict, or that it is ever necessary to send hungry souls away fainting if we will only bring our little loaves and fishes to Christ in unquestioning faith. He will see to it that they go around."

"While we were studying up the Koreans, one point was brought forward which impressed me greatly. Not only do the poor souls give of their scant earnings with a liberality which shames us who were born in Christian lands, but often those who cannot give money,—not having it to give,—will pledge themselves to give so many days to telling the story of the Cross. They cannot pay a missionary, but they go out and do their own missionary work. And the results, they tell us, are wonderful.

"Now what is to hinder us from being our own missionaries to these poor heathen at our own doors? We cannot go to Korea or India or China. We must pay substitutes to go there and carry the gospel for us; but there isn't one of us that can't walk as far as Cherry Street. How many of us will volunteer to give one, two, or three days' work to Christianizing this little heathendom right at home? It

isn't money those poor folks need most—it's gospel. Who will take it to them?"

The class sat up in consternation. This was alarmingly practical.

"Why, Sister Dorothy, we can't. We're not preachers."

"If a missionary to the heathen did nothing but stay in his Church and preach, he might about as well stay at home. They have to go out into the highways and hedges and win a hearing for themselves,—and so must we."

"But we don't know how, Sister Dorothy."

"No more do they at the start. They have to learn, and so can we. 'If any man lack wisdom, let him ask of God, who giveth liberality to all men.' We should be foolish indeed to start out on such work without seeking strength and wisdom from the Master."

"However, I think we should also use all the means of learning that he has put within our reach,—look up how missionaries do work, and have a talk from some one who is used to Home Mission work. There is a deaconess over in First Church now who would be more than willing to give us a talk on methods of work, if she were asked."

"But we can't afford the time, Sister Dorothy. We are busy people. Some of us have positions we cannot leave, even for a day. Others little children needing our constant care."

"The missionary does not talk all day to one man," Sister Dorothy answered serenely. "His day's work is composed of many short talks, half an hour to this one, five or ten minutes to that one,—and, being only human, he must spend many precious hours eating and sleeping and getting from one place to another. It is not necessary that the whole day's work should be done in one day. Let us reckon that eight hours of sixty minutes each constitute a working day, and so give two half-days or an hour a day sixteen days, or even fifteen minutes a day for thirty-two days, just as you find it possible. Only keep account of your time and be sure you give the Lord good, honest measure. Pick out your subject according to your best judgment,—children you can get into Sunday School, some overworked mother whose heart you can gain by helping her, the man who comes for your rags,—wherever Providence gives you an open door. The doors will be opened if you look for them."

"But we have no chapel there, Sister Dorothy,—no place to gather them in if they were willing to come. We should need money for that."

"I saw plenty of vacant seats right here in our own Church last Sunday night. I think if you were to ask our pastor he would tell you that he would rather have them filled up, even from Cherry Street, than to preach to empty pews. When our own Church is filled up, it will be time enough to think of building another."

"Why, Sister Dorothy! They wouldn't come here."

"Have you ever asked them? In Roman Catholic countries they claim that one great attraction that Church has for the masses is that high and low meet and worship together—that the poorest feels free to enter the grandest cathedral. I have sometimes wondered whether the emigrant from those lands, remembering the mighty arches and stained glass windows and famous paintings that invited him to worship there might not feel it rather insulting to be graciously given a bare little mission chapel in the slums, while the givers continue to do their own worshiping in a fine building in another part of the city. I'm not sure I shouldn't, in his place."

"Now I'm in favor of giving the Lord what we have, and not waiting till we can afford something poorer to give him. If the little lad of the loaves and fishes had happened to have sponge cake and chicken instead, I think he would have brought it to Jesus just the same, and the multitude would have been fed just the same. I don't believe he would have boggled it himself, and then whined that he wished he could afford some cheap barley loaves for the Master."

"Brothers and sisters," said old Father Snow, "I move we send off our collection to the Koreans, as we planned, and ask the Deaconess from our sister Church to come over the very first evening she can spare and talk to us about the wisest methods of reaching the heathen at our own doors."

But up jumped impetuous Sister Somers. "Oh, please, let's have a season of prayer first of all,—and thank God for inspiring Sister Dorothy to give us this idea, and ask him to open our eyes to see our duty and the needs of those all around us,—and to set our hearts on fire with love for them and for him, and show us how to say and do the right thing in the right way. Don't let us waste our time and lose all our inspiration fussing with motions and committees. Let us go right straight to the Master and ask him for strength and guidance. That's the gospel way."

"And don't let's wait for each other,

either," she added, dropping on her knees without waiting for reply. Our Lord won't get bewildered nor impatient. He would understand if we all talked at once."

And pray they did,—such genuine prayers as even that Bible class had never offered before, each feeling sure they were heard and would be answered; and then they separated, each so anxious to begin work that they could not wait for the Deaconess' talk, but must begin to talk it over at once with a friend, a neighbor, a brother, or the cook.

How did it come out? Ah, that would be another story,—nay, not one, but a hundred, some of which will never be told till the books are opened before the Great White Throne. Not that it was all success. There were many rebuffs, many blunders, many disappointments. A few gave up in despair,—others felt like it, but persevered in "giving the Lord good, honest measure" of the two, three, or seven days they had pledged him, and before the time was up were gladdened with such success that they forgot all about the stipulated time and kept eagerly on for love of the Lord and his wandering ones. Yes, much good seed fell by the wayside or was choked by thorns,—but enough grew up and bore fruit to make that the richest year that Bible class had ever known,—the first, they hope, of many happy, fruitful years.

ML TRIP TO TAOS, NEW MEXICO.

Toas County borders on the line of Colorado and all that part of the State properly belongs to the Denver Conference, but from some cause very little of it is occupied by them. In the month of November, 1909, Brother Messer, the presiding elder of the Albuquerque District, pointed out the town of Taos on the map and said he would like for me to take the trip, as he very much desired to know how the land lay in those parts. He could not tell me where to leave the railroad, the distance to Taos, or how I was to get there. This preacher was there to see as much of the "elephant" as possible so he gladly took the job. The ticket agent at Santa Fe said, "You leave the railroad at Barancas and take the hack to Taos." We reached our destination about 2 p. m. and took the hack to make the twenty-four mile trip by late supper time, and a snow was coming down in abundant profusion. For a driver we had a Mexican and for company two drummers who had seen the world both from the inside and out and could tell all about it. For about two hours they told things that ought to be forgotten but never can be; what a calamity it is to be in bad company. Without being offensive they finally asked about my errand. The reply was a Southern Methodist preacher going to Taos to look after the lost sheep of the House of Israel.

They were startled and said, "What on earth does the Church mean to send a man of your age on a trip like this."

We talked freely of the Church and Church music, and, as it happened, one of the old songs was struck and we had delightful singing. It was a matter of amazement how many good songs and how well they could sing all the different parts. Of course the preacher would string them out as long as possible and they would join in the chorus most heartily. "Going Home to Die No More" was remembered in particular. When we finished it the drummer on the front seat slapped the driver on the shoulder and said, "Greaser, ain't that fine!" Poor Greaser neither laughed nor cried; he was only thinking of the five dollars he was getting out of each of us.

When darkness came it was positively painful, or would have been but for the songs we sang. The preacher was ill at ease for fear he might have to spend the night in a "den of thieves." By late supper time we made the landing, and found a nice town, well lighted and a good hotel and a splendid supper.

The next day we took in the situation religiously and found that the Catholic priest had the community "grabbed"; yet there was a Northern Presbyterian preacher who was running a mission school and Church. The preacher said he was brother-in-law to the man who killed Gen. Jno. H. Morgan and to that good day he was happy over the thought. I found quite a number of Methodists, but they were mostly from the other side of the line and the word "South" was almost offensive to them. I had been advised to play "mum" on that question, but every drop of blood in me revolted at the idea, so the question

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always elicited a prompt response.

To a fair audience I preached that night, being the only one of this sort who ever broke the bread of life in those parts.

Taos is noted as being the first capital of the Territory of New Mexico. The first Governor was a man by the name of Dent, said to be a very good man, and did all the good he could for the people, but it seemed that the "baser sort" decided to get rid of him, possessed with the foolish notion that the murder of him and his family would be the end of all such. I was in the house in which the murder was perpetrated one dark night. However, Uncle Sam sent a brigade of infantry and some twenty-four-pound cannon and literally swept them off the face of the earth. Their last stand was in the Catholic Church, and when the smoke of battle was over the old church was shoe-mouth deep in blood. From that day till this it has been noted as a most orderly community.

Next morning we took the hack before breakfast, for we had to drive eighteen miles before breakfast, and it was so cold it looked like we would freeze in spite of all we could do. When we reached the breakfast house we were wolfishly hungry, but were so cold we could not eat. Without accident or further incident we made our way back to Los Cerillos. We old soldiers have always felt that the scenery on the top of Lookout Mountain, where we fought Joe Hooker above the clouds, was the most magnificent on the continent, yet when we take in the situation in North New Mexico the statement must be revised.

W. W. GRAHAM,
Clarksville, Texas.

Character is made in the conflict. The fight is worth more than the victory, the race is more valuable than the prize.

Mrs. John Drew Better

McLeansboro, Ill. — "About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month, I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

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REV. JAMES MARTIN ADAMS.

Rev. James Martin Adams, son of Cephas and Louisa Camilla Adams, was born in Montgomery County, near the town of Montgomery, June 19, 1869. With his parents he moved to Falls County when he was nine years old. He was converted under the ministry of Rev. W. F. Compton, pastor of the Blue Ridge charge, in 1876. He was licensed to preach on the Bremond charge in 1884, Rev. Fred L. Allen presiding elder and Rev. T. F. Dimmitt pastor; was admitted on trial into the Texas Annual Conference at Houston in 1887; was ordained deacon at the conference held in Huntsville in 1888 by Bishop Duncan; was ordained an elder by Bishop Fitzgerald in Austin in 1891. Brother Adams filled the following charges: Zion and Bedias, 1888; Millican and Welborn, 1889; Kosse Circuit, 1889; Rockdale Station, 1891; Madisonville Circuit, 1892-4; Wheelock Circuit, 1895; Patterson Circuit, 1896; Alvin Station, 1897-98; McAshan, Houston, 1899; Flaton a Station, 1900; Navasota Station, 1901-2; Center Station, 1903; Mt. Pleasant, 1904-6; Gilmer Station, 1907-8; Rockdale, for the second time, 1909; Calvert, his last pastorate, where he died, 1910-12. He began and ended his ministry in the Texas Conference and was never a member of any other. He was happily united in marriage to Miss Earlie Millican, Millican, Texas, December 1, 1889. Two sons were born of this union, both of whom died in infancy. This was a sore disappointment to Brother Adams, as he was passionately fond of children. During the last twelve years Mrs. Adams has almost been an invalid and in this time his devotion to his wife has been beautiful indeed. He has ever been tender, loving and patient. No woman was ever blessed with a better husband. Brother Adams loved his Church with an undying love and prayed for her interest to the last moments of his life on earth. He desired to live that he might toil a while longer in the ranks of an itinerant and care for those he so tenderly loved. Feeling all the while during his illness that he might never be well again, he set his business in order, gave direction to his wife and presiding elder concerning his funeral, desiring to be buried among the people he had served and loved. Brother Adams was loved by every man, woman and child in Calvert, which was evidenced in their anxious solicitude and acts of kindness during his long illness. Every business house—even the saloons—were closed during his funeral. The last religious service he ever held was a prayer-meeting in Marlin, Texas. Long will he be remembered by the different charges he has served and by his brother preachers as a big-hearted, brotherly man who loved God supremely and his neighbor as himself. Mark the perfect man and behold the upright for the end of that man is peace.

J. W. BERGIN.

CARTER.—John D. Royal Carter, little son of Brother and Sister J. W. Carter, born May 13, 1907, died January 18, 1913. Royal was five years, eight months and five days old, and was the pride of father and mother, and was baptized when he was but a year old by Brother Reilly. We hated to part with him, but God saw fit to call him home to heaven. There little Royal will wait for father and mother to come. It is only a link to bind those who love him.

F. W. P.

CYPERT.—Little Gladys Beatrice, daughter of Douglas and Maggie Cypert, was born at Truby, Texas, October 24, 1912; died at Merkel, Texas, February 4, 1913. Her stay here was brief, but long enough to cheer the fond hearts of father, mother and friends, whose hearts are now grief-stricken, torn and bleeding because she is gone. Earth is impoverished but heaven is made richer. Another bud has been transplanted to bloom in a fairer time. How we miss her, but we cannot bring her back, then let us go to her. We will entrust her to the keeping of our loving Saviour, who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." May this new attraction draw the hearts of father and mother heavenward and Godward.

GEORGE SMALLWOOD.

MARY ADELINE WEAVER.

Mary Adeline Weaver (nee Slaughter) was born in Shelby County, Texas, July 4, 1841; married to Noah Weaver June 14, 1861. To this union were born three children: two, Mrs. H. Powell and Mrs. T. J. Hall, remain to mourn the loss of this godly mother. The husband, Noah Weaver, died May 23, 1873, leaving the widow to struggle through life with her orphans. She fought an heroic battle of faith and lived to see her children well provided for in this and the life that is to come. Sister Weaver joined the Methodist Church when twelve years of age and, until the time of her death, remained a true and faithful member. Think of it, sixty years of sacrifice and service for her Master and the Church she loved! Nor were these years of nominal membership for when she was but a mere child she felt the power



MRS. MARY WEAVER

Who died at Fairfield, Texas, January 25, 1913. She was a Methodist of the right type, having been an active member for sixty years.

of God in the consciousness of her sins forgiven and immediately joined the Church. She lived her Christian experience every day and thought more of the welfare and comfort of others than she did of her own convenience. Only a few days before her death, even in her feeble health, she walked some distance from her home through the cold and ice to see to the comfort of her widowed daughter and orphan grandchildren. She seemed to have a premonition that her time was near at hand for her movements indicated that she was preparing for the journey. The end came peacefully, about 2 a. m., January 25, 1913, while she was surrounded by her friends and loved ones. She could not speak, having been paralyzed a few days before the end, but her facial expressions were words of cheer and comfort to her loved ones. She knew everyone and when the children were called to the bedside she nodded her recognition of them all and as the end drew near a glow lighted her face and heaven's calm rested there while she slept. She made her home with her daughter, Mrs. T. J. Hall, and all that loving hands could do was done for her comfort. She had the love and attention from her children that makes them heirs to God's promise of long and prosperous lives. Look up, dear ones. Mother waits for you in a land where there will be no sad good-byes, and where by fidelity to the Christ she loved you can join her and your Saviour on the other shore. Her pastor, ALLEN TOOKE, Fairfield, Texas.

ANDERSON.—Little Samuel Anderson was born January 2, 1913, and died January 24, 1913. After the short stay of about three weeks his little spirit winged its way back to God who gave it. Let us be reconciled to the will of the Lord, for the Lord giveth and the Lord taketh away. Blessed be the name of the Lord. Cheer up, dear parents and look forward to the time when we will form an unbroken family around God's throne in heaven.

