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G. C. HANKIN, D. D., EDITOR.

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No 27

THE DAILY NEWS AND STATE-WIDE PROHIBITION.

In 1887, when we had the other State-wide prohibition election, the Daily News was a rabid anti-prohibition advocate, and its editorials were severe and sometimes unnecessarily fierce. It was the champion of the anti cause, and right well did it lay itself out to defeat the amendment.

But time went on and the people turned their attention to local option. County after county in the black belt, as well as in East and Northwest Texas, voted out the saloons; and while the News did not give the slightest assistance to the movement, nevertheless it did not put itself in the way of it. Upon that and most all other great moral issues about which there is a divergence of sentiment the News simply took a neutral position, and that has been its attitude toward the prohibition movement until the past week.

This neutral attitude of the News touching the matter has led a great many friends of the cause to indulge the belief that it would continue this course in the pending campaign. But all such people have reckoned without their host. The News came forward in a pathetic editorial last Monday morning and proceeded to mildly disabuse their innocent minds. In a lengthy declaration, introduced by a circumlocutory preliminary explanation, it proceeded to make clear its position. It ascribed honesty of purpose and courage of conviction to those who favor the amendment; and at the same time pointed out the evils of intemperance, deploring inebriety and drunkenness and manifesting great sympathy with the motive and the aim of the good people favoring prohibition, but finally wound up with the following conclusion:

For itself, The News doubts the wisdom of State-wide prohibition to a degree that impels it to disfavor the adoption of the amendment. If temperance and State-wide prohibition were equivalent terms, our dislike of sumptuary legislation would be easily overcome by the hope of removing the curse of drunkenness. For drunkenness is the breeder of immorality and crime; it inflicts untold misery, not only on those immediately concerned, but also on innocent women and children. It destroys family ties, and is the cause of poverty and degradation. No one could be more sensible than The News of the woes caused by drunkenness, and no one could outdo The News in advocating any measure that, in its opinion, would make for temperance. * * * * *

The News sympathizes with the moral purpose of those who are advocating State-wide prohibition, and admires the courage with which they are fighting for what they consider a vital reform, and wishes that it could share their faith in the efficacy of the remedy they propose. But it can not.

There is a minor strain of wounded pathos in the above quotation, indicating very perceptibly that the writer of it performed a mechanical task which his intelligence repudiated and his conscience condemned. The very thought of putting The News on the saloon side of this question wounded his heart and did violence

to his moral nature. We have scarcely read anything so deeply pathetic since, some years ago, we read the account of Mark Twain in the extinct Garden of Eden weeping over the grave of Adam! Throughout the major part of the editorial The News seems to hold a handkerchief to its eyes while its tears find written expression. We reread the editorial seriously to see if we had mistaken the position of The News, and when we had finished it we felt exactly like we had gone through a funeral oration. We felt like joining The News with our sobs and tears!

No wonder that The News was so dolorous, for it fully realized that its endorsement of the saloon side of this question caused it to dip its pen in the hot blood of the womanhood and the childhood of Texas. Every word of "disfavor" for prohibition was a barbed dart thrust into the hearts of the pure and the innocent throughout North Texas. It was time for The News to weep and to lament, because of the fact that, for reasons it did not express, it decided against the majority of the friends that have stood by it and helped to make it a great newspaper. Yes, it was forced to decide against virtue in favor of vice. All this emotion rushed into the better nature of The News, and it had to practically offset the effect of its editorial by its pathos and self-imposed regrets.

But The News saw even deeper into the subject than this. Hence it proceeded to confess that "drunkenness is the breeder of immorality and crime; that it inflicts untold misery, not only on those immediately concerned, but also on innocent women and children. It destroys family ties and is the cause of poverty and degradation. No one could be more sensible than The News of the woes caused by drunkenness." Yet The News is forced apparently against its better judgment and its conscience to put itself on the side of the open saloon, which is the prolific source of all this train of evils so eloquently described in its editorial! Can The News point out one good thing that the licensed saloon has done for Dallas and for North Texas? Not one! The very facts which make The News "sensible" of these evils are furnished to The News by the open saloon. Yet with moisture flowing from its lachrymose glands The News plants itself in a mechanical defense of the saloon. True, it puts none of its heart into its defense; and reading between the lines one can almost see that it really deprecates itself for assuming such an untenable and unjust position. How does The News know that these evils delineated in its editorial are true? By seeing them every day, right under its nose and eyes, flow through the open doors of the saloon. Again, we say, no wonder The News weeps!

If it felt even remotely that its position on this question were right, would it have written such an apologetic editorial announcement of its purpose? Surely not. We happen to know

the men who write the editorial utterances of The News. We know the men who constitute its office force. They are excellent gentlemen, and the bulk of them, as the editorial in question intimates, will vote the prohibition ticket in July. And The News itself is a great paper, singularly clean in its subject matter, and true and faithful in its news service. These facts have given it a place in the best and most consecrated homes of the State. What a pity that such a paper, with its bright pages and popular manner, is thus forced to do that for which it apologizes and laments!

What, then, is the matter with The News? Why, it is a great business corporation, whose control forces it to subordinate its conscience and sense of duty to heartless modern business regulations. Were The News to publish the list of its stockholders, among them would be found those whose very name would easily explain the humiliating attitude in which it places itself upon the saloon proposition. If we, in any way, misstate the facts in the case, and The News will point out the misstatement, we will cheerfully make the amend honorable, for we have, in a large measure, a very great respect for The News and the excellent men who make up its editorial staff. Had The News been left to its better self it would never have been forced to write such a humiliating editorial as the one under consideration. It had to do it, even against its well-developed sense of moral right. Therefore, the writer of that pathetic editorial is to be more condoned than blamed; and we do not have the heart to unkindly criticize him. He just happens to belong to a great money-making machine, and when its desire for gain calls for grist it must be furnished even if moral issues are ground to powder. In the esteem of modern commercialism money is of vaster more importance than manhood or womanhood or childhood. Many people had hoped that so excellent a paper as The News had fully outgrown this sort of demand, and that at the proper time it would rise above the sordid and the groveling and stand erect on this important question, or at least that it would not lend itself to this juggernaut of human destruction. But, alas! that hope is doomed to disappointment.

But we love The News for many reasons, despite our disappointment; and we serve notice on it that when the fight opens we will take advantage of its offer to conservatively represent our side in its columns. As much as we regret its announced policy touching the saloon question, we are not going to have any ugly quarrels or bandy fierce epithets with it in the pending conflict. We are going to exercise forbearance and charity toward it, give it full credit for all its excellencies, and pray for it that as the months go by it may be able to extricate itself from its self-embarrassment and self-reproaching dilemma. We propose to join our tears with the tears that flow from its editorial eyes and help it to continue weep-

ing over its inexplorable and self-accusing predicament. On with the battle!

MAN'S INHUMANITY TO MAN.

There is a good deal of the savage underneath the veneering called civilization, and it comes to the front when restraint is lifted and human nature is given a license. Whenever some men are put in authority over their fellows this quality often manifests itself. We have a striking illustration of this truth recently in Texas.

A few days ago there was a trial of State-wide interest in the District Federal Court at Austin. Certain parties from Somerville precinct in Burleson County stood charged with the offense of peonage, and they were being tried. The offense is a serious one, involving the servitude of persons without their consent and without due process of law. These parties were charged with holding men as convicts on a public farm for minor offenses and without having been committed by legal authority. At the close of the trial the jury found them not guilty of peonage, as they proved to the satisfaction of the jury that the parties bringing the suit had been convicted in the justice court of the precinct, and they were dismissed.

But the trial revealed a horrible condition of things under the penal system of that county. If one-half of what the victims had to say concerning their punishment is true, it is hard to imagine how those in power could treat men in that manner. They bared their backs and showed horrible scars as the result of beatings they had received by those charged with their keeping during the time of their imprisonment. The men were arrested for drunkenness and for fighting, and committed to the chain gang to work out their fines. They were hired out to parties engaged in farming in the Brazos bottoms and there worked until their fines were paid. Some of them were white men and some were negroes.

We are aware of the fact that such characters are mean, obstinate and hard to control. It is a very difficult undertaking to administer discipline to such men. Yet they are human beings, and to force two stout men to hold one of them down, bare his naked back and hips, and then have another to take a leather bat four feet long and four inches wide and beat him until the blood flowed from his flesh is something too inhuman to contemplate. Yet these facts were brought out and the men exhibited the scars in proof of their experience. Any State that will permit the prevalence of such a prison system in this twentieth century civilization is derelict and reprehensible in the extreme. It is a disgrace to the humanity of our day.

There was a time when it was assumed that there was ceaseless antagonism between soul and body and saints used to afflict the flesh in order to benefit the spirit, but we have since found out that the flesh belongs to God as well as the soul.

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INFANT BAPTISM A FUNDAMENTAL ORDINANCE OF THE CHURCH

Having traced the continuation of the Church and its membership through the Bible, let us now consider the historical origin of infant baptism. Where and when did it begin? We are sometimes told that it was started by the Pope of Rome. But, does the history of the Church warrant such a statement? Let us, fairly and without prejudice, examine the proof.

The first author we will consult is Cramp's "History of the Baptists," page 22, which makes the following statement: "We have at length arrived at the origin of infant baptism, its birthplace was a district of North Africa, one of the least enlightened portions of the earth in that age; the time, the middle of the third century; the occasion, certain unscriptural notions which had gradually gained prevalence respecting the design and efficacy of the baptismal rite." This generous (?) writer attributes its origin to ignorance; its place, North Africa; and time, middle of third century.

Tertullian, one of the most learned of the Church fathers, was born in Carthage, North Africa, about A. D. 160. Cyprian, Bishop of Africa, was born near Carthage, about A. D. 200. Dean Milman says: "Carthage was the mother of Latin Christianity." With this information before him, how could Mr. Cramp say that infant baptism was born in ignorance? If it was born in North Africa, be this said to its credit, it had for its friends and warm supporters two of the most eminent fathers the Church has ever produced. But hear Robert Hall (Baptist), Vol. I, page 482: "After the commencement of the fourth century, down to the era of the Reformation, the baptism of infants was so firmly established, and prevailed to such an extent, that few traces of the ordinance in its primitive state are to be discerned." Is it not singular that infant baptism began in ignorance in the middle of the third century when by the fourth century it had become firmly established throughout the world? But, is Mr. Cramp correct in his statement? Let us see. In Vedder's "Short History of the Baptist Church," page 33, we find the following statement: "Just when infant baptism began is uncertain. * * * It is tolerably certain, however, that by the time of Tertullian (A. D. 150-220), the practice was general, though by no means universal. * * * After the sixth century the practice of infant baptism was universal, or nearly so." Mr. Cramp says that it began in the middle of the third century. Mr. Vedder says by that time it was a general practice. Now, let us see Schaff-Herzog's "Encyclopaedia of Religious Knowledge," Vol. I, page 210: "No time can be assigned to the beginning of infant baptism. If it had been an innovation it would have created a revolution, or provoked a violent protest. * * * Ori-

gen speaks of it as apostolic, and was himself baptized in infancy (about A. D. 185)." Vedder and Schaff-Herzog both say that they can't tell when it began. Origen was born in Alexandria, in Greece, and was baptized in infancy about sixty years before Cramp said the practice began. Arncliffe, in his "History of the Baptists," page 164, says: "In the writings of Tertullian we have the first recorded thought on the subject of infant baptism, and that in the form of resistance to a proposed innovation." But let us see if he is correct in his statement. See Fisher's "History of the Christian Church," page 67: "Tertullian urges the delay of baptism. Later fathers do the same on the ground that, for sins committed after baptism, forgiveness is harder to be obtained."

The reader will see that Tertullian urges the delay of all baptism, not on the ground of "an innovation," but on the assumption that sins committed after baptism were harder to be forgiven than those committed before baptism. In speaking of Tertullian's views on infant baptism Dr. Philip Schaff says: "But when the passage is investigated it is found that his motive is not the impropriety, but the expediency of infant baptism, on the ground that it involves a greater risk of forfeiting forever the remission of sins, in case of a relapse. The very argument proves not only the existence, but the prevailing practice of infant baptism. He does not even hint at its being a post-apostolic innovation. (Schaff-Herzog's "Encyclopaedia of Religious Knowledge," Vol. I, page 210.)

Having clearly shown the utter inability of the opposers of infant baptism to give it a human origin, let us see where it did start.

1. Infant baptism, in the days of Moses, "Christian Baptism," page 386, by Alexander Campbell: "Infants were never cast out of the Jewish Church, as some call it, because it was a commonwealth, and the only excommunication from it was death. It was a Church of this world; a great community, called out of Egypt, and under Moses in the wilderness. God made a covenant with them, after they had all—men, women and children—been baptized into Moses in the cloud and in the sea." This, perhaps, is the first case of infant baptism on record, and God was the administrator.

2. Infant baptism in the days of the apostles. See "Helps," page 82, by Henry Cowan, D. D., in Bible with imprint of American Baptist Publication Society on it: "The first reference to infant baptism is by Irenaeus (c. 180 A. D.), but Origen traces the usage to apostolic sanction." Smith, in his "Dictionary of the Bible," page 356, speaking of "The Lord's Day," says: "That it is an extraordinary fact

that we never find its dedication questioned, or argued about, but accepted as something equally apostolic with confirmation, with infant baptism, with ordination, or at least spoken of in the same way." See Fisher's "History of the Christian Church," page 67: "Infant baptism is recognized as a rite of the Church by Irenaeus, and by Origen, who calls it an apostolic custom." Now, see Wall's "History of Infant Baptism," Vol. II, page 382: "Origen, Ambrose and Austin do each of them expressly affirm that baptizing of infants was ordered by the apostles and practiced in their time." Now, see Wall, Vol. II, page 507: "Lastly, as these evidences are for the first four hundred years, in which there appears one man, Tertullian, that advised the delay of infant baptism in some cases; and one, Gregory, that did, perhaps, practice such delay in the case of his children. But there was no society of men so thinking, or practicing; nor no one man saying it was unlawful to baptize infants. So, in the next seven hundred years there is not so much as one man to be found that either spoke for or practiced any such delay, but all did the contrary. And, when about the year 1130, one sect among the Albigenses declared against the baptism of infants as being incapable of salvation, the main body of that people rejected their opinion; and they of them that held that opinion quickly dwindled away and disappeared. No more holding that tenet were heard of till the rising of the German Anti-Pedobaptists, A. D. 1522." Quoted from "Rice-Campbell Debate," page 414. We have been somewhat lengthy in these quotations, because we desired to thoroughly establish the practice of infant baptism in apostolic times.

3. Infant baptism was practiced in the second century. See "Rice-Campbell Debate," page 430: "Suppose I admit that all the fathers, from Justin Martyr down to Theodoret, 423, used baptism and regeneration as synonymous, and Irenaeus, generally with the others, though he lived A. D. 178." What does it prove in the case before us? That infant baptism is a divine institution; because it is probable, even certain, that Irenaeus referred to it under another name at the close of the second century.

4. Infant baptism was practiced in the third century. See Benedict's History of the Baptist Church," page 293: "Traces of infant baptism appear in the Western Church after the middle of the second century; i. e., within about fifty years of the apostolic age, towards the end of this century, it becomes the subject of controversy in Proconsular Africa. Though its necessity was asserted in Africa and Egypt in the beginning of the third century, it was, even to the end of the fourth century, by no means universally observ-

ed, and least of all in the Eastern Church. It finally became a general ecclesiastical institution in the age of Augustine, A. D. 354."

5. Infant baptism in the fourth century. See Benedict's "History of the Baptist Church," page 299: "From the third century baptism became one of the mysteries of the Church. It continued to be such until the middle of the fifth century, when Christianity became so prevalent, and the practice of infant baptism so general, that the instances of adult baptism were comparatively rare," etc.

6. Formerly, all Churches baptized infants. See Lofton (Baptist), page 206: "According to Dr. Featly, the Novations (A. D. 250), and the Donatists (A. D. 350) practiced infant baptism. * * * Dr. Newman (Baptist) confirms Featly with regard to their infant baptism. See Benedict's "History of the Baptist Church," pages 930-2: "Baptist and Anabaptist, from time immemorial, have been by most writers, regarded as synonymous and convertible terms. * * * Infant baptism, they generally condemned. Some of them, however, continued the practice after the name Anabaptist was applied to them." Carson (Baptist), speaking of the preaching of Whitefield (Methodist), says, page 31: "The result was that many of the converts of those days became Baptists. Taking the Scriptures for their only guide, they arrived by a plain and direct course of reasoning, at this result. This was the rise of the Baptist Church in Sturbridge, Mass. At first they believed in and practiced infant sprinkling." The Waldenses and Albigenses baptized infants. See "Rice-Campbell Debate," page 406: "And for this cause it is, that we present our children in baptism." The Latin and Greek Catholics, the Episcopalians, the Lutherans, the Presbyterians and the Methodist Churches all baptize infants.

7. The Church fathers believed in it; Irenaeus, Tertullian, Origen, Cyprian, Pelagius and Austin. See Wall's "Infant Baptism."

8. The reformers believed in it. Calvin, Knox, Luther, Zwingli and Wesley. See Fisher's "History of the Christian Church," page 416.

9. The early Bible translators believed in it. See Lofton (Baptist), pages 16-17: "What was true of Wycliffe and the Lollards, was true of Tyndale and his followers. * * * He never gave up infant baptism."

10. John Bunyan seems to have believed in it. See Vedder's "History of the Baptists," pages 158-9: "Bunyan was at length soundly converted. He was never a very orthodox Baptist. He seems to have had his children christened in the Established Church, and it is uncertain whether he himself was ever baptized on a profession of faith."

PROGRESS OF CHURCH FEDERATION.

By Rev. E. B. Sanford, D. D.

The Federal Council of the Churches of Christ in America stands for Christian Unity. Its constitution, officially ratified by National Conferences, assemblies and synods representing Churches with a membership of over fifteen millions, voices the conviction that the time has come to manifest more fully than ever before "the essential oneness of the Christian Churches of America, in Jesus Christ as their divine Lord and Savior and to promote the spirit of fellowship, service and co-operation."

Neither permitting nor desiring authority over the constituent bodies adhering to it, this great council is already proving its efficiency as a unifying force illustrating the federal conception of Church unity as contrasted with ecclesiastical uniformity.

History that has been in the making since the dawn of the twentieth century bears testimony that the time was ripe for this correlation of Christian forces. It is only nine years ago (February 5, 1902) that action was taken in Washington, D. C., that brought together in New York in 1905, 400 officially appointed delegates representing thirty-two denominations. The plan of federation adopted at this meeting during the years 1906-1908 was presented to and approved by the National judicatories and conventions of thirty-one denominational bodies representing by far the larger part of the Protestant Church membership of the United States. Two years have passed since the meeting in Philadelphia in December, 1908, where the

council completed its organization and the work which it approved and mapped out was placed in the care of an executive committee until as a delegated body it comes together again in December, 1912.

I confine my report to things done and doing. In the record of the year 1910 the achievement of a plan of co-operative advance in home missions deserves a high place. Suffice it to say that upon the basis of an investigation of religious conditions in Colorado, a report was formulated in a most careful way by a joint committee composed of the Committee on Home Missions of the Federal Council and a special committee appointed by the Home Missions Council. This report with its recommendations was sent to the Home Mission Boards of all the Churches connected with the council.

These recommendations have already been adopted by boards aiding over 5000 of the 6965 listed missionaries west of the Mississippi River. If the Federal Council of the Churches had achieved nothing more than the linking of forces represented in this plan of co-operation and comity in home mission work, all of the time and money thus far expended in furthering its objects would be more than justified.

As regards the work of the Commission on the Church and Social Service, it would be difficult to measure the influence National and International that has followed "The Churches' Appeal in Behalf of Labor" and the report concerning the industrial situation at South Bethlehem, Pa. Plans of organization and equipment for a larger service have been under discussion and we may hope that the commission will soon be placed in a position where it can fulfill a mission

that already has attracted general attention. We are under great obligation to the religious and secular press for wide publicity that has been given to this work through editorial comment and the publication of special bulletins sent from the National office.

It is interesting to note the progress of State Federation work.

The Interdenominational Commission of Maine, now in its twenty-first year, has in 1910 been more fruitful of large results than ever before.

The New Hampshire Interdenominational Commission is in the stage of practical co-operation.

The Vermont Interdenominational Commission is broadening the scope of its work and has already become the Inter-Church Federation of Vermont.

The Federation of Massachusetts and Rhode Island have had a fruitful year. Some of the competing Churches of the smaller communities are practicing methods of federation for work and worship under one pastor. Such federations are already formed in Vermont, Wisconsin and Maine.

The New York State Federation has in its history been a notable force for civic righteousness. Plans looking to renewed vigor are under way.

The foundations are being laid in New Jersey for a Statewide Inter-Church Federation.

West Virginia has recently formed an Inter-Church Federation, and Delaware, together with the eastern portion of Maryland, has an interdenominational Council representing leading Churches, which is undertaking the constructive redirection of forces in many needy localities.

The work in Pennsylvania is developing by cities, counties and selected

districts, and a State organization will soon follow.

Ohio, Michigan and Minnesota are ready to take up their work with renewed interest under the direction and with the help of the Secretary of the Central District.

Wisconsin has recently held the most remarkable State Federation meeting in the history of the movement.

A strong Interdenominational Council has been formed in Indiana and North and South Dakota have federations that have good work to their credit.

The recently organized Inter-Church Federation of Arizona is inaugurating a Statewide investigation.

Colorado, Wyoming, Montana and Idaho in the last six months have completed organizations similar to the interdenominational Commissions of Northern New England. These are their councils on home missions, composed of the leaders in the home missionary work of those States and having for their special function the carrying out of the program of comity and co-operation adopted by the home mission boards.

Interest in many sections of the South is increasing, and Kentucky has already taken steps looking to the formation of a State Federation.

As regards local federations, a mere mention of the names of the places which have such instances of co-operation would require several minutes for their reading.

With reverent gratitude we recognize that "gracious operation of the Spirit of God that has knit together" Christian bodies, representing by far the larger part of the Church membership of these United States, in such bonds of fellowship that they have

declared to the world "their essential unity in Jesus Christ as their divine Lord and Savior" and pledged their support "in the prosecution of work that can be better done in union than separation."

Plans for promoting this spirit of fellowship, service and co-operation are now an active co-ordinating force in the life of the Churches.

The year 1910 has in many ways been the most fruitful in the history of the Federal Council. It is a record of achievement. A working program, providing practical methods of co-operation and substituting comity for rivalry has received such wide official sanction that the danger of unhappy divisions and waste of spiritual energy has been decreased and such an object lesson of Christian unity given to the world, that all the Church of our country, holding to historical and evangelical Christianity, it is to be hoped, will desire to join in this correlation of Church and missionary forces.

Rejoicing with you that this report of progress can be made, we look forward with anticipation to even larger achievements that will witness a unity and purpose that will give increasing testimony that the great fellowship represented in this Federal Council, "being many, are one body in Christ, and every one members one of another."

Be not anxious about little things. If you wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to him, and he will strengthen thy faith for greater trials that may come.—Dr. Pusey.

Christian mottoes on the walls do not constitute a Christian home.

The Home Mission Work in Texas

MARCH MISSIONARY CAMPAIGN.

I am greatly rejoiced over the plan for a State-wide Missionary Campaign for March, 1911, and desire to most heartily co-operate, as far as I can, in making it a success.

The plan outlined elsewhere has so much to commend it, that for me to call attention to these would necessarily go far beyond the limit of this item.

It is carrying out the plan for an "Every Member Campaign" which I know is bringing excellent fruit in so many churches. It is co-operating with and bringing to fuller action the mightiest movement in missionary endeavor—the Laymen's Missionary Movement.

Mr. Ellis well says: "The world's evangelization is the biggest thing in the world, and needs to be done by the biggest men in the world, in the biggest way in the world."

This plan will bring results just at the time when needed most, and enable the several boards throughout the State to handle their missionary matters without embarrassment. Too long the boards have had to borrow money to meet the necessities of the domestic missions in the field during the second and third quarters of the year. Let us all fall into line.

M. S. HOTCHKISS.
Conference Missionary Secretary, Central Texas Conference.

SHALL TEXAS METHODISTS EVANGELIZE TEXAS?

If we pause to consider to full weight of responsibility that rests upon us as the greatest evangelizing force of this the greatest of all the States, there can come but one answer to the question that heads this article.

