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The True Minister and the Good Physician

NEXT the ministry the profession of medicine and surgery is most sacred. The minister, for the most part, deals with the souls of men and strives in every way the gospel indicates to become instrumental in human salvation from sin and its consequences. There is no work more serious than this, and none fraught with larger consequences. It not only deals with humanity in reference to time; but equally specific in its relation to eternity. The saved man is an asset in God's esteem in this world and in the world to come. An unsaved man is not prepared for the best there is in this life, neither is he prepared for the life beyond the realm of time and sense.

The physician deals largely with the bodies of men, and it is his province to ferret out the cause of human suffering and death, and as far as possible devise and apply a helpful remedy. To this one supreme emergency he devotes his time and talent. Whenever sickness lays hold upon men and reduces them to pain and helplessness, there you find the faithful physician doing his best to relieve and inspire hope. He also addresses himself to the subject of sanitary science and does his utmost to bring about conditions in which human ailments are reduced to a minimum. He is, therefore, indispensable to human society and human welfare. His work within the past fifty years has wrought wonders in the sphere of human diseases. Suffering has been relieved, the dead have well-nigh been raised, and human life lengthened. In the science of surgery the results are absolutely marvelous.

The work of the minister and the work of the physician go hand in hand. They are both bent on an errand of mercy to humanity. They ought to be the closest and the warmest of friends. Their work is closely related and they touch elbows at a common point of supreme interest. Christ really combined both these callings in his one mission. He healed men and then he

saved them from the curse of sin. He was both physician and minister. Therefore, the physician and the minister are brothers in labor. They practically have the same end in view. Human weal is their main object. They both ought to be the purest, the best and the noblest men in the walks of life. Their callings put the home in their hands and the destiny of humanity at their bidding. When the physician and the minister enter the household, that circle recognizes in them friends to be trusted.

The minister owes much to the kind-hearted physician. Such is the esteem in which the physician holds his brother minister that he practices in the parsonage home without a thought of monetary remuneration. To him it is a work of love. He knows that the minister is not in this world as a money-maker, but as a lover of human kind. And he takes the greatest pleasure in ministering to the minister or to members of his family. The day is never too hot or cold, too dry or rainy; and the night is never too dark and forbidding for him to respond to the minister or his family when there is sickness in the parsonage. He goes gladly and taxes his skill and his remedies to relieve the suffering in that home. And he does it as willingly and as gladly and as self-sacrificingly as though there were thousands to come to him from the service rendered. And it would be almost an offense for the minister to offer him money for his ministrations.

Yes, the minister owes much to the love, the service, the kindness of the physicians. We speak from experience. We have had him come to us when the death-pall seemed to hover over us; and through his skill the gloom has often been lifted and dispelled and good cheer and hope have taken the place of apparent despair. His very presence is always a benediction. We love him for his own sake and for the sake of his wonderful service. We cannot, we never will, forget him. God bless the good family physician, is our prayer!

Oh, For a Closer Walk With Man!

THERE has been a poem going the rounds of the press, which, while not exactly a parody on the old hymn beginning with, "Oh, for a closer walk with God," is closely akin to a parody. Nevertheless, it is apropos and quite suggestive. To walk with God is the first duty of any sane man, and to walk with him is to know him and

be on speaking terms with him. To know God and Jesus Christ whom he sent is eternal life. Enoch walked with God in the long ago and he had the testimony that he pleased God; and in the end God took him, for he had specific use for him. We need, then, to walk close with God, to touch elbows with him, to hear his voice, to feel the inspiration of his heart-throbs and to have the

light of his countenance to fall upon us by day and by night. Such companionship brings peace and joy.

But to walk close with God implies that we need to walk close with mankind. Men are God's children and they are our brothers. Some of them are very naughty brothers and now and then they prove themselves unworthy brothers, but this is only their misfortune. They are our brothers all the same. We live in the same community, in the same world with them. They make up the sum total of citizenship; they hold our offices, they make our laws, and they either help us or they hinder us. Our self-interest makes it necessary for us to walk close with them; to touch them at all points of common interest, to make them respect us, to secure their love and confidence if possible, to exert a good influence on them, to restrain them in temptation, to admonish them when they go wrong, and to do our dead level best to love them under all circumstances. We make a great mistake to live aloof from men.

But we are not only to do this, we are to do more. For we are our "brother's keeper." God makes us responsible for their salvation, and we are to do our utmost to bring them to Christ and into the fellowship of the Holy Spirit. We can only do this when we live close to them, know their thoughts, their temptations, their burdens, their sorrows and their heart-hunger. This sort of an intimacy puts us into their minds and hearts and gives us an open opportunity to do them good and not evil. Usually when we know men

more confidentially, we have larger sympathy for them and deeper concern in them. Once in awhile such intimate knowledge reveals fearful practices to us and almost makes us revolt against them; but these are the exceptional cases. The bulk of men, however sinful, really want to be better men than they are. Their worst side is on the surface; deep down in their better natures there are often found traits and qualities that the casual observer never discovers. You have to know men in order to adjust yourself to their conditions and needs. Therefore, we need to sing the hymn, not only "for a closer walk with God," but also "for a closer walk with men." The two sentiments are in harmony, and the heart and the life possessing them in common get a firmer hold upon the two great forces of the universe—the hand of God and the hand of men.

The man who has such an emotional, such an ethereal, such a sublimated form of religion that the whole of him goes out after the eternal, while it is largely unmindful of the finite, is not a symmetrical religion. It is lopsided. The more a man loves God and the closer he walks with him, the more he will want to love his fellowman and the more he will want to walk close with him. When we touch God properly we are also in close touch with man. The one ought not to be far away from the other. And when the time comes that we walk close with God and close with man the world will be reaching the vicinity of the millennium.

¶ Anent The Poor Boy's Opportunity ¶

IN this country and in this day, poverty is no bar to advancement. It is often a great inconvenience, and sometimes it brings to us many personal deprivations; but it imposes no limitations that are absolutely insuperable. Take, for instance, the poor boy with health, with character and with ambition and the door of opportunity is not barred against him. And this is true in matters of wealth, education or political preferment. The rich men of today were nearly all poor boys in their youth; the scholars of today won their place in the face of want and penury, for the most part; and the men who now stand in the forefront in politics and statesmanship, originally came from the walks of obscurity. The sons of the rich and well-to-do, only in exceptional cases, ever amount to much in the way of stalwart moral and intellectual manhood. The impediments of

advantage in wealth and standing are more insurmountable than poverty and want. Wealth tends to luxury, inefficiency, softness and self-indulgence. The boy born to these advantages has much to contend with and if he succeeds in making a robust man in the face of them, he deserves credit. On the contrary, poverty and want put the spurs into the side of the ambitious boy and they stimulate him to his best and to his utmost. And the very effort he makes to overcome these disadvantages gives to him a training unknown to the boy more highly favored with this world's goods. In this way he nerves himself to go up against the impossible and the tremendously hard tasks of life. His moral purpose receives strength, his convictions rivet themselves in his texture, and his persistence impels him to tax every ounce of his manhood to succeed. He

(CONTINUED ON PAGE FOUR)

OXFORD

An Open Letter to Friends, Dedicated to Prospective Rhodes Scholars

By Mr. D. K. McLean.

For one who has spent only two and a half years in Oxford to attempt to describe it in a single article seems presumptuous. However, with a measure of temerity, I enterprise the task, beginning with its foundation.

The City.

Oxford has been called the city of "Towers and Bells." Any casual visitor will be impressed by its beautiful towers, approaching Oxford from any direction. And every undergraduate will be a convict of the bells, especially when on some saint's day, or a prince's birthday, they all chime in one great chorus at about 8 a. m. with Old Tom leading the choir and Merton and Magdalen chimes doing the runs and St. Mary's, St. Michael's, St. Peter's in the East, St. Giles, Carfax and as many more from various directions awake him to the fact that he has missed a chapel or roller, "roll call" that morning.

Oxford is sixty-three miles northwest of London and is situated on the Thames. However, that part of it which flows through Oxford is called the Isis. It has about the same damp, foggy atmosphere that London has; a little improvement possibly. But what Emerson said about the English weather applies very appropriately to Oxford, "A good day is like looking up a chimney and a bad one is like looking down the chimney."

About the year 727 A. D. Prince Didan built a church for his daughter, Frideswyde, on the spot where Christ Church Cathedral now stands. This good lady being of doubtful saintship and "utterly disliking the notion that she, being a princess, should be subject to her inferiors" took the veil in her own nunnery. But she was not allowed to rest in peace, for "being accounted the flower of all these parts," she was sought in marriage by Algar, king of Leicesters. The spirited young prince would take no refusal, and when his ambassadors were smitten with blindness for treacherously trying to carry off the lady, he himself set out on an expedition to capture her. She fled from Oxford and Prince Algar pursued her until he too was smitten blind. Later on she returned to Oxford, and "the citizens lived in a golden age, for no enemy durst approach Oxford for fear of being smitten blind."

So we see that Oxford was a flourishing city long before the university was founded. There are many remains of Saxon and Norman times, such as parts of the old city wall, a Saxon mound and a Norman castle, and there is a good deal of Norman work in the Cathedral. And Oxford of today is one of the most beautiful cities in the world. The old, crumbling, vine-covered walls, the beautiful college gardens, the smoothly flowing Isis and its winding tributary, the Cherwell, and the many towers, revealing all styles of architecture from the Norman on down, present a picture that can never fade from memory.

Although Oxford is a city of some fifty-odd thousand inhabitants, she still keeps her horse-car system, lest the trolley wires of an electric system should mar the beauty of her streets. At least this is the traditional reason, which quite satisfies an Englishman. Underground wires would mar her tradition, besides being entirely too modern for Oxford settings.

Founding of the University.

Tradition says that the University was founded by Alfred the Great, but there are only legends to support this. However, as early as 1129 it is recorded that Theobald, of Etampes, had under him sixty to one hundred clerks, pronounced "clarks" and was the usual name for students in those days, and that he maintained a vigorous quarrel with the monks. One can readily believe this, as he called a monastery "a prison of the damned, who have condemned themselves to escape eternal damnation."

In this same century a Rector scholarum was chosen. He is called the vice-chancellor now. One hundred years before America was discovered there were as many as four thousand students here. In 1432 restrictions as to entrance were made. Every student was required to be under supervision of a principal who was at least a Master of Arts. Four thousand students is about the high water mark of attendance. It is all they can accommodate at present, and they are not disposed to break the record.

Customs and Traditions.

In those days lecture began at 6 a. m. in summer and at 7 a. m. in winter. Lunch was eaten between 10 and 11 a. m., and the students generally remained behind in the dining hall for an hour, and held disputations in Lat-

in, not being allowed to speak English. As a matter of fact, the Scotch, Irish, Welch and English all had different dialects and could not understand each other in their own vernacular, so had to use Latin. They attended lectures again the afternoon and had supper soon after dark, about 5 p. m. Again they remained in the dining hall and conversed in Latin. It will be seen that they made all possible use of daylight, as they had no other light except firelight and no fire except in the dining hall.

Arithmetic was held to be quite a superfluous branch of knowledge, and men who could hold learned discussions in Latin on philosophy and religion did not know the multiplication table.

Recreation of every sort was discouraged. Even chess was included among "noxious, inordinate and dishonest amusements." And so instead of intercollegiate games that now take place every afternoon, except Sunday, the students used to get out and fight each other—the English against the Scotch, the Scotch against the Irish, etc. And on special occasions the students would unite and fight the "townees." These rows were sometimes very serious and resulted in fatalities on each side not infrequently, and nearly always after serious frays the university would obtain legal authority from the government until finally the townsmen were legally at the mercy of the university. The university still has this authority, but rarely ever exercises it. But the vice-chancellor still holds his court regularly, principally for debts and misdemeanors of a minor nature. A policeman may arrest an undergraduate, but he must turn him over to the vice-chancellor. And a tradesman cannot sue an undergraduate in the ordinary court, but must bring his suit before the vice-chancellor's court. The university has the right to banish any objectionable character from Oxford, and exercises it as occasion may require.

Once upon a time in the early history of the university an undergraduate accidentally killed a woman and fled from the town. The townsmen assembled next day and went around to the house where this student had lodged and captured two students, who were staying there, and appealed to King John for permission to hang these two students, which he readily granted, as he was by no means kindly disposed to the clerks, and these innocent students were promptly executed. The university officials, feeling deeply outraged at such iniquity, at once abandoned Oxford, and when the townsmen began to sustain heavy losses on account of the absence of the students, they repented and after conceding additional rights to the university, persuaded the officials to return. But the mayor and the two bailiffs and sixty other townsmen had to march every year, on the anniversary of the hanging, down the High Street, barefooted and with ropes around their necks to St. Mary's Church, the University Church, and lay a penny each on the altar, and say mass for the two students. This custom was kept up for two or three hundred years, and on two or three occasions the townsmen were heavily fined by the university for not complying. But the university finally released the townsmen from this obligation.

Under the Puritan regime the discipline in the university was very strict. A future Bishop of Gloucester was deprived of his meals for a certain length of time for throwing bread at the window of his friends in Christ Church. Another scholar, for having some rowdy men in his rooms without permission, was ordered to work in the Corpus Library every day from morning till evening prayer for a month. Inquisitions were made into every man's moral and religious opinions. Every member of the university had to attend three services on Sunday, besides two or three during the week. And on Sunday from 6 to 9 p. m. every man below the rank of Master of Arts had to attend a meeting held by his tutor and give a summary of the sermons he had heard that day.

In Lincoln College prayers in chapel were extempore, and every one from the rector on down to the youngest freshman had to pray aloud. This must have been a very trying ordeal for freshmen, as they were liable to be summoned before the rector for any divergence from the approved theological opinions which might have cropped out in his prayer.

The Spirit of Oxford.

It has been said that a university is more of an atmosphere than a school. This applies with peculiar force to Oxford. For centuries it has been the training place for English gentlemen, and has been intimately

connected with nearly every political movement that has led to the development and expansion of the British Empire. It defied the power of the Pope at Rome, burned Cranmer, Ridley and Latimer at the stake. Strong in Royalist sympathies and the headquarters of King Charles and his court, for whom each college sacrificed its plate, it was one of the last places to be taken by Cromwell's forces. Her sons have been the leading force in every period from Roger Bacon, the monk scientist, who dared to say, "Among the hindrances to grasping truth is the example of weak and unworthy authority," to Mr. Asquith, the present Prime Minister.

One has but to think of Tyndale, Wycliffe, Woolsey, Land, Erasmus, the Wesleys and Newman to see what she has contributed to the Christian faith; of Raleigh, William Penn, William Pitt, Lord Salisbury, Gladstone and Cecil Rhodes to see the part she has played in shaping the destinies not only of the British Empire, but of our own country as well; and of Sir Philip Sidney, Ben Johnson, Addison, Gibbon, Matthew Arnold, Shelley, Ruskin and Swinburne for her contribution of literature.

One cannot help but absorb something of the spirit of these great men when he occupies the same room that they occupied, or handles the teapot that Ben Johnson used, or dines just beneath the large oil portraits of William Penn and John Wesley, as happened to be my privilege for two months.

The University.

One of the jokes handed down from generation to generation, is on the tourist who arrives in Oxford and tells his cabman to drive him to the university. The cabman looks a bit puzzled and says, "I beg your pardon, sir, but where do you want to go, sir?" Just at this moment another cabman whispers into his colleague's ear, "Take 'im to Christ Church."

"What is the university then," is a question much easier to ask than to answer. It is a federation of twenty-two colleges with a chosen body of officials to carry out its statute. The vice-chancellor is the Federal judge and the two proctors are the marshalls; hence one might say that the vice-chancellor and the proctors are the university.

The statutes of the university are made and changed by two assemblies, which are practically the same; namely, "convocation," which is composed of all graduates of the university of the standing of Master of Arts and who have paid certain fees every year; and "congregation," which is composed of all resident members of convocation, together with certain ex-officio members. About all that convocation does is to elect two members for Parliament. The ordinary routine of university government is carried on by standing committees of congregation. All university legislation must originate with and in the Hebdomadal Council, which is composed of the vice-chancellor, the proctors, six of the Heads of Colleges, six university professors and six graduates of the university, who must be Master of Arts of at least five years' standing.

The college is an institution very much like that of our own country, except that it does not give degrees. If a student should study four years at Southwestern and then go over to Austin and take the State University examinations and degree, he would be carrying out something similar to the Oxford system.

Entrance into the University.

Having passed the entrance examinations, one must first become a member of one of the colleges. He does this by applying to the college for permission to enter. If the college should be full, or for any other reason should refuse the application, the applicant can then apply to the other colleges in turn. But if the college accepts the application, one must appear in cap and gown, white tie, black coat and black shoes before the dean and pay an initiation fee of twenty-five dollars and sign the register with a quill pen. On the next day one of the college officials takes all the freshmen, clad in the aforesaid habiliments, over to the "Divinity Schools," a large hall, to enter the university. They march in and stand before the vice-chancellor and proctors while the former delivers an oration in Latin. During this oration I happened to glance down at the floor, being one of the most comfortable places just at this juncture to gaze upon, and to my consternation discovered that I had on tan shoes. I fully expected to be fined twenty-five dollars, but I suppose that no one of the attendants noticed it. At least I was not summoned to the vice-chancellor's court next day. After the oration the freshmen all sit. Then they are called out one by one and go up to the vice-chancellor, who presents them with a copy, in Latin, of "Statuta et Decreta Universitatis Oxoniensis," at the same time warning them in Latin to observe the rules of the University. Then the "fresher" signs the university register and pays an initiation fee of three pounds and ten shillings. He is now a full-fledged member of the university and can attend lectures in any college or any of the university lectures. The university provides lectures and laboratories for subjects in which it would be a waste of money for such college to maintain, such as medicine, etc.

College Life.

Every student has at least two rooms in college, a "bedder" and a "sitter." Some of the more expensive suites include three rooms, having a "study" in addition to the other two. On each stair there are usually eight men and a scout and scout's boy to wait on them. The scouts are generally middle-aged men, who have been in the service of the college ten to twenty-five years, and the scout's boys range in age from about eighteen to thirty years. The scout is a very useful person, for if the "fresher" wants any information about the college, such as when he must wear a surplice instead of the usual gown, he calls up his scout, who has all the college regulations, etc., at finger's ends.

The scout wakes you every morning just in time to do a chapel or "roller" by pouring out your cold water for the morning bath, unless you have left a note for him with other instructions. The freshman has to do four "chapels," or roll calls, a week, at 8 a. m., but after the first year only three a week.

Having done a "chapel" you come back to your own room for breakfast. Now, breakfast is the social meal in college, and about half the time you either have friends in to breakfast or take breakfast out with friends. You can order most anything you like for breakfast from the college kitchen, and these college breakfasts are usually very substantial meals. Of course, you must pay for every thing and each item is booked separately. No meals are served on the American plan. This, of course, involves a very detailed and extensive system of book-keeping for each college.

Lectures begin at 9 a. m. and last till 1 p. m. You may go or you may "cut," just as you please. Nothing will be said about it.

Shortly after one o'clock a very light lunch is had, and then everybody goes to the athletic field to take part in a sport of some kind—not to look on. In the winter terms you return to your room about four o'clock or four-thirty, as it is getting too dark then to continue the games, and have tea in your room or in the Junior Common Room, a kind of club room in each college, where you will find all the papers and magazines. In the summer term tea is provided at the athletic fields and the games generally go on after tea. For instance, in an intercollegiate tennis match the players will stop when the match is about half over and have a pleasant chat with their opponents over a cup of tea. Then resume the play and finish the match.

Tea is quite a sociable hour and one nearly always has friends in or takes tea out with friends. The results of the intercollegiate games for that day are discussed, the latest news, "shop," etc. And then if you are studiously inclined you can put in two hours reading before dinner, which comes at seven or seven-thirty o'clock.

All must dine together in the college dining hall, each clad in his appropriate gown. The professors and

tutors sit at one end of the hall on a slightly elevated platform at "high table," and the undergraduates occupy the rest of the hall. Everybody must stand until the Latin grace has been read by one of the scholars, but you may leave as soon as you are through. And then in the evening if you do not go to a club meeting, debating society or party in a friend's room, you may study.

Athletics.

Oxford probably devotes more time to sports than any other university. Every afternoon is given up to games, except for the scientific students, who are expected to work in the laboratories from two to four afternoons a week. The climate is partially responsible for this large proportion of time given up to athletics, for it is essential to take a great deal of strenuous exercise in order to keep "fit" in this weather. Hence, each college provides a large athletic field for its members, and every one can take part in some kind of a game. I suppose that from seventy to eighty per cent of the undergraduates are to be found on the athletic fields every afternoon. Rowing, football, tennis, hockey, cricket, lacrosse, golf, track work and riding are the favorite sports. Very little indoor work, such as gymnastics, is engaged in. And if a student is absolutely hopeless in the above games, he can find beautiful walks out into the country or run along the tow path and watch the boat races.

The system of intercollegiate games is a very pleasant one and enables one to meet the men from the other colleges, which the unfortunates who do not make a college team are deprived of, to a large extent. Each form of sport has its captain and secretary and these officials select the college team in rather an arbitrary manner, as trial matches, in some of the sports at least, do not seem to appeal to the Englishman's sense of sportsmanship. As a general rule the best player in college in any given sport is elected secretary of that club and the next year he is captain. The varsity teams are selected by trial matches and the best players in each college are invited by the varsity captains to come out and try for the team.

Cosmopolitanism.

By no means a small part of Oxford's attraction is her cosmopolitanism. Students from every part of the world are here: North Americans, South Americans, Irish, Scotch, Germans, Russians, Chinese, Japanese, Indians, Egyptians, Africans, Austrians, Italians and Frenchmen. They all go about from college to college attending lectures and wearing the same kind of gown and soon get to look pretty much alike to the old student, provided he is "color blind."

We once had a joint meeting of the American Club, the Indian Club and the Egyptian Club and discussed the question, "Can the science of the West be reconciled to the religion of the East? If so, how and when?" The meeting began with coffee and ended quite peacefully. Another time we had a joint meeting with the Germans and discussed the educational systems of the two countries. These meetings are intensely interesting, if not always convincing to the other side.

But for real pleasure let me sit back in a comfortable college lounge chair with a cup of tea by my side and tempting "hotters" on the hearth before the open fire and listen to experiences from every land.

Christ Church, January 6, 1913.

Then and Now

By REV. W. H. HUGHES

In a former article I undertook to show that for a long time the Church of God consisted exclusively in family religion and that God, in his covenant with Abraham, did not destroy the family idea, but enlarged it by grouping the religious families into one, by which they became the Church, or God's family Paul called it "the whole family in heaven and earth." Also that ninety per cent of early Methodist families had family prayers, and no Church could be more religious than the families of which it is composed. In this I propose to narrow down the inquiry to a personal and individual experience. And in order to place Wesley and his followers in a correct historic light I first call attention to the striking resemblance in the condition of the Jewish and English Churches at the time when Christ began his ministry in the one and Wesley in the other.

When our Lord entered upon his

public ministry the Pharisees were numerous and consistent members of the Jewish Church. They believed in the Bible, their doctrines were all right, they trained up their children strictly in their religion, and they not only scrupulously obeyed the Mosaic ceremonies but added to them what Christ called "the commandment of men." They believed that men could be trained up in religion and qualify themselves for heaven, which was only self-righteousness and an abomination in the sight of God. They, by multiplied commands, made religion a burden instead of a joy. This was the condition in which the great Teacher found the Church. He began at once to lop off the redundancy of ceremonies, the commandments of men which made void the law and taught them to "seek first the kingdom of heaven and His righteousness," that all else should be added. He taught them "except a man be born again he cannot see the kingdom of heaven." A man only "born of the flesh and flesh" and that is all that can be made of it. You cannot train him into spiritual life; he must be born again. It is just as possible to produce a man physi-

cally without a natural birth as to produce a spiritual life without a spiritual birth. This is precisely where our religion must excel that of the Pharisee. Except your righteousness exceeds the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven. Christ failed to reform the Jewish Church. He came unto his own and they received him not, but unto as many as received him to them gave he power to become the sons of God. Here sprang up the Christian state of the Church, which with varied fortune has swept the ages down to the present day.

When John Wesley came upon the ecclesiastic arena he found the Church of England on a parallel with the Jewish Church in the days of our Lord. With these facts before us we are prepared to see, appreciate and approve the course pursued by the founder of Methodism. At that time the Episcopal Church was numerically the strongest in England. Her doctrines were orthodox and her polity as good as any. And as to outward forms and beautiful ceremonies none could excel her. And through her ecclesiastic ritualism she claimed the power of inducting men and women into the kingdom of God. They claimed to be the only Church and through so-called apostolic succession she claimed the power in holy baptism to impart regeneration, which is simply puny man pretending to do that which God alone can do and thereby deceiving the ignorant.

When the scales fell from Wesley's eyes and his heart was warmed by the Holy Ghost, and he was born again, he, like his Master, denounced the insufficiency of ritualism to save a soul and urged the necessity of a thorough repentance toward God and faith in our Lord Jesus Christ, and the necessity of the new birth and a personal knowledge of our acceptance with God. He did not set out to form a new Church, but to reform the Church to which he belonged. Many believed and were soundly converted. Wesley and his followers were under the ban of the Church, and he was compelled to provide for their spiritual wants. Hence he organized what he called societies. These were multiplied into thousands, and the only thing Wesley could do was to organize them into a Church, which was called in derision "methodist." Therefore it will not be denied that the Methodist Church had its birth in its contention for the new birth, or in the regenerating power of the Holy Ghost, and in the comforting knowledge of acceptance with God through the witness of the Spirit. So that the one thing which distinguished early Methodists from all other denominations was their joyous knowledge of their acceptance with God through our Lord Jesus Christ.

This brings Methodism down to my boyhood days, for thus it continued for more than a century.

Wesley saw that a man could not legitimately be a member of God's spiritual family "except he be born again." When a child is born an heir of any family there is no longer any doubt with regard to his legitimate rights. Every man by natural birth is related to the whole human family and partaker of common interests and obligations yet he has an individual responsibility which is as binding on him as if there was not another human being on earth. When a man reaches the sense of this solitary obligation, which we call conviction, he naturally inquires, "What must I do to be saved?" (Acts 16:30). The answer comes back: "Believe on the Lord Jesus Christ and thou shalt be saved." Now the point I would emphasize is that every man as an accountable being must look to God alone for himself for salvation. The apostle put the responsibility absolutely and exclusively between the individual and his God. He did not say with the modern formalist, join the Church and go through her holy vows, be baptized, or take the sacrament. These all belong to the social side of religion which is temporary. But he is now giving directions to immortal souls which are to endure to eternity. St Paul keeps this personal responsibility not only in our espousal to God but through the whole of life when he exhorted us: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and do of his good pleasure."

