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G. C. RANKIN, D. D., EDITOR.

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The Supreme Importance of Our Educational Interests

AT this time we have no subject before us of deeper significance and of more imperative importance than that of education. The coming of our General Board of Education to Dallas this week, representing as it does the wider field of education, gives an additional emphasis to the subject. This is the first time that this Board has ever honored Texas with its meeting. It numbers among its membership the leading educators in the Connection—men who have made a lifetime study of the question and whose knowledge of such matters is expert knowledge. They have looked at it not merely as a theory, but as a practical proposition, and to it they have devoted their most earnest thought and consecutive study. More than this, they have wrought persistently in the field of practical education and understand the question in all its phases from the standpoint of professional men whose lives have been largely spent in the schoolrooms, the professorships and the presidencies of our institutions of learning.

They come to us, then, fresh from these fields of labor replete with practical experience and brimful of enthusiasm and optimism. They know the needs of this field, the opportunities stand out big with meaning before them, and they have plans and enterprises to discuss of great importance to the Church. To attend the open meetings of this Board and hear their discussions will be of pre-eminent concern to us, and the result ought to be greatly to our benefit as coworkers with them in this department of training. Dr. Stonewall Anderson is at the head of this department of work for the

whole Church, and he will have matters of great interest to present, and the addresses will be inspiring and uplifting.

But in addition to this, Texas is now engaged in one of the most colossal educational movements in the history of the whole Church. We are putting forth every effort to reach that million-dollar goal in order to receive the two hundred thousand dollars offered to us by the General Board. Our Commissioners are in the field leading the hosts and our District Commissioners are occupying their strategic points, coming into direct touch with all the preachers and the people, doing their level best to arouse the people to the Every-Member Campaign, and at this writing the campaign is being pressed to its utmost limit by these agents and instrumentalities. The Church in Texas has never had such an opportunity before it, and, at the same time, such a tremendous responsibility. The fate of Southern Methodist University is involved, and if there was ever a time when every man, woman and child needed to do his and her part that time is now upon us with marvelous demands. The work is superhuman. It is no child's play. It is the stress that calls for the latent energy of the whole Church throughout Texas. The bugle blast of earnest endeavor, upon the part of all, is sounding the call through the city, the town, the village and the rural districts. The echo of it is falling upon the ears of the Methodism of the whole State, and the response must be individual, personal and general. No Methodist can afford not to hear this sound and come forth like a soldier to do his part. No such an opportunity has ever

presented itself to any Church in Christendom. We are signally favored in this respect. To fail to embrace it and turn it to victory and conquest would be an irretrievable calamity. We would not get over it in fifty years. It would put us back in our enterprise and self-respect a quarter of a century.

But we must not even admit the possibility of failure. We have the men and the women with the means, and all that is necessary is to reach them, give them the information and then put the responsibility upon their consciences. They will do the rest. But they must be aroused and inspired. Many of them do not yet realize the greatness of the problem, the necessity for individual action and the importance of every man doing his duty. The time in which to raise this money and thus comply with the conditions of the General Board is rapidly approaching and the day of reckoning is not far away. What will the result be? It must be but one thing, and that of glorious triumph.

Before another issue of the Advocate, there will be a great corner stone laying out on the Campus. The multitudes will be there, and they will be astounded at the improvements already accomplished. The magnificent Administration Building is rearing its head in massive grandeur and its proportions are imposing and attractive. It looks like something worthy of Texas Methodism. To gaze upon it will inspire any Methodist heart. It will make him glad that he is a Methodist and that he is living in Grand Old Texas. There is nothing like it in the South, much less in the Methodist Church. It will thrill the crowd as they lift up their

eyes and behold its glory. The exercises out there will be impressive and awe-inspiring. They will impart an impetus to every heart and open up a magnificent vision before all eyes.

In the afternoon a great rally will take place in the city. The State Commissioners will be in charge, and the District Commissioners will be present and give their reports. A bird's-eye view of the situation as it now exists will be offered. Great addresses will be made by our great men, and it will be an epoch-making occasion. History will have its beginning and from henceforth we doubt not but that our educational work in this Commonwealth will be turned into a wider and a more aggressive current. We are expecting great things and no one will be disappointed. No such a meeting has ever been known, and to miss it will be a calamity to you. Then let all Texas turn her eyes toward Dallas and adjust her ears so as to hear great tidings from Southern Methodist University. She has a message for one and for all the followers of John Wesley, and this rally day will impart the news. May Heaven's sun shine propitiously upon this educational convocation! Great is the Educational Board, and we welcome it to Texas! Great is the Southern Methodist University, and we fondly look for its consummation! Great is Texas Methodism, and now let it tax its strength and gird itself for a campaign of educational triumph and conquest! All praise to our Commissioners for their splendid work in this department! Success is in sight and our hope is flashing its headlight in the vicinity of the goal! Our one watchword now is, Forward!

THE religion of Christ is intended primarily to eliminate sin from the human heart and bring people into their proper relation among themselves; to so adjust them that they can say, "Thy will be done on earth, as it is in heaven." There is no sin in heaven, no discord, no ill-will, no strife, no contention, no broken relationship. The first condition to religion is, of course, repentance and faith. But no man can properly and scripturally repent and exercise faith with malice in his heart toward his fellowman. This evil and wicked state of things must be eradicated before any man can think of approaching

"As We Forgive Those Who Trespass Against Us"

God for forgiveness. If he is not willing to say in all honesty and in all sincerity, "Forgive us our trespasses as we forgive them that trespass against us," then he is guilty of mockery and sacrilege to ask God to forgive him.

If we are not willing to forgive men the injuries we imagine or think they have done to us, then how can we expect God to forgive us? He will not and cannot forgive us our sins until we are ready and willing to forgive men their trespasses. You ask, How can we forgive them, unless they ask us and

want us to forgive them? Can God forgive us if we never go to him in penitence and ask him? We answer, Whether we go to God or not and thus ask him, he constantly holds himself in readiness to forgive us, and there is not to be found in him the slightest trace of resentment toward us. He loves us whether we ask his forgiveness or not. God's nature is one of love.

Therefore, if men have wronged us and given us occasion to hold it against them, we must be large and noble enough to entertain no ill-will toward them, or, at least, stand

ready to forgive them whether they come to us and ask it or not. And when this is the case, we can go to God and ask his forgiveness, even as we forgive those who have sinned against us. If they will not accept our forgiveness, then we are exonerated, for we have done our best to comply with God's gracious commandments. Our hearts are free from malice and we are at peace with all men in our hearts and minds.

But what shall we say of people who are at outs and never speak to each other on account of some real or imaginary grievance, and yet

(Continued on page four)

Justice and Mercy

By REV. W. H. HUGHES

Justice and mercy are attributes of the Divine Being, and as man was created in God's likeness and image, they necessarily become a part of our nature and we are vitally interested in them. Therefore it becomes us to study and if possible to understand them in all their practical application. One or both of these great principles are present in almost every action of life. I understand justice to be the right adjustment of all things, whether great or small. Mercy is pity and help for the helpless. It is too often the case that men look upon these attributes as two extremes in the divine nature, the one opposed to the other. Yet while it is true that justice punishes the incorrigibly wicked, and mercy pities the penitent, they work in equity and perfect harmony the one with the other. They are co-workers for the best interest of humanity. They are often so intimately connected that it is difficult to tell whether an act is mercy or justice, or both in one, or where one ends and the other begins. Hence the couplet:

"Mercy knows her appointed bounds
And turns to justice there."

Or, as Faber beautifully and forcefully puts it:

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty."

Such is the complicated state of humanity that one act may be both justice and mercy. The kindness of the Good Samaritan was both justice and mercy.

In order to get an intelligent and practical idea of these two great principles we must study them from three separate and distinct standpoints:

1. First, as they are practiced and exercised by the Allwise Sovereign and Ruler of the universe, who made all things and to whom all things belong, and who knows the end from the beginning.
2. From a national or judicial standpoint, and
3. From a personal or individual viewpoint.

It is impossible to think of mercy or justice in the abstract. Neither can exist without an intelligent person to dispense them. Hence we are shut up to the necessity of contemplating them in connection with the person who dispenses them. An act of the purest justice by the Allwise God, who made all things and to whom all things belong and in whose hands are the issues of life and death, might become the greatest of crimes in an individual because the decree has gone forth personally to every man: "Thou shalt not kill." Therefore we emphasize the necessity of studying this great subject in connection with the persons from whom they emanate.

First, then, let us look at them as dispensed by the Almighty. It is true that in our short-sightedness we cannot always see the infinite purposes of God in the destruction of nations and individuals, and yet we have the satisfaction to know that our God is "too wise to err and too good to do wrong," and hence we wait for the fuller revelations of eternity to fully explain them. And yet when all the facts are revealed every right thinking mind heartily approves the divine acts. Take, for instance, the case of Haman who was hung on the gallows he himself had erected upon which he intended to hang Mordecai, and at the same time encompass the death of the whole Hebrew nation, and who is so dull as not to see that the hanging of this conspirator was both just and merciful—justice to the treacherous Haman and a mercy to thousands of innocent Jews? And doubtless if we could see the divine purpose in what seems to us the severest dispensations of Providence we would conclude with Abraham, when he saw the fires kindling against Sodom and was interceding for them, that the Judge of all the earth will do right." When a man is reconciled to God's law, and like David meditates thereon day and night, he has made a long stride in the right direction. I heard a great preacher once say: "When a man can heartily approve divine justice it is good evidence that he is reconciled to God." That was the spirit which called forth the words of Abraham when he said: "Will not the Judge of all the earth do right." This sentiment won for Abraham the noble title "The Friend of God," and the "Father of the Faithful!" The faith in the fact that God will do right is the sure foundation of the happiness of the true Christian. It enabled the martyrs to shout for joy amid the flames of deadly persecution. If there is one sentiment fuller of comfort to the Christian heart

than all others it is faith in the fact that the Judge of all the earth will do right. Who could ask more, or be satisfied with less?

2. In the preceding paragraph we considered justice and mercy as they are administered by the Almighty whose rights are infinite, and now let us look at them from the point of human government, which of course is limited by the higher law delegated to men by the Supreme Governor of the universe. Paul tells us "The powers that be are ordained of God," and God has given us a sample of government in the Hebrew nation, and in the Bible he has given us a sufficient basis for good government, and the nation whose laws are nearest in harmony with this Book are always the happiest and best. The penalties of law are for two purposes; first, to justly punish the evil doers, and secondly, by prompt and certain execution of justice upon the guilty to deter others from like crimes and thereby protect the innocent. Here again "mercy and justice meet together and righteousness and truth kiss each other." But infidelity here, as in everything else that is good and right, opposes capital punishment for crime under the specious pretense that they have conscientious scruples about inflicting the death penalty. Thus they set up their judgment and ill-advised consciences against the wisdom and goodness of God and every civilized nation on earth. Too much leniency to the guilty, red-handed murderer and too little care for the safety of the innocent, and the tricks of lawyers, are a menace today to the safety of our better-class of society. Does not the man under the pretext of conscientious

scruples place himself in a most ludicrous attitude? It is an assumption to himself that he is wiser and better than God and all the governments of earth. Behind these hypocritical pretenses is a "carnal mind which is not subject to the law, neither in deed can be." The safety and happiness of the better class of society depends upon the prompt and certain enforcement of just punishment upon evil doers. The tricks of shysters and the power of money in preventing the ends of justice, and setting red-handed murderers scot free, is doing more to encourage crime in high places than any other one thing connected with our courts of justice.

3. In the third place let us consider these great principles from an individual or personal standpoint. When we separate justice and mercy as administered by the Almighty and human government and take them in a personal and individual sense they are stripped of all complication and are easily understood. Christ has given us a very short and yet most comprehensive dissertation on them in two sentences: "Do unto others as ye would they should do unto you." And the other is: "Thou shalt love thy neighbor as thyself." These two sentences show that instead of justice and mercy being antagonistic they are perfectly harmonious together for the best interest of all concerned. They are one as God is one.

The practical application of all this is that we, like Abraham, are to accept and submit to the divine dispensations, knowing that the Judge of all the earth will do right; and secondly, do our best as citizens to enforce law against crime and for the protection of the innocent; and thirdly, as individuals, "To love God with all the soul, mind and strength, and our neighbor as ourself." That is all the law and the prophets.

The Mulkey Family

It is with pleasure that we devote this extended space to the Mulkey family. For many long years they have stood out in Texas Church work prominently and actively. The aged father and mother, long since gone to their reward, were notable people and their children and grandchildren and great-grandchildren, together with a multitude of good people, rise up and call them blessed. While Rev. Abe Mulkey is necessarily the most prominent descendant of these distinguished forebears, because of the fact that for many years he has been a successful evangelist, nevertheless among them are to be found other leading citizens and honored Churchmen. The readers of the Advocate, generally, have a vital interest in them.

The revered father and mother of the Mulkey family have been gone so

Morriss, a very venerable minister who gives some incidents in the life of the elder Mulkey; and withal, a sketch of Rev. William Mulkey and a mere mention of several of his children.

Rev. William Mulkey was a rugged character, well educated, strong, determined and devoutly religious. He was a successful minister of the gospel and he was also a school teacher, and at times he varied his work by some experience on the farm. He was a very industrious man, frugal in his habits and possessed of great energy and will power. As a preacher he had some peculiarities—he could not have been the father of Abe and been free of them—but these peculiarities were subordinated to the claims of the gospel and made to render good service to the Church. As a teacher he followed the old field school methods for the most part and the pupils had to learn and they had to behave. He suffered no infraction of the rules and put up with no foolishness. After a long life of usefulness, he died at the age of seventy-five on the Houston Texas Central Railway, as J. F. Mulkey, his son, was bringing him from Tennessee to his home at Waxahachie. The terminus of the road was then at Mexia, and the conductor stopped the train near Kosse while he was dying and the end soon came.

Among the children we mention J. F. Mulkey, of this city. He is a man of means and recently he and his wife donated a good home for working girls and a number of them are the beneficiaries of that excellent gift. Dr. William Mulkey, a most generous and big-hearted man, who died some years ago at Kaufman, and Stephen Mulkey, who died a year ago at Fort Worth, were both excellent citizens. Mrs. Ravana Patterson, the salt of the earth, now living in Dallas, and Mrs. J. C. Fowler, of Nashville, Tenn., and Mrs. Nellie Organ, of Fort Worth, are the daughters; good and devout women. George Mulkey, of Fort Worth, is known to all the preachers and many of the people throughout the State, true to the Church and liberal with his means. It is thought that he has some worthy object in view in which to place means for the betterment of young manhood after he is gone. Rev. Abe Mulkey is known throughout the length and breadth of the land. All told, there are one hundred and four children, grandchildren and great-grandchildren of old Brother and Sister Mulkey, and in these two worthy people is fulfilled the thirty-seventh Psalm and the twenty-fifth verse. They are buried side by side in the graveyard in Waxahachie, but they are living on, and will to the end of time, doing good to the generations.

Now read what Rev. Abe Mulkey says about Rev. Samuel Morriss, for in the sketch you will find something of special interest about Rev. William Mulkey:

Rev. Samuel Morriss' birthday was

celebrated at Rev. G. W. Kincheloe's home on West Seventh Avenue. He was born in Sevier County, Ark., March 23, 1826. His birthday created no great sensation, but his life has been remarkable. He was converted when a child. He has been a member of the Methodist Church seventy-five years, a minister in this Church seventy years. He was paid \$100 a

year. Elder Nelson and wife eat. Dr. Wright and his wife. Turner and wife, "Exhorter" and his Malinda ate as though they had not been invited out for six months.

A beautiful service wound up the climax of the occasion. Brother Morriss made an inspiring talk. Each guest gave a kindly toast in song, prayer or word. Miss Virginia beautifully rendered a reading in Irish dialect and we all said good-bye.