C. T. JACKSON.

CONNOR.—Brother J. A. Connor was born August 19, 1858, in Alabama. Came to Texas at the age of twelve years, and has lived in Milam and the adjoining counties for a number of years. He joined the Methodist Church at about the age of eighteen. From the first he tried to do his duty the best he could. For a number of years he has been steward and Sunday School Superintendent, and at his death was filling both these places. Brother Connor was married to Miss Mollie Turner May 12, 1881. To this union were born several children. He was not sick very long, took meningitis on Wednesday, April 2, 1912, and died the following Sunday morning. His body was laid to rest in Marlow Cemetery the same day. May God bless the sorrowing loved ones.

JOHN F. GARRETT, Pastor.

MRS. MARY GREEN LAUGHLIN.

Mrs. Mary Green Laughlin, wife of Jas. McLellan Laughlin, was born in Mississippi, February 1, 1834, and died at her home in Bartlett, Texas, February 6, 1913. Her age was seventy-nine years and five days. She was married to Jas. McLellan Laughlin, January 19, 1854. There were born to this union seventeen children—nine boys and eight girls—thirteen of whom are living. All the children were present at her funeral except one. She came to Texas in 1850, and settled in Milam County. There she and Jas. McLellan Laughlin were married, and they continued to live there until 1883, at which time they moved to Williamson County, where they resided until their deaths. Brother Laughlin answered the summons of the death messenger more than five years ago. Sister Laughlin was the daughter of a Methodist preacher, and she knew the deprivations and sacrifices of the life of a faithful messenger of God. She was converted when fifteen years of age, and lived a faithful, devoted Christian life for more than sixty-four years. She loved her pastors, and her prayers followed them in all their labors. There wasn't anything that came before her Church relationship; she subordinated every other interest to the interest of the Church of God. She was a sufferer for more than four years, and she was wheeled in an invalid's chair wherever she went up until her death. In all of her confinement she never murmured nor became disgruntled, but always wore a Christian smile on her face and at all times gave words of comfort and cheer to all whom she met. She had a great conception of life, and exercised a wonderful faith in God. She had incorporated the living principles of Jesus in her life, and she never despaired even up to the time of her death. She was a living epistle and an incarnated truth, read and known by all that knew her. She took the Christian Advocate from the time of its incipency and loved its editors and the principles for which it stands. The Advocate has never had nor will ever have a truer friend than this mother in Israel. It was one of her living companions, and after her vision was too dimmed to read its contents she had her children to read it to her. It was a source of joy and comfort to her. She was a charter member of the Bartlett Methodist Church, and she loved it with a love unspeakable. She loved it with her prayers, her devotions, her presence and her money. Just a day or two before her death she asked her attendant to wheel her on the rear porch and let her look once more on the new church building which is now under construction. Because of her critical condition they were forced to deny her. I pray God that this living force which has emanated from the life of this godly woman shall take hold upon the lives of not only the children, but also of all those who knew her that they shall become mightier forces for the spread of the gospel truth. She was not only the center of attraction for her children and relatives but for the whole community. When her death was announced there was a shadowy gloom that spread itself over all the community. The people mourn her death and feel that they have sustained a great loss. The Church feels keenly the loss of this sainted mother. Society mourns because of the loss of those high and pure ideals which were manifest in her life, and which are indispensable to the best and noblest morals. I mourn today because of the loss of that wholesome and helpful counsel which can come only from such a character. The very atmosphere round about her seems to have been holy. Surely she was an inspiration to all who knew her. She was a true mother, a faithful wife and a loyal supporter of the highest principles which help forward the world's noblest life. Her influence shall live on, and surely the results of such a life will become manifest in the lives of her children. She is not dead, but sleeping. Children, weep not for her. Her life determines her final resting place. Only take the mantle from her shoulders and follow her as she followed Christ. Surely the heavenly host were present and only waited for the severance of the "silver cord, the breaking of the golden bowl," to accompany her through the gates into the eternal city. Now, as she prayed, just before her death, that God should give you grace and fortitude to bear up under the burdens of life, I would say, let us live so that when death calls us from this life that we will go to join her and our loved ones who have gone before. Her Pastor, J. B. BERRY.

GLAZE.—Sarah Eleanor Glaze was born June 10, 1910; died late in the year 1912. This little lamb, though left only a few months in the earthly home, was there long enough to fasten the affections of father and mother and loved ones securely about her little heart. When her condition grew serious and finally resulted in the little spirit's exit, again the martyrdom of mother-love was enacted. For what mother ever sees her child in the cold embrace of death that she does not in some sense die also. With mingled tears of sadness and joy we buried the little form until the resurrection morn; with sadness because of its absence from us, with joy because of its home in heaven.

J. J. CREED.

HIGHSMITH.—Brother Highsmith was born in Bastrop County, Texas, January 22, 1859. He professed religion August 12, 1881, at a meeting conducted by Rev. M. S. Hotchkiss. He was married to Miss Emma Truss, January 12, 1881. To this happy union were born five children, three boys and two girls; three of these are living, John Highsmith, of Fort Worth, and Colman and Miss Lula Highsmith, of Junction, Texas. Mr. Highsmith died at his home in Junction, January 17, 1913, after a long illness. He has lived in Kimble County for a number of years, and made many friends. His death casts a shadow of sorrow over our town, and has brought the cup of grief to his many friends and relatives. Brother Highsmith was a true Christian man, devoted husband and loving father. And now to the grief-stricken wife and dear children I would say, look away from the tomb and look with an eye of faith to the morning of the resurrection, where, if we have been faithful, we shall meet again.

C. W. RYLANDER.

BANCHMAN.—Brother J. H. Banchman was born in Burnet County, Texas, 1858. At the age of twenty-three he was married to Miss Emma Alstead February 13, 1881. To that happy union were born four children, one son and three daughters. The son died at the age of eleven years. His wife and daughters survive him. He united with the Cumberland Presbyterian Church about twenty-six years ago. After about six years he united with the M. E. Church, South, in which he lived until God called him home December 29, 1912. Brother Banchman leaves a bright testimony. He talked freely about heaven and the beyond and of meeting his mother there. He said he would like to stay awhile longer with his family, nevertheless they will be done. He sang just before he died, "Tis religion that can give." He asked each member of his family to meet him in heaven. As he lived so he died in the triumph of a living faith. His oldest daughter requested the writer to say that he was always kind to his family and manifested a great deal of love. His family and many friends mourn their loss. The funeral was conducted by his pastor (the writer). Quite a number of the W. O. W. of the order to which he belonged, were present. We laid his body to rest in the Electra Cemetery to await the resurrection morn.

T. W. PRESTON.

G. W. AND HAROLD McCLUNG.

Little G. W. McClung was born March 14, 1909, at Chillicothe, Texas, and fell asleep December 1, 1910, at Fort Worth. We laid his little form away at Hurst, December 2. Francis Harold McClung was born at Fort

A Poor Weak Woman

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SICK WOMEN WELL.

The many and varied symptoms of woman's peculiar ailments are fully set forth in Plain English in the People's Medical Adviser (1008 pages), a newly revised and up-to-date Edition of which, cloth-bound, will be mailed free on receipt of 31 one-cent stamps to pay cost of mailing only. Address as above.



Worth October 4, 1910; died at Paris, Texas, November 25, 1912, aged two years, one month and seventeen days. Thus ended two short lives, only sons of George and Nina McClung. Our sweet babies were only left us for such a short time, but long enough to fasten their little fingers of love about our hearts and lives, so that we could hardly bear the parting. But our Heavenly Father knows what is best and some day we will understand. May heaven's richest blessings rest on these young parents, and may we all so live as to meet our loved ones on the shore where there will be no more sad good-byes. Their grandfather, Frost, Texas. W. H. HARRIS.

MUNN.—W. M. Munn was born in Mississippi June 21, 1828; died January 11, 1912; married to Lovey E. Henry in Arkansas October 8, 1856; moved to Johnson County, Texas, 1871, and to Eastland County, 1875, where he lived until his death. He was a Christian of the unpretentious type and a true disciple in every sense of the word. He joined the Presbyterian Church many years ago. He was a loving, provident husband, a kind and indulgent father, a true public-spirited friend and neighbor. A good man is gone, ripe in years and experience. He left a good heritage to a large family of children that loved him as I have hardly ever seen children love a father. He left his faithful wife with whom he lived happily for nearly fifty-seven years. She mourns him, but not for long. I have known them for more than twenty years. They always impressed me as being lovers and their devotion to one another never failed, and it was beautiful as the honeymoon. He died in peace and the peace promised the hoary-haired pilgrim was his in the end. We miss him—our father, a brother, and a true friend to man. Peace to his ashes, for he awaiteth the resurrection of the just. M. M. BEAVERS.

MILLER.—Millie Randal, infant son of Mr. and Mrs. Lee Miller, was born April 1, 1912, and died April 15, 1912. Death came to take their darling baby from its mother's arms and wound a mother's heart. It has cast a dark pall of heart-crushing gloom over the connection which nothing but time and God's boundless grace can remove. It is so hard for us to understand why our loved ones are taken in so short a time, but some sweet day, and it will not be long, we can tell. Weep not, papa, mamma, and little sister, dear. GRANDMOTHER.

SHUGART.—Mrs. Mattie Jane Shugart, wife of W. H. Shugart, and daughter of Mr. and Mrs. A. E. Odam, was born February 1, 1869, in Cherokee County, Texas. In childhood her parents moved to Johnson County, where they resided for several years afterwards coming to Navarro County and settled near Corsicana, which later place has been her home for many years. Mrs. Shugart united with the Methodist Episcopal Church, South, when she was about thirteen years of age and lived and died in the Church. Her first membership was held in the Marvin Chapel Church, this county, but at the time of her death she was a member of the Eleventh Avenue Church, Corsicana. She was one of the charter members of this Church and during her years of good health was active in the work of the same. For the past several years she was in very poor health and necessarily confined to her home. She was the mother of eleven children, five of whom have preceded her to the home above. She died September 29, 1912, leaving six children, a husband and an aged father and mother and many friends to mourn their loss. In the hour of sadness and the shadows, these have the comforting promises of the gospel to sustain their faith. NEAL W. TURNER, Pastor.

(Continued on page 14).

BELLS.

PLYMOUTH BELL CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MENEELY & CO. WATERVLIET (West Troy), N. Y. The Old Reliable CHURCH, MENEELEY Foundry, CHIME, SCHOOL AND OTHER BELLS.

BOWLDEN BELL CHURCH AND SCHOOL BELL AND FOUNDRY CO., NORTHVILLE, MICH. Sweet Tone Far Sounding Durable Catalogue Free.

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 Ragdele, care Texas Christian Advocate, Dallas, Texas.

The cooking school conducted in Dallas the past week was attended by a crowded house. Seven hundred and twenty-seven articles, cooked by 330 women, were entered for the various prizes, of whom forty women were successful.

From the interest shown it is evident that women are interested in preparing good things to eat.

To add to the interest and enjoyment of the week we had with us Jacob Riis, "the most useful man in America." If you have never read his books, "The Making of an American," "How the Other Half Lives," etc., get them by all means. The reading of them will stir your hearts to do something for your "neighbor." His address was what you would expect from a man whose heart has gone out to the poor of New York and through many discouragements has succeeded in bringing about better conditions for them. His face reflects the goodness of his heart and on hearing him you begin to take an inventory of your life and feel sure you will find many things you could and should remedy.

ATTENTION NORTHWEST TEXAS CONFERENCE.

Our conference is to have a rare treat and an exceptional opportunity in having with us the Council Field Secretary, Miss Daisy Davies, who will visit the points given below on respective dates to conduct Institutes and otherwise help in and instruct our women. We earnestly beg every Auxiliary in the conference to send representatives to the nearest town visited by Miss Davies, and our pastors, presiding elders are requested to call this announcement to the attention of the societies in your respective charges, urging your women to attend wherever possible.

Miss Davies is a woman of rare ability and we feel she needs no introduction to our Methodist women or to Leaders of the Northwest Texas Conference, as many of us have had the pleasure of hearing this talented young woman.

We predict that if you attend one of these inspirational meetings you will catch a vision that will fire you with an enthusiasm and zeal that you have never before felt in the cause. I would especially urge every press reporter to attend the meeting nearest you and awake to the great possibilities of your office. Following are the places to be visited:

Abilene, March 4, day and night.
Stamford, March 5 and 6.
Roscoe, March 7, day and night.
Big Spring, March 8 and Sunday.
MRS. LEE PERMINTER,
Press Supt. N. W. Tex. Conf.

MISS DAISY DAVIES IN NORTHWEST TEXAS CONFERENCE.

Miss Daisy Davies, Field Secretary of the Woman's Missionary Council, will hold Institutes at the following points in the Northwest Texas Conference:

Abilene, March 4.
Stamford, March 5 and 6.
Roscoe, March 7.
Big Spring, March 8 and 9.
Any of the above named places will be glad to entertain anyone interested in our woman's missionary work. Miss Davies is one of our greatest leaders, capable and consecrated, and it will be well worth the effort of any society to have representatives attend any one of these Institutes.
MRS. NAT. G. ROLINS,
MRS. COMER M. WOODWARD.

IMPORTANT NOTICE.

The annual meeting of the Missionary Society, West Texas Conference, will be held in University Church, Austin, April 25-29.

We hope to have a large attendance, and Auxiliaries should elect delegates at an early date. Let us make this a great meeting.

Another notice will appear later regarding rates.

MRS. T. W. MOORE,
President.
MRS. M. Y. STOKES,
Cor. Sec. For. Dept.
MRS. T. A. BROWN,
Cor. Sec. Home Dept.

FRISCO AUXILIARY.

The Woman Missionary Society of Frisco is working harmoniously. Though at times we feel more should be accomplished, still it is very gratifying to read reports and see how much has been wrought.

Many things show, under the guidance of our worthy President, the past year has been very successful. At a

recent meeting the following were elected officers:

President, Mrs. Abbie Allen; First Vice-President, Mrs. L. S. McGuire; Second Vice-President, Mrs. Will Smith; Third Vice-President, Mrs. Dornie Davidson; Fourth Vice-President, Mrs. W. J. Wagoner; Corresponding Secretary, Home Department, Mrs. W. L. Saye; Corresponding Secretary Foreign Department, Mrs. H. L. McConnell; Treasurer Home Department, Mrs. Mat Clark; Treasurer Foreign Department, Miss Annie Miller; Recording Secretary, Mrs. A. P. Rogers; Agent Missionary Literature, Mrs. S. W. Miller; Press Reporter, Mrs. W. J. Palmer; Committee under Fourth Vice-President, Mrs. J. H. Higginbotham, Mrs. O. H. McConnell; Mrs. A. J. Killim, Mrs. E. Mayes.

During the new year we trust to accomplish greater things in His name. May each officer and member realize success depends on her effort to faithfully discharge every duty; then we will be able to do all things for His sake.

MRS. W. J. PALMER.

NAPLES AUXILIARY.

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

President, Mrs. J. E. Stewart; First Vice-President, Mrs. Tip Knieff; Second Vice-President, Mrs. Hubbard Moore; Third Vice-President, Mrs. J. M. Bond; Fourth Vice-President, Mrs. A. J. Davis; Corresponding Secretary, Mrs. T. W. Stewart; Recording Secretary, Mrs. Norris Calloway; Treasurer, Mrs. J. B. Moore; Press Reporter, Mrs. G. B. Martin; Agent Missionary Voice, Mrs. R. L. Whately.

