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TEXAS CHRISTIAN ADVOCATE

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

Volume LVIII

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Number 32

Christ: A Racial or a Personal Savior?

Preachers of the gospel of Christ need to consider carefully the two viewpoints of Christ as presented in the headline of this editorial. Some preachers are unconsciously changing their viewpoint. Let us see. Shall we preach Christ as the Savior of individuals, or as the Renovator of the race?

One eminent writer says: "The dominant theology (of the past) feared not to carry to a conclusion its terrific inquiry into the eternal doom of the non-Christianized world. It clothed with tragic realism each attempt to snatch as brands from the burning the members of the Oriental races. The later theological evolution, abounding in so-called reconstruction, has almost totally withdrawn the accent from this point."

Christ is declared in the Scriptures to be the Savior of all men, and he is the Savior of all men in that he died for all men and made it possible for each man to be personally saved; but he saves communities and races only by saving the members thereof personally.

A racial Savior is very different from a Savior of all men, especially of them that believe. We call especial attention to these two viewpoints because the gospel preached depends upon which viewpoint the preacher takes. Is his mind fixed on Christ as the Savior of penitent, believing sinners? Then he will preach the heinousness of sin, the call to repentance and faith and the forgiving love of God.

He will thus seek to save the race by saving the individuals composing it. Does he take the viewpoint of Christ as a racial Savior? Then he will think of men and preach to them in groups rather than as individuals.

It is well for each preacher to go back to his commission and reread it and therefrom get his true bearings. So far as our understanding of the gospel goes, and our observation of the results of its preaching extends, it is our deliberate conclusion that the gospel as set forth by the Apostle Paul in his letter to the Church at Rome is the gospel we are called to preach. That gospel is based on man's sin and need of salvation, on faith in Christ for justification through repentance, on a personal life of holiness, on the witness of the Spirit and the freedom from condemnation through the coming of the Holy Spirit into the heart. The view of Christ as a racial Savior causes the preacher to become the lecturer and his object changes from that of producing conviction of sin, repentance and faith, to that of creating an atmosphere of religion and morality in which people as a class will naturally lead a good life.

This question of viewpoint of Christ is up for settlement and the character of preaching in the future depends upon how it is settled. Shall we preach Christ the Savior of sinners who repent and believe, or shall we preach Him as the Renovator of the nations?

THE SUPERANNUATE

"Superannuate" has a definite meaning in the Methodist Church. "A superannuated preacher," says our Discipline, "is one who is worn out in itinerant service." The Discipline also declares that the committee reporting a name for the superannuated relation shall consider only one question, namely: "Is the applicant really worn out in the itinerant service?" The disciplinary instruction makes the list of superannuated preachers the honor roll of the Church, for it is expected to contain exclusively the names of those preachers who have served the Church until their physical condition requires them to cease. It is the roll of honor because:

1. The men enrolled have finished an honorable life work. Ten young men are received on trial into the Annual Conference. At the end of four years six of them appear before the committee of the fourth year. Two have left the ministry to enter business, and two have been located for inefficiency. At the end of ten years three men from the class of ten years before. Of the other three, one has been expelled, one has withdrawn and one has located. Ten years more pass and two preachers meet at an open grave to bury their classmate, and into the third

decade two men, growing gray but stout of heart and strong in faith, go forth to preach the unsearchable riches of Christ. Thirty years roll by and the conference convenes. One of the two rises to the call of his name and, leaning upon his walking cane, says: "Bishop, I have cheerfully accepted appointments for thirty years. God has been good to me and has blessed my ministry in the salvation of many people. I bless his holy name for giving me a place in his ministry. But now I have become too feeble to preach as an itinerant and I ask for the superannuated relation." In a year or more the other ceases to travel and becomes a superannuate. These two men have made an honorable record in the highest calling on earth, and have closed their active service with approved characters. What a position of honor! Through all the toils, hardships and privations these two men have fully measured up to the requirements of the gospel ministry and have been loyal to Christ and to his Church. They are not now laid aside as useless, but are rather exalted to the high place of those who have wrought well and have finished their active career as preachers. It is the roll of honor because:

2. The men enrolled have earned the

quiet of peaceful rest. When these men step up from the ranks of the laborers to the place of well-earned rest, they are then called and commissioned to illustrate the beauty of Christ-likeness in a life of rest after arduous service.

Our beloved Bishop Key presents to the Church the ideal superannuate in his own rest from the cares and labors of the Episcopacy. After a busy service he now rests. Younger men take up the burdens

of service which he laid down. While he makes no more appointments, preachers and people alike think lovingly of him, and, as the setting sun paints the clouds more gorgeously than does the noonday sun, so his life reflects on the human sky the glory of Christianity.

Let the superannuate rejoice in his rest and sweetly live the gospel he has preached, and let the younger preacher aspire to live to enter upon the roll of honor.

The Menace of the Whiskey Organization

There is no department of life, domestic, moral, social or political, that the present whiskey organization in Texas does not invade. It is not satisfied with the license granted it to do business in the State, but it seeks to subordinate the government of the State to its popular uses. It is compact, practical, thorough and State-wide in its organization; and it is backed by all the money necessary to project its plans and aggressively carry on its work. It has in its support enough leading men to manage its politics and to make a blind behind which its saloon agencies can hide; and these men create its issues and carry out its schemes. Hence through such influence it manages to combine with its aims certain "special interests," and for the time being the liquor business is placed as far as possible out of public view.