ABE MULKEY.



MRS. WM. MULKEY.

year at the beginning. Thousands have been converted under his ministry and church buildings erected. His first circuit was as large as Corsicana District, twenty-eight appointments and not a church building on his work. He preached under trees, arbors, on porches, etc. He built the first church ever constructed in Hot Springs. He was the first preacher some men fifty years old ever saw. The people were not married then as they are now. They courted and decided to live together, and some raised large families and even grandchildren. Finally, courts were installed and officers were appointed and said they should be married; if not, when they died their children would not inherit the land they had taken up.

He said the first time that he ever saw Rev. Wm. Mulkey, my father, he was passing through the country in which he lived with a tribe of Choctaw Indians, moving them to the Indian Territory. He was then an officer of the United States Government. He said father preached under a tree from Acts 13:41, which reads: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

He said it was the most powerful sermon he ever heard. He said later on my father was conducting a camp-meeting and he had trouble getting the people to bring enough straw to put in the altar. He called penitents; more came than they had straw to kneel on. He cried out like a Comanche: "Straw! Straw! Straw! Men go to hell for the want of straw!" Next day there were seven wagonloads of straw brought in. He said the first person he ever saw married was under a tree by my father, and the ceremony was thus:

"Under this tree in stormy weather,
I marry this couple together;
None but he who controls the thunder
Shall ever part them asunder."

It was raining at the time. There was no special method of ceremony at that age. He said Bishop McTyeire conducted the first conference he ever attended. An Indian chief was just converted and he applied to the conference for license to preach. The Bishop said, "Can you preach?" He answered, "If I can't bring in more scalps than you I'll give it up." He was granted a license.

Brother Morriss baptized me sixty-two years ago. He had me in his arms, he said, and when he went to sprinkle the water on my head my father spoke out loud and said, "Brother, pour the water on my boy's head." (Methinks I can hear Dr. Halley say that's the reason I am a better Methodist than Thompson.)

You should have been at that birthday party. The table was loaded down with the best the market affords in the center were eighty-seven lighted tapers burning brilliantly, which indicated to me the bright and shining life of Brother Morriss. Mrs. Kincheloe, his daughter, and Miss Virginia Kincheloe, his granddaughter, were the hospitable hostesses for the occasion. I wish you could have seen

The following remarkable sketch of the life, character and death of Sister Mulkey by her devoted and stricken husband is worthy of reproduction, and the reading of it will refresh and encourage those who scan it:

Waxahachie, Nov. 10th, 1868.

It is written, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. Precious in the sight of the Lord is the death of his saints: for as the body without the spirit is dead, so faith without works is dead also. To die is gain. Be thou faithful unto death, and I will give thee a crown of life."

While your mother was living, I looked at her through the light of these and similar scriptures for many years. The manner in which she denied herself, took up her cross, and followed her blessed Savior was so uniform, I never doubted but that she would, by grace, work out her soul's salvation with fear and trembling. I am now, by grace, trying to see her through the same infallible medium, now that she has gone to her eternal rest. I know the word of God was the man of her counsel. Her rule was to read it daily, and to read it thoroughly once a year.

Now, in order that you may look at your mother through the light of revelation, and retain her in your memory, I have written what follows, praying that God, in the meantime, may sanctify this dispensation of his providence, to my and your spiritual interest:

TO THE CHILDREN AND GRAND-CHILDREN OF ANNIS P. MULKEY.

Who Fell Asleep in Jesus on the 7th Inst:

I, your father and grandfather, being in his seventy-third year, and fearing he will never see you all again in this world, from a sense of duty, undertake the delicate task of letting you know what kind of a mother and grandmother you had, as I am the only one who knew her well enough to give you a correct knowledge of her real worth as a wife, mother and Christian. For your edification, I will say the relationship which exists between a confiding and loving wife and her husband, is the only one which develops the entire character and brings to view the workings of the heart; and it is only educed when they are, in the providence of God, to labor in his vineyard much, and to endure privation, temptation and affliction. It was Job's affliction that developed his genuine piety and the wickedness of his wife.

My beloved children: It has been the race, the very race, or the fight, the very fight. Your mother has fought that which were the agencies in the hands of God in working out for her an exceeding and eternal weight of glory, and fully developing her real merits.

I do this with a single eye, hoping it may be a means in the hands of God in aiding you to keep in remembrance your beloved mother, one who has labored and prayed so much for you. My prayer to God is to rivet upon my memory her many virtues. I trust they will pass in review before my mind every day I may live. Suffer me to say before I proceed, that one of the most disgraceful things I ever see is that of children forgetting their parents in a few months, and dancing over their graves. I have also a personal reason for my present course of action. I wish you, as my children, to know that your unworthy father appreciated, in the highest manner, the many virtues of your mother. What follows is nothing more than an epitome for conscience sake. If time and ability in the future permit, her biography shall be written, as I have abundance of data to place in the hands of a terse writer—much more than any who were for a short time acquainted with her would suppose. Her entire character was not developed in one, but many localities.

I and your mother were married in Lexington, Kentucky, where she was born, in October, 1829—having lived as man and wife thirty-nine years. Some very peculiar circumstances connected with our first acquaintance and marriage, left no doubt on my mind but that God sanctioned the union. She voluntarily joined the Church in

her ninth year, consequently she was a member of the Church fifty years. She knew not when she was justified by faith and born again of the Holy Ghost; but, notwithstanding this, she in an humble and Christian-like manner, hundreds of times, before even multitudes, gave satisfactory evidence that she had been freely justified and born again of the Holy Ghost. She knew nothing of the vices common to youth.

Her early parental training, by respectable, honest, industrious and pious parents, was of such a nature as to qualify her in a pre-eminent degree for becoming the wife of a preacher, who would have to depend on her for aid in supporting his family while he preached the gospel. This she did

reality, and so discernible and tangible that any may, if they will, see, feel and appreciate its saving power. It being heavenly in its origin, it necessarily is, in all of its lovely proportions, unlike all earthly productions. Neither men nor devils can counterfeit it. It constitutes heaven's balm for the woes of earth. Well might Paul say, "God forbid I should glory saving the cross of Christ." But we are not left on this momentous subject to grope in the dark, as inspiration informs us not only what has been done for us, but what must be done in and by us. The labor or work done for and in a Christian, in its effects, is unique; which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. This gra-

insincerity is one of the bitterest fruits of earth. She was clad with humility, which always, to me, forms a lovely sight. It is so becoming I never grow weary of looking at it. She never spoke of a thing she done exultantly. She was, in her own eyes, an unprofitable servant. I have no doubt but that she often grieved at the thought of doing so little to glorify God. I am sorry that you will be slow to believe me when I say she has run the race, the very race, or has fought the fight, the very fight, as a female laborer in the vineyard of her Lord. If she had a superior, I knew her not. Her record is in Heaven. That is enough.

Again, the most that is said, refers to her when she was in the prime of life—even before some of you were born. When she started down the hill of time, she traveled very fast. A want of space compels me to abridge.

I wish you to know my obligation to her as a preacher, and the cause of her popularity as an itinerant preacher's wife, as it is probable she, and not I, may be rewarded for the little good I may have done. The small sum of money awarded me the first quarter, as a pastor over a thousand members of the Church, would not have paid for the fuel my family used. I soon believed it was morally wrong for me to throw the burden of support-

Up and Down? Go To Your Doctor
Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this. Trust him fully, and always do as he says.

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

ing the family on your mother, and determined to quit the circuit, cost what it might. Your mother firmly opposed it, saying she could and would willingly do it. This removed the difficulty. Be not astonished when I inform you that, as a general rule, preachers' wives and their children are looked at as cumberers of the ground. This was not the case with her and her children. Now, for the secret of her popularity: She took special pleasure in serving herself and being troublesome to no one. She took pleasure in serving others, but none in being served. In this, we were agreed.

My prayer to God is that I may get down the hill of time and tax no one. Selfishness asks, who will serve me, and Christianity, whom can I serve. Forget not this rare virtue your mother exhibited in her whole life—she took pleasure in serving others.

Your Father and Grandfather,
W. A. MULKEY.

lic should follow the example of these denominations, and erect without delay worthy temples to represent them at the national capital. They owe this much to the Republic, as well as to themselves.

All patriotic citizens should be glad to contribute to these enterprises, and to contribute as liberally as their means will allow. Every one, who can make a contribution, should be eager to have a part in curing this curable blemish on our national capital.

Some of our multi-millionaires have a chance to immortalize themselves by erecting at their own cost some of the churches needed, or by making notable gifts for placing striking memorial features in such buildings.

Washington is destined to be the greatest capital in the world. Christianity will be depreciated in it, if the churches are so inferior to the public buildings as the churches there now are.

WHAT GRIT CAN DO.

We use the word "grit" because it so fully expresses the idea that we have in mind—namely, an unyielding and unconquering spirit that takes firm hold of those things most difficult to perform, and in the face of the greatest odds work on and on till success is achieved. This spirit is necessary to all who would attain to anything worth while, and especially to those who, by reason of untoward conditions, are obliged to fight life's battles single-handed and alone.

The following story illustrates our point:

Over in Scotland there once lived a stout, tall, busy youth who was known among his neighbors as the "grit bare-legged lad." One day he called upon the village schoolmaster and said: "I wish to attend your evening school."

"And what would you wish to study if you came?"

"I want to learn to read and write." The master looked into the lad's face, shrugged his shoulders in a knowing way, and said, "Very well, you may come."

The lad could not see into the future, nor had he any dreams of greatness. He had only a great desire to know. He was eighteen years old then and could neither read nor write; but before he died he wrote his name among the great and honored men of the earth. He was George Stephenson, and became the great railroad engineer.—Selected.

Desire no greater mark as the sign you ever lived save that which appears in the works that follow after you are dead. They linger like the afterglow of a sun long since gone down.

Don't let the day who never fails be your standard. He never rises above the common place. Beware of the fellow who makes no failures. As a rule, our failures will overreach his successes.

DR. TALKS ON FOOD

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enabled me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

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



THE MULKEY GROUP.

for many years—not of constraint, but most willingly, doubtless having an eye unto the recompense of the reward. However feeble her frame, she did more towards supporting her family than the Church. I looked at the race with peculiar interest, having no doubt but that she would be rewarded in heaven according to her works. Hundreds of times I left home with her hands hold of the helm, believing all would be right on my return. If I ever reproved her for an improper act done in my absence, I have forgotten it. On the contrary, I have, in hundreds of instances, said well done thou good and faithful servant, honestly believing that deserved praise should always be given. If she idled away one hour in thirty-nine years, I did not see it. I had not fears as a preacher that she would ever dishonor me by an imprudent act. When I would return home, I always received the most hearty greetings, such as only proceed from a loving Christian heart, which now lies cold in death.

To conclude on this point, I can say I have often thought that no man was ever more blessed with a wife than I was.

What a world of meaning there is in the word mother! It is clustered about with a halo of reminiscences, or with indefinable charms, to a well cultivated mind; especially if she be as your mother was, irreproachable. Her delicate relationship to her children lay with ponderous weight upon her motherly heart; and that she performed all the duties growing out of the relationship, faithfully, I have no doubt. The least noise of her child at night, even during its infancy, would attract her attentive ear. But your spiritual interest was, as it should have been, always uppermost in her mind. Of this she gave proof in her last moments by sending to them such good advice with a request that you meet her in heaven. I have not the shadow of a doubt but that the richest legacies parents ever bestow upon their children, is a life wholly consecrated to the service of God.

If so, your mother has bequeathed to her offspring incalculable riches, such as earth cannot give. As a preacher I have observed closely how pious females raised their children, but I never requested her to change her plan and adopt that of another. If you needed anything, if it was in her grasp, you got it, even if it was a righteous reproof. But oh! my dear children, remember you had better been born heathens than not to be able to account for the inestimable privilege of having been nurtured by a faithful and pious mother, who was by nature and grace a mother among mothers. Forget it not.

The third and last thing is, to speak of your mother as a Christian, and oh! that I had the ability to do it right.

Christianity, or godliness, when exhibited in a holy life, is a palpable

work is done in us, and when it is, the Spirit bears witness with ours that we are born again. Your mother, in her Christian race and life, exhibited the legitimate fruit of each of these graces so uniformly and in such a happy manner, that neither saint nor sinner doubted, as far as I know, but that they had been created in her heart by the power of God. Of this she had not a doubt. It is written, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." How often my poor soul has exulted I know not, when your mother, in a Scriptural manner, with meekness and fear gave a reason of her hope, in the classroom and at the love feast. While performing this duty, she appeared to be clad with meekness and to be filled with the Holy Ghost. It, under God, often produced the most happy effects. She, to me, like some other sisters in the Church, under these propitious circumstances, appeared almost angelic. The effects often produced under these circumstances, were most glorious. By grace she had a happy art of showing the lovely nature of religion.

But, my beloved children, the work which the ever blessed and Holy Trinity has done for and in a Christian, is one thing, and the working out his salvation is quite another. Unerring Deity perform the former, and poor, erring humanity the latter. I look at the works of the former with peculiar delight, believing it was done to perfection. But it has been with the deepest solicitude and with trembling anxiety, I have watched members of the Church while they were doing their part of the work of their salvation. Here, in the fear of judgment, I can say, God have mercy upon all preachers who are ever dwelling upon the works of the former, and saying nothing about that of the latter! But, my beloved children, your departed mother did so uniformly sustain the cross and deny herself, that if she failed to perform her whole duty, I knew it not. She served God from principle. Her rule was, as I have before said, to read the Bible through once a year, and a portion of it every day if her health permitted. In this way she drew, from the Fountain Head of wisdom, a knowledge of the relation she sustained to God, the Church, husband, children, neighbor and the world. Here permit me, for your comfort, to say that I doubt whether a more unselfish being ever lived. This, strange as you may think, constitutes one of the brightest gems of a Christian. Selfishness is earth's greatest stumbling block, over which many who are now in the Church and saying "Lord, Lord," will stumble over into hell! From her soft and bland manners, none would have supposed she had much decision, but to my knowledge she was as firm and immovable as a rock. I never charged her with being insincere, as sincerity seemed to be engrained on her heart; and what a rare virtue!

A Curable Blemish

By BISHOP W. A. CANDLER

The British Ambassador at Washington, Mr. Bryce, is a man of great learning, who has traveled in every part of the world and observed things with a critical eye. He has seen and studied the capitals of all the great nations of the earth.

His remarks concerning our Capital, Washington City, should receive the attention of all patriotic American citizens.

In an address which he recently delivered before "The Committee of One Hundred on the Future Development of Washington" he compared our national capital with the capitals of Europe with decided advantage to the former. Among other things he said:

"You have great advantages in Washington which these European cities do not possess. If you want to make a large improvement in London or Paris, it is a most costly business. The land is very dear. You cannot disturb the old lines of streets and the drains and water pipes and telephone lines that lie under them. All that is exceedingly costly. And every improvement that has to be made in a city like London must be made at a cost so heavy that where it is added to the necessary expenses of maintaining modern appliances in an old city it becomes almost prohibitory.

"But here you have much more space, and while you are growing very fast, still if you take forethought and consider your future you can lay out the parks over which Washington is beginning to spread in a way that will be far more beautiful than it is possible to do in the growing parts of London and Paris, where land is so expensive. London and Berlin and Paris are crowded and you are not yet crowded. You have still elbow room here to do what you want.

"You have another great advantage in not being a large commercial or manufacturing city. If you had manufacturing you would have tall chimneys, and as it seems impossible to enforce an anti-smoke law in a manufacturing city, you would have black smoke, which would spoil the appearance of your marble and granite and sandstone buildings, the soot clinging to them as it does now to the buildings in London.

"It was, I think we will all agree, an act of wisdom on the part of the founders of the Republic when they determined to plant its capital in a place where there was not already a city and where there was no great likelihood that either commerce or industry would spring up.