We are hoping for a great year and with the help and guidance of our Divine Leader we are sure of success.

We are going to begin the long-neglected work of remodeling our church right away, but don't expect to stop "at home" but do our full share of the auxiliary work also.

MRS. T. W. STEWART,
Corresponding Secretary.

STRATFORD AUXILIARY.

The following are the officers of our society:

President, Mrs. W. G. Obrion; First Vice-President, Mrs. W. Gamble; Second Vice-President, Mrs. W. J. Royal; Third Vice-President, Mrs. J. Foxworth; Fourth Vice-President, Mrs. E. Hill; Recording Secretary, Mrs. J. Stahl; Corresponding Secretary, Mrs. C. R. Foster; Treasurer, Mrs. Pateron; Treasurer Local Work, Mrs. J. T. Lenoir; Press Reporter, Mrs. L. M. Price.
MRS. C. R. FOSTER.

COCHRAN CHAPEL AUXILIARY.

At a recent meeting of Cochran Chapel Auxiliary, North Texas Conference, the following officers were elected for the new year:

President, Miss Elizabeth Cox; First Vice-President, Mrs. Howard Cox, Jr.; Second Vice-President, Miss Francis Cox; Third Vice-President, Mrs. Joe Cox; Fourth Vice-President, Mrs. Amanda Cochran; Corresponding Secretary, Mrs. Charlie Coppedge; Recording Secretary, Mrs. F. F. Taylor; Treasurer, Mrs. John Lively; Agent for Missionary Voice and King's Messenger, Mrs. Margaret Lambright; Press Reporter, Mrs. A. Latham.
MRS. A. LATHAM,
Press Reporter.

Dallas, Texas, Route 5, Box 81.

SAN ANTONIO—PROSPECT HILL.

Ours is a united society, and, meeting four times in the month, we endeavor to carry on all departments of the work in a just and impartial manner. The first Monday of the month is our business meeting, reports from officers of their month's work and the collection of dues.

The second Monday is our "Bible Study" and also study of the "Voice." Third Monday is devoted to our mission study, which has proven very interesting and helpful.

Fourth Monday is our regular social meeting when the Society is entertained by the different ladies at their homes, where we always have interesting programs and refreshments are served; also a free-will offering is received and the same is equally divided between the Home and Foreign Department work.

Under the capable and consecrated leadership of our President, Miss Kate Evans, God bountifully blessed all our efforts the past year, and the spirit of perfect harmony and co-operation which existed throughout the year

made the work a pleasure and membership in the Society a privilege.

The following are our officers for the ensuing year:

President, Mrs. E. G. Banks; First Vice-President, Miss Kate Evans; Second Vice-President, Mrs. Leonard Brown; Third Vice-President, Mrs. W. G. Flanders; Fourth Vice-President, Mrs. T. D. Barnes; Treasurer Home Department, Mrs. N. B. Read; Treasurer Foreign Department, Mrs. J. W. Kellam; Corresponding Secretary Home Department, Mrs. A. E. Laesig; Corresponding Secretary Foreign Department, Mrs. H. V. Berry; Recording Secretary, Mrs. E. R. Harris; Press Reporter, Mrs. Ralph S. Jackson; Agent for the Voice, Mrs. G. H. Cunningham.

We enter into the work of the new year with prayer for renewed earnestness and zeal and hope to make this one of the best years in the history of our work.

MRS. RALPH S. JACKSON,
Press Reporter.

San Antonio, Texas.

SAN ANGELO—FIRST CHURCH.

The first year's work of the United Societies, though not all that we hoped for, shows a marked advance along all lines. We are catching the vision of "A risen Savior which shall be to all people." We number more than 100 women, paying to both departments and 75 subscribers to The Voice. Our Society very successfully adopted the circle plan. We are divided into nine circles, each with a chairman and a Secretary and Treasurer combined. Each circle is a Missionary Study class; two Thursdays being devoted to The Voice and other Church literature, and one being devoted to the study of the book recommended by the Council. The fourth Thursday all circles meet at the Church in a business and devotional service. We have the monthly Bible lesson led by Mrs. Henry Jackson, the Bulletin by the Press Superintendent and the reports from all circles for that month's work. We pledge weekly amounts; no suppers, festivals, bazaars, etc. We have tried them all and find nothing so easy as simply paying to the Lord that which belongs to Him.

We successfully entertained the West Texas Woman's Missionary Society last May, and our friends (the men) gave us a collection of \$750, half of which went to Brevard, North Carolina. Later we sent another \$250 to the same school. We have a room in our Mission Home at Dallas which we paid \$50 to furnish.

Besides this regular work our Second Vice-President organized the whole Sunday School into a Missionary Society and we are supporting Miss Kate Walker, one of our own girls, at Scarritt. She is taking the training for foreign work and in another year we hope to have our own missionary in the field. These funds, however, go through the Sunday School and are not reported to our Conference Treasurer.

Our officers for the new year have been elected, and we are looking forward to another glad year's work for the Master.

Financial report:
Paid in—
For all purposes...\$1218.92
Paid out—
To general work...\$1029.49
For local work...\$189.52
\$1218.92 \$1218.92

This does not include the \$750 collection taken during the conference.

What other Auxiliary in Texas can show nearly six times as much sent to the general work that was spent for local work?

MRS. CLAUDE BROOME,
Press Superintendent.

"WHY GADDEST THOU ABOUT?"

One of those things that stick came to me recently when a minister-lecturer told his wife's choice of a text for him as above. I, too, had been going "to and fro upon the land" attending district meetings and enjoying those busy consecrated women who plan and conduct and attend. Each had presented her own or some special branch of mission work with an earnestness that indicated love, learning or leadership—often all three—and the whole field was spread out before us, showing the growth almost the harvest of what others had done.

But in my own little plot I could see where I had missed, in spite, and I began to think. Then came this text, "Why gaddest thou about?" Physically, mentally, spiritually "why gaddest thou about?"
Physically. Sometimes it is good to see the field of another, his implements, how he uses them, what his harvest, what he lacks, what his loss or his gain.

Mentally. "Lift up thine eyes to the hills." Get a new vision, start afresh. Spiritually. It is said that the women of America are "gadding about" after strange gods to an alarm-

ing extent. Theosophy, Buddhism, etc., are in our land and ensnaring our people. But Christian churches are full of women and Sunday Schools garner thousands from the homes where American mothers instruct this army of tender years and set their feet toward Jerusalem every Sunday morning. God's in his heaven, praying mothers are in the homes, all's right with the world."

Still, "Why gaddest thou about?" sticks, and concentration as well as concentration is what we need. Concentrate, plant and tend your own plot for all it is worth, and for all you are worth. Do not let it die for lack of attention, and be a blot on the field. Labeled with your name and department make it a joy to yourself and to the beholder. The seed time and harvest will surely come.

"Scatter then your seeds of missions, All enriching as you go. Leave them, trust the harvest-giver. He will make the seed to grow."

—Mrs. W. T. Spencer, in The King's Messenger.

TREASURER'S REPORT.

Dear Sisters: Another year, with all its successes, its failures and its responsibilities has passed into history of our woman's work. Let us, each one, make a careful examination of our past and see wherein we have fallen short and during the year 1912 make an earnest effort to give to our work our "best" efforts of service.

I give you below the report for the year 1912. This is your report, sisters. I am only your "figure head." In scanning over these items of work, consider seriously whether your best efforts have been put forth in the work. Have your time, your talents and your money been used as they would if the Lord stood at your door, directing their use? O, may we be awakened to the vastness of our work and arise to our opportunities and obligations. May our aim for the New Year be: My very best for both departments of work.

MRS. C. B. BRYANT,
Treasurer Foreign Department.

Report for Year Ending December 31, 1912.

Amount Collected for—	
Dues	\$1577.34
Conference Expense Fund	357.00
Retirement Fund	54.30
Conference Pledge	4830.90
Scholarships	380.00
Bible Women	360.00
Scarritt Endowment Fund	79.05
Jubilee Fund	2954.75
Mite Boxes	12.50
Junior Division	5.69
Week of Prayer	207.39
China Specials	6.00
Oak Cliff Day School	100.00
Norwood Wynn	112.60
For Year 1912	\$9987.62
Brought forward	439.93
Sum Total	\$10,426.65
Total amount sent Council	—
Treasurer	9273.65
Total amount sent Miss	—
Norwood Wynn	50.00
Total amount paid out for	—
Conference Expenses	395.15
Total balance Jan. 1, 1913	\$707.85

MRS. C. B. BRYANT,
Treasurer Foreign Department.

SOPHIA MANNS—1881-1912.

Thirty-one years from the time her eyes looked into those of her sturdy Christian mother until they opened upon the face of her Lord and she beheld Him as He is.

Fatherless at the age of seven and one of a large family, early in life its burdens bore down developing even in childhood those characteristics of helpfulness and sympathy so bountifully given to others. Speaking of her call to service and the struggle between her will to stay at home and God's to have her go as a messenger to needy lands, she says: "Away from the noise and crowd of the camp I slipped, and in the quiet of the twilight under the trees on the grass, after a long struggle with ambitions, plans and the devil, I told God that I would go if He would tell me definitely what to do and how to do it." And never for a moment did she in any way turn from this decision. After two years at Scarritt Bible and Training School and a year at Denton Normal specializing in science, she was appointed to China, at Opelika, Ala., in 1901. I can still see her beautiful face and fine womanly form as she stood before us at the consecration service and I thought, "Were she mine, could I give up this priceless gem?" God wants the best, and truly she was the best.

My first year in China was spent with her in McTyeire Home. It was her second and proving a very trying one in many respects. I came into her life when she needed me and our

Rheumatism

A Home Cure Given by One Who Had It

In the spring of 1893 I was attacked by Rheumatism and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedies after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case. I want every sufferer from any form of rheumatism trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. If, after you have used it and it has proven itself to be that long-sought-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, No. 585 Alhambra Bldg., Syracuse, N. Y.

hearts were closely knit together in a most wholesome relationship, and either as mother and daughter, or friend, I found her at all times whether in joy or perplexity or pain the same noble, self-sacrificing, well-balanced woman. Her view of missions was not confined to the circle of her daily duties, but there was a bigness and broadness one would expect to find in a woman of her mind. A little later the tired, sick, disappointed body was ordered to America and while in the homeland making every effort to get well the doctor said, "You must get your mind and heart off of China. You must quit trying—turn loose and rest—rest or you'll never be able to see China again."

Not quite one year did she stay with us after her return. Philipps Brooks says, "It is not what the best men do but what they are that constitutes their truest benefaction to their fellow-men. The things that men do get their value after all from the way in which they are able to show the existence of character which can comfort and help mankind. It lives like the stars which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage." Such was hers—living was giving.

Last summer while visiting Pekin she ascended the Temple of Heaven and there where so many empty prayers have been offered through hundreds of years by China's Son of Heaven, she knelt alone and talked with God and as she poured out her heart to Him in pleadings for China's poor blind millions we knew an assuring voice filled her soul with peace and assurance of victory. Surely it was her mount of transfiguration and she was being prepared for the last sacrifice. Only a few short weeks were allowed her for ennobling and gladdening the lives of those whose courage burns low or who have never known the transforming companionship of Jesus. There is less gloom in the world, fewer shackles, less of guilt because she lived and was mastered by the Spirit of Christ.

MRS. S. S. HARRIS,
Sochow, China.

This paper was read at the Memorial Service held for Miss Manns during the China Conference at Sochow, December, 1912. Miss Ting Me Yung, one of Miss Manns' former pupils at McTyeire, also read a touching tribute to her. We had hoped to have this translated for the Advocate, but have not succeeded in getting it yet. Miss Beadle read the beautiful poem recently printed in the Advocate and others spoke of her beautiful life and her service for China.

MITTIE J. SHELTON,
Huehow, China.

Opposition strengthens virtue and like the river when dammed, it rises in volume and power till either the dam is swept away or a new course is made. Our antagonist is our assistant and our opponent is our friend. Hindrance helps the great and small souls are hindered by help.

She Was Smothering

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

BETTER FARMING METHODS INCREASED CORN YIELD RESULTS FROM PRIZE CONTEST OF TEXAS INDUSTRIAL CONGRESS.



ALFORD BRANCH "Champion Corn Grower of Texas." 167 1/2 Bushels on One Acre.

Alford Branch is a wide-awake farmer boy living at Overton, Rusk County, Texas, who, by careful preparation of his land in the fall of 1911, so that it was in condition for the winter rains to sink in and to be stored for the use of the plant during the following season; who carefully selected the best seed-corn that was grown in his section and by shallow and constant cultivation from the time the corn was a few inches high until it was actually mature, not only kept it free from weeds, but kept the surface for an inch and a half or two inches so finely pulverized that it acted as a mule and prevented the loss of moisture by capillary attraction, has raised on one acre of second bottom land 167 1/2 bushels of corn at a cost of 13 cents per bushel. Rating the corn at the low price of 70 cents per bushel, there was a net profit of \$95.25 from this acre. Adding to this the \$250 prize money awarded him by the Texas Industrial Congress, makes a total of \$345.25, which is the interest at 6 per cent upon \$5,755.83, and represents the value of an intelligent combination of brains and work.

This young man broke his land in the early winter with a two-horse plow, cutting about six inches deep; followed in the same furrow with a team pulling what is known as a "bull-tongue" that cut ten inches further into the earth, but turned up no new soil, and formed a reservoir to hold the moisture as well as to aerate the land and make more plant-food available. He used five hundred pounds of commercial fertilizer that had been recommended by a reliable house as best adapted to the successful growth of corn upon his black, sandy land, which had been in grass for a number of years and had an ample supply of humus. He used seed-corn that was popular in his neighborhood, known as the "Bloody Butcher." He states that he made as much corn on the one acre by the better methods above-mentioned as his father made on ten acres prepared and cultivated in the old-fashioned way.

The picture below is a graphic illustration of the value of using improved methods.

(19 BU. PER ACRE) 10-YEAR AVERAGE OF TEXAS

(51 BU. PER ACRE) GENERAL AVERAGE OF ALL CONTESTANTS

(62 1/2 BU. PER ACRE) LOWEST PRIZE-WINNING YIELD

(167 1/2 BUSHELS PER ACRE) LARGEST PRIZE-WINNING YIELD

LARGEST PRIZE-WINNING YIELD

The general average of all contestants was fifty-one bushels to the acre, while the general average for the State in 1912 was but twenty-one bushels. If all of the corn growers in Texas had averaged just what these contestants averaged, at the prevailing price, the crop would have brought one hundred and sixty-odd million dollars more than it did.

In 1911 the average corn crop of Texas was 9.6 bushels to the acre. Seventeen hundred and forty-six contestants for the prizes offered by the Texas Industrial Congress, coming from one hundred and sixty-one counties, averaged 31 1/2 bushels of corn per acre. All of the prizes were won in seventeen counties. In 1912 there were 4,030 contestants from 205 counties. Fifty-five counties won prizes, and 16 of the 17 that won in 1911 won again in 1912. This clearly demon-

strates that the work of the Congress is constructive, permanent and cumulative.