Now look at what this organization is trying to accomplish at the present time in Texas. By adroitly dividing the moral element on a false issue two years ago it succeeded in nominating the present Governor in the primaries, and this was equivalent to an election, though he only received a plurality of the votes cast. In his official capacity he has stood by their interests on all parts of the ground. He served notice on the Legislature that he would veto any and all restrictive measures adopted by that body for the further regulation of the saloons, and he made good his notice. When the prohibition election was inaugurated he so far forgot the dignity of his high office as to enter the campaign and become the bitterest of their speakers. He literally dragged the great office of Governor into the support of the saloons and bent every energy of which he was capable toward their welfare. He ceased to be the Governor of all the people and made himself the Governor of the anti-prohibition faction.

Now he is announced for re-election, and is it any wonder that every saloon in the State is back of his campaign and clamoring for his re-election? Knowing that they can never control a majority of the Legislature, are they not aware of the fact that his veto power is their only hope? Do they not know that they can depend upon him under all circumstances to stand between them and all legislative danger?

But this is not all. Right along with

their candidate for Governor, have they not brought out their popular idol for the United States Senate? Is not the Hon. Jacob Wolters the man who organized their forces? Did he not lead them in two anti-submission campaigns? And after he lost the first, did he not virtually live in Austin while the Legislature was in session, and as a lobbyist with that body aid in defeating the will of the people? Then, when the next submission campaign won despite his opposition, and the prohibition battle opened, did he not put himself at the head of the anti campaign and lead the fight on prohibition? Did he not have luxuriant quarters at the Oriental Hotel in this city and there handle the most colossal slush fund that was ever used in a campaign of any sort in Texas for the defeat of prohibition? Is it at all surprising then that the liquor forces in Texas have yoked Mr. Wolters and Governor Colquitt and driven them into the political field of the State for their own purposes and uses? Do not both of them bear the brand of this organization, and are not both of them to become the beneficiaries of the material aid of this organization? And, incidentally, is it not a fact that along with these two leaders of the saloon interests, that this organization also has in the field a special candidate for Controller and another for a position on the Court of Criminal Appeals?

What does all this mean? Simply that laying aside the merits of the prohibition question, the whiskey organization is bent on bringing the State of Texas into subordination to the claims of the liquor business. It has thrust its pernicious and offensive meddlesomeness into the politics of the State and proposes to put its men in the leading offices and control the government of the State. It is not only seeking to keep its hand on the Executive, but in the event it loses him, then it wants to have its hand on the high court of the State so as to stand some chance against legislative restriction. If any reader of these lines has an idea that we are exaggerating the situation, then let him take up the avowed candidates of this organization and make inquiry concerning them. It is not, therefore, a question of prohibition in this crisis; but it is the question: Shall the liquor organization in and out of the State rule Texas and put its acknowledged leader into the United States Senate?

EASTWARD: Around the World

A Fountain of Moral Leprosy! A Menace to Many Nations!

By Doctor W. B. Palmore--Article Thirty-Three

The largest body of Methodists in the world requires applicants, as a test, to serve a six months' probation before they can be received into full membership. The civilized Nations of the world, in their first treaty with Japan, placed her on a limit or probation, which was evidently ended too soon! The morals of Japan improved much faster during her probation period than they have since it ended.

The extra territoriality clause in the first treaty provided that a citizen of the civilized Christian countries making the treaty, should be subject to trial by the courts of Japan. This first treaty provided that any citizen of a civilized Christian country, committing an offense on the soil of Japan, should be subject to a consular court presided over by a consul from his own country. For more than forty years Japan chafed under this provision, insisting all the while that it should be removed. The unvarying answer to this demand by the civilized Nations was: "Qualify! Qualify!" They said to Japan: "Whenever you sufficiently eliminate your barbarism and heathen sins and thus qualify yourself for the comity of civilized governments, we will give you a new treaty."

Under this probation and tutorage it was really wonderful how rapidly Japan did qualify; but we contend that the probation ended too soon. For in ten years after the new treaty was in operation the Sunrise Empire was not only permitting but legalizing and protecting the most

Diabolical Slavery

the world has ever known! That Japan was more docile and teachable during her probation than since it ended, is indicated and proven in the following episode: In 1872 a ship loaded with slaves bought in China and bound for Peru, under stress of weather, put into Yokohama harbor. While at anchor, one of the slaves escaped by jumping overboard and swimming to a British warship, that was anchored near by.

The Captain of the warship reported the matter to the authorities and requested that the slaves be released, as the dealing in human flesh was contrary to the principle of civilized governments. At that time Japan was on probation, and felt it necessary to do everything possible to keep in the good graces of the civilized Nations of the world, hence she detained the ship and ordered the Captain of the slave ship to release his cargo of slaves. The Captain filed a protest, and when the case came up before a special court, he presented a copy of the contract, or bill of sale, of a girl in Yokohama, then serving as a slave in a life of shame, and claimed that he could not be interfered with, because the sale of human beings was permitted by the Japanese authorities themselves. The British Captain was much exasperated at this turn of affairs as he did not know that the sale of girls for immoral purposes was allowed in Japan.

The court was also very much perplexed, and postponed the case. When it was called up for a final hearing the court decided that

"Traffic in Human Beings

was not legal in Japan." The order of the court was carried out and the Chinese were released and sent back to China.

If the reader will open this, or her eyes and ears to the fact that now, during this second decade of the Twentieth Century, as well as the second decade of the new treaty with the civilized Nations of the world, that in this Empire of Japan, just now, while you read these lines, that there are tens of thousands of girls and women serving, suffering, groaning and dying in the most loathsome and abject slavery the world has ever seen, and that this slavery is legalized by the State, and protected by the courts and police, you will agree with the writer that Japan's probation period ended much too soon!