Here, again, the responsibility is alone between God and the man. Hence our fathers used to preach: "Repent ye, therefore, and be converted that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord." Under these earnest exhortations men and women as well educated and as intellectual as any we have now were deeply convicted for sin and were invited to the mourner's bench (which is now obsolete) and knelt down and with strong cries and tears repented and prayed for mercy, and the preachers instructed them as best they could to trust in the Lord Jesus Christ, and all the Church, with heart-sympathy prayed with and for them, and sang the sweet songs of Zion. Among oth-

ers they often sang these appropriate words

Show pity, Lord, O Lord, forgive,
Let a repenting rebel live.
Are not thy mercies large and free?
May not a sinner trust in thee?

My lips with shame my sins confess
Against thy laws, against thy grace;
Lord, should thy judgment grow severe,
I am condemned, but thou art clear.

Yet save a trembling sinner, Lord,
Whose hopes, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair.

We have often seen these penitents rise all transformed, the countenance which but a moment ago was the picture of sorrow now bright and joyous and shout aloud: "Glory to God in the highest, peace on earth and good will to men."

Mr. Wesley says conversion is always instantaneous. We cannot grow into it. Hence the folly of talking about raising up our children to be Christians without the new birth. Some say the times have changed. Yes, but God and experimental religion have not. They are the same yesterday, today and forever. The decree is inexorable: "Except a man be born again he cannot see the kingdom of heaven." I regret to know the decadence of the altar of prayer for the penitent, or the mourner's bench, and experimental religion.

They have gone down to the grave with clasped hands in the Methodist Church. Their decline has been as marked and as gradual as that of the moon from its full-orbed glory to a streak that can scarcely be seen, but I hope, like the moon, there will be a change and its full glory will come again. This decline did not come all at once, but step by step. The first was when we quit calling penitents to the mourner's bench where penitents knelt and prayed for mercy. Next sinners were invited to the anxious seat. This did not last long until they were invited if they wanted religion to come and give the preacher their hand and return to their seat. Then came along the modern evangelist and asked all who wanted to live a better life to just hold up their hand, and the morning papers next day reported so many conversions. Last, but not least, our preachers, in disregard of what Christ said to Nicodemus, appoints a decision day for the children and takes them into the Church with little or nothing said about the absolute necessity of the new birth. Now, the wrong is not in the children deciding to do better nor in their joining the Church, but in leaving the poor child with a false idea that this is all that is necessary in order to become a Christian. At this point we ought to be exceedingly careful. But we are told the world is getting better. But that is not the question. Is the Church getting better? The world under the elevating experience of Christian civilization is growing more refined. But is refinement a passport to heaven? We are told through the preaching of the Word, Sunday Schools and missionaries, more people know of Christ than ever before, but knowing about Christ will not save a sinner. We must know Christ individually and experimentally. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (1 John 17:3).

Dallas, Texas.

DR. CULVER IN DALHART.

Last August Dr. Culver spent three days with us in the interest of Polytechnic College and secured several students. He preached at both hours on Sunday for us, while on that trip. It was a new day, a great day to Dalhart people for no one here ever heard more eloquent and soul-stirring sermons.

His sermon on "Character," was especially great. Every sentence was a gem, and a sermon within itself.

When we were getting ready to dedicate our church on Sunday, January 26th, every one desired Dr. Culver to preach the dedicatory sermon. Well, he came and preached two more great sermons. The sermon at eleven a. m. was on "Power," and at the evening hour on "Knowing God."

We have heard many great preachers in and out of Texas, and a few of National fame, but we have never heard Dr. Culver's preaching surpassed. His personality, his eloquence as a genuine Southern orator, his profundity, his practical, simple and clear method of preaching profound truths, his abundant store of common sense which so impresses you, his great brotherly spirit manifested to all, marks him as one of Methodism's great stalwart leaders, a man that would ably fill the Bishopric.

Dalhart pastor and people are dead in love with him—and we can't help it, because of the compulsion of his

great character. It was a joy to have him in our home. After his strong and laconic message our beloved and inimitable presiding elder, Rev. O. P. Kiker, formally dedicated the house to the worship of God according to the beautiful form in our Discipline. Rev. J. P. Patterson, Dalhart's second pastor, was present and led in the opening prayer.

Rev. J. P. Wood, of Hartley, one of our noble, heroic superannuates, was with us. It was a genuine pleasure to have all these brethren with us on this great occasion.

We regret that all the former pastors and elders could not be with us. The Church here was organized in 1901 by Rev. W. B. McKeown, now of Stamford. My other predecessors were Revs. C. E. Lindsey, C. L. Cartwright, L. O. Lewis, J. W. Hunt and A. C. Smith. These brethren wrought well and are loved by our people.

Our dedicatory day will long be remembered by these good people who have sacrificed, and stood loyal to the Church.

The good women have done their part nobly and it was a pleasure to them to cover the altar of worship with beautiful ferns and flowers.

May God continue to dwell in this place of worship and own it as His sanctuary. J. W. MAYNE, Pastor.

THE SABBATH THREATENED.

"Eternal vigilance is the price of liberty." This adage involves a principle which is of universal application in the scope of practical life. For there is a continual contest from the cradle to the grave which requires all the aggressive and repellent force of the command of the contestants. This is strikingly true in the struggle between the forces of righteousness and unrighteousness, the one constructive, the other destructive. No institution, however sacred, time-honored and important, is respected by the greed of gain and the love of pleasure. Morality, virtue, fidelity, Christianity and all that goes to make life worth while are sacrificed on the altar of selfishness.

It has happened just as I expected, and just as I had publicly proclaimed would be. An effort is being made by certain members of our Legislature to weaken our Sunday law. Representative Parks, I believe from Dallas, has introduced a bill in the House of Representatives to exempt from the provisions of the Sunday law markets or dealers in provisions, sale of shrouding material, newspapers, ice, ice cream, milk, sending telegraph messages, drugstore keepers, hotels and places of public amusement in cities of more than five thousand, and granting such cities power to license, prohibit, tax and regulate places of public amusement. Senator Collins from Beaumont has introduced a bill in the Senate to exclude grocery stores and meat markets from the operation of the Sunday law. Under the law, as it now is, they can keep

until 9 a. m. The bill introduced by Mr. Parks is misleading, in that it specifies hotels, shrouding material, newspapers, ice, ice cream, milk, telegraph messages and drugstores, as these things are now exempt from the operation of the Sunday law. Evidently the object of his bill is to legalize all kinds of public amusement on Sunday. I am sure that there are a great many men engaged in the grocery and market business who are opposed to such a change. In fact, they would prefer to close these places of business altogether on the Sabbath. Be this as it may, the introduction of these bills in the Legislature puts the Church on notice that the anti-Sabbath sentiment is aggressive, and that it seeks consecration by a civic permit to affront God and trample sentiment beneath unhallowed feet. This is a vital question, for should these bills be enacted into laws the result would be most disastrous to the morals of this Commonwealth. Attendance upon Church services would decrease, moral sentiment would be weakened, respect for the Sabbath lessened and correspondingly crime would increase. Let them gain this innovation and this will embolden them to seek others and what little law protection this holy day now has will be swept away. A lawyer of ability heard the writer last October preach two sermons on the Sabbath. The next day he said to me, "I heard your sermons. You made as strong an argument as can be made on the subject, but you are too late; the tide of Sabbath desecration is too strong, it cannot be checked." God reigns! It can be checked. But not by stoic indifference. It is time for the Church of God to take the alarm and gird on the armor and go forth to battle. Shall we be neutral, idle, while the world is aggressive? With a supine air will we stand idle, waiting until our Sabbath has been converted into a holiday, and a day for commercial gain, and then arise from our profound stupor, rub our eyes only to realize our chagrin? I am not unduly

alarmed, neither am I a pessimist, but I know that unless there is more interest taken in the Sabbath than is now manifested it is doomed.

Today write your Senator and your Representative and tell them that you are bitterly opposed to the Parks and Collins Sunday Bills, but you are in hearty sympathy with Senator Latimore's Sunday Bill, which he introduced in the Senate prohibiting picture shows and playing pool on Sunday.

Draw up a petition to read something like the following:

To the Lieutenant Governor and Members of the Senate of the State of Texas:

Honorable and Dear Sirs.—We, your petitioners, realizing the importance of preserving intact the sanctity of the Sabbath instituted by God in the beginning of the world's history as a day of rest and worship only, and handed down from generation to generation as an heirloom from our Divine Father to conserve our Christianity and our civilization, and believing as did many of our greatest men in the various walks of life in the past, that the Sabbath is an integral factor of our Christianity and absolutely essential to our civil liberty, we do hereby most respectfully petition your honorable body to non concur in the Collins and Parks Sunday Bills, or any similar bills that may hereafter be introduced, and to enact into law the Sunday closing bills of Senator Latimore.

Respectfully submitted,

Get all the signatures to this in the shortest time possible and send it to your Senator or to Senator Latimore. Also send another petition to the House of Representatives addressed to the Speaker and House of Representatives. And send this to your Representative. Do this at once; fail not. How negligent we are! Four years ago I had bills drawn for the better protection of our Sabbath. I had petitions printed, sent copies to all the evangelical pastors in the State, or nearly so, paid out \$11 in one cent postage stamps and put on the petitions and had them addressed to myself at Austin where I spent several days conserving the interest of my bills. I did not receive back one in ten of the petitions and while there should have been at least 100,000 petitioners I turned in about five thousand. Two years ago I was back at Austin with bills to strengthen our Sabbath laws, all this at my own expense. Do something, brother, preacher, layman, sister; do it today, tomorrow may be too late. I am at work doing what I can, but I am just one. And in my regular work I am sometimes handicapped by a brother who will not even answer a proper letter.

R. C. ARMSTRONG.

Fort Worth, Texas.

HERE AND THERE.

I have not found anything to get sour about in the superannuate relation. I regard it as being on the "honor roll." If I am turned out, as some say, to graze, the pasture is good.

I am visiting the scenes of the work of other days. I get to worship at different places and my scribbling brings letters from old friends who read the best paper in Methodism. This encourages me to write again.

I worshipped the second Sunday at First Church, Dallas, and heard a fine sermon from Doctor Nance, on the "Revolution in China." He visited his brother-in-law, Rev. Nathan Powell, before his return to China. Doctor Gibson, the pastor, has a strong hold on his people.

The third Sunday was at Oak Lawn. There I found Uncle Buck Hughes, Brother W. F. Clark and saw Marvin Nichols and his mother join the Church by certificate. That prince of laymen, B. M. Burgher, a noted Sunday School man, showed me the foundation of their \$60,000 church building. They are delighted with their new pastor, Rev. J. A. Old, who preached to a full house. The sermon was food for both soul and mind.

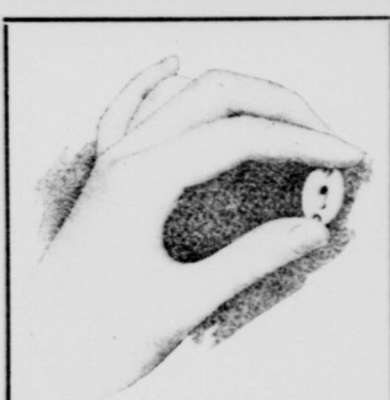
It was a great pleasure to spend a few days at Wills Point with Buck Wynne, Henry Gilchrist, Brother Woodhouse and other old friends. But I missed so many who now sleep in the "silent city of the dead" and who have moved to other parts, who twenty-three years ago were active in Church work. Others have taken their places and the work goes on. Brother Ingram has a large place in the hearts of his people.

The ladies of the Missionary Society are delighted with Brother Burroughs' suggestion, that each society clothe a child at the Orphanage. It is such an improvement over the old way of sending boxes.

G. F. BOYD.

Dallas, Texas, Box 621.

A boy, raised like a girl, will in manhood have all the weaknesses of women without any of their charms.



Think What's Inside

Here's a grain of wheat, puffed to eight times normal size.

A grain that's steam-exploded, filled with countless cells.

All of the granules are blasted to pieces. Digestion can instantly act.

Prof. Anderson's invention. Experts regard it as the best prepared food in the world.

Like Nut Meats

The taste is like toasted nut meats. Serve with cream and sugar. Mix with fruit.

At night, serve floating in a bowl of milk—whole-grain, airy wafers.

Use in candy making. Scatter on ice cream.

Few foods in the world are half so delightful as these crisp, porous grains.

Puffed Wheat, 10c
Puffed Rice, 15c

Except in Extreme West

Last year folks ate 250 million dishes, morning, noon and night. It is surely your turn to enjoy them.

Please don't wait longer. Telephone your grocer for a package of each, then see what you've been missing.

The Quaker Oats Company

Sole Makers—Chicago



(CONTINUED FROM PAGE ONE)

realizes that he is the architect of his own fortune. Therefore, the honest and ambitious poor boy who does not set himself to the task of making a man worth while out of himself deserves no sympathy. He stands face to face with the conditions necessary to succeed if his aspiration will stir him to extraordinary effort. The pulpit, the world of business, the professions, the trades, the industrial pursuits are looking for just such boys on every hand. They want men who have come out of the furnace and are inured to hardship and self-denial. There never was a time when the honest and aspiring poor boy had such inducements to fit himself for the various callings in life as today.

The poor boy who is not willing to pay the price in toil and persistent effort to educate himself makes his own impotence. Schools are willing to help him if he will show the stuff out of which men are made. We once knew one of these boys and he was working his way through a select boy school in the city. His clothing was plain, his hands were knotted and his habits frugal and economical. A mother of wealth and social standing had a boy in the same school, and she did not care to have him associate with any but those who represented her class, and she so stated to the official of the school. Of course she had a false idea.

But the teacher had no such idea, and he informed her that the poor

boy was above criticism in his conduct and character, and that he was ambitious and aspiring and had the making of a man in him, and that he would get all the advantages of the school. That settled the question. We merely mention this to show the poor boy the esteem in which sensible people hold his efforts. They will always applaud him and stand by him, at least, with their confidence and sympathy if he will do his duty. Therefore, let all such boys pick up courage and address themselves to the duties of life, and the door of opportunity will open to them sooner or later. Be true, be consistent, turn neither to the right nor to the left, but go straight forward, and success is just ahead of them. And let all such boys set

themselves to the task of giving to themselves the best preparation possible for their chosen field of work.

Sophocles wrote: "A lie never lives to be old." This is a mistake, for some lies are grayheaded, wrinkled-faced, stooped in form, decrepit, halt, maimed and blind; and yet you find people still repeating them. But in this stage they do not result in much harm, for they have lost their forcefulness, and most good and sensible people dismiss them with contempt.

We are all manufacturers. We manufacture service. Christ is our partner. To turn out the best service and we must often consult our partner.

Notes From the Field

Ozona.

Thursday evening, January 16, will long hold a place in the memory of some thirty men who gathered for a banquet and general good time at the Crutchfields on that date. It is generally understood that the ladies are to enjoy parties, etc., but this gathering of stags was something new under the sun. New as it was, the men who were present were unanimous in their welcome of the innovation. At seven o'clock the stags were seated in the tastily arranged dining room. One guest asked the blessing of heaven upon the occasion, and then the fair waitresses entered with oyster cocktails, turkey, ham, salads, vegetables, sweets and such additional good things to eat as to keep the guests busy until nine o'clock. At this juncture cigars were served and the best showing of all was made on the home stretch. Every guest was given a chance to make a speech and right well did they do it. For an hour and a half round after round of laughter was indulged in as the speakers rung the changes on good anecdotes new and old. Then the lights winked and guests old and young went away with faces transfixed with a smile. Following is the menu for the supper served and enjoyed by all present: Oyster Cocktail, Olives and Salted Almonds, Roast Turkey with Cranberry Jelly, Cold Baked Ham and Chicken Salad, Mashed Potatoes, Green French Peas, Cabbage Salad with Cream Dressing, Fruit Salad with Whipped Cream and Cake, Cheese and Cakes, Coffee, Toasts.—Ozona Optimist.

Couts Memorial, Weatherford.

Please say to those who might be interested, that we are still doing business at the same old stand. The weather and sickness have interfered with our congregations very much during the winter months, having had an epidemic of lagrippe, but with the coming of springtime we are expecting this hindrance to be removed. The pastor, Rev. Jno. W. Patison, is doing some most excellent preaching. His sermons are thoughtful, practical and inspiring and the transparency of his life gives emphasis to his pulpit ministrations. Our people are delighted with his ministry. He is not to let. He has been greatly handicapped in his pastoral work by the illness of his son, who, we are glad to say, is slightly improved at this time. We hear many complimentary remarks concerning the new pastor at First Church, Rev. Emmett Hightower. He starts well. Early in the conference year the writer made the prediction that the appointment was a good one, at least for First Church. I believe a fine year is ahead of them. Rev. Preston Broxton, on the Weatherford Circuit, has made a fine impression. Only words of commendation are spoken by his people. His sunny, genial disposition, coupled with his consecration, will prove a valuable asset in his work as pastor. What

shall I say concerning the beloved of the Weatherford District? A man of large proportions physically, mentally, morally. While his avoirdupois does not extend very far toward the stellar regions, his intellectual dimensions more than make up for this "shortage." A great preacher, a man whom it is a pleasure to know at close range. Prosperity to the Advocate and great grace upon all the brethren.—W. R. Witherspoon, L. P.

Clayton.

Our Quarterly Conference for the current year was held at Ebenezer on Saturday, January 24, 1913. The weather was cold, cloudy and threatening. We did not know that morning whether it would rain or snow, but it did neither, and we had an enjoyable time, a fine crowd of people and a good attendance of official members from every Church on the work except Tatum. Our presiding elder, Rev. F. M. Boyles, was with us and preached a fine sermon at eleven o'clock, and it was very much enjoyed by all present. After the sermon dinner was announced and there was a bountiful supply of everything delicious to eat. A wedding table could not have surpassed it. The good sisters of that community are well versed in the culinary art, and they are untiring in their efforts to make preparation for such occasions. Conference opened at 2 p. m. and we had good reports all around from pastor and stewards. The pastor's salary was raised from \$1000 to \$1200. Reported this quarter \$285, and no report from Tatum. When their report comes in one-fourth of the assessment for pastor's salary will be paid. Our pastor had good reports on Epworth Leagues and Sunday Schools and on the general state of the Church. Brother Hayes, pastor of Carthage Station, was with us as a visitor. We appreciate his visit and he seemed to enjoy himself. Come again, Brother Hayes. J. W. Price was recommended for license to preach. The next Quarterly Conference will be held at Allison Chapel.—J. T. Allison.

Dumas.

It may be that some one is keeping an eye on the columns of the Advocate to see if Dumas is still on the map and wondering if she is still alive. Well, she is, and we find ourselves among her good people as preacher in charge for the present conference year. Yes, the Dumas charge is alive and is doing with her might whatever her hand findeth to do in Church matters. Dumas is an inland county site town, twenty-eight miles from the railroad. Her citizenship is made up principally of Church people, who pride themselves of always meeting their Church obligations, affording the preacher the opportunity of saying, "A good year, Bishop; everything in full." Dumas is a half station. We have a neat little Church, valued at \$1500, and a splendid parsonage, valued at \$1000. The good women of the Home Mission Society are adding many things to the furnishing of the parsonage. We have a noble band of women in the Home Mission Society here, with a president as good as gold—Mrs. Alice Ward. We have two country appointments, Middle Well and Spurlock, each of which is as fine country appointments as I ever saw. We have a splendid Sunday School at each appointment. The pouncing was great. Some one who is a better grammarian than I please tell me in what tense to put that statement. It has been, continues

and is to continue in the future, a kind of endless chain. Our children are so accustomed to being surprised that it is hard to keep them from running to meet every one who comes and asking, "What have you brought us?" We have visited nearly every home in the charge, and find the people to be a big-hearted and appreciative people. Our beloved presiding elder was with us and held our first Quarterly Conference January 23. We had a good attendance and the stewards made a splendid report. They raised the preacher's salary \$125 over last year. All the people here love their presiding elder, Brother O. P. Kiker, and enjoy his visits. The children here look forward to his coming like they do Christmas. May God bless our good people and the work and keep us humble so he can use us for his glory. We are praying for a great revival at each appointment and that many souls will be saved. Pray for us.—B. J. Osborn.

Greenwood Mission.

At the last session of the North Texas Conference we were read out for the Greenwood Mission. We reached here in due time, and found our predecessor, Brother H. H. Goode, just leaving the parsonage. We fell in line and are trying to find what to do and how to do it. Soon the faithful chairman of the board called for meeting of the officials and began to plan for work. Although there was small attendance at this meeting the spirit of it went out through the charge and things were done in a business way. On the same day the parsonage was broken into by a crowd of pounders and the preacher and his family greatly pounded, although leaving no bruises on the face, but a long smile (with a strong invitation for such crowd to come around every little while.) We have had a great deal of sickness in the country, but we are moving on at work for the Lord and Methodism. We have a fine official roll, coming together and working for the whole charge in harmony and love. On the 25th inst. our first Quarterly Conference convened, and the stewards spontaneously raised the amount for the support of the ministry, one-third more than last year. These noble laymen came forward with sobbing hearts and tearful eyes saying we want to do what we can to save our children and neighbors from sin and to the Church. With this board behind me and the great field out before me, my cry to God is, So teach us to number our days that we may apply our hearts unto wisdom. We are trying to make every day count something for the work in a definite way. We had quite a treat in the way of a visit from our presiding elder and his good wife. The latter just recovering from an operation, we were so glad to have them in our home and to see her well again. Brother Riddle is a devout man and has all the interest of the Church at heart.—Chas. N. Smith, January 27.

Walnut Springs.

Our new presiding elder, Brother W. W. Moss, was with us on January 26 and 27, holding our first Quarterly Conference and preaching two splendid sermons to the satisfaction of all. He completely captured us by his brotherly spirit. Brother Moss is the right man in the right place, we think. On the fourth Sunday in January Brother Nevill closed a two weeks' meeting in which great good was done, although not near what we wished. There were several conversions, several reclamations and a good spirit of fellowship aroused among the membership. Brother Nevill did the preaching, and it was well done. He was also ably assisted by Brother J. F. Owen, of Egan, Texas. Brother Owen is fine help in a revival meeting. Broth-

er Nevill has received nineteen into the Church since he came to us. Brother Nevill is making us a fine pastor and he is in favor with all the people. Just a word about our Sunday School, under the efficient superintendency of Brother A. E. White. On the Sunday the presiding elder was here, without any extra effort to make a good showing, every teacher was present and on time and had their Bible; also every pupil who came at all that day was on time and brought their Bible. We had nearly a hundred Bibles in Sunday School that day.—W. C. Hollingsworth, Feb. 3.

Clay Street, Waco.

All departments of the Church in fine condition. Average attendance in the mid-week prayer-meeting, counted, not guessed at, fifty. Have had sixteen conversions and a number of reclamations. We have had an average attendance of 125 in Sunday School since conference, in the face of all the bad weather. We have one of the liveliest superintendents I have ever seen. He cannot be excelled in visiting the people in their homes and getting them to attend Sunday School. We are just laying the foundation for something great in a revival. Brother McCain did an excellent work here and is often spoken of as the father of the Church. A better pastor cannot be found in Southern Methodism. These people love him and his wife, and that is one reason why and I am so in love with our work. The Church knows how to treat its pastor. Have had forty-one accessions to the Church since conference.—W. M. Bowden, 1603 Clay Street.

Mangum, Oklahoma.

Mangum Station in the West Oklahoma Conference is admitted by all the Oklahoma preachers to be one of the most desirable charges in Oklahoma. It is the county seat of Greer County, and is the oldest county seat in the State. It was a county seat when Greer County was a part of Texas. When Oklahoma was opened to settlement in 1889 Mangum was on the map as a county town. It was settled by Texans principally as was all of old Greer County and still bears the impress of that old, sturdy people. Methodism has always been the leading Church in the town and is the same today. The Baptists have a good hold here and a good church-house, costing some \$30,000, and they are running a Church school here, but we have a better house, a stronger membership and a more representative people. Our house cost \$31,900 and with lot is valued at \$40,000. Our Church work is well organized and runs like clock work. I am sure there is not a more pleasant charge in our Methodism. Eight years ago I was sent here as pastor, stayed two years and one year ago was sent back as pastor. I am now beginning my second year in my second pastorate here and think that at no time has the work been so well directed as at the present. Last year I received eighty-two members, and this year have received eighty-one. We recently closed a revival, conducted by Brothers Coale and Huston, in which we received seventy-four members, most of them by baptism and ritual. The meeting was a great success for the Church. The spiritual life of the members is in so much better condition than it has been at any other time. Most all the members are in the work of the Church somewhere, and everything betokens success for the year. Brother Coale is the hardest worker of any revivalist I have ever had. One Sunday while he stood on his feet ten and a half hours during the day talking to the people in some capacity. Is it not possible to yet tell the

results of the meeting Brother Huston is the smoothest and most popular chorister that has yet been with the people here. Our first Quarterly Conference meets next Thursday night and we will have a good report. Salaries for pastor and presiding elder have been increased over any former year and are paid to date. We will have a financial report for the quarter of not less than \$3000. Our presiding elder lives here. In fact, I have been unable for the eleven years I have been in Oklahoma from Texas, to get away from the presiding elder. He has either lived with me or lived in me. But most of them are good fellows and I like them for their work's sake as well as for their fellowship. I am for the presiding elder. Pay him a good salary, build him a good home, pound him, visit him, trust him and you will know more of him. Rev. C. F. Mitchell, my present elder, is a good man, a brother, a good preacher and a man to be trusted.—J. W. Sims.

Liberty Hill.

Well, about three months of the conference year have passed. At the last conference at Beeville, Bishop Atkins read me out for the Liberty Hill and Leander charge, and we have not been idle since we got here. We have lots of fine people, Pounded! yes, and lots of it in due and ancient form. The Lord is blessing me in my work. The first Quarterly Conference was held the fifth Sunday in January at Leander. Bro. V. A. Godbey, our presiding elder, was on hand to the delight of all. He is O. K. on all lines. We all feel that he is the right man in the right place. Paid at the first Quarterly Conference \$210 to preacher in charge and presiding elder. Fourteen additions to the Church up to date. Collected up to date on my conference claims, \$250 in cash and subscription. Several new subscribers to the Advocate. I mean, if possible, to double my subscription list during the year. I feel that the prospect for a good year is never better in the history of my ministry. We are organizing and planning for great work. A word to the preachers of the Austin District: Let's make this, if possible, the best year in the history of this district.—M. J. Allen, P. C.