The Congress keeps in touch with all contestants, makes suggestions as to preparation of soil, conserving moisture and fertility to make plant food available, as to seed selection and the best methods of cultivation, but all of these are subject to any changes that the contestant thinks best to make; the only object being to offer suggestions that cause the farmer to investigate and with all the information at hand to determine the best methods to adopt.

RESOLUTIONS ON THE DEATH OF MISS EMMA THOMAS.

Whereas, In the death of Sister Emma Thomas, in September, 1912, the Missionary Society of the Central Avenue M. E. Church, South, Albuquerque, N. M., has lost a devoted member and a faithful Christian helper. Therefore be it

Resolved, (1) The society mourns its loss. Hers was a gentle, sweet spirit, always willing to do her part of the work, and though in frail health, her cheerfulness and energy made her a lovable co-worker.

(2) We extend to the bereaved family our sincere sympathy. May they, in their sorrow, turn to Him who alone can comfort in the hour of trouble. And be it further

Resolved, That a copy of these resolutions be sent to the family, and a copy also be spread upon the records of the society.

MRS. W. C. THAXTON, MRS. C. C. MINNIS, MRS. THOS. SCULLEY.

RESOLUTIONS ON THE DEATH OF MRS. BETTIE C. LOWDEN.

Whereas, In the death of Sister Lowden on Dec. 3, 1912, the Missionary Society of the Central Avenue M. E. Church, South, Albuquerque, N. M., has lost a consecrated and faithful member. Be it

Resolved, (1) The society mourns its loss. She was a most consecrated and devout Christian, living in close communion with her Lord at all times. Although she was not able to attend the meetings regularly, she always seemed to enjoy them when she could come, and her presence was a benediction to the meeting. She was a liberal giver of her means.

(2) We extend to the bereaved family our sincere sympathy, and may the Comforter of all be a solace to them.

(3) And further be it resolved, That a copy of these resolutions be sent to the family, and also a copy be spread upon the records of the society.

MRS. C. C. MINNIS, MRS. C. S. BLACKWELL, MRS. S. E. ALLISON.

CHURCH DEDICATION.

On April 12, 1913, Dr. G. C. Rankin will dedicate the church at Iola on the Normangee Charge. All former pastors and presiding elders cordially invited.

R. H. LEWELLING, P. C.

Rev. C. I. W. Smith, a supernumerary member of the Texas Conference, is now located in Brownsville, Texas, and his health is now vigorous. Those wishing his assistance in meetings, or any presiding elder needing a man to fill any vacancy, can reach him at the above address.

PASTORS OF NORTHWEST TEXAS CONFERENCE.

Please collect at your earliest convenience your assessments for Conference Missions. It is now time we were making our second payment, but the Board has not the money. Don't neglect this, brethren, but send it in at once. To say that those to whom it is to go need it is to state a fact you well know. Let us hear from you at once.

J. T. GRISWOLD, Chairman Board.

CHURCH EXTENSION, NORTHWEST TEXAS CONFERENCE.

I beg to call the attention of the preachers to the fact that the General Board of Church Extension has set apart May 4 as a day to present the work of Church Extension to our congregations. This is to ask you to preach on this subject and take a collection for our Loan Fund. We are creating a nice Loan Fund for our conference, but we need to enlarge it. The applications coming to us show that a large demand is going to be made of us and we want to be able to meet it. Note that this collection will be exclusively the property of the Northwest Texas Conference. We need a fund of \$25,000 at the very least. I trust that we will all fall in line and do what we can to enlarge our work. Take a collection at every Church. If you cannot reach all your appointments in one day, keep going until you do reach them all. Take a collection at every place you can and send to our Treasurer, Rev. A. W. Waddill, J. H. CHAMBLISS, Chairman Bd. Ch. Ex. N. W. T. C.

PREACHER SECURED.

I have appointed a pastor for the station in Oklahoma City District referred to in my advertisement for a preacher. Let this answer all communications with reference thereto. J. M. PETERSON, P. E.

DISTRICT CONFERENCE NOTICES.

Decatur District.

Please announce the following committees for Decatur District Conference: License and Recommendation for Admission—A. R. Nash, J. L. Sullivan and W. J. Wilson.

Deacons' Orders—E. L. Silliman, E. H. Crandall and M. B. Rhodes. Elders' Orders—J. F. Alderson, H. K. Agee and L. D. Shawver. Missions—R. E. Porter, R. B. Morland, C. N. Smith, D. B. Buttrell, W. H. John and William Turner.

These committees are requested to meet with all candidates Friday, 4 p. m., March 28. Opening sermon 7:30 p. m. by E. L. Silliman. Organization of conference after sermon. S. C. RIDDLE, P. E.

San Augustine District Conference.

The San Augustine District Conference will convene at San Augustine Thursday morning, May 22, at 8:30 o'clock. Opening sermon Wednesday evening, May 21, by Rev. P. S. Wilson.

Committees: License—J. L. Dawson, A. J. McCary and C. J. Atkinson. Admission and Readmission—C. B. Garrett, S. S. McKenney and H. T. Ferrite. Orders—M. L. Lindsey, H. J. Hayes and P. S. Wilson. Southwestern Scholarship—H. B. Smith, F. D. Dawson and Gary B. Sanford.

J. W. MILLS, P. E.

Committees for Georgetown District Conference.

License to Preach—J. B. Berry, C. C. Cody and J. W. Holt.

Admission—J. C. Mimms, S. H. Moore and J. E. Atchcock.

Deacons' Orders—E. A. Smith, N. E. Gardner and Franklin Moore.

Elders' Orders—A. E. Carraway, W. J. Morris and M. W. Rogers.

Renewal of License—W. L. Nelms, J. M. Armstrong and E. V. Cox.

T. S. ARMSTRONG, P. E.

McKinney District Conference.

The McKinney District Conference will meet at Richardson, Texas, April 22. Opening sermon will be preached by T. N. Weeks at 11 a. m. Business session at 2 p. m.

Committee for License to Preach—Rex B. Wilkes, R. L. Ely and W. I. Palmer.

Committee for Admission, Re-Admission and Orders—C. C. Childress, J. F. Archer and W. A. Pritchett.

CHAS. A. SPRAGINS, P. E.

Sulphur Springs District—Second Round.

Cooper Sta., March 15, 16. Mount Vernon Cir., at Saltillo, March 22, 23. Cumber and Miller Grove, at Canby, March 29, 30.

Ben Franklin and Pecan Gap, at B. F., April 5, 6. Lake Creek Cir., at Lake Creek, April 12, 13. Klondike Cir., at Tranquil, April 13, 14.

Reily Springs Cir., at Parks Chapel, April 19, 20. Como and Forest Academy, at F. A., April 20, 21.

Yowell Cir., at Pecan, April 26, 27. Sulphur Springs Mis., at Wesley Chapel, May 3, 4.

Brushy Cir., at Gafford's Chapel, May 10, 11. Wimbush Cir., May 17, 18.

Sulphur Bluff Cir., at Sulphur Bluff, May 24, 25. Birchright and Tira, at Tira, May 25, 26.

Purley Cir., at Pleasant Hill, May 31, June 1. Sulphur Springs Sta., June 1, 2.

R. C. HICKS, P. E.

Tyler District—Second Round.

Canton Cir., at Wesley Chapel, March 8, 9. Wills Point Sta., March 9, 10.

Emory Cir., at Point, March 15, 16.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

REPRESENTATIVES wanted by one of the largest novelty manufacturing companies in America to introduce Hawthorne's Automatic Self-winding Clothes Line; send one dollar for sample (money will be refunded on return of sample) with an illustrated book in colors showing the various uses of the Hawthorne line in the bathroom, kitchen, hospitals, stores, camping parties, etc.; direct commissions will be paid on all sales to department, hardware and house-furnishing stores; good proposition for mail orders and canvassers; we take this method of finding responsible salesmen. Anyone making good can become our direct representative and represent our complete line, which includes metal specialties, electrical devices, motor cycle, bicycle and carriage lamps. HAWTHORNE MFG. COMPANY, 11 Spruce St., Bridgeport, Conn.

1000 AGENTS wanted to sell a Self-Heating Sad Iron; fuel and labor saver; pay salary or commission; agents make \$15.00 to \$30.00 per day. Write IMPERIAL SAD IRON CO., Fort Worth, Texas, Box 285.

BOOKS.

SECOND Blessing Settled. Something everybody wants to see. Just off of the press, 10c postpaid. D. E. KENZIE, Dobl City, Texas.

CLERGYMEN.

TO REPRESENT Harvard Classics University Extension, Special arrangements will be made with a few clergymen to represent the Famous Five-Foot Shelf of Books of Dr. Eliot, to which has recently been added the University Extension. For proper party an arrangement to pay from \$30 to \$50 per week and higher will be made. Full particulars on application. THOS. NEALY, 208 Sumner Bldg., Dallas, Texas.

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. National Co-operative Realty Company, H-551, Marden Building, Washington, D. C.

- Big Sandy Cir., at Starrville, March 22, 23. Tyler, Marvin Church, March 23, 24. Colfax Cir., at Oakland, March 29. Garden Valley Cir., at Sand Flat, March 29. Whitehouse Cir., at Noonday, April 5, 6. Outman Cir., at Salem, April 12, 13. Wills Point Cir., at Cragville, April 19, 20. Grand Saline, April 29. Murchison Cir., at New Hope, April 26. Edom Cir., at Edom, April 27. Tyler Cir., at Center, May 3, 4. Tyler, Cedar Street, May 4. Mt. Sylvan Cir., at Mt. Sylvan, May 10, 11. Lindale Sta., May 11. Alba Cir., at Alba, May 17, 18. Mineola Sta., May 18. Edgewood Cir., at Small, May 24, 25.

MISCELLANEOUS.

M-GEE TOMATO—1200 bushels per acre. Please send me your address for full particulars. M. C. M-Gee, San Marcos, Texas.

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

MONEY TO LOAN.

WE have money to loan on improved farms in North and Central Texas. Any amount. Low interest and prompt service. Write us. S. A. TEMPLE MORTGAGE CO., 409 Wilson Bldg., Dallas, Texas.

POULTRY FEED.

QUEEN OF DIXIE, Hen and Chick Feed, a "Brand of Quality." We invite comparison as to its merits. Orders for local shipments promptly filled. Hen feed \$2.25; chick feed, \$2.50 per 100 pounds delivered at your station. LAWYER-BURGHIER GRAIN CO., Dallas, Texas.

REAL ESTATE.

WILL be glad to furnish information about Posten Heights and other property around the Southern Methodist University. This is the coming place of Dallas. G. F. BOYD, Box 621.

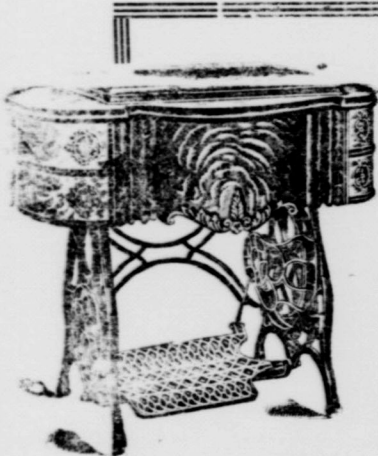
WEST TEXAS CONFERENCE BOOK EXCHANGE.

HAVING been appointed, at the last session of the West Texas Conference to have charge of the second-hand books exchange, I am ready to take any books you wish to dispose of, especially those books which are needed by the undergraduates in the Conference Course. If you have any books you wish to dispose of, send me your list, the author's name and your price, or, if you desire to buy second-hand books, ask me for it. This second-hand book exchange was recommended by the Books and Periodicals Committee because they were asked by the undergraduates of the Conference Course to provide some means to eliminate their expense in buying books. Address, R. W. FISCHER, B-come, Texas.

BOLL COTTONS.

1-1-3 bales per acre last year on inland. Our MELANE, TRIUMPH and BOWDEN BIG BOLL cottons are best. Rapid maturing, big balled, storm proof. Satisfaction guaranteed. MCKINNEY NURSERY, 1322 Main St., Dallas, Texas.

To the Preachers and Official Boards: Brethren, the past has been a very fine round. In spite of the bad weather every appointment has been met and with scarcely a single exception the pastors' salaries have been advanced and good reports made. Begin now to make this an even better round. Let your reports amount to at least half your preachers' salaries for the year at this time. We elect delegates to District Conference this round. Pick out good men who will go. Blessed is the man who doeth the work of the Lord diligently. J. B. TURRENTINE, P. E.



HOW About It?

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.

Address With Price

Blaylock Pub. Co.

DALLAS, TEXAS.

OBITUARIES

(Continued on Page 11)

PECK. — Benjamin Nicholas Peck was born in Gonzales, Texas, July 25, 1856. His immediate ancestors on both sides were of the most prominent families of this municipality prior to, during and after the Texas Revolution. At the age of seven Brother Peck, the subject of this sketch, was left an orphan. He became a clerk for the firm of Peck & Evans at twelve years of age. In November, 1879, the present firm of Peck & Fly was formed. During all these years there have been many mercantile failures, many wrecked fortunes, many blots on characters, but it is worthy of note that no failure, no suspicion of wrong doing has ever followed the Peck name. Its reputation has passed through three wars, slave emancipation, carpetbag rule, floods, drouths, boll weevil scourges and money panics, but the name "Peck" has passed through, ringing clear and true. Let this be said to his credit, and also to the credit of his noble ancestors. He was twice married. On December 19, 1882, he was united in marriage with Miss Willie Monroe, who lived a few years and died, leaving one child, Willie Ben Peck, now the wife of Charles L. Nelson. On February 4, 1896, Miss Josephine Kokernot became his wife and still survives him. To this happy union were born three children, Josephine, Beatrice and Ben N. Peck. His death, which occurred in Santa Rosa Hospital, San Antonio, Texas, January 7, 1913, is universally mourned in this county. A few days before his death he was apparently in the best of health. He was taken to San Antonio on Saturday, at which time an operation was performed for appendicitis. His condition was critical from the first. On Tuesday at 4 p. m. he passed peacefully away to that "better country," where sickness and hospitals are unknown. On Thursday, January 9, there occurred here one of the largest funerals in the history of Gonzales. The service was conducted at the house by the pastor, assisted by the presiding elder, Rev. Thos. Gregory, who for four years was his pastor. The tribute paid by his old friend and pastor of other years was full of pathos and true eloquence. Brother Peck was a faithful member and steward in our Church. For liberality and unselfish devotion to our Church and to every worthy cause, Brother Peck will long be remembered and sadly missed. He was a faithful husband, a devoted father, a consistent Christian, a high-born citizen and a true, noble man. He was pre-eminently a friend to the needy poor. He gave liberally, systematically and religiously wherever there was a call or a need. His policy was not to let his left hand know what his right hand did. The good he did in ten thousand ways in helping the poor and in relieving distress will never be known until the judgment day. He and his little boy, Ben, were regular attendants at the Church services; they never missed a single prayer-meeting from the time we began our pastorate up to his death. On Wednesday night, two days before the fatal operation, they were at prayer-meeting and at the close brother Peck lingered to tell us how much he enjoyed the service. He never failed to have a good word of appreciation on Monday for the sermons and services on Sunday. He was a tower of strength and constant benediction to his pastor. We loved him dearly and his memory will be very precious to us through all the years to come. But we shall see him again "when the mist has rolled away" in that fairer clime, where partings and farewells are no more. Brother Peck's assurance in Jesus Christ was perfect and his faith victorious. He has entered on that larger inheritance that fades not away and into that "rest that remains for the people of God." A. B. DAVIDSON.