That we are falling far short of our responsibility that our strength and opportunity places us under, there can be no question to the observing mind. And if we are to do this great work for the Master and for humanity, it is becoming more and more apparent that we shall have to revise our missionary policy, and undertake it upon a far larger scale than has yet been proposed.

The very magnitude of this great task should at once challenge the deepest devotion, and call forth the consecrated heroism of the whole Church within the entire State.

Think of the more than 300,000 Mexicans within our State and only one white missionary from our Church laboring among them. Does that look like we are really in earnest when we talk about evangelizing them? Not much.

And then, there are perhaps more than 400,000 people of other nationalities speaking several different languages that stand in sore need of the highest and purest presentation of the gospel that we preach. They are religious after a sort, it is true. But so far as having a true conception of what the gospel really means they stand as much in need as most of Latin America.

Then there are the great cities of the State with a rapidly increasing population that is teeming with all that is vile and degrading, where the depths of corruption are seething in sin. And the rural population of our own American people is in many places without our gospel.

Now, can we ever hope to meet all these demands if we continue to go on in the same old way we have been in for all these years? I am convinced that we cannot.

If we are to carry out the Great Commission by giving the gospel to these people that are already at our doors we must and should at once adopt a State-wide missionary policy that will be commensurate with the great responsibilities and splendid opportunities that are now thrust upon us. We should quit piddling at this mighty task and recognize the fact that this is a man's job.

It seems that we have been so tardy in sending the gospel to other lands, that God in his wise providence has opened the gateways of our State, and is sending the people of every land to our very doors, and demanding of us that we give them the bread of life. Shall we neglect this magnificent opportunity that He has thrust upon us, and allow others to take our crown? If so, then it will not be long till "Ichabod" shall be written above our doors.

We heartily indorse Dr. J. M. Moore's wisdom and policy in districting the entire church and securing the appointment of the ablest men as superintendents of those districts; and we congratulate him on his wise selection of Rev. A. J. Weeks as the Superintendent for Texas and New Mexico. Brother Weeks is an organizer of much ability, and a man of broad vis-

ion. His wise leadership gives promise of much that we need, and his plans are wise and sound. But if there is not a thorough correlation of all the forces of the Church, even his masterful efforts will fall far short of the demands.

The wisdom of the fathers, led by Dr. F. A. Mood, in combining all the Texas Conferences into a common educational system, having for its object the unification of all our educational interests culminating in the thorough correlation of all our schools, having one great institution for their common head, has been abundantly vindicated by the magnificent results that have crowned their labors for the past thirty years. And the results of their labors have forced upon us a crisis in our educational affairs that calls for an unprecedented advance in the work of Christian education.

The Texas Conferences have never been willing to rupture this holy alliance, and in their wisdom at their late sessions saw fit to appoint representatives forming an Educational Commission to plan this mighty forward movement. Already they have entered far enough into their labors for all to see that they mean to do larger and better things than has ever been planned before.

Now let all Texas Methodism unite in this great enterprise as one man, and we will soon show to the world that Texas Methodism can do really great things.

But if the interests of Christian education can be best served by uniting all the Texas Conferences so as to give oneness of purpose and united strength why should not our great missionary interests demand the same united strength and effort?

Does the cause of Christian education so far overshadow the cause of home missions that the one should command the combined force of all the Texas Conferences, while the other should be left to the divided policies and meager support of the several conferences? Certainly not.

I think the time has come when the several Texas Conferences should appoint a State Commission for home and conference missions, and project a missionary policy that will give as much dignity to the work in the homeland as the Parent Board is giving to the work in foreign lands. And we should place at their disposal a sufficient amount of funds to enable them to select men specially fitted for this work, and then stand back of them with assured salaries sufficient to meet the demands of their calling. This would appeal to the best men, and the Holy Spirit would doubtless call a sufficient number of them into this work to fully occupy this field.

Our problem is in a large sense a foreign problem, and if we are ever to solve it we shall have to recognize its requirements and provide the means for meeting them.

Within the bounds of the Texas and West Texas Conferences reside the great bulk of this foreign population, and it is quite plain that these conferences of themselves are not able to cope with this situation, and at the same time do as much for foreign missions in general as the other conferences of equal strength are expected to do. Besides the obligation of our sister conferences to engage in this work is just as great as it is on these two conferences, and we are persuaded that they are just as willing to take it up in earnest, and assist in holding Texas for Texas Methodism.

By all means let us raise \$1,000,000 for the endowment of our educational institutions. But shall we declare to the world that we are far more interested in the education of the mind than we are in the salvation of the soul? Why not ask Texas Methodism to endow our home mission work with \$1,000,000? Does anyone believe that the Christian heart will respond to the call for higher education, and that it will not respond to a like call for the salvation of those whom God has placed under our care? For my part I cannot believe it. Texas Methodism should put at least \$100,000 into this cause this year. That we can do it there can be no doubt. Will we do it? That is the question.

If all the leaders of the Church will heartily respond to the call of Brother Weeks and wisely plan and carry out the "Every Member Campaign;" and if the Texas Conferences at their next Annual Conferences will raise such a commission as suggested, and project the work on a scale commensurate with the demands of this ripe and widening field, it will go a long way toward solving our home mission problems.

And then, I believe we should be more specific in our aims, and more direct in our appeals.

If the Parent Board would say to Texas Methodism, "Take Mexico for Christ; direct all your foreign mis-

sionary contributions that way," and relieve us of further assessments for other fields, we would gladly accept the challenge, and would soon quadruple our forces there and in the home field.

Brethren, I believe the Holy Spirit is calling us at this time, to arise and do something worth while. Shall we accept the battle-cry, "Go Forward," or shall we longer falter in the face of such epoch-crowning possibilities? Yours for larger service.

A. A. WAGNON.

THE CHAMPION COMPROMISER, THE DEVIL.

Mr. Spurgeon in his "Treasury of David," his seven delightful books on the "Psalms," ends each chapter with "Some Hints to the Village Preacher." It is more or less natural for the small to imitate and emulate the large, so here goes some hints from one village person to another. The caption indicates the drift of the hints herein made.

Now at the outset I do not wish to say anything about his Satanic majesty that is not true. To slander even the devil would be wrong, and unbecoming a Christian man. The truth is, I am sorry for him in a way. I know that God is going to wipe him up from off the face of the earth and cast him and his angels in the lake of fire, when comes the new heaven and the new earth. If there was any way in heaven or on the earth, or in the counsel of the eternal godhead to reform, save and rescue him and his angels from their doom, I should be glad to have it done. But, of course, there is no such way, and indeed the devil himself does not wish any delivery.

Once upon a time there was a kind woman who was never known to say one harmful word of another. Her kindness was marked, so much that if she did not know how to speak well of one she would not say harm. A young man ventured to attest that he could make her break that rule, and accordingly asked her what she thought of the devil. "Well, I think this," she replied, "that if all the Church members were as punctual and attentive to their business as the devil is to his, we would have a much better world than the one we have!" Now all this I steadfastly believe.

We know from history, observation and experience that the devil is a gifted compromiser. This writer is well acquainted with the devil, from history, observation and also from experience. I do not deny that I am anxious to be better acquainted with him than I am, and in a way am cultivating the acquaintance. True I do not want any more acquaintance personally and experimentally. I have enough of that and too much, and I would forever un-know it, and have done that in the one way provided. But history and observation keep making me better acquainted with his diabolical maneuvers. Some people try to laugh at the idea of his existence, poking fun at the rhetoric of Genesis. But I know better. I know that snake. I have seen his trail, I have heard his hiss, I have felt his fangs. He has spoken to me and his eloquence has been well nigh fatal. I have continually to seek succor from the charm and power of his incantation. I must find release from his illusionment and delusionment.

Let the aforesaid philosophers talk to the fellow that does not know, for I am posted. I am not ignorant of him, nor of his devices.

The devil is a very wise schemer, planner, and also a compromiser. Historically we know that when the Reformation under Martin Luther was in progress the devil was on the side of the question which claimed that justification came by penance, pilgrimages, kissing old relics, and looking at pictures. He had gained that much with many a thousand by compromise before this after being compelled to admit that there was a smidgen of truth in the Bible. But after the Reformation he tried hard to compromise on the doctrine that justification by historic faith was the whole truth and met all needs of man. When Wesley came along and preached the witness of the spirit to the fact of justification, his satanic majesty seriously objected to that doctrine. He at last succeeded in organizing a compromiser crowd who agreed to believe that historic faith, verbal repentance, and a certain dipping in water, was the sum total of the Christian religion. The Holy Spirit had dried up on the type in the ink used in printing the Bible, and was never in any other way to be recognized as existent. Of course there was formality, dearth and death in many quarters. Well, the fact is, there is yet in many places our tug-of-war with depravity and actual sin, in this warfare for the righteousness of Christ, the righteousness which is by faith. But the war is on till he comes. But that is not the end of the devil's offers at compromise. He is now willing to admit in some localities that the saloon ought not to be but in other localities they are the

since qua non of life, liberty and the pursuit of happiness and local self government. He is always willing for a man to govern himself, if he will retain in his heart a place for Satan. That is one of his strong contentions.

In the years gone by our town was full of saloons. The postoffice, so I am told, was in the back end of a saloon. The devil liked that arrangement very much while it lasted. He was about to go to record with his mortgage against the whole county of Upsbur. But there was objection and a fight about that postoffice business. He finally agreed that the postoffice might be moved to another building, but pronounced his Satanic anathemas against any man who said the saloons should not stay also.

There was after a while some hard fighting against the saloon in this county at all, and after awhile the saloon had to go. The devil now placidly, though doggedly and slyly, admits that possibly Upsbur County should have no saloons. But it understood, at least on his side of the question, that our say on the subject is done and over.

Of course while the saloons were dominant we had very low morals, and religion was as scarce as hen's teeth. We had a few martin boxes with Church labels on them and some preaching now and then. Religion gained somewhat and the Baptists put up a brick church, and the Methodists repaired their wooden affair and crept up to be a one-horse station, in Methodist parlance.

Last year we resolved to build a fine church of brick and stone and went promptly to work. The Baptists, not to be outdone after having discussed the building of a new church, took hold and put it through very handsomely. Now our town has two very handsome up-to-date churches. Our church is a poem in stone and brick. The devil at last compromised on the two new churches, after using all the arguments he could think of or imagine on the pride and vanity of the thing, a kind of mock poetry he well knows how to use when it comes handy.

He now thinks we do not need any revivals, that we are a fine moral people, well fixed up, and that we have done our part in the saving of ourselves and the world. To this proposition I will not agree at all.

I am preaching a series on "Vital Godliness" the need of the Church. I believe good is being done. When we get into our new church sometime soon, Dr. Arch Holder, of Shreveport, has promised to help us in a protracted meeting. My faith in God and in the truth of his Word and the power of the Holy Spirit promised to those who ask for him, and all signs point to a time of uplift and refreshing from on high, when he shall turn upon us the streams of the south.

J. A. STAFFORD.

REV. E. L. ARMSTRONG.

I feel like it is a pleasure to me to write a few lines in memory of this good man. I have attended his meetings under brush arbores when I was a boy, and have seen the people shout the praises of God under the influence of his preaching. My father, who preceded Brother Armstrong to the good world nearly four years ago, used to help him in his meetings as a local preacher, and he appreciated Brother Armstrong very much because of his great strength of character and fearless spirit. He, in turn, always solicited my father's help. Brother Armstrong surely was a man of great endurance, having undergone the amount of bodily affliction and suffering which he did. It seems that even Job was not afflicted more in body than was he, but he endured it patiently and without a murmur unto the end. While in body he was confined to his bed, yet he was active in mind and spirit, always in sympathy with every movement of the Church and interested in her welfare and prosperity. His long period of suffering is ended, and eternal bliss is his forever.

J. W. SMITH.

A little girl gave her father the most important condition of physical well-being when, in answer to his question, "What was the minister's text?" she replied, "Keep your soul on top." Challenged to find the text, she discovered that it read, "I keep under my body." But she had got the right interpretation of it. He who keeps his soul on top, but makes his body a strong and vigorous instrument of his soul, will observe the two conditions of physical well-being, and will have what is the essence of true manhood, a sound soul in a sound body.—Christian Union.

We stand on the threshold of a grand religious and Church development, and we do well in preparing for it from within; moreover, we can be sure that European culture without a foundation in the religious power of Christianity can scarcely endure. And every future culture, in proportion as it possesses religious depth and maturity, will contain within itself that which forms the intrinsic vital power of Christianity—the regeneration and sanctification of personality through God.—Professor Troeltsch.



Try This On the Boy

Put on the table a dish of each ready-cooked cereal, and let the boy make his own choice.

Let him see Puffed Wheat and Puffed Rice with the rest—these crisp, gigantic, nut-like grains.

You will learn in a moment what food children like best.

We made a test like that in a lunch room—conducted for months in the heart of New York.

We served all kinds of ready-cooked cereals, all at an equal price. Four people in five chose Puffed Wheat and Puffed Rice—just as your boy will do.

That's how we found out. Since then we have helped a million homes to enjoy them.

Puffed Wheat, 10c
Puffed Rice, 15c
Except in extreme West

These are the foods shot from guns—the foods prepared by Prof. Anderson's process, with every starch granule exploded by steam.

The process pulls the grains to eight times natural size—makes them four times as porous as bread. Yet the coats of the grain are unbroken.

The result is whole-grain food made wholly digestible—made crisp and enticing—made to melt in the mouth.

So many people have found them out that 15,000,000 dishes are now served every month.

Cut out this reminder so you won't forget to order a package to try.

A Reminder
to order from the grocer a package of Puffed Wheat or Puffed Rice.

Made only by
The Quaker Oats Company

Notes From the Field

May.
During the cold week ending January 22, Rev. J. A. Biggs, our District Evangelist, held for us a very fine meeting. The Church was strengthened, sinners saved, and eight members were received into the Church.—W. T. Jones.

Roby.
We are in the midst of a great meeting at Roby; have been running one week; forty-five conversions to date, and a large number of accessions. The town is stirred with great conversions. Rev. J. Winford Hunt, our pastor at Snyder, is doing the preaching, and is one of the best equipped young men in our conference. He is a fine preacher, a first-class revivalist and has a passion for the souls of men. The meeting will continue indefinitely. Many of the hardest men are being touched by God's Spirit.—C. S. Cameron, Feb. 7.

Red Oak.
Our first Quarterly Conference last Saturday was a great success in every way. Brother Armstrong's sermons were good to the use of edifying. He is in great favor with my people. The stewards made a splendid report and liberal provisions for the year. Our stewards are business men—farmers—and they do our Lord's work in a business way. Red Oak gave us a fine pounding to start us into the fourth year, and we are now happy on the way. If I could find some plan to change the name of this circuit, I would like to stay four more years. I trust this may be a year of great revivals in this and every charge.—C. E. Lindsey, Feb. 8.

Georgetown Station.
This is the tenth year that, as preacher in charge or presiding elder, I have served this people. No man could have desired for himself and family a more gracious greeting. The good women kept us out of the parsonage for some days while they were having the floors hard-oiled, a new range placed in the kitchen, new hot water apparatus for the bath-room installed, bathtub put in, kitchen re-floored and painted, bath-room repainted and other improvements made. They have paid out about \$250 and have other plans on hand for parsonage improvement. At the first meeting of the Board of Stewards the salary, without a negative vote, was increased from \$200 to \$250. This is on the material side. Now on the spiritual a few facts. I expect I preach to the largest congregation of any Methodist preacher in the State. We have three Sunday-schools. The main one has grown so great that a large part of it meets at the University chapel. The Primary Department meets in the Preparatory building. Then we have a flourishing school in the building bought last year on Ninth Street, and we have a Mexican Sunday-school in the afternoon. The next issue of the Bulletin will set forth the spiritual activities of our Church. This issue will include, beside the above, the work of the Senior League, the Junior League, Little Workers, Alma Norwood Missionary Society, Home Mission Society, the Foreign Missionary Society, Y. M. C. A.,

Y. W. C. A., the Young Preachers' organization (we have nearly 100 young preachers here), the Student Volunteer Band and other movements and organizations. God is moving among us already. There have been received on profession of faith and by baptism, eleven, one of whom for many years a leading citizen of the town; three infants baptized. Other men equally prominent are spiritually stirred and asking for the prayers of God's people. We begin a revival on February 19, and Brother E. F. Shuler, of Temple, is to preach for us. Let me earnestly implore the Methodists of the State to earnestly pray for a great revival. Publicly would I thus express my sincerest thanks for the goodness shown by this people. From all quarters of the district come tidings of great things, both material and spiritual. Our presiding elder, Brother W. H. Vaughan, is, both by work and preaching, stirring people and preachers to do greater things for God and expect greater things from him. The one prayer seems to be: Oh, for a mighty work of the conference. Last but not least, last Sabbath being Missionary Day, our Sunday-school raised \$157.90.—W. L. Nelms.

Elkhart.
After two very pleasant years on the Neches charge, we were moved to Elkhart. We had many friends on the Neches charge. The people of Elkhart have received us very kindly, and have shown many tokens of appreciation. The outlook is very hopeful. We have eight appointments, preach three times every Sunday save one, and Elkhart gets half time. So, you see, we have a lot of work to do, but we are happy in the work. As we go from point to point and see so many who need salvation, our heart is moved. Our first Quarterly Conference convened January 23, 29, at Elkhart. Brother J. T. Smith, the efficient presiding elder, was present and preached Saturday and Sunday. Brother Smith is a fine preacher and one of the best elders. His sermon Sunday morning was grand. He preached on missions. On our second night in Elkhart there was a rap at the door. The door was opened, the house was soon filled with people and the dining table was filled with many good things to eat. On the whole, I think everything starts off well. The preacher's salary was made \$750 for this year. May the Lord bless the whole Church and give us many souls this year.—James I. Weatherly.

Bend.
We take pleasure in reporting our new church building, just completed. Our pastor, Rev. E. E. Thomson, has worked for the past twelve months, urging on our people the importance of a church house at Bend, Texas. The Quarterly Conference appointed a Building Committee. They decided to put up a house 20x10 feet. This property has two and one-half acres of land. One acre is set aside for a cemetery. At completion our pastor, accompanied by Brother W. E. Moon, of Lometa, came down and held a five days' meeting. There were six conversions and three additions. On Sunday, January 29, a Church was organized with about thirty members and a Sunday-school was organized with eighty-one mem-

bers; J. W. King, superintendent; Miss Ellie Millican, Secretary. We have one of the neatest churches in San Saba County. Brother W. E. Moon, a man of God and one who wins, did the preaching, and Brother Thompson did his part. We are proud of our church, and the next Quarterly Conference will be held with us. The fifth Sunday in April we expect the workers' meeting. May God's richest blessings ever rest on our pastor, Rev. E. E. Thomson, and Brother Moon. This Church was named, by unanimous vote, Thomson Chapel. Rev. J. E. Ragsdale will preach for us one Sunday in each month. We appreciate the good reading and helps we get from the Advocate.—W. J. Millican, Feb. 6.

Higgins.
Our work here is doing nicely. We have three Leagues and a very fine Woman's Home Mission Society. Two of our finest young ladies are preparing to do mission work. Miss Mary Brantline is teaching in our public school here, and will enter college, at Polytchnic, next fall to make further preparation for foreign mission work. Miss Ella Simkins is now teaching near here, and will prepare for deaconess work. Both are unusually fine young women, and will do a great work for the Lord. The laymen are well organized under the leadership of Brother E. B. Simkins. Brother R. C. Dial, the Conference Lay Leader, spent Sunday, January 22, with us, conducting the morning service and representing the laymen of the conference. At night he spoke to a large congregation on Statewide prohibition, and represented the Anti-Saloon League. He is a strong speaker, and will do any charge some needed service. Chardon College is very close to his heart, and comes in for its part in his work. It is still dry here, but the wheat that came up is living and, if we get rain by the first of March, will make a very good crop—so say the oldest farmers in this section. We are moving to build a nice parsonage. The charge is in good condition.—G. F. Winfield.

Bovina.
We spent last year with the Hermitage people, Colorado District, Northwest Texas Conference. We found them to be a splendid people. Just before leaving the charge they gave us a second pounding for the year, and the ladies of the Home Mission Society presented my wife with a nice cloak. After conference, while getting ready to move, some of the brethren presented me with \$5 in cash, as a token of their appreciation. We had a pleasant year among them, and regretted leaving them. On December 1 we reached Bovina, thirteen miles northeast of Texico, Amarillo District. We have been cordially received in this charge of four appointments. We serve a noble people and hope for a successful year. The country is still thinly settled. Quite a number of people have moved away on account of the severe drouth of the last two years. Our membership is small at each Church, but earnest and progressive. Three of our Churches are on the Santa Fe Railroad. We have a nice comfortable four-room parsonage, very well furnished. Our Home Mission Society is necessarily small, but a more aggressive one I have never known. I preached at Summerfield last Sunday and Sunday night. On Monday the good people presented a nice pounding. We very much appreciate the spirit of love and appreciation thus shown, and hope to remunerate them with spiritual things. Our second Quarterly Conference will

Nervous? Let your doctor prescribe the medicine. He knows best. The fact, however, that Ayer's Sarsaparilla has such strong tonic properties, and is entirely free from alcohol, may make it precisely to his liking.

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

be at Black, the 18th and 19th of this month. We hope for a good meeting.—A. H. Hussey, Feb. 7.

Weatherford Street Church, Fort Worth.
A new era has come to our Church. On coming to the charge we found a \$1000 debt on the church lot, which had been drawing nine per cent interest for four years, \$290 for repainting the church, and many small debts. The members were discouraged and leaving for other Churches. We launched a plan about January 1 to pay off the \$1200. We closed the campaign the 3d of this month with all the money in hand. The people said it was impossible, but when I announced that we had the money we had an old-fashioned jubilee. Many are coming back, and new ones are joining. In three months all debts will be paid. We are laying plans for greater things than this Church has ever done. Methodism has a great opportunity in this part of Fort Worth. We must build for the future. We are planning for a great revival. Our people are standing by us. We have had the pounding. These people know how to do things. I have received more than thirty since conference. Fort Worth failed to get the university, but not because we did not do our best, but for the reason that the Commissioners thought Dallas was the place for it. We are ready to join in and do what we can to make it a great university. We are forging the front in this great city. We have a fine Woman's Home Mission Society and Woman's Foreign Missionary Society, and a good people to preach to. Eight new subscribers to the Advocate, with more to follow. The Advocate is all right.—D. A. McGuire.

Calvert.
On our return to Calvert we were greeted with a hearty welcome. The pounding was extensive. These good people have made us feel at home every day we have been among them. We recently closed a revival under the leadership of Rev. D. L. Coale, of Fort Worth. The weather was bad, but the congregations were good. The meeting did not reach out as far as we desired, yet several adults were converted; fifteen joined the Church during the meeting, and four since. Many reclamations. Coale is one of the best all-round men I have ever known. Our presiding elder, Brother Betts, who seems to fit the position just right, held our first Quarterly Conference and preached four days for us, to the delight of the people. We are expecting a great year.—J. M. Adams, Feb. 13.

Farmer.
On January 26, 1911, our first Quarterly Conference convened. Our presiding elder, Dr. James Campbell, was present and preached a very able sermon on the subject of prayer. Right after the sermon we held our Quarterly Conference. My Board of Stewards was present with good reports. They made a very liberal assessment for their pastor. Dr. Campbell does not fail to look after all the business pertaining to a Quarterly Conference.—Z. W. Lindsey.

Indian Creek.
I went to Brother W. L. Brandon on February 6 and spent six days with him. Had several conversions and helped him organize his laymen and get his committees, and get them in working condition. We also organized a Woman's Home Mission Society of thirty members, and they are in fine shape for work. Brother Brandon has four Churches in his charge, and each Church has a leader and is organized for work. They are very enthusiastic over the prospects, and say they are sure to pay at every point two dollars per member. Then we organized a club of twelve brethren, members of the Indian Creek Church, as a tithing club. They pledged themselves to pay one-tenth of all their income for ten years. Brother L. A. Kanappie is the President of the club, as he was the prime mover in the organization of this club. And the beauty of this organization is the fact that all the brethren went into the matter after prayer over the matter, and will keep themselves well furnished with good literature, and they hope to get a much larger membership. Now, I want to urge all the brethren in the Weatherford, Cisco, Dublin and Brownwood Districts especially to organize tithing clubs in all the Churches; and this will be my effort at every place where I visit. Brethren, if we can get our members to tithing and make the 2 per cent member our lowest effort, the whole problem of evangelizing the world will be solved, if every lover of our Lord will move together in this matter.—J. A. Biggs.