Cresson.

We have been silent for a great while, but the Advocate still comes and we read it gladly. We are thinking seriously of inviting the editor out to our little town for a Sunday. Bishop Atkins and his Cabinet saw wise to send us to Cresson for the second year, and we were not sorry, for we are in good hands. We have been welcomed back very royally and we are now hard at work, looking forward to a great year's service for the Master. Our new presiding elder has come and gone, but the benediction of his inspiring visit lingers with us yet. He preached twice for us and they were very grand, and after receiving his wise counsel and hearing him preach, we feel that we are better prepared to go forward with our work for the Lord. Our charge is in good working order and having enlisted new, consecrated workers we feel like our part of God's vineyard shall be diligently tended this year. We received the pounding and are thankful to the donors and to those who are ever

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trying to make their pastor and family happy and comfortable. We now give a challenge to others for first quarterly report. Eighteen per cent of pastor's salary paid, one-fourth of conference benevolences pledged. Our report this year almost three times the amount of first report last year. We have good Sunday Schools, doing good work, no jars of any kind on entire charge; our meetings are all arranged. We are going to do things on Cresson charge by the help of God. Have not reached perfection, but are "groaning" after it.—A. E. Watford.

Winfield.

Our first Quarterly Conference has come and gone. We had a very bad spell of weather, but, in spite of rain and cold, we had a good time. All of the Church's work was represented and made a very good report. I have as noble set of stewards as any preacher in the conference, and they will stand by the pastor and we must do things in this work. I feel that I have one of the best works in the conference. If we just had our new church built at Winfield I feel like we would be flying, and we are going to build. We want the Church Extension Board to help us, and they will. I have begged for help until one of my brethren says he has found a suitable inscription for my tomb, "The Beggar Died." Well, I am always willing to beg for my Lord's cause. So here goes for a new church at Winfield. Well, the presiding elder, O. T. Hotchkiss, did us good with four good sermons. He is a good presiding elder, God bless him.—S. N. Allen, Feb. 4.

Nolanville.

On coming to our work after conference we were truly strangers in a strange land, but did not remain so very long. The people here at once opened their doors and hearts to us. Many good things have been brought to the parsonage for our joy and comfort, for which we feel very grateful to God and the good people of Nolanville. We are looking for a great victory over sin on our work this year. Our people are a praying people and we believe in prayer, therefore, we are looking for a great ingathering of souls. Nolanville is a small town between Belton and Kilbuck in a fertile valley with the Santa Fe Railroad running through it. Nolanville is half-station, with two small Churches in the country. We are looking forward to a meeting to begin February 7 at Nolanville. We are working, looking and trusting all to God this year.—L. E. Hill, P. C.

Morgan.

The first Quarterly Conference of the year was held at the Methodist Church Monday afternoon. Rev. W. W. Moss, the presiding elder, was on hand and presided with the ease and dignity of an old veteran. He looked carefully into all the details of the work. He got in after the stewards pretty hot, and we believe he made a fine impression on all with whom he came in touch. He went through the work of the conference in a business way, and while he fooled no time away he did not rush. The salary of the preacher in charge was placed at \$900. It ought to have been \$1200. The presiding \$150. There was raised the present quarter \$154.30. This amount for the first quarter is a shame. The preachers have had the extra expense of moving, they are among comparative strangers and ought to be in a condition to pay cash for everything they buy. This shortage of \$150, when it should have been \$260, must be very embarrassing, yet we expect the preacher to look cheerful, give our hand a warm clasp and preach like he carried a plerotic pocketbook. No, no! we don't expect much of our preacher. With all this, some people deny a divine call to the ministry. As a rule, the ministers of the gospel are men far above the ordinary intellectually, and could command a salary of from \$1200 to \$1500 a year in other callings. This country needs Churches with a conscience.—Morgan Mirror.

Era.

On January 5 we began at Era what promised to be the greatest meeting in some respects ever held in this place. Many souls were saved, fifteen joined our Church and others will join, and some joined other Churches. The most striking result was the awakening and revitalizing of the Church life spiritually and socially. A Woman's Missionary Society was organized with sixteen members and all are enthusiastic. The Sunday School has grown fifty per cent larger, and the prayer-meeting had fifty in attendance last meeting. Rev. G. A. Marvin, of Sherman, led the forces in the meeting. His preaching was great and sound to the core, and almost exclusively along constructive lines. His workers' meetings, held in

the afternoon, were the most instructive and helpful services of the meeting. I wish every preacher and Church worker could get what may be had in Marvin's workers' meetings. His work will abide in Era. With new life, a broader vision and the power of the Holy Spirit upon us we go forward.—J. W. Slagle.

THE SUMMER SCHOOL OF THEOLOGY.

A few weeks ago Dr. Bishop announced through the Advocate that two of the three Summer School of Theology lecturers had been secured and that at an early date the third would be announced. We are glad to be able to make such announcement now.

Of the American Systematic Theologians none for many years has stood higher than Professor William Adams Brown of the Union Theological Seminary. Two outlines of theology written in recent years have received especially wide recognition from scholars and thinkers, and Dr. Brown is author of one of these.

Southern Methodists have had further opportunity of making his acquaintance through the pages of the Methodist Review, to which he has contributed.

With Bishop Lambuth, fresh from Africa and on fire with a message, to begin the course, and Bishop Hughes,

one of the ablest men of Northern Methodism, to close, Dr. Brown, speaking in the more technical themes of theology, makes a fine combination.

It is believed that the Summer School has never offered a finer array of talent. In fact, this is the first time within my knowledge when the first choice for each of the three series of lectures accepted the invitation extended.

Remember the books for the post-graduate course: Curt's, "The Christian Faith;" Foresyth, "Positive Preaching and the Modern Mind;" Smith, "The Days of His Flesh;" Lindsey, "The Reformation in Germany." If you have not already done so, you are urged to send to the Publishing House and get these books immediately, and to prepare to come to Georgetown June 16-25. It is hoped, too, that the undergraduates are not ignoring the importance of getting their courses of study off before the summer meetings and the fall conference collections.

The preachers of each conference have great seasons of fellowship at each Annual Conference, but the Summer School of Theology is perhaps the only place where the Methodist preachers of all Texas have opportunities of like annual fellowship. As far as possible, it is urged that other engagements be so made as not to interfere with the Summer School of Theology. FRANK SEAY.

own way in a section of country where our Church has no school of any grade within a radius of nearly one hundred miles and no Church school of any denomination within a radius of fifty miles; and yet there are something over ten thousand children of scholastic age in our home county and the counties adjacent to it. The school has a district mission—namely to reach students that would probably never be reached by any other school. This writer has reason to believe that not one-half of the students who are in attendance would be in any school this year if it were not for our school. We have no High School in our town and those of the nearest towns are overcrowded—besides we are in close proximity to a large German-American section where scores of fine young men and women are found that should attend our schools; more than thirty per cent of our students this year (mostly boarders), come from there. Our school building would be an ornament to any city and is in fine condition; built of stone, three stories high, it will be large enough and strong enough for many decades if not generations to come. With faith in God and, it would seem, providentially led we have begun the task of establishing this institution; the beginning was auspicious and the future looks bright.

We have now a hundred matriculates. Seven instructors constitute the faculty, all men and women of noble Christian character. Three of them are degree graduates of our own Church schools and the teachers of the Fine Arts Department are all graduates in their respective departments. All are Methodists and are useful in all Church work. Prof. J. C. Sirmons, our principal, is a graduate of Emory. He is an experienced teacher, a man of strong personality and is generally beloved by students and patrons. He and Mrs. Sirmons are in charge of the Girl's Dormitory and by their kindness and thoughtfulness have thoroughly entrenched themselves in their hearts.

Our possibilities are many and we hope to be able to measure up to them. C. A. LEHMBERG, President.

REVIVAL AT SETH WARD COLLEGE.

A great revival has just closed at Seth Ward College. According to previous arrangements of our good pastor, Brother Barnes, Rev. C. Bruce Meador, of Stamford, Texas, was with us and did the preaching.

The college auditorium has been newly seated and all of the services were held there. On account of bad weather, very few people were able to come out from town, and consequently the meeting was largely confined to the dormitory students and those who live in the college community.

It was a great meeting in every way that a meeting held among students can be great. Seventy were reclaimed and converted and four gave themselves for special life work. Brother Meador's sermons were made up of simple gospel truth, forcefully presented. There was nothing sensational and the work that was done was of the most permanent character.

The enrollment at Seth Ward has passed beyond two hundred. Many improvements have been made during the year. We have a faculty of consecrated teachers to work with. The people of Plainview and this district are giving us loyal support. Altogether, the work of our school here is progressing, and we believe that we are doing a good work for our Church in this otherwise unoccupied field, in the best section of Texas. W. M. PEARCE.

WACO PASTOR'S CONFERENCE AND MISSIONARY INSTITUTE.

On January the twentieth and twenty-first, at the call of our efficient Presiding Elder, Rev. W. B. Andrews, the preachers of the Waco District met in the town of West for a two day's conference. The elder had prepared an unusually interesting program, and all but two of the preachers being present, the meeting was a great success from its beginning. The inspiring song services were led by Rev. W. M. Bowden who made them seasons of great refreshing. Rev. G. F. Winfield, Rev. W. B. Wilson, Rev. Jno. R. Steel and Rev. W. N. Curry were welcome visitors in our midst.

The presiding elder led the first devotional exercise, which put us in fine frame of mind for the program which was opened by an interesting address by Rev. W. T. Gray on the study of good books by the preacher. He was followed by Rev. S. B. Knowles and others. These brethren showed us the necessity of reading much and furnished the occasion for many new resolutions along that line. Rev. C. W. Irvin then followed with an inspiring speech on the preacher a stu-

dent of the Bible. This was really a great address and in its sweep carried us into the great depths of riches and glories that await the earnest student of that wonderful book. So great was the impression made by this deliverance that many pronounced it the greatest speech they ever heard on the subject.

At the night session of this first day Rev. O. C. Swinney presented in a peculiarly forceful way the necessity of preaching the doctrines of our Church, and Rev. H. D. Knickerbocker in his inimitable style told of the gospel of money. In each instance the speaker showed himself a specialist, and sent us away feeling that much new light had been thrown upon two great phases of our work—the doctrinal and the financial. Methodist doctrine seems to be a natural and inherent part of Brother Swinney's makeup and Brother Knickerbocker is nothing short of a genius when it comes to Church finances.

The next morning, Rev. W. M. Bowden told us why and how a pastor should visit his people. He was followed by Rev. W. H. Keener who also spoke to the subject, "What Preparation is Necessary for a Quarterly Conference." Both discussions were interesting and helpful. After some general observations J. J. Creed discussed the possibility of keeping accurately a Church register. After this the closing topic of the morning session and one of the most vital of the whole conference was brought vividly before us by Rev. A. D. Porter who outlined a plan for getting the conference collections in full and a surplus for the district. He demonstrated the fact that these collections can be secured through a missionary committee with the best possible results to all concerned.

In the afternoon of the second day, Rev. M. A. Turner opened with a statesmanlike speech on the "Relationship of the Preacher to Questions of Good Citizenship." The speaker maintained that though a man be a preacher, he is none the less a citizen and that he not only may but ought to let himself be heard on all questions of civic righteousness. This proved a live topic and a number of enthusiastic speeches were made in the general discussion. Suggestions for increasing Church attendance were offered by J. J. Creed and Rev. A. C. Chappell. The subject being one of such practical and vital importance it elicited great interest and what was said was received with apparent appreciation.

Prof. W. J. Barcus next gave us a very lucid treatment of the Layman's Movement and the place of the Lay Leader in the pastoral charge. As evidence of the interest which he aroused on this subject, many of the brethren expressed a desire to have him in their charges for a rally. We predict that the Layman's Movement will come to the front in the Waco District this year under his leadership.

Rev. Frank Hughes and Rev. B. A. Evans discussed the kind of preaching demanded by the times. Each of these brethren entered a plea for the simple presentation of Jesus Christ the Savior of the world. They argued that this should be done in power and demonstration of the Holy Ghost. Brother Evan's address was a fair sample of this kind of preaching, for he was almost shouting when he had finished.

On the last night of the institute the high water mark was reached when Rev. J. W. Fort preached a great sermon on the conditions of the Pentecostal Revival. This being the last service of the conference and in some sense the culmination of it all, together with the theme and the sermon, made it indeed a great occasion. Every preacher went away with the revival fire burning in his heart and a fixed determination to make this the greatest year in the history of the Waco District. Many think this was the best Missionary Institute they ever attended. We have a great set of preachers in the Waco District and a presiding elder whose greatness and goodness make him every whit worthy to be the leader of such a band. Watch Waco District grow this year. J. J. CREED, Secretary.

Rosy as a Girl

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.



FRANK REEDY, BURSAR.

The above is a good likeness of one of the most efficient and best loved men in Texas Methodism. Everybody knows "Frank." Away back in the early days of Texas Methodism—the home of the sainted Ruby Kendrick and the home of Norwood Wynne, now in Arizona, and Phronie Webb, Frank was known to every Texas Leaguer. No other man has ever entered more heartily into the support by the Leagues of such men as Pilley, of China; Jackson B. Cox, and Frank Onderdonk.

But he has come to that larger field—the place of Bursar of the great Southern Methodist University.

Our "Frank" is a secretary, a book-keeper, a man of details, to the manor born. The report of the University Auditing Committee, in this issue, is a proof of the fact. It is to be hoped that Frank Reedy may live to see the fullest consummation of all his dreams.

We append an appreciation from

CHEROKEE JUNIOR COLLEGE.

Our friends will be pleased to hear that this new school, the property of the Methodist Episcopal Church, South, is in the midst of a good year and that the prospects of its continued prosperity are very encouraging. This is the second year of its life, under the auspices of the Church. The attendance last year was sufficient to meet current expenses, tuition, janitor, etc., without a cent of expense to the trustees who had the affairs of the school in hand. Our expenses this year are heavier, but we are hoping to do as well. In one year's time we reduced the debt, which had to be incurred in order to

buy the property, about one-half and we hope to have the rest provided for in a very short while. This writer knows enough of the burdens we are now carrying, being a trustee of Southern and Southwestern Universities and having kept in touch with school matters for years, not to be willing to be a party to an effort to burden the Church still more. But he believes that the money needed to pay for Cherokee Junior College can be gotten from people that might do little or nothing for the other institutions and he and the trustees hope to deliver to the Church, in due time a property that is estimated at any where between \$50,000 and \$75,000, without a cent of debt and paying its

An Appreciation.

On January 26, Mr. Frank Reedy, Bursar of Southern Methodist University, spent the day with our Meridian people and the students of Meridian College. This splendid gentleman has proved himself not only to be an accountant and business man of large capabilities, but also a very pleasing public speaker. He gave us a lay sermon Sunday at eleven o'clock which was replete with good thought and very happy in its delivery. It both pleased our people and inspired our laymen. Mr. Reedy not only entertains his audience, but inspires young people as few men can. His visit to Meridian will long be remembered, and I am sure will result in great good to the higher institutions of learning under the control of our Church. G. F. WINFIELD.

Devotional Spiritual

CHRIST'S LIFE ON EARTH.

Christ's life outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest; the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when the bloodhounds were dogging him in the streets of Jerusalem he turned to his disciples and offered them, as a last legacy, "My peace." Nothing ever for a moment broke the serenity of Christ's life on earth. Misfortune could not reach him; he had no fortune. Food, raiment, money—fountain-heads of half the world's weariness—he simply did not care for; they played no part in his life; he "took no thought" for them. It was impossible to affect him by lowering his reputation; he had already made himself of no reputation. He was dumb before insult. When he was reviled, he reviled not again. In fact, there was nothing that the world could do to him that could ruffle the surface of his spirit.—Selected.

MESSAGES.

All through life there is something very pleasant and welcome about a message from a beloved friend. How they are waited for, longed after, prayed for! And no sooner is one received and duly thought over, than the old longing revives to receive another, and yet another. Absence always endears more strongly those we love, and no matter how kindly and considerately the new neighbor or acquaintance may speak to us, there is always something familiar in the very way our own beloved word their messages, which make them dearer than all other forms of speech beside. So fondly the heart clings to its best and nearest attachments, that let the expressions be ever so ungarished or uncouth even, if it is what one is accustomed to, that for what is the best and choicest. And then it rarely occurs that messages from near and dear ones are other than sincere, true—and that may be depended on and relied upon. A father means what he says when sending messages to a child. A mother sends messages so charged with tenderness to her child that it scarce were needful to tell from whom they came. And if parental messages contain promises, how faithfully are such promises kept! Through how much of willing toil and patience, if need be, will every promise be fulfilled! In every stage of life it is sweet and gratifying to be remembered. Few there be with hearts so hardened or so calloused by the world's rough handling, but a kindly word or helpful, encouraging message falls pleasantly on the ear. And if genuine sympathy lurks in some proffered promise which the message contains, how more than welcome the sweet words become!

The Bible is a book of messages and precepts and promises. It has advice and counsel for all who are old enough to read its blessed pages. Not only the young, the active, and the enterprising are remembered and advised, but the old are tenderly considered, and many a tender message and loving promise is offered them. In the first book of the Bible, away back in Genesis, old age is spoken of in a way to show it was considered desirable and a blessing. Abram is promised he shall go to his fathers in peace, and be buried in a good old age. A few chapters further on we read "Abraham died in a good old age, an old man, and full of years; and was gathered to his people." Just so the promises of the Bible are always sure to be fulfilled! In Judges it is recorded that "Gideon the son of Joash died in a good old age." Again in Chronicles it is written that David "died in a good old age, full of days, riches and honor."

In Isaiah is a precious and express message for those who are to live to be old: "And even to your old age, I am he; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." Who makes this promise, declaring "I am he?"

Three times in the preceding chapter are these words: "I am the Lord, and there is none else." A fourth time the expression varies somewhat: "And there is no God else beside me; a just God and a Saviour; there is none beside me." Still a fifth time: "I am God, and there is none else."

This is the one Lord, the just God, the Saviour; the unapproached, indivisible Lord and Saviour the Almighty Father, the powerful, tender Elder Brother who declares "and even to your old age, I am he!" a few verses

farther on he again declares himself: "For I am God, and there is none else; I am God, and there is none like me."

It would seem from the frequent repetition of the same solemn, emphatic avowal, that the children of Israel were slow to understand how all-powerful God was, and how supreme was his rule over the works of his hands. Are we less slow to understand and appreciate how entirely God rules, and how faithful he is in all his promises, how willing to bear and carry even to old age those whom he has made, never forgetting one tender message given in his sure word of promise.

What a helpful, restful message it is, which comes from the Old Testament, promising help and support and deliverance ultimately to the children of the one true God!

Even down to old age, all my people shall prove

My sovereign, eternal, unchangeable love;

And when hoary hairs shall their temples adorn,

Like lambs they shall still in my bosom be borne.

—Christian at Work.

PREVALENT PERSONAL SINS.

Some one has said that there is not much need nowadays for preaching and writing against the exceeding sinfulness of sin; but there is great need for preaching and writing against the exceeding rascality of lying, cheating, and stealing. Doubtless that is true. The pulpit and the press are too general—are not sufficiently specific in warning the people "of sin, righteousness, and a judgment to come." They become too much occupied in denouncing the grosser and more general forms of iniquity, and are not sufficiently careful to "take the foxes, the little foxes that spoil the vines."

All Christians agree that lying is a great sin. "All liars have their part in the lake which burneth with fire and brimstone." But he who willfully deceives another by word, look, or nod is as really a liar as is he who tells a great big falsehood. There is, in the true sense, no such thing as a "white lie," no more than there is such a thing as a "little sin." Any sin, no matter how little, constitutes its author a sinner; and any lie, no matter how "white," constitutes its author a liar; and God's Word tells where all such shall have their portion. Much harm comes to the Church through the practice of deception and unfairness among those who profess to be Christians. "Buy the truth and sell it not," is the divine injunction.—Religious Telescope.

THOUGHTS FOR QUIET HOURS.

Blessed is the household in which stands the family altar! Whatever else it may have, that household is painfully poor in which that altar does not stand. And yet, alas! there are too many nominally Christian homes in which there is no voice of family worship to be heard. Family worship is a duty. The sense of obligation in this regard ought to lie upon the conscience of the head of every household. Families as such ought to call upon the name of God. Granted that the individual members are not unmindful of the injunction to enter into the closet, and shut the door, and pray to the Father which seeth in secret; still the household ought to come together and unitedly through the mouth of its head—the saint, the husband, and the father—praise God for his mercies past and implore future blessing. The prayerless household is therefore neglectful of a solemn duty. But family worship is also a precious privilege. There is no memory of the home so sweet in after years as that of the hour, day by day, when all the family gathered to read God's word, to sing his praise, to call upon his name. It brought the members of the family near together; it surrounded them with a sacred atmosphere; it brought them near to God, and God near to them. There can be no question but that answers of peace have come in reply to these family petitions, and that rich blessings have descended upon these pious households from a covenant-keeping God. Those families, therefore, that neglect this duty are depriving themselves of a most precious privilege.

A practical reason why some households neglect family worship is alleged want of time. Business in farm or shop or counting-room presses. Trains, like tides, wait for no man. There are, it may be, diversified interests in the family, and it is difficult to find a common, convenient hour. But a practical difficulty can be met with a practical remedy. There is no need that the services at family pray-

ers take much time. We are not heard of God for our much speaking. It is not the quantity of the Bible that we read at any one time that avails. A brief portion out of which comes some practical lesson is better than a long portion read and unapplied. Family prayers may be decently conducted in the space of five minutes. Of course a somewhat longer time is better. It is well to add sacred song to the reading of the prayer. But the five-minute service is immeasurably better than no service at all, and the heavenly Father judges of the heart. Let it be remembered, however, that where there is a will there is a way.

It surely is possible to gain the five or ten minutes needed for the service by a little judicious care. The essential thing is to have the willing mind, and then all the rest will come easily. It is the hurried lives that, if there be any difference, most need the calming influences that come while the whole family is bowed at the mercy seat. Plan for your family prayer, friend, and you will not find that the time that is required will take any appreciable interval from your tasks that must be done, while you will find that the tasks are more easily done because of the prayer that went before them.—Anonymous.

For Old and Young

FORCE OF HABIT.

People imagine that habit is a tide which has its turning. In themselves and in their friends they make this great mistake. Wrong-doing, they say, is a transient thing. Why be over-anxious? Another mood will take us by and by, even if habit should get running strongly. Good people see their children drifting away from religious life. Their sons weary of church-going. They live largely away from home. They are too much at the club. They read skeptical literature. They speak slightly of the faith of their fathers. They get in a powerful drift away from hope and heaven. But loving parents look on without disquietude. They think the tide will turn. They make no response to the anxieties of ministers for their children. They are not roused to earnest prayer. They are content to wait, believing all the time that this is only a tide; it will turn by and by. Our children, they think, cannot permanently remain at enmity with God. Blood will tell. Have they not a godly ancestry? What prayers have gone up for them! The tide will turn. Let us wait.

Meanwhile the current of impetuosity outruns all limits and periods. It proves itself to be no tide at all. It is the river Amazon. This tremendous stream gathers its head-waters within a hundred miles of the Pacific Ocean, and facing eastward rushes over an extent of nearly three thousand miles before it reaches the Atlantic, draining the Andes slope for a stretch of two thousand miles, receiving in its sweep across the continent tributaries as large as itself very soon cutting its channel to the depth of sixty feet, it flows deeper and deeper, until near the sea it becomes three hundred feet deep.

It throws its gathered forces against the ocean tides, and the sea piles itself up in vain to resist. The struggle is soon over, and the relentless current sweeps on. Far out at sea sailors dip up fresh water. The tides are felt four hundred and fifty miles up the river, but the current outruns it and makes its freshening influence felt five hundred miles from shore. There is no tidal law to control the force of such a stream. It is persistent, growing irresistible. The forces of sinful habit are not feeblen than the rushing of the Amazon. The lives of unrepentant men are gathering tributaries from days and years. They rush on in tremendous rapids and plunges. The powers of the world to come, like ocean tides, sweep far up from the shore into the thoughts and passions of men. Heaven makes its influence felt through years of growing impiety; but the current of sinful habit sweeps on unrestrained and carries character and doom far out upon the bosom of eternity. Life is what life makes itself. Its momentum creates permanence. Its awful sweep makes nothing of jetties and restraining forces. On it goes, more and more like itself, until its bitterness or its sweetness are as certain as eternity is enduring.—Presbyterian.

A TRIVIAL EPISTLE.

The incident I am to relate is one that is almost old to all people who travel. It may seem trivial to them, but not to the writer who entered into the very soul of this one. This one involves no greater catastrophe than one sees on every train, in every depot, on any uneventful day. In these places we always find strange parties thrown together with the intermingling of all classes. In a western town a woman with her baby entered the car. It was in the night and both mother and babe showed signs of an already weary journey. The mother started to seat herself near the door where two girls were occupying, with their suit cases, the only seat vacant in the car. When the mother asked if they would remove their suit cases the colorless young ladies looked blank—their natural expression—and replied that the seat was occupied. Quiet refinement and unobtrusiveness seemed the characteristics of the mother so she moved on. A gentleman arose and gave her his seat.

At the next station some men entered the car and immediately the suit cases were removed and these men, strangers to the girls, were seated. They were not strangers long for soon a silly conversation was going on between these people so recently acquainted.

The deformed spirits of those girls could not be masked by their tasteful attire and their faces were marred by pride and selfishness. In every depot we find a modicum of these overdressed, useless misses who expose themselves to harmful criticism.

Leaving these girls we return to the mother and babe. They were both so tired and worn by the already long trip that they seemed on the very verge of nervous prostration. The babe, although not a cry escaped its brave little lips, was worked up to such an excited, nervous state that the mother feared a collapse unless it could get sleep and she was so exhausted until she could not soothe it by either touch or voice. A girl, apparently not older than the girls already referred to, sat immediately behind this woman. The refining influences of her life were evident in her face and bearing.

This girl seemed to have such intuition that she knew what was passing in the soul of the mother and she gently asked if she might take the child. The excited condition of the child made it necessary for the girl to carry it in her arms up and down the aisle of the car.

She seemed so self-possessed and assiduous in her attention to the child that she became unconscious of all around her. Her soul was caught up in her love for the babe.

Not one person in the car but noticed the beauty of dress, form, features and best of all, the soul of this girl, and she all unconscious of any attention. A kind deed makes the plainest face almost beautiful, but when it changed this girl's faultless, classical features into those of a loving Madonna it suggested a beauty scarcely human.