TOMBERLINE.—Mrs. Ada Tomberline, who was for twenty-nine years a member of the Methodist Church, died at her home in Junction, Texas, November 17, 1912. Mrs. Tomberline was born in Dewitt County, on January 8, 1878. She came to Junction with her parents when she was only six years of age, and lived here until her death. In 1889 she was married to J. M. Tomberline. To this happy union six children were born, five of whom are living; one son was buried about a year ago. Mrs. Tomberline was converted when a child, joined the Methodist Episcopal Church, South, in which communion she remained faithful until the day of her death. The Church loses a good member, the husband a sacrificing and sympathetic wife, the children a devoted mother. She died in the triumph of a living faith and has gone home to be with God, where her mourning husband and dear children may find her one of these bright days in the sweet bye and bye. C. W. RYLANDER.

WILLIAMS.—Our little Sallie, six years old, was taken away from us at nine o'clock, on the night of the fourteenth, to the glory world. We laid her to rest on the afternoon of February 15, and we are sad. She was born in Clarendon, Texas, while we were in school there, and all this time the thread of love has been winding about our hearts and binding us closer together. She suffered three weeks before she would leave us; but she is gone, not from our hearts, but from our home. Each member of the family misses her so much. We do not hear her voice in the house, her little bed is empty and folded in the corner. Little brother looks about the house for her and his expression shows that he knows there is something dreadfully wrong, but does not understand. Yes, little dark, bright-eyed Sallie is gone, but not from our hearts, for in my soul appears the picture of her sweet face and the beauty of her disposition, and I am sure that time nor trouble nor anything else can ever erase this picture from my heart until I shall hold her real self close to my heart again. It seems that Sallie was the sweetest and the best and, therefore, the dearest, perhaps, because she was not as stout and healthy as the other children and because she was so patient in her affliction. It seemed that others noticed her more, asked that we let her go home with them or stay with them more than the other children as if they loved her more. I do not know why this was unless she was especially lovable. I feel this pang more greatly, perhaps, because she was dark and more like myself. I do not wish to say I loved her more than either of the four we have left but, somehow, it does seem to me that the angels have plucked the fairest flower in the family garden and transplanted it in the garden of God. We do not know why these things are but she was so patient and sweet that heaven coveted her disposition, and she was so lovable that I cannot find fault with the angels for coveting her companionship, but it has filled us with such sadness. There are hundreds of our friends who would, if they could, bear part of this sadness for us and yet I would not let one of them bear it. There is such sweetness in this sadness, since it needs be that she is gone. What an immeasurable vacancy without her if it were not filled with such sweet sorrow. We leave her with God and cherish her memory and are thankful for faith in Him who broke the bonds of death and took away its sting and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Yet, despite all this, we miss her so much and we are so sad, for sweet little dark faced, bright-eyed Sallie is gone. ED. WILLIAMS, Pastor Vera Circuit.

MCDOW.—Mrs. Mamie McDow (nee Clark) was born in Clarksville, Arkansas, June 16, 1882. She was the daughter of J. B. and N. L. A. Clark, and the stepdaughter of W. A. and Low Ayers of Newport, Texas. She came with her stepmother to Texas in September, 1892, and was married to Elmo McDow January 5, 1908, at Newport, Texas. In December, 1911, they moved to San Benita, Texas, for her health, and after a year they came back to her stepparents, Brother and Sister W. A. Ayers, of Newport, Texas, where she died September 5, 1912. Sister McDow had been religious a number of years, having been converted at the age of ten. She was a member of the Methodist Church at Newport when she died. Husband will miss her. Brother and Sister Ayers, who did so much to comfort and care for her, will miss her, and the Church militant will miss her. Sister McDow is survived by one sister and two brothers. May the Lord comfort the husband, sister, brothers and Brother and Sister Ayers in this hour of bereavement. Brother R. L. Patterson preached her funeral and her body was laid to rest in Elmwood Cemetery, Bowie by the Woodman Circle. Her pastor, W. F. DAVIS.

BEWLEY.—John Wesley Bewley passed to his reward on December 28, 1912. He was preparing for practice of law; had completed his course in bookkeeping, shorthand and typewriting; almost completed telegraphy and had a good literary education; was raised by his grandparents, Rev. J. W. Bewley and wife. Obedient and truthful from childhood, without deception and a noble Christian boy. He joined the Methodist Episcopal Church, South, under Rev. Clyde B. Garrett, of Center now, but of Queen City then, and often took active part in revivals. He leaves one brother, two half-brothers and father, three uncles and his grandparents to mourn his departure, together with his many friends, wherever he was acquainted. Always attended church and Sunday School when in Tyler Commercial College

taking his courses. His room-mate in school, Mr. Chas. T. Jones, was very fond of him and writes our beloved Rev. Jno. Wesley Bewley a very affectionate and consoling letter concerning their school days. I was with him only a few days before he died and his plea was, I want a thorough education before offering my services to the public. God knew where he could use him best. He had a better place, no doubt, for him. In looking through his books we find Psalms 119 and 105, John 5 and 26, with the full quotation, and many others with the statement, "My choice Scriptures." His father and stepmother were received into the Church with him and all baptized as little children. Born and raised in Nelson's Chapel community, took an active interest in certain ones for salvation and prayed earnestly for Preston Rosser and affected him every since. He was only sick about nine hours and went home in the triumph of peace, for thus the righteous die. HIS PASTOR.

SARTAIN.—Sister Edna E. Sartain (nee Early) was born January 20, 1893; died December 22, 1912. She was converted at Westbrook, now in Willow Point Mission, in September, 1906, and joined the Presbyterian Church; but in August, 1908, joined the M. E. Church, South. She was married to Brother Ernest Sartain October 10, 1909. She lived a consistent Christian life, one of sacrifice and one of devotion to the Church. She was one of the faithful few, and you could depend on her to fight in the thickest of the battle. A good woman has been transplanted from earth to heaven, leaving behind a sweet little baby and a grief-stricken husband, father, mother, brothers and sisters. Weep not, dear ones, for an angel in heaven is beckoning to you. It's only another tie to bind you closer to God; another jeweled-crowned soul awaits you there. Strive to enter in at the pearly gates, for she will be there to welcome you, and there will be no separation there, no never. Her pastor, W. W. BARNETT.

CHERRY.—Henry Cherry, son of B. F. and A. C. Cherry, was born August 29, 1905, near Ovella, Ellis County; departed this life December 19, 1912, after a very brief illness. Henry was a very bright little boy, was going to school, and the week before he died he won the prize in his class. He was a very obedient boy, and won the love of his teachers. His untimely going seems mysterious as he was so full of promise. He loved to go to Sunday School and Church, and was noticeable for his good behavior. The home is lonely without him. Father, mother, brothers and sisters, wait in silence to hear his voice, but alas, no more will you hear his voice on earth. He has crossed the mystic river and gone to be with the bloody washed throng where there will be no more death, neither sorrow nor crying. His funeral was held at old Shiloh Church by the writer and his body laid to rest by the side of relatives in the Shiloh Cemetery to await the resurrection of the dead. I. E. HIGHTOWER, February 9, 1913.

OSBORNE.—Mrs. A. E. Osborne was born near Carnesville, Georgia, September 9, 1838, and died at Campbell, Texas, November 29, 1912. She leaves five daughters and one son to mourn their loss. Her husband, Dr. D. O. Osborne, and three children preceded her to the better world. She was converted and joined the M. E. Church, South, in 1852. Sister Osborne was truly a good woman, a devoted wife, a tender and yet firm mother, an obliging neighbor. She was especially good to wait on the sick. She gave herself unreservedly to her children and they show her efforts, all being Christians. She was a devout Christian, spending much time in prayer. We miss her counsel and encouragement. Weep not, loved ones, she awaits you where death hath lost his power to separate. Her Pastor, C. B. GOLSON.

KINDRED.—Sarah A. Kindred (nee Lilly) was born in Fayette, North Carolina, 1832, and died at her home in Waelder, Texas, Wednesday morning at seven o'clock, January 29, 1913. We laid her tired body to rest in the Masonic Cemetery at five o'clock that afternoon, the funeral services being conducted at the Methodist Church. She professed faith in Christ and united with the Methodist Church in early life, and remained a devoted and faithful member of the same to the last hour. Sister Kindred was twice married, first to John W. Threadgill; two children were born to bless this union, W. J. and Camilla Threadgill. Her last marriage was to Rev. Alexander Kindred, who was an honored and useful preacher in our Church. One child was born to this union, Miss Charlotta Kindred, who lives to mourn the loss of an honored father, and a most excellent and devoted mother.

Sister Kindred loved the Church, and always give it her presence and support. She loved the Texas Christian Advocate and read it for many years. She kept herself posted on Church affairs, and was always ready to help in every good word and work. The pastor always found a welcome in her home and when he left, he carried with him her blessings. We shall miss her in the home, and in the Church, but we know where to find her, she was ready when the Master called. To the bereaved children and grandchildren remember that mother is in heaven and you may see her again by and by. Her pastor, JESSE G. FORESTER, Waelder, Texas, Feb. 3, 1913.

FRIDGEN.—Mrs. J. H. Fridgen was born in Florida, January 25, 1848. Her father, S. L. Hart, was an itinerant Methodist preacher and in a home made of changing scenes and many cares, yet, withal a home of abiding peace and much joy, she received the training which was the foundation of her grand and noble life. At the age of eleven she united with the Methodist Church and became a consecrated and efficient worker for His cause. On December 19, 1867, she was married to J. H. Fridgen and in 1873 they moved to Thomaston, Texas. On December 29, 1912, as the closing days made preparation for the coming of the new year, her life went out and a new life in a "home not made with hands" was begun. Rev. C. B. Cross, of Cuero, assisted by several of the pastors of the town, conducted the funeral services. For forty years she labored as a faithful Sunday School teacher in an obscure village. To man, whose vision is limited by geography and the calendar, her life was not large; yet to Him, whose vision is not limited, either by time or space, her life fills the orb of a life eternal. All the relations of life were to her chords that bind and her association with others, whether in the home or as neighbor or friend, fitted and prepared her for the higher and better association in the life to come. Her favorite song was, "I never will cease to love him." Her Sunday School class of girls met with her and, at her request, sang it for her several times before she died. Thomaston has lost a noble and helpful life, but heaven has become more real to us because this good mother in Israel has gone to her reward. Those who knew her best need not the lines of an obituary to remind them of the length, the breadth and the depth of her character, and to those who knew her not all language sounds but as the ether court surrounding a heart which was holy unto the Lord. A. GUYON.

BLED SOE.—Frank Bledsoe was born November 4, 1894. Died February 1, 1913. She was the daughter of Brother and Sister J. C. Bledsoe. She was converted and joined the Methodist Church in 1906 under the ministry of Brother W. D. Thompson. Left many evidences of a living faith in Christ. This was especially true the last few months of her life. She was a punctual Sunday School student. Had for several years been the organist for all Church services and a more faithful, willing performer I have never found. Frank had always had excellent health till a short while before her death, when she contracted the fatal fever. She had a bright, well-matured mind; a blithe, sunny, affectionate disposition. She was loved by all, but was a great favorite among the young people. In spite of inclement weather a host of friends and loved ones were at the funeral. The floral offering beggars description. Boxes of rich flowers kept coming in by express even after interment. She has gone where flowers perpetually bloom and where heartaches never come. Father, mother, loved ones, God will give grace in this time of great affliction. We will see after while that God "doeth all things well" and "that all things work together for good to them that love God." Her pastor, C. P. COMBS.

CLEMONS.—Presley Key Clemons had but recently passed his seventeenth birthday and was a high-toned, honest and lovable young man. He professed religion and joined the Methodist Church in childhood and was a regular attendant upon its services until he was taken sick. By his kind and unselfish disposition he won many friends. He died January 23, 1913, at the home of his sister, Mrs. R. R. Yates, who, with their father, brother and other sisters, as well as their many friends, mourn the early passing of this young life. May our Heavenly Father bless and sustain them all in this great sorrow. JOHN M. LYNN.

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.)

\$3.50 Recipe Free, For Weak Kidneys.

Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Etc. Stops Pain in the Bladder, Kidneys and Back.

Wouldn't it be nice within a week or so to begin to say goodbye forever to the aching, dribbling, straining, or too frequent passage of urine; the frothing and the back-of-the-head aches; the aches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the dependency? I have a recipe for those troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, K-137 Larch Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, this recipe contains only pure, harmless remedies, but it has great healing and pain-enslaving power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and save yourself at home.

As ignorance of law is no excuse from punishment, a man is always in the nature of things responsible for the good he could have learned how to perform and for the evil he could have prepared himself to prevent.