Haskell.
We have been quiet in Haskell for some time, but not because we were idle. I am now in my fourth year here, and the preceding years have been so full of labors and so much has been done that we enter upon the fourth with fear that the "gait" traveled in the past cannot be kept up during this year. Since I came to Haskell we have built a handsome church worth \$20,000 and a parsonage worth \$2,500, and the membership has more than doubled; and now we enter the fourth year with one of the best charges in the conference. We are planning great things for this year. Have recently let the contract for about \$600 worth of cement sidewalks around the church and parsonage, so if it ever does rain we can keep out of the mud. Our church was planned to take care of a great Sunday-school, and soon after conference we had Brother Bonner and wife, the Northwest Texas Conference Sunday-school Evangelists, with us to assist us in organizing a great school, and they did their work well. The conference made a wise choice in this selection. They are full of meth-

od and helpful enthusiasm for the work. Any pastor that has not his Sunday-school modernized can be greatly benefited by their coming. Our Sunday-school has nearly doubled in attendance, and every department has been strengthened, and is such an inspiration to this pastor as nothing that has ever transpired in my work in the ministry. Nothing could have given us more pleasure than our return to Haskell, and our reception has been all that any preacher could ask for. Yes, the pounding came, and something better than this—splendid congregations greet us every Sunday, and prayer-meetings are largely attended and deeply spiritual. Have three Epworth Leagues—Senior, Intermediate and Junior—and they are all wide awake and render programs that would be a credit to the best. This charge will be ready for a big preacher this fall, so if any of you think you are that, you can commence to build in this direction. Conference collections are subscribed, and every member in the charge is this year a contributor and pays quarterly. We will be loath to leave this fall, but glad to go because the Church says so.—C. B. Meador.

JOURNAL OF NORTH TEXAS CONFERENCE.

The Minutes were mailed out some two weeks ago. Some of the brethren have written me that they have not received any. Any others who have not received their proportion of them will please notify me and they will be sent. There are some unavoidable errors I have noted. The name of Rev. C. L. Bounds appears in the appointments as Rev. C. L. Dennis, though this was corrected in reading the proof. In the statistical tables much of the report of Rev. J. W. Slagle does not appear, though he reported the facts to the Statistical Secretary. The mistake is evidently a mistake of the printer. There are a few typographical errors which I cannot explain. I carefully read all the proof except that of the tables, and thought I caught all errors. Any other errors will be corrected through the columns of the Advocate as my attention is called to them.

R. G. MOOD,
Secretary of North Texas Conference,
Greenville, Texas.

MISSIONARY INSTITUTE, PLAINVIEW DISTRICT.

Our consecrated presiding elder, Rev. J. T. Hicks, has just closed the most successful Preachers' Institute and Sunday-school Rally known in the history of the district. The pastors, with two exceptions, and a goodly number of the laymen were present. The Institute was held February 1-3, 1911.

Brother Hicks is to be congratulated on having mapped out a program that covered so wide a field of Church work. Those on the program deserve like praise for the manner of discussing their subjects and the great interest in the work.

The meeting was enthusiastic from its very beginning, and reached its climax in the discussion of the family altar, when holy memories brought forth glad shouts of praise for blessing around the old altars. Plainview District hopes to report more family altars erected by Annual Conference than any other district.

We had some of the best preaching during the meeting that it has ever been this scribe's privilege to hear. Rev. R. L. Jameson's sermon on the Church and Its Mission was the opening one. It was ably presented, and spiritual. Rev. C. M. Ferguson preached a great sermon on the Power of the Holy Spirit, which was followed by such a sweet demonstration of the Spirit's power in a consecration service led by Brother Hicks. On Friday morning Rev. L. L. Gladney, President of Seth Ward College, delivered a sermon on Family Salvation as God's Unit. It would have done credit to any Bishop. The thought was grand and was accompanied with God's presence in great power. Rev. C. D. Ross preached a most instructive sermon on the Possibility of Apostasy; Rev. D. B. Doak, such a helpful sermon on Christ as the Ideal Teacher; and Rev. W. J. Lee simply knocked all the water out of Campbellism in his sermon Saturday morning.

Rev. R. B. Bonner, Sunday-school Secretary of the Northwest Texas Conference, reached us Friday at noon and remained over Sunday with us. He is the right man in the right place, and was patient and self-denying in his work. He was a great blessing to the entire Institute, as well as our people at Lockney. His work with us was invaluable in regrading our school and instructing both pulpits and teachers; also, in getting our teachers to take the adult students' course. His closing work with us was an earnest revival sermon on Sunday night which resulted in two happy conversions.

The entire meeting was a great blessing to our town and Church.

J. A. LANEY,
Lockney, Texas.

Highland Park

In the Country Club District.

Highland Park won over all competitors because of its admirable location and unsurpassed natural beauty and was unanimously selected as the site for

The Great Methodist University.

This insures to the University tone and character of surroundings such as no other site in Texas could offer, and insures to Highland Park a beautiful campus of classic buildings as a center of civic attractiveness, and grouped about it hundreds of homes of the refined and cultured.

Highland Park comprises some fourteen hundred acres in all, being rapidly developed in the highest possible manner, with long winding boulevards, large park reserves, beautifully paved streets, and restricted to residences that cost not less than \$3000. It has three lakes; is supplied with an abundance of pure artesian water in addition to all other city conveniences, and within 20 minutes' ride from the business section by electric cars. The natural beauty is unsurpassed; altitude high above the city.

Methodists Coming to Dallas,

or contemplating locating here at any time in the future, should write us at once for plat of this beautiful property, with prices and terms. Lots near the University campus are inevitably bound to rapidly increase in value. All lots at least 70x225 feet. Prices range from \$1650 to \$2100 for choicest of location. Terms one-fourth cash, balance easy.

This is the lowest priced, highly developed, restricted residence property ever offered in the South. Sales last week aggregated \$41,100.

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For beautiful illustrated booklet and plat showing location of University, address

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SUNDAY SCHOOL ITEMS

REV. V. A. GODFREY, Editor, San Antonio, Texas.
All communications intended for this department should be sent to the above address.

A VERY IMPORTANT MATTER.

The letter from Dr. Harrison, appearing on the League Page, calls attention to a very important matter. The Church in Texas owes much to those who have faithfully labored to make Epworth-by-the-Sea a suitable gathering place for the Texas Methodists. Some of them have advanced money in critical periods in the history of its growth, and at this time our leaders are confronted with financial difficulties that will vanish away if the pastors and superintendents will comply with the resolutions passed by the Annual Conferences from time to time. Let every superintendent give this matter prompt attention.

EDITORIAL NOTES.

The time for the gathering of the Texas Sunday-school workers at Fort Worth and Dallas is drawing near. The Texas Sunday School Association will hold a great convention in Fort Worth, March 3-13, and it is said that a great program has been prepared and strong workers will be on hand to carry out all that is advertised. The Methodist Sunday-school Conference will be held in Dallas, April 11-13, and the State President is confident that the gathering will be one of the greatest, and the program one of the best in the history of the organization. The recent action of the Commission on Education in Texas, the central location, the presence of the Publishing House and of the Texas Christian Advocate, the Medical College and the Mission Home and Training School, with other objects of interest, should impel Methodist people to go to Dallas, even if they cannot go to Fort Worth. Fortunate indeed will be those who are able to attend both gatherings and enjoy the fellowship and profit by the instruction these meetings will afford.

The missionary periodicals of the Church are now combined into one excellent publication denominated "The Missionary Voice." This publication should appeal to every organization in the Church, and to all the membership, and it should be circulated as widely as possible. Every Sunday-school superintendent should do his best to circulate it at once. The editor of the Nashville Christian Advocate recently gave the following editorial notice of this publication:

"We think that we voice the general sentiment of Southern Methodists when we say that the first number of the new missionary journal of the Methodist Episcopal Church, South, has made a most pleasing impression. The new journal has a good name—the Missionary Voice. It appears in a most becoming dress. The paper used is of the best quality. The size of the type suits the eye. The arrangement of the matter meets the most practical demands. The matter itself, including not an advertisement, and filling sixty-six pages, presents an array of missionary information which cannot be anything else than a mine of intellectual and spiritual wealth to any Christian who understands the scope and purpose of the Church of Jesus Christ.

"In the Missionary Voice we have a combination of three strong missionary journals—Go Forward, Woman's Missionary Advocate and Our Homes. The subscription price of the new journal is only fifty cents a year. Surely there is nothing to prevent the Missionary Voice from having a much larger circulation than the combined circulation of the three journals mentioned.

"The Missionary Voice is published by the Board of Missions of the Methodist Episcopal Church, South. The editors are Rev. W. W. Pinson, D.D., General Secretary of the Board of Missions, and Mrs. A. L. Marshall, Editorial Secretary."

The Sunday-school at Georgetown is a very live one, and the training given is contributing to the missionary spirit of the student body. The following from the daily papers is sufficient evidence of the truth of this statement:

"Georgetown, Tex., Feb. 5.—The collection at the Methodist Sunday-school

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urtic difficulties by day or night.

here this morning amounted to \$157. Rev. L. G. White's class gave \$51; Prof. C. A. Nicholl's class gave \$50, and Prof. M. C. Amos' class gave \$26. These were the three largest donations. These three classes are supporting one student each in mission schools in Mexico. There are about twenty organized adult classes here under the new Wesley adult system. The enrollment in the classes, made up of university students alone, amounts to 400."

The International Sunday-school Association will hold a great convention in San Francisco, California, and a pamphlet has been issued which gives information concerning it. A train will be run to that place and will be known as "The Dixie International Special." The convention will be held June 20-27—and this is a very good time for a little vacation for those who are able to go. This special train, which will be in charge of an experienced traveler thoroughly acquainted with all points of interest, is intended for the use of delegates and others who desire to take advantage of the low rate which will be made for this occasion to visit the Pacific coast and other points of interest en route. A copy of this pamphlet will be mailed to any one making request. Write to J. Arthur Johnson, Advertising Manager, 810 Broadway, Nashville, Tenn.

Dr. Rankin is doing the Church a service by writing a series of articles on infant baptism. The Church needs education on this subject, and an effort should be made by our leaders to awaken an interest in it, and to increase the efforts of the pastors to cause parents to dedicate their children to God in baptism. We should "disciple" the nations and then teach them. That is the order given in the great commission.

NOTES BY STATE PRESIDENT.

The weak spot in Texas Methodist Sunday-schools just now is the neglect of the adult class. This neglect is not universal but it is entirely too general. The Wesley Adult Class should be stressed for several reasons. First, men and women ought to be in the Sunday-school for their own benefit. The organized class is an improvement on former methods of winning and holding adults in the Sunday-school because instead of making them simply pupils, and often pupils of a poorly equipped teacher, it gives each member of the class certain work to do and makes all class work co-operative. Tired men and women are not apt to go to Sunday-school long at a time unless they feel that their going is a matter of some consequence to themselves and others. The plan of the adult class is to give each member some definite place in the organization and thus make his presence a necessity in the work of the class.

Again, a good adult department in a school will do much to stop the leakage in the lower grades. It will do this in two ways. First, by the example of the grown folks. The problem of holding boys and girls of a certain age in the Sunday-school will be solved when their fathers and mothers and big brothers and sisters are brought into the school. Youths and misses at the age when many of them leave the Sunday-school show a strong desire to imitate their elders. The best way to keep a boy in the school is to get his father to join the adult class. Second, the adult class is necessary to a complete grading of the school, and gives young people some definite place and work to look forward to after they have finished the lower grades.

But perhaps the best argument for the adult class is that it is an organized effort on the part of men and women to win other men and women to Christ, and to train those already won for Christian service. And when we see what a small per cent of our Church members are trying to do anything at all for the salvation of our fellows surely there is no room for argument as to the need of such training.

If we were asked what every Sunday-school needs most it would be hard to give an answer. But one pressing need is what most Texas Sunday-schools do not possess and what many of them, alas, cannot yet afford—a well-planned and equipped Sunday-school building. It is as absurd to expect to get the best possible results in a Sunday-school where all departments have to meet and all class work must be conducted in one room as to expect a modern graded day school to work successfully under the

same conditions. A day school might do something with twenty-five or thirty teachers teaching as many different lessons in one room at one time, but how much could it do? Our Sunday-schools do remarkably well under similar conditions, but who will say that they are given a fair chance? The remedy is for our people to replace the old style, one-room church as fast as possible, with a modern church constructed primarily with reference to the Sunday-school. And why not? The Sunday-school is the most important institution that we have because it is the Church of the future, and what that Church shall be depends largely on the training that we give it in the present. Pastors and superintendents should not be diffident about urging the claims of the Sunday-school whenever a church is to be built, nor to urge the building of new churches for the sake of the Sunday-school. Meantime, one of the best ways to secure a needed improvement is to create a demand for it. Make your Sunday-school outgrow its present quarters and it will become a strong lever with which to pry your Church out of the box of non-progressiveness.

And if you know that the model Sunday-school building is out of reach do the best you can under the circumstances, and remember that God knows the circumstances.

When we see a half dead superintendent fooling along with a half dead Sunday-school we feel inclined to the opinion that the supreme need of every Sunday-school is a live, wide-awake superintendent—one who is so full of enthusiasm for the school that he fires other hearts like a match blazing up in dry grass. A superintendent may not be able to possess every qualification, but by the grace of God he can be an enthusiast in his work. And the man who can have charge of a Sunday-school Sunday after Sunday and look into the bright faces before him without such a vision of the work as would fire the most phlegmatic soul must be in the condition in which Jesus found Lazarus when he came to his grave. And when a superintendent gets full of enthusiasm the other qualities that make for success—knowledge, patience, persistence and so on—will be rapidly acquired.

Sometimes we think that the first great need of a Sunday-school is a wide-awake pastor. This is the view of a number of leading superintendents with whom we have talked. The fact is, if some of us pastors could know just what some of our most intelligent and active members think of our deficiencies in some respects it would instantly kill any vanity that may have crept into our hearts and send us to the mourner's bench. State President is no novice in the pastorate, and few have a better opportunity to know how many and unreasonable are the demands that are sometimes made upon a pastor by different classes of his membership. Still, if a pastor is to do the work which the age demands he must have an intelligent idea of what it takes to make a good present day Sunday-school. Epworth League, Missionary Society and official board. In short, he must study theology—and some other things. And the Sunday-school is one of the other things.

A ROUND TABLE.

By Mrs. V. A. Godfrey.

A letter was recently received by Mrs. Godfrey in which a number of inquiries were made concerning the new graded lessons, and some methods of work connected with it, and as the questions and answers are of such a nature as to make a good round-table talk, we publish it for the information of all who may be interested in this subject.

SUNDAY SCHOOL EDITOR.

Did you succeed in getting the children to read the Bible readings, a verse or two each day, as the Teacher's Text Book suggests, or did you sometimes find them reading the week's work in one sitting?

Answer: We insisted upon the daily Bible reading as the child of nine years is in the habit-forming period, and has not yet reached the period of adolescence where obedience is so objectionable to him, and the habit of Bible reading formed at this time is of great value in after years.

What proportion of pupils read them regularly?

Answer: I cannot answer this definitely, but I believe that a majority did so. They all read them some of the time, but not all at the same time, and few read them all the time. The ideal cannot be attained at once, if at all, but patience and persistence will lead towards it. I will say, however, that a general quiz of the whole department would satisfy one of the fact that a more thorough knowledge of the Bible as a book, and a better understanding of the stories, as they were given, has been obtained by the use of the graded lessons.

Did you tell the story to the class the Sunday before they were to read it from the Bible the following week, as the Teacher's Text Book suggests?

Answer: We did. In order to create an interest, and make it plainer for the pupils; to give the home readings a setting; to whet the appetite; on the principle that a book review is given; the purpose of the latter being to interest the reader and really arouse curiosity enough to sell the book.

Did you tell the new story before or after the review of the story the pupils had been reading during the week?

Answer: We told it after the review. The teacher should first draw from the pupil what was given him the preceding Sunday in the story, and what he has read for himself from the Bible during the week. This will deepen the impression upon the mind of the child and this is of the utmost importance, since ability to retain and reproduce an idea depends upon the power of the impression. The deeper the impression made, the longer the time will retain the idea and the more easily it will reproduce it. In this method we give three distinct impressions of the same lesson as follows: (1) The lesson presented in story form. (2) The story read during the week, the picture posted and the memory text written. (3) The story told by the pupil in the recitation.

How much time was given to the review and how much to the new story?

Answer: We had a flexible program if the class became interested in telling back the story, they were allowed away; if they drifted, more time was given to the presentation of the new story, and use was made of all available means to impress the child.

Did you do anything to especially interest the parents in the lessons?

Answer: The pastor spoke of the new graded lessons from the pulpit, and read the imperatives of instruction on the part of the parents. The teachers and department superintendents spoke to the parents in person and explained the lesson system, indicating the method by which the parents could render the highest service to the child and to the school.

What did you do with the pupils who did not get their lessons?

Answer: The more effective way we found to keep up the interest and enthusiasm was to hold a week day meeting of the class, the teacher meeting with the pupils and supervising the handwork, or pasting and the Bible reading. They worked together and some paid homework, and some none if time permitted, but the work itself was usually sufficiently full of interest and pleasure to the children.

What did you do with the pupils who lost their books?

Answer: We tried to make a very deep impression upon the minds of the pupils before we gave out the new books. We explained to them that we now have a new way of studying the Bible in the Sunday-school, and that besides the books are to be kept and used until the course of study is complete, and then they were to be handed in to the teacher for examination, and also for the inspection of parents, of the pastor and of distinguished visitors to the school from time to time. We impressed on the children that if the work was well done and the books well kept, they would be beautiful and would be worth keeping for years to come. At the end of the quarter we would have a parents' day, at which time we would have a drill on the Bible, some interesting songs, and a display of handwork, including their workbooks. Mothers, standing all this, some year Bible observance, with pathetic accents, told of the ill that had befallen them; they had lost their books, or had needed a page. What did we do? Why, were them new books, of course, and help of them to catch up, or make up the lack lessons.

What did you do with the pupils who could not be induced to bring the Bibles for use in the class?

Answer: We investigated to see if the child had a Bible at home that was available for this purpose. We found that some had access only to a large family Bible or to a New Testament, and that the child was not to blame for the failure to bring a Bible. Where it was possible to do so, we induced the parent to provide a suitable Bible for the child, and then to encourage the child to bring the book, and aid in his effort to remember it every Sunday. When the child appeared with the Bible we aided each one in its use until the child was sufficiently acquainted with it to make it easy to find the ideas without embarrassment. Nothing will cause a child to leave the Bible at home more quickly than lack of tact on the part of the teacher when the child shows inability to find the Scripture desired.

BOWIE DISTRICT.

A letter recently by the editor received conveys the information that a series of Sunday-school institutes is now being held in the Bowie District, and Revs. Chas. P. Martin and J. Leon

Flatulency or Wind On Stomach

As it is Commonly Named, Means That Decaying Food is Making Gas.

This most serious condition is very prevalent, and results from indigestion, and faulty eating habits. The stomach in cases of flatulency is unable to digest the food properly. The gas which is made from the food passes into the bowels, and if not expelled it expands upwards, pressing against the lungs, liver and heart, causing a distress of health, and in some cases, and even death.

There is a simple and effective remedy which will cure this condition, and which is so simple that it can be used by anyone. It is called "The Bowel Cure," and it is so simple that it can be used by anyone. It is so simple that it can be used by anyone.

The most effective remedy for this condition is "The Bowel Cure," and it is so simple that it can be used by anyone. It is so simple that it can be used by anyone.

Dr. Rankin is doing the Church a service by writing a series of articles on infant baptism. The Church needs education on this subject, and an effort should be made by our leaders to awaken an interest in it, and to increase the efforts of the pastors to cause parents to dedicate their children to God in baptism.

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THE CLIPPER
There are three things that make the Bowel Cure...
BOWIE DISTRICT.
BOWIE, TEXAS.



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BLAYLOCK PUBL. CO., Dallas, Texas

Dr. James Cannon, of the Virginia Conference, has accepted the General Superintendency of the Southern Assembly at Waynesville, N. C. He is one of the busiest men in the Church. For years he has been President of a prosperous female college and editor of the Richmond Advocate, besides taking a leading part in the anti-saloon work of Virginia. He has given up his college work, but he adds the work of the General Assembly.

Rev. Charles E. Brown closed a fine revival meeting at Fort Arthur, and there were about one hundred and twenty-five professions of faith. The Church was greatly strengthened, and the community generally benefited. The closing service on Sunday night at the opera house had about 1,200 people present. Brother Brown also made a strong appeal for the Advocate. By the way, he has an urgent call in this issue for an old veteran of the cross, and it ought to be read and immediately heeded. That dear old brother who gave the flower of his life to the Church ought not to be permitted to suffer in his old age and feebleness. Read what Brother Brown says about the case and then respond.

The Dallas-Terrell Missionary Institute was held last week in Mesquite. It was well attended and that hospitable community gave it good entertainment. The program was an excellent one and each number was a contribution to the interest represented. We had the pleasure of being present a part of one day. We heard Dr. C. M. Harless deliver a really great address on the question of missions. We also heard Rev. I. W. Clark make one of the best talks on revivals, and the forces necessary to make the revival a success to which we ever listened. And it left a profound impression. Rev. J. M. Peterson and Rev. M. L. Hamilton, the two presiding elders, had the meeting in charge and right well did they do their part in making it a success.

Alabama, with an anti-Governor and an anti-Legislature, has repealed the Statewide statute on prohibition and reinstated local option with some drastic variations. It all came about by those good people pressing prohibition beyond the progress of public sentiment. Of course this will greatly encourage the antis and throw a damper upon the prohibitionists, but it will only be temporary. The people will give sober thought to what has been done and at the next election they will rectify matters. Moral revolutions never go backward permanently. They are sometimes arrested in their progress, but in due time they rise to their majesty and carry all obstacles before them.

A DELIGHTFUL DAY IN WAXAHACHIE.

It was my privilege to spend last Sunday with Rev. A. D. Porter and his good people at Waxahachie. We have often been there and have a host of friends in the community, but it so happened that it has been twelve years since I occupied that pulpit. So it was a pleasure to visit them again and share their hospitality. Waxahachie is one of the most pleasant towns in its location and citizenship in Texas. It is an old town, has not progressed as rapidly as some others, but it has steadily gone forward in its population and improvements. The quality of its citizenship is up to a high average. Our Church has always been to the front in Waxahachie. It has a splendid location and a handsome and valuable piece of property. The building is new and one of the most attractive within our knowledge. It has commodiousness, good architecture and every modern convenience. The membership nearly reaches one thousand, and among them are the leading men and women in that section. The Sunday-school is marvelous. Its registered membership is over 600, and last Sunday, though a damp and dreary day, there were 498 present. Brother Crow, the superintendent, is a live man and uses modern methods.

Sunday morning we had a most excellent congregation. The music was delightful. The pipe organ was well handled and the large choir, under a competent leader, rendered fine service. It was an inspiration. I preached to them and the people were attentive and responsive. It was a delight to minister to them in holy things. At night the auditorium was again filled and we had another helpful service. Eleven new subscribers gave their names for the Advocate, and the list there is already large.

I enjoyed the hospitality of the neat cottage parsonage. It is an attractive and well kept preacher's home.

Rev. A. D. Porter and his good wife are in high favor with all the people. No wonder, for they are filling the bill in every respect. Brother Porter is a strong man physically, mentally and otherwise. He is a student of good books and he studies his people. He has a kind heart and is in close touch with the families of his congregation. His preaching is thoughtful, spiritual and devoutly earnest. He gives to his people meat that is convenient for them. Hence there is prosperity in the Waxahachie Church.

It so happened that Rev. T. S. Armstrong was at home and I enjoyed his fellowship. He is a man of royal heart and wise judgment, and he is a very useful and popular presiding elder. He is bringing things to pass down that way. He has a strong grip upon the people and the Church is moving forward.

G. C. R.

A DAY IN AMARILLO.

On my return from New Mexico last week I had one day in Amarillo. I wended my way to the parsonage where I met a most cordial reception.

Rev. E. E. Robinson, D. D., the pastor of our Polk Street Church, has been enthusiastically welcomed to that pastorate by that splendid people. And he is a perfect fit. He is a most acceptable preacher and a very devoted pastor, and he is already master of that situation. He has large congregations. In fact, that commodious auditorium is already taxed to its utmost capacity, and they are thinking of increasing its seating accommodation. Morning and evening a comfortable seat is at a premium, and the Sunday-school, the prayer-meeting and all the services are at full tide.