At last under the influence of the soft lullaby of that voice the babe fell asleep and was returned to its now quiet, rested mother who had realized her ideal of what a woman should be. A different acquaintance to that on the rear seat had been formed and the grateful mother, a minister's wife, asked for an exchange of cards. To her surprise and honor she found that a prominent business woman of Oklahoma City had given her this vision of womanhood. Many who read this would recognize this woman should her name be given, but it was only one of the many, many kindnesses of her heart outside of business hours.

And why the difference in this great procession of girls? You say it is in some girls to be good and great. It is true, but the great responsibility has within the home and within the brains of the father and mother.

FLAURA JACKSON.

Mobeetie, Texas.

SAN ANTONIO LETTER.

Recently I have very much enjoyed our Advocate. What a pity it isn't a weekly visitor to every Methodist family in Texas. So many of our people, rich and poor, do not read Methodist literature, consequently they are ignorant of the doings of their great Church; therefore, their doings Methodistically are meager. Let the preachers double their diligence in circulating the Advocate; then in their pastoral visiting talk about what they have read in the Church paper. This will stimulate their people to read, they will become interested, and be much more useful and intelligent Christians.

The first Sunday in January, 1879, at 10 o'clock a. m., I landed in Texas, at Galveston. As our train did not leave till about 2 p. m., while my wife and babies were resting at the hotel, I repaired to the Church. Dr. Goodwin was the pastor. It was communion day, so within an hour or two after setting foot on Texas soil I had the privilege of assembling with our Lord and other of His children, strangers to me, around His table. A

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very happy way to commence a career in one's adopted State.

After the service I introduced myself to the pastor and gave him two dollars with which to send the Texas Advocate (then published in Galveston) to Uvalde, my future address. When I reached this town I found the paper in the post office, and it has been coming uninterruptedly to my house since.

I sometimes see things in it not exactly to my notion, but I can criticize everybody and everything. I strained my eyes reading H. G. H.'s last article. Don't let the types ever blur his pointed, interesting letters.

I was never a great traveler, but my means have, in the main, been commensurate with my desires in this particular. But now I want to take a trip and can't, because I haven't the price of a ticket. I refer to the Knickerbocker Special. If the rich Methodists of our great State would enjoy that trip as would I, verily it would become an excursion train of a thousand instead of a hundred passengers. Isn't Knick a sight? Why don't some of our colleges dub him D. D.? He doesn't look like a Doctor of Divinity, but he "delivers the goods."

V. M. WEST.

JOINT MISSIONARY INSTITUTE, GAINESVILLE AND SHERMAN DISTRICTS.

The Joint Missionary Institute of the Gainesville and Sherman Districts was held in Broadway Church, Gainesville, Texas, January 22, Presiding Elders Mood and Pierce presiding. There was not a full attendance on account of rain, but an interesting and profitable program was carried out consisting of the discussion of the following topics: "The Missionary Spirit The Spirit of the Gospel," by Sam Black; "The Missionary Outlook," by L. L. Cohen; "How to Secure the Best Results From the Missionary Committee," by F. B. Wheeler; "Every-Member Campaign for Missions," by J. E. Roach; "The Sunday School's Relation to the Every-Member Campaign," by E. L. Egger.

A committee on resolutions consisting of O. T. Cooper and D. K. Porter, handled in the following report:

"Resolved, That it is the sense of the Joint Missionary Institute of the Gainesville and Sherman Districts that the assessments for missions be taken at the earliest convenient date and sent to the Conference Missionary Treasurer not later than April 30.

"2. That as pastors, we agree to call the attention of our people to the Missionary publications and literature of our Church and wherever practicable shall urge Mission Study Classes in our Sunday Schools, Epworth Leagues, Women's Societies, and among the laymen.

"3. That we shall endeavor to meet the needs of the territory adjacent to our charges, not otherwise provided for, by holding services or establishing Sunday Schools.

"4. That we endorse the plans of the Conference Education Commissioners and pledge to them our heartiest co-operation in the prosecution of their policies."

This report was readily adopted and plans were discussed for the holding of an educational rally in each district in February.

E. V. COLE, Secretary.

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THE SUNDAY SCHOOL

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

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

SUNDAY SCHOOL NEWS ITEMS.

The next World's Sunday School Convention will meet in Zurich, Switzerland, July 8-15, 1913.

Woodward Avenue Presbyterian Church, Detroit, Mich., which was organized only five years ago, has 1423 Church members and 1425 enrolled in its Sunday School.

While various classes of foolish folks are putting strenuous efforts in this country to exclude the Bible from the public schools the British Government is seeing to it that the Bible goes into the public schools in all its possessions. The Government of Egypt, through the Minister of Education, recently gave a large order for Bibles and Testaments to be introduced into its public schools.

In a private letter from Rev. W. J. Moore, of Oklahoma, who spent three years in Sunday School field work in the Oklahoma Conference and is known on all sides as a sane and practical man, we find the following sentences relative to Sunday School field work in our Church, which are so fully in accord with our own views that we take leave to print them: "I think we shall not get on foot with this whole business until our General Board gets hold of it by legislation of the General Conference, and puts our Churches into districts after the fashion of the Baptists and some other Churches. And it ought to be financed by the profits on the Sunday School literature. It is now some \$60,000 per year. With that amount supplemented by the conferences we could inaugurate a plan that would mean Sunday School extension sure enough."

The best short key to the Old Testament that we have yet found is Professor Frank Seay's "Story of the Old Testament." It is an eminently sane and conservative book and tells just what the average Bible reader would like to know concerning the history and make-up of the Bible. We had almost rather be without any other single volume on the Bible in our library than to part with this book. We would like to see it in the hands of every pastor and Sunday School worker in the State.

The conference of Chairman and Field Secretaries of Sunday School Boards of the M. E. Church, South, convened at Mount Vernon Place Church, Washington, D. C., January 29-31. On the program we note the names of Rev. J. C. Mimms, Rev. O. T. Cooper and Rev. J. A. Pledger. A full report of the proceedings will doubtless be furnished later.

Let us again remind correspondents for this department that their articles will probably find a place in the Advocate one week earlier if sent direct to the editor at Weatherford instead of to the Advocate office at Dallas. Dr. Rankin simply reminds all matter bearing on the Sunday School that reaches his hands, and by the time it gets to the editor of this department his matter for the following week, which is mailed on Thursday, is frequently gone, and the contribution must be held over. To secure the promptest possible insertion of your article, mail direct to the name and address at the head of this department.

Some Sunday School leaders seem to think that an increase of attendance proof positive that their schools are doing excellent work. But such is by no means a matter of course. Large gatherings may be either order-

Not a Day in Bed

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women, on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

ly, well directed schools, or they may be mere mobs. The most vital question is not, How many scholars have you? But, What are you doing for those you have? And the best way to permanently enlarge your school is to improve the quality of your work. Instead of studying how to increase the attendance, suppose we spend some time in learning how to make a school worth attending.

THE CHILDREN'S DAY FUND.

In this issue we begin reproducing some stories of Children's Day Fund from the Sunday School Visitor. We do this because we know that many of the readers of this department do not have access to the Visitor. Our Methodists are usually willing to do the proper thing when convinced that it is needed. We feel sure that a better knowledge of what the Children's Day Fund is doing at home and abroad will lead to a more general observance of the day and larger contributions to the cause. Read, ponder and act.

FATHER AND SON.

Father-love is reached at a comparatively late stage of civilization. It is mother-love that teaches a father to really love his offspring. A man desires that his name perish not from the earth, but close, loving, life-long companionship between father and son is all too rare even at the present day. The tender beauty of Jacob's love for Joseph is therefore one of the landmarks in the growth of civilization.—Rev. Frank Seay, in The Study of the Old Testament.

THE FIELD.

In behalf of the missionaries, Brazilian preachers, and members of the Church, and in behalf of the Annual Conferences, I desire to thank you and the Sunday School Board for your appropriation for the preparation and circulation of Sunday School literature it would simply be impossible to build up an intelligent and active native Church.

We have only a catechism, Binney's "Theological Compend," and eleven of Wesley's Sermons in the way of Methodist literature. It is simply pitiful. Upon you and upon your Board we rely more than upon any other agency to indoctrinate and train our young people and children. They know nothing about the conquering power of the gospel in other fields, they have no biographies of Christian men and women. They have no access to such literature, and Sunday School libraries, under the circumstances, are an impossibility.

The Sunday Schools in the two Annual Conferences are all supplied through your agency with our literature. It would be an inspiration to you and the members of your Board to be present at some of their sessions. The Rally Day service in the town of Santa Anna, Rio Grande do Sul, was an immense success. The hall was packed from front to rear. Half of the congregation had to stand and yet for two hours the best people of the place remained listening with rapt attention to the songs and recitations of the children. This was followed by a short address by the pastor, Brother Jayme, and myself. Brother Jayme is a grandson of a Brazilian general who fought in the Paraguayan War, and has inherited the eloquence, energy and courage of his ancestor.—W. R. Lambuth, in Sunday School Visitor.

MESSAGES FROM BRAZIL.

I have before me your letter of request for some definite report of effective help the Children's Day offering has rendered in building up school work in neglected and needy sections. Without this help we should not be able to have the Sunday School Lesson Helps in Portuguese that are proving to be so very useful and indispensable in the Sunday School work.

Two specific instances strikingly indicate the value of the help rendered in the publication of Sunday School literature in Portuguese. When the work of the People's Central Institute was begun a few years ago in the slum district of Rio de Janeiro there was no Sunday School in all that great region. Very soon the need of Sunday School work was felt. A consecrated Christian woman proposed to organize a school for the children. There was no literature at hand; but through the assistance furnished from the Children's Day offering, catechisms, the children's Sunday School

paper, and Scripture text cards were obtained from the Mission Publishing House. The children were delighted; the school began to grow; very soon adult persons came in; the lesson helps in Portuguese were obtained for them, and really earnest Scripture study and teaching was begun. The school has steadily increased in numbers and efficiency, and is now, after four years, in a prosperous condition. Several of the first to attend the school have already been received into the Church, others are candidates for Church membership and a large number are being taught the gospel of salvation.

A young man, one of the first converts after the Sunday School was begun, has become an active worker, and is now the superintendent. Recently he has become greatly interested in organizing Sunday Schools in sections of the poor and slum district of the city where there are thousands of ignorant and neglected children. He came to me a few months ago to know what could possibly be done in the way of literature. We are able to secure for him a supply of catechisms, the children's Sunday School paper, O Jovenil, and a few hymn books. This branch school has now an attendance of about seventy-five or eighty of the very poorest people to be found in the city of R. O. Three weeks ago this same young superintendent saw an opportunity to start a little school in still another section of the district, and now has an attendance of twenty-five or thirty. This school likewise demands literature and we are doing what we can to supply it. H. C. TUCKER.

A TIMELY APPEAL.

At the request of Bishop Atkins and my presiding elder, Rev. Jno. R. Nelson, D. D., I make this appeal to the District Sunday School Secretaries, presiding elders, pastors and Sunday School workers of the Central Conference. At the last session of our conference the Sunday School Board presented a new working plan for our Sunday Schools and the same was unanimously adopted. Please turn to page 53 of the Conference Journal and read the plan. In brief it is: 1. The Executive Committee of the Sunday School Board shall consist of five members who shall direct the work of the Board in the interim of the Annual Conference and provide institute programs and Sunday School literature when needed.

2. The Board shall appoint a Sunday School secretary for each presiding elder's district, who shall cooperate with his presiding elder in promoting the Sunday School work of his district, holding institutes, organizing Sunday Schools and culminating in a District Sunday School institute.

3. The District Executive Committee shall consist of the presiding elder, district secretary and any member of the Board residing in the district. The presiding elder shall be chairman of the District Executive Committee. Rev. J. C. Mimms is Chairman of the Sunday School Board of the Central Texas Conference and Rev. A. D. Porter is Secretary. If you do not know who your district secretary is write to Brothers Mimms for information.

The purpose of this plan is to reach every community in the conference and that a well organized Sunday School be established in every society in our Church and in every neglected community possible. Dr. Chappell, our Sunday School editor, most heartily endorses this plan, and says it is the best in Southern Methodism. Bishop Atkins also most heartily endorses it. But, brethren, no plan on earth can succeed unless we throw ourselves behind it and make it succeed. When we remember that eighty-five per cent of our gain to the Church comes from the Sunday School how can we rest until every community is thus provided. Bishop Atkins, in Corsicana, told us a few days ago that "any movement which aimed at the conversion of grown folks alone was doomed to certain failure." He said, "In order to redeem the world we must begin with the children. The Sunday School is committed to this task. A Church without a Sunday School is a dead failure and destined to go down soon. Let us aim this year to make the number of Sunday Schools equal to the number of organized societies and strive to report a number of Sunday School scholars equal to our Church enrollment.

The Central Texas Conference Journal for last year reports 215 pastoral charges and 615 organized societies with a total membership of 78,581. Number of Sunday School officers, teachers and scholars 57,767. Thus we see we have 16,714 Church members more than Sunday School scholars. We further find 104 Churches with no Sunday Schools. This means one Church out of every six, nearly, with no Sunday School. Who are these delinquents, and where are they? They are located as follows:

Alcohol for Boys? Go To Your Doctor

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Then ask him about Ayer's non-alcoholic Sarsaparilla as a tonic for the young.

Brownwood District, 13; Cisco District, 14; Cleburne District, 11; Corsicana District, 5; Fort Worth, 3; Gatesville District, 13; Georgetown District, 0; Hillsboro District, 7; Waco District, 3; Waxahachie District, 7; Weatherford District, 12; Dublin District, 13.

We appeal to every presiding elder, pastor and Sunday School worker to look over this list carefully and ask yourself, "Why this waste?" Somebody is responsible for this waste of opportunity and lack of duty. Our Board desires to see this reproach removed by our next Annual Conference. Why cannot each presiding elder and pastor apply the remedy and every district report number of Sunday Schools equal to or in excess of Church membership.

Georgetown District is the banner district in the Central Texas Conference. Her number of Sunday Schools is equal to the number of societies. Fort Worth and Waco Districts stand neck and neck in the race, each with two delinquent Churches. Now, Doctors Andrews and Duncan, press the battle and take care of these neglected points. Let each "beloved" call his committee and arrange for the greatest year in Texas history.

Our Pastors' Sunday School and Lay Leaders' Conference for the Corsicana District was fine. Bishop Atkins gave us some most excellent and timely addresses. Dr. Nelson is moving Corsicana District to the front. We are going to place our district ahead of Georgetown if we can. So the rest of you "beloveds" had better wake up on the Sunday School work. Corsicana District is "going some." J. F. TYSON.

THE CIRCUIT'S RIDER'S WIFE.

The Advocate has been coming to our home over twenty years. I find it more interesting all the time and our children love to read it. We can hardly wait for it to come. Yes, I am a Methodist itinerant preacher's wife. We've been traveling circuits over twenty years. We were never on a station in our lives, but we were on a half station once. They paid us four hundred and twenty dollars. I don't want any more half stations if that's the way they do it. Our children were all born in a parsonage, except one. Did any of you preacher's wives ever help dig cisterns and hand your husband boards to cover a barn and hold lumber for him to nail? Did you ever pick cotton to buy clothes and to go to conference? Did any of you ever work in a millinery store? Some good old sister would wait until you came out and ask you to make them a hat for nothing, and some old brother would go to conference and have you moved. One good sister said to me: "You must consecrate yourself to the Lord's work," and I thought all the time I was doing everything I could, and then my presiding elder would say: "Just keep sweet, sister, just keep sweet. I think I can provide a better work." Well, just to think, my husband would be a presiding elder, I wonder what I would do. One thing, I would not think myself above any preacher's wife. But I have long ceased to hope for better things. Did you ever have a presiding elder that smoked? Well, we have. One I remember well; he would come up to our house, run his feet up the front porch post, and smoke. One Sunday my husband went to church to Sunday School. They had Sunday School and commenced the song service. They sang and sang. I cooked dinner, then dressed my baby, and went out on the front porch. There was our presiding elder asleep. "Brother, did you know it was church time?" He woke up and said, "Sister, I am glad you waked me up, I am afraid I slept too late." We went out to church, then Everybody was wondering what was the matter. Now, brother presiding elder, if you have to smoke, don't smoke too late. Well, I am on the tobacco question. Mr. Editor, I beg your pardon, but in all these twenty years this is my first letter to the Advocate. But mind you, I am not old. We had traveled Oklahoma ten years when I married. I went into a parsonage and we built it. We built nine parsonages and nine barns. We have built in Texas three barns, dug two wells, built one parsonage, three churches. Some of you sisters are looking at your husbands now, wanting to come here, but we have not moved yet. I have a brother who is a Methodist preacher in Oklahoma. He doesn't use tobacco, nor does my husband. I know most of the presiding elders use it in the conferences. When I was coming from conference I saw a preacher go into the smoker.

He preached the closing sermon at the Annual Conference. I saw in one of the towns the other day a preacher in an auto. It was his own, they said. He was smoking like a steam engine. I thought of what Brother Ballard said: "A little fire at one end and a fool at the other." I went into a home the other day and asked to see the Advocate. The man replied: "We don't take it, it is so plagued high." But his two boxes of snuff were on the mantel. He takes the Dallas News and Fort Worth Record.

Tobacco is a filthy weed. Something we do not need; 'Tis poison, and pollutes the breath. And sometimes causes people's death. Therefore the weed I'll never use, But always firmly refuse. To smoke or chew the poisonous stuff.

The very smell for me is enough. The money for tobacco spent, To the poor heathen might be sent. Or used to bless, in our own land, The suffering poor on every hand. And now to those who use the weed, I hope you will, the Bible heed, Which teaches that we shall be free From all that's foul and holy be.

SARAH GROUCH.

REVERENCE.

There is no virtue, no grace, in postures and attitudes. This truth we do not question. But if we refuse to express reverence we shall soon cease to feel reverence. This also is a truth. It is not enough to be interested, in a general sense, in the services of the sanctuary. "God is greatly to be feared (reverenced) in the assembly of the saints and in the congregation." True reverence, real worship, will express itself somehow as long as we are compounded of body and spirit. Starve expression, and how long will the feeling endure? We are persuaded that it has declined in many if not in most of our congregations. It is greatly to be wished that it might be revived. But in order that it may become a fixed habit of our souls we need to adopt suitable methods of expression. We should feel more like praying if we adopt some proper attitude of prayer. By kneeling, bowing the head, covering the eyes—by some bodily action or attitude expressive of reverent adoration—we shall be far more likely to cultivate the true spirit of devotion.—Dr. Bishnell.

While God sees me at my work I refuse to let Him in His work go unseen.

COFFEE THRESHED HER

15 Long Years.

"For over fifteen years," writes a patient, hopeful little ill woman, "while a coffee drinker, I suffered from Spinal Irritation and Nervous trouble. I was treated by good physicians, but did not get much relief.

"I never suspected that coffee might be aggravating my condition. Tea is just as injurious, because it contains caffeine, the same drug found in coffee.) I was down-hearted and discouraged, but prayed daily that I might find something to help me.

"Several years ago, while at a friend's house, I drank a cup of Postum and thought I had never tasted anything more delicious.

"From that time on I used Postum instead of coffee and soon began to improve in health, so that now I can walk half a dozen blocks or more with ease, and do many other things that I never thought I would be able to do again in this world.

"My appetite is good, I sleep well and find life is worth living indeed. A lady of my acquaintance said she did not like Postum, it was so weak and tasteless.

"I explained to her the difference when it is made right—boiled according to directions. She was glad to know this because coffee did not agree with her. Now her folks say they expect to use Postum the rest of their lives." Name given upon request. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

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A SUNDAY IN SHERMAN.

Last Saturday I went to Sherman and visited my very dear friends, Bishop and Mrs. Joseph Key. I had not been under their roof since last Commencement, and I was hungry for their communion and fellowship. It is a always a delight to be their guest--rather to be a member of their household. I anticipated a pleasant visit, and fully intended to take advantage of my visit and worship at Travis Street Church with Rev. Knox Porter and his excellent people.

I found the Bishop in good health. He is now beyond his four score years, but he is the same sweet spirited, kindhearted, and intensely interesting man. Were it not for his snowy white locks, his cautious step, his impaired eyesight, you would hardly class him as a very old man. His mind is strong, his judgment accurate, his memory good and his articulation is distinct. He does not live in the past, and only refers to it now and then as he draws from it an incident or an anecdote to illustrate some point in his conversation. He lives in the present, keeps pace with current events and with the Church in all phases of its work. He keeps up also with the men in the field and knows all about them that the papers contain. He is one of the best posted men in the progress of the Balkan situation with whom I have recently conversed. He knows the origin, the progress and the development of the causes leading up to the war, and the present status of affairs. He is familiar with the geography of the country and he has a general survey of that section.

There is not a grouchy element in the Bishop's nature. He is happy, serene, and full of faith and hope. What an example he is to younger men! His even temper, his well poised character, his equal temperament, his good appetite, his reading habit, his familiarity with the Scriptures, his kindness of heart, his patience, his charitableness in speech--all point to him as a remarkable man, worthy of the emulation of his younger brethren. I feel refreshed for having spent the hours of another day with him and having caught again the edge of his consecrated spirit. His presence among us is a benediction to the Church. We all feel safer and better because he is among us with his ripe experience and saintliness of life. Long may he continue one of us, not only as a Bishop on the retired list, but a father in Israel whom we all love and reverence.

Mrs. Key is the same extraordinary woman. She does not change either in her management of her school, or in her courteous relation toward all who approach her. She is queenly in her person, commanding in her manner, yet lovely and lovable in her deportment. She rules without any one under her feeling that she is ruling. She is a consummate judge of human nature, she knows the weaknesses and the strength of those who come in contact with her, and she handles them all with the deftness of a consummate mistress of human nature. I doubt if she ever made an enemy or repulsed an individual. She knows how to touch all people in the most effective way. Yet she is not lacking in conviction and courage. She mingles business with pleasure, has a kind word for everybody, is a model of courtesy and politeness, and her great heart is equal in its dimensions to her well trained and far seeing head. No wonder that she has built up such a marvelous school and bound to her with hooks of steel her faculty and all the hundreds of pupils that have passed through her hands. And there she is today, with the largest enrollment in the history of her institution. Yet everything moves like clock work, and she handles all those interests, involving more than three hundred girls and multiplied thousands of money with the skill of a diplomat and with the business ability of a Napoleon of finance. Think of it--she pays servants' bills in the course of the year amounting to \$12,000, and the teachers on her payroll

cost her \$31,000 annually! And these are small items in her budget when you come to think of her table expenses for that vast multitude. And she has wrought well for the Church. The Church, in turn, has not been as generous toward her as she has toward the Church and her army of ministers. But she utters no word of complaint; goes forward doing her duty like a saint. But the time is coming when the Church must begin to survey the situation and prepare for the perturbation and permanency of the wonderful institution she has established and the great work she has done. In the course of nature, when the time comes, as it must come, is there any one to take her place and continue what she has done and is doing? These are questions that we will have to answer some of these days.

The school was never in better condition than now. Everything about it is in good shape, and its future is as bright as its history is glorious. As I looked out over that sea of faces gathered Sunday at the noon meal, made of the brightest of our young Texas womanhood, I felt a thrill go through my being, and I thought that the Church will never be able to repay Mrs. Key for her wonderful work.

When I woke up Sunday morning I heard the sleet falling on the tin roof of the gallery near my window, and the wind was whistling through the trees. Just as I expected, I said; for my Sherman visits are like my Panhandle visits. They always bring up some sort of a spell of weather. When I looked out the face of the earth was covered with a coat of sleet. Just after breakfast it began to rain, and it alternated between rain and sleet the whole day. I did not even get out of the house, much less go to church, until toward the late evening when I ventured to the interurban. So I did not get to church and did not get to see Brother Porter. But I heard the best reports of him. The people are delighted with his beginning. He has struck them exactly right and he has a bright outlook. The college people are more than pleased with him. He is making himself very helpful to them, and the student body and the faculty all love him. Rev. R. G. Mood, the new beloved, has also made a fine start and I heard many complimentary remarks about him in the college circle. I met Rev. John Moore, a superannuate member of the conference. He lives close to the college in a good superannuate home. Bishop Key and others have recently busied themselves and put the house in first-class condition. It is newly painted and it looks like a bright pin. He is well situated and is very much delighted with his environment. The college force is very kind to him, and he is happy in their fellowship. G. C. R.

INSUBORDINATION AT THE A. AND M. COLLEGE.

Notwithstanding the fact that our State schools have severe regulations against the barbarous habit of hazing, yet several of the upper classmen in the A. and M. College, sometime ago, proceeded to ignore these regulations and subjected a number of lower classmen to the indignity of hazing. After awhile it leaked out, and the authorities of the institution learned of the disgraceful performance; and last week they expelled the men engaged in it. This incensed many of their comrades, and last Saturday four hundred and fifty of the students refused to come to recitation and to attend to the other duties required of them; and they sent a stiff paper to the faculty presenting their grievance. They made it strong that unless the faculty rescinded its action and restored the upper classmen, these 450 would walk out. The faculty at once held a meeting and summarily dismissed the whole 450. This was an explosion for which they were not looking. The President of the Board appeared upon the scene and approved the action of the faculty. The Governor of the State was apprised of the action, and he wired his unqualified approval of the faculty's course. The result was a stunner; and

a large number of the dismissed students began to apply for restoration on the ground that they were coerced into signing the paper. Their cases are under consideration.

The faculty did exactly the right thing and public sentiment will more than sustain them. Hazing is obnoxious to college principles and contrary to college regulation and the young fellows guilty of it deserved expulsion. And when their sympathizers took things in hand and forced an issue with the faculty on account of it, they deserved dismissal. They received just what was due them. Insubordination is a crime against discipline under such circumstances, and to tolerate it is to make lawlessness supreme in our State institutions. Let such conduct be condoned there and the spirit of lawlessness is encouraged in society. The State furnishes these young men all these advantages free of charge, and when the time comes that they can not obey the reasonable regulations that the State imposes upon them for their own good, then let the authorities send them home to their fathers and mothers for further discipline.

The trouble with "Young America" is that he does not receive the application of strict discipline at home, and when he gets off with a congenial boy at college, his lack of home restraint asserts itself in just such acts as forced the A. and M. College to meet and to punish. If fathers and mothers would be just a trifle more liberal in the use of the rod, when necessary, in bringing up their boys, it would save the faculties of our schools the necessity of taking such severe action as the one under consideration. Boys who are taught to obey at home rarely ever give trouble when they are away from home. The lack of firm discipline is one of the curses of domestic life and we need some radical reformation.