Quarterly Conferences

- NORTH TEXAS CONFERENCE
McKinney District—First Round. Blue Ridge, at B. K. March 1, 2. Farmersville, March 2, 3. McKinney Circuit, at B. C. March 8, 9. CHAS. A. SPRAGINS, P. E.
Decatur District—First Round. Jackboro Mis., at Herwick, March 1, 2. Bryson and Jeremy, at Bryson, March 2, 3. Justin and Roamoke, at Justin, March 8, 9. H. H. HARRIS, P. E.
Sulphur Springs District—First Round. Parley, at Harmony, March 1, 2. Winsboro Sta., March 2, 3. Berthright and Tira, March 8, 9. Sulphur Springs Sta., March 9, 10. K. C. HICKS, P. E.
Greenville District—Second Round. Jones, Lottel and Wesley, at Wesley, March 1, 2. Celeste Cir., at Celeste, March 8, 9. Campbell Cir., at Caney, March 15, 16. Wesley Sta., March 16. Kavanaugh Sta., March 23. West Lee Street Sta., March 23. Commerce Mis., at Mt. Zion, March 28-30. Commerce Sta., March 30, 31. Lone Oak Cir., at Lone Oak, April 6, 7. Floyd Mis., April 13, 14. Mevit Cir., at Antioch, April 19, 20. Fairlie Mis., at Kizer, April 26, 27. Wolfe City Sta., April 27, 28. Kingston Mis., at Kingston, May 10, 11. Caddo Mills, at Hendrix, May 17, 18. Greenville Mis., at C. May 24, 25. C. M. HARLESS, P. E.
Bonham District—First Round. Forest Hill and Bell Chapel, Mar. 1, 2. Ravenna Ct., Mar. 8, 9. Windom Ct., Mar. 15, 16. S. THOMAS, P. E.
Gainesville District—Second Round. Marysville Cir., at Svels Bend, March 1, 2. St. Jo Mis., March 8, 9. Woodbine Cir., at Whaley's Chapel, March 15, 16. Bonita Cir., at Starkey's Chapel, March 22, 23. Denton St. Sta., March 23, 24. Broadway Sta., March 29, 30. Myra and Hood, at Hood, April 5, 6. Pilot Point Cir., at Mustang, April 12. Pilot Point Sta. (Q. C. Friday night), April 13. Aubrey and Oak Grove, at Cooper, April 19. Denton Sta. (Q. C. Friday night), April 20. Era and Spring Creek, at S. C., April 26. Valley View Sta., April 27, 28. Sanger and Bolivar, at S., May 3, 4. Rooster Cir., at Bolivar, at S., May 3, 4. Montague Cir., at Dye Mount, May 17, 18. Dexter Cir., at —, May 24, 25. I. F. PIERCE, P. E.
Dallas District—Second Round. (Preaching Services) Tyler Street, 11 a. m., March 2. St. John's, 7:30 p. m., March 2. St. Mark's, 11 a. m., March 9. Fairland, 7:30 p. m., March 9. Trinity, 11 a. m., March 16. Oak Lawn, 7:30, March 16. (Quarterly Conferences) Grand Prairie, March 23, 24. Tyler Street, March 26. Cedar Hill and Duncanville, March 29, 30. St. John's, April 2. Forest Ave., April 6, 7. Cochran's Chapel and Maple Ave., April 12, 13. Erving, at Bethel, April 19, 20. First Church, April 23. Trinity, May 13. St. Mark's, May 14. Wheatland and DeSoto, May 17, 18. Oak Lawn, May 21. Grace, May 25, 28. F. SENSARAUGH, P. E.
Bonham District—Second Round. Bonham Cir., at Edhube, March 22, 23. Bonham Sta., March 23. Rock Point and McCraw, at McCraw, March 29, 30. Honey Grove Sta., March 30, 31. Fector Cir., at Savoy, April 5, 6. Petty and White Rock, at Petty, April 12, 13. Ladonia Sta., April 13, 14. Dodd Cir., at Lammis, April 19, 20. Bailey Cir., at Pleasant View, April 26, 27. Trenton Cir., at Blanton Chapel, May 3, 4. Leonard Sta., May 4, 5. Brookston Cir., at High, May 11, 12. Telephone, May 18, 19. Forest Hill and Bells, at Bells, May 26, 27. Ravenna Cir., May 31, June 1. Windom Cir., June 7, 8. O. S. THOMAS, P. E.

Decatur District—Second Round.
 Paradise Cir., at O'Shields, March 15, 16.
 Argyle, at Garza, March 22, 23.
 Krum and Ponder, at Krum, March 23, 24.
 Alford, at Alford, April 5, 6.
 Chico, at Chico, April 6, 7.
 Decatur Cir., at Sand Hill, April 12, 13.
 Decatur Sta., April 13, 14, to March 31.
 Rhomae, at Annville, April 19, 20.
 Greenwood, at Slidell, April 26, 27.
 Bridgeport Sta., May 1.
 Bryson and Jermyn, at Jermyn, May 3, 4.
 Jackboro Sta., May 4, 5.
 Boyd, at Garvin, May 10, 11.
 Bridgeport Mis., at Sand Flat, May 17, 18.
 Willow Point, at Gibtown, May 24, 25.
 Mexican Mis., May 26.
 Oak Dale, at —, May 31, June 1.
 Jackboro Mis., at —, June 1, 2, 8.
 Justin and Roanoke, at R., June 7, 8.
 The District Conference is to be held at Bridgeport, March 28, 4 p. m., to March 31. Sunday School and League Institute March 30. All come to stay till Monday noon. S. C. RIDDLER, P. E.

McKinney District—Second Round.
 Anna, at M., March 15, 16.
 Princeton, at W. C., March 22, 23.
 Allen and South McKinney at S. M., March 23, 7:30 p. m.
 Lewisville, March 29, 30.
 Richardson and Vickery, at Rogers Chapel, April 5, 6.
 Plano, April 6, 7:30 p. m.
 Prosper, at E. R., April 12, 13.
 Frisco, April 19, 20.
 Weston, at Roseland, April 26, 27.
 Celina, May 6, 7.
 Wylie, at St. Paul, May 10, 11.
 Avera, at 7:30 p. m., May 11.
 Renner, May 17, 18.
 McKinney, at 7:30 p. m., May 10.
 McKinney, May 24, 25.
 Nevada, May 25, 26.
 Farmersville, May 31, June 1.
 Carrollton and F. B., at C., June 7, 8.
 McKinney, at 7:30 p. m., June 8.
 Blue Ridge, June 14, 15.
 McKinney Cir., June 28, 29.
 CHAS. A. SPRAGINS, P. E.

Terrell District—Second Round.
 Garland, March 1, 2.
 Rockwall, March 2, 3.
 Chisholm, at Allen's Chapel, March 8, 9.
 Terrell, March 13, 14.
 College Ground, at Morrow's Chapel, March 22, 23.
 Elmo, March 29, 30.
 Scurry, at Wilson's Chapel, April 5, 6.
 Forney and Mesquite, at M., April 12, 13.
 Crandall, at Seagoville, April 13, 14.
 Mabank, April 19, 20.
 Kemp and Becker, at R., April 20, 21.
 Pleasant Mount at Rose Hill, April 26, 27.
 Quinlan, at Oak Grove, May 3, 4.
 Lancaster, May 10, 11.
 Hutchins and Wilmer, at H., May 11, 12.
 Kaufman, May 18, 19.
 A. L. ANDREWS, P. E.

Paris District—Second Round.
 Depot Sta., March 1, 2.
 Bonham Street, March 2, 3.
 Pattonville, at Atlas, March 8, 9.
 White Rock, at W. R., March 15, 16.
 Carlsville Sta., March 14-16.
 Reston, at Oklahoma, March 22, 23.
 Centenary, March 23, 24.
 Woodland, at Kanawa, March 29, 30.
 Detroit, March 28-30.
 Annona, at Coleman S., April 5, 6.
 Clarksville Mis., at Liberty, April 6, 7.
 Emberson, at R. P., April 12, 13.
 Blossom, April 13, 14.
 McKenzie at Johnstown, April 19, 20.
 Bogata, at Rosalie, April 26, 27.
 Lamar Avenue, April 27, 28.
 Avera, at Henrietta, May 3, 4.
 Bazwell, at Liberty, May 4, 5.
 Paris Cir., at Hopewell, May 10, 11.
 Depot Cir., May 17, 18.
 The District Conference will meet at Depot, April 22, at 9:30 a. m. The opening sermon will be preached by Rev. W. D. Mountcastle. W. F. BRYAN, P. E.

Sherman District—Second Round.
 Pilot Grove Cir., at Blackson's Chapel, March 1, 2.
 Travis Street, March 8, 9.
 Key Memorial, March 15, 16.
 Waples Memorial, March 22, 23.
 Bell's Cir., at Moore's Chapel, March 29, 30.
 Van Alstyne, April 6, 7.
 Collinsville and Tioza, at Ethel, April 12, 13.
 Trinity, April 20, 21.
 Whitesboro, April 26, 27.
 Howe Cir., at Ferguson's Chapel, May 3, 4.
 Sadler and Gordonville, at Sadler, May 10, 11.
 Pottsboro and Preston, at Pottsboro, May 17, 18.
 Harless Chapel, May 19, 20.
 Sherman Cir., at Southmayd, May 24, 25.
 R. G. MOOD, P. E.

CENTRAL TEXAS CONFERENCE

Gatesville District—Second Round.
 Killen 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 16, 17.
 Coppas Cove, at Pico, March 22, 23.
 Killen Cir., at Reese Creek, March 29, 30.
 Nolansville, at N., March 31, 11 a. m.
 McGregor, April 5, 6.
 Jonesboro, at Union Grove, April 12, 13.
 Evant, at Cox Chapel, April 16, at 11 a. m.
 Fair and Lanham, at L., April 19, 20.
 Hamilton Cir., at L., April 26, 27.
 Hamilton, April 27, 28.
 Crawford, at C., April 30, 2 p. m.
 Gatesville Cir., at Winfield, May 3, 4.
 Oglesby, May 10, 11.
 S. I. VAUGHAN, P. E.

Hillsboro District—Second Round.
 Coolidge Charge, at Coolidge, March 1, 2.
 Line Street, Hillsboro, at L. S., March 3.
 Malone Charge, at Rieni, March 7.
 Irene Charge, at Mertens, March 8, 9.
 Manger Charge, at Dover, March 15, 16.
 First Church, Hillsboro, at F. C., March 23.
 Covington and Osceola, at O., March 29, 30.
 Itasca, at Itasca, March 30, at 7:30.
 Brandon, at Bynum, April 3.
 Abbott, at Belle Springs, April 4.
 Whitney, at Whitney, April 5, 6.
 Hubbard, April 11.
 Kirk, April 12, 13.
 Delia, April 13, 14.
 Peoria, April 19, 20.
 Lovelace, April 26, 27.
 J. RACE BISHOP, P. E.

Waco District—Second Round.
 Mart, March 2, 11 a. m.
 Clay Street, March 2, 7:30 p. m.
 West, at Elm Mott, March 8, 9.
 Bruceville and Eddy, at E., March 15, 16.
 Lorena, at Oak Grove, March 16, 17.
 Fifth Street, March 23.
 S. Bosque and Horn, at Harris, March 29, 30.
 China, at Coyote, April 5, 6.
 Riesed and Axtell, at Axtell, April 12, 13.
 Mt. Calm, April 13, 14.
 Hewitt, April 19, 20.
 Herring Ave., April 20, 21.
 Bosqueville, at Bosqueville, April 26, 27.
 Elm Street, April 27, 8 p. m.
 Austin Ave., May 4, 11 a. m.
 Morrow Street, May 4, 8 p. m.
 W. B. ANDREWS, P. E.

Fort Worth District—Second Round.
 McKinley Avenue, March 2, 3.
 Riverside, March 2-4.
 Polytechnic, March 9, 10.
 Handley and Harwell's, at Handley, March 9-11.
 Grapevine, at Minters, March 13.
 Glenwood, March 16, 17.
 Boulevard, March 16-18.
 Smithfield, at Smithfield, March 20, preaching 11 a. m.
 Brooklyn Heights at Sycamore, March 22, 23.
 Diamond Hill, March 23, 24.
 Arlington, March 26, 8 p. m.
 First Church, March 30, 31.
 Kennedale, at Kennedale, March 3, preaching 11 a. m.
 Central, April 6, 7.
 Mission Ave., April 13, 14.
 Mulkey Memorial, April 20, 21.
 District Conference, at Arlington April 22. JEROME DUNCAN, P. E.

Corsicana District—Second Round.
 Harmony Ct., at Brushy, Mar. 1-2.
 Frost Ct., at Emmett, Mar. 2-3.
 Kerens and Powell, at Powell, Mar. 8-9.
 Horn Hill Ct., at Cedar Island, Mar. 15-16.
 Grosbeck Station, Mar. 16-17.
 Purdon Ct., at Mt. Zion, Mar. 22-23.
 Dawson Station, Mar. 23-24.
 Barry Ct., April 5-6.
 Eleventh Ave., April 6-7.
 Chatfield, at Tulepo, April 12-13.
 Rice Station, April 13-14.
 Wrenham and Richland, at Richland, April 19, 20.
 First Church, April 20, 21.
 Corsicana Ct., at Eureka, April 26-27.
 Kirwin, at Cotton King, May 3, 4.
 Mexia Sta., May 4, 5.
 Big Hill Ct., May 10-11.
 Thornton Station, May 9-11.
 IVO R NELSON, P. E.

Cleburne District—Second Round.
 Grandview Cir., at G. B., March 1, 2.
 Main Street, Cleburne, March 2 and 23, at 7:30 p. m.
 Alvarado, March 8, 9.
 Venus, March 15, 16.
 Godley, at Concord, March 22, 23.
 Lillian, at P. G., March 29, 30.
 George's Creek, at White Ch., April 4.
 Grandbury Cir., at Hill City, April 5, 6.
 Glen Rose, April 6, 7.
 Joshua, at Eran, April 12, 13.
 Blum, at Lone Willow, April 19, 20.
 Morgan, at Morgan, April 26, 27.
 Walnut Springs, April 27, 28.
 Cresson, at Long Creek, May 3, 4.
 Grandbury Sta., May 4, 5.
 Grandview Sta., May 10, 11.
 W. W. MOSS, P. E.

Dublin District—Second Round.
 Dublin, March 2, 5.
 Harbin and Green's Creek, at H., Mar. 5.
 Comanche Cir., at Cottonwood, March 8, 9.
 Comanche Sta., March 9, 10.
 Harmony, at Hebron, March 15, 16.
 Gustine, March 16, 17.
 Stephenville Cir., at Rock Falls, March 22, 23.
 Stephenville Sta., March 23, 24.
 Bunyan, at Lingleville, March 29, 30.
 Hockabay, at Pigeon, March 31.
 DeLeon Cir., at Morton's Chapel, April 5, 6.
 DeLeon Sta., April 6, 7.
 Duffau, at Shipper, April 12, 13.
 Fredell, at Oden's Chapel, April 13, 14.
 Hico, April 15, 16.
 Carlton, at Lankin, April 19, 20.
 Proctor, at Graham Chapel, April 20, 21.
 Woodliffe, at Acre, April 26, 27.
 Tolar, April 27, 28.
 M. K. LITTLE, P. E.

Georgetown District—Second Round.
 Hutto, at Round Rock, March 2, 3.
 Thrall, at Beukiss, March 8, 9.
 Belton, March 16, 17.
 Holland, at Wilson's Chapel, March 22, 23.
 Belton Cir., at New Hope, March 29, 30.
 Bartlett, April 5, 6.
 Granzer, April 5, 6.
 Florence, at Wesley Chapel, April 12, 13.
 Georgetown, April 13, at 8 p. m.
 Temple, at Seventh Street, April 20, at 11 a. m.
 Temple, First Church, April 20, at 8 p. m.
 Troy, at Pendleton, April 26, 27.
 Rogers, May 4, 5.
 T. S. ARMSTRONG, P. E.

Cisco District—Second Round.
 Breckenridge, March 1, 2.
 Eastland, 7:30 p. m., March 7.
 Ranger, at P. Grove, March 8, 9.
 Strawn and Mings, at M., March 15, 16.
 Gorman, March 22, 23.
 Gordon, at Mt. Zion, March 29, 30.
 Rising Star, April 5, 6.
 Pioneer, at P. Valley, April 6, 7.
 May, at Bethel, 11 a. m., April 8.
 Sipe Springs, at Beattie, 11 a. m., April 9.
 Cisco Mis., at Bluff Branch, April 12, 13.
 Scranton, at S., 11 a. m., April 16.
 Desdemona, April 19, 20.
 Staff, April 20, 21.
 Cisco Sta., April 27, 28.
 Wayland, May 3, 4.
 Caddo, May 4, 5.
 Eolian, May 10, 11.
 Carbon, May 17, 18.
 C. E. LINDSEY, P. E.