One of these slaves, writing to an editor in Tokio says: "In order to help my father who was burdened with his family, I borrowed some money a few years ago and sunk myself into this slough of despond. Since then I have earned ten times the

amount I borrowed, all of which has gone to enrich my employer, while my debt has steadily increased. We wonder why the police protect such evil men, and treat helpless women as convicts. Before I entered the 'dead sea' of Osaka, from which there is no outlet, I could go about alone. Now I am a prisoner under the scourge. Why must I stay

In Such A Dreadful World?

Knowing that our government listens to the advice of Foreign Ministers, I thought that I would write to the United States Minister and ask him to advise our government as to what it would be best to do, but as such perhaps would be a shame to our country for the state of affairs to become known, I leave it with you to appeal to our central government."

The men who run the modern monopolies of abomination, the organized, legalized, demonized American saloons, are unspeakably bad, but not excepting these, the pioneer of the African slave trade, or the pirate on the high seas, we do not hesitate to declare that the meanest and most malignant malefactor in the twentieth century is the Japanese slave trader, amassing money out of the murdered bodies, hopes and hearts of Japanese women!

Cold-blooded murder is one of the logical and inevitable concomitants of such a traffic! A man arrested in Nagasaki in 1906 for murdering a young woman while smuggling a company of women to China confessed to having enticed 1800 women and girls to leave the country during the preceding thirteen years, all of them for immoral purposes. He had in his employ a large number of men and women who were continually engaged in securing young women, mostly from the country, and collecting them at the ports from whence they were smuggled to foreign countries. The young woman he murdered had refused to yield to his advances and

He Killed Her!

Partly in anger, and partly to intimidate the other women of the company.

In September, 1906, a man named Hattori was arrested in Nagoya, Japan, for enticing women to America. It was found on examination that he had been using the passports of women who had gone to America several years before, and who were falsely reported as having returned to Japan. By having young women to impersonate the persons to whom the passports were originally issued, and by using the passports over and over again, he had sent a large number of women to America. In most cases the women are deceived as to the kind of work they were expected to do after reaching America. Hattori's brother lives in Seattle and takes charge of the women as soon they land, disposing of some by selling them, and keeping others for his own establishment.

In five years the man in Seattle sent to the Nagoya man \$15,000 in payment for girls sent to him. The man arrested in Nagoya had a large dairy farm near the city. When arrested, he had on his person a letter from his Seattle brother of which the following is a translation: "As far as possible send poor girls from the country who have never had anything to do with men. The last lot is giving me much trouble, and I am afraid I shall not even get the bargain money out of them. I intend to work them for a while and then cast them off. You must not be too strict with girls en route. If after landing they should run away to some distant interior it would be difficult to catch them again. Of the last lot Koza has a good face and takes well with white men. Shuza is weak and now in the hospital. It may be necessary to give her some

Rough Treatment

and settle her case. It is best to make Seattle or Victoria the place of landing. Vancouver is no good. Tacoma is all right, but as far as possible please land them at Seattle or Victoria."

The "Red Light" districts of many Nations are being colonized by the traffic from Japan. From Vladivostok to Zansibar in the Old World, and from Nome City to Valparaiso in the New, the coast cities are in a conflagration of Japanese immorality!

Japan's inhumanity to woman is making "countless thousands mourn." This system of legalized moral anarchy unmans, debauches or demonizes every one who condones or touches it, from the father who sells his daughters, the men who make, judge and execute such laws, down to the policeman's "dog" whose business it is to watch for criminals, hiding in these legalized houses of shame.

We appeal to the patriotism of the

Japanese themselves, to the philanthropy of preachers and editors, to the mercy of missionaries and moralists, to the sympathy of American womanhood, to the chivalry of American manhood, to the sense of justice in all men, to the sense of decency and propriety of all women, to strike with a tongue of fire and a pen of flame this crime of an Empire against womanhood and civilization. Hong Kong, China.

WHICH SHALL PREDOMINATE?

By Rev. W. V. Jones

The above caption is intended to mean, "Which shall rule the ministry: God's call to preach the gospel, or the salaries offered." This thought was suggested by reading an article from the pen of Bishop Atkins, which appeared in the Texas Christian Advocate of January 18 of this year. But we desire to say, just here, that we have no criticism to offer on what Bishop Atkins has written. In his articles on the conditions of a general revival of religion he has given to the Church some valuable literature, and I can agree with him in all he has said unless it be one statement, and that only involves a question of numbers, and does not affect the general facts discussed.

That the Bishop knows the needs of the Church no one will doubt, and that he feels an abiding interest in the prosperity of the Church he so ably represents is evidenced in the articles he has written.

But there is one statement in the article to which we refer that we shall call attention to, but when it is reproduced it will be seen that the Bishop only refers to this as rumored or proclaimed as a fact, but he does not say that it is true, neither does he denounce it as an untruth, but when he says he will not pass on it he leaves the impression that he has some doubts about it.

The statement is as follows: "It is commonly proclaimed that the quality of the Christian ministry is at present below the grade of the civilization which it has so largely aided in creating. The most popular reason assigned for this is that the salaries are so far below those of men of similar ability and equipment on other lines that very many good men are being deterred from entering the ministry, and that not a few are leaving it on that account."

In the above we find three things: First, that the Christian ministry is below our present state of civilization; second, that some good men are kept out of the ministry because of low salaries, and third, that some men are leaving the ministry for the same reason.

As to the first of these statements, that the Christian ministry is below our present grade of civilization is a wide-reaching statement, and we would say that if such is the fact then our condition is very much to be deplored. But we cannot believe that such is true as a prevailing condition, or that there is any ground to suppose such a thing. There may be, and perhaps are, men in the ministry who do not avail themselves of the opportunities afforded them to keep themselves abreast of the times, and of course the congregations under the ministry of men of this type will not keep up with the developments and improvements along all lines of work. But the unqualified statement that the Christian ministry, in point of quality, is below our grade of civilization is a reflection upon the thousands of ministers who are the peers of any association of men in this great Commonwealth.