"It was wise to have the capital city, the seat of the legislative, executive and judicial branches of the government, removed from the influences of an immense population. Your city, it is true, is large and is growing larger; but it is not likely to be the home of any vast, excitable industrial population, such as is growing up in these other cities. It is not receiving those crowds of immigrants which are making New York, Chicago, and, to a less extent, Cleveland, Cincinnati and Philadelphia, more foreign than American.

"Under these circumstances, what is before you in Washington? The city of Washington should try to set before it, should feel that its mission in life is to be a great capital, that it is to be the embodiment of the majesty and the stateliness of the whole nation, to be a capital of capitals, a capital of the whole nation, as each State has its capital, overtopping the

capitals of those States as much as this nation overtops those States, representing all that is finest in American conception, all that is largest and brightest in American thought, representing an ideal what the capital of a great nation should be. It should do that partly by the stateliness and number of its edifices; but above all, by their beauty. What one desires is that this city should represent the highest aspirations as to dignity and beauty that the people can form for that which is to be the center and focus of their national life."

Mr. Bryce kindly omitted to point out a most serious blemish on our national capital; he made no reference to its shamefully inferior church buildings.

The political buildings of Washington are not surpassed, if equalled, by similar buildings at any capital in the world; but its ecclesiastical structures are far below its civil edifices. The contrast is painful. No such contrast is seen in London, Paris, Berlin, St. Petersburg, or Rome. In those cities the churches are quite as imposing as any of the parliament houses or palaces.

The case of our capital is easy of explanation.

In the first place, there is no established Church in the United States. Many of the great churches in the capitals of Europe have been erected with funds from the government. But with our government such an expenditure of public money is unlawful.

In the second place, Washington is not a commercial center, and it is not inhabited by an opulent population such as commerce creates. Its people are for the most part employees of the government and such trades-people as are required to supply the wants of the city in the matter of food, clothes, furniture, etc. Moreover, the population of our national capital changes with every change of administration.

In view of these facts, we can not expect that the churches at Washington will ever be such as comport with the importance of the place, if we depend upon public funds or local contributions to erect them. This blemish upon the most beautiful of capitals can never be removed unless each of the larger denominations of the country will by general collections erect at least one great representative church there. In this way this disfiguring defect of Washington can be speedily and effectually cured. With their unparalleled wealth the American people can easily cure this ugly blemish on their national capital, and adorn the city with churches as beautiful and impressive as the best in Europe. It is time they had set about the task.

Some of the churches have taken up the matter.

The Roman Catholics are planning a church in Washington to cost not less than \$1,000,000, it is said.

The late Bishop Satterlee, of the Protestant Episcopal Church, set going a similar movement for his Church.

President Taft incited the Unitarians to undertake an enterprise of the same sort to cost not less than \$500,000.

The Southern Methodists are proposing to erect at an early day a representative church in Washington. A national building committee has been constituted to direct the work of building, and Secretary George S. Sexton, D. D., has secured a subscription of more than \$300,000 for the purpose.

All the great Churches of the Repub-

(Continued from page one)

claim to be members of the Church and occupying the pews in the same place of worship every Sunday? Are such people genuinely religious? No, in the very nature of the case, they cannot be genuinely religious, for they are not forgiving. They hold ill-will, they are mad, they pass without speaking, and God cannot give religious peace to people who are at war with each other. They are acting exactly like children of the Devil instead of children of God, and God cannot be pleased with such conduct. He looks upon them with mortification and shame. They libel their professions of faith. God says, "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thou shalt love thy neighbor as thyself." Such people profess to love God and then inwardly hate one another. Is there any religion in such conduct and

feelings? No, for religion implies love and good-will. Will such people get to heaven? Not if they fail to repent and get forgiveness for such conduct. If they die in that unreconciled state of mind and heart they will be lost. There is no place in heaven for a soul out of harmony with the law of love.

Is it not time, therefore, for people who have their ugly resentments and malicious feelings to get rid of them? How can they get rid of them? Just like sinners get rid of sin. Repent, forgive, exercise faith and enter into a state of love toward God and all mankind. There is no other way to accomplish this necessary end. If people think that they can love God and at the same time hold ill-will toward their brethren, they are laboring under a fatal delusion. There is no room in any man's heart for God if he does not love his fellowman and even refuses to speak to him and he meets him. All such pretense to religion is a

sounding brass and a tinkling cymbal. It will not pass muster in the court of heaven.

And when we pray the Lord's prayer and say, "Forgive us our trespasses as we forgive those who trespass against us," and at the same time hold an unforgiving spirit in our hearts toward some brother, we simply insult God. Such a prayer is an abomination in his sight and fills him with displeasure. He cannot look upon us under such circumstances with any other feeling than that of grief and heartache. Therefore, if we want to stand well in God's esteem, we had better conform to his requirements, get all ill-will and hate out of our hearts, and seek his peace toward us and our peace toward one another. Then, and not until then, can we pray that marvelous prayer that our Lord taught to his disciples. Brother, sister, how is this matter with you? Are you harboring ill-will toward your brother or sister? If

so, you had better get rid of it, or cease your claim to be follower of the Savior. For he who pretends to love God and along with that pretension hates his brother, "is a liar and the truth is not in him," according to the Scriptures. This is severe language—it is harsh language—but God's Book uses it and it must be right. Let us then take due knowledge of it and govern ourselves accordingly!

Never act in haste about a matter concerning which something serious may arise. Better stop and think deliberately and dispassionately. Sober second thought is the safe method to pursue. A rash deed, an impulsive word, a hot temper make a bad combination. The collision and misunderstandings of this life mostly have their origin in an abnormal state of mind. When the head is cool and the heart is normal the life and the character are usually at their best.

Notes From the Field

Burkeville.

My second Quarterly Conference is a thing of the past. The presiding elder, E. W. Solomon, was on hand and preached us one fine sermon, and looked well after the interests of the Church. The stewards made a very liberal assessment for these preachers and are paying up as things move on. The people are giving us a kind reception, the best they have, and by the grace of God we intend to give them the best year's work of our life. Through six appointments, two in Newton County, two in Jasper County, and two in Sabine County, have a great deal of riding to do; but Bill, my faithful horse, and myself—only sixty-seven years old—I think can make it all O. K. Last, but not least, our presiding elder made a talk for the Advocate, and the result is we will send you a shower of new subscribers. I want to put the Advocate in the home of every member of our Church, if possible.—R. M. Stewart, P. C.

Valley View Station.

I am writing to give a little report of our work here. We have recently had a great cooperative revival under the auspices of the Presbyterian Church, U. S. A. It was led by our own Judge M. J. Thompson of Stephenville, Texas, as preacher and Ed Phillips as singer and personal worker. Judge Thompson did what many said could not be done. It was he who held the great revival here a year ago in which 188 made a profession of religion. He came back March 16-20 and did the preaching in another great meeting, in which ninety-three professed religion and some seventy joined the different Churches. His preaching was as interesting and as powerful as it was on the first occasion, and it looked as though the meeting would have resulted as much in every way as before if it had continued as long. The great soul and big heart of the preacher beamed through every discourse and men were compelled to become interested. Phillips also won a high place in the hearts of the people when they saw unmistakably that he loved men in a great-hearted way. We have received sixteen members since conference and the financial condition of the charge is far ahead of last year. We have a most excellent Sunday School. Our young men's organized class is doing splendid work. All the services are well attended and a fine spirit pervades the Church. We are planning and praying for larger things for Methodism in these quarters.—S. M. Black, P. C.

Redwater.

Our second Quarterly Conference has come and gone. Our beloved presiding elder was with us and preached four very uplifting sermons for us, notwithstanding the fact he was just recovering from an attack of lagrippe. Bro. O. T. Hotchkiss is a very fine preacher and knows just what to do in the chair. Our stewards made a very liberal report for the support of the pastor. We have as loyal a set of stewards as any charge in the Texas Conference. Redwater circuit is a three-point work. Redwater being a half station, gets half of the preach-

er's time. Redwater is a thriving little town situated on the Cotton Belt Railroad thirteen miles southwest of Texarkana. Methodism is well established here as we have some of as true and loyal members as you will find anywhere in Methodism. We have the only church building there in town at present; but the Presbyterian brethren have bought a lot and going to build on it soon. Concord, two and a half miles north of Redwater is a

conference adjourned at Abilene. The people received us kindly, just as we expected. They are still kind to us. They have in many ways shown their appreciation of us, and of course, one of the ways was by pounding. After looking over the situation and conferring with some of the officials we decided that we needed to be indoctrinated just a little. Bro. B. W. Dodson, of Memphis, came down and did the work. There was never anything like it in these woods. Dodson certainly has the goods. He is skilled in the use of guns the average doctrinal preacher and debator never heard of. In fact, he has the daddy of all the big guns. Most all the guns you hear dis-

A GEM.

We begin today the third week of a fine revival. Had seven men forward for prayer last night, and three converted. Expecting great results this week. More than a thousand at Church last night. Yesterday preached on "Giving," and took the Conference collections. Had the greatest collection that was ever taken for Missions in the history of this town in any Church. The total today runs up to one thousand and sixty dollars. How is that, brethren? Listen! Ten men gave twenty-five dollars each, others fifteen; twenty-eight gave ten dollars, and sixty-five gave five dollars, and thus it went. It was the most wonderful collection when it came to everybody giving I ever saw, and if any brother wants to know how we did it, I will be glad to write him the particulars. Oh, it was wonderful! There is not a Church in Texas that beats this in proportion to membership. Then I have the best man in this Conference, whose name is Lawrence Hillman, who collects all this money. I don't have to touch it. This man is City Treasurer, Secretary Board of Stewards, Church Secretary, Sunday School Secretary, and the treasurer of a big loan company, and the custodian of a number of funds in the city. We have fifteen of the best stewards in these regions, and the Home Mission Society, led, by Sister Townsend, is the banner society of the District in many ways. The Sunday School, led by Floy Criswell, is booming, and in fact, the work here is wonderful. Every official in my Church takes the Advocate, but one. We are humming, and Knickerbocker, at Austin Ave., and Chappel, Porter and the other big guns, including Gus Barnes, out at Plainview, and Windy Kiker will have to push up to catch us. Dr. Rankin, you are giving us a great paper. More to follow. J. W. FORT. Mart, Texas.

very strong country Church, and has as good a Sunday School as you will find in any rural district or small town. In fact, it looks like everybody goes to Sunday School and takes great interest in it. Maud, five miles west of Redwater, is another thriving little town on the Cotton Belt. There we have a very nice little church, as good as you will find in a town of fifteen hundred or two thousand inhabitants, and we are moving here, too. Our people here believe in keeping things on the move. We have a noble band of folks here. They are true and loyal to the Church and they don't forget their preacher, either. They have been very kind to the preacher. If I drive over there, when I leave my buggy is always filled with good things to eat. Take it all in all, I have the best work and am the best pleased of any preacher in the Texas Conference. I want you to know I am coming back next year. We are planning and praying for a great revival this year.—T. D. McCrary.

Turkey.

We have been waiting for something to happen over here in Turkey, so we could have something to write about. It has happened now and we want to tell you about it. We were at our post and preached on the first Sunday after

charged on these doctrinal points are only, "Sons of the big gun." Dodson has the old gentleman himself. He had him imported and he wasn't "dipped" either. His series of sermons on the Methodist doctrine cannot be answered. The spirit in which he preaches is so sweet and spiritual that no one can take offense. His flights of eloquence, his pathos, his simplicity of speech and plain yet logical conclusions, do not only reach the common people but he holds them for two hours at a time. Such a series of sermons as he preached here cannot fail to do good on any charge. They are already bearing fruit here. Brother Dodson is not only the greatest doctrinal preacher in Texas, but he is a popular lecturer. He delivered his splendid lecture at two points on my work. We used his lecture as an introduction to a regular lecture course we are planning to arrange for next year in connection with our public schools. The lecture took well, though it was something new under the sun. Our second Quarterly Conference met April 12 and 13. The presiding elder said it was a good Quarterly Conference. Every point on the circuit was represented. The financial report was very good, though the pastors' salary had been raised some three hundred dollars above last year's assessment. At the close of the morn-

ing service the presiding elder baptised nine children. They were baptised in the church, too. The registers show about two dozen infants baptised on this charge since it has been organized, and most if not all of these were baptised in the parents' home and not in the church. Are there any Methodist preachers who are ashamed to baptise a child at the altar in the church? Why do we preachers hurry through this service? The Sunday Schools of the charge are making some material progress. We are trying modern methods in our rural Sunday Schools and they are working, too. The teachers' meeting is the most interesting and spiritual I ever attended. The ladies are at work. They have raised more than one hundred and fifty dollars since conference, and one of the societies had not had a meeting in a year before we came. Their parsonage will look like a mansion by conference next fall. Plans are being laid for our revival meetings. We are expecting the Lord to bless us with two hundred conversions this year. We earnestly solicit the prayers of all friends and well wishers. This half-year so far has been the busiest of our lives.—T. C. Willett, P. C.

Saratoga.

We are in the midst of the greatest religious awakening Saratoga has ever experienced. Many who have never been seen at Church here are attending and there have been a large number of conversions and additions already. We moved the services from the church to the big town hall, and it is crowded at the night service. Rev. Chas. C. Bell, evangelist for the Houston District, is doing the preaching; B. R. Ellis, of Oklahoma, is directing the music.—E. J. Harris, P. C.

VANDERBILT NOTES.

The annual Missionary Institute, which is one of the regular features of life at Wesley Hall, closed on last Sunday night with an old fashioned Methodist testimony meeting, which was a fitting climax of an exceedingly instructive and inspiring program. The speakers of the institute were Bishop Lambuth, Prof. John W. Gilbert, of Paine College, Dr. G. B. Winton, Rev. T. H. Hayden, Missionary to Japan.

Prof. A. M. Trawick, Dr. W. W. Pinson. On Sunday morning Dr. O. E. Brown preached the annual missionary sermon to a crowded house. The most novel feature of the season was the illustrated talks on Africa by Prof. Gilbert of the A. M. E. Church, who was the traveling companion of Bishop Lambuth on his trip to Central Africa. The illustrations were photographs taken while on this trip, supplemented by various articles of utility and ornament picked up at various places in the Congo basin. This series of meetings is one of the greatest treats that come to students of the theological department.

There are more than twice as many Texans in the theological department than students from any other State, and more graduates of Southwestern University than of any other school, making no exception for the academic department of Vanderbilt itself. Four of the seventeen Texans will take degrees in June and three of them will enter the Texas Conferences while one will go out under the Board of Missions.

Owing to the fact that Vanderbilt University is so much scattered over the city of Nashville, it is difficult for any student to get an adequate idea of the university as a whole. As a result of different departments being located in these widely separated points the students have almost no interest in common. The same high standard of work for which Vanderbilt stands is maintained in all departments. L. H. ROBINSON, Vanderbilt University, April 16, 1913.

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BISHOP W. A. CANDLER.

The above presents the familiar face of our great and good Bishop Candler. None among us has our educational interests more at heart.

OUR SECRETARY OF EDUCATION.

Rev. Stonewall Anderson, D. D., was elected by the Board of Education on June 23, 1910, Corresponding Secretary to fill the vacancy caused by the resignation of Rev. James E. Dickey, D. D., who was elected by the General Conference at Asheville, N. C.

Dr. Anderson comes from Tennessee stock. His parents, R. D. Anderson and Elizabeth Peyton Anderson, were natives of Wilson County, Tennessee. Dr. Anderson was born in Phillips County, Arkansas, in 1864.

He served Fayetteville Station two years; Central Church, Fort Smith, two years; Conway, one year; Clarksville, two years; Fort Smith District, two years; Fayette District, two years. He was President of Hendrix College for eight years, having resigned the presidency early in 1910.