This incident at the A. and M. College has caused the Legislature to take the matter up, and doubtless there will now go on the statute books of the State a needed law inflicting necessary punishment upon students who ever attempt to practice hazing in our State institutions. Our Church institutions are not cursed with this outrage. All praise to the faculty of the A. and M. for their prompt and righteous action in this matter.

THE DOGS OF WAR AGAIN IN FULL CRY.

In our last issue we stated that peace terms had been virtually agreed upon by the Turkish and Balkan allies, and so it seemed at that time but in the windup Turkey so modified her acceptance of the Balkan demands that the latter repudiated the prospective pact and declared all negotiations at an end, and they at once returned to their country. So last Monday night the guns of the allies began to play upon the ramparts of Adrianople and the war is now on. This disposition of the peace efforts is a great disappointment to Europe and to the civilized world; but there seemed to be no other alternative. The Balkans are determined to drive Turkey from Europe, either by compromise measures or by the sword, and the latter seems to be the force through which it is to be accomplished. Turkey has long been the vexed problem of Europe and her cruelties and oppressions toward the countries now constituting the allies that they are determined to do for Turkey what the great Powers ought to have done years ago. But it is at the cost of fearful slaughter. It may be that Turkey will yet open her eyes to her fate and take some step that will save her from further devastation and ruin.

THE DALLAS-TERRELL DISTRICT INSTITUTE.

The Pastors Conference and Missionary Institute for the Dallas-Terrell Districts met last week at St. Mark's Church, Oak Cliff. Rev. O. F. Sensabaugh and Rev. A. L. Andrews, the two presiding elders, had the meeting in charge. A splendid program was prepared and the brethren did some good work in carrying it out fully.

Every detail of Church work for the year was discussed and plans made for the year's work. Rev. J. L. Morris preached the opening sermon, and it pitched the meeting on a good key. All the preachers of the two districts were present and took part in the exercises. Some of the laymen also did their part to make the meeting a success. Rev. L. S. Barton delivered one of the ablest addresses we have yet heard on the great subject of education in general, and Southern Methodist University in particular. He has a splendid grasp of the situation, and he spoke like a man who had mastered his theme. No wonder he gets results in his work for the institution. The good ladies of the Oak Cliff Church supplied the midday meal for the gathering and it was well done. Rev. Ed. Barcus, the pastor, looked well after the comfort of the brethren. The secretary will furnish the report in detail for the Advocate.

DEATH OF MRS. BELO.

The death of Mrs. Belo last Monday was a shock to the citizens of this city. She was the widow of the late Col. A. H. Belo, the President of the Dallas-Galveston News Company, and who developed these two great papers into their present standing and success; and he was one of the most prominent citizens of Texas. His death in 1901 was a great shock to Mrs. Belo and she had scarcely recovered from the blow until her son, a most promising young man, who bid fair to become a worthy successor to his father, was taken ill and died. She never fully recovered from this blow and her health has been precarious since then. So she passed away last Monday. Mrs. Belo was an admirable woman with good business acumen and with high moral ideals. She was the Acting President of the News Company at the time of her death and the event threw a large circle of friends into deep mourning.

A PATHETIC SORROW.

In a note from Rev. Frank Hugen, pastor at Riesel, we learn of the tragic death of his venerable mother. She was holding a lighted lamp in her hand and from some cause it ignited and exploded, throwing the burning oil all over her body, and she was fearfully burned. But she lingered in great pain for a few hours and expired. She was seventy-two years of age, and had been a member of the Church fifty-four years. Her life had been one of singular purity and given unreservedly to the interests of her family and the weal of the community and the Church. She was a devout Christian and walked with God all her days. She died in triumph, and this is the consoling feature in her sad taking away. She leaves three sons and two daughters, and a wide circle of friends to mourn her departure. On the thirty-first of January, the day following her death, Rev. John M. Barcus went down to Milford and attended her funeral. A large congregation participated in the services and followed her remains to the cemetery.

GALVESTON LIQUOR FOLK IN A BAD WAY.

More than thirty-five corner grocery stores in Galveston have so long ignored the State law in regard to selling intoxicants without license, and done it with impunity, that they concluded they were under no obligation to Uncle Sam to get his permit to do their selling. So they set him aside and for a time carried on their business with a high hand. But your Uncle Sam has a way of reckoning with his nephews and nieces when they take such liberties with his rights. So he hauled them up before the United States court the other day and interviewed them on their conduct. The result is that they are now languishing in jail from one to six months and have fines hanging over their heads. We presume that when they get through with their old Uncle they will conform to his requirements without let or hindrance, however much they may continue to run over the laws of their smaller Uncle at Austin.

Rev. C. M. Dickson, formerly a member of the North Texas Conference, has just come out of a successful hospital treatment, and we are assured by a number of brethren that he is completely restored to his health, and that now he is a well man. We are glad to hear this, and if any of the brethren need help in their meetings he is now able to render them valuable service. We get this information from our Waco pastors.

Rev. A. L. Andrews, of the Terrell District, was referred to in the personals the other week as the "weightiest presiding elder in the Conference." And it is true, but he facetiously remarked to us after that personal appeared, that he also had other qualities besides "flesh," all of which we steadfastly believe. He has gray matter and it thinks and he has a voice and it speaks. And he has a big heart in his bosom. If all these do not make a man of weight we are not acquainted with the scales.

During the Board Meetings in Dallas this spring many of the greatest preachers in Southern Methodism will be available for service on the three Sundays embraced in the series of meetings. All the Bishops and many of our leading preachers and educators and all the connectional men will be in attendance. It goes without saying that these men are always ready and we are sure our pastors in Dallas and surrounding towns will want them in their pulpits. This unusual assembly of our distinguished men should be magnified as an occasion of much high class preaching. Rev. O. F. Sensabaugh, Presiding Elder of the Dallas District, is chairman of a committee that has these appointments in charge. Any preacher interested can write him at 1308 Commerce Street, Dallas.

Rev. W. W. Watts, of Pittsburg, has been appointed by Bishop Mouzon as one of the Commissioners of Southern Methodist University; and he has accepted the responsible position. He will at once move to Dallas and enter vigorously upon the duties of his new mission. He is one of the most capable men in the Texas Conference, and for this reason he has been chosen for this place of supreme importance. Brother Watts knows men and how to approach them, and he is strong on the platform and in the pulpit. Southern Methodist University is exceedingly fortunate in the men now in the field in its behalf. They are successfully reaching the people of Texas and great results are materializing. It is almost a pity to take Brother Watts out of the pastorate, but the University needs him and this is the reason why he has had hands laid upon him.

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ANNUAL INCOME OF THE BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH, 1903 TO 1913.

Fiscal year ending—	
March 31, 1903	\$366,180
March 31, 1904	389,056
March 31, 1905	436,859
March 31, 1906	467,846
March 31, 1907	519,216
March 31, 1908	540,523
March 31, 1909	593,056
March 31, 1910	624,542
March 31, 1911	547,711
January 1, 1912	649,825
January 1, 1913	655,022

It is a source of gratification that the pastors throughout the Church are learning more and more to appreciate the work of our General Board and that they are pressing the collections admirably. Let the good work continue for this is one of the most important branches of our work. Wherever the missionary spirit thrives every other interest of the Church moves forward.

VALUABLE INFORMATION.

Even as far away as Canada, people are taking a deep interest in the workings of our prohibition laws in the United States. Read the following paragraph from the Christian Guardian, published at Toronto:

The skillful use of liquor statistics is essential to the defender of the liquor trade. Georgia and North Carolina are both under prohibition, and Commissioner of Inland Revenue R. E. Cabell has been telling the people that revenue agents had made 690 seizures in Georgia and 462 in North Carolina. This was startling evidence that prohibition was a failure, as the seizures in Pennsylvania numbered only 51, and in New York only 55. But fortunately the commissioner had to publish a report, and the report shows that the 690 seizures in Georgia netted only 319 gallons of liquor, and the 462 seizures in North Carolina 230 gallons, while the 51 seizures in Pennsylvania netted 1,470 gallons and the 55 in New York 1,454 gallons. In West Virginia there were 24 seizures, which netted three gallons. Figures don't lie, but they come pretty near it sometimes, especially if the liquor trade has the manipulation of them.

SENATOR MORRIS SHEPPARD RINGS CLEAR.

When Congressman Sheppard received the endorsement of the Legislature the other day for both terms as Senator to the highest law-making body in the world, he addressed the two branches of that body in joint session. The galleries were packed with an enthusiastic audience and he was cheered to the echo as his splendid points found expression. It was a great speech and worthy the man and the occasion. It covered most every phase of national legislation and evinced a wonderful knowledge of the workings of Congress. At the conclusion of the address he delivered himself on the inter-commerce law which permits liquor dealers to ship their goods into dry territory, and also pledged himself to its amendment and he put himself on record again in his opposition to the liquor traffic. We reproduce this section of his wonderful speech:

The opponents of interstate liquor legislation in Congress have been advancing constitutional and other objections for twenty years. The American people now demand a vote. The time for discussion has passed; the hour of action has arrived. It is the duty and the right of any member of Congress to oppose this legislation if he believes it unconstitutional or inadvisable. It is equally the duty and the right of the people to send men in their places who believe the legislation both constitutional and advisable. An area equal to three-fourths of the

inhabited territory of the United States has been voted dry, but the solemn enactment of the people are being crushed and desecrated by those who operate from the outside. The constitution is profaned, self-government overturned, the Nation made an accomplice in a conspiracy against the States in order that a traffic, as odious as it is powerful, may multiply its profits from the wrecked ambitions, the shattered hopes, the ruined homes of men.

This legislation is but another step in the warfare against a traffic whose existence is the Nation's shame. The liquor traffic is a peril to society because it undermines the health, the strength and the integrity of man. It is a menace to the republic because a race of weaklings cannot sustain or comprehend the institutions of liberty. It is a source of danger to posterity because the alcoholic taint foredooms the unborn millions to degeneracy and to disease. I shall oppose this scourge from hell until my arm can no longer strike and my tongue can speak no more. I shall oppose it because I hear the cries of children who are hungering for bread. I shall oppose it because I see a mother's wasted face, her pale lips pleading with the besotted figure at her side. I shall oppose it because I see the staggering forms of men whose trembling hands hold but the ashes of their strength and pride. I shall oppose it because it mocks all manhood and makes of woman's virtue a commodity of the slums. I shall oppose it because I see its battle-line outstretched across the globe threatening to engulf the pure, the true, the good. I shall oppose it because its abolition will mean a new stability for the republic, a new radiance for the flag.

Rev. E. P. Williams, of Mexia, is doing some faithful work in that charge. He not only has his hand firmly on every department of the Church, but he has influence and standing among all the people of that substantial little city. When he speaks to them they hear him, and they hear something worthy of the man and the occasion. Recently he announced that he would, on the following Sunday, preach morning and evening on "Worldly Amusements," and he made a sane preparation for the two occasions. It was not ridicule, abuse or personal thrusts. He gave them two gospel sermons from the shoulder, and he touched and quickened their consciences. It opened the eyes of his people and brought them closer to God and the Church. Such preaching always produces results.

Dr. R. S. Hyer, President of Southern Methodist University, is hard at work in giving form and fashion to the institution. He is not making much noise, but his well-trained brain is directing affairs most successfully. He knows what it takes to make a great university and he is busy helping to bring it forth. When it finds expression in stone, and brick, and mortar, and furniture, there will be nothing equal to it in all this land. And Dr. Hyer's impress will be in it and all over it. And then the intellectual and moral part of it will not be lacking in any single particular. The Church is exceedingly fortunate in having such a layman in charge of this great enterprise.

Mrs. O. P. Fitzgerald, widow of the late Bishop Fitzgerald, died last week at her home in Nashville, Tennessee. In 1855 she was married to the young minister, Rev. O. P. Fitzgerald, and during his long and varied life of service and of honor she followed him and contributed her part to make him useful and efficient. But, after a few years of separation, she has gone on to join him under happier conditions and amid larger possibilities.

Rev. L. A. Webb, of Hubbard City, was in the city a few days ago looking over furniture with which to equip a gymnasium in the splendid basement of his new church. There is no Y. M. C. A. in that community and the boys and young men have no special amusement furnished them except the pool halls. Recently Rev. Lockett Adair aided the preachers there in a revival, and some sixty or seventy young men were reached; and Brother Webb proposes to make for them and the young people generally a suitable attraction under proper influence. So he has raised several hundred dollars, and

with the co-operation of his people, he will make his church a place for their entertainment. The move is a good one.

We are glad to learn Rev. D. A. McInnish, of Spicewood, a venerable and deeply local preacher, is still active and deeply interested in the Church. He is an old warrior and wore the gray in the time of our civil strife. He was with Longstreet at Knoxville, Tennessee, followed him to New Market, Morristown and on to the Wilderness, taking in Richmond and Petersburg. And he is just as valiant in his service to the Prince of Peace, as he was to the Stars and the Bars.

There has just closed a wonderful meeting at Dublin, in which the pastor was aided by Rev. D. L. Coale, the evangelist. It was a fine success from the start, and results are most gratifying. Approximately there were three hundred conversions and reclamations, and the Church and the whole community received a deep spiritual uplift.

We notice in the daily press that the venerable Bishop Wilson is again ill at his home in Baltimore. He is now verging on to his four score years, and his health is not robust even for a man of his age. He has periodical attacks of bronchitis, and asthma is very annoying to him. May he soon recover and abide with us yet for many years to come.

Rev. J. L. Pierce, of Denton Street, Gainesville, aided by Rev. J. B. Andrews, the efficient evangelist, is having a great meeting. To date there have been forty to fifty conversions, and among them some of the leading men of the town. It is the best meeting they have had there in many years, and the end is not yet.

PERSONALS

Brother S. H. Park, of San Marcos, was a pleasant visitor to this office recently.

Rev. J. R. Atchley, our Conference evangelist, is engaged in a most promising meeting at Cooper. It has been in progress several days.

Rev. O. E. Moreland, of Crandall, likes his new work and his people like him, and this paves the way for a successful year. He is a man of practical affairs, and he masters the details of his charge.

Brother and Sister W. E. Pennington, of the Ovilla charge, were in to see us recently. He is lay leader and Sunday School Superintendent and useful on all parts of the ground. Of course he takes the Advocate.

Rev. I. E. Hightower and his good wife, of Ovilla, were pleasant visitors to this office last week. He is starting off well on that work and as is usual with him he puts enterprise into his movements. He is also a good friend of the Advocate.

Rev. W. H. Edwards, of Emory, made us a brotherly visit recently. He is on his second year down there, and he will soon have a new church building completed at one of his appointments. He speaks in high terms of his new presiding elder, Rev. J. B. Turrentine.

Rev. L. A. Burk, of Garland, has his hand firmly on the interests of that charge and he is doing a good work. He has the elements of a good preacher and a thorough pastor, and the people like him. He has a good charge and everything is in good shape up that way.

A postal card from Rev. James A. Crutchfield, now residing in Chicago, brings us the sad intelligence of the death of his good wife. She passed to her eternal reward January 28. Brother Crutchfield has many relatives and

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SLAUGHTER BUILDING DALLAS, TEXAS

friends in Texas who will read this item with sympathy, and they will send up a devout prayer to a throne of grace for him and his bereaved family.

Brother J. A. McDaniel, of Ferris, was a pleasant caller at this office the other day.

Rev. Walter Douglass, of Forney and Mesquite, is doing things over that way. He has built a splendid parsonage, something needed for sometime, and he is living in it. And he has plans on foot for a handsome new church at Mesquite and he expects to see it materialize this year.

Rev. E. G. Roberts, of Chisholm, is taking hold of things on his charge, and his outlook for a fine year is promising. He is a substantial preacher, a faithful pastor and an all-round brotherly man. He is strong and vigorous, and a thoughtful preacher. He has the instinct and habit of a good pastor, and his work is uniformly successful.

Bishop Hendrix spent last Sunday in El Paso, greatly to the delight of the Methodists of that border city. On Monday evening they gave him a public reception. El Paso Methodists and their enterprising pastor know how to do things out that way, and they stand in the front ranks, even if they are far from the center of our great State.

A FORT WORTH PASTOR.

After Dr. Rankin's good sermon Sunday morning and a little hustling on my part today, I am inclosing you twelve new subscriptions. Each Monday during February I shall continue to push the campaign and hope to send ten or twelve each week.

All my stewards are now subscribers.

L. G. WHITE,
Glenwood, Ft. Worth, Texas.

Rev. E. V. Cox, of Seventh Street Temple, has run his list of new subscribers up to 34 and says he'll make it 40. And every subscriber he sends is accompanied by the cash.

We are making a special effort to put the Advocate in every Methodist home. It pays. T. J. DURHAM, Vineyard, Texas.

I hope to put the Advocate in every home on my circuit this year.

PRESTON FLORENCE,
Eustace, Texas.

We admire and appreciate the noble fight for the right, for God and humanity you are making. On with the battle.

S. E. HOWARD,
Grapeland, Texas.

All my official members take the Advocate, but I am working toward a more general distribution of it among my unofficial membership. I will do my utmost to send in 20 new subscribers this year.

J. T. HOWELL,
Post City, Texas.

I would not try to be a Methodist and not take the Advocate. If every Methodist would read it we would have a good and moral Texas.

S. L. HENDERSON,
Naples, Texas.

FROM THE FIELD EDITOR.

Ganado, in Jackson County, is about the biggest little town in Texas. We closed a good meeting there last Tuesday night. More royal entertainment, more intelligent attention and more liberal contribution I have hardly found. Soon after my arrival I was told that nearly everybody in the place was a member of some Church, but that a general revival was needed. We are thankful to say the revival came and the town was mightily

moved. Large congregations were at meeting both night and day. All places of business were closed an hour each day and the influence of the meeting was felt far out into the surrounding country. Many said they had never enjoyed a revival quite so much. Besides many reclamations there were nine accessions to our Church and one to the Baptists. Among the good results of the meeting was the expressed purpose to have a new, modern and much needed church building. The moneyed men and women of our membership say we must have the new church. The liberal poor will gladly bear their part of the burden. Ganado has a population of only 1000 or 1200, but they are fine folk. A splendid class of Northern people have settled in and near the town; others are coming. The new, prosperous prohibition town is bound to grow. Our Church must grow with it. This rich coast country, with its delightful climate and abundant harvests is attracting attention. Rice, cotton, corn, hay, garden truck and fruits in abundance are grown here. It is evidently good soil for Methodism. Let the Church keep her eye on this rapidly developing country. Ganado has two banks, a number of strong business houses, and it is evidently one of the best business points between Houston and Victoria.

Brother R. G. Flummer and his splendid wife are looking well after our Church interests. They had made ready for the meeting which started off finely from the first. My fellowship with the pastor and people was indeed pleasant. Everybody seemed to enjoy the feast of fat things the Lord gave us, and at the close there was no sign of bad taste in any one's mouth. I must make special mention of Brother and Sister J. E. Harmon, at whose splendid home I was delightfully entertained. He is a money-maker and a loyal, liberal Methodist. She is a regular captain general in home life and Church work.

Last, but not least, seven subscriptions for the Advocate were secured. A good start has been made on the new year. I hope to make it the best.

JOHN E. GREEN,
Houston, Texas.

THE BOARD MEETING IN DALLAS.

The exact dates of the board meetings in Dallas are as follows:

Board of Education, April 27-30.

Board of Church Extension, April 30-May 4.

Sunday School Board, May 2, 3, 4.

Epworth League Board, May 4-6.

College of Bishops, May 5-6.

Board of Missions, May 7-11.

The program of the Board of Education promises a rich feast. The main building of the Southern Methodist University will be approaching completion at that time, and two dormitories will be well under way. These three buildings, costing approximately \$600,000 will have no superiors in the South. This fact and the vast assembly of the friends of education will make this particular meeting of the Board of Education memorable and historic.

A splendid committee of leading laymen of Dallas is holding weekly meetings and is working with intelligence and enthusiasm of plans for the entertainment of these various bodies of distinguished men. The usual honor paid our great State and the city of Dallas in this group of meetings is greatly appreciated and it is earnestly hoped can be helpful to our Methodism. W. C. EVERETT, Chairman.

Recently the Pope of Rome asked the great powers to wrest Palestine forever from Turkish domination or else to guarantee permanent sanctity to holy places and protection to Christian pilgrims. The anti-papal newspapers of Italy have taken up the cry, and are advocating the creation of Palestine into a permanent and independent temporal kingdom for the Pope. Such a plan was put forward many years ago as a final solution to the differences between the Vatican and the Quirinal.

Epworth League Department

GUS W. THOMASSON, Editor
5115 Victor Street, Mungler Place,
Dallas, Texas.

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

STATE LEAGUE CABINET.

President—Rev. S. B. Beall, Uvalde, Houston.
First Vice-President—H. M. Whaling, Jr., Houston.
Second Vice-President—(To be supplied.)
Third Vice-President—Miss Jackey Miller, San Antonio.
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CORRESPONDING SECRETARIES.

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

RUBY KENDRICK HALL.

Receipt is acknowledged of \$100 sent by Mrs. H. S. King, Lane City, Texas, for the Ruby Kendrick Memorial Hall Fund. The entire list is to be published soon. G. W. T.

EPWORTH LEAGUE ANNIVERSARY DAY, MAY 4.

By the calendar the day falls on May fourth. It celebrates the birth of the Epworth League, twenty-three years ago. This year it is to be marked by a special and very important feature. An offering is to be taken for League Extension. One-half of the proceeds are to find their way to the Central Office, Nashville, Tenn., and one-half will remain in the treasury of the Annual Conference Epworth League for enterprising the home field.

The Epworth League Board has agreed to accept this May Day offering from any character in the place of the Ten Cent Assessment ordered by the General Conference. The aim is to put the League on basis of support independent of an assessment. Let every League President, therefore, begin this month to make preparations for Anniversary Day. Programs may be had by ordering of Smith and Lamar, Nashville, Tenn., Dallas, Texas, Richmond, Va., per dozen fifteen cents, per 100 \$1.00.

DALLAS CITY EPWORTH LEAGUE UNION.

Another splendidly attended meeting of the Dallas City Epworth League Union was held on January 17, at Trinity Methodist Church. The attendance by actual count was within just a few of 400. Tyler Street League carried off the loving cup attendance trophy for the second time, scoring ninety-one points. The topic of the evening for discussion was "Planning for the New Year." A number of valuable suggestions were made regarding local work and same were referred to special committees for action.

The announcement of the coming of the General Epworth League Board in May was received with much enthusiasm and a collection was taken on the pledge of \$100.00 toward the entertainment of the Board. \$50.00 in cash was raised. President J. A. Rogers will appoint special committees to work out a program in honor of the coming of the Board and among other events will be a great mass meeting on Sunday.

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day afternoon in which the Leaguers of Dallas and nearby towns will participate. It is planned to have 2000 Leaguers at this meeting.

The work of the Union is in a prosperous condition and President Rogers is planning for a great year. He is being ably assisted by an untiring corps of officers. Mr. J. L. Spencer has been elected Secretary to succeed Mr. Sam Henderson. President Rogers was re-elected for the new year.

BISHOP McTYEIRE.

His Experience and Plea for Denominational Education.

(An extract from an address by Bishop McTyeire, delivered in Pacific Methodist College, Santa Rosa, California, and reported for the Sonoma Democrat, forty years ago.)

I think myself happy and fortunate to see this occasion and the cause of education magnified.

We have had special meetings at the church—one for Sunday Schools, another for missions, another for our publications; and now we have one for the cause of denominational education.

The Committee on Education have expressed their feeling of confidence in the efforts of the Church to impart religious and secular education to her children; but the cause cannot be put off in a corner—it cannot be dispatched in a paragraph.

The educational interest of the Methodist Episcopal Church, South, ought to be considered and set apart and viewed by itself.

When a man first looks about him, he is apt to pick up crochets, but as age comes o'er him, he is glad to throw them away. I once thought that preachers were out of place at the head of education—that they ought to be always preaching or looking after pastoral cares. I have outgrown these notions of long ago.

I don't think that the Prophet Elisha could have been in better business than when he was visiting officially the school of the prophets. Some people thought it was a theological seminary. The place was unhealthy, the water was bad; but the prophet threw in salt, and the water was made wholesome. Ay! the prophet was never better employed than when he threw salt into the fountain, whence the youth drank health and knowledge, and healed its waters.

There was good occasion found for him at another time. Some of the young prophets addicted to horticulture, went gathering fruits and herbs, and one filled his lap with gourds from a wild vine, and threw them in the pot. On tasting they claimed, "There is death in the pot;" and the prophet healed the pottage, and they partook without harm. We need today men of God to do his pleasure, to throw the salt of religion into the fountain of education, and heal the waters thereof.

I take the ground that the Church has a distinct duty and function to educate; the Church can do it cheaper than any other organization, and turn out better work. I have not been hopeful of our public school system. The public school system may supply the need of mere intellectual training, but it omits that higher training—the culture of the moral faculties. It cannot be relied on for this last result. A public school system, however complete, when it shall have reached perfection or its ultimate tendency, will be a godless institution.

I was in New Orleans when attention to this subject was awakened. In the higher schools the superintendent opened the exercises by a prayer—a very excellent prayer—composed for the occasion, to which it was thought there could be no exceptions taken. But the Roman Catholics complained that the teacher opened the school with a prayer objectionable to them. They had no objection to the Lord's prayer, but did not like Mr. Maybin's prayer. By the way, the priests objected to the Lord's prayer; they called it desecration for laymen to utter it in the classes. Then, there and elsewhere, the warfare began against the Bible being read in the schools. Let the Douay version be read! No, the priests said: Religion must be taught by priests. And so the Bible, in places, is ruled out today. The warfare will go on against any moral instruction. In time the Jews, a most influential and intelligent portion of our commercial community, will object to the mention of the name of the Lord Jesus Christ in public schools, either directly or by implication, and they will stand on as solid ground as those who won the battle against the Bible. No man can doubt the issue: that name which is

above every name will be stricken off and eliminated from school-books. The atheist will say, I don't believe in the first line of the old spelling-book. "No man can put off the law of God." The atheist does not believe in God. He will say, I don't want my child to be taught about God. Then the name of God must be eliminated. The tendency of popular education to be divested of moral training will end in godless schools. It is only a question of time. What is to be done? Shall we have education without Christ, without God, without the Bible, and without prayer? That you will have, unless the Church educates.