Brownwood District—Second Round.
 Norton, at Hatchel, March 1, 2.
 Winchell, at Trickham, March 8, 9.
 Ballinger, March 15, 16.
 Wingate, at Darso, March 22, 23.
 Winters, March 22, 23.
 Crows, at Crows, March 29, 30.
 Brownwood Mis., at Green's Chapel, April 5, 6.
 Indian Creek, at Bethany, April 12, 13.
 Coleman Sta., April 16.
 Talpa, at Valera, April 18.
 Gouldbusk, at Wesley Chapel, April 19, 20.
 Coleman Mis., at Thrifty, April 26, 27.
 Santa Anna, April 30.
 Ranket, May 3, 4.
 Brownwood Sta., May 10, 11.
 I. H. STEWART, P. E.

Weatherford District—Second Round.
 Millsap, at Mt. Vernon, March 1, 2.
 Mineral Wells, at M. W., March 9, 10.
 Santo, at Brazos, March 15, 16.
 Weatherford Circuit, at Weiland, March 19.
 Aledo, at Ben Brook, March 22, 23.
 Couts Mem., March 29, 30.
 Weatherford, March 29, 31.
 Whitt Cir., at Peas, April 5.
 Loving, at Loving, April 12, 13.
 Graham Mis., at Rocky Mount, April 15.
 Graham, at Graham, April 16.
 Eliasville, at Murray, April 19, 20.
 New Castle, at True, April 26, 27.
 District Conference will begin at 9 a. m., April 22, at Olney.
 Missionary and Educational Institute will be held at Mineral Wells, March 4 and 5. JAS. CAMPBELL, P. E.

Waxahachie District—Second Round.
 Britton, at Webb, March 1, 2.
 Ennis, March 7-9.
 Palmer, at Garrett, March 8, 9.
 Owilla, at Onward, March 22, 23.
 Maypearl, at Auburn, March 29, 30.
 Red Oak, at Royce, April 12, 13.
 Mansfield, April 15.
 Midlothian, April 16.
 Forrester, at Colliers Chapel, April 19, 20.
 Waxahachie, April 20, 21.
 Bethel, April 25, 26.
 Italy, April 25-27.
 Bardwell, at Avalon, May 3, 4.
 Italy, May 4, 5.
 J. A. WHITEHURST, P. E.

WEST TEXAS CONFERENCE

Cuero District—Second Round.
 Port Lavaca and Traylor, at T., March 1, 2.
 Port O'Connor, at Bloomington, Tues., Mar. 4.
 Nursery, at Ford Tran, March 8, 9.
 Midfield, at Markham, March 15, 16.
 Palacios, March 16, 17.
 El Campo, Tues., March 18.
 Smiley, at Westhoff, March 22, 23.
 Nixon, March 23, 24.
 Pandora, at Caddo, March 29, 30.
 Stockdale, at Stockdale, March 30, 31.
 Cuero, April 5, 6.
 Change, April 6, 7.
 Lavernia, at Sutherland Spgs., April 12, 13.
 JOHN M. ALEXANDER, P. E.

Beville District—Second Round.
 Rockport, March 1, 2.
 Aransas Pass, March 2, 3.
 Floresville, March 5.
 Kenedy, at Kenedy, March 6.
 Oakville, at Bethel, March 8, 9.
 Beville, March 12.
 Mathis, March 14.
 Corpus Christi, March 15, 16.
 Taft, at Gregory, March 16, 17.
 San Benito, March 22, 23.
 Brownsville, March 23, 24.
 Harlingen, March 26.
 Mercedes and LaFaria, at LaF., March 27.
 Sinton, at Odem, March 29, 30.
 Kingsville, April 5, 6.
 J. H. GROSECLOSE, P. E.

Llano District—Second Round.
 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.
 I. W. COWAN, P. E.

San Marcos District—Second Round.
 Gonzales, March 1, 2.
 Lockhart, March 2, 3.
 Staples, at Harris Chapel, March 8, 9.
 Martindale, March 12.
 San Marcos, March 16.
 Seguin, March 22, 23.
 Belmont, at Mill Creek, March 25, 26.
 Leeville, March 27, 28.
 Waelder and Thomsonville, at Thomsonville, March 29, 30.
 THOMAS GREGORY, P. E.

San Angelo District—Second Round.
 Zden, at Live Oak, Mar. 1, 2.
 Lohn, at Pear Valley, Mar. 3.
 Brady, Mar. 8, 9.
 Roebelle, at Live Oak, Mar. 9.
 Junction, at Junction, Mar. 15, 16.
 Menard, at Menard, Mar. 17.
 Sonora, Mar. 22, 23.
 Elorado, at Eldorado, Mar. 29, 30.
 Sonora, Apr. 5, 6.
 Sherood, Apr. 12, 13.
 Sterling, at China Valley, Apr. 19, 20.
 Water Valley, at Carlsbad, Apr. 20.
 Garden City, at Fairview, Apr. 24.
 Midland, Apr. 26, 27.
 Midland Circuit, at Prairie Lee, Apr. 26.
 Paint Rock Circuit, May 1, 2.
 F. B. BUCHANAN, P. E.

Austin District—Second Round.
 Bastrop, March 1, 2.
 Manor, March 8, 9.
 Webbville Cir., at Colorado Chapel, Mar. 15, 16.
 Unifony Church, March 16, 17.
 Liberty Hill and Leander, at L. H., March 22, 23.
 Walnut, March 29, 30.
 St. Luke's, March 30, 31.
 First Church, Apr. 6, 7.
 South Austin, April 11, 12.
 Ward Memorial, April 12, 13.
 V. A. GODBEY, P. E.

Uvalde District—Second Round.
 Eagle Pass, March 1, 2.
 Moore, at Leona, March 8, 9.
 Devine, March 9, 10.
 Asherton, at Big Wells, March 15, 16.
 Leakey, March 16-17.
 Uvalde Sta., March 22, 23.
 Ratesville, at I. P., March 23, 24.
 Rock Springs, March 26-30.
 Utopia Sta., April 5, 6.
 Sabinia Sta., April 6, 7.
 Del Rio, April 12, 13.
 Millett, April 19, 20.
 Pearsall Sta., April 20, 21.
 Laredo Sta., April 26, 27.
 The Uvalde District Conference will convene in Carrizo Springs May 1-4, 1913. S. B. BEALL, P. E.

San Antonio District—Second Round.
 West End, March 2.
 Alamo Heights, March 2.
 Poteet Cir., at P., March 9.
 South Heights, March 9.
 Harper Cir., at Ingram, March 9.
 Kerrville, March 16.
 Center Point, March 16.
 Trent, at Cross Roads, March 23.
 Alamo, March 23.
 San Antonio Cir., at Oak Island, March 30.
 Government Hill, March 30.
 Banderia, April 6.
 Medina, at M., April 6.
 S. H. C. BURGIN, P. E.

NORTHWEST TEX. CONFERENCE

Sweetwater District—Second Round.
 Roscoe, at R., March 2-3.
 Robt. at Fairview, March 8, 9.
 Westbrook, at Cuthbert, Mar. 15-16.
 Blackwell, at Hylton, 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.
 Colorado Mis., at Plainview, April 19, 20.
 Fluvanna, at Crowds, April 26-27.
 Sweetwater Mis., at Ada, May 3-4.
 T. M. SHERMAN, P. E.

Abilene District—Second Round.
 Hawley, at Hodges, March 1, 2.
 Anson, March 2.
 Trent, at Cross Roads, March 15, 16.
 Merkel, March 16, 17.
 View, at Buffalo Gap, March 22, 23.
 First Church, Abilene, March 23, 24.
 Caps, at Wiley, April 5, 6.
 St. Pauls, Abilene, April 6, 7.
 Ovalo, at Elm Hill, April 12, 13.
 Dunsmont, March 7.
 Nugent, at Hamby, April 26, 27.
 Putnam, at Moran, May 3, 4.
 Baird, May 4, 5.
 C. N. N. FERGUSON, P. E.

Vernon District—Second Round.
 Estelline Cir., March 1, 2.
 Dunsmont, March 7.
 Paducah Sta., March 8, 9.
 Tell Cir., March 15, 16.
 Tolbert and Fargo, March 19.
 Quanah Sta., March 21.
 Quanah Mis., March 22, 23.

Medicine Mound Mis., March 29, 30.
 Crowell Mis., April 4.
 Kirkland Cir., April 5.
 Childress Sta., April 5, 6.
 Chillicothe Sta., April 12, 13.
 Margaret Cir., April 19, 20.
 Vernon Sta., April 26, 27.
 Crowell Sta., May 7.
 W. Hall Tuesday, Feb. 11, at 7:30 p. m. J. G. MILLER, P. E.

Hamlin District—Second Round.
 Aspermont Sta., March 1, 2.
 Royston, at Alton, March 8, 9.
 Tuxedo, at Anderson's Chapel, March 15, 16.
 Rule, at Rule, March 22, 23.
 McCauley, at M., 8 p. m., March 27.
 Rotan, April 5, 6.
 Sylvester, at Lovelace, April 12, 13.
 Jayton, at J., April 19, 20.
 Sargent, at S., April 26, 27.
 Spur, May 3, 4.
 Knox City, at O'Brien, May 10, 11.
 Rochester, at Judd, May 17, 18.
 Peacock, at P., May 24, 25.
 Vera, May 31, June 1.
 G. S. HARDY, P. E.

Stamford District—Second Round.
 Haskell Sta., March 1, 2.
 Weinst, March 3, at 11 a. m.
 Monday, March 5, at 2 p. m.
 Ward Mem. and Luaders, March 8, 9.
 Albany, March 12.
 Bomarton, March 15, 16.
 Seymour Sta., March 21, at 8 p. m.
 Seymour Mis., March 22, 23.
 Gore, March 29, 30.
 Westover, April 5, 6.
 Haskell Mis., April 12, 13.
 St. John's, April 20.
 Throckmorton Sta., April 23.
 Throckmorton Mis., April 24, 11 a. m.
 Woodson, April 26, 27.
 Avoca and Bethel, May 10, 11.
 J. G. PUTMAN, P. E.

Clarendon District—Second Round.
 Shamrock, Mar. 1, 2.
 Wheeler, at Locust Grove, March 3.
 Plymouth, at Lee's Chapel, March 5.
 McLean, March 8, 9.
 Wellington Circuit, at Olympus, March 15, 16.
 Wellington Station, March 17.
 Mobeetie, at Mobeetie, March 22, 23.
 Cataline, at Gageby Valley, March 25.
 Miami and Pampa, at Pampa, March 27.
 Washburn, at Fairview, March 29.
 Claude, March 30, 31.
 Goodnight, at Sunny View, April 1.
 Quail, at Quail, April 5, 6.
 Canadian, April 13, 14.
 Groom, at Groom, April 19, 20.
 Clarendon, April 27, 28.
 J. W. STORY, P. E.

Plainview District—Second Round.
 Bartonsite, at Pierces Chapel, March 1, 2.
 Hale Center, March 2, 3.
 Kress, at Vigo, March 8, 9.
 Lorenzo, at Estacado, March 15, 16.
 Crosbyton, at Cove, March 16, 17.
 Lockney Mis., at Roseland, March 22, 23.
 Lockney Sta., March 23, 24.
 Dimmitt, at Ulten, March 29, 30.
 Silverton, April 5, 6.
 Turkey, at Whitehat, April 12, 13.
 Matarador, April 13, 14.
 Afton at Dickens, April 19, 20.
 Lubbock Sta., April 21, 8 p. m.
 Lubbock Mis., April 22, 10 a. m.
 Happy, at Lakeview, April 26, 27.
 Plainview Sta., April 29, 8 p. m.
 I. T. HICKS, P. E.

Big Spring District—Second Round.
 Andrews, at Shafter, March 1, 2.
 Stanton, afternoon, March 4.
 Big Spring Sta., afternoon, March 5.
 Big Spring Mis., March 8, 9.
 Gail, at Gail, March 15, 16.
 Coahoma, at R. Bar, March 22, 23.
 Plains, March 30, 31.
 Brownfield, at Gomez, April 5, 6.
 O'Donnell, at T. Bar, April 8.
 Tahoka and Slaton, at Slaton, April 12, 13.
 Post, afternoon, April 14.
 Lamesa, April 19, 20.
 W. H. TERRY, P. E.

Amarillo District—Second Round.
 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.
 Vercia, Mar. 22-23.
 Ochiltree, Mar. 29-30.
 Plemson, 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.
 O. P. KIKER, P. E.

TEXAS CONFERENCE

San Augustine District—First Round.
 Apple, at Prairie G., March 1, 2.
 Center Cir., at New P., March 8, 9.
 Carriage Sta., March 9.
 Livingston Cir., at Mt. R., March 15.
 J. W. MILLS, P. E.

Pittsburg District—First Round.
 Pittsburg Cir., at Union Ridge, March 8, 9.
 Pittsburg Sta., March 9, 10.
 O. T. HOTCHKISS, P. E.

San Augustine District—Second Round.
 Livingston Sta., March 9.
 Tenaley, at Lee Oak, March 15.
 Timpsom, March 16.
 Pine Hill, at Jumbo, March 22.
 Garrison, March 23.
 Corrigan, at Moscow, March 28.
 Burke, at Dibell, March 29.
 Lutkin, March 30.
 Kennard, at Kennard, April 12.
 Center Cir., at Sand Hill, April 19.
 Center Sta., April 20.
 Shelbyville, at Sardis, April 26.
 San Augustine, April 27.
 Gary, at Tennessee, May 3.
 Carriage Sta., May 4.
 Mt. Enterprise, May 10, 11.
 McLeose, at Elm Grove, May 17.
 Hemphill, May 20.
 Geneva, at McMahan's Chapel, May 24.
 Livingston Cir., May 31.
 Appleby Mis., June 7.
 Naacodoches, June 8.
 J. W. MILLS, P. E.

Navasota District—Second Round.
 Anderson and Bedias, at Bedias, March 1, 2.
 Shiro Cir., at Shiro, March 2, 3.
 Onalaska and Carmona, at Onalaska, March 8, 9.
 Navasota Sta., March 11.
 Magnolia Mis., at Magnolia, March 15, 16.
 Greyston Sta., March 22, 23.
 Trinity Sta., March 23, 24.
 Huntsville Cir., at Blackjack, March 29, 30.
 Conroy Sta., March 30.

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On



REV. W. W. WATTS.

Brother Watts is the new Commissioner for Southern Methodist University. He has every qualification for the work and is bound to make things hum. He is used to the noise of battle and was never known to dodge anything.

He was born in Gordon County, Georgia, on a farm, about the time Sherman made his famous march. He was converted under the ministry of Dr. G. C. Rankin at twelve years of age, attended the old field school between "laying by" and "fodder pulling" times; completed college work at East Tennessee Wesleyan University in 1884; taught in public and private schools for six years; licensed to preach and joined the East Texas Conference in 1891. In 1892 he married Miss Lillie Blalock, Marshall, Texas.

How well Brother Watts has served the Church on missions, circuits and stations, and as Chaplain in the United States Army in Cuba, can well be understood from the fact that he is now called to help lead the forces in victory in the great campaign for Southern Methodist University. His loving and genial disposition has made friends for him everywhere. His Pittsburg people write, "We hate to give up our beloved pastor, but we rejoice with him in this greater work that he has been called to and wish him the fullest measure of success."