It is thus seen that Dr. Anderson came into his field with an experience that covered a large field. That he is successfully meeting the demands of his office will not be doubted by those who know him. He is a sincere, active and able servant of the Church, who will render valuable service.

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PROGRAM OF THE EDUCATIONAL CONFERENCE OF THE M. E. CHURCH, SOUTH.

Meeting in Dallas, Texas, April 27 to May 1, 1913, in connection with nineteenth annual meeting of the General Board of Education of the M. E. Church, South.

Sunday, April 27.

Services Morning and Evening at the following churches:

- First Church, 11 a. m. President Henry N. Snyder, Litt. D., LL.D. First Church, 8 p. m. Rev. James Cannon, M. A., D. D. Ervay Street Church, 11 a. m. Rev. C. E. Dowman, D. D. Ervay Street Church, 8 p. m. Speaker to be announced later Trinity Church, 11 a. m. Rev. J. W. Blackard, D. D. Trinity Church, 8 p. m. Speaker to be announced later Grace Church, 11 a. m. Rev. Stonewall Anderson, D. D. Grace Church, 8 p. m. Speaker to be announced later Oak Cliff Church, 11 a. m. Rev. J. S. French, D. D. Oak Cliff Church, 8 p. m. Speaker to be announced later St. John's Church, 11 a. m. Rev. I. W. Cooper, D. D. St. John's Church, 8 p. m. Speaker to be announced later Tyler Street Church, 11 a. m. Rev. W. E. Vaughan, D. D. Tyler Street Church, 8 p. m.

- Speaker to be announced later Oak Lawn Church, 11 a. m. Rev. W. F. Tillett, D. D. Oak Lawn Church, 8 p. m. Speaker to be announced later Forest Avenue Church, 11 a. m. Rev. T. F. Brewer, D. D. Forest Avenue Church, 8 p. m. Speaker to be announced later

Monday, April 28.

- Place of Meeting, First Methodist Church. Morning Session 8 o'clock. Meetings of the Annual and Quadrennial Committees. Classification Committee. Committee on Ministerial Supply and Training. Committee on Publications, Plans, and Policies. Afternoon Session, 2 o'clock. Committee on Estimates for White and Colored Schools. Committee on Religious Training in Both Church and State Schools. Evening Session, 8 o'clock. Address, Bishop W. B. Murrah, D. D.

Tuesday, April 29.

- Place of Meetings, First Methodist Church. Uninterrupted Board meeting, morning and afternoon. Morning session, 8 o'clock. Afternoon session, 2 o'clock. 2:30 p. m. Conference for Annual Conference Secretaries and District Commissioners for Texas, Rev. H. A. Boaz, D. D., presiding. Addresses, Bishop James Atkins, D. D., Bishop E. D. Mouzon, D. D., and others. Discussion by the members of the Conference. Evening Session. Address, Bishop John C. Kilgo, D. D., LL.D.

"Texas Day," Wednesday, April 30.

- Morning Session, 10:30 o'clock. Laying the corner stone of the men's dormitory, Bishop James Atkins, D. D., presiding. Placing the stone, Bishop A. W. Wilson, D. D., LL. D. Addresses, Bishop James Atkins, D. D., Judge M. M. Brooks, Bishop J. H. McCoy, D. D.

For the corner stone laying, a special train will leave the Union Depot (Junction of the T. & P. and H. & T. C. Railways) at 9:45 a. m. for the University Grounds, placing the passengers immediately in front of the main building—round trip 25c—leaving for the return trip at 12:30 p. m. This special train will be of the best coaches and ought to carry 1000 people.

The Highland Park street cars run every fifteen minutes, but will give special service, depositing their pas-

Rev. H. D. Knickerbocker, and Rev. H. A. Boaz, D. D.

Thursday, May 1.

Place of Meeting, First Methodist Church. General Educational Conference, composed of Annual Conference delegates and other educational workers. General topic: "Ministerial Supply and Training." (Every member of the Conference is regarded as on the program, and is expected to take part in the discussion. Each sub-topic will be introduced by a ten minute paper.) Morning Session, 8 o'clock. Bishop W. B. Murrah, D. D., presiding.

1. "The Contribution of the Church College to the Training of the Ministry and Other Religious Leaders." Introduced by President C. M. Bishop D. D.

2. "The Relation of the Church College to Other Agencies Engaged in Ministerial Training." Introduced by Rev. L. C. Branscomb, D. D.

3. "What Steps Should Be Taken to Secure Better Adjustment Between the Agencies Engaged in the Training of Ministers and Leaders of the Church?" Introduced by Rev. James Cannon, D. D.

Afternoon Session 2:30 o'clock. Bishop E. E. Hoss, D. D., LL. D., presiding.

1. "Need of Financial Assistance for Ministerial Candidates." Introduced by Rev. C. E. Dowman, D. D.

2. "A Survey of the Extent of the Need and the Present Method of Meeting It." Introduced by Pro. J. L. Cunningham, A. B., B. D.

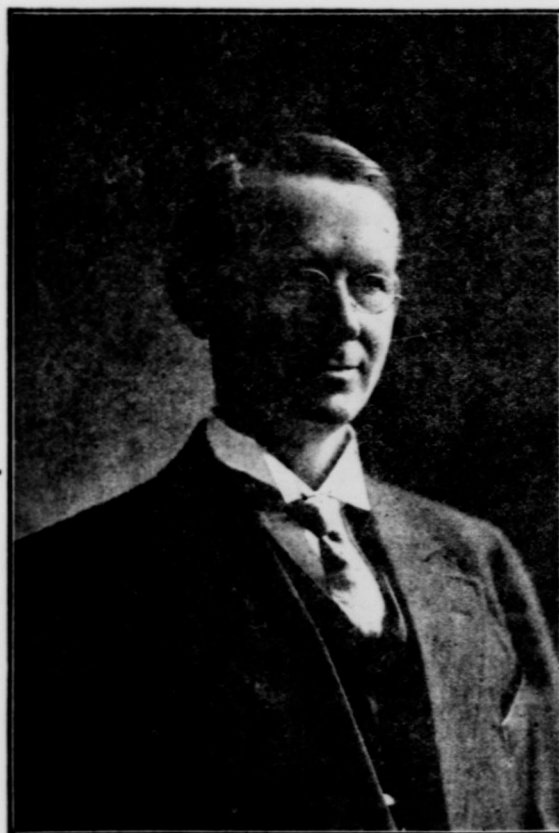
3. "How Shall We Deal With the Problem More Adequately?" Introduced by Rev. J. S. French, D. D.

The Christian School

By Rev. John C. Granbery, Ph.D.

We hear much today about Christian schools. What is a Christian school? I am not interested in the question as to what is called a Christian school. A small boy once professed to be selling hot pies. When a purchaser protested that his pie was cold, the lad replied: "But 'hot pies' is the name." I am now talking about the reality, and refuse to be deceived by names.

The assumption that a school founded and supported by a Church is per se a Christian school, while one maintained by private enterprise or by the State must be a godless school, is purely gratuitous. Any school is Christian simply to the extent to which it is Christian. To be sure, one might expect to find the Church school with the marks of a Christian school, for its



REV. STONEWALL ANDERSON, D.D. General Secretary of Education.

sengers within about fifteen minutes' walk of the main building.

Immediately upon the conclusion of the laying of the corner stone ceremony, a great parade will be organized at the southern entrance to the main building, and will march down the boulevard the entire length of the campus to Mocking Bird Lane, taking the train at that point.

Afternoon Session 3:30 o'clock.

Grand rally at the First Methodist Church. Addresses, Bishop Edwin D. Mouzon, D. D., Rev. Geo. W. Truett, D. D.,

Christian idealism and standards constitute the justification put forth for its existence. The fact is that the Church school is likely to be a Christian school approximately to the extent to which the Church is Christian, while the State school will be Christian to the extent to which the State is Christian.

The fictitious distinction between the alleged godless State school on the one hand and the supposedly Christian denominational school on the other appears to be based upon the medieval or Roman Catholic conception of the relation between the Church

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and the kingdom of God. As a matter of fact, these are not identical or coterminous; but the Kingdom of God embraces the family, the State, industry, and so on, as well as the Church. The monstrous claim that the State school is godless and the Church school Christian produces moral confusion in the ignorant and contempt among those who know.

I will now undertake to mention some of the marks of the truly Christian school.

1. The very foundation of all Christian character is truth. Above all things, our Lord demanded sincerity, and there is nothing that he condemned so scathingly and unsparingly as hypocrisy or pretense. He would have every life a true life. "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."

Lie not one to another. The Christian school will not lie. It will not pretend to be what it is not. It will not lie through its official representatives, nor through its catalogue, nor in its athletics. It is astonishing how much lying takes place in the educational world. A distressing phase is the necessarily poisonous effect produced upon the student body by such deception.

It is exceedingly gratifying that our own Church has taken high ground on this question through her Commission of Education and Board of Education, as is indicated by the following clear and strong statement:

"An institution maintained and controlled by a Christian Church must be no more in name than it is in fact. To any one who is at all acquainted with educational thought and methods it is sufficiently clear what the words 'college' and 'secondary school' now mean, that the work of the former cannot be properly done unless it is based upon the work of the latter properly and adequately done. It is a matter of educational honesty and academic sincerity; and no institution, least of all one belonging to a Christian Church, should confer college degrees and describe itself as a college that does not conform in its entrance and graduation requirements to the best academic standards. We can ill afford to preach righteousness from the pulpit and urge its practice on the street and fail to meet its requirements in education. Here the institutions of the Christian Church have the opportunity of showing that the virtue of integrity cannot be better illustrated than in the maintenance of academic standards clearly understood and honestly applied."

It is not to be denied that honesty

at this point often calls for courage. Standards are constantly being raised and revised, and the school that does not make the corresponding adjustments will very soon appear in an unenviable light. How does it come about that there is a discrepancy between the reports of the Board of Education of our Church and the report of the United States Commissioner of Education? For example, schools not recognized by our Church as even B-grade colleges on any grounds report to the National Government many college students and possibly no preparatory students. This looks like disloyalty to our standards as well as something worse. When a school has been posing as a college, it is humiliating to confess itself a preparatory school; for while such an acknowledgment is a real indication of progress, it looks like taking a backward step. Put with my own eyes I have often seen the wrong that is done the student. He thinks, let us say, that he has an A.B. degree, and seeks on the basis of it to pursue his studies in a higher institution and to take a higher degree. He is told to "equalize" his standing, and is chagrined to find that he has been handed a gold brick. To secure an A.B. degree, according to the recognized standards, he may be required to do two or three years' additional work.

Of course the name of an institution may come down from an old regime, and would cause misunderstanding if judged by present standards of classification. For example, one of the best schools of which I know is Otterbein University. The catalogue frankly states: "Notwithstanding its unfortunate title 'University,' Otterbein has always been a modest, unpretentious institution, never assuming to do more than a first-class college should attempt, but always endeavoring to fulfill all its own claims as an institution of higher education." Such a school has self-respect and is deserving of the respect and confidence of the public.

2. The Christian school will be characterized by the highest degree of educational efficiency possible. No amount of piety is a fair compensation for shabby work and deficient scholarship. That which is most Christian is most thorough. Our Lord always demands of us our best, and anything less is a betrayal of his cause. Israel of old was admonished to bring for sacrifice only that which was sound and without blemish.

A school whose chief pride and function is to hand down unchanged certain traditions and to combat or re-

(Continued on page 13.)

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The Apostolic Triumvirate

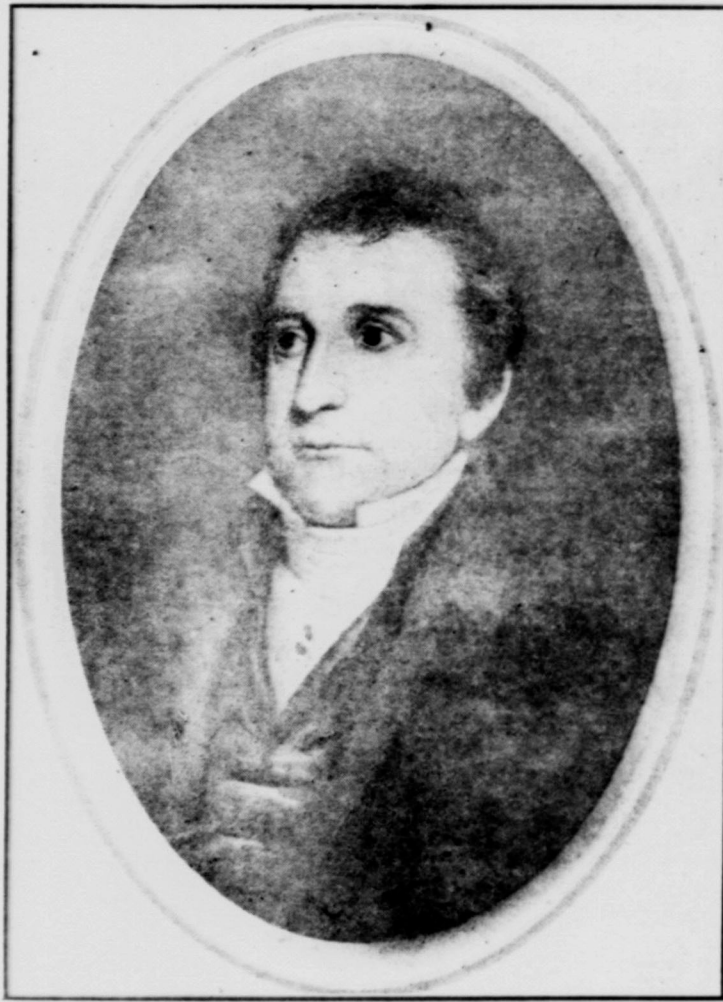
In all our thinking over an heroic past none loom higher above the horizon than that triumvirate who sought to plant Methodism in the mighty West. Through the dreams of these pioneers we have come into an heritage that is at once boundless in its possessions and rich in all the resources of the grace for which it stands.

All the Church is familiar with the planting of Catholic faith along our

to this man. Our fathers recognized it. His name was given to the first college founded in Texas, and to the little town that was the seat of Ruter-ville College.

Rev. Martin Ruter, D. D., born in Charleston, Mass., April 3, 1785; died in Washington, Texas, May 16, 1838.

Fourth child of Job Ruter, a blacksmith, and Sarah Truesdale, a saintly woman. Both left Baptist Church and



REV. MARTIN RUTER, D. D.

Southern borders. The Spanish Romanists, through the work of the Franciscan monks, undertook to build a chain of missions, stretching from the Gulf of Mexico in Texas to the peaceful shores of the Pacific in California. They had but one motif—the evangelizing of the country and the planting of Roman Catholicism. They had but one policy—the sword and the message. They proposed to evangelize the Indians on the North and defend themselves against the Mexicans on the South. But their dominion has long since passed away and their operations are suggested only by shrines that have become the habitation of owls and bats.

But back in the history of Methodism's past there stand out three great characters whose building was wiser than they knew. They, too, turned their hearts toward the evangelization of the great West. Instead of the policy—the sword and the Gospel—their Shibboleth was, The saving of the soul and the education of the mind. Grounded on these fundamentals they came with an open Bible and the plea for colleges and universities. And see what they have wrought! Their sons in the gospel are counted by the thousands, and amidst a mighty population have given to every pulpit a pastor, and to every pastor a pulpit. Throughout this great domain, and within reach of every fireside, a potential stream of young life is pouring through the open doors of colleges and universities. The grip of our Church and her teachings upon the public mind, and the peace and contentment of our fireside, is due to the great thoughts that stirred the very souls of these three great apostles of the West.