Flisk, Olin, Smith, Wightman, Wadsworth, Thomas, Finley, Fitzgerald, Longstreet and Wiley, Shipp and others, are not out of place or sphere where they can lay their forming hands on the young minds of their generation. I believe in denominational education, because I want a sound, broad, religious, earnest, and solid education.

The denomination that neglects this will not be the Church of the future. You must educate your sons for yourselves or others will do it for you. I will give you my experience now, though I was not at a love-feast the other morning. Among the things of my life for which I am profoundly grateful is, that I enjoyed denominational education to the limited extent that I had any at all.

I love my father, and my heart glows when I think of the pains he took to give me the inestimable advantages of religious training. When I was twelve years old, he hitched up his horse and chaise, or rig (a vehicle the younger part of this audience know not of, but the older part remember), and jogged with me 140 miles, and put me in a Methodist institution of learning. Dr. Mitchell was the President; Jacob Nipper, Tutor; Mathew Williams, Professor of Mathematics, and James Dannelly, the pastor, the spiritual father of the concern. It was a manual labor school, where the body and mind were both taught to labor. It was Methodist inside and outside—in the school, the church and the field, at the table, and at the blackboard. How could I help being a Methodist? I thank God that that year there was a warm, old-fashioned Methodist revival. In the providence of God I was then converted. Shortly afterward my father moved from South Carolina, of blessed memory, and I returned home. I saw the old gentleman overhauling a catalogue. I knew what was coming. He hitched his horse to the same old gig, a little more dilapidated, and hauled me 80 miles to Georgia, to a school where Dr. Thomas was master and teacher. One of the blessings I enjoyed was the benefit of his instruction and example for two years. There we had it over again; we marched to church and chapel. I heard Methodist prayers, we ate Methodist beef and bread, drank coffee, good coffee, made by a good Methodist negro. Why, of course, I was established and confirmed. I believe in that kind of confirmation. Like the woman who had been a Methodist a long time, a youngster, desirous to chaff her said: "Aunt, the Bishop will be around soon; don't you want to be confirmed?" "La! bless your soul, honey," she replied, "I've been confirmed a hundred times." And so I have been confirmed a hundred times.

In the course of time my father came up to commencement, and Dr. Thomas said: "I am going to Randolph-Macon College; you had better send the boy with me." Times were hard; cotton only six cents per pound; the discount on money by the time it got to Virginia was 17 per cent. The sacrifice and effort on the part of my father was great, but he made it.

I was put in Randolph-Macon. Drs. Garland, Duncan and Sims were part of the faculty. Dr. David S. Doggett was the Chaplain, and I think he preached there the best sermons I ever heard from him. Again it was Methodism permeating around. I began to love it; it was there the Lord called me to preach the unsearchable riches of Christ, and I went. That is my experience.

Boys cannot think lightly of religion when the President preaches and practices it, or they see the Professor of Mathematics or Languages bend in prayer. It has the effect of a treatise on the evidences of Christianity. A boy cannot speak lightly of the Church when the minds he follows, and the men he worships, commune at the opportunity for the process.

If the Church will put her young men through such a course she will not lose them. The Church must do that thing. There is a philosophy in it, economy in it, a power in it. One word more. It seems not the right thing for a college or a school to come before a Methodist Conference annually to be indorsed; to get, in this way, a great deal of patronage and free advertising, and then to set forth such a notice as this: "This in-

stitution is moral, but not denominational."

Now, when such institutions eliminate the Church, the Church should eliminate them. The disavowal ought to be mutual. Shall we be morally responsible for them, and derive no moral revenue from them? Let the religious influence be pronounced and prominent. For this the Church puts her hand to this work. Don't be afraid of the taunt and the cry of sectarian. You can't have morality without religion; you can't have religion without the Church; and you can't have the Church without a denomination. There must be some standard of authority, some symbol of worship, some specific form of truth, inculcated—and, in a Methodist institution this standard, symbol and form ought to be Methodistic out and out.

Institutions which are only moral, and not denominational, remind me of a union Sunday School in Kentucky. I was holding a District Conference in that State, and an old brother told us about the Union School. He said: "It's broken down and disbanded." I said: "Give us its history." He replied: "I said we must get a school paper—the Sunday School Visitor. The Baptists objected—it was sectarian; I suggested the Gem—that was Cumberland Presbyterian. Take the Star; no that's Baptist. In despair, I suggested a Catechism, but many and various were the objections to it. Finding they were neither fish, flesh, nor fowl, I turned them out to grass." —St. Louis Advocate.

ORDER OF WORSHIP.

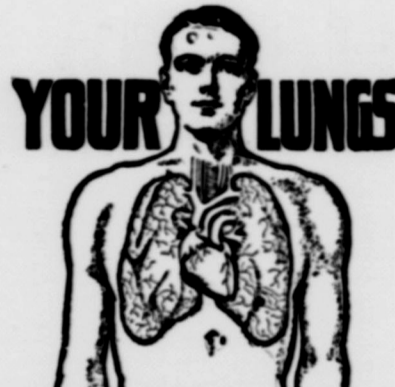
One important change in the old Order of Worship which the new allows us to make is quite conducive to the harmony of public service. After the pastor's prayer the old order prescribes Bible reading. The new order allows singing to follow the prayer after which a lesson from the Old Testament and one from the New are to be read for the edification of the hearers. Unfortunately there are nearly always some late comers who must be seated just following the prayer service; this necessitates some confusion during which the auditors cannot hear profitably. Twice lately I witnessed some confusion caused by the incoming of the members of a Sunday School from another Church. They were necessarily late and consequently not blameworthy. We are pleased to have them worship with us. Some of us were anxious to hear what God had to say to us on those two Sabbath mornings, but the noise made it next to impossible. The preacher, conscious of the unseemliness of the situation, led in the singing of a voluntary which put the congregation again in a worshipful mood. Then, decently and in order, we heard God speak to us through the evangelical prophet of the Old Dispensation and the evangelist of the New.

Our warrant for making an earnest plea for a song to follow the prayer is the exceeding importance of the Bible as a book of instruction. Some men hear the Bible read only as they hear it at Church. Hence the importance of this part of the service to them.

It is to be hoped that the next General Conference will make mandatory a song following the public prayer.

We owe it to our hearers to read the Word distinctly and impressively. To do this we must seek the mind of the Spirit ourselves. It is He who makes the Word luminous, arresting the attention and fixing truth in the memory. His Word thus read will not return unto him void.

Exra prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. And with a prepared heart he read in the book, in the law of God distinctly, and gave the sense, and caused the people to understand the reading. And all the people went their way to eat and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. The Israelites would not have



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?
These are Regarded Symptoms of Lung Trouble and CONSUMPTION

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that Lung Germs, the German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other Lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germs. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germs has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

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understood if a listless reader had stood before them and merely pronounced the words as a perfunctory task. But they had a prepared reader. Exra the scribe, who undertook with heart and soul to make the people understand, and understanding they went away joyful.

Fitness to read the Scriptures in the public congregation does not come by chance, nor by the imposition of hands, neither does it come by mere intellectual culture; but it is an endowment following preparation and prayer.

To such reverent spirits the Bishop pronounces that age-honored formula, "Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same." "And when Jesus had opened the Book he found the place where it is written, The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Closing the book he said unto them, "This day is this scripture fulfilled in your ears." The anointing with the Holy Ghost prepared him to read, to teach and to preach. Stephen, the first martyr, taught as one having authority because the Holy Ghost filled his entire personality, even giving to him a shining face.

I have called attention to this subject before, and I do so this time more before I go hence, hoping that some seed may fall on good ground and bring forth fruit to the glory of God. JOHN FREEMAN NEAL, Lytle, Texas.

As a preventive as well as curative medicine, Hood's Sarsaparilla is pre-eminent—its great merit is fully established. (Adv.)

Yet, on the whole, there is no possession so valuable as a few good habits, for this means that not only is the mind pledged and covenanted to good, but the muscles are supple, and even the bones are bent to what is good.—James Stalker.

TRACTS

Methodist information for Methodists. NO BOOK SELLING. PLAN: Get 100 of these tracts, assorted as you like, circulate them, and reserve the cost out of the incidental collection. WHY I AM A METHODIST ECCLESIASTICAL BAPTISM. WHY I AM NOT A CAMPBELLITE: APOSTASY. THE ABRAHAMIC COVENANT IN BAPTISM. Single copy, 5 cents; 100 copies, \$3.00. These prices are so low we cannot keep books. JNO. W. HOLT, Holland, Texas.

CHURCH INSURANCE—Our Fourteen-Year Record:

Insurance granted over ONE HUNDRED MILLION DOLLARS. Insurance in force over THREE MILLION DOLLARS. Loans paid, nearly SEVEN HUNDRED THOUSAND DOLLARS. Not one dollar ever due and unpaid. Notwithstanding easy terms \$25,000.00 dividends returned. No assessments. Protection against Fire and Tornado at ACTUAL COST. Send for details. THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO HENRY P. MAGILL, Secretary and Manager. JAMES S. HOBBS, President. R. A. GOODRICH, Vice-President. New Location, Fifteenth Floor, Insurance Exchange, Chicago, Ill.

Obituaries

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

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

BIGGS.—Five days after Sister Biggs died, Sister Ella, the baby of the family, followed her mother into the silent eternities. Isaac Biggs, the oldest of the family, died just six days before their father. A strange coincidence, reminding one of "when sorrows come they come not as single spies, but in battalions." She was born in Alabama, and professed religion and joined the Methodist Church when seven years of age, and remained a loyal member until death, January 7. Her father died when she was just grown and she gave her life for the family. For twenty-three years she slept every night in the room with her mother, most of the time by her side. This devotion continued until they both became so ill that they had to be placed in different rooms. The relation between mother and daughter was beautiful. They were "lovely and pleasant in their lives and in death they were not divided." Service rendered to those of her family was the keynote of her life. She, as a young woman, gave up every thing in the way of social pleasure that she might fulfill her ideal as a home-maker for brothers and mother. She became chiefest by cheerful service to all. After her mother was laid out she was carried in to see her for the last time. When again back in her room, she said, "Oh, how beautiful mother looks." Death had no terror for her. When dying a gentle smile came over her face; the spirit passed on, but the smile remained and thus she was laid to rest smiling. H. E. DRAPER.

HARRIS.—Though not entirely unexpected the news of the death of Edwin W. Harris gave me a great shock. I felt a tugging at the heart, and a dizziness in the head. And then it seemed that it could not be. Surely one so useful and one so needed in his family, in the circle of his friends, in his town and in his State could not well be spared. Then why? Ah, yes, why! The answer to this question cannot be made until, in the light of the last day, the mysterious movements of a now inscrutable providence shall have been laid bare for the inspection of an assembled universe. But that this will be done I cannot for a moment doubt. He who is "too wise to err and too good to be unkind" will surely satisfy the least and last demands of wounded and suffering love. I must and I do believe that in the weaving of life's mysterious web, every movement of the shuttle flies unerringly by divine direction. In the great circle of God's operations in time and space the simple segment of a human life is very small. In the mighty sum of divine and human and angelic activities, the life of one man is but an infinitesimal fraction; and until the whole theorem shall have been stated and worked out, the relation of that fraction will not be understood. And, yet, that relation is real and vital. From the minute microscopic dust upon the needle's point to the mighty orbs which roll in solemn grandeur before the All-seeing Eye of Him who created both; from the poor earthworm, which can scarcely be called a living thing, to the plumed archangel who stands beside the thorne of the highest; from the fringed daisy that blushes unseen in the desert waste, to the floral magnificence of the Garden of God; from the infantile notes in the nursery to the thunderous anthem sung by the heavenly choir—"All these are parts of one stupendous whole!" And every human life and every action of every thing fits into its proper place in the mighty gradation that runs from the lowest to the highest; and each and every one—whatever the seeming—takes on importance because of its association in a common round. With in these poles the rarest and most important factor is God's wonderful creature—man. Made a little lower than the angels and crowned with glory and honor the sovereign of this sublunary world and the heir apparent to a throne and scepter in the world to come, a spark of divinity tabernacling in clay, a nascent immortal and an incipient God, he is the wonder of the heaven intelligencies and the pride of the Heavenly Father's love. But man rises higher in the scale of being, as he touches the infinite through him who was God and man. He looms into glory and grandeur as

he moves into the light that "never shone on land or sea," that radiates from the face of him who dwells in light unapproachable and finds his richest heritage in his junction with the Eternal through Jesus Christ, "the first born from the dead" the Son of Man and the Son of God. Such a man, and so related to God and man, was my late ascended friend. If motives are the measures of human character; if an unceasing effort to approach the highest ideal is to be taken for the deed, and purpose is to balance accomplishment, then my brother, E. W. Harris, lived upon a high plane and his life-song was attuned to the minstrels of the skies. I would not deal in fulsome adulation. I would not, even in the cause of friendship, attempt to make "the worse appear the better reason." I would not go, even for his sake, beyond the bounds of probability, in this sad requiem I am singing at his grave. No; I do not exaggerate. He was a man faithful and true—true to his family, his friends, his Church, his country and his God. To me, personally, he was peculiarly near and dear. And this he heartily reciprocated. We loved each other as Jonathan and David loved; and each inspected at his own sweet will the most closely locked secrets of the other's heart. In the darkest hour of my life he stood beside me under the overhanging clouds, and in the midst of hissing enemies and the clamors of those who sought my ruin, he whispered encouragement and consolation. "And I feel that I would be true to the highest possible trust, and unfaithful to the most sacred possible relation, if I did not speak for him whose lips can speak on earth no more for me. I know that not even flattery can soothe the cold, dull ear of death;" but I feel that I could not meet him and look him in the face if I did not break the silence that sits in stillness upon his new-made grave. I shall meet him. And we will again look into each other's faces. A few more fleeting years at most, and I shall hail him waiting on the shore. In fancy now I see his face, free from the care-drawn line and glowing with the freshness of an eternal youth. So often, when we talked, he punctuated his conversation with a sigh. There was a sombre background in his life's picture, and when he chanced to look upon it, as often-times he did, sometimes he groaned. But where he is tonight, sorrow and sighing have ceased forever. It is almost wasting words for me to say that with his bereaved family I am in the deepest sympathy. I commend them, as I commend myself, to the mercy of God and to the word of his grace. He loved his wife with an unspeakable devotion, and he loved his boy better than himself. If he fed his friends on the milk of human kindness he gave the cream to his loved ones at home. God only knows what that loyalty cost him. No human ever dreamed of what he paid for what he was. But what more can I say? Words are but chaff. The deepest feelings of the human heart are inexpressible by human pen or tongue. But as I stand upon the shore, peering out under my hand over the dark flood across which my friend has gone, faith sees the glimmer of the bridegroom's lamp and love listens to the song of the marriage feast. J. W. HILL.

Wichita Falls, Texas.

KENDRICK.—Sister Florence Kendrick (nee Seaberry) was born in Mississippi July 4, 1875; came with her parents to Texas in early age; settled near Tyler where she grew to womanhood and was married at Liberty Hill to W. D. Kendrick in 1892. To this union were born four children two boys and two girls, who survive her, together with their father they mourn their loss. Sister Kendrick departed this life at Tyler, October 26, 1912. She joined the M. E. Church, South, in early life, and not a day from that time did she or anyone else who knew her doubt her sincerity to her Lord's cause. She was one of the finest Christian characters this writer ever knew; a companion that was an helpmeet indeed in both temporal and spiritual things; a mother whose heart was open to her children. Her wise counsel and her loving words of sympathy are the jewels that sank deeply in the hearts of her children and will never be forgotten by them. No one loved their Lord's cause more than Sister Kendrick. She was a great Sunday School worker and was always there unless sickness prevented. She was an inspiration to the Church service, and if she had to be absent her absence was felt by not a few but by all. Her friends were numbered by hundreds and all who knew her loved her. Best of all, she was known and loved by our Lord. Her life, to the many who knew her, is a light that will never cease to shine. Great and marvelous was her faith. Life had no dark side to her. She walked with Jesus all the way and gazed upon the

scenery of the pure and heavenly life where reign life, light and immortality. So glorious was this rainbow upon which many had looked that Saturday evening, when the shadows of death began to gather around her bed, when the news went forth the community was sorrow-stricken beyond expression. But faster, thicker and darker gathered the clouds until the last ray of light was gone and she was not, for God took her. In the presence of a great concourse of friends we laid her remains to rest in the Liberty Hill Cemetery (in a grave dug by her Sunday School class) to await that glorious morn when God shall call her forth from her last resting place and then her spirit and body shall be reunited and take up its abode in our Lord's triumphant kingdom. Weep not, dear companion and children, as those who have no hope, for your wife and mother is waiting for you over in the glory-world. May her mantle fall on each of you, is our prayer. Her pastor, J. L. ROSS.

Center, Texas.

HITE.—Mrs. Mary Lee Hite (nee Walker) was born in Whitesboro, Texas, November 26, 1871, in which community she lived to womanhood and was married to W. G. Hite. At twelve years of age she professed faith in Christ, joined the Methodist Church and lived a consecrated Christian life until called to come and be with God. She had been a great sufferer, but bore her afflictions with much patience, she was always cheerful; her presence created sunshine wherever she went. The progress of her Master's cause was her chief delight. Only about a month before she died the women of her Church called on her for help. She exclaimed, "It's such a pleasure to assist in the noble work," and was happiest when thus employed. And not only did she glorify God in her life, but when the hour of departure came, and when told that the end was at hand she said, with a smile, "It's all right; God knows best." Calling her family around her, she breathed upon them a heavenly benediction, she fell asleep to wake in heaven. To all the bereaved, we would say, "Weep not; for we shall meet her in that land that is fairer than day." Her pastor, A. L. BOMAR.

BIGGS.—Susan Copland Biggs was born in Georgia in 1829; came to Texas with her husband and family in 1874; died in San Saba, January 2, 1912. She married Rev. W. H. Biggs in 1849; became the mother of ten children, and had twenty-five grandchildren and twenty-two great-grandchildren. Thus she had fifty-five descendants; nearly all were living at her death and gathered about her bed and with one voice called her blessed. She never knew herself anything but a Christian. She joined the Methodist Church at eight years of age and remained a loyal member until death. She was a member of undivided Episcopal Methodism seven years. She had the most beautiful face, so gentle and so bright. The transforming Spirit had worked with unremitting touch for more than three-quarters of a century, penciling unto those lineaments the beauty and purity of Vinci's *Mona Lisa*. She had been invalid for seven years, but she never complained of her lot. She died in triumph trying to show her friends the angels about her bed. I have no doubt she saw them. H. E. DRAPER.

Wichita Falls, Texas.

TAYLOR.—Mrs. C. Taylor (nee Whittington) was born in Franklin County, Illinois, April 8, 1858; died at her home on Hann Avenue, Denton, Texas, December 10, 1912. The body was interred in the cemetery at Pilot Point, Texas, the day following the death. She became the wife of Mr. C. Taylor, now an honored citizen of Denton, in the year 1876. At that time both were residents of Illinois. But twenty-six years ago they came to Texas, first settling in Cooke County, but afterward coming to Denton County, where they have ever since resided. Sister Taylor became a member of the M. E. Church, South, more than twenty years ago. Her conversion was a distinct experience of transforming grace. Through the years it was an hour of precious memory, and she cherished deeply the thrill of the glad moment when she gave up sin and received the new hope and life. She grew in grace. The Bible was read. She gave time to prayer and while health was enjoyed, she was ever in her place for public worship. Her beautiful life was felt most in her own home. Her husband and the devoted children bear strong testimony to her influence upon them for things Christian. She leaves nine children and a husband. The children are Paul Taylor, of Denton; Guy W. Taylor, of Gomez; Mrs. Frank Calvert, of Fort Worth; Misses Gertrude and Minnie

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, torpid liver with indigestion, or dyspepsia. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at these will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of native American medicinal, forest plants. World's Dispensary Medical Association, Props., Buffalo, N. Y.



Taylor, of Denton; Silas Taylor, of Pilot Point; O. W. Taylor, of Cleburne; Willis Taylor, of Denton; Mrs. Carrie Stewart, of Vega. Sister Taylor suffered through two years preceding her death. Her soul was thoroughly disciplined in the school of suffering. She learned patience, tenderness, sympathy. Severe was the pain the last few weeks, and death came as a great relief. Her soul is secure. She is now at home and loved ones are following her. O. T. COOPER.

STANLEY.—The spirit of Mrs. Matilda A. Stanley, housed in its clay body for nearly seventy-four years, was released for its glorious flight to heaven at eight o'clock on the morning of January 8, 1913. Born in Tennessee in 1839, she was reared in the hotbed of Methodism, and at fourteen years of age united with this church, and for sixty years has lived an acceptable member. A more deeply religious lady never lived. She was a truly great woman, a noble mother and an active and aggressive force for good in the Church and among her people. Her influence will never die. Her stirring prayers for her people were sharper than a two-edged sword to them that heard them. Methodism has been a great gainer by her life, her community a better community by reason of her influence and the world in general would have lost much had she not been brought into it. She died near Kyle, Texas. Surviving her are three daughters and two sons, and she is now with those who have preceded her to the glory land. To the bereaved ones, the writer implores a deep-centered faith in God as the key which will unlock the door that has hidden her face for only a season. Be brave, ye royal Christians. W. H. WRIGHT.

Plemons, Texas.

FUSSELL.—Sister Nancy Fussell was a good woman and one of our best women. But the good have to die as well as the rest. Brother Joe Fussell, her dear husband, said to us, "Don't be afraid to say anything about her, for she was one of the best women in the world." Her dear daughter kissed her cold lips and said, "My dear mother is gone. She was such a good mother." Oh, how glad we are that it is not all of life to live. We can meet our dear mothers again. While we hate to give our dear, loved ones up, thank God, it is only for a short time until then we meet them on the other shore and we will never have to say good-bye. Sister Fussell leaves a husband, five children, four brothers and four sisters to mourn for her, but we will soon meet around our Father's throne. We will await the time. May the good Lord bless the family and may we all meet in heaven. S. N. ALLEN.

SMITH.—Rhoda Marie Smith was born February 5, 1877, on the Cibola, near Stockdale, Texas. When only ten years of age she joined the Methodist Church at Stockdale, under the ministry of Rev. A. G. Nolan. She did not long remain "a babe in Christ," for early she became a leader and helper. For many years she was superintendent of the Junior League here. A few years of her life were spent at Elmendorf, where she was a great help to the Church. Brother R. J. Smith, wife and children, were the Church at Elmendorf and a large part of it at Stockdale. For several years "Miss Dode" had been sick and not able to do the work she desired. But she was ever ready to do her best and always appreciated every kindness shown her. The few visits made by the pastor and his wife in her behalf were occasions of joy and thanksgiving because she appreciated them so much. The translation came suddenly on December 9, 1912. We laid her to rest in the cemetery here, amid the tears of loved ones, and most beautiful floral offerings. EDWARD W. MORTON.

PILLEY.—William Harlow Pilley was born January 28, 1907; died December 11, 1912. He had always been a delicate child, and from infancy there were grave doubts in the minds of parents as to whether he could live even as long as he did. Harlow was an unusual child, taking a far more serious view of life than most children of his years. He was devoted to his widowed mother, and was a willing subject to maternal authority, his father, W. H. Pilley, a brother of Rev. Ed Pilley, of China, having died some two years ago. Harlow became the companion of his mother and the guardian of his little twin brother. He will be sadly missed by all for yet a long while. May "the sure mercies of David attend the stricken mother." M. A. TURNER, Pastor.

Hewitt, Texas.

JONES.—The subject of this sketch, Auburn Isam Jones, was born in Marion County, Arkansas, August 26, 1897; was born again of the Spirit August 1, 1910; departed this life January 11, 1913, at 5:15 a. m., being 15 years, 4 months and 16 days old. Auburn leaves a father, mother and one brother to mourn his departure. The writer was his pastor for three years, and in the trying hour Brother and Sister Jones called me to be with them. I preached his funeral in the Vega Church at Vega, Texas, January 13, 1913, in the presence of a large congregation, after which with loving hands, his body was laid to rest in the Vega Cemetery. And now to the grief-stricken parents and brother 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; and may they say, the Lord's will be done. A former pastor. W. P. EDWARDS.

PRICE.—Mrs. Annetta J. Price was born in Grundy County, Missouri, December 23, 1854. She was converted and joined the Church at an early date; married Thomas Price, 1871. Two years later they moved to Dallas County and thence to Young County in 1876. She joined the Church in 1886, in which she died a member, December 23, 1912, aged fifty-nine to a day. She was a true and devoted wife, a loving mother and a faithful Christian. We pray God's richest blessings upon her bereaved husband and the children. Though they were in homes of their own, yet mother is gone. We miss her, but we know where to find her. It will be where mother leaves us no more. MARCUS M. CHURCH.

COGBURN.—The subject of this sketch, Sister M. S. Coghburn, was born in Alabama June 5, 1855. She was converted at the age of twelve years old, and joined the M. E. Church, South, and remained a faithful member until her death which occurred October 4, 1912, in the city of Dallas, being a member of Grace Church. This scribe knew her well, being her pastor one year at Dundee, Texas. When Dundee was made a half station, and this writer sent there, the work had no parsonage. She received us as if we had been her own children in her home, and organized the ladies into a Home Missionary Society, and succeeded in raising more than \$100 to build and furnish the parsonage. She was able in prayer. We loved her like our own mother. All her five children were living and members of the Church. Her little, frail body was her only weakness. Her frailty developed into that dreadful disease, pellagra, from which she died. Farewell, Sister Coghburn, but not forever, thank God. J. W. GRIFFIN.

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.)

Woman's Department

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



MRS. W. T. SPENCER,
Marshall, Texas.

The above is a cut of Mrs. W. T. Spencer, of Marshall, Press Superintendent for the Woman's Conference Missionary organization for the Texas Conference. It was she who worked up, for the most part, our special edition on that question some time back, but she did not furnish us with her own picture for the Advocate. We have finally secured it, and we gladly present it in this issue. She is one of the brightest and most earnest workers in this great cause, and her efforts are meeting with success. Personally, she is a most interesting woman; intelligent, up-to-date in her methods, and wide-awake to every interest of the Church.

SYMPATHY AND REGRET.

Our District Secretary (San Augustine), Mrs. W. C. Wilson, of Center, has our heartfelt sympathy and love in her great loss through the death of her dear mother last week. Full particulars have not reached us. Perhaps we would not dwell on them if they had, for over all towers the beautiful shining light of this Christian mother and all else loses value and her life, not her death, stands out to guide and comfort. And what a comfort and solace and eternal example to her children and friends!