When I was a boy I was taught that the preachers had made the civilization, of which we heard so much boast, and that they stood at the top of what they had bullded, and such were the impressions made on my mind then that I believed what they told me then, and I believe it still.

I may be blinded in this, but I cannot believe that the great body of Christ's ministers are inferior to any class of men under the sun. When we consider what they have done, and are still doing we are led to ask the question: Where can we find a body of men that an equal percent of them lead as clean lives as the great body of Christian ministers? And what body of men are doing as much for the moral and educational development of the rising generation as the Christian ministry?

When we look at them from the standpoint of intelligence, equipment and ability, we not only regard them as the equal, but think they are superior to any other class of men. I do not hesitate to say that there are many men in the ranks of the ministry to-day who could fill the position of President of the United States with as marked ability as it has ever been filled in the past, and no doubt that a few of them in the United States Congress and Senate would give us a wiser and better management of the affairs of this country than we have had in the past.

The second thought drawn from the above is, that very many good men are kept out of the ministry because the salaries paid preachers are not

high enough. I have always believed in the old-time doctrine that God calls men to preach, and under the conviction of that fact I do not think that any should enter the sacred stand until they have been bidden by the Lord. I do not say that every man who is trying to preach is called of God, but I say he ought not to assume that high place without the approval and direction of the Lord.

I also believe that when God calls a man to preach he does so because he wants that man to help in the evangelization of the world, and the question of salary does not enter into the call. That is a thing to be considered when the actual work begins. No man knows better than this writer, that a man cannot devote his entire time and talent to the work of the ministry without a support, for I was a pastor thirty years, and well know that when a man fails to get a support that the work he is trying to do will be greatly crippled. But who will doubt the statement that a man can answer the call to preach and do much good as a preacher, without taking charge of a Church as a pastor, or demanding a salary for the work he does in this way. If we will take the time to think we are forced to believe that very many men are doing much good by preaching at points that the regular pastors cannot reach and yet do not ask for nor receive a fixed salary. With a pastorate of thirty years, and in that time labored in many different fields I do not remember to have been at a single place where I could reach all the points where the gospel was needed to be preached. And since I have been on the superannuate list I have endeavored to reach as many places that the pastor could not reach as possible and still feel that I am obeying the call to preach that I received when a young man. No man, we contend, should wait for the offer of a salary before he begins the work of preaching, but begin at once without conferring with flesh and blood. If a man who feels called of God to bear his message to a lost world, defers and refuses to obey the call until he has been offered a tempting salary and then responds because he has been offered a salary, is he not answering the call of money more than the call of the Lord, and does he not bow and worship at the shrine of mammon? And looking at it as we do, we cannot refrain from saying that the longer the offer of a salary is withheld from a man of this type the better it will be for the Church.

Another thought drawn from the above quotation is, that men are leaving the ministry for the reason that the salaries are too low. That some men leave the ministry we all know but that all leave on account of salaries we are not so sure; in fact, we think that the number is very few who repudiate the pulpit on that account, unless they be preachers that have been manufactured by human process. A goodly number of men retire from the active work of the ministry, but continue to preach as opportunity is afforded, but they have not left the ministry in the sense indicated in the above quotation.

It is sometimes true that if all the hidden facts connected with men's lives could be brought to light we would find that there are other causes that make men give up the pulpit, besides the salary question. And in making this statement I would not cast any reflection upon the great body of Christian ministers, for they are the noblest set of men under the sun. But that some have retired and repudiated the Christian ministry because of disappointed ambitions and that others have done so to save themselves from going out at the back door is a fact too well known to demand proof. It is not impossible for a preacher to backslide, and if he does he will more than likely feel like stepping down into the world where he will find company more genial to his experience, and when men of that kind have retired the Church has not lost but gained.

Now from what I have said above I would not have it understood that I am not in favor of the support of the ministry, or want to reduce their support to the minimum. A man said to me the other day that every preacher is getting pay for all he does, but I could not agree with him, for many of our preachers are getting far below what they ought to have, and what they are worth to the Church. And while many of our preachers are getting high salaries, there are many others who do not receive a support that keeps them from embarrassment

and, therefore, cripples them in their work. This ought not to be. Every man that is giving his time and talent to the work of the ministry is entitled to a support, and this he has a right to demand. While the Bible does not say anything about salary, it does say that, "They that preach the gospel should live of the gospel." I think, however, that it might be helpful to some of our preachers to take a few lessons in economy and learn that there is just a hundred cents in a dollar. I am frank to say that I think that some preachers get from the Churches they serve more than they are really worth, but on the other hand there are great numbers that get far below what they are worth, and if we are to consider the results of the work by men thus represented the distribution of the investment is unequal.

While we rejoice to see the wonderful development we are making, and look with delight upon our numerical growth, our educational facilities and our splendidly organized plans for carrying the gospel to the regions beyond, still we think that there are some danger signals along the way that should not be overlooked. One of these is the seeming tendency to magnify the material, and minimize the spiritual interest of the Church.

It appears in latter years that the preachers that can make the largest show of increase in material things is in the greatest demand, while the man who does show himself a great money raiser and a great bullder, but does not show himself a great soul-winner is to some extent regarded as below the standard of a first-class gospel preacher. We know and admit that money must be raised and churches built for the Church could not run without this, but we should not lose sight of the fact that the first and prime object of the ministry is to call sinners to repentance, and make all other things secondary to that.