The parsonage is easily the best in the State. It is a handsome gray brick structure with every modern convenience. It cost about \$8,000, and I have not looked upon a more desirable home for a pastor. It is elegantly furnished, and it was a delight to partake of its comforts and fellowship. Mrs. Robinson is a cultivated, Christian woman, and she has all the elements of a help-meet indeed and in

truth for her husband. She is as well adapted to her part of the work in all respects as is Dr. Robinson. Amarillo is fortunate in having such a pastor and such a pastor's wife.

The Church owes that splendid parsonage to the enterprise and leadership of Rev. O. F. Sensabaugh, the former pastor. He sprung his people to his undertaking and pushed it to a finish. It is a monument to his wisdom and forethought. The people are very proud of it, and well they may be, for it is a credit to their good sense and liberality.

The Church there is in a most excellent condition, spiritually and otherwise. It is one of the strongest and most aggressive organizations in the State. It has in its strong membership the representative people of the city. I met a number of them, and it is always a pleasure to come into contact with them. They are devoted to their Church and they are making progress along all lines.

Rev. O. P. Kiker, the presiding elder, was with me much during the day. They say he has that whole territory very much in his esteem and confidence. He is robust and strong in body; he is clear and discriminating in mind, and he is giving every promise of a most successful presiding elder. And he is magnifying his office and work. His preachers are fond of him, and if he does not have a great year, then all the signs will fail.

Amarillo is the only place in a number of years that has gone back to the open saloons after having tried local option. But local option never had half a show in Amarillo. The local authorities, particularly the Sheriff's department, never did but little to enforce the laws. Some of the Rangers first sent up there were no credit to the State, and as a result, dives and joints practically had the right of way; but even then the antis had to colonize a herd of Mexicans in the territory and pay their poll taxes in order to get the saloons back. Even then it was by a small margin.

How are the saloons doing? Well, just as saloons always do! No one need to have told me that they were there. The streets showed all the evidence necessary. Around their front doors the motley crowds could be seen, and profanity heard. Neither are they observing the law any better than aforesaid. They are violating its provisions just as they violated the local option laws. True we have a better class of local officers, but saloons know how to evade the vigilance of any sort of an officer. The people are already getting sick of them. No wonder!

Amarillo has greatly improved. It has grown much in population, and the railroads have built two elegant passenger depots. It looks like a city. That it has a great future, no one needs to doubt. It is, and will continue to be, the queen city of the Plains. It will ever be the commercial center of all that section. G. C. R.

Tennessee has a Governor now of whom she is justly proud in the person of Captain Ben W. Hooper. He is a young man, educated, and a well-matured lawyer. He comes from the common people, has a clear vision, and it is his highest ambition to make the Commonwealth an executive of the highest moral and business type. While he is a moderate Republican in politics, yet such is his catholicity of spirit and wide moral and religious bearing that thousands of voters in the opposite party supported him. He stands right on all moral questions and promises that storm-ridden State, already rent by factional dissension, an era of peace and prosperity. His administration is looked to with fond anticipation by the best element of people in Tennessee.

In another place in this issue Hon. Thos. M. Ball, Chairman of our State Prohibition Committee, calls on the friends of our cause in every county to take active steps and organize their forces on February 25. This is the date specified by the committee for

that work. We can succeed if we will get the active workers in every county together on that day and thoroughly organize. Let a County Chairman and Secretary and a committee be elected to take up the question of persistent work, and let these names be sent at once to Judge Ball. It is through these that the State Committee are to work. So let our friends in every county get their clans together on the 25th and put things in shape for an organized campaign.

PERSONALS

Rev. L. L. Naugle, of Bella, called to see us this week. He has just finished a new parsonage.

Rev. J. C. Mimms, pastor of Missouri Avenue, Fort Worth, was a visitor in the Advocate office last Monday. He brought a good report from his charge.

We wish to call the attention of our readers to the North Texas Female College column this week. That is a beautiful example and to us represents real Christianity.

Rev. R. C. Armstrong, of Fort Worth, paid the office a visit last Saturday. He was on his way to Quinlan, where he preached Sunday on the "Sabbath," in which cause he is now engaged.

Rev. M. S. Hotchkiss, Central Conference Missionary Evangelist, and his singer, Prof. Fisher, were welcome visitors in this office the past week. Brother Hotchkiss had been aiding in a successful revival service at Arlington, and was on his way home.

Rev. Jno. R. Steele, a superannuated member of the Central Texas Conference, is in the city with his invalid daughter for her treatment. We were glad to have a visit from him the other day.

Rev. A. A. Wagoner, of the Brenham District, was a pleasant caller at this office recently. He brought cheerful news from his part of the work. He and his forces have a fine prospect for another successful year.

Rev. Jno. R. Nelson, D. D., of the Corsicana, District, was in this city last week on his way from a visit to Artesia, N. M. He has his work in hand and is planning for a year of aggressive movement throughout his territory.

Rev. Jno. M. Moore, D. D., our Home Mission Secretary, was in the city last Saturday and gave the Advocate the benefit of a most delightful visit. He is one of the busiest men in the Church, and his field is almost without limit.

We have received a delightful personal letter from our old friend, Brother M. J. Whaley, of Kosse. He is delighted with the Advocate. Has been a subscriber to it and a faithful reader of it for twenty-nine years, and his love for it has increased with every year. The Advocate owes much to men like Brother Whaley.

Rev. H. M. Glass, that grand old war-horse, is living now at 709 W. Marshall Street, San Antonio, Texas. He wants his brethren and friends to know his address, and asks us also to say that, though not a pastor, he is still working to increase the circulation of the Texas Christian Advocate. He says: "That paper has done more to bless Texas in civic righteousness than any other paper in the State."

Rev. I. B. Saxon and his people at Rosenberg have sold their old church property and bought a more eligible site for another edifice. It is their purpose to build a new church at the earliest possible date, and when it is completed, our Church at that point will take on new life and vigor. The pastor has taken hold of the situation with zeal, and he has the co-operation of his Official Board in the work.

Rev. D. L. Coale, the revivalist, has just closed a great meeting at Mincola. We have not had the full results of the meeting yet, but the local papers speak of it in high terms. And they accentuate the most excellent preaching of Brother Coale. All the community took part in the services, and from what we have seen in the papers, it must have been a sweeping revival.

We notice that a few days ago, at the home of Brother J. T. Bloodworth, in Fort Worth, Rev. J. F. Isbell was joined in marriage to Miss Geneva M. Whirter. Brother Isbell is the pastor

of Line Street Church, Hillsboro, Texas. The bride is a sister of Mrs. McWhirter, and was a teacher in the public school on Polytechnic Heights. The wedding took place at 7 o'clock in the evening, before a large company of relatives and friends. Brother Bloodworth performed the ceremony and was assisted by Brother H. M. Long. The Advocate joins the host of friends in wishing for them a long and happy journey down life's pathway.

THE WORLD-WIDE KINGDOM.

Bishop J. H. McCoy has bought a home in Birmingham, Ala.

Mrs. Young J. Allen, widow of him whose thoughts and heart went so far in the making of the "New China," will visit the home land, leaving Shanghai some time in March.

The best endowed institution of learning in the South, the William Rice Institute, Houston, Texas, will be opened during the year 1911. It begins with \$1,000,000 endowment. Dr. Edgar Odell Lovett, the President, is a graduate of Bethany College, West Virginia. He was for seven years professor of mathematics and for three years professor of astronomy at Princeton University.

Bishop Waterhouse will reside permanently either in Berkeley or Los Angeles, California—a good move. The Pacific slope has always suffered for the want of a resident Bishop.

Bishop Candler will soon hold a revival in Oxford, Ga. Gracious results are expected from the Bishop's ministry under the shadow of old Emory College, where he spent so many years.

The cities showing the largest proportion of Protestant communicants are: Memphis, 84.4 per cent; Toledo, 79 per cent; Washington, 68.9 per cent; Kansas City, Mo., 66.2 per cent, and Indianapolis, 62.1 per cent. The cities showing the largest percentages of Roman Catholics are: Fall River, 86.5; San Francisco, 81.1; New Orleans, 79.7; New York, 76.9; Providence, 76.9; St. Louis, 69; Boston, 68.7; Chicago, 68.2, and Philadelphia, 61.8.

The work of our sister Church in the Korean field shows that since the first conference, in 1885, the Methodists have grown to 21,724 members and probationers.

The foreign missionary cause received \$1,000,000 more in gifts from the Churches of this country last year than ever before. This is a pledge of great evangelization.

Governor Harmon, of Ohio, and Governor Wilson, of New Jersey, are clerical men's sons, and the latter is himself a Presbyterian elder. Governor Dix, of New York, and his wife, are members of the Episcopal Church. For at least two years Governor Dix has made a custom of spending the last hour in the dying year in a Church service.

The Bible Society in Toronto is selling so many Hebrew Bibles that the head office in London, England, wrote asking if they were burning their Hebrew Bibles. They could hardly credit that the Jews in Toronto were buying so many Bibles.

There is a movement in Brooklyn to institute a Catholic daily paper, because members of that Church think the daily papers do not correctly represent it.

It is estimated that American Christians put into the support of their Churches and the expansion of the gospel during the year 1910 the total of \$329,000,000.

The number of Jews in the world is 11,625,456. Of these, 1,962,526 are in America. The only country in the world having a large Jewish population is Russia, with 5,982,242. In the list of cities showing the percentage of Jews to the population Jerusalem comes first with 55 per cent, and then Lodz, 47.5; Odessa, 33.75, and Warsaw, 33.56. The Jewish population of London is 2.25 per cent.

We are wont to think of those in the Shamrock country as purely Catholics. The last census of Ireland showed 2,300,000 Roman Catholics and 1,121,477 Protestants.

Bishop Candler has just returned from his official visit to Cuba.

Dr. James Cannon has resigned the Presidency of Blackstone Female College (Virginia) to become the President of the Southern Assembly, Waynesville, N. C.

The two Georgia conferences, on March 3-12, will hold a great conference on evangelism in Wesley Memorial Church, Atlanta. Bishop Hoss, on the evening of March 2, will preach the opening sermon, and will lecture every day during the session. Bishop Kilgo will preach each night.

Arrangements are being made to establish for Southern Methodism a great Southern assembly. A company has been incorporated with a capital of \$250,000. The officers are: President, Bishop James Atkins, of Waynesboro, N. C.; Vice-President, John R. Pepper, Memphis, Tenn.; Secretary, S. C. Satterwait, Waynesboro, N. C.; Treasurer, R. J. Sloan, Waynesboro, N. C.; General Superintendent, Dr. James Cannon, Blackstone, Va.; Superintendent Bible Conference, Dr. W. F. Tillett, Vanderbilt University; Superintendent Evangelistic Work, Rev. George R. Stewart, Cleveland, Tenn.; Superintendent Missionary School, Rev. J. E. McCullough, Nashville, Tenn. The association has purchased one thousand acres of land at Waynesboro, and will go to work at once to adorn the grounds and erect suitable assembly buildings and hotels. This will be to our Southland what Lake Chautauqua, Ocean Grove and Winona Lake combined have been to the North. Waynesboro will now be the Mecca toward which countless pilgrims will turn their faces.

Dr. Werlein's Free Industrial School, New Orleans, is evidently a great help in many directions, none of which just now will be more far-reaching than the teaching of the Spanish language

Terrible Suffering

Eczema All Over Baby's Body.

"When my baby was four months old his face broke out with eczema, and at sixteen months of age, his face, hands and arms were in a dreadful state. The eczema spread all over his body. We had to put a mask or cloth over his face and tie up his hands. Finally we gave him Hood's Sarsaparilla and in a few months he was entirely cured. Today he is a healthy boy." Mrs. Inez Lewis, Baring, Maine.

Hood's Sarsaparilla cures blood diseases and builds up the system.

Get it today in usual liquid form or chocolate tablets called **Sarsatabs.**

to English-speaking young Southerners. The Panama Canal, when finished, will bring the Gulf territory in contact with millions of Spanish-speaking peoples to the south of us, and Latin America will more than ever be at our door.

Facts of Interest.

The money bestowed on various public benefices in the United States in 1910, besides the regular support of Churches and charities, was \$141,604,558. Donations amount to \$97,492,467; bequests, \$41,112,131. Of the grand total, \$81,273,182 was given to universities, colleges and other educational institutions; \$56,229,232 to charitable institutions; \$17,654,433 to Churches and religious societies; \$9,556,689 to museums, galleries and municipal objects, and \$1,911,099 to libraries.

Statewide prohibition went into effect in North Carolina about two years ago. Chief Justice Walter Clark of the Supreme Court of the State, furnishes the following facts from the court records for the same period: Crime has been reduced fifty per cent; murder in the first degree has declined thirty-two per cent; burglary, twenty per cent; attacks with deadly weapons, thirty per cent; larceny, forty per cent; manslaughter, thirty-five per cent; murder in the second degree, twenty-one per cent; minor crimes from twenty-five to fifty-five per cent, and a decrease of the violations of the anti-liquor laws of fifteen per cent.

As a labor of love and appreciation, the friends of the late Senator Dolliver have organized to erect to his memory in his home city, Fort Dodge, Iowa, a bronze monument of heroic size to stand as a mute but permanent tribute to his splendid record.

Of the \$9,118,000,000 of railroad bonds outstanding in this country, \$1,129,000,000 are held by the life insurance companies.

Statistics of the State Department of Mexico show that \$25,000,000 of American capital is invested in that country.

John Gray, an Englishman, has invented a machine to measure character. He claims that the machine indicates character more accurately than can be done by the shrewdest judges. All things seem possible in this age. The Literary Digest describes the method of the machine, and considers the matter seriously.

Great Britain has investments in foreign countries amounting to \$17,500,000,000. The income from this is \$55,000,000 annually. She has investments in the United States amounting to \$3,440,000,000, from which she draws a yearly income of \$172,000,000. Other countries draw from us \$50,000,000. Our people travel abroad and spend many millions yearly. Foreigners send millions yearly to their kindred in the Old World. Our principal dependence to recoup this outflow of our money is our trade balance with other countries, the excess of exports over imports.

The Chicago Y. M. C. A. has a membership of 13,891.

Ex-Governor Glenn, of South Carolina, one of the country's most wonderful orators, is now in Michigan, under direction of the Anti-Saloon League.

James J. Hill, the railroad wizard, though a Roman Catholic, has given \$50,000 to Willamette University, a property of our sister Methodism, in Salem, Oregon.

The Duke of Connaught, brother of the late King Edward, has formally accepted the Governor-Generalship of Canada, and will arrive in the Dominion toward the end of September or the beginning of October.

The Chinese are beginning to part with their opium in great numbers. February 14 was the day set for a wholesale severance of this ancient mark.

It appears that "The Pilgrim's Progress" is still a very much read book. During the last two years the Religious Tract Society in England sold over 200,000 copies of it, many of them in expensive illustrated editions, and it is said to have a regular average sale of about 35,000 copies a year. The old story seems yet to have a message for men. It will be a "seller" when much that is written along the Hudson will be forgotten.

The world's gold output has reached an average of about \$1,250,000 for each day of the year, and of that total the Transvaal mines furnish upward of one-third.

A remarkable illustration of the practical benefit of wireless telegraphy has just been given. Captain McGray, in command of the steamer Herman Trach, was taken dangerously ill while in the Caribbean Sea, with no physician on board. A wireless message was

flushed 800 miles to the United States naval station at Dry Tortugas, the captain was prescribed for and his life was saved.

Practically all of rural Norway is under prohibition, and this is true of about one-half of the city as well.

It is a deplorable fact that the English occupation of Egypt is stimulating the growth of alcoholism in that land. Mohammedanism made the land wholly abstinent, but now the Crown Brewery, the Pyramids Brewery and numerous little breweries are spreading the drink habit.

Prohibition North Dakota makes a gain of 80.8 per cent in population. South Dakota, which has repudiated prohibition, gains only 45.4 per cent. Minnesota, the license neighbor of North Dakota on the east, gains only 18.5 per cent, while Montana on the west, under license, with a population so small that a few people make a large percentage in increase, gains only 54.5.

Madame Curie was recently denied membership in the French Academy of Science by two votes.

It is reported that Miss Helen Miller Gould will be the next President of Wellesley College, Miss Caroline B. Hazard having resigned.

TO TEXAS PROHIBITIONISTS.

It is highly important the county organizations be perfected on Saturday, February 25, in accordance with the call of our State committee. At these county mass meetings county and precinct chairmen should be chosen and their names sent me at once. Every county should have active officials, as through them State headquarters will work directly in the matter of organization, distribution of literature, sending out speakers and getting out a full prohibition vote in July. Let Prohibitionists in every county and precinct actively interest themselves.

Precincts should either hold meetings before the 25th of February or be sure to have representatives at the county meetings on that date to aid in organization.

We will win our fight and drive the saloons from Texas in July next if Prohibitionists do their duty individually and collectively. The forces which stand for the open saloon, no matter upon what grounds they base their action, are thoroughly organized. To win we must have our forces organized and marshaled to meet them.

THOS. H. BALL,
Chairman State-wide Prohibition Executive Committee.

THE "COUNTRY MOVEMENT" AGAIN.

I have heard and read a good many things lately on the "country movement" question, and they have stimulated me to say a few words more upon the subject.

Everybody who reads the Advocate, and a great many who do not read it, but who ought to read it, know the interest that I feel in this all-important question, and I am sure they will not be surprised to hear from me again and again.

To begin with, I must say that I am pleased to note that others are manifesting an interest in the movement to reach the "country people" with the gospel of Methodism, among whom are some of the strong men of our Church.

For instance, I heard the address of Dr. John M. Moore, of Nashville, before the recent Annual Conference at Galveston, in which he gave an outline of what I understood to be a plan inaugurated by the Home Mission Board of the Southern Methodist Church for the purpose of carrying the gospel into every nook and corner of the South, even into the "rural districts." His plan, as outlined, was explained only in a general way, the details not being given, and it is probable they were not then fully agreed on. But enough was said to show that, if carried out fully, it would certainly revolutionize the present system, or rather want of a system. That something of the sort is needed is self-evident. Dr. Moore has associated with him in this great work Dr. A. J. Weeks, of San Antonio, and they have taken Texas and New Mexico for their territory. Dr. Weeks also addressed the Galveston conference on the same subject, but I was denied the pleasure of hearing his address. I learned, however, that the address was a very able one, and made a deep impression on all who heard it.

In the Advocate of January 5, Dr. Weeks has an article on the subject and in which he briefly mentioned some of the features of the movement and his relation to it. Among other things of much interest he had this to say: "To the average Church member the home mission problem in Texas is simply the problem of the foreigner in Texas. This is one problem only, but only one. I think I may say that at present it is only incidentally a problem. The great home missionary problem in Texas is American. If we solve this wisely we will then be in position to undertake the solution of the other,

With this unsolved, the other is a hopeless task. With plenty of men and money we can speedily solve the problem of our American population, and then enter with some hope of success upon the more difficult task of evangelizing the foreigner in our midst."

There is a mint of wisdom and truth in this statement. The evangelization of our American population would be no difficult undertaking, if begun and pushed in a business way, and the results would be nothing but startling. These people are already fully in sympathy with our governmental institutions and our Protestant religion. They are also quite receptive to religious impressions and the great majority of them could soon be brought into "the fold" if the Church would only send its preachers among them. The foreign elements would lose nothing by this. In fact, they would be aided as a natural consequence, and as Dr. Weeks puts it, we would get "our own people in line" by raising up and training an "evangelizing force" among ourselves. This sounds mightily like good sense to me, and it reverses the present chaotic order of things by getting "the horse" before "the cart."

If this policy should be adopted in its fullest sense and applied vigorously to all Texas, the results would be such as to inaugurate a better day religiously in this State. We hope it is not to have a mere sporadic or local application. It should not be limited to any particular section, but should comprise the limits of the entire State.

I fully agree with Dr. Weeks in the statement that "our problem is great in the city," and that it is just as great, or even greater "in the country at this time." I believe also that the "country problem" can be more easily and more quickly solved, and when I say "country," I mean to take in all the rural sections of the State, the more thickly settled sections of Eastern, Southern, Central and Northern Texas, as well as the more sparsely settled sections of the western and southwestern portions of the State.

I also notice in the January number of "The Missionary Voice" (its first issue after its "trinity in unity"), that Mr. Charles Roads, whose address is not given, has written a book entitled "Rural Christendom," and which deals extensively with the "country movement" question, as its title would indicate. I have not seen a copy of the book, but its purport may be pretty well gathered from comments made upon it by the "Voice," as follows:

"We have so long been made conscious of the growth of our cities and the cityward trend of our population, that we need a book like this to remind us of the fact that three-fifths of our people are still country folk; that a strong current is setting in of late years from the city to the country—a current likely to run deeper with the years—and that the rural population has problems all its own, problems which the Church must face and solve if our country districts are to be won or held for Christ."

These are all solemn truths and are very encouraging. They show that some of our strongest men are alive to the situation and are seeking to arouse the Church to a sense of its duty in the premises. A policy of the Church which leads it to neglect one-third of the American people in any given territory, as is the case of the Methodist Church in Texas, and to refuse to invade two-fifths of its territory, as is the case in the Texas Conference, cannot commend itself to right-thinking people anywhere. It will not bear the light of investigation nor can it be sustained by any moral or religious principle. Its policy is self-evident, and its injustice is arousing to action some of the leaders of the Church who are determined to put a stop to it. Sooner or later all this will be changed. It must be changed. Already the Bishops are thinking about it, and ere long the presiding elders will return to rational convictions on the subject. In a large measure, the latter can do more to lend to a correction of this ill-advised policy than all the officers of the Church, the Bishops not excepted. The presiding elder knows, or would know, where all the vacant and unoccupied territory in his district is. He knows, or should know, these things better than any one else; and, knowing them, if he feels an interest in his Church, and wants to help to "spread the gospel" in his district, he should organize circuits or missions in all that vacant territory, report the same to the Annual Conference, have them recognized, and then send preachers to them. This is all easy and simple if the officers and members of the Church will only do their duty.

And, as above stated, this is going to be done, and that with not much further delay. And no one need be surprised at it. There is nothing strange about it, nor is it at all revolutionary, except in the sense that it substitutes something for nothing. It is not an innovation, nor does it antagonize any doctrine or rule of the Church. On the contrary, it evidences

Women's Secrets



There is one man in the United States who has perhaps heard more women's secrets than any other man or woman in the country. These secrets are not secrets of guilt or shame, but the secrets of suffering, and they have been confided to Dr. R. V. Pierce in the hope and expectation of advice and help. That few of these women have been disappointed in their expectations is proved by the fact that ninety-eight per cent. of all women treated by Dr. Pierce have been absolutely and altogether cured. Such a record would be remarkable if the cases treated were numbered by hundreds only. But when that record applies to the treatment of more than half-a-million women, in a practice of over 40 years, it is phenomenal, and entitles Dr. Pierce to the gratitude accorded him by women, as the first of specialists in the treatment of women's diseases.

Every sick woman may consult Dr. Pierce by letter, absolutely without charge. All replies are mailed, sealed in perfectly plain envelopes, without any printing or advertising whatever, upon them. Write without fear as without fee, to World's Dispensary Medical Association, Dr. R. V. Pierce, Pres., Buffalo, N. Y.

DR. PIERCE'S FAVORITE PRESCRIPTION

Makes Weak Women Strong,
Sick Women Well.

only a return to first principles, a going back to the paths "our fathers trod," the paths from which we have departed and gone astray, much to our own detriment and shame. Some may say that "conditions have changed and we must shape our policies to meet them." All well and good. But this should not lead to an abandonment of the fundamentals of the Church. If so, then we are not what we once were, either in policy or principle, and we ought to be honest enough to tell the world so. What "conditions" have arisen that will justify or even excuse the Church in pursuing a course that fails or refuses to carry its teachings to 1,000,000 white people in Texas, one-third of whom are in the fifty-five counties comprising the Texas Conference? Nine-tenths of these people reside in the "rural districts," and what "conditions" have arisen to justify the Church in adopting a policy that neglects these people and leads it to restrict its efforts to the cities and towns and along the railroads? If anybody can find a single reasonable or sensible excuse for it, let him speak out. I am sure it would make interesting (?) reading, especially if it should come from a Methodist.