In 1837, Martin Ruter, D. D., while attending the General Conference in Cincinnati, and of which he was a member, received from Bishop Hedding the message that he was appointed superintendent of the mission to the Republic of Texas, and that Rev. Littleton Fowler and Rev. Robert Alexander were his assistants. A good engraving of Dr. Ruter appeared in the M. E. Magazine in 1832. We congratulate ourselves that we are able to give a copy of this rare picture to Texas Methodism and the Methodism of the world.

Our space forbids an elaborate biography of this great preacher, but we reserve it for another occasion. However, the moment demands the salient facts. Texas Methodism owes much

joined Methodists under fervent preaching of Nicholas Snethen.

Trained and nurtured under influence of Margaret Peckott with whom he boarded while at school. She had lately come to America. For three years she was John Wesley's housekeeper, and "hand-mate" with Mary Bosquet who became wife of the saintly Fletcher of Madeley.

Licensed to preach in 1800. Admitted into New York Conference, 1801. "The youngest man, save one, ever admitted to an American Conference."

The pastorates filled range in territory from Montreal, Canada, to the Gulf of Mexico.

Sent as delegate to General Conference, 1820; elected Book Agent and to found first Methodist Book Concern, which he did in Cincinnati; served eight years.

In 1822, Transylvania University, Kentucky, conferred "D. D." upon him—the first to receive it on this side the Atlantic.

Elected President Augusta College, Kentucky, about 1828. In 1833, President Allegheny College. At General Conference, 1836, received strong vote for Bishop.

In 1837, became Superintendent of the Mission to Texas. Crossed the Sabine, at which place he met Alexander, November 23, 1837. Pushed on to Houston where he joined Littleton Fowler.

Founder of Ruter-ville College—the nestor of all our schools. Thus his ideal, in the last testimony to his daughter dated January 9, 1838: "My labors in Texas will be directed to forming societies * * * and making arrangements for a college or university."

Died May 16, 1838; buried in Washington, Texas; re-interred at Navasota June 14, 1899.

The times demanded ecclesiastical dreadnaughts. This apostolic triumvirate were men of sturdy stock—not reeds shaken by the wind. They had no Pullman except a pony; no automobile, except a saddle; no soft raiment, except the buckskin. The stars kept their vigils over the slumbering forms of the pioneers, and their meditations were broken only by the yawn of the wolf or the warwhoop of the savage. But they built for us a spiritual and educational empire whose bounds lie far outstretched, and whose spiritual unction and authority have held the dominion of sin in abeyance.

Live on, as ye will—ye mighty spirits! We will not let you die. Your doctrine is eternal, and your principles shall educate us into symmetry of heart and mind.

Recollections of Bishop Marvin

By Rev. H. A. Bourland, D. D.

Among the many great and good men it has been my privilege to know, none have held a higher place in my heart and memory than Enoch Mather Marvin and Eugene R. Hendrix, Missouri's two splendid contributions to the Southern Methodist Episcopacy. I mention them together, for they have always been associated together in my mind. As the added name "Mather" indicates, he was of New England ancestry. His parents emigrated to Missouri in their early married life and settled on a farm in Warren County, near Wright City. Here they erected a log cabin, in which their children were born and reared, consisting of Enoch, Nathaniel and a sister. My first acquaintance with E. M. Marvin was in 1858, while a student in St. Charles College, near St. Louis, he being stationed in Centenary Church in that city at the time. It was during that pastorate his great ability was recognized. It happened in this wise: Father Smarius, an eloquent Catholic priest, was lecturing on the dogmas and usages of the Roman Catholic Church with telling effect against Protestantism. It was felt by the Protestant pastors that he should be answered, but who would meet this Goliath? Dr. D. R. McNally, editor of the St. Louis Christian Advocate, suggested Marvin, who had recently come to the city. He consented and entered the lists with a force and accuracy of argument that gave him National notoriety. His lectures were published in book form, with the title of "Errors of the Papacy," which is a monument to his genius and skill in debate that will endure. My acquaintance with the Marvin family began in July, 1859. His family never left the farm until his election to the episcopacy. Mrs. Harriet Brotherton Marvin was a woman of lovely character and deeply spiritual, who preferred the simple life for herself and children. Brother Marvin spent three weeks in each month in the city, and one week with his family. It was at one of these vacations I assisted the circuit preacher in a meeting in Wright City, and was a guest in the Marvin home. There were four children, three girls and a boy—Marcia, Ada, Minnie and Fielding, who is now a member of the Missouri Conference. Ada was converted during the meeting and afterward married Rev. H. P. Bond, now of El Paso. Enoch Marvin's youth was spent on a farm, with but few educational or religious advantages. His mother was a Primitive Baptist, his father not a member of any Church. I recall his account of how he became a Methodist. He said two young Methodist men, in the neighborhood, spent Sunday evenings in visiting from house to house, spending an hour in singing. They visited their house, and, seated in his mother's lap, he listened to their songs, and his child-heart was touched. After they left he looked up into his mother's face and saw the tears glistening in her eyes, and she said, "After all that is said, I believe there is good in these Methodists." From that moment he said he was a Methodist. At a prayer meeting, as I remember, he said he was converted. Soon the call to preach was heard and heeded. He had all the requisites required in the Discipline—gifts, grace, fruit, for license to preach. In due time he was admitted on trial in the Missouri Conference and assigned to Grundy Mission, near the Iowa line, with little or no appropriation for his support, and among a poor, pioneer people with nothing but faith in God to cheer him, but in the very beginning the seal of God was on his ministry. He rose rapidly and was soon put in the presiding eldership. He was a lover of books and read them with an analytical mind and assimilated what he read, so that the best things he read were made his own. He had a prodigious memory, which never seemed to fail. He never forgot a name, a date or an incident, and he read not only books, but men and nature, and found "sermons in stones, tongues in trees, cooing in running brooks, and good in everything." He had a vivid imagination, winged with poetic fire that sparkled in his sermons as stars in the empyrean at night. His volume of sermons is rich in thought and language and spiritual fervor, but to have heard them, as I did most of them, was a benediction to linger with one forever. He was a model Bishop. He was acquainted with every phase of the Methodist itinerancy from the hardest mission to the best city station. He was accessible to every

preacher and denied himself to none, however humble, and lent a willing ear to their circumstances, and did the best for every man he could. He was social to an extent that made his company agreeable to all, young and old alike. He was surely called to the high office he so ably filled. I heard him say that Mr. Keener, his friend, telegraphed him to Marshall to come to New Orleans during the session of the General Conference in that city, 1866, and he went, not knowing for what purpose. The message came while nearing New Orleans in the afternoon. The suggestion came to him, "I am elected Bishop." An hour afterward Dr. Keener met him at the wharf and addressed him as Bishop Marvin, saying, "An hour ago you were elected to the office of Bishop." There must be something in telepathy. He was the mightiest man in prayer I ever heard, and I have heard him often in campmeetings, in the sick room and in stated services. He was gifted in song, and whoever heard him sing "When Marshaled on the Nightly Plains" could ever forget the melting pathos of that voice? But the pulpit was his throne of power. He was a master of assemblies. He was full of his theme and at times seemed inspired, his face aglow with sanctified emotion, and his sentences leaping like flames from lips touched with fire. In November, 1877, he died at his home in St. Louis. He was to have preached the Thanksgiving sermon in Centenary Church, but instead his silent form lay in his coffin, and from his mute lips the lesson of a consecrated life spoke more eloquently than any form of words could have done. His body rests in beautiful Bellefontaine Cemetery, St. Louis. His spirit is engaged in some lofty emprise. I heard him in a sermon on Heaven, just before he died, say, "Brethren, I have just completed a tour of our globe, and I declare to you it is too small for me. Up yonder among those stellar worlds there are glories to be revealed, grander far than anything our planet holds, and I hope to join some surveying party and explore those worlds formed by power divine." I do not doubt he is thus engaged, and realizing the truth of what he so often sang:

"Lord, I believe thou hast prepared,
Unworthy though I be,
For me a blood-bought free reward,
A golden harp for me.
'Tis strong and tuned for endless years,
And formed by power divine,
To sound in God, the Father's ears
No other name but thine."

THOUGHTS ON THE SABBATH.

The Sabbath was not instituted primarily as a rest day. It was and is first of all, a holy day: Then a rest day, because a holy day. "In six days God made the heavens and the earth and rested on the seventh day: wherefore God blessed the seventh day and hallowed it." Afterwards, when the law was given to Moses, other days were set as holy days and in each case the holy day was made a rest day: "Ye shall do no servile work therein." That the rest from labor was not the principal idea in the institution of the Sabbath is evident from the fact that the priests, God's ministers, had more work to do on that day than on any other. It was a day of worship, for the service of God, a holy day, and the service must not be omitted because of the extra work it demanded of the priests. Even so, Sunday is the most strenuous day of the week for God's ministers.

I have heard it said, and by ministers of the gospel, that we are commanded to work during six days no less than to rest on the seventh. And in a sense that may be true, but the expression or statement in that form, arises, in my judgment, from a misapprehension of the language of the commandment. We have abundant evidence that God intended that man should work: "In the sweat of thy face shalt thou eat bread." "If any man will not work, neither should he eat." But that is not the intention of the language of the commandment. Notice: The fourth commandment belongs to what is considered the first table of the law, relating to our duties to God, and hence begins with the primary idea, holiness. The remainder simply emphasizes and gives the reason for keeping it holy. "Six days shalt thou labor and do all thy work." That is: You have six days in which to do your work; see that it is done in the six days. "But the seventh is the Sabbath of the Lord thy God." You have six days for yourself, God claims the seventh.

But some one will say, "Was not the Sabbath made for man?" Yes, the Sabbath was made for man, but no text in the entire Bible has been more abused than this expression of our Lord. The Sabbath was made for man, for man needed it. God knew that man needed and would need the Sabbath.

He needs physical rest. It is a fact, well established, that man and beast can do more work, working six days in the week, than if they work seven. Even a steam engine needs its day of rest. It will last longer. But if man's physical nature needs rest much more does his spiritual nature need it. Man is of the earth earthy. He goes through the week, day in and day out, with his mind, his thoughts, his energies directed towards the things of earth. He is prone to forget his high destiny, prone to forget that he is a child of God, created for a lofty purpose; that this is not all of life; that this earth is not his abiding place; that God the Father made him for his own glory, and offers him a home and the companionship of angels in his own presence and in his own heaven forever; that he offers him these things because he loves him and wants to see him happy. He forgets all these and also forgets the terrible alternative of banishment forever from his Father's face and from the presence of everything that is pure and good and holy. His thoughts are all on those things that perish with the using. Does he need anything to call him to a halt? Does not he need at least one day in seven as a holy day? Doesn't he need a day for cultivating his spiritual nature, for cultivating an acquaintance with himself and especially with God? a day consecrated to his highest interests, his immortal destiny? Otherwise will not his soul become atrophied? "Six days shalt thou labor and do all thy work but the seventh is the Sabbath of the Lord thy God." How dare you take that day for your own work or your own pleasure? It is holy, sacred to the worship and the service of the Most High. Profane it not with thy worldly work or thy worldly pleasure or thy worldly thoughts.

Oh! You are a crank on the Sabbath! So I am, and so was Isalah. Hear him: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable, and honor Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord and I will cause thee to ride upon the high places of the earth and will feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." There is the idea of the Sabbath from an inspired prophet. The Jews of his day, no doubt, called Isalah a crank, an old fogy. I can imagine that I can hear them say, "All that may have been very well for a primitive age, but now, in this age of enlightenment, it's too slow. You are behind the times, Isalah, a back number."

Men have always complained at the commandments of God; have always rebelled against his laws, and especially against the law of the Sabbath, notwithstanding all his laws, and especially the Sabbath law, were made in man's interest. But God knows best and those who violate his laws will pay the penalty. It may not bring swift punishment, as it did to the man in the wilderness who was caught gathering sticks on the Sabbath. But "God is not mocked," and "whatsoever a man soweth, that shall he also reap."

The Jews were required not only to keep the seventh day holy but also the seventh year, and as long as they obeyed the command, their land produced enough during the sixth year for two years, and they were prosperous, had plenty. But when they concluded that they knew better than God, the drouth and the canker worm and the caterpillar destroyed their crops, and finally God sent them into captivity until their land should enjoy her Sabbaths, and it lay waste for seventy years.

Does God rule the world today? Has he abdicated his throne and his authority? Has he withdrawn to his heaven and left men to their own devices. Hear him: "Behold I am the Lord: I change not."

JOHN E. BISHOP.
Houston, Texas.

Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.—Monod.

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THE SUNDAY SCHOOL

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

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

IN CENTRAL TEXAS CONFERENCE

The Executive Committee of the Sunday School Board of the Central Texas Conference, consisting of J. C. Mimms, Chairman, A. D. Porter, Secretary; J. E. Blair, W. H. Sanger and E. Hightower, met in Waco, March 25, 1913, all the members being present except W. H. Sanger, who was detained on account of his duties in connection with the State Sunday School Convention then in session. R. F. Brown and W. C. Rylander, members of the Board, were also present and joined in the proceedings. The secretary was instructed to notify the lay-member of the Board for each district of his appointment as District Secretary to co-operate with the Chairman of the Board in carrying out its plans. On motion the Chairman was instructed to appoint a member of the Board to visit each District Conference in the interests of Sunday School work. The chair subsequently announced the following assignments: Waxahachie, Cleburne and Fort Worth Districts, R. F. Brown; Waco and Gatesville Districts, A. D. Porter; Weatherford, Dublin and Cisco Districts, E. Hightower; Corsicana and Hillsboro Districts, J. E. Blair; Georgetown and Brownwood Districts, J. C. Mimms. Presiding elders were respectively requested to give the appointees a favorable opportunity to represent the cause.

A letter from Smith & Lamar concerning the best method of furnishing Children's Day Literature was considered and the suggestion that pastors and superintendents be requested to order direct from the House, but to limit their order to half as many programs as the enrollment of the school, was adopted as the plan of the Board.

The Secretary, A. D. Porter, was instructed to send a personal letter to each pastor and superintendent reminding them of Children's Day and earnestly urging observance.

The committee then adjourned.
J. C. MIMMS, Chairman.
A. D. PORTER, Secretary.

OBSERVANCE OF CHILDREN'S DAY.

Why should every Sunday School in the Methodist Episcopal Church, South, observe Children's Day.

1. Because our Church requires it. The mandate of the General Conference contained in paragraph 256 of the Discipline is: "The third Sunday in May, or as near thereto as practicable, shall be observed throughout our Church as Children's Day."
2. Because the observance of the day is a means of blessing to the children. It is the official recognition by the Church of their right to a place in its fellowship and tends to make them feel that they are a part of it and hence to make them love it.
3. Because it helps the school. It awakens a vital interest not only in the children, but also in the community at large. It is an entirely legitimate and at the same time a thoroughly effective way of directing the attention of the entire Church to the Sunday School and its work.
4. Because it helps the homes from which the pupils are drawn. The Sunday School cannot do really effective work without the hearty and intelligent co-operation of parents, and no opportunity for the awakening of interest that will insure such co-operation should be neglected. Parents who seldom or never go to Church and are greatly concerned about the religious training of their children may readily be induced to attend the exercises of Children's Day, and such attendance often marks the beginning of a new interest in the development of the religious life of their children and consequently a new interest in the Sunday School.
5. Because the offerings of Children's Day are the only contributions which the Church makes for the up-building of our general Sunday School work. This statement, when its true import is considered, is startling. The Sunday School is the greatest organized agency under the control of the Church for the religious training of children and youth. From it are drawn more than three-fourths of her yearly accessions. It is confessedly the most important and fruitful department of her work. Other great religious denominations, recognizing the significance of this fact, are making large provision for Sunday School extension and the training of Sunday School workers. But at present the Methodist Episcopal Church, South, is doing nothing in this direction except to turn over the Children's Day offerings for the furthering of Sunday School work.