A NOBLE LETTER FROM A NOBLE MAN.

San Antonio Female College.
Dear Brother Knickerbocker:

It has not been proper, up to the present, for me to announce the thousand dollars which I, all the while, intended to subscribe to Southern Methodist University. I shall send in the Bursar my note for that amount and am glad to do so.

No man in Texas who is considered in the \$1000 class has better reasons for declining to give the club than I have because of the heavy demands upon me by this institution of the Church at San Antonio, which rests entirely on my shoulders.

But I came to Texas nineteen years ago to do my best for Texas. I led a movement for endowing Southwestern, giving a thousand dollars and bearing my own expenses in the canvass.

This movement on foot now is the greatest Texas Methodist has known. Every Methodist should join. Yours,
J. E. HARRISON.

Feb. 15, 1913.

NEW NOMINATIONS FOR KNICKERBOCKER'S SPECIAL.

The following brethren are eligible and in every way qualified for immediate enrollment on the Great Knickerbocker Special:

Rev. Casper Wright, Galveston, Texas. Brother Wright came to Galveston from El Paso, where he did a marvelous work in that great pastorate. He is big in "corporosity," big in brain power, and bigger still in that rare energy, the dynamics of the heart. He looks like a combination of a Bishop, an Abbot and a millionaire. We cannot travel without him.

Mr. M. K. Harrell, Celeste, Texas. Brother Harrell is a banker and prosperous and also wealthy with the wealth of the mind, the heart and a bank account. He belongs to a long line of devout Methodists and every tradition in the family puts him in apostolic succession of such great achievements as the building of this great University. He is a leading member of the Methodist Church and

a progressive business man. Every one of these good qualities entitles him to ride on our train.

Mr. J. J. Roddy, Forney, Texas. Brother Roddy has done so well with earthly real estate that he is going to need a big bank account in heaven to buy him a corner lot on the corner of Crystal Avenue and Celestial Boulevard. He has a splendid, cultured family and is a staunch member of our Church and is a good conscientious, upright all-round fellow. He has a jolly nature and we guarantee him the time of his life with the hilarious givers when he comes across with his \$1000 that it takes to get on our train. For our train is not only a train of thought but it will be linked with sweetness and chains of laughter clear to the end of the journey.

STANDING OF THE KNICKERBOCKER SPECIAL.

Squad No. 1.

1. Dr. M. L. Graves, Galveston, Leader.
2. L. L. Jester, Dallas.
3. S. J. Adams, Hearne.
4. J. S. Means, Andrews.
5. M. Hutchinson, Houston.

Squad No. 2.

1. Hon. Geo. T. Jester, Corsicana, Leader.
2. Judge M. M. Brooks, Dallas.
3. W. T. Twyman, Marshall.
4. J. L. Halbert, Corsicana.
5. J. A. Thompson, Corsicana.

Squad No. 3.

1. Hon. John W. Robbins, Austin, Leader.
2. R. H. Kirby, Austin.
3. Mrs. Lula R. Wilson, Austin.
4. J. Scott, Houston.

Squad No. 4.

1. Rev. W. F. Bryan, Paris, Leader.
2. Wm. Nickels, Eden.
3. L. B. Trulove, Alvarado.
4. Weibusch & Powell, Dallas.

Squad No. 5.

1. Rev. C. B. Garrett, Center, Leader.
2. W. A. King, Jr., Center.
3. E. W. Grogan, Byers.
4. O. B. Carver, Hamlin.

Squad No. 6.

1. Hon. Thos. H. Ball, Houston.
2. Clarence Hocker, Clarksville.
3. J. C. Kinam, Abilene.
4. "A Friend," San Angelo.
5. Rev. W. A. Thomas and wife, Sanger.

Squad No. 7.

1. Hon. R. M. Kelly, Longview, Leader.
2. J. P. Sebastian, Valley View.
3. Mrs. W. B. Chew, Houston.
4. Mrs. Annie L. Lewis, Houston.

Squad No. 8.

1. Dr. J. E. Harrison, San Antonio, Leader.
2. R. L. Ball, San Antonio.
3. J. O. Terrell, San Antonio.
4. H. C. Carter, San Antonio.
5. Ed. Rand, San Antonio.

Squad No. 9.

1. Col. A. F. Bentley, Temple, Leader.
2. F. F. Downs, Temple.
3. W. M. and T. B. Bond, Hillsboro.
4. C. A. Milam, Glen Rose.
5. J. E. Fielder, Venus.
6. A. C. Buchanan, Temple.

Squad No. 10.

1. Dr. Jno. M. Moore, Nashville, Tenn., Leader.
2. Rev. J. G. Miller, Vernon.
3. M. K. Graham, Graham.
4. Mrs. W. H. Rivers, Elgin.

The race begins neck and neck. Two leaders have not yet sent in their intention fee, but we are confident they will, so we count 'em before hand. We want all the squad members to write their leaders any helpful information and vice versa. Remember, the leader whose squad numbers ten, first gets a specially designed solid gold medal.

SOME IRRESISTIBLE REASONS WHY YOU SHOULD GIVE \$1000 TO THE SOUTHERN METHODIST UNIVERSITY.

1. The Southern Methodist University is the biggest thing for us in the world; it is the biggest thing ever undertaken in the South; it is the biggest thing in Texas, therefore, it is the biggest thing in the world. It is going to be the greatest religious institution in the South. The type of its religion will be old fashioned evangelistic and evangelical religion such as Texas believers preach and practice. It is tremendous in its equipment. It begins with 630 acres of land worth a million dollars. There is now being built upon the campus a \$300,000 Administration Building and a great Men's Dormitory. These are the finest and most modern type of architecture and will be a glory

to the whole State. We have already raised, counting the subscription of Dallas, \$600,000; the General Board of Education of New York City has promised us \$200,000 as a bonus provided we raise \$800,000 total. We must raise this last \$200,000 in the next several months or else lose all that we have raised and lose this bonus of \$200,000. This makes it so that every contributor now buys with his \$1000 another \$1000 for this last \$200,000 and also makes sure the \$200,000 gift from the Educational Board. Besides that no Church has failed to meet the conditions of the gift of the General Educational Board and if your Church fails it will be the first disgraceful failure recorded; we absolutely cannot afford to even contemplate for a moment such a possibility. It is absolutely necessary that we have \$100,000 in \$1000 subscriptions. It is the consensus of opinion of all engaged in raising this money that it can not be done except in this way.

2. There is no investment that any man can make that can possibly bring him bigger dividends than an investment in the brains and character and spirits of the coming generation of the young men and young women of Texas. The only thing that lasts in this world or the next is character. Texas is destined to be the greatest Commonwealth in the world and all its future will be typed by the college-bred young men and young women of the next generation. Through motives of patriotism as well as religion we must be moved to make any sacrifices necessary to insure the founding of this great institution.

3. The terms of this \$100,000 Club are so easy that even men of moderate means can make themselves immortal by joining. The \$1000 subscription is made payable in five (5) equal installments running a little less than five years. The last installment must be paid before July 31, 1917.

4. The personal interest that any member of this Club has is registered in several ways: First, we give a Founder's Medal of solid gold and beautiful design to every member of this Club. This registers the fact that he belongs to the Founders of this great institution; it will be a precious heirloom to the future generations of your family. Second, in the lobby of the great Administration Building there will be a kind of Westminster Abbey of Southern Methodism. Memorial Tablets and Busts will immortalize the names of many connected with the founding of this great institution. The \$100,000 Club will have each name in enduring bronze registered therein. If you are not personally interested more than likely there is an honored name of some loved one of yours that it would be well to thus immortalize.

Whatever we do, we must do it quickly and, as you know, each man with influence like yours who enrolls makes it possible for me to enroll some one else in a little while.

Therefore, I earnestly pray you to follow the business motto of the Twentieth Century and "Do It Now."

SULPHUR SPRINGS DISTRICT SOUTHERN METHODIST UNIVERSITY RALLY.

A district rally for Southern Methodist University was held in Sulphur Springs last Thursday, February 6.

The following preachers and laymen were present:

Rev. L. S. Barton, Conference Commissioner; Rev. R. C. Hicks, presiding elder; Rev. J. B. Gober, Rev. W. L. Tittle, District Commissioner; Rev. J. J. Freeman, Rev. P. C. Archer, Rev. N. C. Little, Rev. J. K. McMillan, Rev. W. J. Baker, Rev. J. Leonard Rea, Lonnie Pearling, R. F. Sheppard, C. H. Morris, H. H. Sherer and J. H. Browning.

Two or three of the pastors were in their revivals, while some were kept away on account of sickness, bad weather, etc.

The meeting was called to order promptly at 2:30 p. m. by Rev. L. S. Barton, after which Brother Hicks conducted the devotional service. Both his Scripture lesson and remarks were appropriate to the occasion. He emphasized the two-fold purpose of the Church—to save and enlighten the world.

Rev. L. S. Barton delivered a splendid address, setting forth and explaining the "Every Member Campaign," showing how every member of the Methodist Church is going to be approached and given an opportunity to help on the "Million Dollar Campaign for Southern Methodist University."

Rev. R. C. Hicks discussed ably and profitably the presiding elders' part in this campaign.

Other subjects such as "The Pastors' Relation," "The District Commissioner's Part" and "The Laymen's Duty Toward This Great Campaign" were discussed by several of the brethren.

Rev. W. L. Tittle is our enterpris-

ing and industrious District Commissioner, and he is certainly making good. He has gotten in touch with a committee from each Church and he is pushing the "Every Member Campaign."

Already Sulphur Springs District has subscribed over \$11,000, and though our district is the least one in the North Texas Conference, yet we stand fourth on the list of subscriptions to Southern Methodist University. Old Sulphur Springs District is going to walk out with her prorate part next July.

A night we had a great address by Rev. W. W. Watts, the newly appointed Commissioner for Southern Methodist University, and it was the unanimous opinion that no mistake was made when Bishop Mouzon appointed him to this high and responsible place.

The meeting throughout was inspiring and helpful and we feel sure that great good will be the result. Brother Gober and his people took good care of the preachers and delegates while there, and we all appreciate their hospitality.

J. LEONARD REA,
Secretary.

THE HOUSTON-NAVASOTA DISTRICTS MISSIONARY INSTITUTE AND PASTORS' CONFERENCE, JAN. 29-31.

From start to finish this conference was the best of its kind the writer ever attended. It was well attended, it was a spiritual and intellectual feast and Methodist throughout. Every speaker was well prepared for his place on the program and discussed his subject with sustained interest and power. The evangelistic note of faith rang clear and distinct in every address and sermon. There was not a jar or discord throughout the conference; but brotherly love prevailed, and the heart and hope of every brother were enlarged. There is to be a great year for God in these districts, without doubt.

The conference opened with a missionary sermon by this reporting scribe, and was saturated with the missionary idea, incentive and prospect. The people of Conroe turned out and crowded the house.

Brother Shettles, the presiding elder of Navasota District, presided throughout the sessions, as Dr. James Kilgore, the other presiding elder was sick with the affliction of Job, of old, and confined to his bed in Houston, Texas. Brother Shettles was sweet in spirit and quietly and thoroughly looked after all the interests of the conference. Like good wine he grows better with age and ripens for the kingdom.

The subjects discussed, as per program, were of live interest and vital moment. "The Preacher in His Study" was discussed by Rev. F. G. Clark. It was masterly, original and unique. I held us all with a grip and delighted while it instructed us. "The Preacher Among the People," by Brother W. L. Pate made every pastor present determine to be more diligent in visiting his people "from house to house."

"The Preacher in Social Life," discussed by E. W. Patten, of Houston, was one of the best addresses of the conference. Brother Craven then gave a most interesting and profitable talk on "The Preacher and the Organizations of His Church." Dr. Sam Hay rose to impassioned climax on "The Church's Supreme Need," and Glenn Flinn, of Bryan, showed himself a master of his subject, "The Spiritual Life of the Church and Missions." But space will not permit me to name the other speakers. All were splendid in their addresses, and it was good to be there.

The sermon by Casper Wright, of Galveston, on the need of a revival, was one of the best the writer ever heard anywhere. The sermon by J. L. Massey thrilled us, filled us and fired our hearts. It was marvelous. His audience laughed through their tears and gave hearty amens to his powerful and fiery appeals. R. W. Adams also preached, taking Dr. Kilgore's place on the program; and although he had only about an hour to prepare, preached a most thoughtful sermon on "This Is Eternal Life, etc." It was great.

The writer did not stay to hear the closing sermon by W. D. White, but I make no doubt he put the crowning sheaf on the conference.

The people of Conroe were most hospitable. And their pastor, Brother Johnson and his good wife left nothing undone for the comfort of their guests.

Conroe and Montgomery County had just gone dry, and every body but a few ants were radiant. The whole conference will long be remembered. We were greatly heartened and strengthened for our work. And now for the best year these two districts ever had.
W. F. PACKARD,
Houston, Texas, Feb. 1, 1913.



HERE AND THERE.

A young preacher said to me recently, "Brother Boyd, how do you manage to keep so young?" I did not know that I was making such an impression. But I do know that I am not of the class of "worn out preachers" who say "the former days are better than these." We live in the best age of this old world. Things are much better than when I was young. We do not shout as much as we use to, but we do more. If I have read my Bible right; our Lord placed emphasis upon doing, and not shouting. One time in his life he gave us to understand we must not forbid it when it comes spontaneously.

Two Sundays spent with Brother Park and his good wife were delightful occasions. They belong to the class who are approaching the shady side of life, full of hope and good cheer. One feels better after associating with them. He serves a fine people at Garland. Here I found Ernest Lloyd, son of Dr. Lloyd, in charge of the public school, who is among that large number of preachers' sons who are making good. He is finishing up a fine school building with all modern sanitary regulations, after his three years' work among those people. It was my fortune to hear at this place on the last Sunday Brother Maples of the Anti-Saloon League, both Sunday morning and Sunday night. His sermon was of a high order and his lecture at night before all the Churches was in the superlative degree. He is the right man in the right place. The saloon will go.

A Sunday at home with wife and the good people of Gateville gives new inspiration to one of my age. Brother Chappell is doing a great work. His faith in God, the gospel and the people are actually going to build a \$20,000 brick Church. When he began preaching about it some of us feared he was on a cold trail. But he has certainly demonstrated the sayings of our Lord, "according to your faith be it unto you."
G. F. BOYD,
Box 621, Dallas, Texas.

RESOLUTION

Whereas, Death has visited our community, and God in his wisdom has seen fit to take from our Society our beloved sister, Mrs. W. F. Killian, which fell like a pall upon the members; therefore, be it

Resolved, That in her death the Buda Home Mission Society has sustained the irreparable loss of a member whose unwavering faith, true devotion, gentle nature and amiable character marked her as a typical member.

Resolved, Second, that we tender our deepest sympathy to the bereaved family, and prayerfully commend them to Him who is a present help in every time of need.

Resolved, Third, that a copy of these resolutions be spread upon our minutes and request that they be sent to the Buda Star and Christian Advocate for publication.

MRS. W. W. PUCKETT,
MRS. FANNIE HACKER,
MRS. T. P. MORGAN,
MRS. LUNA HART,
Committee.

SEEDS, ETC.

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