The whole question simply reduces itself to this one single proposition: Do we really want to "spread the gospel," or are we just dealing in mere platitudes when we say we do? Are we sincere and in earnest, or are we just "talking?" And what is it to "spread the gospel" anyway, and why should we do so? What is meant by it, and what is to be gained if we do? I will let another answer: "I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.)

Does the gospel take into account the full nature, environment and destiny of man? Does it meet the conditions of the problems it proposes to solve? There is no doubt of it. The gospel provides for man's physical part, for his intellect, for his sensibilities, for his will, for his moral nature, for his spiritual nature, and still further, the gospel recognizes the tremendous fact of sin, and is the only agency that provides an adequate remedy. Send the gospel to all the earth, and let the sons of men give it a trial. Let it purify their bodies, stimulate their intellects, soothe their sorrows, heighten their joys. Let it take hold on their wills, quicken their consciences, exalt their faith. Let it show them the Father with arms stretched out to receive them. Let it show them the Comforter, with his tender sympathy and compassion. Let it show them the cross and the uplifted Son of God. Let it show them their destiny, with its infinite possibilities, and think you the world will not take a fresh start heavenward?

Every tendency of the gospel is upward. It pulls nothing down but sin. It encircles the whole ground of man's nature, environment and destiny. The gospel goes hand in hand with philosophy up the heights of the world's deliverance, but philosophy, all out of breath, drops by the wayside, while the gospel goes on. It takes the hand of science and travels with it side by side on the steepening way, until science, wearied and faint, gives up the course, but the gospel flags not. It takes the arm of culture and mounts on towards the summit, until culture, dizzied by the unaccustomed heights, dares go no farther, but on pushes the gospel without weariness or halting to the very skies.

It has stimulated philosophy and rooted out much error. It has quickened science until many of its foremost teachers have become devout followers of Christ. It has put superhuman life into culture and used it as a mighty arm in the salvation of men. It meets all conditions. It provides for all contingencies. It is the power of God unto salvation.

But what has it done to justify this claim? The gospel found the world after the false religions had wrestled thousands of years with the evils of the race, and by their failure had tacit-

ly acknowledged their supremacy. The gospel found the world after philosophy had reached its culmination, and had failed in the solution of the problem. The gospel found the world after art, commerce and civilization had become tired of the task of making men noble, honest and virtuous. The gospel found the world after education had failed to educate, and had shown its inability to offset the friction of sin. The gospel found the world after all its forces had become sick and weary of the unequal contest, and had shown their insufficiency by their failure. And then the gospel set itself about the task of redeeming the world.

The gospel was not bounded by a stable. The witnesses of the infant's birth were more than the beasts of the stall. The footsteps of the carpenter's son were heard beyond Judea. That life of thirty-three years spread out through all succeeding generations. The bloody sweat of Gethsemane crimsoned the whole earth. The earthquake on Mount Calvary rocked the world. The upturned stone of Joseph's tomb opened all graves. The rising tread of the Son of God shook off death's fetters to the end of time. The ascending Conqueror dropped his grappling-hooks from the disappearing cloud, and they clinched and have kept fast hold on the earth to this very day. The gospel came after everything else had failed, and it came to stay. They tried to strangle it in the manger, but it was not born to die. They sent out bloody men to behead it at Bethlehem as if the executioner's blade could find in it a mortal part. The devil tried to buy it in the wilderness, but it was not for sale. Philosophy criticised it and culture sneered at it, but it kept right on. They sought to starve it out of the world, but it grew all the more. They endeavored to scourge it from the earth, but every blow hardened its muscles and strengthened its sinews. Their last resort was to crucify it, but suddenly the ignominious cross spread into the emblem of victory and glory. They tried to bury it, but there was not room on land or sea for its grave. And all down the centuries since it appeared they have spit on it, and laughed at it, and caricatured it, and misrepresented it, and misunderstood it, but it came to stay, and it has staid, through contumely and jeers and sharpened swords, and it will stay until all swords that have been drawn against it shall be sharpened anew in its defense.

How majestic has been the march of the gospel through the centuries! It began with a handful of timid followers. At the end of the first century they had grown to 500,000, and at the close of the nineteenth century there were 440,000,000; and at the present rate of increase, before the Christian era is of age in centuries, the whole world will have doubtless accepted Jesus Christ.

When Almighty God begins to draw, then all opposing forces may as well give up the contest. That solves the problem of human salvation. That settles the destiny of the race. "And I, if I be lifted up from the earth, will draw all men unto me." Surely there is encouragement in these words, and no Church claiming to be following the teachings of the "lowly Nazarene" is worthy of his blessings if it neglects any opportunity to spread his gospel.

J. W. MADDEN.

Crockett, Texas.

FORWARD MOVEMENT.

My father began taking the Advocate in 1871 or 1872, and it has been a regular visitor ever since. You surely can count on me.

W. A. BARROW.

Texarkana, Ark.

A WARNING.

To feel that after execution it is too late to feel that before is another. Don't say the latter is false—it isn't, but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle today.

These trade-mark crescent lines on every package

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BREAKFAST AND DESSERT
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FOR CASES OF STOMACH, INTESTINE, KIDNEY AND LIVER TROUBLES

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A GREATER EPWORTH.
Call attention to the fact that Sunday, March 12, has been designated as "Epworth Day" and the collection on that day, for special resolution of the State Sunday-school officials, to be applied to the fund for completion of the plant at Epworth by Dallas. I have joined with Dr. Harrison in making the following letter to every Methodist preacher in Texas:

San Antonio, Tex., Feb. 16, 1911.
Dear Brother: Each of our Annual Conferences in Texas have endorsed the plan of the Sunday-school week to the Epworth Encampment.

The West Texas Conference said: "We endorse the plan for a State Sunday-school Encampment to be held at Epworth by Dallas, in view of the financial and other conditions provided for this institution by the trustees of the Epworth Encampment grounds, which must be met at once. It is our duty as Methodist of Texas to come forward and lift this debt off of this property, which I consider to be one of the best investments that Texas Methodism owns. We have not three hundred Methodist preachers in Texas that will give ten dollars each to lift this indebtedness. We are asking this great responsibility of our faithful State President. Enclosed find my personal check for the first ten dollars."

Miss Helen in the Texas Christian Advocate of Feb. 3 says in the columns of Texas Methodism:

"We have a beautiful property at Epworth. There is nothing like it in the South. The Epworth Assembly has already received a grant of money to our church. The trustees of the Epworth Encampment have recently entered the steps of the assembly and will doubtless prove a great gain to the Sunday-school. The Sunday-schools need to be re-organized. Call attention to the work in advance to this special collection ordered by the Annual Conference, and then on Sunday, March 12, let the Sunday-schools make a liberal offering to this worthy cause."

Will you please encourage each Sunday-school of your charge to make a liberal contribution March 12, and see that the amount contributed is sent at once to Rev. V. G. Thomas, Corpus Christi, Texas, who will deposit it in the City National Bank of Corpus Christi—our depository—to the credit of the Epworth League Board. The bank will send Rev. S. C. Hiddle, Treasurer, a deposit receipt and he will notify the sender.

This offering means much for the enlargement of Epworth. Please take an active part in securing it.

Yours for Epworth,
J. E. HARRISON,
Chairman of the Board of Trustees.

This was inclosed with the following letter from A. K. Ragsdale:
Please note the enclosed from Dr. Harrison, President of our Board of Trustees for the Methodist Encampment at Epworth by the Sea.
I feel sure that you are interested in the completion and maintenance of this great work for Texas Methodism and believe that you will heartily cooperate with us in making it what our denomination ought to have. Having invested nearly six years of my best efforts in this enterprise I certainly feel that our pastors and my friends ought to join us in this great rally for its support. Please make a personal matter of this. See your Sunday-school superintendent in person and not only arrange to take the collection and forward it promptly, but make it

a substantial one. Can you not also have your League take similar action, or pass the hat some bright Sunday, for a general contribution from your people.

Strenuous times and many enterprises compel us to depend on small amounts from all our people and we must have funds within sixty days to meet some urgent demands. Please do your best for us and the cause.
Yours for a great Encampment,
A. K. RAGSDALE.

These letters should be self-explanatory. While we were busy folding and mailing these nine hundred letters a gentleman asked us if we expected to get any returns from them. Dr. Harrison told him we were like the boy who was digging out the ground hog, and when the fellow asked him if he thought he would get him, answered, "I'm obliged to get him, we are out of meat." Now this certainly fits our case exactly. We not only are depending on our pastors, but every friend of Epworth who is interested in the perfection of our plant, to cordially cooperate and to give active aid in making this Sunday-school collection a splendid one. Will not every League member, every home and foreign mission member, and every steward combine in securing contributions in advance to swell this amount to a substantial sum so that we will have funds to carry on the work. This is going to be a "last resort," and we feel that you will do your best.
A. K. RAGSDALE,
San Antonio, Texas.

IN AID OF EPWORTH.
We are publishing herewith a communication from Mr. J. H. Bowman, Sr., Plano, Texas, regarding certain indebtedness now against Epworth by the Sea. Brother Bowman proposes to be one of three hundred to lift this debt. Will not others join him? We shall be glad to give space to communications touching the matter.

The Letter.
Mr. Gus W. Thomasson, Dallas, Tex.:
Dear Brother—We are just in receipt of a letter from our good friend, A. K. Ragsdale, in which he states that there is a note of three thousand dollars against our Epworth League Encampment grounds, which must be met at once. It is our duty as Methodist of Texas to come forward and lift this debt off of this property, which I consider to be one of the best investments that Texas Methodism owns. We have not three hundred Methodist preachers in Texas that will give ten dollars each to lift this indebtedness. We are asking this great responsibility of our faithful State President. Enclosed find my personal check for the first ten dollars.

Come on with the money at once, brethren.
J. H. BOWMAN, SR.,
Plano, Texas.

THE RAGSDALE TESTIMONIAL.
I have heard from two more wishers to join in the testimonial. They bring the amount up to \$1,000.
Now, that is a first-rate start; only \$2,000 more to come. There are many people willing to add \$25 or \$50 to this testimonial to A. K. Ragsdale, our State President. There are still others willing to put in \$100.
Those wishing to put in Epworth funds will be permitted to count them on the Ragsdale Testimonial. If you will give \$100, \$50, or any definite amount in the next twelve months, write me a card saying that you will help raise this most deserving testimonial. Who'll be the first on the second thousand?
J. E. HARRISON,
San Antonio, Texas.

HELP THESE JUNIORS.
We have another call for help, this time from a band of Juniors near Hillsboro, Texas, wishing to organize themselves into a chapter. We are glad these calls are being made through the Advocate, and further to note that they always bring about the desired results. The League Department is a medium of exchange of ideas, if it is anything. We ask our friends who are engaged in Junior work and who know how to do things to write to these Juniors. Of course the State Superintendent has been put in touch with them and by the time these lines appear in print will have advised them just how to proceed with organizing. Let helpful ideas be given them for development.

The Letter.
Mr. Gus W. Thomasson, Dallas, Texas—Dear Brother: The young people of our Church are contemplating organizing a Junior League but none have writing for information. We would like suggestions on organization and regular League work. Yours in the work.—Mrs. Deller Capps, R. F. D. No. 3, Hillsboro, Texas.

WITH COLLYER IN KOREA.

(Some time ago we began the publication of a series of letters from Bro. C. T. Collyer, the missionary stationed in Korea and supported by the Leagues of the North Texas Conference Epworth League as a memorial to the late Miss Ruby Kendrick, herself a North Texas Leaguer who died in Korea, and now are privileged to publish another communication from him. We are sure our readers will rejoice in the splendid report which this letter brings. The investment of the Leaguers has been many times repaid. Perhaps some of our Leaguers might feel interested enough to write Brother Collyer a word of encouragement. He will be glad, we are sure, to receive same. His address will be found with the letter we are now publishing. Suppose we give him a post-card show-er. Shall we?

The Letter.
Wonsan, Korea, Nov. 22, 1910.

My Dear Miss Ferguson: Have you heard that we are having a great Christian campaign in Korea this fall and winter?

But what do I mean by the word "campaign"—an especial effort to reach the heathen through the Church membership. The method pursued is first to get some experienced person to direct the movement, then after a few days of special meetings for the Christians call for volunteers to work among the heathen every day for a week. The city is divided up into sections and a group of workers appointed to each section. The workers are supplied with tracts, they go from house to house exhorting the heathen to come to Christ, they give them tracts and invite them to come out to the Church at night. Each night a special preaching service is held in each Church; an appeal is made to the heathen to accept Christ and those deciding so to do are invited to the altar.

Last night my heart was stirred as I stood at the altar with one hundred and two heathen in front of me seeking forgiveness of their sins.

The whole movement centers round the morning union prayer-meeting, during which the workers come into very close touch with the Master. From his presence they go out for the day's work of soul-winning.

I have called this a "great Christian campaign," and truly such it is, for it is being carried through from the capital first even to the remotest country village where there is a Christian Church or class.

"This is the day of great opportunity, when hearts are open to the gospel and when Korean Christians are willing to go to great pains and sacrifice to bring salvation to their fellow-countrymen."

The mission has asked me to devote two months of my time exclusively to this special work. It was my privilege to spend the month of October in Seoul helping in the campaign there. During that month something over ten thousand people in Seoul handed in their names to the workers as desiring to become Christians. Of this number about five thousand two hundred came to the altar and made public profession of their determination to follow Jesus Christ.

The first week of this month was spent in similar work in Songdo. The date was not a propitious one, for all the people were busy in making their winter supply of food. So we did not carry the meeting through to its close. We adjourned to hold the campaign again two or three months later.

I am now in Wonsan helping the brethren in their campaign which has just begun and gives great promise of being a very blessed time. During the first two days 250 persons have been to the altar.

From only a few of the many places where campaigns have already been held I have heard of results. In the Presbyterian Church in P'yong-yang 2,750 have made public confession. In Ham-beung over 1,000. In Chai-ryung over 100, and so on.

I am glad to tell you as I have already many times told the Koreans. It is as though God had written across Korea: "This is the country of my selection."

The nation is being roused from its sleep of millenniums. God is shaking it from end to end.

This is a campaign of personal work. Every Christian is at work. I believe that in this way the gospel can be preached to every Korean within five years.

I am convinced that the principal part of the work will have to be done after the campaigns close. Those who during the campaign have taken a step Christward will have to be followed up, encouraged and taught. It were better not to hold the campaign at all than to have one and not follow it up by many months of special effort to teach the newly decided and lead them until they reach the point where they are willing and ready to absolutely surrender themselves to the claims of Christ.

On December 1, God willing, I will leave here on horseback and on the

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return journey to Songdo will hold several Quarterly Conferences and training classes. All being well I will arrive back on Christmas Eve.

In this day of Korea's opportunity and grace it behooves the Leagues of Texas, and the whole Church, to pray much for us, I am,

Your brother in Christian service,
C. E. COLLYER.

P. S.—Nov. 28: Have delayed posting this letter so as to be able to give you the total of new believers. For the Presbyterian and our Churches the combined total is between 1,700 and 1,800 during the week.

Postal Address: Katjo (Songdo) Korea.

the pores, in other words. As soon as possible take a hot Epsom sponge bath in a warm room, by dissolving a tablespoonful of Epsom salts in a pint of hot water. Hot drinks, like ginger tea, also tend to help open the pores. Naturally, you must be careful not to get more cold during this process, so going to bed is an excellent idea. A dose of salts internally is a good idea also. A fast of twenty-four hours will often be a help.—Exchange.

IF THE BABY IS CUTTING TEETH.
Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the greatest of all remedies. Twenty-five cents a bottle.

Satan has never been caught napping.

The plover of divine providence is constantly changing the position of the high and low strata of society, turning down one and turning up the other.

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Our Letter From Georgia

By Rev. Geo. G. Smith

Mrs. Eddy has gone at last. She fell into the error that she was dead, and they buried the poor old body as if she was, but they (her followers) believe, while she does not appear in the flesh, she lives still and still speaks through her wonderful book. Your allusions to her in your short editorial speaks of her too kindly, I think. The scathing arraignment of Eddyism in the Advocate sometime since by one of your vigorous contributors was not at all to severe. She was unquestionably the most evil influence which has appeared in Christian circles since Mormonism. She has led a very few men, but a great many women, subtly astray and some of the best have been led by her to a sad apostasy from Christianity; in fact, while many who had a form and knew nothing of the power of Godliness, have been lulled to a deadly slumber. There was much truth in what she wrote and said because she used much common to all Christians. She certainly taught some very correct things concerning treatment of certain mental-physical ills. Many a hysterical woman, resorting to opiates or bromides of every description, has been helped by the treatment of the Eddyite. Few men have accepted her and her teachings, and many have rejected her and accepted her teachings, not on healing, but on religion or no religion. The charm of her teaching was she put conscience into a comatose state. There was no sin, there was no guilt, there was to be no retribution. Men, like Mark Twain, who mercilessly ridiculed her medical vagaries, accepted or rather endorsed her religious opinions. Her unblushing egotism, her love of money, her fondness for display, her desire for adulation, her love for elegant houses and her claim to saintliness have never, I think, been so pronounced in a woman who led a religious movement—I never dignify her cult with the name of Christian Science. It is neither science nor Christianity. It is simply Eddyism and not original with the women who set it forth as her own.

Our Conferences.

Our two conferences are both over. Bishop Wilson came to the North Georgia Conference. He was quite feeble. Bishop Kilgo came before him and relieved him of much labor. I have not seen, I think, a more judicious set of appointments. Dr. Horace M. DuBoise comes to St. John's, in Augusta. Brother McKee, who was in charge there, died just before the conference, and this important charge was open. Dr. DuBoise will have the same experience there as all its pastors for fifty years have had—a very large, elegant congregation in the morning, a lively and excellent Sunday-school, and a handful of faithful ones at night. It was the first Church in Georgia to have a stationed preacher, and has been a station since 1892. In some respects it is the mother Church in Georgia. Dr. Lovick Pierce was stationed there on his first station, as was Bishop Pierce, his son. Bishop Andrew was there when he was made Bishop, and Judge Longstreet had his only pastorate in that charge. It is the Church to which I belonged when I joined the conference. The Doctor will find a steady young people who will do their part, as they see it, very faithfully.

The South Georgia Conference.

I live just over the line in the South Georgia Conference, though I hold my membership in the North Georgia body. I am thus connected with both conferences. I am in the North Georgia, my family in the South Georgia; I take equal interest in both. Bishop Morrison, who, as all men know, does things, was in charge. There were six districts vacated, and as he never swaps elders he had to vacate six stations, several of which had been occupied only one year, to get elders, and mounted sundry men on the black horse who had never been there before. Georgia folks are not given to fretting and there is so much equality between a good district and a good station that I think there has been no friction—at least, I have heard of none.

Personal.

I have issued a little book of only twenty pages which I will be glad to send to any of your readers who will send me two postage stamps. It is a "Primer on Evidence." The title is "Wherefore Should Thou Doubt?" and it is designed to be a plain man's talk to plain people to show that "Jesus

Christ is His own evidence." It can easily be read at a sitting. Judge Lamar, the recently appointed Justice of the Supreme Court, said he had read it with great pleasure and approbation, and Judge Adams, of the Georgia Supreme Court, said the argument was unanswerable. But the reading of the booklet will answer the question whether it is suited to pastors, for a gift book to those who are perplexed. Simply send me two postage stamps, to 709 Vincelle Avenue, Macon, Ga., and the booklet will be sent. It is a summary of conclusions reached by men far wiser than myself, and I hope will prevent, if it does not cure, the infidelity which is based on much which is not at all revelant to the true question.

Judge Lamar's Cousin.

Speaking of Justice Lamar, he has a kinsman in Rev. Samuel J. Rucker, of one of the Texas Conferences, and while his father is a distinguished man among the followers of Alex. Campbell, he is himself a disciple. He is also the great nephew of Uncle Sam Anthony, so famous in Georgia as a leader of Methodist hosts. Georgia is very proud of him.

Our colleges have all opened well. Emory has had her endowment increased and is well organized, well equipped and is doing excellent work. Young Harris, our mountain school, is our pride; so is Rembrandt, both county colleges, which are sending out scores of good men and women.

McKee and Andrew are doing the same work in Lower Georgia, while the Wesleyan and La Grange meet all demands of first class institutions.

ADDRESS TO PRESIDENT TAFT BY BISHOP E. R. HENDRIX, PRESIDENT.

(On behalf of the Federal Council of the Churches of Christ in America, delivered in the East Room of the White House, January 25, 1911.)

Mr. President: Our fathers in the very first amendment to the Constitution forbade Congress to make any law respecting the establishment of religion, wisely deeming it the duty of the Church to establish the State, and not the duty of the State to establish the Church. Thus from the beginning, in the free exercise of their religious views, the various Churches have expressed their devotion to the best interests of our common country, notably to Washington and Lincoln, when our National Government began and when it was in greatest peril. The memorable responses to those greetings showed how grateful they were to the highest executives in our land in the two preceding centuries. Representing more than 100,000 ministers of the gospel and some 17,000,000 communicants, or nine-tenths of the Protestants of our country, federated in a permanent organization known as "The Federal Council of the Churches of Christ in America," we bring Christian greetings to the Chief Ruler of the greatest Nation in history standing for self-government. Greatest alike in numbers and in territory, with more than 101,000,000 souls in Continental United States and in our possessions and dependencies, our experiment of self-government is closely watched in every quarter of the globe. A gracious Providence and not any National land hunger has made us a world power as we face our unparalleled opportunities and duties in this the greatest of the centuries. As former greetings were made by individual Churches and were welcomed by our rulers when the fate of the Nation was yet undecided, much more, we believe, will be welcomed this Christian greeting to our Chief Maristrate by the federated Churches as the sign of the compact and growing strength of our National Union. The late Mr. Justice Brewer declared that such a Federation of Churches was also an unmistakable proof that ours is a Christian Nation, despite the fact that we have no established Church.

We are happy to state that the growing spirit of catholicity and the belief that the work of the Churches could better be done in co-operation than in separation ripened into this notable and permanent federation, not of individual Christians, but of Churches, and that by the authority and the unanimous action of the highest ecclesiastical assemblies of the land. It is a happy coincidence that the final organization of the Federal Council of Churches should have been effected in the good city of Philadelphia, where by the adoption of the Constitution a hundred and nineteen years before the thirteen Colonial States became a Federal Union.

Believing with Webster that what makes good Christians makes good citizens, we are glad to state that

in addition to the distinctively religious work which is sought to be done by all the Churches as never before, such as home and foreign missions and the vital work of evangelism, the Federal Council of Churches is doing in unison humanitarian and philanthropic work calculated at once to bless and to strengthen the Nation. Thus through our large standing committees of some two hundred leading ministers and laymen careful study is being given to the advancement of such great interests as Sunday observance, temperance, the sanctity of the home, the Church and social service and literature and education. Happy results have attended these efforts in checking race track gambling, in annulling loose divorce laws, in stopping twelve-hours-a-day labor and that for seven days in the week in certain industries, in bringing about kindlier relations between the Church and laboring men, in safeguarding the physical and moral well-being of women and children who are bread-winners, and in promoting wholesome literature and the better intellectual development of our youth.

In all this we are unitedly seeking the highest welfare of our great Nation, whose Chief Magistrate has our daily prayers and our loyal aid. We rejoice to recognize as President one who is exceptionally acquainted with our great and varied National interests, and who fully commands our confidence, so that we are content to see through his eyes a completed Panama Canal and the conservation of the best possible good of the Philippines, whose little brown men he delights to call brothers.

Golden were the years of the Hebrew Commonwealth, after which our Government is so largely modeled, when the people had a great Judge as their ruler and prophet and Samuel became to them what John Marshall was to our Nation, not alone through one generation, but through all later history, "the Chief Justice." May it be recorded of another great Judge that after he had served in the highest executive office with such notable wisdom and impartiality as the ruler of the whole Nation, he, like Samuel, "judged Israel all the rest of his life." And all the people will say Amen!

The President's Reply.

Bishop Hendrix and Gentlemen: You have honored me by coming here. I have listened to the address of Bishop Hendrix with a great deal of interest—listened to it because it confirms what has been deeply seated in my mind before from an experience with Churches—that the spirit of Christian brotherhood and of tolerance has greatly increased in the last three decades, and that there is a disposition in all Christian denominations toward team work in the fight for better humanity, a fight that requires every effort that can be made, and an effort made as effective as possible by organization.