CLARENDON COLLEGE CHURCH.

By a notice sent out the trustees were called by President Slover to convene in Clarendon on April 3. I read the notice but read it to call us on the 4th; so was behind just twenty-four hours when I appeared on the scene. Notwithstanding the fact that I did not get to enter into the discussions as to the great interests of the college, yet I feel that it was a good thing that I made the mistake, as I was enabled to take in the conditions as I could not have done had my time been occupied with the annual work of the trustees. So, in the afternoon, Slover took me in his buggy and showed me everything about the institution, what had been done and what should be done. He also went thoroughly over all of his plans for the future provided the conference will do what he thinks it should do. Slover's financial management of the college has been wonderful. He has never failed to be able to pay all of the current expenses of the college during his six years as President. But over and above, out of the receipts, he has turned back into the treasury of the institution from \$1500 to \$2500. I do not believe there is another junior college in the Connection that can make as favorable showing; the most of them have always been behind in paying their current expenses. Every month Slover pays all the teachers their salaries and all other bills against the college. I did my best last year to get Slover to agree to take charge of the three colleges within the bounds of our conference and put them on an easy financial basis. He would not say that he would not do it, nor that he would, but now he says that if the conference will get in behind these institutions and stay with them for the next ten years that he will undertake it, and become responsible for the management of Clarendon, Stamford and Seth Ward College at Plainview. In my judgment it will be a wise thing to do, and I have great confidence in the ability of Slover to do the thing that is so much needed, namely, to put all of the schools on a good financial basis.

He has just finished a most commodious girl's dormitory, furnished it, and equipped it with all of the modern appliances. The college is in debt about \$18,000 but has good notes and subscriptions amounting to \$28,000 to cover said indebtedness.

The college has an attendance of 275 pupils and there has been expended on the plant this year about \$26,000. When the dormitory for boys is erected on the north side of the Administration Building it will add much to the beauty and symmetry of the whole, and no school in Texas will have a more attractive line of buildings. The dormitory is a great necessity and it is to be hoped that it will not be long in materializing. There are so many of our rich Methodists in Texas who could build it and not miss the money, but would leave for themselves a monument that would be the means of blessing the world for years after they had passed into the beyond. Such a monument is much more sensible, far more lasting, and will aid the world of mankind more, and bring more glory to our God, than to lay up our treasures here in cattle, or lands, or bank accounts. There are Methodist men all over the Panhandle country who can build this needed dormitory if they would only determine to do it. Clarendon has a population of about twenty-five hundred, yet her people have given in the last few years to the Methodist Church and to Clarendon College \$113,000. Slover says that the Methodists of Clarendon have given to the Church and to the college in the last six years more money than the people of Georgetown have given in the last thirty-five years. Let that be as it may, it is true that the people of Clarendon are a most liberal and generous people in their giving and deserve great credit for the way they have stood by the college. Slover also says that if the people on the outside of Clarendon will pay what they owe the college, in six months the people of Clarendon will give him \$50,000 for endowment. He has great faith in the people of the town where the school is located, and well he may, for they have shown that they can be relied on. Another thing that President Slover is doing, which is exceedingly wise, is that he is laying hands on every piece of ground contiguous to the college grounds on which he can get a reasonable figure. He has recently purchased a piece of ground that adds much to the looks of the campus. You may rest assured that he has his eyes open to every interest of the institution, and that no interest will suffer because he sleeps, for he is ever wide-awake.

Henry Long, the efficient pastor of our Church has just succeeded in raising the last dollar of indebtedness against the Church, and feels as proud over it as a boy with his first pair of red-top boots. He deserves much praise, and his people are entitled to the great honor that is due them for their fidelity to the cause of our blessed Master. All honor to the leadership of the pastor, and to the people for so faithfully rallying to that leadership. The Church and the college are both in fine shape, and if all hands will stick to the bush there will be such advancement in Clarendon along the lines of religious and educational work as will bring joy to the heart of every true son and daughter of our great Church. Upon their every effort we invoke the richest blessings of the Head of the Church.

G. S. WYATT.

A METHODIST FAR AWAY FROM HOME.

You will not wonder that I feel far away from home when I tell you that I am out here in Arizona in a nest of Mormons. My daughter, having gotten a school here, insisted on my spending the winter with her; so we are in a little town of fifteen hundred people on the Gila River. They call it town, but it seems so much like country to me. There are large orchards, fields of alfalfa, grain and other products growing right on Main Street. This is a beautiful valley. Thatcher, our town, is about five miles long. My daughter, myself and two other families, are the only Gentiles, as they call non-Mormons here.

Of course I had heard of and read some about the Mormons, but never was among them before. A kinder, more neighborly people I have never lived among. They seem energetic and most of them thriving. They have good homes, drive fine horses and dress well. They have a nice, large church with an amusement hall in the basement, a public school building and a new, modern academy, which is a Church school. There are nine teachers in the public school and seven in the academy, and I guess they need them all, for I never saw so many children anywhere else, nor more old people. One sister told me that a Mormon woman considered every child a jewel in her crown. Some of them, yes, the most of them, will be dazzling, for families of ten, twelve and fifteen are common. Our postmistress is the ninth wife of an old man who died here a few years ago. He had sixty-seven children: fifty-eight living. They are scattered up and down this valley, and some in Utah.

I always make it a practice to attend Church and Sunday School wherever I go. The Mormon, being the only one here, it was that or nothing, so I went, being prompted more by curiosity than a spirit of worship. I fear. My daughter was very much amused to think how soon I would tire of it. She having been here the year before, knew what to expect. But I went. Sunday School begins at ten o'clock and lasts till twelve: preaching or meeting, as they say, lasts from two till four, and night services from eight till ten. That is a good deal of "meeting" for one day!

There are about three hundred children in regular attendance at Sunday School. It is conducted about like ours, with the addition of sacramental services, and a parent's class where home problems, rearing of children, economics, etc., are discussed. In the afternoon at meeting sacrament is taken again, and the solemnity of that service impresses me every time I go. It is passed through the congregation by six staid-looking boys, aged from twelve to fourteen. It is bread and water, instead of wine, and is blessed at the altar by two young men before the boys pass it. Then any one who feels inspired, or rather who is called upon, gives a talk. It may be on how to raise chickens, plant corn, or any other every-day problem; or it may be a talk on their plan of salvation. Again a man may take his text from the Bible and preach a creditable sermon that would help any of us to listen to.

On the pulpit stand, two old, white-headed men always sit. The first time I went I was much impressed by their apostolic appearance, but was a little shocked when, on leaving the church, my daughter told me that each had several wives. Their reverential aspect has never appealed to me so much since.

I knew little of their religion before I came here. In fact, their belief in the plurality of wives was about all, but I find from reading and their preaching that there is much more, and that from childhood they are taught to argue and defend their religion. Though not convincing, their arguments are logical and strong, and I believe it would take a good debater and one learned in the Scripture to answer them well. Baptism for the dead (1 Cor. 15:29), a paradise where spirits are converted and prepared for heaven, sealing of wives to husbands after death, laying on of hands and latter-day prophets are some of their prominent beliefs. They are very devoted to their Church and the

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attendant is almost marvelous in this Western country. Twelve hundred people is no unusual congregation. But they seem to have no real heartfelt, spiritual religion.

They are a fun-loving people and have all kinds of amusements in connection with the Church. Dancing is their greatest. They have about two a week. We had heard that they opened and closed them with prayer, but rather doubting it, and curiosity getting the best of us, my daughter and I decided we would go and see for ourselves. We went, and much to our surprise a large, noisy house was called to perfect silence while one of the elders led in prayer. A very earnest, fervent prayer it was, and I left wondering if they were committing any great wrong when they could so solemnly ask God's blessing on it. There are many other things that I could tell about these people and their doing, but for fear of making my story too long I had better stop right here.

I must say a word about "The Story of My Life," which my daughter gave me Christmas. I appreciated it and we read it with interest. When she had finished it, she said, "Mother, do you reckon Dr. Rankin really believes in those old negro superstitions?" I said, "My child, you don't live in those old days. You don't know what an influence the tales of our old mummies had on 'us children.'" I have always loved the Advocate, but to me it has been doubly welcome this winter. I believe it grows better all the time and my prayer is that it may continue and be a blessing to every home that it enters.

MRS. A. W. POWE.

CHURCH EXTENSION.

In the Northwest Texas Conference there are 453 organized Churches. There are only 203 houses of worship. So we need 250 more church houses for the use of these homeless congregations. Of the 203 churches in the conference, 140 received help from the Board of Church Extension. The total value of all the houses of worship is \$783,025. The Boards have put into this property as follows:

General Board, donations	\$7650.00
General Board, loans	24,777.00
Conference Board, donations	21,384.00
Total	\$53,811.00

Nearly one-half of this amount is loans, which will, in course of time, be paid back to the Boards, and will go on helping to build churches indefinitely. But many of these churches could not have been built had not they received help. But let us not forget that we need 250 more, and we want to be in shape to help build these churches in the near future. I trust that the foregoing facts will stimulate our people to swell our Loan Fund to an extent that we will be ready to help build a church for each of these congregations in the near future. Let us observe Loan Fund Day, May 4, or as soon thereafter as possible. Will not every member make a contribution? An average of fifty cents a member would make over \$17,000. What a great work it would accomplish in the next few years if we had that money to help build churches.
J. H. CHAMBLISS.

Catarrh.

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

Doing the work of the present hour is always noble.



G. C. RANKIN, D. D., Editor

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DISTRICT CONFERENCES

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

Llano, at Cherokee.....	April 24
Dallas, Grand Prairie, 9 a. m.....	April 24
Uvalde, Carrizo Springs.....	April 24
Clarendon, Hedley, 7:30 p. m.....	May 2
Gatesville, Oglesby.....	May 8
Vernon, Crowl.....	May 8
Amarillo, Canyon, 10 a. m.....	May 9
Big Spring, Coahoma.....	May 9
Brenham, Brookshire.....	May 12
Hamlin, McCaullay, 8 p. m.....	May 15
Waco, Aquilla, 10 a. m.....	May 15
Brownwood, Winters, J. P. M.....	May 15
Plainview, Plainview.....	May 15
Marshall, Longview, 9 a. m.....	May 20
Dublin, Iredell, 2 p. m.....	May 20
Navasota, Navasota.....	May 21
San Augustine, San Augustine.....	May 22
Cisco, Cisco, 7:30 p. m.....	May 27
Houston, Grace Church, Houston.....	May 27
Heights.....	May 27
Beaumont, Woodville.....	May 28
Pittsburg, at Linden, 2 p. m.....	June 10
Cleburne, Godley, 11 a. m.....	June 3
Marlin, Cameron.....	June 3
Hillsboro, Venzler.....	June 25
Stamford, Throckmorton, 9 a. m.....	June 27
Tyler, at Edom.....	July 1

In this week's Advocate will be found the beginning of our presentation of the work of our approaching Board meetings. We are making prominent our educational interests under the direction of Dr. Stonewall Anderson; and if our readers will scan carefully what this Board is doing they will get an accurate idea of the import of this great work. Also, we include this week some matter indirectly connected with the Church Extension interests—namely the great movement in the interest of the Monumental Church in Washington under the special guidance of Dr. Sexton. But next week we will bring on in an elaborate style the full presentation of the several of the General Boards, with matters of interest and cuts of our representative men. Next week the Advocate will be charged to the brim with these important matters. All Texas will be deeply interested in these subjects and the Advocate will be in shape for its readers to file these two issues for future reference.

Southern Methodist University was given right-of-way at the Beeville District Conference. Rev. T. F. Sessions, District Commissioner, delivered one of the greatest addresses that was ever heard in that part of the State on the subject of Christian Education. It is a classic and ought to be added to the literature on that subject and would certainly make a fine contribution to the campaign literature of the University.

Some of your stewards may have to be persuaded to take the Advocate, but some will need simply to be asked to do so. Try it.

You never "find" time; you "take" time. It will take only a little time to see all your stewards and get their names on the Advocate list. And it will pay you big returns. You will never find a better time than now to join the Advocate campaign.

Dallas District—Official Board to the "Front and Center."

The campaign started by the pastors in the Dallas District, to place their entire Steward Boards on the Texas Christian Advocate list is complete, and the Dallas District is now a 100% or Unit Board. As in nearly everything else, Dallas takes the lead and is now the only complete Unit Board District in the State. It is safe to say, however, that this distinction will not be long enjoyed, as other live districts were close on the heels of Dallas and will doubtless be on the Honor Roll in a very short time. It is not only gratifying to the pastors in the Dallas District, but to Rev. O. F. Sensabaugh, the presiding elder, who worked unceasingly to bring about this result.

The following are the Churches which form the Great Honor Roll in the Dallas District:

Ervey Street—Rev. W. D. Thompson.
 Oak Lawn—Rev. J. A. Old.
 First Church—Rev. G. M. Gibson.
 Forest Avenue—Rev. E. L. Wright.
 St. John's—Rev. C. A. Long.
 Cedar Hill and Duncanville—Rev. O. T. Rogers.
 Trinity—Rev. New Harris.
 Oak Cliff—Rev. E. R. Barcus.
 Cochran and Maple Avenue—Rev. J. H. Averitt.
 Grace—Rev. J. L. Morris.
 Grand Prairie—Rev. I. W. Clark.
 Irving—Rev. A. T. Bridges.
 Wheatland and DeSoto—Rev. H. H. Liles.
 Tyler Street, Oak Cliff—Rev. J. B. Davis.
 Fairland—Rev. J. H. Taylor.

ON THE PILOT POINT CIRCUIT.

Last Saturday I went to Pilot Point to fill an engagement at Mustang, on the Pilot Point Circuit, with Rev. L. E. Conkin and his people. Brother Conkin met me at the depot and took me to his newly purchased parsonage in the suburbs of the town where I was delightfully installed. He and his good wife extended to me a cordial welcome and our fellowship was delightful. There is no fellowship equal to that of entertainment in a Methodist parsonage. It is refreshing to enjoy it. Preachers have so much in common to talk about and so many plans to discuss. This is Brother Conkin's first year on this charge. It covers a good deal of territory and comprises five organizations. There was no parsonage when he went to the work, and the first thing he did was to enlist his people in that sort of an enterprise. He was not long about it. They took hold of it, and it is hardly believable, but they found a cozy house of five rooms on an acre and a half of ground and bought it for \$400! And they put the house in first-class repair, making it a comfortable and neat home for the preacher and his wife. And the people are so delighted with their pastor that they made ample provision for his comfortable support. He has just closed a most successful meeting at Bethel, one of the old societies of that charge, the first great revival at that point in a quarter of a century, and the whole community was transformed. Scores were converted and a large number joined the Church. Nothing like it was ever seen in that neighborhood. Just as I arrived a large delegation from Bethel had just left the parsonage after giving the pastor and his wife a great pounding. Evidences of the visit were visible to the naked eye. And this was the second pounding of the season.