In an article published in the Advocate of February 1, from the pen of Dr. Greathouse, we find a statement that shows that he has got his eye on some of the things that may hurt us. He only refers to this as a possible fact, and here is what he says, "It is possible that we depend more on equipment, and less on the Lord, than our fathers did." I do not say that this true to any great extent, but if it does become true to any very great extent, and we depend on our educational and other equipments we will find that our efficiency to keep the fires of spiritual life burning will be gone, and our condition will be such as will demand a spiritual reformation.

W. V. JONES.
Iredell, Texas.

EXTERNAL EVIDENCE BEARING ON THE DELUGE.

By Rev. W. P. Wilson.

Number Eleven.

A thoughtful student of Genesis, and one who investigates the most ancient outside history bearing on the remote times covered by the sacred Scriptures, must be impressed with the fact that ancient Babylon and the country and places contiguous, furnish the starting point for every ray of light coming to us from those remote times. Profane history must start there or not start at all. This fact illy agrees with that class of writers who seek to discount the old Scriptures. But in spite of all efforts to the contrary the truth remains undisturbed. Thanks to a beneficent God evidences of most valuable character have remained embedded through all the changing years recently to be brought to light that help to confirm the Scriptures and throw a cheering ray of light athwart a vast field of human activities, of which we have no account except as is revealed by the Scriptures. Professor Max Muller, in his excellent work, "Fragments," quotes Berosus, who says, "The God Cronus appeared to Xisuthrus (Noah) in a dream and warned him of the coming flood—the details of building the ship which they called the ark, daubing inside and out with bitumen, its floating on the water and the releasing of the several birds," etc. The most striking document comes from the library of King Assurbanipal, discovered by Mr. George Smith, and by the learned Assyriologist, Dr. Schrader, estimated to be not less than 2600 years B. C., and he estimates that these documents are copies of still older records. The account of the deluge in these tablets describes with striking particularity in accord with Biblical account. Those who have looked up this feature of general history have found a deluge story existing among well nigh every Nation of the earth. While many of these myths differ much from the Biblical still they approach it in some striking particulars, sufficiently to show their original source to have been the true story.

The ancient literature of India contains many legends of the flood, all of which correspond in many particulars with the accounts of other Nations. The Greek legends are strikingly in-

Notes From the Field

Rockwall.

We are now in a revival at Rock wall that promises to be a great success. The Methodists and Baptists have united forces, and the meeting is being held in a large hall down town. Rev. L. L. Sams, the Baptist pastor, and myself are doing the preaching. The music is a great feature. Huston knows how to get the folks to sing. The largest crowds are attending this meeting that have ever assembled in Rockwall. We need a great revival. Let all the brethren pray for us. We are expecting great things.—C. W. Dennis.

Gomez.

We come back to this work to do a better year's work under God than we did last year. We were kindly received and people said they were glad we were returned. Well, we were, too. We haven't the biggest work in the conference, but it affords lots of opportunity for consecrated effort, and there is more here than we can do. At times we have been discouraged, and it seemed long waiting for the glory of Israel, but slowly things have come our way. We are seeing plans which were conceived and made over a year ago developed. The Church is on a firmer basis in many respects than ever before as well as on higher ground spiritually. We have as faithful a band of stewards, both at this place and Plains, as we ever saw. They are made of the stuff that dares to do in the face of discouragement and over the head of opposition. We have never yet made a request of our people of the Church but that it was granted. Our W. H. M. Society Auxiliary at Plains will, we believe, compare with any of the Big Spring District in proportion to its size. We only have twenty-two members. Now, Bud, we are ready to be challenged on this statement. We have received here at Gomez since we came from conference twelve members by certificate. Brother Terry, our presiding elder, assisted us in a meeting at Plains. Much good was accomplished. His preaching was both edifying and instructive. Our experience here on the charge has not been all sunshine and roses. Indeed, we have had a "battle royal" with sin ever since we came, and the fight still rages, but the God of victories is on our side, and we are going to win. We have plans laid for a general campaign on this charge this year, and are praying the Lord of the harvest for results. With a loyal membership and able officers who rally to the standard of Christianity we confidently expect great things—that God's people will come into their rightful inheritance.—A. D. Jameson.

Livingston Station.

In facing the responsibilities and duties of a new year it is natural to review the past one, seeing our sins of omission and commission, but Christians should not become discouraged in doing this; it is one of our great lessons in this life to profit by the mistakes of the past (by the way, how wise some of us should be). If we face the future, feeling as soldiers of Christ we have put on the whole armor of salvation, we shall all be prepared to overcome in his name; may he see fit to use us as we offer ourselves as "broken and emptied vessels for our Master's use made fit." This moralizing is only leading up to the fact that Livingston Station is ready to report some good work already done the present year, and sufficient faith in our pastor, Brother Chas. M. Kennedy, to follow as his footsteps and influence lead. Livingston Station, as a whole, welcomed him as sent by God as well as the Bishop, and manifested their appreciation by a pounding soon after his arrival. After seeing the beginning of his work accomplished through many discouragements we feel if the members of this charge will only uphold his hands great work can be accomplished. With a membership of only about one hundred and seventy it will take strenuous work to finish paying the debt on our neat little church. If only each member would feel the responsibility of tithing, how easily this could be accomplished, and it would come to pass. "I will open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." We would have no need of prayers for revivals, or second blessings either; our hearts would be so attuned to the spiritual world that it would be only necessary to say, "Speak, Lord, for thy servant heareth," and great things could be accomplished. Our pastor firmly believes, as his sermons indicate, in the membership of a Church preparing itself in the beginning of the year to face its personal responsibilities for each one as it were to sweep before his own door to see he is right with