You have been good enough to refer to the Philippines. I have had considerable experience with that archipelago. I had at one time a great deal of responsibility, because when you are far away from home and you are the head of a Government there is a good deal you have to decide without aid from home, and never before did I realize how large a part of the life of a people, how large a part of their improved conditions, must depend on the influence of the Church and the Churches that surround them. It is true that we have no established religion here, and it is also true that that fact declared in the Constitution has led a good many people who do not understand our Government and our people and our Constitution to think that the absence of a provision of that sort in the Constitution is dictated by some sort of hostility of the civil government toward the Church and toward religion. Nothing could be farther from the fact. As a matter of truth, you know that the attitude of the Government toward every Church is that of as much friendliness and support as it can possibly give without actually adopting its creed and its tenets, or furnishing money to it for support. The result of that favorable attitude of the Government toward the Church in protecting every Church in its rights and in the exercise of its legitimate influence, and at the same time not permitting any interference with it or not forcing any of its views upon the Church, has been to give to the Churches in this country an independence, a strength and a power and force that I believe is exceeded in no country in which there is an established Church.

I welcome you here, I hope sincerely that your efforts and co-operation will result in your having additional influence as a combined force. There is today, I think, a stronger feeling toward the uplifting of humanity, toward sacrifice in effort and in money for the depressed and the un-

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fortunate, than there ever has been in our country, and that feeling is certainly promoted and increased by Church movements. Churches differ, as people differ, as parties differ. The truth is, if we all agreed on everything, in tastes, in belief, there would be a commonness of ambition, a pursuit of the same thing and a monotony in results that would ultimately kill us all of weariness. What makes man is that he is an independent being, with independent responsibility and with the power of independent thought, and therefore it must create differences of opinion; but it is very satisfactory to know that all the Christian peoples are coming closer together in thinking that certain unessential tenets are not of the highest importance, and that that which is most important is a union of all our forces for the spiritual uplifting of all the people.

I thank you sincerely for coming here, and I wish again to testify to my earnest interest in the success of your meeting.

INFLUENCE.

The smallest bark on life's tumultuous ocean
Will leave a track behind for evermore;
The lightest wave of influence, once in motion,
Extends and widens to the eternal shore.
We should be wary, then, who go before
A myriad yet to be, and we should take
Our bearings carefully where breakers roar
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow in our wake.

—Sarah Knowles Bolton.

The human heart is the soil in which "the root of all evil" grows.

New Light on Baptism

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Undeniable facts produced from the original authority under which John and the Apostles first baptized—No longer any doubt about it.

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Sold by all druggists.

Hill's Hair and Whisker Dye, Black or Brown, 50c.

THE WOMAN'S DEPARTMENT

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

We have secured the services of Mrs. Milton Ragsdale to take charge of the Woman's Department in the Texas Advocate in place of Mrs. Florence Howell, who resigned some time ago on account of ill health. Mrs. Howell did most efficient work, and she is greatly appreciated by us all. But her health has been poor for some months and she can no longer attend to it for us. But we are fortunate in getting Mrs. Ragsdale to take the place, and she will prove a success, we are sure. The object of this department is not to publish resolutions and long addresses and articles, but to give the news of what the women are doing, and suggestions as to the best methods of the women's work. Will our good sisters observe this suggestion? If so, then let them address all matter for this department to Mrs. Milton Ragsdale, care Texas Christian Advocate.

ATTENTION!

The Home and Foreign Mission Auxiliaries of the Corsicana District, Central Texas Conference, are earnestly requested to send in the names of their delegates and visitors who expect to be present at the district meeting, held in Kerens, on March 2 and 3. Send the names to me at your earliest convenience so that homes may be provided for everybody.

MRS. B. L. BROWN,
Kerens, Texas.

FOREIGN MISSIONARY SOCIETY ORGANIZED.

At the M. E. Church, Jasper, Texas, January 29, 1911, Miss Posey organized the Foreign Missionary Society with nine members, one honorary, Mr. C. R. Boynton. Will meet once a month.

The following are members: Mrs. T. E. Stone, President; Mrs. G. W. Tomlinson, Secretary; Mrs. E. L. McKee, Treasurer; Mrs. A. K. Stone, Mrs. O. M. Stone, Mrs. Sue Senle, Mrs. W. P. Powell, Mrs. J. Hendson.

We trust and pray for more members; we need them in this work. It is a great work.

MRS. G. W. TOMLINSON,
Secretary.

REPORT FROM SULPHUR SPRINGS, TEXAS.

The Woman's Home Mission Society of Sulphur Springs, Texas, met Monday, January 30, and elected the following officers:

Mrs. Greg Shook, President; Mrs. Robt. Searles, First Vice-President; Mrs. Lottie Williams, Second Vice-President; Mrs. Hub Thomas, Third Vice-President; Mrs. Kate Sheppard, Press Reporter and Agent for Missionary Voice; Mrs. M. LaVelle, Corresponding Secretary; Mrs. C. C. Sheppard, Treasurer; Mrs. Ed Palmer, Recording Secretary.

MRS. M. LAVELLE,
Corresponding Secretary.

The Woman's Foreign Missionary Society of Broadway Methodist Episcopal Church, South, has been organized nearly two years and has done splendid work. After organization we lost our efficient President, Mrs. C. E. Crow, and the responsibilities of her office fell on the shoulders of our First Vice President, Sister D. H. Aston, who kept the auxiliary moving nicely

conscientious work by unanimously electing them. Some of them protested against another term, but they were democratic enough to yield gracefully to the wishes of the majority.

Mrs. R. D. Hart is entering upon her second term as President of our society; she has made a most excellent leader. Through her wisdom and her unusual ability as a leader, our society has accomplished more during the past year than ever before in its history. It was she who urged the ladies to undertake the building of our beautiful little parsonage. We are all thankful now that she did, for our Church is justly proud of the neat, cozy home we now have to offer our pastor's family. True, it is not entirely paid for yet, but thus far we have been able to meet each payment as it becomes due. With our band of enthusiastic, zealous and harmonious workers we feel that we shall not fall in the future.

Our President told us that it was not the President who makes the society, but its individual members. Our members certainly realize this fact. It would indeed be hard to find a more congenial band of women than those of our little organization. They work together with one aim; that is, "to do all the good they can, in all the ways they can, and to all the people they can."

We paid last year fourteen hundred dollars on the parsonage, spent one hundred and twenty-five dollars for other local work, and about forty dollars for connectional work of the Church. God has blessed our work in the past. We pray that he may abundantly bless us in our future efforts.

MRS. S. J. HENRY,
Press Reporter.

Texarkana, Tex., Feb. 9.

EXECUTIVE COMMITTEE OF THE WOMAN'S MISSIONARY COUNCIL MEETS.

The Executive Committee of the Woman's Missionary Council met in the Publishing House, at Nashville, January 18, 1911, and for ten days worked hard and unceasingly to take up administrative plans that have been crystallizing for twenty-five and thirty years in two organizations and try to form one that shall adequately carry on the work of the two in at best no small task.

The spirit of the meeting was beautiful, and the Lord was with us. Many times the tears came to every eye, and prayers went up from every heart, and many times praise was upon every lip and every voice was lifted in song.

Could the Church-at-large have seen the earnest company at work, forgetful of self-seeking, only to know and do God's will and endeavoring under the guidance of the Holy Spirit to plan for the highest good of the whole membership it would be ready to go forward in the new ways, co-operating as far as possible and bearing patiently the delays and the irritations necessary to readjustments.

Two new Vice-Presidents were welcomed—Mrs. Arch Trawick, of Nashville, and Mrs. J. F. Leith, of St. Louis. These two young women come to us well-equipped and full of enthusiasm and ready to work. Mrs. Leith is a Texas woman now living in St. Louis, and we shall naturally feel a keen interest in her part of the work.

The work of the four Vice-Presidents has been arranged as follows: Mrs. J. E. Leith, Children's Department; Mrs. J. E. Grubbs, the Young Peoples' Department; Mrs. J. W. Perry, Christian Stewardship and Mission Study; Mrs. Arch Trawick, Social Service Department. (The social service is to include what has been known as local work.)

Plans for the uniting, where desired, of the Home and Foreign Conference and Auxiliary Missionary Societies, also for young peoples' and children's work were drafted and will be presented to the council at St. Louis for its consideration and action. These plans in type-written form will be sent to the Secretaries of the conference societies that they may be able to give them careful, deliberate thought, and be prepared to deal intelligently with every item. One Secretary has written that she is praying for an open, unprejudiced mind and clear thought. I would that all would do this.

All conference societies are asked to hold their meetings after the meeting of the Woman's Missionary Council, that they may have the plans which shall be adopted to give to the representatives from the auxiliaries.

The council will meet April 19, in St. Louis. The six Divisional Managers are to be sympathetic helpers of all the conference officers and City Mission Boards in their respective division and to aid in planning for the visits of the deaconesses' field workers and missionaries. We were made to rejoice as we heard of the exceptionally large class of young women trained and ready for work that will be consecrated at St. Louis.

Miss M. L. Gibson, of Scarritt, and Miss Estelle Haskins, of Nashville, were both very proud of the forty-four young women from the training schools as they brought them in re-

view before us. Texas has some five daughters among them. Plans of the new Mission Home were exhibited and elicited many favorable comments. The building is to be started very soon.

Plans for the institute for Bible and mission study and methods to be held June 6-16 in the Methodist Dormitory at Denton were discussed and a treat is in preparation for our Texas people.

Several friends came in to greet the members of the committee. Among them, Mrs. Yarbrough, who brought roses and a box of candy to keep us all sweet. Mrs. Trueheart was present at different times. Bishop Hoas came in to tell us of our work and workers in the Far East. Dr. Pinson was with us as a helper and advisor almost daily. Dr. Rawlins also, and Dr. Parker came and sat with us as we toiled. The benediction of the presence of Bishop Fitzgerald will never be forgotten. He came in asking us to sing for him and all hearts were warm and happy as we entered into the spirit of "How Firm a Foundation, Ye Saints of the Lord." Then we asked him to pray with us and for us, and it was good to be there.

MRS. L. P. SMITH.

MARLIN DISTRICT PREACHERS' CONFERENCE AND MISSIONARY INSTITUTE.

The Marlin District Preachers' Conference and Missionary Institute met in Jewett on January 24. Our attendance was not as good as we had hoped for. Those that missed being present would have been a great help as well as being helped by the exercises.

A well arranged program was carried out and the discussions were all good and lively—not a dull moment in the whole time.

We had as a visitor Rev. A. J. Weeks, who gave us a fine sermon on his special line of work, and he is all right. Brother Weeks is indeed one of our strong young men, and we are expecting great things of him.

Rev. J. T. Smith, of the Jacksonville District, dropped in for a day and brightened the occasion by entering into the discussions like the old hand that he is.

Our presiding elder, Rev. I. F. Betts, is taking hold of the work of the district with a firm hand, and we are assured that his line of work will be of the best, for Betts is a capable, brotherly fellow and all the preachers readily fall in line with his plans.

A ringing resolution was passed that we would give special prayer and care for a revival all over the district.

R. W. ADAMS.

TEXAS CONFERENCE BOARD OF MISSIONS.

The Board of Missions of the Texas Conference will meet in Navasota February 23-March 2. Every member of the board is urged to be present, as there is much important work before the board. The presiding elders of the conference are requested to meet with the board.

I. F. BETTS,
President.

Marlin, Texas.

AWFUL PAINS FULLY DESCRIBED

A Lady of Pizarro Tells Story of Awful Suffering That Cardui Finally Relieved.

Pizarro, Va.—"I suffered for several years," writes Mrs. Dorra A. Smith, "with that awful backache and the bearing down sensations, so fully described in your book.

"I tried doctors and other medicines and found little relief, until I was induced to try Wine of Cardui, when I found instant relief and today I can heartily recommend Cardui to all suffering women and think there is no other as good."

In some instances, Cardui gives instant relief; in others, it may take a little time. But in all cases of female trouble Cardui can be depended on to be of benefit, as it is a specific remedy for women and acts in a curative way on the womanly organs.

As a general tonic for women, to build up your strength, improve your appetite, bring back rosy cheeks and make you look and feel young and happy, nothing you can find will do so much for you as Cardui.

Your druggist has it.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book "Home Treatment for Women," sent in plain wrapper, on request.

MARRIED.

Murray-Howell.—On December 24, 1910, at Rock Springs School House, in Cass County, Texas, Mr. Henry Murray and Miss Vina Howell were united in marriage, Rev. F. O. Favre officiating.

Slade-Wolfe.—On January 18, 1911, at the residence of the bride's grandparents, Dr. and Mrs. L. M. Rush, Queen City, Texas, Mr. Thos. Slade, of Texarkana, Texas, and Miss Luther M. Wolfe were united in marriage, Rev. F. O. Favre officiating.

Norrell-Shinn.—At the residence of Mr. and Mrs. E. E. Shinn, near Holly Springs, Van Zandt County, Texas, February 5, 1911, at 3 o'clock p. m., Mr. William Norrell, of Ellis County, Texas, and Miss Henrietta Shinn, of East, Van Zandt County, Texas, were united in marriage, Rev. J. F. Everett officiating.

McClure-Haraway.—At the home of the bride's grandfather, Captain E. J. Shelton, High, Texas, February 8, 1911, Mr. Charles Roscoe McClure and Miss Rachel Elizabeth Haraway, Rev. J. D. Major officiating.

Cagle-Bean.—At the home of the bride's father J. C. Bean, at Brookston, Texas, January 11, 1911, Mr. Rufus Raymon Cagle and Miss Marguerite Elizabeth Bean, Rev. J. D. Major officiating.



A New Train to Oklahoma City

Now you have the advantage of a through buffet sleeping car to Shawnee and Oklahoma City. The schedule of the train on which the sleeper runs is as follows:

Leave Dallas	8:45 p. m.
Leave Greenville	10:50 p. m.
Leave Denison	1:25 a. m.
Arrive Lehigh	3:50 a. m.
Arrive Coalgate	4:05 a. m.
Arrive Ada	5:30 a. m.
Arrive Shawnee	7:30 a. m.
Arrive Oklahoma City	9:00 a. m.

The service in the opposite direction is equally as convenient—leaving Oklahoma City at 7:30 p. m., Shawnee, 9:10 p. m., you arrive at Denison at 4:00 a. m., Greenville, 6:15 a. m., and Dallas, 8:20 a. m.



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SHERMAN, TEXAS

North Texas Female College and Kidd-Key Conservatory

SHERMAN, TEXAS.

LOVE, GOD'S SUNSHINE,

Threads Its Golden Way in Story of Sorrow.

An Incident in the History of the North Texas College Senior Class of 1911.

Once each year the Seniors of North Texas College hold a banquet, and they have grown to look forward to the event as one of the happiest of the school year, as it indeed is.

There will be no banquet this year, despite the fact that the funds were on hand and the program, an unusually happy one, decided upon.

Three years ago the attention of Mrs. George Murphy was called to the stifled dreams of a young girl of seventeen forced to work for daily sustenance.

The case was stated to Mrs. Key, of North Texas College, and, acting together, Mrs. Murphy and Mrs. Key have made it possible for her to spend three years, or nearly so, in college and to become a member of this year's senior class, to graduate in June.

Last summer she attended a normal and secured a certificate to teach, intending to apply for a school in the autumn.

She fell ill in the early part of the school year and just before the holidays, when all the world was making ready to be merry, like the reading of a sentence of death, they told the brave girl that the great white plague had laid its hands upon her.

Going into the West, in a last stand for life, her depleted means left her in distress, and in answer to a knowledge of this her sister seniors gave up their banquet, placed the entire fund to her credit, and have voted a tax upon themselves whereby a neat remittance will reach her every month.

The seniors will have no banquet, but love, God's sunshine, floods the path of a stricken sister.

L. A. Kidd-Key, President.

Rev. E. Spurlock, Bus. Mgr.

MISSIONARY INSTITUTE, CLEBURNE DISTRICT.

The Institute at Burleson, February 6-8, was the best since the forming of the district. Vital subjects for the meeting had been chosen by Rev. E. A. Smith, P. E.

Both laymen and preachers attended better than ever before; only three preachers were absent. Some visitors added to the success of the meeting, among them being Rev. S. W. Turner, of the Tract Society; M. K. Little, presiding elder of the Dublin District; and J. G. Miller, presiding elder of the Vernon District, Northwest Texas Conference.

Brother W. H. Matthews preached most helpfully from Psalms 126:6, the elements essential to soul saving, (1) Sowing, (2) Bearing seed, which must be "chosen" seed, (3) Earnestness. Rev. S. P. Nevill and Rev. A. Monk, Jr., preached helpful sermons.

The Institute discussed the practical work of the Church, getting the conference collections early, and a subscription from every member, were discussed. There was a lively discussion over keeping Church records according to the Discipline.

Profitable talks were made upon mission fields, forces and funds, by Dr. Riley and Brothers Hilburn and McAfee. Rev. S. A. Ashburn brought out clearly the disciplinary requirements for receiving members. Hon. B. H. Oxford, lay leader of Granbury District, spoke upon the Laymen's Movement. He showed the difficulties clearly, but held out the value of the results and the promise of future success.

A missionary campaign all over the district during the whole of March was planned. Substantial support was given the Texas Tract Society, and a plan was adopted for distributing tracts.

A plan from Granbury College was received. This property is valued at \$25,000, and is free from debt. W. H. Matthews, Gid J. Bryan, C. N. Morton and D. W. Bolivar were appointed to gather information concerning this institute and report to the District

Conference in regard to the proposed forward movement.

The following evangelistic report was adopted:

Echoing the voice of our General Conference and the sentiment of the College of Bishops, while convened in New Orleans, we, as your committee, desire to urge the preachers of our district to launch out into a forward movement for the salvation of souls.

1. Believing in prayer, we urge the adoption of a week of prayer from February 19 to 26. To make this practicable, we have arranged the following prayer calendar:

Sunday, February 19 — Granbury, Granbury Circuit, Glenrose.

Monday, February 20 — Grandview, Grandview Circuit, Blum.

Tuesday, February 21 — Alvarado, Burleson, Joshua.

Wednesday, February 22 — Main Street, Cleburne; Anglin Street, Cleburne; Brazos Avenue, Cleburne.

Thursday, February 23 — Glenrose Circuit, Morgan and Kopperl, Walnut Springs.

Friday, February 24 — Mansfield, Lillian, Godley, Cresson.

Saturday and Sunday, February 25 and 26 — Prayer for all the charges in the district.

2. We recommend that, prior to each pastor's revival, such pastor notify each of the pastors in the district by mail, soliciting their prayers at such times.

3. That a constant call be made for volunteers for definite work, especially during revival seasons.

ALONZO MONK, JR. P. M. RILEY. W. C. HILBURN.

Throughout the Institute the religious fire burned, especially for revivals throughout the district.

GID J. BRYAN, Secretary.

JOINT MISSIONARY INSTITUTE

Of the Paris and Sulphur Springs Districts.

The Missionary Institute for the Paris and Sulphur Springs Districts convened in Centenary Church, Paris, Texas, on February 7, 1911, at 2 p. m., with Rev. W. D. Mountcastle, presiding elder of the Sulphur Springs District, in the chair.

After devotional exercises conducted by him, Hugh E. Anderson was chosen Secretary.

Rev. J. M. Sweeton spoke on "The Aim and Purpose of the Institute." After his valuable talk, Rev. W. B. Wilson, financial agent for Wesley College, and Rev. A. J. Weeks, Assistant Secretary of the home mission work, were introduced to the Institute. Brother Wilson addressed the Institute with reference to the needs of Wesley College.

Rev. J. H. Griffin spoke on "The Original Object of the Church as an Organized Body."

Rev. A. F. Hendrix spoke from "The Present Attitude of Our People Towards Missions."

Brother Week's talk followed. He pointed out the necessity of giving immediate attention and assistance to some sections of the home mission field. The preachers gave liberally in a voluntary collection, begun by Rev. J. M. Sweeton, for the needy sections mentioned.

"The Layman's Missionary Movement and How to Employ It," was ably discussed by Rev. W. L. Tittle. He showed what valuable work the laymen could do for a Church with the sympathy and assistance of the pastor.

The Institute adjourned to meet at 7 o'clock p. m.

At 7 o'clock p. m. Rev. C. W. Glanville conducted the devotional exercises. Rev. W. F. Bryan preached a strong sermon from John 1:29. He stressed the doctrine of depravity and emphasized the necessity of the "shedding of blood" for the redemption of man.

The Second Day's Session

Promptly at 9 a. m., with Rev. W. D. Mountcastle in the chair, the Institute opened. Rev. S. M. Ownby conducted the devotional services.

Rev. Hugh E. Anderson spoke on "The Motive in Giving to the Cause of Missions." "Prayer and Missions" was discussed by Rev. W. B. Byars. His talk had the spiritual ring, and it was indeed helpful and beneficial.

Rev. R. F. Bryant spoke on "The Missionary Spirit the Life of the Church." He stated what the missionary spirit meant to his Church.

"The Future Leadership of the Church," by Rev. W. C. Howell, was fine, but the time limit robbed his attentive hearers of its completion.

"The Ideal Missionary Church" was Rev. W. D. Mountcastle's subject. He included in a brief and complete talk the essential requirements.

In discussing "Should the Pastor Raise the Conference Collections," Dr. J. W. Hill stressed the important fact that the pastor should not do what the laymen could do towards securing them.

"What Is the Work of the Laymen's Committee, and What Is the Relation of the Pastor to It," was the subject

discussed by Rev. P. C. Archer. After this talk and the general discussion which followed, the Institute adjourned to hear Rev. J. M. Sweeton preach a missionary sermon.

At 11 a. m., Rev. J. M. Sweeton, presiding elder of the Paris District, preached a soul-stirring and inspiring sermon on missions. It was a great sermon.

The afternoon session opened at 2 p. m., with Rev. J. W. Sweeton presiding.

Rev. E. G. Roberts being absent, the topic, "Our Relation to the Non-Christian World," was discussed by Rev. P. C. Archer.

Rev. F. A. Bond made a talk on "What Is the Chief Agency in Quickening the Church in Missionary Effort?"

"The Best Method for Home Mission Work," was the topic on which Rev. J. W. Beckham gave us a helpful talk.

Rev. W. J. Bludworth talked on "How Can We Best Organize and Use Our Young People in Mission Effort?"

The Institute unanimously adopted the resolution of thanks to the people and pastors of the city for the cordial hospitality and entertainment given the visiting brethren.

This institute was a great intellectual and spiritual feast. The mind was reached and the heart touched with larger knowledge of the needs and greater love for the needy in our mission fields. The preachers of the Paris and Sulphur Springs Districts are determined by God's grace to do more for missions this year than ever before.

HUGH E. ANDERSON, Secretary.

Paris, Texas.

BEEVILLE DISTRICT INSTITUTE.

The District Institute was called to order by the presiding elder at 4 p. m. on the date announced. The object of the meeting was stated by the elder. J. A. Pledger was elected to gather up, and report to the Advocate, the main thoughts brought out.

Preaching at night by Rev. J. J. Franks. The first day of the Institute was opened by the presiding elder making a very pointed talk on the necessity of the preachers not only having had experience of Holy Ghost religion, but on the importance of a constant experience.

Mr. J. W. Pitman spoke at length on "Senior League Work." He believed that the possibilities of the Leaguers ought to be magnified. He insisted on the pastors giving the Leaguers work to do, then show some appreciation for them, if we would get the best results. Hon. M. A. Childers spoke a few words, insisting that the pastors call on the Leaguers for work. V. G. Thomas and G. M. Boyd made helpful remarks. Rev. Aubrey suggested that in the Junior League work the pastor had a splendid opportunity to get acquainted with the children.

J. A. Pledger introduced the "Scope of the Sunday-School Work." Beginning with the pastor as a live Sunday-school man, the Sunday-school will succeed, from the Wesley classes to the cradle roll. Rev. Scarborough spoke at length on "The Benefit of Decision Day." He said let the pastor, with the teachers, plan something definite and hold decision day occasionally.

Rev. J. W. Black, introducing "The Children's Day," called attention to the fact that many of the weak Sunday-schools of this district were helped out of this fund. Some of them could not exist were it not for this fund. Rev. C. W. Godwin insisted that a pastor ought to be in his Sunday-school; that he was never too busy for this important work. Several of the brethren spoke to this question.

The "District Missionary Situation" was discussed by Rev. C. W. Godwin. He declared that the district is growing so fast that it is difficult to keep up with the tide.

"Our District Church Extension Problem" was then discussed by Rev. V. G. Thomas. The difficulties of this field are many, but the one that is hardest to meet is the coming and going disposition.