This mother was a pioneer in East Texas Methodism, inspiring all who had the privilege of coming under her influence. She was full of dignity, good judgment and kind deeds, and a blessing which will endure. God surely meant us to rejoice, and not grieve, over her receiving her reward. "Well done, good and faithful servant," from his own dear hands, and we know not what that reward may be. It may not be a material reward, as some may think, nor just the words of praise for a good, a faithful servant, but mayhap, the longing, the wish, the desire of her life gratified and given.

MRS. W. T. SPENCER,
Tex. Conf. Press Sup't.

WEST TEXAS CONFERENCE.

During the quarter ending December 31, 1912, five boxes were sent to the Waco Orphanage from Llano, Lampasas, Hondo, Pafelco and Pearsall Auxiliaries, also a cash donation of \$10.00 from Cuero.

Boxes were sent to the Mission Home at San Antonio from Brownsville, Mertzon, Kyle, San Marcos, Lampasas, Columbus and Pearsall Auxiliaries. Rockport and Seguin each sent a donation of \$10. \$76.10 was sent by the Auxiliary through the Conference Treasurer.

Smiley sent a box to a Mexican Methodist Sunday School at Ricardo. Llano sent a box to Laredo Seminary. Other boxes may have been sent and not reported to me.

MRS. R. C. STANFIELD,
Superintendent Supplies and Rescue Work, West Texas Conference,
San Antonio, Jan. 21, 1913.

AUXILIARY PRESIDENTS OF CENTRAL TEXAS CONFERENCE.

Will all Presidents please see that all boxes, bundles, etc., of supplies that have been sent out from their society to our pastors or to any of our

connectional work, that has not been reported to me, be sent me at an early date? I am anxious to get reports in full during this quarter. Am sure there are many who have done fine work in this line, but have failed to send reports of value and destination of same to me. Sisters, please let me hear from you. Ours is one of the most beautiful works we have, the work of ministry. Even Christ himself came not to be ministered unto, but to minister. Mark 10:45. I want a "rousing" report for our annual meeting at Georgetown April 22-25. Your co-worker, MRS. JIM LANGSTON, Superintendent of Bureau of Supplies, Central Texas Conference, Cleburne, Texas, Jan. 24, 1913.

IRENE MISSIONARY SOCIETY.

The Irene Missionary Society held a very enthusiastic meeting at the parsonage on the afternoon of January 21.

A splendid program on Christian Stewardship was rendered and as this was pledge month each one present pledged a generous amount.

On the walls were appropriate posters and mottoes.

The Foreign Department was added to the work. Each member of the Home Department became a member of the Foreign Department. Before the meeting closed a business session was called and the following officers were elected for the coming year:

President, Mrs. D. E. McCleskey; First Vice-President, Mrs. J. O. Shafer; Second Vice-President, Mrs. H. H. Stephenson; Third Vice-President, Mrs. R. E. Sparkman; Fourth Vice-President, Mrs. F. M. Kyle; Corresponding Secretary, Mrs. Dan Watson; Recording Secretary, Mrs. E. A. Reed; Treasurer Home Department, Mrs. J. J. Davis; Treasurer Foreign Department, Mrs. Clifton Moseley; Agent Missionary Voice, Mrs. T. C. Gunter; Press Reporter, Mrs. J. B. Dodson. At the conclusion of our meeting chocolate and cake were served and we feel sure that seeds were sown that will produce fruit. MRS. J. B. DODSON,
Press Reporter.

TEXAS CONFERENCE NEWS.

Navasota District must be making the heart of the officers glad by its growth and enthusiasm. So many auxiliaries are getting away from the narrowing "local only" viewpoint, and organizing foreign departments. Bryan is "doubling her offerings" truly, and far-away China is accordingly blessed. Mrs. Buyers and Bensley are the Foreign and Home District Secretaries.

Some Auxiliary Secretaries are sending in lists of newly elected officers for 1913. This is such a very thoughtful and necessary and time-saving thing to do and a special favor to the Press Superintendent, at least, and I am sure all the other conference officers will be glad to receive them, too. It won't be much—just once a year. Please do.

Are you getting ready to send your delegates to the annual meeting in Texarkana in May? Save your dimes—it's going to be fine. Our President, Mrs. O. L. McKnight, has been under a great strain lately, owing to the illness of her dear mother. Our prayers and our sympathies go out to both of them.

Marshall Auxiliary came up to the new year with a clean slate and then some. Every indebtedness paid, every obligation met. The President, Mrs. Page Lane, with her able assistants and the whole membership backing her, made a long pull and a strong one, and the end was prayer and thanksgiving and harmony and enthusiasm. The envelope system is now being tried and we hope for and expect much. Our new corps of officers are earnest Christian women.

District Secretaries are urged to send in items to the Press Superintendent so that your district may be heard from, the personnel of the conference better known and the work prove a mutual one on a closer personal basis. We will soon know "who's who," and we will not meet as strangers, but by their works ye shall know them.

The Council "wants" are: Music teacher for China and Korea. Kindergarten for China, Korea and Mexico. Domestic science teachers for Korea and Brazil.

Young women who are learning these arts, the world needs you, the Master calls you.

The Council "needs" are, in one word, buildings—at Shanghai, in Brazil, in Saltillo (Mexico), in Korea. "Double our offerings, double our

prayer life, double our service, double our all," as we sing, seems to be the very song to keep time with our work. At home we need paints at West Tampa, furniture at Wolff Mission, and more and larger clothes for the growing children. Bruce Hall and St. Mark's at New Orleans need more and better teaching and living rooms. So we must be up and doing and adding our little mite.

Our Dallas Home, we must remember, we have with us always, and always we must keep some in reserve for its needs and its wonderful work. CONF. PRESS. SUPT.

DAWSON WOMAN'S HOME MISSION SOCIETY.

On December 2, 1912, the Dawson Auxiliary met in regular business meeting and the following officers were elected for the year 1913: President, Mrs. A. E. Turney; First Vice-President, Mrs. May Smith; Second Vice-President, Mrs. Letha McCulloch; Third Vice-President, Miss Annie Davis; Fourth Vice-President, Mrs. J. L. Franks; Corresponding Secretary, Mrs. Lennie Barnes; Recording Secretary, Miss Evalena Berry; Treasurer, Mrs. Jim Edwards; Agent for Missionary Voice, Mrs. Bessie McElroy; Press Reporter, Miss Kirk Wood.

Our Society has a membership of twenty-six. Have not the work of Home and Foreign Society combined. We meet twice each month. First Monday we use for devotional and regular business session of the society; third Monday we are entertained socially by a member of the society.

We hope to progress on all lines of work, especially on the spiritual side.

We are planning great things for this year, and it is our aim to have every Methodist lady a member of the Woman's Home Mission Society.

And now our wish is that the coming year will be a healthful, hopeful and happy year.

MISS EVALENA BERRY,
Recording Secretary.

CHAPEL HILL HOME MISSION SOCIETY.

Owing to bad weather and various other reasons we were unable to elect officers until January 29, 1913.

We met then and after devotional exercises by the President, the following officers were elected:

Mrs. J. E. Rountt, President; Mrs. R. K. Felder, First Vice-President; Mrs. J. R. Rountt, Second Vice-President; Mrs. Fannie Campbell, Third Vice-President; Mrs. Hugh Jones, Fourth Vice-President; Mrs. R. C. Chappell, Corresponding Secretary; Mrs. Everett Ford, Recording Secretary; Miss Ann Lide, Treasurer; Miss Nannie Adams, Agent for Missionary Voice; Mrs. Everett Ford, Press Reporter.

While we didn't do much last year, we want to start anew with the new year and do a lot of needful work. Pray for us that the Master's will may be accomplished through our Auxiliary. MRS. EVERETT FORD,
Press Reporter.

GARDEN CITY HOME MISSION SOCIETY.

The Garden City Home Mission Society has been reorganized and the following officers elected: Mrs. Joseph Watson, President; Mrs. Barton, First Vice-President; Mrs. Wairton, Third Vice-President; Mrs. Dunbar, Fourth Vice-President; Mrs. Brooks, Treasurer and Recording Secretary; Mrs. McMaster, Agent for Missionary Voice; Mrs. Cunningham, Corresponding Secretary and Press Reporter. MRS. CHAS. W. CUNNINGHAM.

A NOTABLE GATHERING.

On November 28 fourteen of the patrons of our school in Shanghai held an enthusiastic meeting at McTyeire to consider the extension of the school. Among the number were some of the wealthiest and most influential men of Shanghai. This was the second meeting held by these patrons, of which Dr. Wu Ting Fang, so well known in the United States, is chairman and Mr. Zau (John Marshall) is secretary. The meeting lasted an hour. Before adjourning Miss Richardson, the principal of the school said: "Gentlemen, I shall want to make a report of this meeting at our conference next week, and I should like to have from you some definite information. May I state that you are willing to provide the land for our extension?" "Certainly, certainly," replied Dr. Wu. "Why else should this company of gentlemen be here this afternoon?" "Very good," she replied. "And how much land do you propose to give us?" After some questions about the amount needed, they agreed that they would secure at the lowest figure fifty mow (nearly nine acres), but that they would procure eighty or one hundred mow in one of the most desirable locations in the city. They felt sure that they could turn the land over to us by the end, if not the

middle of 1913! They planned to start out at once in their effort to raise 80,000 taels (between fifty and sixty thousand gold). If they raise a larger amount, they will build a wall around the entire tract.

Some of us have been praying about this, but the response has been abundant beyond what we had thought or asked. There was not an objection or a "but" or an "if" in the meeting, but much of appreciation and enthusiasm. In speaking of the method of raising the money, one gentleman said: "We do not propose to make this a local undertaking, but a National one. We want the patrons and friends from all the provinces to contribute." Another said: "This is a time of financial distress in China; but this undertaking is a great one, and if we will do it we can do it."

Truly this was a wonderful meeting and a wonderful response on the part of Chinese gentlemen to an appeal for the education of Chinese girls—for even the higher education of the women of their own land. "If only Miss Haygood could have been present and seen the fruit of her seed-sowing! If Dr. Allen could have stepped into the midst of this party, not to urge but simply to listen, he would have been inspired to give his blessing to this notable and perhaps historic gathering."

Will not the wonderful action of these Chinese men spring our men and women to a like response to the appeal of McTyeire?—Bulletin.

FOREIGN DEPARTMENT WOMAN'S WORK.

Conference Treasurer's Quarterly Report, North Texas Conference, January 15, 1913.

Dues: Adult.....	\$ 205.60
Young People.....	16.65
Juvenile.....	1.45
Baby.....	1.20
Pledges: Adult.....	1590.00
Jubilee, Rio Brazil.....	1747.25
Young People.....	189.50
Juniors' Pledge.....	50.00
Scholarships.....	320.00
Special donation for China.....	5.00
Bible Women.....	180.00
Juvenile mite boxes.....	2.25
Oak Cliff day school and Ruby Kendrick.....	250.00
Retirement fund.....	21.25
Week of Prayer.....	192.10
Searritt endowment.....	52.45
Total.....	\$5324.00

Scholarships in the foreign field and by whom supported:

M. A. Allen, \$40, Clefuegos, Cuba, Terrell Auxiliary, Terrell, Texas.	
Dora Bowman, \$40, Wonsau, Korea, McKinney Auxiliary, McKinney, Texas.	
Mrs. Raymond Gray, \$40, Sung Kiang, China, Valley View Auxiliary, Valley View, Texas.	
Otis McKinney, \$10, Guadalajara, Mexico, Mrs. J. W. McKinney, Van Alstyne, Texas.	
Martha Duff, \$10, Korea, Wesley Auxiliary, Greenville, Texas.	
Abbie Allen, \$10, Seoul, Korea, Mr. Robert Harvey, Denison, Texas.	
Cordelia Weldon, \$10, Wonsau, Korea, Centenary Auxiliary, Paris, Texas.	
Martha Ann Maloney, \$10, Guadalajara, Mexico, Foreign Department of the North Texas Conference.	

Total, \$329. Bible Women, and by whom supported:

Frankie D. Houston, \$60, Songdo, Korea, Denton Street, Gainesville, Texas.	
Gertrude Mood, \$60, Soochow, China, Kavanagh Auxiliary, Greenville, Texas.	
Angelina Ferguson, \$60, Rio Brazil, Leonard Auxiliary, Leonard, Texas.	
Total, \$180.	
Oak Cliff Day School, Saltillo, Mexico, \$100, Oak Cliff Auxiliary, Dallas, Texas.	
Ruby Kendrick, Day School Songdo, Korea, \$150, Van Alstyne Auxiliary, Van Alstyne, Texas.	
Total, \$250.	

MRS. C. B. BRYANT,
Treasurer,
Whitewright, Texas.

SAN SABA AUXILIARY.

At the December meeting of our society the following new officers were elected:

President, Mrs. P. H. Walker; First Vice-President, Mrs. E. A. Murray; Second Vice-President, Mrs. Virginia Bailey; Third Vice-President, Mrs. A. R. Hill; Fourth Vice-President, Mrs. John H. Martin; Corresponding Secretary, Foreign Department, Mrs. Jno. F. Campbell; Corresponding Secretary, Home Department, Mrs. W. H. Kimbrough; Treasurer, Foreign Department, Mrs. W. S. Sanderson; Treasurer, Home Department, Mrs. Jno. Sellers; Recording Secretary, Mrs. T. C. Henry; Agent of "Our Voice," Mrs. S. J. Harber; Press Reporter, Mrs. H. E. Draper.

This society did much work last

A GRANITE ART RUG

South to Your Express Office

9x12 feet PREPAID A Splendid Low Priced RUG \$4.95

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

HOLLINGWORTH CARPET CO.,
Macon, Ga.

year under the leadership of Mrs. Jno. H. Martin as President, but we hope, by His help, to do much better this year, as we shall have a better opportunity for service. Truly "the harvest is great, but the laborers are few. Pray ye the Lord of the harvest that he may send more laborers into his vineyard."

Wishing all the auxiliaries a great year and a great harvest.
MRS. H. E. DRAPER,
Press Reporter.

PLANO W. H. M. SOCIETY.

The Woman's Home Missionary Society, of Plano, Texas, reorganized less than three months ago with ten or fifteen members. During this time we have raised \$23, which we expect to use for local benefits.

The First Vice-President is arranging to begin her work with the children, and the Third Vice-President is taking up her work, which is to promote Christian Stewardship and Mission Study. We hope before the year has closed to have accomplished a great deal of good in this line of study. We know and realize to accomplish much in this work we must spend much of our time in prayer and faithfulness to our Savior, and we very much desire the prayers of all auxiliaries throughout the country.

ANNA E. RUMPH,
Corresponding Secretary and Press Reporter.

WOMAN'S MISSIONARY SOCIETY.

Record of Report for General Treasurer by Treasurer of North Texas Conference Home Department, Fourth Quarter, Jan. 1, 1913.

Dues	
Amount raised for membership dues—Adult.....	\$ 895.15
Amount raised for membership dues—Young People.....	9.50
Amount raised for Young People.....	9.50
Amount raised for Baby Roll.....	.82
Amount raised for Brigade dues.....	6.60
Special Donations	
Amount raised during Week of Prayer—Adults.....	110.34
Amount raised for deaconess scholarship.....	1.05
Amount raised from adult mite boxes.....	.90
Amount raised from baby mite boxes.....	9.65
Amount raised from mite boxes Florine McEachern.....	11.71
Amount raised from Conference pledge—freewill offering.....	639.05
Amount raised for Searritt.....	26.55
Amount raised for Virginia K. Johnson Home.....	6.00
Specials, Denton Dormitory.....	624.00
Specials, Rooms in Mission Home.....	100.00
Total sent to Conference Treasurer.....	\$ 2,808.32
Amount raised for Conference Expense Fund.....	63.70
Total sent to General Treasurer.....	\$ 2,872.02
Value of supplies sent off and reported to superintendent.....	1,197.25
Local Work	
Value of supplies given locally.....	1,141.70
Amount expended for assistance of needy.....	609.62
Cash expended on parsonage.....	1,362.02
Cash expended on furnishing church, etc.....	1,195.19
Conference Expense Fund expended by Auxiliaries.....	72.45
Specials, not otherwise reported.....	74.15
For City Auxiliaries	
Amount expended for city mission work.....	1,564.22
Grand Total.....	\$10,613.62

MRS. FRANK BENNETT,
Conference Treasurer,
Pottsboro, Texas.

"The words of wise men are heard in quiet more than the ire of him that ruleth among fools."—Ecclesiasticus.

How many groan that few may vainly glory.

SECULAR NEWS ITEMS.

The railroad companies known as the "hard coal roads," which were affected by a recent Supreme Court decision, have asked the court to modify the decree in a way that will permit them to continue the so-called sixty-five per cent contracts with coal companies which have leased coal lands to them.

With ceremonies simple but impressive the body of John Paul Jones, the father of the American navy, was on January 26 placed in its final resting place in the new crypt in the National Academy Chapel at Annapolis, Md.

The United States Supreme Court recently decided that any person who corners the market on any commodity that enters into general use or is transported in inter-State traffic, is guilty of a violation of the Sherman Anti-Trust Law.

Senator Gallinger presented in the United States Senate last Wednesday on behalf of the Woman's Christian Temperance Union, a petition urging that all saloons be closed in Washington March 4, the day of the inauguration.

The invasion of Switzerland by the American Mormons expelled from Germany as "undesirables" continues, very much to the displeasure of the Swiss, who, in turn, are indignantly demanding their expulsion by the authorities.

Dr. Frederick Franz Friedmann, of Berlin, has discovered a serum which he believes to be a cure for consumption. Following this announcement a New York business man has offered Dr. Friedmann \$1,000,000 if he will come to this country and demonstrate his claim by curing ninety-five out of one hundred cases of tuberculosis which will be placed in his care.

Financial obligations may well keep Japan from going to war, even if the new Katsura ministry had not already announced a policy of economy and non-military conduct of affairs.

The United States Senate has passed a law for the protection of migratory game and insectivorous birds, thus placing under the care of the United States Government all wild geese, wild swans, brant, wild ducks, snipe, plover, woodcock, rail, wild pigeons and other birds which travel north and south according to seasons.

More than 120,000 of the poorest people of Paris, who have been occupying dwellings near the old fortifications of the city, are to be evicted by order of the Government.

Paris is facing a serious problem in trying to find accommodations for these thousands thrown out of dwelling places.

In the State penitentiary at Columbus, Ohio, are two men, I. E. Huffman and La Forest B. Andrews, who only a short time ago were honored Senators in the Legislature of Ohio.

The Postoffice Department reported last week that parcels post stamps to the amount of \$39,500,000 had been issued to postoffices of the country.

If New Jersey, so long the home of the trusts, follows the lead of its distinguished Governor, President-elect Wilson, corporations will not have things their own way in that State henceforth.

The remains of Light Horse Harry Lee, the father of General Robert E. Lee, which were interred in Georgia more than a century ago, are soon to be removed from that State and buried by the side of his son in Lexington, Va.

It is reported that a number of leading Democratic Senators are opposed to the proposition to fix a definite date for the relinquishment of our control of the Philippines.

Germany's trade for 1912, according to the official report issued recently, showed large gains over previous records.

The volcano of Colima has broken into violent eruption and the people are fleeing by the thousands from the villages and ranches in the district.

THE INAUGURAL BALL.

"All is quiet along the Colorado to-night." Austin, the capital city, and host of the "inaugural ball" is tired now and sloppy too, for just a night ago was the inaugural ball.

NOW, HAVEN'T YOU THOUGHT ABOUT IT? You have thought, no doubt, for a long while you would make things easy at home by buying an Advocate Machine.

It was in honor of Lieutenant Governor Mayes' first term. Any way the one was swining into his second term, the other his first.

These Generals, Colonels and Captains are the heroes of many sanguine encounters. The field of Waterloo covered with the flower of Napoleon's army cold in death.

The District Conference, Llano District, West Texas Conference, will be held at Cherokee, April 24-27.

The Beeville District Conference will convene at Sinton, Texas, April 10, 9 a. m.

Our church at Aspermont will be dedicated the first Sunday in March. Dr. Rankin will be with us and have charge of the services.

Our church at Aspermont will be dedicated the first Sunday in March. Dr. Rankin will be with us and have charge of the services.

All the brethren in the North Texas Conference who wish to solicit help from the Parent Board of Church Extension, should send at once their applications to Rev. J. H. Griffin, Clarksville, Texas.

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.

AGENTS WANTED. REPRESENTATIVES wanted by one of the largest novelty manufacturing companies in America to introduce Hawthorne's Automatic Self-Winding Clothes Line.

1000 AGENTS wanted to sell a Self-Heating Sad Iron; fuel and labor saver; pay salary or commission; agents make \$15.00 to \$20.00 per day.

MY MOTHER was permanently healed of Nasal Catarrh by simple home remedy. Will gladly send particulars.

EVANGELISTIC singing a specialty. Dates open the rest of the year. Rates reasonable.

HOOK PIPE ORGAN, seventeen stops, four couplers, hand pump, splendid tone.

WRONG foods cause various diseases. The stimulative, solvent, laxative and vital foods will cure you, when proportioned to your needs.

sure to have your applications properly signed up, and get the seal of the County Clerk to the fact that the "Trust Clause" is written into the deed for the land upon which the church or parsonage asking help is located.

The District Conference, Llano District, West Texas Conference, will be held at Cherokee, April 24-27.

The Beeville District Conference will convene at Sinton, Texas, April 10, 9 a. m.

Please make the following changes in my appointments: Hutto, at Round Rock, March 2, 3.

Vernon District—Second Round. Estelle Cir., March 1, 2. Dumont Cir., March 7, 8.

San Antonio District—Second Round. Laurel Heights, Feb. 2. McKinley Avenue, Feb. 2.

MALE HELP WANTED. LOCAL REPRESENTATIVE WANTED.—Splendid income assured right man to act as our representative after learning our business thoroughly by mail.

MISCELLANEOUS. MCGEE TOMATO—1200 bushels per acre. Please send me your address for full particulars.

BROTHER, accidentally discovered root will cure both tobacco habit and indigestion.

GODFREY'S Triumph Sweet Potato, ready for the table sixty days after planting.

GARTSIDE'S Iron Rust Soap Co., 4051 Lancaster ave., Philadelphia, Pa.

Queen of Dixie hen and chick feed, a "Brand of Quality." We invite comparison as to its merits.

Bandera, April 6, 7, 8. Missionary Institute and District Conference at Bandera April 1-4.

Vernon District Conference. The Vernon District Conference will convene at Crowell Thursday, May 8, at 9 o'clock a. m.

Cleburne District—Second Round. Brazos Avenue, Feb. 15. Burleson, at B., Feb. 22, 23.

Sherman District—Second Round. Whitewright, February 23, 24. Pilot Grove Cir., at Blackman's Chapel, March 1, 2.

LYMYER CHURCH BELLS. MENEELY & CO. WATERVILLE West Troy, N.Y. BOWLEN BILLS FOR CHURCH SCHOOLS Sweet Tone Far Sounding Durable



SCHOOL PLANT FOR SALE.

I have for disposal the elegant school plant represented by the above picture, located at Terrell, Texas, an ideal school town 32 miles East of Dallas.

WILL SELL AT BARGAIN. Write at once for particulars. J J MORGAN, 1815 I-2 Main Street, Dallas, Texas.

INDICATE YOUR SYMPTOMS HERE for FREE DIAGNOSIS

CUT OUT AND MAIL THIS COUPON TODAY

Dear Doctor: I wish to avail myself of your offer to get a proof treatment free as I can test it in my own case. I have placed a cross X mark before the ailments for which I desire treatment, and XX before my worst troubles.

NAME..... (In full, Mr., Mrs. or Miss)

State.....

Street, R. F. D. or Box.....

- Have you ever written to me before?
If you have rheumatism.
If you have sick headache.
If you have pain in your back.
If you are nervous or irritable.
If you are subject to biliousness.
If you feel weak and all run down.
If you have palpitation of your heart.
If you have any rectal trouble or piles.
If your hands and feet get cold easily.
If you belch up wind from your stomach.
If you have dribbling or painful urination.
If your bowels are irregular or constipated.
If you have too frequent desire to pass water.
If you have itching or burning of your skin.
If you have dizziness or swimming of your head.
If you have boils and pimples on your face or neck.
If you have pains in back, through loins, hips and joints.
If you have catarrh.
If you are hard of hearing.
If your nose stops up easily.
If you spit up mucus or slime.
If your ears discharge matter or pus.
If your ears hurt when you blow your nose.
If you have ringing, buzzing, cracking noises in your ears.

- FOR WOMEN
If you are TOO FAT.
If you are TOO THIN.
If your sickness is too scanty.
If you have pain in your side.
If your sickness is too profuse.
If your bust lacks development.
If you have hot and cold flashes.
If you have Leucorrhoea (whites).
If you have painful menstruation.
If you have itching or inflammation.
If you have bearing down feelings.
If you have distress due to change of life.

FILL OUT THIS APPLICATION AND SEND IT TODAY DR. F. W. JIROCH, Dept. 1447, 533 So. Wabash Avenue, Chicago

Sign that Coupon and Get Well!



Sincerely Yours Dr. F. W. Jiroch

Dr. F. W. Jiroch, of Chicago, who is regarded by many as perhaps the best Specialist of modern times in his chosen field, MAKES YOU THIS LIBERAL OFFER.

If You Are Sick Let Me Help You

Just mark with a cross X in the coupon above any of the different symptoms you have and send it to me, and I will send you the Treatment Free so you may make a personal test, at my expense, of just what my medicine will do.

This Treatment Will Be Delivered By MAIL, POSTAGE PAID, Right to Your Own Door Without One Cent of Expense to You.

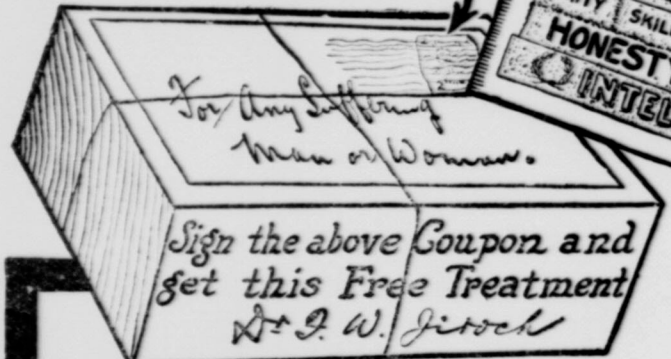
If you are feeling weak and run down, troubled with your kidneys and bladder, suffering from Rheumatism or Catarrhal conditions, any blood disorder, Pimples, Nervous Weakness, if you want your Liver and Bowels regulated, your appetite improved, Dyspepsia cured—if you feel the need of a genuine medicine to brace you up and restore your lost strength and ambition—if you want my advice on any private matter, then take a minute's time and send your application at once.