God, then his influence can be used for good. A financial statement of the Church is made before the membership each month, stating amounts paid by each, and the disbursements made. Our Sunday-school has improved wonderfully in interest and attendance, thanks to our pastor's influence over the young in our community, especially the young men. He is ably seconded by our superintendent, Professor J. W. Wright. Long may he hold that position! Number present at Sunday-school last Sunday was eighty-nine (we are steadily working for the one hundred mark), and collection, \$435. Our prayer-meetings are pervaded by a spiritual interest and deep attention that shows, first of all, the brotherly love manifested by each, and the prayerful hope of accomplishing something for God's work. Brother Kennedy has preached personal responsibility and love for each other until our hearts have burned within us as we listened. The Woman's Home Mission Society is doing good work. It was my pleasure to attend one of their services lately when the study of child labor was brought up, and articles read relative to the same. Every mother's heart should thrill to such a call. May the hour soon come when that stigma may be removed from our Southland entirely. The members of the mission each reported the number of personal calls made during the week, and it called to mind Moody's words, "A Church is not of much account where the minister does all the preaching, nearly all the praying, and most of the visiting." I had intended writing of a unique valentine party given by the ladies at Judge Jas. E. Hill's hospitable home, but am afraid this letter has already worn its welcome out, so will only mention the ladies are some twenty-eight dollars richer than before for the parsonage work. Praying God's blessings on our pastor and family, and especially on our work for the year we will give place for others.—A Member.

Elmo Mission.

On the night of November 19, 1911, at Gainesville, Texas, Bishop Mouzon read, "Elmo Mission, E. B. Jackson." This being our first work, you can imagine the joy we felt in starting out to our new field of labor. We have been kindly received by the people; we are having good congregations, and our people are appreciative. On last Monday night our people made an attack on us, and left a nice, substantial and appreciated pounding; notwithstanding, we are not mad, but happy. Our second Quarterly Conference is a thing of the past. Our beloved presiding elder preached two great sermons on that occasion. Our people are standing by their boy preacher, and we are hopeful of doing a great year's work for the Lord. We ask the prayers of all our friends that we may have a great revival this year, and we ask God to make us worthy and competent to serve this good people faithfully.—E. B. Jackson.

Wheeler.

We are writing this that our friends may know that all is well on the Wheeler Circuit, and that the outlook is very encouraging for a good year. Our stay here has been very pleasant indeed. When we first came the good people of Wheeler gave us a very substantial pounding, and still the good things keep coming our way. Our Sunday-school at Wheeler, led by that tireless worker, Bro. Ira Rippey, is doing a great work. Recently we organized a Junior League at Wheeler with thirty-eight members, and the work is starting off well. Our Senior League is also in good condition. We would not forget the Women's Missionary Society, for it is doing a noble work. Considering the severe winter the Church services, all over the charge, have been well attended. On account of cold weather our second Quarterly Conference was changed from February 26 to April 16. We have already arranged for some of our meetings, and are praying that we may have gracious revivals.—G. T. Falmer.

Tulia Station.

At the last session of our Northwest Texas Conference Bishop Atkins appointed us to Tulia Station. As soon as we could throw our few belongings together we started to our new field of labor. We received a most cordial welcome. We were greeted at the train by some of our official brethren, and before we could scarcely get unpacked and ready to work the pounding came in the good old-fashioned way. We found an intelligent, loyal people, who know how to make their pastor feel that they appreciate him. All departments of the Church are in fine condition. Our second Quarterly

Conference is already in the past. Our presiding elder is spiritual and looks with care after every interest of the Church. All of the people love and appreciate him. Our Official Board fixed our salary at \$1000, and it is paid monthly. We have organized a Senior League with thirty-five members, and they are good ones. Every one assigned duty makes special effort to perform it. Our conference assessments, amounting to \$156, are nearly covered by a substantial subscription. We are delighted with this beautiful Western country, the garden spot of Texas, and happy in serving a loyal, co-operative membership. We are trusting God for great victories in his name.—M. S. Leveridge, March 12.

Leonard Station.

Our second Quarterly Conference is a thing of the past. Brother Gober was with us and preached two helpful sermons. Pastor's and presiding elder's salary one-half paid for the year. Conference collections already in full. Every department of the Church doing well. Happiest preacher in the conference.—Minor Bounds.

Palmer Circuit.

Our second Quarterly Conference is passed, and yet no assessment made for the preacher in charge, and yet somehow I feel like this circuit will do the fair thing for their pastor. Bro. T. S. Armstrong, our presiding elder, is a k.—genial, social, painstaking, a friend to the preacher in charge and people, and the Texas Christian Advocate. There is nothing little about Tom (he and I were school boys together), except his appetite for chicken. He has not preached yet on account of rains and mud. My circuit is made up of afternoon appointments except one, Palmer. No appointment can go from an 11 a. m. appointment to 2 p. m. and develop, so we have raised them all except one to 11 a. m., and have great faith in them and great faith in God, who says, "Go and I am with you." I serve my work on my bicycle, and the mud gets in my way. I am told we have the best prayer-meeting at Palmer in its history. Our Sunday-school is booming under A. J. Sanders' leadership. Our schools at Garret, Alma and Crisp are o. k., and are coming. My people are willing and ready, but don't quite know how to jump from a sidetracked appointment to a first-class charge, but when they make the assessment for preacher in charge it will be not less than \$1000. All my stewards now get the Texas Advocate, and that means dynamite, and dynamite will expand things. Very few Methodist families will refuse to take the Texas Advocate when properly approached. It solves the problem of Methodist education in Texas. This is my thirty-third year in the regular ministry, and I never felt more hopeful for a people in my life. I am trying to do something for Jesus and he blesses me personally and I know will bless my people. I love them and they already love me. It seems to me I am closer to Jesus than ever before. He seems to be closer to me and suffers me not to get discouraged at anything. Like good old Job, let me say: "Though he slay me, yet will I trust him." Sometimes "I have a desire to depart and be with Christ," but I would love to stay with my people awhile to see God do something for them. It is sweet to have the little children love me, and smile upon me with all that means. If Jesus will only smile upon me I shall be happy amid the cloudiest and gloomiest days and find my highest joy in his lowliest service.—M. A. Crawford.