Brother Scarborough explained from a chart of the district the many difficulties. Rev. A. J. Weeks made some pointed remarks.

Rev. J. W. Black preached a very helpful sermon on "The Training of Children by the Home," so that the Sunday-school work might be more effective.

The subject of "Revivals" was very ably presented by Rev. H. E. Draper. The speaker said that the normal condition of the Church ought to be soul winning. Brothers Scarborough, J. J. Franks, J. A. Pledger, G. W. Godwin, W. M. McKinney, V. G. Thomas, J. E. Hunter and others made helpful remarks. This seemed to be a very popular subject, and the Institute caught fire. There was much good feeling and a determination of the brethren to return to their works and pray and labor for great revivals.

Brother Hill presented "The Place and Part of Pastoral Visiting." In this work the pastor finds out how to preach to his people, declared the

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 taken for less than 50 cents. Cash must accompany all orders.

AGENTS WANTED. SOLICITORS—Sick, accident, burial and death benefits; good compensation for good men. Send references. Experience unnecessary. SOUTHERN BENEVOLENT LEAGUE, Houston, Texas.

EGGS FOR SALE. Fine Barred Plymouth Rock Eggs for sale. These are from prize winners. No finer anywhere. 50 per setting of 10 eggs. We are now ready to fill orders. M. H. MAJOR, Polkville, Texas.

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MEDICAL. CANCERS and malignant diseases inside or out cured through the blood—the only permanent method. DR. LEE BRIDGES, Llano, Texas.

STOMACH AND BOWEL DISEASE.—If you board with me and take my drugless treatment, I guarantee to cure every case. LEE BRIDGES, M. D., D. O. Llano, Texas.

speaker. Brothers Scarborough and McKinney spoke to the subject. Brother Marcus Williamson, in speaking on "Doctrinal Preaching" (in revivals) insisted that there is no more important preaching to be done.

"For," said he, "it was the doctrine of repentance, witness of the Spirit, regeneration and holiness that made us what we are."

Rev. G. M. Boyd told us, in no uncertain way, the "Layman's Place in the Revival" was a very important place. So much so that he felt like his subject was the most important of all.

"The Place and Part of Money in Church Work" was well presented by Rev. V. G. Thomas. He insisted that we need to do what God had directed —to pay the tenth. Brother G. G. Johnson, in speaking of the laymen's and the preachers' part in finances, said that there was plenty of money; that the preacher should get the layman to feel that he is expected to do something. Brother Perkins took up this subject and called attention to the fact that the finances, as well as spiritual matters, are important.

Rev. J. J. Franks did most of the preaching, as he had been in Corpus Christi in a meeting for some time. Dr. Curry was with us and made himself at home, offering to assist the preachers in their meetings at any place or most any time.

A committee was appointed to get information of the varied conditions of the districts and put it in a booklet for the use of the preachers, not only to reach our own people, but to let our brethren understand some of the conditions and problems that are peculiar to Beeville District.

All in all, we had a most profitable District Institute. Corpus Christi entertained us well and made us feel like we wanted to return to the city by the bay again.

J. A. PLEDGER.

THE TEXAS LIQUOR FIGHT

is now on in earnest and you need "Rum on the Run in Texas," for a history of the war up to now, and a supply of anti-liquor dynamite for the present fight. Only 25 cents.

H. A. IVY, Sherman, Texas.

IMPORTANT NOTICE.

To the Preachers and Lay Leaders of the Brownwood, Dublin, Cisco and Weatherford Districts:

My Dear Brethren—I wish to urge upon everyone of you to get your committees and organize for a thorough campaign of the every-member campaign; and do not be satisfied with anything less than \$2 per member. You will find when you have explained the matter fully to the laymen that they are willing to co-operate with you. All our laymen need is to know and understand the work and they will be willing to take hold of their part and make it go. Let the pastor work with the committee and see every member and put the matter on their hearts; do not be discouraged, but press the matter on them—as a duty they owe to the Church and to the Lord. Keep the matter before your Church and it will respond. All the preachers that worked the every-member plan last year not only got his full assessment but a surplus. This every-member plan will solve the problem of collections. Then think of a trained and developed Church, with every member in his place doing his part. Get your committees and organize and push for \$2 per member, and bring into service every department of your Church. See that every department of the Church is doing its work.

J. A. BIGGS.

Don't think less of your system than you do of your house. Give it a thorough cleaning, too. Take Hood's Sarsaparilla.

MISCELLANEOUS. FREE ILLUSTRATED BOOK tells about over 300,000 protected positions in U. S. Service. More than 100,000 vacancies every year. There is a big chance here for you; sure and generous pay; lifetime employment. Easy to get. Just ask for booklet A920. No obligation. EARL HOPKINS, Washington, D. C.

LOCAL REPRESENTATIVE WANTED.—Splendid income assured right man to act as our representative after leaving our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big-paying business without capital and become independent for life. Write at once for full particulars. Address E. R. MARDEN, Pres. The National Co-operative Real Estate Company, 1501 Marden Bldg., Washington, D. C.

INVENTORS, write us for information. We secure patents that protect. Reliable service. Old established firm. Our own Washington office. JOHN M. SPRELLMAN AND J. S. MURRAY, 1717 Commerce Street, Dallas, Texas.

FOR SALE—S. C. Rhode Island Reds, the best. Some top-cockerels; fine under and outer cock. Now is the time to book your order for eggs for hatching. Each, \$3.00 for 15, securely packed and delivered to your company. C. A. EVANS, Fort Worth, Texas, Route 1, Box 29.

S. C. RHODE ISLAND REDS. Foundation stock direct from Newport, R. I. 1222, \$1.50 per 15; \$2.75 per 30; \$4.75 per 50; \$7.00 per 100. J. F. VERMILION, Rock, Texas.

MEEGEE TOMATO—One-half bushel to the plant. The marvel of this generation. Please send me your address for full particulars. M. C. MEEGEE, San Marcos, Texas.

CISCO DISTRICT INSTITUTE.

On December 29, 1910, Rev. J. Sam Barcus called the preachers of his district together at Cisco, Texas, in the capacity of a Missionary Institute, and for the purpose of forming some plans for the year's work.

It was decided by the preachers of the district and our presiding elder that it would be well to have a District Institute embracing the fifth Sundays during this conference year. Also that it would be best to divide the Institute and let half the preachers hold an institute on the west side, and the other half an institute on the east side of the district, embracing the fifth Sundays. The presiding elder agreed to alternate in his meeting with the Institutes. On January 27-29, at Barnes' Chapel, in the Scranton Charge, the Cisco Institute for the west side of the district convened.

We had an interesting and profitable program. It embraced some of the most important questions concerning the great cause of missions, the Sunday-school and the Church. Not one dull moment did we have from the beginning to the close of the program. It embraced Saturday and Sunday. Everyone on the program gave evidence of careful preparation and did his part in an entertaining and instructive way. Our presiding elder presided over the Institute and gave abundant evidence that he is thoroughly up on every important question pertaining to our great Church; and that he possesses an eager and anxious desire to see every Church in the bounds of his district thoroughly organized and at work for the advancement of the kingdom of God.

Sunday, at 11 a. m., Brother Barcus preached an instructive and inspiring sermon from John 2:17. At the close he took up a collection for the rebuilding of the church at Barnes' Chapel which was burned a few months ago. He succeeded in getting a good start on the subscription. The church will be rebuilt soon. At 2:30 p. m. Sunday we had an old time love feast, conducted by Rev. W. H. Doss, of Cisco. It was a great service. At the close we gave an opportunity for Church membership. We received four by Church certificate and three on profession of faith. We also baptized one infant. At 7:15 p. m., Brother D. C. Ellis preached the closing sermon for the Institute. It was pronounced by all an excellent service.

The Barnes' Chapel community was delighted to have the Institute and was greatly benefited by it. The preachers were delighted to meet with the people of Barnes' Chapel, and appreciated the royal entertainment they received. The next Institute, for the west side of the district, will convene at Sipe Springs.

W. D. GASKINS.

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers, and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

Livingston Circuit, at Providence, Mar. 25, 26. Livingston Sta., March 26, 27. J. W. MILLS, P. E.

Brenham District—First Round. Feb. 18, 19, Caldwell. Feb. 19, 20, Caldwell. Feb. 25, 26, Fulbourn, at Brookshire, March 1, Somerville. A. A. WAGNON, P. E.

Navasson District—First Round. Madisonville Sta., Feb. 18, 19. Madisonville Sta., at M., Feb. 18, 19. Groveton, Feb. 25, 26. Wilford Cir., at Corona, Feb. 27. Trinity and Onalaska, at O., March 1. Bryan Cir., at Milliken, March 4, 5. F. M. BOYLES, P. E.

Tyler District—First Round. Tyler Cir., at Liberty Hill, Feb. 18, 19. Mineola, Feb. 25. White Point Sta., Feb. 21. Grand Saline, Feb. 22. Cedar Street, Feb. 23. Whitehouse, at Funt, Feb. 25, 26. Marvin Church, at Funt, Feb. 25, 26. C. R. GARRETT, P. E.

Houston District—First Round. Feb. 19, Dickinson. Feb. 19, Tabernacle. Feb. 26, Humble. Feb. 26, Washington. March 5, Galveston, First Church. March 5, Galveston, West End. March 12, Houston, First Church. March 12, Houston, St. Paul's. March 19, Houston, McKee Street. March 19, Houston, McArthur. ELLIS SMITH, P. E.

Marlin District—First Round. Wheelock, at Edge, Feb. 18, 19. Mayfield, at M., Feb. 25, 26. I. F. HITES, P. E.

Pittsburg District—First Round. Naples and Omaha, at O., Feb. 18, 19. Central Church, Texarkana, preaching service only, 7:30 p. m., Feb. 19. Hughes Springs, Feb. 25, 26. Winger Cir., at A., Feb. 26, 27. Winoboro Cir., at Musgrove, March 4, 5. Linden Cir., at L., March 11, 12. J. O. SEARS, P. E.

WEST TEXAS CONFERENCE

Llano District—Second Round. Lampasas, Feb. 17. Marble Falls Cir., at Walnut, Feb. 18, 19. Marble Falls Sta., Feb. 26. Blanco, at Live Oak, Feb. 25, 26. Liberty Hill, March 3. Fortran, at Briggs, March 4, 5. Burnet, March 10. Johnson City, March 11, 12. Cherokee, March 18, 19. Willow City, March 25, 26. J. D. SCOTT, P. E.

Beeville District—Second Round. Feb. 17, Corpus Christi, O. C., 8 p. m. Feb. 18, 19, McAllen and Mission, at McAllen. Feb. 19, 20, Donna Cir., at D. Feb. 25, 26, Robstown Cir., at Riviera, Feb. 26, Kingsville, 8 p. m. (and March 17). March 4, 5, Rockport. March 4, 5, Aransas Pass. March 11, 12, Skidmore. March 11, 12, Sinton. March 19, Kingsville, Q. C., 8 p. m. March 18, 19, Krownsville. March 20, San Benito and H., Q. C., 2 p. m. March 24, Calallen, Q. C., 8 p. m. March 25, 26, Alice. March 26, Calallen, 8 p. m. April 1-3, Oakville and Lebanon, April 8, 9, Floresville. April 15, 16, Falfurrias and Fremont. April 22, 23, Charco Cir., at Couch and Green. April 29, 30, Goliad. April 30, Beecher, 8 p. m. May 6, 7, Runge. May 7, Beeville, 8 p. m. May 11, Beeville, Q. C. May 13, 14, Karnes City Cir., at Escobedo. May 14, 15, Kenedy. May 24, District Conference, at Kingsville. A. L. SCARBOROUGH, P. E.

San Antonio District—Second Round. Doerme, Feb. 25, 26. Travis Park, March 5. Alamo, March 5. Kerrville, March 12. Fenders, March 18, 19. Medina, March 19. Laurel Heights, March 26. South Heights, March 26. West End, April 2. McKinley Ave., April 2. Pleasanton, at Fairview, April 8, 9. Harper, at Ingram, April 15, 16. San Antonio Circuit, at Bexar, April 22, 23. S. H. C. BURGIN, P. E.

San Marcos District—Second Round. Harwood, at Sewell, Feb. 18, 19. Staples, at Harris Cir., Feb. 25, 26. Martindale, at M., March 4, 5. Kyle, at Maxwell, March 11, 12. Belmont, at B., March 18, 19. Gonzales Sta., March 25, 26. Gonzales Mis., at G., April 1, 2. Luling, at L., April 8, 9. Dripping Springs, at Fitzhugh, April 15, 16. Lockhart Sta., April 22, 23. Buda, at B., April 29, 30. Waeider, at Andrews Ch., May 6, 7. San Marcos Sta., May 13, 14. W. H. H. BIGGS, P. E.

San Angelo District—Second Round. San Angelo Cir., Feb. 18, 19. Rockdale, a. m., Feb. 25, 26. Brady, p. m., Feb. 26. Eden, March 1. Lohn, March 4, 5. Menard, March 8. Junction, March 11, 12. Sonora, March 18, 19. Eldorado, March 29. Sherwood, March 22. Ozona, March 25, 26. Water Valley, March 30. Sterling City, April 1, 2. Garden City, April 5. Midland, April 8, 9. Faint Rock, April 15, 16. L. C. MATTHIS, P. E.

Lytle District—Second Round. Fonda, Feb. 22. Jourdonville, Feb. 25, 26. Utopia, March 1, 2. Moore, March 4, 5. Laredo, March 11, 12. Cavilla, March 18, 19. Devine, at Lytle, March 18, 19. Dilley, at Buckhorn, March 25, 26. Sabinal, April 1, 2. W. D. MOUNTCASTLE, P. E.

Uvalde, April 9, 10. Uvalde Cir., at Mantel, April 15, 16. Crystal City Sta., April 19. Rock Springs, April 22, 23. Eagle Pass, April 26. Del Rio, April 29, 30. Carrizo Springs, May 6, 7. S. B. BEALL, P. E.

Castro District—Second Round. Cuero, Feb. 18, 19. Port Lavaca, at Traylor's, Feb. 25, 26. Port O'Connor, at LaWard, Feb. 27. Palacios, March 1, 2. Markham, at M., March 4, 5. El Campo, March 11, 12. Stockdale, at Caddo, March 18, 19. Lavernia, at S. Springs, 3 p. m., March 21. Pandora, at Dewville, March 25, 26. Leavelle, at L., March 27, 28. Nixon, at Seal's Chapel, April 1, 2. Smiley, at Rocky, April 8, 9. Shiner Cir., April 15, 16. Yoakum, 8 p. m., April 17. Hope Cir., April 22, 23. J. N. M. ALEXANDER, P. E.

Austin District—Second Round. McDade, at Morgan's Chapel, Feb. 18, 19. Weimar, at Osage, Feb. 25, 26. Eagle Lake, at Altair, March 4, 5. Rock Island, at Garwood, March 11, 12. Columbus, at C., March 18, 19. St. Luke's and Walnut, at W., March 25, 26. Elgin, at E., March 31. LaGrange, at L., April 1, 2. Pflonia, at P., April 8, 9. West Point, at Muldoon, April 15, 16. Cedar Park, at Merrittown, April 22, 23. Ward Memorial, at Austin, April 29, 30. Manchaca, at Pleasant Hill, April 29, 30. South Austin, at Austin, April 30. McDade Mis., at Knotts, May 6, 7. First Church, at Austin, May 8. University Church, at Austin, May 9. N. A. T. B. READ, P. E.

NORTH TEXAS CONFERENCE

Decatur District—Second Round. Bridgeport (preaching), Feb. 19. Argyle, at Garza, Feb. 25, 26. Alvord (preaching), March 5. Tyness, at Jeremy, March 11, 12. Rhoads, at Dido, March 18, 19. Osedale, at O., March 25, 26. Bethel and Gravel Hill, April 1, 2. Boyd and Garvin, at G., April 2, 3. Decatur Cir., at Sand Hill, April 8, 9. Paradise, at O. C., April 15, 16. Ponder and Krum, at P., April 22, 23. Justin and Ronkeke, at R., April 29, 30. Decatur Mis., at Drop, May 6, 7. Willow Point, at Vineyard, May 13, 14. Jackboro Sta., May 14, 15. Chico Sta., May 20, 21. Chico Cir., at Sand P., May 21, 22. Greenwood, at Brumby, May 27, 28. L. S. BARTON, P. E.

Sulphur Springs District—Second Round. Pecan Gap and Ben Franklin, at B. F., March 11, 12. Cumbly Cir., at Oakland, March 18, 19. Sulphur Springs Sta., March 19, 20. Lake Creek Cir., at Foster's Chapel, March 25, 26. Cooper Sta., March 26, 27. Redley Springs Cir., at Park's Chapel, April 1, 2. Yowell Cir., at Pecan, April 8, 9. Hagensport Mis., at Prairie View, April 15, 16. Mount Vernon, April 16, 17. Sulphur Bluff Cir., at S. B., April 22, 23. Brashear Cir., April 29, 30. Klondike Cir., at Klondike, May 6, 7. Winoboro Sta., May 13, 14. Weaver and Saitilo, May 20. Parley Cir., May 21. Como, May 27, 28. W. D. MOUNTCASTLE, P. E.

McKinney District—Second Round. Colina, 11 a. m., Feb. 26. Frisco, 7:30 p. m., Feb. 26. Farmersville, March 4, 5. Anna, at M., March 11, 12. Princeton, at W. C., March 18, 19. McKinney, 7:30 p. m., March 19. Prosper, at W. C., March 25, 26. Frisco, March 26, 27. Weston, at R., April 1, 2. Colina, April 2, 3. South McKinney and White's Grove, at W. G., April 8, 9. Nevada, April 15, 16. McKinney, 7:30 p. m., April 16. Allen, at F. H. C., April 22, 23. Plano, April 29, 30. Pine Ridge, at H. C., April 29, 30. Farmersville, April 30, May 1. Josephine, May 6, 7. Nevada, 7:30 p. m., May 7. Wylie, at St. Paul, May 13, 14. Copleville, at C. L., May 20, 21. Farmers Branch and Carrollton, at C., May 27, 28. South McKinney, 7:30 p. m., May 28. Renner, June 3, 4. CHAS. A. SPRAGINS, P. E.

Bonham District—First Round. Brookton and High, at H., Feb. 18, 19. Tynon Cir., at Marvin, Feb. 25, 26. Direct Mis., at Trier Town, March 4, 5. Ravenna Mis., at R., March 11, 12. J. R. GOBER, P. E.

Bowie District—First Round. Barkburnett, Feb. 25, 26. Bowie Mis., March 4, 5. JOHN E. ROACH, P. E.

Dallas District—First Round. Lancaster, Feb. 18, 19. Cochran, Feb. 25, 26. First Church, 11 a. m., Feb. 26. Wheatland, March 4, 5. Trinity, 7:30 p. m., March 5. J. M. PETERSON, P. E.

Gainesville District—First Round. St. Jo, at S. J., Feb. 18, 19. Marysville, at Spring Hill, Feb. 25, 26. E. H. CASEY, P. E.

Paris District—First Round. Paris Cir., at Reed's Chapel, Feb. 18, 19. Bonham Street, Feb. 19, 20. Centenary, Feb. 25, 26. Lamar Ave., Feb. 26, 27. J. N. M. SWEETON, P. E.

Terrell District—First Round. Shiloh, Feb. 18, 19. Terrell, Feb. 19, 20. M. L. HAMILTON, P. E.

Greenville District—First Round. Floyd and Caddo Mills, at F., Feb. 18, 19. Wreny Sta., Feb. 24, 25. Kavanaugh Sta., Feb. 25, 26. R. G. MOOD, P. E.

CENTRAL TEXAS CONFERENCE

Waxahachie District—Second Round. Waxahachie, Feb. 19, 20. Italy, Feb. 25, 26. Milford, at Derr's Chapel, Feb. 26, 27. Arlington, March 4, 5. Palmer, at P., March 11, 12. Ferris, at F., March 18, 19. Ennis, March 19, 20. Millotham, March 26, 27. Forrester, at Collier's Chapel, April 1, 2. Maypearl, at Aubrey, April 8, 9. Ovilla, at Onward, April 15, 16. Venus, at Mountain Peak, April 22, 23. Britton, at Webb, April 29, 30. Hardwell, at Avalon, May 6, 7. Red Oak, at Boyce, May 13, 14. Bethel, May 20, 21. T. S. ARMSTRONG, P. E.

Colorado District—Second Round. March 4, 5, Roby, at El Paso. March 11, 12, H. and L., at L. March 18, 19, Durr, at Tra. March 25, 26, Henscheid, at H. April 1, 2, Sweetwater Mis., at Blacklands. April 2, 3, Sweetwater Sta. April 8, 9, Westbrook, at Herbert. April 15, 16, Fluvanna, at Arak. April 22, 23, Camp Springs, at C. S. April 29, 30, Colorado Mis. and Sta. May 6, 7, Blackwell, at B. May 14, 15, Loraine Mis. May 20, 21, Dermot, at Beth. May 27, 28, Snyder Sta. May 27, 28, Hylton. District Conference at Colorado, April 25-28. Following are the committees: License—Armstrong, Slatten, Yeates. Admission—Hall, May, Smith. Orders—Caperton, Shuford, Hunt. Missions—W. E. Lyons, Chairman. Church Extension—Tuesday, 7:30 p. m., April 25, by C. S. Cameron. SIMEON SHAW, P. E.

Weatherford District—Second Round. Weatherford, at Central, Feb. 12, 13. Azle, at Silver Creek, Feb. 18, 19. Weatherford Sta., Feb. 19, 20. Millsap, at Brock, Feb. 25, 26. Strawn, at Mingo, March 4, 5. Thurbur, at T., March 11, 12. Gordon, at Mt. Zion, March 11, 12. Santo, at Tarlton, March 12, 13. Whit, at Poolville, March 18, 19. Mineral Wells Cir., at Willow Post, March 25, 26. Mineral Wells Sta., at M. W., March 26, 27. Grafard, at Lucile, March 28. Graham Cir., at Upper Troup, March 29. Newcastle, at Profit, April 1, 2. Eliasville, at Murry, April 1, 2. Oney, at O. (night), April 5. Fairer, at F., April 8, 9. Loving, at Red Top, April 9, 10. Graham Sta., at G. (night), April 10. JAMES CAMPBELL, P. E.

Gatesville District—Second Round. Moody, March 4, 5. Hosen Cir., at Reece's Creek, March 11, 12. Killeen Sta., March 18, 19. Meridian Cir., at Montgomery, March 25. Meridian Sta., March 25, 26. Gatesville Cir., at Winfield, March 21. Gatesville Sta., April 1, 2. Copperas Cove, at Fideoke, April 4. Evans, at Pease, April 5. Crawford, at Evergreen, April 8, 9. Oglesby, at Hackney, April 12. Valley Mills, at V. M., April 15. Clifton, April 15, 16. McGregor, April 22, 23. Tunesville, at Hurst, April 26. Noliaville, at Key Valley, April 29, 30. Jonesboro, at J., May 6, 7. Fairy and Lanham, at L., May 4. Hamilton Cir., at —, May 6, 7. Hamilton Sta., May 13, 14. S. J. VAUGHAN, P. E.

Georgetown District—Second Round. Beto Cir., at B., Feb. 18, 19. Con Hill and Weir, at C. H., Feb. 25, 26. Toy Cir., at Piedmont, March 4, 5. Bartlett Sta., March 11, 12. Florence and Mount Bethel, at M. H., March 18, 19. Belton Cir., at New Hope, March 25, 26. Salsdo Cir., at Prairie Bell, April 1, 2. Rogers Mis., at Highland, April 8, 9. Rogers Sta., April 15, 16. Temple, April 15, 16. Belton Sta., April 15, 16. Temple, Second Street, April 16, 17. Georgetown Sta., April 18. Hubbard Cir., at Little River, April 22, 23. Taylor Sta., April 29, 30. District Conference at Georgetown, April 25-28. W. H. VAUGHAN, P. E.