After a delightful night in that attractive little home, Brother Mobley drove me ten miles in the country to Mustang. There we found a newly organized membership of some thirty-five and a beautiful framed church building complete and paid for at a cost of \$1200. Rev. E. F. Brown, pastor last year, organized this society, took the subscription for the church and left things in good shape for his successor to carry the enterprise through. They began it the first of January and there it is a complete and attractive country church, with no debt on it. Brother Minor, a good German Lutheran, donated the beautiful site on which the church stands. Thirty years ago we had a good Church organization at that place and Rev. J. W. Murphy, now a superannuate

member of the conference, was the pastor. But for some reason later on the society was dropped from the list and passed out of notice until last year when Brother Brown re-entered the community and revived the organization. It was meet and proper, therefore, for him to be present and take part in the dedicatory service. It was doubly meet and proper for Rev. J. W. Murphy to be present and also join in the exercises. He is one of our devout and goodly men, full of faith and of the Holy Ghost. His good old heart ran over with joy as he gazed out over the large congregation and witnessed the reinstatement of the Church he had served in the long ago. The hill was covered with buggies, surries, wagons and horses; and the people came from everywhere. The house was literally packed and many stood outside. The service was deeply spiritual and at the close of the sermon the house was set apart to the worship of God. It was a touching occasion and many hearts were made glad. The church is a credit to the community and speaks well for our little flock at Mustang. A great basket dinner followed and the multitude were entertained and refreshed. We have never seen a more bountiful spread. In the afternoon Brother Brown preached to a good congregation and also at night. Brother Conkin is continuing the service and is looking for a great revival. He knows how to hold them with good results. The brethren in the conference know Brother Conkin. There is but one of him. No other one just like him has ever been made. He has his own method of sermonizing and his own method of work, and his methods are a great success. He is full of energy, devotion and consecration. He is a soul-winner and he knows how to build up his people in righteousness. Yes, he is a standing demonstration of the power of God to take hold of a man, transform him, turn his life into a new channel and make him a mighty instrument for good. He is genuinely converted and he is desperately in earnest. And his people take to him and give him their cooperation. They recognize him as a leader and they follow him. He simply does things. He has his hand on all departments of his work and he is one of the business men in the conference. We have every reason to believe that he will continue faithful, that he will read, pray, study, develop and become more and more useful as a man of God and render humanity a most useful service. He is big-hearted and to know him is to love him. Let me also add that Rev. J. W. Tinscher, another good superannuate,

living at Aubrey, was present and took part in the dedicatory service. Those people all know and love him and he is a man of good spirit and devout life. What a delight it was to meet him and Brother Murphy, two of our beloved brethren, now on the retired list, but both of them helping their pastors and preaching as they have strength and opportunity. G. C. R.

PILOT POINT STATION.

It was my pleasure to return in the afternoon from Mustang last Sunday and preach for Rev. G. A. Lehnhoff and his people. Brother Lehnhoff is a new man among us, having come to our conference last fall from Missouri Conference. I found him to be an admirable brother and his family in every way delightful. Their parsonage home knows how to dispense hospitality. He is a cultivated Christian gentleman, well equipped as a minister of Christ. He is wide-awake, has a keen appreciation of the responsibility of the pastorate, well read, a close student, and sound as a dollar on the great doctrines of our holy religion. His pulpit gives forth no uncertain sound. Sister Lehnhoff is a helpmeet indeed and in truth, and a good worker among the women of that charge. She is up and alive to the work of missions and does her part to promote the welfare of that great cause. They are both a good contribution to our conference and when they become well-known in the conference they will be loved and held in high esteem. We had a good congregation and a delightful service.

This is the first time I have seen their new church. It is a beauty, modern, convenient, commodious and in splendid taste. A more attractive place of worship is not to be found in the conference. It is a monument to the zeal and leadership of Rev. R. F. Bryant, under whose pastorate a few years ago, it was initiated, projected and carried through to a finish. No man in the conference has surpassed Brother Bryant in the success of this enterprise. Of course he had the cooperation of his people, their counsel, their contributions and their business wisdom; but after all he inspired them to take hold of the enterprise and make it a success. It has put Pilot Point Methodism to the front and given it high standing in the community. It is no use to wait for a brother to die to do his work justice, and hence we speak these words of commendation in behalf of one who simply did nobly in his work at that place.

Brother Lehnhoff is deservedly popular among his people. He is leading them wisely and aggressively. His preaching is said to be of a high order and his work is bringing forth permanent results. He is planning for a good revival in a few weeks, and when his people become enthused with a renewal of spiritual life, there is but little limit to their capabilities. They are well to do, intelligent and to the front as Methodists. Among them are as excellent people as can be found in the State. It is always a pleasure to preach to them and to mingle with them.

I heard good accounts of the work of Rev. J. F. Pierce, the presiding elder. He is attentive to all the details of his work, preaches strong and invigorating sermons, and is leading the preachers and people wisely.

The country up that way is looking well. Wheat and oats are needing rain and if they get it there will be an abundant crop. Cotton and corn are a trifle late, but the ground is in fine condition. With a good crop up that way this year the people will be in splendid condition and their help to the Church will be augmented. G. C. R.

Some pastors are giving as an excuse that they have other Church enterprises on hand. The Advocate is an exponent of all Church enterprises. Take a little time now to place the Advocate in the homes of your members, especially the stewards, and it will be a great help to you in all other Church work.

SHERMAN DISTRICT CONFERENCE.

It was my pleasure to attend the Sherman District Conference this week at Whitesboro, both because of an urgent invitation from Rev. R. G. Mood and because I naturally wanted to be present and enjoy at least one day of its proceedings. Of course I will depend upon the secretaries to furnish the proceedings to the Advocate, and I will only mention some of its phases here as the Advocate is ready to go to press. Rev. Lawrence Cohen, the popular pastor had everything in readiness for the entertainment, and everybody's comfort was looked after delightfully. The people threw wide open their doors and a royal welcome was extended to all. There was a good attendance. I think all the preachers were there and a goodly number of lay delegates. The business of the session was transacted through committees. Rev. Gibbs Mood had things well in hand. He put nothing formal or perfunctory into it. It was just an easy, natural conference with everybody free to take a hand in it. Yet, the business was conducted in decency and in order. Brother Mood is on his first year up there, but he is perfectly at home. The preachers and the people take to him and he makes himself pleasant and agreeable to all. Yes, and he does good work and is helpful along all lines. He is a good preacher and a good executive. The work of the district is in good condition and the outlook for a good year is inviting. Rev. J. R. Wages preached the opening sermon on the Great Commission and he preached with power and demonstration. And there was meat as well as fire in his discourse. He is strong and vigorous in health and never looked better than now. In the afternoon Brother Mood literally turned over the conference to four of us visitors, Rev. F. O. Miller, who represented the superannuate homes of the conference; Rev. L. A. Hanson, who represented North Texas Female College; Rev. H. A. Boaz, who represented Southern Methodist University, and I represented the Advocate. It was very kind in the presiding elder to give us the right of way, and we all made the most of it. The preachers were making good reports and everything indicated a fine spirit. But this is all we can get into the Advocate now. G. C. R.

In a note from Rev. J. B. Turrentine, of the Tyler District, he tells of the death of his aged mother of his good wife, which occurred on Easter Sunday at Como. She was eighty years of age and a life-long member of the Church. She was numbered among the best and truest of Christian women. He also informs us that he recently ordained Miss Janie Blackwell, of Canton, a deaconess and assigned her as helper to Rev. J. Marvin Fuller on the Whitehouse charge. His work is prospering and all his forces are busy.

The work at Beeville is in fine shape under the pastorate of Rev. A. W. Wilson. He is now in the midst of a gracious revival with Rev. J. H. Grosclose doing the preaching. Large congregations are in attendance and the meeting promises great things.

Getting the stewards to read the Advocate is a work which no pastor can afford to miss. "Strike while the iron is hot."

Rev. George S. Sexton, D. D., was in the city this week. He has recently been to Washington and reports his Church enterprise there in good shape. He had a great time at the Baltimore conference recently. On his return he stopped over in Houston and spent a few days. While there he took in the Brown-Curry meeting at First Church and he reported the beginning of a great revival service, and predicted large success for the meeting. He also spoke in high terms of the work being done in connection with

The 265 Stewards of the Dallas District are all on the Advocate List

that congregation by Dr. W. F. Packard. He further said that the meeting at St. Paul's Church had resulted in wonderful things for that congregation.

Rev. J. F. Hedgpeth, of Pecos, writes of a widow in his charge who makes a meager living by hard work. He says, "She is paying \$50 on the new church. She is a member of both the foreign and home department of the Woman's society; she always helps liberally on the conference assessments. Explanation. She tithes and reads the Texas Christian Advocate."

The good people at Campbell, last week, gave the Greenville District Conference a most delightful entertainment. Rev. C. B. Golson, the popular pastor looked well after the comfort and pleasure of all delegates and visitors. There was quite a lively scramble for the pleasure of entertaining the next session of that body. Quite a number of towns wanted it, but Celeste won on the first ballot and it was made unanimous.

Dr. J. H. McLean, the veteran of the North Texas Conference and the efficient pastor at Wolf City, took a lively interest in the proceedings of the Greenville District Conference. He is looking well and meeting the demands in his delightful charge. The increasing years seem to make no change in his appearance and activity as an itinerant preacher.

The District Conferences this week are crowding the foot lights. We have ten of them in session and several of them meeting on the same day. Six of them are within a close radius of this city. We wish it were possible for us to attend them all, but it is impossible. We are doing our best but if we get to about three of them, it will crowd us. We will depend upon the good secretaries for reports of them.

PERSONALS

Rev. Charles Dennis, of Rockwall, has recently aided Rev. W. H. Wright, at Lone Oak, in a revival service.

Rev. J. B. Adair, of Hutchins and Wilmer, was in to see us the other day. He had quite a spell of sickness in the late winter, but he is now at himself again and hard at work.

Rev. and Mrs. A. B. Weaver, of Marathon, are rejoicing in the arrival of a brand-new boy at their parsonage home. He came April 13, and he has already taken full possession of the household.

Rev. J. M. Sweton, of Ladonia, has had added another grandson to his list, in the person of James Wilber Guest, son of Dr. and Mrs. Guest, of Wichita. He is fat and flourishing and has already deeply impressed himself upon the household.

Rev. D. H. Aston is making good headway at Wesley College, Greenville. His buildings are in good condition, the grounds are well ordered, the faculty compactly organized, and the patronage good. This is our newest college venture and it promises good results. Brother Aston is one of our most faithful and persistent preachers and he is meeting with success.

Rev. C. L. Bounds, of Greenville, District Commissioner for Southern Methodist University, is a very active and persistent man. He has well organized his section, come into touch with all the preachers and is pushing the every-member campaign with vim and energy. He could not be a son of the late Uncle Ben Bounds and not be true to every interest of the Church.



REV. G. W. KINCHELOE, Pastor Corsicana Circuit.

Rev. G. W. Kincheloe is one of the inaugurators of the 20 Club. He is serving the same charge on which he had secured several subscribers last year. Hence he set the number low. He has completed the twenty and over. He now writes: "I have set my goal at forty. This is for the fast runners." Of course, all of Brother Kincheloe's stewards take the Advocate. Brother Kincheloe has for years been the standard Advocate man in his conference, by which all the others gauged their work.

"Nobody asked me." A gentleman speaking of a certain periodical said: "There has not been one minute in twenty-five years when I would not have said 'Yes!' instantly to a request to take that paper, but nobody asked me." Think that through, please.—Exchange.

ONE HUNDRED PER CENT BOARD OF STEWARDS.

- In the following charges all the stewards take the Texas Christian Advocate:
- Dallas District:
 - Erway Street—Rev. W. D. Thompson.
 - Oak Lawn—Rev. J. A. Old.
 - First Church—Rev. Geo. M. Gibson.
 - Forest Avenue—Rev. E. L. Wright.
 - St. John—Rev. C. A. Long.
 - Cedar Hill and Duncanville—Rev. O. T. Rogers.
 - Trinity—Rev. New Harris.
 - Grace—Rev. J. L. Morris.
 - St. Mark's, Oak Cliff—Rev. E. R. Baccus.
 - Tyler St., Oak Cliff—Rev. J. B. Davis.
 - Fairland—Rev. I. H. Taylor.
 - Grand Prairie—Rev. I. W. Clark.
 - Irving—Rev. A. T. Bridges.
 - Wheatland and DeSoto—Rev. H. H. Liles.
 - Cochran and Maple Ave.—Rev. J. H. Averitt.
 - Fort Worth District:
 - Boulevard—Rev. Ed. R. Wallace.
 - Glenwood—Rev. L. G. White.
 - Hemphill Heights—Rev. W. S. P. McCullough.
 - Brooklyn Heights—Rev. J. W. Glance.
 - Houston District:
 - Woodland Heights—Rev. H. M. Whaling, Jr.
 - Bogart District:
 - Whitewick and Petty—Rev. I. M. Woodward.
 - Bowie District:
 - Bowie—Rev. W. C. Howell.
 - Wichita Falls—Rev. J. W. Hill.
 - Greenville District:
 - Jacobia and Wesley Chapel—Rev. S. L. Crosson.
 - McKinney District:
 - McKinney Circuit—Rev. E. F. Lancaster.
 - Paris District:
 - Blossom—Rev. A. F. Hendrix.
 - Sulphur Springs District:
 - Sulphur Springs—Rev. J. B. Gober.
 - Terrell District:
 - College Mound—Rev. N. W. Oliver.
 - Cuero District:
 - El Campo—D. A. Williams.
 - Nixon—Rev. J. W. Rowland.
 - Amarillo District:
 - Amarillo, Polk St.—Rev. E. E. Robinson.
 - Big Spring District:
 - Post City—Rev. J. T. Howell.
 - Plainview District:
 - Plainview—Rev. S. A. Barnes.
 - Sweetwater District:
 - Dunn—Rev. W. E. Caperton.
 - Cisco District:
 - Cisco—Rev. K. P. Barton.
 - Desdemona—Rev. W. H. Whitworth.
 - Cleburne District:
 - Anglin Street—Rev. H. F. Brooks.
 - Dublin District:
 - Dublin—Rev. F. E. Singleton.
 - Georgetown District:
 - Temple, Seventh Street—Rev. E. V. Cox.
 - Waco District:
 - China Springs—Rev. M. L. Lathan.
 - Waxahachie District:
 - Venus—Rev. T. E. Bowman.
 - Brenham District:
 - Lexington—Rev. C. M. Myers.
 - Marshall District:
 - Harleton—Rev. J. M. Smith.
 - Navasota District:
 - Madisonville—(Rev. Jesse Lee) Rev. G. H. Collins.

If any pastor or presiding elder can add to this list we will be glad to hear from him at once.

PRESIDING ELDERS INDORSE THE MOVEMENT.

I am in perfect sympathy with the campaign to put the Advocate in twenty thousand new homes. I am making special mention of this in every Quarterly Conference. I am especially emphasizing the importance of every official member taking the Advocate. You may count on me. I shall gladly do all I can. Personally, I desire to testify to the fact that the



REV. E. V. COX, Pastor Seventh Street, Temple.

Rev. E. V. Cox was the first member "in full connection" of the 20 Club; in fact, he nearly had the twenty when the club was started. His stewards are 100 per cent—all on the Advocate list. Brother Cox claimed that twenty was too small a number for him and has doubled it. He has sent forty-five subscribers and does not say he is going to stop at that. Getting subscribers to the Advocate is not a new thing with Brother Cox; it is a regular habit. He is in that as he is in all the work of the Church—conscientious and thorough.

Texas Christian Advocate is one of the very best papers that comes to my desk, and I take many of the papers published by our own Church and by other Churches also.

I. F. BETTS, Marlin District.

TWO APOLOGIES.

We are called upon for two apologies which we gladly make and hope we will have more to make. The first is to Rev. S. A. Barnes, of Plainview. He sent thirty-four new subscribers in one letter and we made a note of it, but he did not stop there, and has no intention of being limited to that number. He writes:

"The Advocate of this week stated that I had received thirty-four subscribers to the Advocate from Plainview Station. I have already sent in thirty-eight brand new subscriptions this year. I have raised my sights to fifty for the year."

The second is to Rev. Jesse Lee who began the year at Madisonville, but was changed to Pittsburg. He was one of the originators of the 20 Club; his letter suggesting it came on the same day as Bro. Kincheloe's and he had half completed his membership when he was moved. But it seems he had qualified for the 100 per cent list and objects to being left out of that honor roll. We make our most abject apology, and, as above stated, we hope we will have to apologize to about 100 other pastors for similar omissions. We quote from a personal letter:

"I am mad at the whole bunch of you. You did not mention me in your report of the Board of Stewards that take the Advocate. Madisonville was one of the first to come across. I know that is true for they got out Christmas. Nothing you can say or do will repair that matter."