Kempner.

We came to this work last fall as a transfer from the New Mexico Annual Conference, and were received with that brotherly love that is always characteristic of Methodist people. We found the work in fine shape. Our predecessor had wrought well, the good seed had been planted, and we are gathering the increase. It is easy to follow a good man that has labored with an eye single to the glory of God, and his heart fixed on the work of the Master. The people have responded very readily to the gospel message, and the plans for the development of the work. The class at Clayton are in earnest about a church, and they are manifesting their love by their works. We have a subscription in hand that is sufficient to insure us the nice church that we need. Our plans are for a church with Sunday-school facilities. We think it the duty of every Church to adequately house the Sunday-school—the lambs must be fed. We will be in our new quarters before the summer is gone, and will settle down to good hard work. Our Sunday-schools are looking up since the weather is becoming more favorable. The number in attendance is increasing, Sabbath after Sabbath. Our officers and teachers deserve much credit for their faithful service during the severe weather of the winter. Faithful

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and undaunted they stood by their posts as true soldiers of the cross. Rain or shine, sleet or snow, hot or cold they were ever at their work, praying and planning for the promotion of the kingdom of God. We have organized two new schools that are doing good work. Our Church services are well attended; the people seem hungry, as they always do, for the old-time gospel that is able to save the souls and lives of men. Conversions are not an unknown thing in the regular services. We are planning for our revival meetings this summer, when we will lay siege to the strongholds of sin and vice, and by the grace of God win the victory for Christ and the Church. Our people are becoming interested, and are praying, so we feel sure that the harvest will come. Our home mission ladies are a faithful and progressive band. They are the preacher's friend, and stay in all things as is always the case. Our good women are true to the charge of the Master, and will no doubt hear it said, "That inasmuch as ye have done it unto one of these ye have done it unto me; enter into the joy of thy Lord." We have more than doubled the subscription list to the Texas Christian Advocate since coming to the work. The people like to read good things. My people know a good paper when they see it, and for this reason they subscribe for the Advocate. I feel sure of a great year on the Kempner charge, and expect to be able to say at conference this fall, "A good year, Bishop; everything in full, and a margin over." To God be all the praise for the good that is done, or that may come to preacher or people.—R. H. Lewelling, March 18.

West Dallas.

We are in the midst of a meeting at West Dallas. We think we can say the meeting has grown in interest from the first service. A great many old sores have been healed, and there is a fine spirit among the people. Bro. Leonard Rhea is the pastor. He is one of our Polytechnic boys, and I am so often reminded of his strong character and sterling integrity, and has a special tact in looking after every department of Church work. He is much encouraged in the success of the meeting up to date, will continue for several days yet. I go from here to Brookland, and I will say, if any brother preacher has a hard job I can make two dates—one in May and one in June—the balance of my time is full. I like to undertake a hard job for God, as there is always a blessing attending it. So we are moving on nicely, and the outlook is very encouraging for a good meeting at this place, for all of which we are grateful.—Jas. A. Walkup, Box 26, Sta A, Fort Worth, Tex.

FORT WORTH METHODISM.

All the pastors of the city were present except Wallace and Swindall. Brother Collie came in from Arlington, also Brother Vaughan from Handley. W. E. Hawkins, Rev. R. M. Robinson, of Fort Worth; Rev. W. B. Wilson, of Weatherford; Rev. John R. Morris, of Hillsboro, and Bishop Joseph S. Key, of Sherman, were all present.

Brief reports were made by the pastors. Collie had three additions; Thompson, seven additions; Dodson, two additions; McKinley Avenue, two additions; McGuire reported one conversion and one reclamation, and Vaughan two penitents at the evening service; Dodson raised \$158 on the conference claims in cash and subscription; Monk had an encouraging report; the Men's Forum of First Church pledged \$12.50 per month yesterday to establish a mission Sunday-

school somewhere in the city. He preached Sunday afternoon in the schoolhouse on Washington Heights, and discovered several Methodists there.

Brother Wilson had two additions at Weatherford Sunday, making a total of thirty since conference. He says his Church is highly organized, and that he has a magnificent choir.

Brother Morris preached at Central Sunday evening. He has things well in hand at Hillsboro, and the new church enterprise is ready to be launched in earnest. The Building Committee has assets of \$65,000, and they expect to begin work soon.

Bishop Key came in about the time the round of reports had been made, and at the request of the presiding elder he addressed the body. Beginning in a reminiscent strain he contrasted the Methodism of Fort Worth twenty-two years ago with the Methodism of Fort Worth to-day, showing the rapid and marvelous progress that has been made. Wise and timely were his remarks on the danger threatening the spiritual life of our Church, because of the lax and undisciplined method of receiving members without examining and instructing them. He made a plea for home religion, and the maintenance of the family altar, and in closing expressed a desire to see a sweeping revival of old-time power. We appreciate his visit very much and his address was an uplift to us all.

Dr. Culver was in Temple Sunday, and did not get back in time to fill his engagement at this meeting, but will speak next Monday.

J. E. CRAWFORD, Secretary.

DALLAS METHODIST PASTORS' ASSOCIATION.

On last Wednesday evening in every Methodist Church in the city revival services were begun, following the close of the Gipsy Smith mission. It seemed to be the consensus of opinion that the greatest benefits derived by our Churches from this mission is the quickening of the spiritual life of the Church members, and the prospect for revivals in the various local Churches seems good.