Brownwood District—Second Round. May Cir., at Macedonia, March 4, 5. Blanket, at B., March 8. Glencove Cir., at G., March 18, 19. Talpa and Valera, at T., March 19, 20. Gouldbusk Cir., at R. Wood, March 24. Indian Creek Cir., at Chappell Hill, March 26, 27. Coleman Cir., at Silver N., March 29. Coleman Sta., 8 p. m., March 29. Wingate and Pumprey, at P., April 1, 2. Walters Sta., April 2, 3. Banks Cir., at W., April 8, 9. Santa Anna Sta., April 9, 10. Ballinger Sta., April 15, 16. Norton Cir., at Bowman, April 16, 17. Robert Lee Cir., at Sanco, April 19. Ronite Sta., April 22, 23. Knoxwood Sta., May 1. Zephyr Cir., at Turkey, May 5. Pastors' Missionary Institute at Santa Anna, 3:30 p. m. to 6 p. m., March 2. District Conference at Coleman April 27, 3 p. m., continuing over Sunday, April 30. J. A. WHITEHURST, P. E.

Hillsboro District—Second Round. Itasca, Feb. 12, 13. Hillsboro, Line Street, Feb. 18, 19. Coolidge, Feb. 25, 26. Munger Cir., at Thompson, March 4, 5. Brandon Cir., at B., March 11, 12. Hillsboro, First Church, March 15. Hubbard, at H., March 18, 19. Irene Cir., at Salem, March 25, 26. Covington Cir., at Osceola, April 1, 2. Abbott Cir., at Belle Springs, April 8, 9. Feoria, at Menloe, April 15, 16. Lovelace Cir., at Berry's Chapel, April 22, 23. Penelope Cir., at New Hope, April 29, 30. Kirk Cir., at Prairie Hill, May 6, 7. HORACE BISHOP, P. E.

Corsicana District—Second Round. Big Hill and Steel's Creek, at S. C., Feb. 18, 19. Mount Zion and Harmony, at H., Feb. 25, 26. Wreny Sta., at Emmett, March 4, 5. Dawson Sta., March 11, 12. Barry Cir., at Dresden, March 18, 19. Eleventh Avenue, Corsicana, March 26. Rice and Chatfield, at C., April 1, 2. Rice Sta., April 9. Corsicana Cir., at Zion's Rest, April 15, 16. Wertham and Thornton, at W., April 22, 23. J. G. PUTMAN, P. E.

Ablene District—Second Round. Nugent, at Ward's Chapel, March 4, 5. Teath Street, March 5, 6. Cross Plains, at C. P., March 11, 12. Lawton, at Ocala, March 18, 19. Ocala, at Turrell, March 18, 19. Putnam, at Moran, March 25, 26. Baird, March 27. Hawley, at New Hope, April 1, 2. St. Paul, April 2, 3. Aaron, April 8, 9. Merkel, April 15, 16. J. G. PUTMAN, P. E.

Blooming Grove, Wednesday night, April 26. Corsicana Sta., May 7. Mexia Sta., May 14. Richland Cir., at Grape Creek, May 20, 21. Mexia Cir., at Kervin, May 27, 28. Iron Hill, at Cedar Island, June 3, 4. Kerens Cir., at Powell June 10, 11. The District Conference will embrace the Fifth Sunday in April, the opening sermon the Thursday night before. JOHN R. NELSON, P. E.

Waco District—Second Round. Reisel, Feb. 18, 19. Mari, Feb. 19, 20. Austin Ave., 11 a. m., Feb. 25. Morrow Street, 7:30 p. m., Feb. 26. Hewitt, March 4, 5. Clay Street, March 5, 6. Whitney, March 11, 12. Aquila, at Ross, March 18, 19. Wells, at Elm Hill, March 19, 20. Bosqueville, at Mills Chapel, March 25, 26. China Springs, at C. Creek, April 1, 2. Lorena, April 9, 10. Groesville, April 16, 17. Herron Ave., April 16, 17. Mt. Cain, April 22, 23. W. B. ANDREWS, P. E.

Dublin District—Second Round. Dublin and Green's Creek, at D., March 4, 5. Dublin Sta., March 8. Stephenville Cir., at Sylvan, March 11, 12. Stephenville Sta., March 12, 13. Rice Sta., March 18. Comanche Cir., at Spdney, March 18, 19. Comanche Sta., March 19, 20. Guanine and Emery, at E., March 25, 26. Harmony Mis., at Halse, March 26, 27. DeLeon Cir., at Morico's C., April 1, 2. DeLeon Sta., April 2. Gorman Sta., April 8. Bunyan Cir., at School Hill, April 8, 9. Kankakee Cir., at Hannibal, April 12. Leitch Cir., at Plainview, April 15, 16. Leitch Sta., April 16, 17. Carlton Cir., at Olin, April 22, 23. Buffalo Cir., at Center Grove, April 29, 30. Tohar and Lopan, at L., April 30, 31. Proctor Cir., at Graham C., May 6, 7. Reavis Mis., at Gilmour C., May 10, 11. M. K. LITTLE, P. E.

Cisco District—Second Round. Caddo, at Mt. Zion, Feb. 18, 19. Breckenridge, at Fagan, Feb. 25, 26. Desdemona, at Victor, March 4, 5. Carbon, at Jewel, March 11, 12. Kokomo, at Grandview, March 18, 19. Eastman, at Eastman, March 25, 26. Wayland, at Wayland, March 25, 26. Spingsprings, at Butte, April 1, 2. Scranton, at Romney, April 8, 9. Rising Star, at Rising Star, April 15, 16. Pioneer, at Burkett, April 22, 23. District Institute, April 29-30. Cisco Mission, at 1847 Branch, May 6, 7. Cisco Station, May 7, 8. Church Dedication at Cross Cut, May 15. J. SAM BARCOE, P. E.

Cleburne District—Second Round. Blum, at Rio Vista, March 11, 12. Brazos Ave., 8 p. m., March 12. Mansfield, March 18, 19. Main Street, 11 a. m., March 26. Joshua, at Logan, March 26, 27. Godley, at Concord, April 1, 2 p. m., April 2. Anglin Street, 11 a. m., April 2. Granbury, April 8, 9. Granbury Mis., at Hill City, April 16. Brazos Ave., 8 p. m., April 17. Lillian, at Cabell Ch., April 15, 16. Glencove Mis., at Buck Creek, April 22. Glencove Sta., April 22, 23. Anglin Street, 8 p. m., April 25. Morgan and Kopperl, April 29, 30. Main Street, 8 p. m., May 2. Crosson, May 9. Walnut Springs, May 6, 7. Alvarado, May 12. Grandview, May 13, 14. Burleson, May 15. E. A. SMITH, P. E.

Gatesville District—First Round. Fairy and Lanham, at F., Feb. 18, 19. Hamilton Cir., at Leesville, Feb. 25, 26. Hamilton Sta., Feb. 26, 27. Taylor Sta., April 29, 30. S. J. VAUGHAN, P. E.

Cleburne District—First Round. Morgan and Kopperl, at M., Feb. 18, 19. Walnut Springs, Feb. 19, 20. Grandview, Feb. 25, 26. E. A. SMITH, P. E.

Stamford District—First Round. Morgan and Kopperl, at M., Feb. 18, 19. Walnut Springs, Feb. 19, 20. Grandview, Feb. 25, 26. E. A. SMITH, P. E.

Stamford District—Second Round. Albany, Feb. 25, 26. Munday, March 4, 5. Haskell Sta., March 5, 6. Haskell Mis., March 11, 12. Luedo, March 18, 19. Welbert, March 25, 26. Spring Creek, April 1, 2. Lone Star, April 2, 4. Seymour, 8 p. m., April 5. Avoca, April 8, 9. Goree, 11 a. m., April 12. Stamford, St. John's, 11 a. m., April 16. Stamford, Ward Memorial and Leaders, 7:30 p. m., April 16. Bonarton, April 22, 23. Throckmorton, May 6, 7. The Stamford District Conference will convene in Goree April 25, at 2:30 a. m., and embrace the 25th, 26th and 27th of April. J. G. PUTMAN, P. E.

Abilene District—Second Round. Nugent, at Ward's Chapel, March 4, 5. Teath Street, March 5, 6. Cross Plains, at C. P., March 11, 12. Lawton, at Ocala, March 18, 19. Ocala, at Turrell, March 18, 19. Putnam, at Moran, March 25, 26. Baird, March 27. Hawley, at New Hope, April 1, 2. St. Paul, April 2, 3. Aaron, April 8, 9. Merkel, April 15, 16. J. G. PUTMAN, P. E.

Tye, at Comere, April 22, 23. Tye, at Cuba, April 29, 30. Capt. at Wiley, May 6, 7. First Church, May 8. Denton, at Dudley, May 13, 14. Clyde, at Eula, May 14, 15. GUS BARNES, P. E.

Vernon District—Second Round. Childrens Sta., Feb. 18, 19. Growth Sta., Feb. 25, 26. Sugar Valley Mis., Feb. 25, 26. Vernon Mis., March 4, 5. Tolbert Cir., March 11, 12. Quannah Sta., March 18, 19. Paducah Sta., March 24. Paducah Mis., March 25, 26. Vernon Sta., April 1, 2. Childs Mis., April 8, 9. Kirkland Cir., April 15, 16. Childrens Mis., April 22, 23. Estelline Cir., April 29, 30. J. G. MILLER, P. E.

Big Springs District—Second Round. (1st part.) Gomez, at Plains, March 4, 5. Llanowen, at Meadow, March 8. Plains, at Wells, March 11, 12. Llanowen Sta., March 18. Llanowen Mis., March 19. Cochran, at Llanowen, March 18, 19. South, at Center Point, March 25, 26. Tulehiko, April 1, 2. Tulehiko Cir., April 15, 16. Big Springs, April 22, 23. J. E. STEPHENS, P. E.

Plainview District—Second Round. Pella Sta., Feb. 18, 19. Pella Mis., Feb. 18, 19. Crosby Cir., Feb. 25, 26. Crosby Mis., at Plainview, Feb. 25, 26. Lubbock Sta., Feb. 25, 27. Stess, at K., March 4, 5. Turner, at Whitehall, March 11, 12. Shador Sta., March 18, 19. Plainview Mis., at Plainview, Water Street, March 18, 19. Plainview, at Olin, March 25, 26. Happy, at Lakeview, March 25, 26. Silverton, at Lakeview, April 1, 2. Arton, at Croton, April 8, 9. Hale Center, April 14. Rockton, at Barton Ch., April 15, 16. Plainview Sta., April 15. J. T. HICKS, P. E.

Amarelo District—Second Round. Bevinia, at Black, Feb. 18, 19. Bevinia, Feb. 20. Canyon, Feb. 27. Amarelo, at M., March 25, 26. Amarelo Mis., Feb. 26, 27. Channing, at Hartley, March 4, 5. Lillard, March 6. Stamford, March 7. Donna, at Sparrow, March 14, 15. Redline, March 18, 19. Wildorado, at Vega, March 25, 26. Hamilton, at Grand Plains, April 1, 2. Ochiltree, at Plainview, April 8, 9. Fannin and Pampa, at Pampa, April 22, 23. O. P. KIRK, P. E.

Cherokee District—Second Round. Green Mis., at Graft, Feb. 18, 19. Lakeview Cir., at Wren, Feb. 25, 26. Nelson Sta., March 5, 6. Wellington Cir., at Olympus, March 11, 12. Wellington Sta., March 18, 19. Gorman Mis., at G., March 18, 19. Higgins Sta., March 25. Shamrock Sta., March 25, 26. Wheeler Cir., at Center, March 25. Claude Sta., April 2, 3. Cherokee Sta., April 5. Grand Cir., at M., April 8, 9. Graft Cir., at Abbeville, April 15, 16. Goodnight Mis., at Washburn, April 15. Cataline Mis., at Brown, April 22, 23. Canadian Sta., April 29, 30. Hedley Cir., May 6, 7. J. W. STORY, P. E.

Stamford District—First Round. Stamford, Ward Memorial and Leaders, Feb. 19. Avoca, 11 a. m., Feb. 19. J. G. PUTMAN, P. E.

Colorado District—First Round. Feb. 17-19, Lorena Mis., at Channing. Feb. 26-28, Cherokee Mis., at Pampa. Feb. 24-26, Snyder Mis., at Pampa. SIMEON SHAW, P. E.

Big Springs District—First Round. Stanton Cir., Feb. 12, 13. Big Springs, Feb. 19, 20. Seminole, Feb. 25, 26. J. E. STEPHENS, P. E.

Albuquerque District—Second Round. Gallup, Feb. 18, 19. Vaughn, Feb. 25, 26. Star, March 1, 2. Bard, March 5. Logan, March 7, 8. Tucumcari, March 11, 12. Carrizo, March 18, 19. Koehler, March 21, 22. Cimarron, March 25, 26. J. H. MESSER, P. E.

El Paso District—Second Round. La Mesa, Feb. 18, 19. Deming, Feb. 25. Lordsburg, Feb. 25. Las Cruces, Feb. 25, 26. Tularosa, Mar. 4, 5. Alamogordo, Mar. 5, 6. Dayton, Mar. 11, 12. Lake Arthur, Mar. 18, 19. Rowell, Mar. 25. Tascosa, Mar. 25, 26. Hopewell, Mar. 28. Arista, Mar. 29. Carlsbad, Mar. 30. Malaga, April 1, 2. Trinity, April 14. I. E. COCHRAN, P. E.

The people who say that they are too tired to go to Church, are usually tired of the services of the sanctuary. Envy not the religion that lives in words, but is dead in deeds. Telephone M-5749. Hours: 9 to 1, 2 to 8 W. D. JONES, M. D. Practice Limited to EYE, EAR, NOSE AND THROAT 615 Wilson Building Dallas, Texas

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Department of Evangelism

Conducted by Rev. W. H. CRUM, Evangelist. Temporary address, Lufkin, Texas, or may be addressed in care of the Texas Christian Advocate.

TWO KINDS OF LIVING.

We have heard of a business firm composed of a member of the Church and a man who was notoriously profane. One day the pastor was in the store; the profane man was indulging in his profanity. The minister spoke to him about it. The man replied, "I am the swearing member of the firm, and my partner is the praying member. He lives according to his praying and I live according to my swearing. I would give worlds to be like him, but he would not be like me for worlds."

What a striking testimony that was! "He lives according to his praying!" How vastly different it would have been if he had said, "I don't mean anything by my swearing, and he don't mean anything by his praying!" "Let your light so shine before men that they * * * glorify your Father which is in heaven."

LEARNING TO PRAY.

Brethren, we must learn how to ask. It is a simple thing, surely, to ask God, to ask in the model and pattern of the Lord's Prayer—this is the prayer in Christ's name, the prayer that rises according to God's will; to ask, and that importunately and persistently, knowing that prayer requires the same labor as all other form of work for its effectiveness; to pray and to expect that God, according as he has promised us in due time, will answer us. For, what is prayer that does not expect an answer but prayer that does not truly mean what it says? And, in prayer, is not this beyond almost all else, that here, as nowhere else, we can turn to advantage and to capital all that paralyzing sense of weakness and failure which dogs us in all our efforts? For there is no background for prayer, no basis for it to start from, so strong as that sense which all experience deepens in us of our own helplessness, if but we co-ordinate with the sense of the large and waiting love of God.

SERMONS WE HAVE NOT HEARD.

We have heard many sermons—many really good sermons; a good many lectures on humanitarianism, ethics or esthetics, with an occasional—very occasional—really warm, earnest exhortation to personal piety and preparation for the inspection of the Judge of all the earth, but so far as our ears bear witness we have not heard a sermon on the religion of the home, strictly speaking, the most important subject if we do not greatly err, that could occupy the pulpit. The home, with its domestic ties and tender associations. We have heard no sermon—not even an exhortation—on the family altar with the Bible, its song, its prayer and the daily contact of the home life.

We have heard no sermon—for a long time, at least, upon sin—its essence and its results—the awful danger to the soul and the final ruin that follows its indulgence. We have heard no sermon upon the condemnation of the wicked and their eternal banishment. The silence of the pulpit would indicate that there is no award or punishment to those that forget God. And yet in the Bible there is as much said of hell as of heaven; as much of eternal misery as of eternal joy. And if one is blotted out the very same argument would destroy the other.

We have heard no sermon on the call to the ministry—not one that we can remember. And yet the Church is suffering to-day for lack of ministerial

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supply as rarely, if ever, before. And the need in quality is even more apparent than in quantity. The ministry of to-day is more cultivated and refined, possibly even more religious—judged by an absolute standard—but in the great forward march of humanity they no longer lead the van, as in former days. The masses have overtaken them in every element of progress and the respect accorded them, in many cases to-day, is rather the result of superstition than of any real difference in character, ability or education. The interested may deny this, and the shortsighted fail to perceive, but it is true, nevertheless.

We have heard no sermon on the Passion, the supreme incident in the history of the world and the turning point of human destiny. We often see the Christ in his more triumphant hours, and his exhibitions of sympathy for humanity, but it is rare that we see him in the awful agony of the garden or the sufferings of the cross. And yet with portrayals of what he bore for us our fathers were wont to break the hearts of men in the older days.

We have not heard—but we pause. Possibly we have already said more than will be understood—much more than will be appreciated. — St. Louis Christian Advocate.

A DEMOLISHED CHURCH.

Our church blew down Sunday morning, January 29. It would have been one of the most beautiful churches in New Mexico when finished, and would have cost about \$10,000. It was about half completed. The people here have been generous in their efforts to erect this noble structure, but they are unable to contribute much more. Times are hard in New Mexico. We have a splendid opportunity. This is a beautiful town, in the foot hills of the Rockies. It will make one of the best towns in New Mexico. Ours is the only Protestant Church in town, and we have the moral support of the whole city. If we ever occupy this field we must do it now. The Eagle Nest dam site is just above the town, and a dam costing nearly two million dollars will be built in the near future. Capitalists are bidding on it, and the deal may have been closed ere this reaches the public. It will irrigate 100,000 acres just below the city of Cimarron; that means a large influx of people from the East. This section produces everything in abundance. A ranchman three miles from Cimarron has sixty-nine acres in an apple orchard; his crop this year is valued at \$15,000. There has been only one failure of an apple crop here in twenty years.

This is an appeal for aid. There is not a finer opportunity for our great Church in all the West. You can invest your money here and it will bear a noble interest in all the future years. We need help, and must have it, to hold this field. Contributions or inquiries should be addressed to Rev. S. Kirkpatrick, Cimarron, N. M. Yours for the extension of the Master's kingdom. SEBA KIRKPATRICK, P. C.

NOTICE.

To the Preachers of the Vernon District:

We shall certainly appreciate your coming in our midst for the District Missionary Institute. We will expect every preacher of the district present and promise you entertainment equal to the best. All visitors to this meeting will be gladly welcomed, and will be furnished entertainment with the preachers; only notify us, if you intend coming, by February 25.

L. B. TOOLEY, P. C.
Kirkland, Texas.

"FIELD SECRETARY" DAY.

To the Pastors and Superintendents of the North Texas Conference:

Dear Brethren — As the Secretary and Treasurer of the North Texas Conference Sunday-School Board, I have been asked by the President and other members of the board to urge through the Advocate that every Sunday-school be allowed the privilege of making an offering for the salary of our Field Secretary on February 26. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them." The Annual Conference at Wichita Falls asked for an offering from every Sunday-school equivalent to 2 per cent of the pastor's salary for your Church. This means that if you pay your preacher \$75 you are to send \$1.50 for the Field Secretary. If you pay your preacher \$3500 you are to send \$70 for the Field Secretary. Send all money to the Treasurer of the board, Edward R. Barcus, Gainesville, Texas. Yours respectfully,
EDWARD R. BARBUS.

NOTICE.

Terrell, Texas, Feb. 13, 1911.

To Our Brethren, the Pastors of North Texas Conference:

Owing to the fact that our Annual Conference had been so recently held, we made no special request to observe the week of prayer called for by our Bishops for the first week in January. As all the pastors are now settled in the charges and have the work in hand, we, your presiding elders, ask that the week following the first Sunday in March be observed by your Churches as a week of prayer in which special prayer may be made to the Great Head of the Church for the baptism of the Holy Spirit. We ask the entire Church membership of our conference to co-operate with the pastors that every Church community shall join in this week of prayer and share in the blessings that will follow.

M. L. HAMILTON,
For Presiding Elders of North Texas Conference.

AN IMPORTANT NOTICE.

I desire to call the attention of those who are especially interested to the fact that there are now four different application blanks gotten out by the Board of Church Extension: One to the General Board for aid on Churches, one to the Conference Board for aid on Churches, one to the General Board for aid on parsonages, and one to the Conference Board for aid on parsonages. In writing me for blanks please state which blank you desire. I have on hand a number of these blanks, and also copies of the Church Extension Manual, which I shall be glad to furnish any of the brethren of the Central Texas Conference who may desire them. Those desiring to apply for aid should have their applications ready and in my hands not later than March 5. The Executive Committee meets March 7.

C. R. WRIGHT, Secretary.

IMPORTANT NOTICE.

A meeting of the Board of Missions of North Texas Conference, all presiding elders, all district lay leaders, and all Church leaders who will come, is called to meet in Wesley Church, Greenville, Texas, March 9 and 10. Bishop Mouzon, Dr. John M. Moore and Rev. A. J. Weeks will be with us. Program will appear next week.

O. S. THOMAS, C. M. BISHOP,
Conf. Miss. Sec'y. Chairman.

BOARD OF CHURCH EXTENSION NEW MEXICO CONFERENCE

The Board of Church Extension of the New Mexico Conference will hold its midyear meeting in El Paso, Texas, Friday, March 10. All who intend to apply either for "loans" or "donations" are requested to send application to the Secretary of the Board at Alpine, Texas, before that time.

W. R. EVANS, Secretary.

ADDRESS CHANGED.

My address has been changed from Nederland, Texas, to 807 Roberts Avenue, Beaumont, Texas.

W. H. LONG.

IMPORTANT NOTICE.

Preachers of the Stamford, Abilene and Hamlin Districts who expect to attend the Missionary Institute and Preachers' Meeting at Stamford, will please advise me of their coming, also if their wives will accompany them; also include delegates' names. This is absolutely necessary. Do not neglect this.

F. L. MEADOW.

A TESTIMONIAL.

I have used the Advocate machine six years. It does as good work as I did the day it came. I shall never use anything but the Advocate, unless I could not get one.

MRS. J. B. BELL.
Alba, Texas.

THE SABBATH ONCE MORE—IS IT WORTH WHILE?

There is not the shadow of a doubt that the preservation of the Christian Sabbath is a question of the most intense magnitude. That this day is seriously threatened no one who has devoted any time to serious consideration will presume to deny. That the Sabbath sentiment is drifting from the old-time mooring predicated upon by divine authority to a latitudinal conception will not be controverted by even the casual observer.

To be brief, to be pointed, let me beg you, beloved, not to stop in the midst of the battle to swap horses, to parley, to suggest changes of base, find fault, criticize. This is the supreme hour. There are now pending before the Senate and House of Representatives bills that will go quite far in protecting the Sabbath should they become laws.

I come once more to implore every minister and layman who values our civilization, who has an interest in the weal of this Commonwealth, and who believes that the Christian Sabbath should be protected against those who are making the day an occasion of amusement, sport, pleasure, convenience, and who are making it serve commercial ends, to do something now, today, for its protection. Do not answer: I can do nothing. Do not be prone, and with a look of askance say: It will do no good. Make no suggestion at this hour for a better mode of procedure. This is the moment for action.

Bring your influence to bear by writing to Senators and Representatives to support the Sabbath measures now pending. Draw up, sign and circulate petitions to the Legislature. I speak advisedly. Your Representatives need your support. The opposition has advocates on the ground to oppose those measures, and will the friends of civic righteousness remain supine? Heaven forbid! What wait ye for? A more opportune time? It will never come. Who will dare say our present law is sufficient. That is precisely what a Representative, who is a saloon keeper and who is of foreign birth, said to the writer. Had I the eloquence of a Demosthenes, a Cicero, a Patrick Henry, or could I

reproduce the awfully sublime scene of Sinai, when, amid the trembling earth, the flashing fire, God spoke the imposing words, "Remember the Sabbath day, to keep it holy," possibly a slumbering public could be aroused to the possibilities of grand achievement for humanity and for God.

Realizing my limitations and with an earnest prayer to our beneficent God, I summon the energy of my being, the devotion of my heart, the consecration of my life, the love of my race, and for the cause of our civilization, of our country and of present and future generations, I make this, my last appeal, to a religious and moral constituency for righteousness' sake, for heaven's sake and for the sake of our Infinite Father do what you can now to secure the pending legislation.

R. C. ARMSTRONG.
Fort Worth, Texas.

CENTRAL TEXAS CONFERENCE JOURNAL.

In the statistical tables Ennis Station is credited with \$1500 assessed and paid the preacher in charge. It should be \$1800 in each case.

JOHN M. BARCUS, Secretary.

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