SEND NO MONEY

Simply put a cross X mark before the symptoms that you have, cut out the coupon, sign your name in full and complete address and I will do the rest.



My FREE Book and FREE Test Treatment



The Object of this Advertisement is to reach the sick, weak and suffering; those who have failed with other treatments, those who have given up in despair, those in remote places who are not supplied with modern, up-to-date and successful methods of curing diseases.

I Want to Prove to You at My Own Expense That I Have the Real Remedies

I have perhaps the most successful method yet devised for the permanent cure of diseases of which I have made a specialty. I do not ask you to accept my word for this. I am a Specialist and I do not have one remedy that cures everything; no patent medicines; no "dope." My special treatments are made up of my own private prescriptions perfected after years of successful practice. My great success is due to knowing what remedies cure and treating my patients honestly. I count my successes by the hundred where a doctor in ordinary practice counts but one.

ACCEPT MY LIBERAL OFFER—it Places You Under No Obligations Whatever to Me

I repeat—you are under no obligation to accept this free offer. No contracts; no express charges. I will pay the postage myself and deliver the treatment right to your own door without one cent of expense to you. Do not delay; do not argue. Just say to yourself "If Dr. Jiroch has so much confidence in his ability and his treatment to go to all this expense I am going to let him try." Put a cross X mark before the symptoms you have; sign your name and address to the attached coupon, cut it out and mail to me today. It will obligate you to nothing.

Dr. F. W. Jiroch, Dept. 1447, 533-535 So. Wabash Ave., Chicago, Ill.

EIGHT YEARS' EXPERIENCE AS A PREACHER BOY.

I have been the son of a Methodist preacher for the last eight years. My father entered the ministry in November, 1904, at Mineral Wells. I was a small boy, being but seven years old. I did not know what it meant to be the son of a minister then, but I soon found out. Father having gone to conference, on his return, told us we were appointed to serve the Richland charge. We were living in Corsicana, so we packed up our things and as soon as Brother Samuel Culwell vacated the first one we had ever lived in. I went to school my first year at Richland. I enjoyed going very much, and made two grades. At one time snow and ice covered the ground for three weeks. We ran out of wood and could not get any. One of the stew-

ards found it out and sent for us to come to his house. Brother Blood and family were so kind to us we will never forget them. We stayed with them several days. At the end of the second year the Bishop sent us to Kirk charge, Limestone County. We moved on the cars as far as Groesbeck, then fifteen miles west through the country. It was a little inconvenient, as it was off the railroad, but after we were there a while we liked it as well as we did at Richland. I was ready for the fourth grade. We were permitted to stay there two years, which pleased us all very much, especially myself. I always did regret to leave my schoolmates whom I had learned to love. Brother Horace Bishop was our presiding elder. All of us children—five in number—were always glad when Brother Bishop came. He hardly ever failed to bring us something, and at nights after he was through

To Prove My Claims I'll Send a Treatment Free to Test

I want you to try at my expense, not yours. All I want to know is what you want to be cured of. I have made it convenient for you to tell me this by simply putting a cross X mark before the symptoms you have on the attached coupon or write me a letter in your own words about anything of a private nature (man or woman) that you want me to know. I realize that I must help you and get your good will if I expect you to recommend me to others. And you must believe that my remedies are genuine, and that I do cure, otherwise I could not afford this expense of advertising.

The Vast Majority of Patients I Treat Are Those Who Have Failed With Other Treatments

You may feel discouraged on account of past failures; patent medicines may have proven worthless; your home doctor may have exhausted himself—even pronounced your case incurable—but this does not prove that I cannot help you. The worst cases come to me. My treatment may be a surprise to you. Set aside your doubts; try once more. Try at my expense. You have nothing to lose.

me. Since then I have noticed that every pastor sent there who had a boy, they called him preacher, too. Preacher's boys do not have to do much hard work in the fields, but most of them have a harder time than most people think. They sometimes have to go through all sorts of guying and hurrahing. That hurts a boy very much.

After two years' stay we were sent to Corsicana Circuit. We all hated to leave Brandon very much. We got to Corsicana on Thanksgiving Day. We soon found many good friends and had a pleasant year. I went to Collins Street school that year. I don't think very many of the boys found out I was a preacher's boy so I was called by my right name. I had a good time with my playmates.

The next year we swapped places with Brother Kincheloe. The wagons that brought his things took ours back, except the old cow and calf. These

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were tied behind the buggy and started. They led very well about half way; then they got tired and stubborn. Father told me to get out, cut a persuader, walk behind and urge them. That was the way we entered the little city of Kerens, but it was dark and we were not noticed. The year there pleased me more than any. They did not call me preacher there, and I was welcomed into all their games like I had always lived with them. It does a boy good to be welcomed like it does a preacher. We had a good year there and I hated very much that we had to leave so soon.

We are on the Chatfield charge this year. We think this is a great place, for we found lots of good people. We have had a cordial welcome and a heavy pounding. I appreciated the welcome I received at school. I hope that we may do the work of our lives on the Chatfield Circuit. I hope to soon finish my high school work. I have been reading the life of Dr. Rankin, which is simply fine. I hope some day to be a great man like him. I am going to pull for that in the future. Z. L. HOWELL, JR. Chatfield, Texas.

OUR STAY IN CLARENDON.

Perhaps as we are on the supernumerary list, many of our brethren would like to know why we are here. Over two years ago, my wife became a victim of a severe stomach trouble. Over ten months ago, she was seized by that fearful disease, pellegra. She is now helpless as a baby and undergoing great suffering.

My dear brethren, I read all your letters in the Advocate. I shall ask you to remember us when you pray. Our faith is strong and it gives us abundant joy to see the great progress of the Church.

We are going through much sorrow now, but thank God for the religion of the Lord Jesus Christ which gives us great hope and joy and opens up a large field of peace. We get real hungry to get back on the field of work. "But let patience have her perfect work."

When we came here our pastor, Brother Long, was a stranger to us. We have learned to love him and his good wife. He has evidently studied the word "sympathy." The masses and careless thinkers, being loose and shakily in their mental make up, have slaughtered the word.

The president of the Home Missionary Society here, together with her co-laborers, are as fine a set of women as I ever saw. Thank God for Christian women.

In the beginning God made an helpmeet, not an helpmate. At first she was alert and quick, hence the devil appealed first to Eve. With that same quickness all over the world today women are partaking of the "Hidden Manna," Christ, and they are coming into possession of that "New Name;" and the poor, dull men are being administered to. It's the good wife now stirring up the money-absorbed husband to eat of Christ.

God bless all the preachers. I'll stay right here in this room and pray that God may give you many conversions this year.

Thank God for Boaz, Young and others. I see you are going after men to turn loose their money for Christian education. We do feel thankful that our brother preachers are not afraid by the Christ-spirit to tackle men about their money. You know money was the forbidden fruit. Why? Because the Bible says: "The love of money is the root of all evil." Can a tree grow without a root? Can sin grow without a root? Like a cancer it grows all down into a man. When you get Christ into a man that root takes the dry rot and the man begins to turn loose his money in the way of treasures in heaven.

When I was a boy, I used to write to Uncle I. G. John, of Galveston. My mother, an old-time Methodist; at the age of eleven and at her knees, I read the Testament through twice. I can't remember when the Advocate was not in our home. Before we quit, we will state that we love to read after Dr. Rankin. He stands four square on all questions of right.

In these hours of trials, as we sit here in this room, let us hear from the men and women where we used to teach school, also from our pupils. We'll not promise to answer all letters. We shall be glad to read your letters.

May the Lord help us all to overcome so that we can "eat of the tree of life."

God bless all the brethren "Through Jesus Christ Our Lord." W. P. DAVIS.

The Evil One has no better aide-de-camp in this generation than hurry. You cannot treat your God as a passing acquaintance dismissed by a nod; you cannot starve your soul and choke it off from quiet communion with him and hope to write autobiography fit for the library of heaven.—Elizabeth Cherry.

AT THE CROSS-ROADS.

An old man sat at the cross-roads On a stone by the village street. He was weary and worn and travel-stained And faint from the dust and heat.

But the picture left its image; I could not drive it away. And I thought of One who would surely have passed Had he been in the crowd that day.

They are sitting there at the cross-roads, Weary and faint—alone, There are many bowed with a sinner's shame Or a shame that is not their own.

Oh, linger a bit at the wayside, And let your heart be heard, As it bids you pause by your brother-man And give him a cheering word.

—F. C. Wellman, in The Christian Herald.

AN ENTREATY.

Let me but live my life from year to year With forward face and unreluctant soul, Not hastening to nor turning from the goal;

So let the way wind up the hill and down, Though rough or smooth, the journey will be joy;

—Henry Van Dyke.

Facts for Cataract Sufferers.

The mucous membrane lines all passages and cavities communicating with the exterior. Cataract is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane.

Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of cataract. (Advertisement.)

Quarterly Conferences

NORTH TEXAS CONFERENCE

McKinney District—First Round. Renner, at L. Feb. 8, 9. Josephine and Copeville, at J. Feb. 15, 16.

Dallas District—First Round. Oak Lawn, Feb. 9-10. Trinity, Feb. 9-11. O. F. SENSABAUGH, P. E.

Bowie District—First Round. Blue Grove, at Blue Grove, Feb. 8, 9. Vashti, at Friendship, Feb. 9, 10.

Gainesville District—First Round. Sanger and Boliver, Feb. 2, 3. Era and Spring Creek, at Era, Feb. 8, 9.

Sulphur Springs District—First Round. Como, at Como, Feb. 8, 9. Brashear, at Sherley, Feb. 15, 16.

Greenville District—First Round. Kingston Mis., at Mt. Carmel, Feb. 8, 9. Greenville Mis., at Salem, Feb. 15, 16.

Paris District—First Round. McKenzie Circuit, at McKenzie, Feb. 8, 9. Bogata Circuit, at Bogata, Feb. 9, 10.

Decatur District—First Round. Bridgeport Mis., at Pleasant View, Feb. 8, 9. Bridgeport Sta., at Bridgeport, Feb. 9, 10.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures.

Weatherford, at Lucile, Feb. 15, 16. Azie, at Peden, Feb. 22, 23. Springtown, at Knob, Feb. 23, 24.

Willow Point Mis., at Willow Point, Feb. 16, 17. Oak Dale, at Barton's Chapel, Feb. 22, 23.

Terrell District—First Round. Quinlan, Feb. 8, 9. Crandall, at C., Feb. 15, 16.

Sherman District—First Round. Pottaboro and Preston, at Pottaboro, Feb. 8, 9.

CENTRAL TEXAS CONFERENCE

Gatesville District—Second Round. Moody, Feb. 15, 16. Clifton, Feb. 17, 18 p. m.

Meridian Cir., at Montgomery Springs, March 8, 9. Meridian Sta., March 9, 10. Valley Mills, at V. M., March 10, 2 p. m.

Georgetown District—Second Round. Corn Hill and Weir, at Corn Hill, Feb. 1, 2. Salado, at Bell Plains, Feb. 15, 16.

Beville District—Second Round. Alice, Feb. 8, 9. Falfurrias, at Falfurrias, Feb. 9, 10.

San Marcos District—Second Round. Lytton Springs, Feb. 8, 9. Harwood, at Harwood, Feb. 11.

Llano District—Second Round. Kempner, at Okalla, Feb. 2, 3. Burnett, at Burnett, Feb. 8, 9.

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

Hillsboro District—First Round. Whiteney, at Whiteney Feb. 8, 9. Peoria, at Peoria, Feb. 9, 10.

Coriscana District—First Round. Big Hill Cir., at Big Hill, Feb. 8, 9. Thornton Sta., Feb. 9, 10.

Dublin District—First Round. Proctor, at Proctor, Feb. 5, 6. M. K. LITTLE, P. E.

Gatesville District—First Round. Crawford, at C., Feb. 8, 9. S. I. VAUGHAN, P. E.

West Texas Conference. Cuero District—Second Round. Victoria, Feb. 8, 9. Goliad, at Exla, Feb. 9, 10.

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Coriscana District—First Round. Big Hill Cir., at Big Hill, Feb. 8, 9. Thornton Sta., Feb. 9, 10.

Cleburne District—First Round. Granbury Mis., at Membrane, Feb. 3. Grandview, Feb. 8, 9.

Hillsboro District—First Round. Whiteney, at Whiteney Feb. 8, 9. Peoria, at Peoria, Feb. 9, 10.

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Gatesville District—First Round. Crawford, at C., Feb. 8, 9. S. I. VAUGHAN, P. E.

WEST TEXAS CONFERENCE

Cuero District—Second Round. Victoria, Feb. 8, 9. Goliad, at Exla, Feb. 9, 10.

Beville District—Second Round. Alice, Feb. 8, 9. Falfurrias, at Falfurrias, Feb. 9, 10.

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NORTHWEST TEX. CONFERENCE

Sweetwater District—Second Round. Dunn, at Ira, Feb. 8-9.

Abilene District—Second Round. Tye, at Comere, Feb. 8, 9. Clyde, at Exla, Feb. 15, 16.

Clarendon District—Second Round. Memphis, Feb. 9, 10. Lakeview, at Union Hill, Feb. 15, 16.

Beville District—Second Round. Alice, Feb. 8, 9. Falfurrias, at Falfurrias, Feb. 9, 10.

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\$3.50 Recipe Free For Weak Men.

Send Name and Address Today--- You Can Have it Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous weakness, of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drafts, or the follies of youth, that has cured so many worn and nervous men right in their own homes without any additional help or medicine that I think every man who wishes to regain his manly power and vitality quickly and quietly, should have a copy.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop longing himself with harmful patent medicines, secure what I believe is the quickest acting restorative, upbuilding, SPOT TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 2635 Luck Building, Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge.

A sweet manly doctor would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

Apply, at Prairie G., March 1, 2. Center Cir., at New P., March 8, 9. Carthage Sta., March 9. Livingston Cir., at Mt. R., March 15. I. W. MULLS, P. E.

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

Tyler District—First Round. Quitman, at Quitman, Feb. 8, 9. Mineola Sta., Feb. 10. Edgewood, at Edgewood, Feb. 11. Grand Saline Sta., Feb. 12. Tyler Circuit, at Bascom, Feb. 15, 16. Cedar Street, Feb. 17. Mt. Sylvan, at Harris Chapel, Feb. 22, 23. Lindale, Feb. 24. I. B. TURRENTINE, P. E.

Marlin District—First Round. Bremond Cir., at Bremond, Feb. 8, 9. Kosse Cir., at Kosse, Feb. 9, 10. Milano Cir., at Gause, Feb. 15, 16. Hiarne Sta., Feb. 16, 17. Travis Cir., at Travis, Feb. 22, 23. Rosband Sta., and Bohemian Mis., Feb. 23, 24. I. F. BETTS, P. E. 510 Chambers Street, Marlin, Texas.

Brenham District—First Round. Brookshire and Patten, at Brookshire, Feb. 2, 3. Bay City, Feb. 8, 9. Wharton, Feb. 16, 17. Richmond, Feb. 22, 23. Rosenberg, Feb. 23, 24. Somerville, March 2, 3. S. W. THOMAS, P. E.

Beaumont District—First Round. Port Bolivar and Stowell, at Port Bolivar, Feb. 8, 9. Nederland, at Sab. Pass, Feb. 15, 16. Warren, at Mulesay, Feb. 22, 23. Woodville, at Woodville, Feb. 23, 24. W. SOLOMON, P. E.

Marshall District—First Round. Marshall, Summit Street, Feb. 2, 3. Church Hill Cir., at Oakland, Feb. 8, 9. Henderson Cir., at Pleasant Grove, Feb. 10. Kilgore Cir., at Danville, Feb. 13. Elysian Fields Cir., at Bethel, Feb. 15, 16. Langview, Feb. 19. Hallville Cir., at Hallville, Feb. 22, 23. Bettie Cir., Glenwood, March 1, 2. F. M. ROYLES, P. E.

Pittsburg District—First Round. Winstonsboro, at Forest Home, Feb. 8, 9. Cornett, at Hamill's Chapel, Feb. 15, 16. Naples and Omaha, at Omaha, Feb. 16, 17. Hughes Springs and Avinger, at A., Feb. 19, 20. Teaching Wednesday and Thursday Conference 1 p. m. Thursday. Cookville, at Argo, Feb. 22, 23. Mt. Pleasant, Feb. 23, 24. Pittsburg Cir., at Union Ridge, March 8, 9. Pittsburg Sta., March 9. T. HOTCHKISS, P. E.

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

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

TEXAS CONFERENCE Bonham District—First Round. Leonard Sta., Feb. 9, 10. Brookston Ct., Feb. 15, 16. Balesboro Ct., Feb. 22, 23. Forest Hill and Bell Chapel, Mar. 1, 2. Ravenna Ct., Mar. 8, 9. Windom Ct., Mar. 15, 16. O. S. THOMAS, P. E.

Navasota District—First Round. Cleveland and Shepherd, at Cleveland, Feb. 2, 3. Willis and New Waverly, at Willis, Feb. 6. Huntsville Sta., Feb. 7. Oakhurst Ct., at Oakhurst, Feb. 8, 9. Bryan Cir., at Union Hill, Feb. 15, 16. Bryan Sta., Feb. 16, 17. F. L. SHETTLES, P. E.

Jacksonville District—First Round. Rusk, Feb. 5. Alto Ct., at Shiloh, Feb. 8, 9. Alto Sta., Feb. 9, 10. Cushing, at C., Feb. 19. Mt. Selman, at M., Feb. 15, 16. Elkhart, at Elkhart, Feb. 22, 23. Blushy Creek, at B., Mar. 1, 2. I. T. SMITH, P. E.

San Augustine District—First Round. Hemphill, at Bronson, Feb. 2. Shelbyville, at S., Feb. 8, 9. Melrose, at M., Feb. 15, 16. Mt. Enterprise and Caro at Mt. E., Feb. 22, 23. Timpson, Feb. 23. S. B. BEALL, P. E.

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

A PESSIMISTIC BLAST FROM THE KNICKERBOCKER WHISTLE.

Optimism is all right but foolish optimism is foolish. Failure in this financial campaign for a million dollars is perfectly possible. We have used two-thirds of the time and have yet to raise \$200,000 and more. Any one who knows anything about the raising of large sums of money knows that the last end is the hardest end. It is perfectly possible to fail. I was talking the other day to an intelligent and able Methodist and told him that it was possible for us to fail. He replied, "The Methodists of Texas will not let this campaign fail." I said, "Yes, but remember you and I are the Methodists of Texas." Let any man who reads this put it to himself like this: If I knew that this million dollar scheme would fail for want of my \$1000, would I let it fail? There are one hundred who have got to say, "No, I would not if I had to sell my coat. Don't wait for the other fellow to do what you ought to do. He who gives now, gives twice.

It is the consensus of opinion of all the financial brains of this movement that we have got to find 100 men who

will give \$1000 or we will fail in the whole thing. So mote it be.

Preachers on the Knickerbocker Special.

We can't get along without a goodly number of preachers as passengers on our train De Luxe. Here are several for a starter who ought to come in at once.

I want Dr. J. E. Harrison, of San Antonio, to be auditor of the train. He has financial sense and financial cents in large quantities. He has already founded a great school. By all means he ought to be in on the foundation of this one. He wore a twenty-five cent string cravat for five years when he was founding the San Antonio Female College. A man who will do that can do anything he wants to do.

Nomination No. Two. Dr. John R. Nelson, of Corsicana. Brother Nelson has grace, grit and gold. He is a big "un." A thing that is big as this is without his being in it will have a vacuum that no one else could fill. Nature and I both abhor vacuums. Come across, Doctor, and fill your place.

Nomination No. Three. Rev. W. H. Vaughan, of Waco. Brother Vaughan

is widely known as a preacher who is also a captain of finances. His financial judgment as well as his religious nature says amen to this great University. I believe he is going to give \$5000, but we want him in on this Knickerbocker Special at once. Later on we expect to help him bring his "Vaughan Limited" in on time for the Southwestern University.

Nomination No. Four. Sam R. Hay, of Houston. Brother Sam is a natural born preacher-orator and has a LL.D. degree in the ology of human nature. When he shakes his mane and flashes his eye something always happens. I think he has Bishop timber in him, and if he just gets on my train I will be confirmed in that opinion.

Nomination No. Five. W. J. Johnson, Beaumont. Brother Walter Johnson loaned me his buggy to "pop the question to my sweetheart." She said "yes" and I owe him a debt of everlasting gratitude. I want him to ride in my train. He, too, is a leader—has some money—lots of common sense and has been a presiding elder. If he continues to grow fat he will make a Bishop by and by. I want his order for a ticket by the next mail.

Nomination No. Six. Brother Will Renfro, of San Marcos. I have a boy named Renfro, who is full of vim, vigor and vitality. He is a counterpart of this preacher who bears the same name. Renfro is getting there and getting there fast. If he gets on my train he will surely arrive.

This is all for this time, will have some more in the next issue. There are several who have pledged a thousand dollars but haven't "signed up."

We can't count a membership until its "signed up." Sign up, brethren, and let me enroll you at once and thus give not only your money, but your influence right now when its most needed. H. D. K.

AUDITING COMMITTEE'S REPORT.

To the Donors and Friends of Southern Methodist University:

We, the Auditing Committee of the Commission of Education, feel that it is due you that we make a statement of the affairs of the University as we found them upon thorough examination. For several days we have been checking up the books of Southern Methodist University and transacting other important business incident to the work of this committee. Among other things we have made a careful investigation into the system of bookkeeping and accounting which has been inaugurated by Bursar Frank Reedy and his Auditor, Mr. R. C. Napier. We have spent much time and have carefully investigated this system of bookkeeping and accounting, and after doing so, we have arrived at the conclusion that the same is not only a model but an ideal system which he has inaugurated. The laity has little or no conception of the immense amount of work now required for the bookkeeping of Southern Methodist University. To an inexperienced person, or to those who care little or nothing for accuracy, this work would appear complicated in the extreme, but great care is necessary for the elimination of mistakes and the expurgation of errors. Great foresight is needed for the creation of a system in which the affairs of a \$2,000,000 concern can be properly administered and by which system the minutest detail of such administration may be obtained at a moment's notice. Particularly is this so when we take into consideration the thousands of entries which must be made daily in the transaction of the business incident to this department, and yet our investigation has disclosed a very satisfactory status of this character in the system of bookkeeping and accounting which is now being carried on under the supervision of Bursar Reedy for the Southern Methodist University.

Every banking institution, every insurance company, and other large corporations, where details are many and accuracy is absolutely essential, have striven to adopt that system which is simple and at the same time the most accurate, and by which errors can be most readily discovered and most easily eliminated. They spare neither time nor expense in arriving at these requirements, realizing that much depends upon this essential for the successful management of their business. Frank Reedy has a system of bookkeeping and accounting peculiarly his own. It has been evolved from an experience of years in work of this kind. The necessities of the hour and the exigencies of the occasion have dictated to his mind what the nature and character of the system should be; what form of books should be adopted; what checks and counter-checks should be issued to insure accuracy and to avoid mistakes of every kind and description. We do not hesitate to say, after a careful examination into this system, that the method adopted by him and his auditor for the handling of the administrative affairs of this great university are the best, the most business like, and the most thoroughly accurate that we have ever seen.

The system can, with all propriety, be called an automatic balancing system, each book checking against the other and the general ledger checking against the whole. There is no possibility of an error or mistake creeping into the entries which cannot instantly be detected upon the daily balance sheet. The bank deposit books, the duplicate deposit tickets from the bank, the thousands of bills receivable and bonds to the University, monthly balance sheets to the bank, in which the funds are deposited, reconciliation sheets from the bank, the original checks or vouchers upon which funds are disbursed, the stubs of these checks and vouchers are all kept in a perfect filing system, as well as the correspondence connected therewith, and are easily obtainable. The bookkeepers are not only required to make a complete check against each entry in the books, but they are required to counter-check all stubs, deposit slips, and vouchers, and at any hour of the day the exact status of the University's affairs may be ascertained and a balance sheet handed out at a moment's notice.

This is particularly illustrated in the system of bookkeeping adopted by Mr. Reedy in the conduct of affairs of the Medical College. In accordance with the prescribed rules of the State Board of Medical Examiners, a system of bookkeeping has been devised consisting of blotters, journals and ledgers, by which the daily attendance of

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professors and students alike, covering the subjects taught, the lectures delivered, or clinic attended can be found at a moment's notice. A record of each recitation, lecture or clinic is kept in the original blotter and at the conclusion of the same, this record must be signed by the professor certifying the subject taught, the students present, and time covered. From this blotter a journal and ledger are made up, keeping a complete and accurate record of each day and the credits to which each student and professor are entitled for such recitation, lecture or clinic. We have never before seen a system of bookkeeping so complete by which daily recitations could be made to balance at the end of the term the exact number of hours and days of attendance. The complete counter-check is maintained upon these recitations by the means of which the State Board of Medical Examiners can ascertain definitely and accurately the exact status of the year's work, and upon which they can base a standing of credit.

When we realize what important transactions are daily passing through the auditing department of Southern Methodist University, what immense money values are being handled, and with what great accuracy and completeness the records are being kept, and when we realize further what other institutions have suffered for the want of such a system of accuracy and perpetuation, we cannot help but congratulate the Trustees of the Southern Methodist University, the donors and subscribers to the fund upon which that same is being built, and the friends of Southern Methodist University throughout the length and breadth of this State upon the success obtained. Some may say, and possibly have said, that to conduct and maintain a system of bookkeeping and accounting of this magnitude entails a great deal of labor and unnecessary heavy expense, but we reply to all such criticism and complaints, if any there be, that after a thorough and most careful investigation into the affairs of Southern Methodist University and the system of bookkeeping by which the business is perpetuated, that the money and labor have not only been well expended but wisely, and the results and conditions obtained have more than justified the expense incurred. In no other way, in our opinion, could the affairs of this institution be made to show us as satisfactorily; in no other way could the integrity of the institution throughout the years be perpetuated, and we, therefore, unhesitatingly recommend that the system of bookkeeping and accounting be continued as it is and perfected as experience and judgment dictates, and that whatever expense may be necessary to the continuance and perfecting of the same be authorized by the Commission and Trustees of the Southern Methodist University, and by so doing we shall have nothing to regret and all things to congratulate ourselves upon in such administration.

C. C. WALSH, Chairman.
O. S. THOMAS,
J. W. BLANTON.

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