We hoped to print Brother Jesse Lee's picture this week as one of the originators of the 20 Club, but he says he wants to stay in Texas.

You may count me as a member in full connection on the 100 per cent Board. Have eleven stewards, all taking the Advocate. Have four Sunday School Superintendents, all taking the Advocate. This good, wholesome paper is read in forty-five Methodist homes on my work. Twenty-five are new subscribers. This means a good start toward a revival in each Church. Collections in full this fall, and many intelligent, loyal Methodists in the future. E. F. LANCASTER, Pastor, McKinney Circuit.



REV. H. F. BROOKS, Pastor Anglin Street, Cleburne.

Rev. H. F. Brooks was the second pastor to complete the 20 Club, and he also has his stewards on the 100 per cent basis. He neglects no part of the Church work, and he appreciates the value of the Advocate as an assistant pastor. He disclaims any credit for his work for the Advocate, saying: "I consider the putting of our Church paper into the homes of my people as a blessing both to the individual member and to the Church. It makes them better Christians, better Methodists, and when I have done these things I have been of some spiritual benefit to the people I serve. You have the subscriptions of my Board of Stewards, in fact, of the whole membership of my Quarterly Conference except one, and that member is very seldom at home and is without family."

100 PER CENT EASY.

I came in on the 100 per cent Board taking the Advocate. It came easy when I found the time.

F. E. SINGLETON, Dublin, Texas.

These three subscribers are stewards. I am doing my best to get every one of them. I shall preach soon on the subject and if possible get every family in the Church to take the paper.

SAM G. THOMPSON, Missouri Avenue, Fort Worth.

These eleven new subscribers now complete the list of my thirty stewards—all now taking the Advocate.

E. E. ROBINSON, Amarillo, Texas.

Rev. O. S. Thomas, Presiding Elder of Bonham District, writes us: "Put it in the list, please, all the officials of Petty and Whitewick taking Advocate."

We are taking all of our Methodist families as we make this round. Have not missed a one yet. Will have every

Methodist family within two weeks, we believe. J. W. WATSON, Woodson, Texas.

All my stewards are readers of the Advocate. I have only one official of any sort who does not read the paper and I expect to prevail on him to subscribe for it. K. P. BARTON, Cisco, Texas.

I am working for twenty-five new subscribers. The Advocate is our missionary in the home and is indispensable. GEO. G. SMITH, Talpa, Texas.

One of the new subscribers secured by Rev. H. F. Brooks this year writes us as follows: "I have been taking the Advocate but a short time but it has already been worth the price to me. The article in March 27 issue, 'The Duty and Privilege of Bearing Burdens,' is worth the price. Words cannot express my appreciation of the Texas Christian Advocate."

The First Church people of this city, through their committee, have purchased the one hundred feet square on Prather and Jackson, adjoining their present old church property, for \$125,000 and this gives them a lot 200x100 feet right in the heart of the business part of the city; and on this large lot it seems to be their plan to erect a handsome church building and a large business structure. The property is immensely valuable.

MRS. R. C. HICKS ILL.

On Tuesday, the 15th inst., Mrs. R. C. Hicks, wife of Presiding Elder of Sulphur Springs District, was bitten by a pet squirrel. In a few days they decided to have an examination made. They cut off the head of the squirrel and sent it to Austin for examination. The following Sunday afternoon while Brother Hicks was holding my Quarterly Conference word came that the squirrel had evidences of hydrophobia. He hurried home, and he and his wife took the night train for Austin, that Mrs. Hicks might begin the treatment. Yours, W. L. TITTLE, P. C. Como, Texas.

BY ALL MEANS LET'S MOVE EP-WORTH-BY-THE-SEA TO GEORGETOWN.

Dr. Hill struck the keynote when he suggested the moving of this institution of the Church to the center of operation. I do not know why they put me on the Texas Conference Board, but I am on it just the same, so I come quickly to indorse the Doctor's move. You all know that Texas covers one end of the world, and you also know that Corpus Christi is the southern end of Texas which makes Epworth the southern end of the world. Let's move to Georgetown.

L. B. SAXON, Hughes Springs, Texas.

Riches are of far more less importance to the man than character.

The Religious Paper

There is a preacher whose voice never stills;
His pulpit's the world; his mission he fills.
His arguments mingled with grace and with truth,
Have taught and instructed both aged and youth.

He enters the home at his regular times,
And cheers the poor hearts of all nations and climes.
He reads from the Book of God's holy plan;
Peruses its pages to help sinful man.

For all of his work no money receives;
This pay he calls blessed, if man but believes.
He preaches at morning, at noon, or at night;
Whenever you feel you want him for light.

A martyr sometimes he becomes for the cause
When burned by his foes; sometimes by man's laws.
But faithfully on he runs with the Word,
Knowing the truth of the Lord must be heard.

Now friends, let us stand by this friend who's so true;
He's doing a work that none other can do.
Be sure that you pray for the blessing of grace
To go with this preacher to every place.

—Exchange

(Continued from page 5.)

main in ignorance of progressive thought movement is an anomaly in the educational world and has no right to desecrate the word "Christian" by delegating to itself the name of the world's great Innovator and Teacher.

When one says of a school that this or that view may have no place there, and that even though certain views be personally held their expression must be carefully avoided, injury is done to the educational ideal, and as a consequence, also to Christian character.

There are curious anomalies to be found in the educational world. For example, a college may employ for mathematics, chemistry, ancient and modern languages, biology, physics and history only experts, perhaps entirely Ph.D. men of such schools as Johns Hopkins and Columbia; but when it comes to philosophy, to psychology, or to the Bible, almost any man will do, although he may have had no special training in that field and be entirely out of touch with the best modern thought in the department.

The Christian school is characterized by Christ's ideal of service. Education will not be selfish. Knowledge and skill will not be treated as ends in themselves or as ministering simply to personal power to be selfishly used.

aim; but the ultimate aim will be moral. "For their sakes I sanctify myself."

At his inauguration President Butler, of Columbia, said: "The university is bound by its very nature to the service of others." President James, of the University of Illinois, said: "The object of all education is to fit men for service."

One agency that has brought the idea of service into school life is the Student Volunteer Movement for Foreign Missions.

Schools do not always see the opportunity of service in the immediate community. Too often they are glad to be ministered unto; but they are prone to forget that it is their privilege and duty to give, to enrich, to hallow, to bless.

The most fundamental and essential principle is that the atmosphere will be Christian. Religion will not be an appendage, something in addition; will not find its expression simply in certain artificial rules and regulations, and certainly not in cant phrases and stock expressions of piety, but rather in all the school activities.

The goal of the Christian school is Christian character. The aim is to make Christian men and women. All of the management and discipline must conduce to that end. The emphasis is on personality. The discipline will be adapted to the grade of the school and the age, maturity and needs of the student.

Of course we shall expect to find special agencies for the recognition and fostering of the Christian life, such as the Young Men's and Young Women's Christian Associations.

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tific manner than other studies, the effect on character will be bad.

To the extent to which any school has these marks it is, as I see it, a Christian school; and where they are lacking, the name Christian may not be rightfully appropriated.

THE PASSING DAY

Two tons of obscene books and pictures were seized in New York and the alleged head of the distributing agency was arrested by government agents.

The largest passenger vessel in the world, the "Vaterland," drawing 5000 tons, was launched by the Hamburg-American Line at the port of Hamburg, Germany.

The income tax is one of the provisions of the tariff bill introduced in Congress. All incomes above \$4000 are to be taxed one per cent. Larger incomes than \$1000 have larger per cent as tax.

Mrs. Woodrow Wilson is the seventh daughter of a clergyman to become mistress of the White House. These were: Abigail Adams, wife of President John Adams; Abigail Fillmore, wife of President Fillmore; Jane Pierce, wife of President Franklin Pierce; Caroline Harrison, wife of President Benjamin Harrison; Mrs. Mary Arthur McElroy, the sister of Chester A. Arthur; and Miss Rose Elizabeth Cleveland, sister of Grover Cleveland.

The Daily Mail announced a few days ago that no more whiskey advertising would be taken, and that one existing contract had a while yet to run. The one contract has been cancelled and no more of this class of advertising will appear in this newspaper, either daily or weekly editions.

The International Sunday School Association reports twenty-three millions of young people of the United States under twenty years of age who are not in Sunday Schools. Truly here is a great field yet for the Sunday School workers of this country.

When China declared that the use of opium in her borders should cease it seems she meant it. It is reported that opium from India of the value of \$60,000,000 lies today stacked in Shanghai and Hongkong warehouses unsalable and revolting.

The election of United States Senators by the people, direct, instead of by the legislatures of the several States, has been ratified by the required number of States and now becomes a law, to take effect at once. As an amendment to the Constitution, it required a certain number of States to ratify it, which has been promptly done.

Minnesota has put herself in a class all its own. The Governor has signed a bill providing pensions for mothers. The bill provides \$10 per month for each child upon proof that the mother is unable to care adequately for the family.

Wofford College, at Spartanburg, S. C., one of our best Southern Methodist institutions, announces the enrollment for the present year, 504 students, 398 of that number being in the college department and 196 in the preparatory which is entirely separate from the college department.

The Vanderbilt University Bulletin shows an enrollment of 1046 students, the present year. This includes all

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

AGENTS WANTED. GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect.

1000 AGENTS wanted to sell a self-heating radiator. Fuel and labor saver. Pay salary or commission. Agents make \$15 to \$20 per day. Write Imperial Rad-Iron Co., Fort Worth, Texas, Box 285.

WE WILL PAY YOU \$120.00 to distribute religious literature in your community. Sixty days work. Experience not required. Man or woman. Opportunity for promotion. Spare time may be used. INTERNATIONAL BIBLE PRESS, 481 Winston Bldg., Philadelphia.

BEE! BEE! BEE! ARE YOU interested in the busy bee? If so, write at once for beginners' outfit and start right. Italian bees, queen's honey, etc. for sale. 1200 colonies of bees. W. H. LAWS, Beeville, Texas.

BICYCLES AND MOTORCYCLES. FREE—Largest illustrated bicycle and motorcycle catalogue in the South. Postal brings it. GEO. W. BEARDSLEY, Houston, Texas.

CAN ASSIST PASTORS. I CAN assist any pastor in East Texas in revival meetings during this spring and summer. I have had more than thirty years' experience in revival meetings on district, station and circuit.

departments, Medical, Law and Pharmaceutical as well as the Academic and Biblical Departments. There are 525 students from Tennessee, the others are widely scattered; seventy-five from Kentucky.

A GOLD MEDAL TO BE GIVEN. A gold medal to the school boy or girl between the ages of 10 and 15 who writes the best composition, not to exceed 800 words, on the repair and maintenance of earth roads, is to be awarded by Logan Waller Page, Director, Office of Public Roads, United States Department of Agriculture, Washington, D. C.

After many years' experience in dealing with the public road situation of the country, it is Mr. Page's belief that ignorance on the subject of repair and maintenance of roads is as much the cause of their bad condition as any other one factor.

Many children living in the rural districts have experienced the disadvantages of roads made impassable through a lack of proper maintenance, and it is expected that their interest in the competition will stimulate greater interest among the parents.

Los Angeles District—Third Round. Laurel Heights, April 13. McKinley Avenue, April 13. West End, April 20. Travis Park, April 20. Los Angeles Heights, April 27. Prospect Hill, April 27. Jourdanton, at Charlotte, May 3, 4. Fowlerton, May 4. Alamo, May 11. South Heights, May 11. Alamo Heights, May 18. Government Hill, May 18. Fairview Cir., at Campbellton, May 23. Pleasanton, June 1. Center Point, June 8. S. A. Cir., at Salado, June 15. Kerrville, June 22. Boerne, at B. J. June 29. Potter Cir., at Bexar, July 6. Medina Cir., at Tarpley, July 12, 13. Bandera, July 13. Harper Cir., at James River, July 20. S. H. C. BURGIN, P. E.

Beeville District—Third Round. May 11, Beeville. May 14, Floresville. May 17, 18, Karnes City, at Helton. May 24, 25, Fairburn, at Promont. May 26, Alice, 10 a. m. May 26, Robstown, at Aqua Dale, 8 p. m. May 31, June 1, Skidmore, at Blainville. June 7, 8, Oakville, at Mineral. June 11, Beeville. June 14, 15, Kenedy, at Couch. June 19, Rockport. June 20, Aransas Pass. June 21, Corpus Christi, 3 p. m. June 22, Mercedes, at LaFayette. June 23, Brownsville. June 24, San Benito. June 25, Harlingen. June 26, Mission. June 27, Pharr, at Edinburg. June 28, 29, McAllen, at Edinburg. June 29, Harlingen, preaching, 8 p. m. June 30, Kingsville, 9:30 a. m. June 30, Calallen, at Ricardo, 8 p. m. July 1, Bisher, 4 p. m. July 5, 6, Mathis, at Sandia. July 12, 13, Sinton, at St. Paul. July 13, Tait, Quarterly Conference at Gregory, 3 p. m.; preaching at Tait, 8 p. m. J. H. GROSCLOSE, P. E.

San Antonio District—Third Round. Laurel Heights, April 13. McKinley Avenue, April 13. West End, April 20. Travis Park, April 20. Los Angeles Heights, April 27. Prospect Hill, April 27. Jourdanton, at Charlotte, May 3, 4. Fowlerton, May 4. Alamo, May 11. South Heights, May 11. Alamo Heights, May 18. Government Hill, May 18. Fairview Cir., at Campbellton, May 23. Pleasanton, June 1. Center Point, June 8. S. A. Cir., at Salado, June 15. Kerrville, June 22. Boerne, at B. J. June 29. Potter Cir., at Bexar, July 6. Medina Cir., at Tarpley, July 12, 13. Bandera, July 13. Harper Cir., at James River, July 20. S. H. C. BURGIN, P. E.

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DISTRICT CONFERENCE NOTICES. Stamford District. Will you please change the date of the meeting of Stamford District Conference at Throckmorton from June 26 to June 27, at 9 a. m. The following constitute the committees of examination: License to Preach—W. P. Garvin, R. D. Steward, Ed Tharp.

Many of you are still thinking about that greatest of all adjuncts to a home—a sewing machine. If you would permit your neighbor to settle the matter for you, you would not delay a minute in sending us your order for the ADVOCATE MACHINE. It is a New Model Drop Head Automatic Lift Machine and is the equal of any \$75.00 machine on the market. It is sent you on a guarantee not only that of the factory, from which we ship you direct, but ours. Thus you are doubly secured. We ship direct to your station, freight prepaid— THE ADVOCATE MACHINE for life and the TEXAS CHRISTIAN ADVOCATE for one year costs you only \$24.00. Address with the Price BLAYLOCK PUBLISHING CO., DALLAS, TEXAS.



RY DAY opened by Rev. District organization mem- work feties of answer rts from ded in, terest in with en- of Miss Antonio, structive, as found to have power to nths, and h In our enter the Women help Mis- Palacios, dinary ulting in to house showing elops the e needy. to help help half ten infor- Bro. g a mis- he teach- loving help. to keep to keep rest there depend can on a den's pic- e. duced in ee Corre- through he ability women to the need ray much rs, Brown t our time ker. idale Au- y all and itors and th hymns, ayer, solo, Stockdale, ng, by our s. T. W. before our work that to press opportuni- our Christ t, and bid- th in our our paths. the Tie," r presiding the women th we are ped make L. IVEY, r the Day interest in diate com- not a very id be valu- rest in his can be of tion unless t his State l read the know what untry. Sup- a member rule—would t be a valu- know little goes on in can a man arch papers Exchange.