At the session of the association Brother Cocks read paper on "Hokkuk," and informal discussion followed. Since last writing, the following accessions and conversions have been reported:

Accessions—First Church, 15; Trinity, 4; Grace, 2—10 applicants not yet received; Oak Cliff, 11; Ervay Street, 9; Tabernacle, 11; Forest Avenue, 9; St. John's, 1.

Conversions—Tabernacle, 4; St. John's, 21.

All the Churches unite in noon service this week at First Church, with Brother Peterson, presiding elder, doing the preaching. C. A. LONG, Secretary.

DOTS FROM DENTON.

I understand you want to hear from Denton. Nor are you alone. The mail is constantly bringing letters containing requests about affairs here. Friends are anxious to know about the Methodist Dormitory, about certain students in some one of the schools, about the town and about the work of the Church. As pastor of our Church I am coming to see that our Texas Methodists are greatly concerned about us up here in Denton. And well they may be interested. Gathered here are students from all parts of our Commonwealth. Many of them are from our best Methodist homes. It is natural that these good people should desire to know what is going on in the place where their strong young life is receiving schooling. The Dormitory is still crowded with

young ladies. It is my pleasure to have luncheon with them each Monday. Following the luncheon I am now giving a series of addresses on "Social Service" for the Young Woman's Christian Association of the College of Industrial Arts. The chapel of our Dormitory is the lecture room. A great crowd of these young ladies is present each Monday. They are eager to learn what is being done to promote the gospel of our Lord's kingdom. Mrs. Carroll, the manager, is always present at the lectures. Misses Barton and Whitten, who live in the Dormitory and teach at the college, are also faithful in attendance. Miss Barton, by the way, is a sister of Rev. K. P. Barton, of the Central Texas Conference. She teaches the Young Ladies' Adult Class of the C. I. A. in our Sunday-school. Her influence is strongly felt for good among our girls.

The strict quarantine kept the C. I. A. students away from the Church for several weeks. But now the quarantine is lifted, and we are glad to welcome the girls again to the Church services. That's one fine thing about our Denton congregations—the large army of young people. During the last several weeks I have been preaching evening sermons to the young people of the town and schools. Scores of young men and women have been present. It has been an inspiration to speak to them. I am hoping good may come from these services. One young man at the Normal has surrendered to the call to preach, and has been recommended to the District Conference for license. I believe the congregations have been more responsive and seemingly more appreciative of the attention given them than any I have ever known.

It may be of interest to know that we are making our church building more attractive and comfortable. The building was in need of repairs. The walls on the east side have been rebuilt and strengthened. The house is being repainted on the exterior and within. Woodwork is being restained and new paper is being put on the walls. Also new handsome pews are ordered and new choir chairs. A new pulpit Bible, six beautiful quarter-sawn oak offering plates and a new individual communion service have been added. Eight polite, Christian young men are ushers, and they see to it that every courteous attention is given to our students.

We are looking for a large and representative attendance at the coming Mission and Bible School for the women, June 4-14. A strong faculty is secured for class work. Several of our ablest men and women have also been secured for platform service. Mrs. L. P. Smith, the untiring and resourceful leader, and Mrs. F. B. Carroll, her co-worker, have been in constant consultation and communication for months regarding the program and plans for the Summer School. Dr. G. B. Winton, of Nashville, is going to give work in Bible study and will also conduct a class in mission study, using his book on Mexico as the text. Dr. G. M. Gibson, the scholarly and popular pastor of First Church, Dallas, will also give a series of Bible studies. Miss Mabel Head, of Nashville, is coming for much work in mission study. Miss Mabel Howell, who did such effective work last year, will return to tell of "Sociology and Applied Christianity." Rev. J. J. Morgan will be here with his stereopticon to give an illustrated lecture on the immigrants in the Southwest. Miss Bennett is coming, also Mrs. J. W. Downs, of Central Texas; Mrs. Geo. Sexton, of the Texas Conference; Mrs. V. A. Godbey, of West Texas Conference; Mrs. J. H. Stewart, of the Central Texas Conference, and Mrs. S. C. Anderson, of the Texas Conference. Dr. F. P. Culver, of Fort Worth, will preach the sermon on Sunday morning, and Rev. E. L. Egger, of Dallas, will preach the sermon at night.

The classes in domestic and household arts will be conducted by the members of the C. I. A. faculty—a rare opportunity for the women to take these courses in connection with the other work. The entire work of the Summer School is being systematically arranged. I have only hinted at a few things that may be expected. The scope of the school is comprehensive. It meets a need in our economy. The women, always aggressive, realize the large gains which will come to our Methodists if they come together as earnest students in a place where adequate accommodations may be had and a competent and consecrated corps of instructors may be secured. Happily, in Denton at the Methodist Dormitory, hard by the College of Industrial Arts, the facilities are ample and unexcelled. Choice spirits among our many able men and women constitute the teachers and lecturers. When the women set about to enterprise a thing, it goes. The Bible and Mission School at Denton is a go. Tell the women workers to come and go with us. If any of the brethren desire to take the lectures and studies, I am informed that they will be wel-

comed. Mrs. F. B. Carroll will give further information to those who address her at the Methodist Dormitory, Denton, Texas. O. T. COOPER, Pastor First Methodist Church, Denton, Texas.

SOME STATISTICS.

In the beginning of the present conference year there are in the Texas, New Mexico and German Mission Conferences one thousand and forty appointments requiring preachers. Of these fifty-five are presiding elders, leaving nine hundred and eighty-five pastors. Of this number one hundred and thirty-nine are local preachers, traveling as supplies, and nine hundred and one are itinerants (and on trial together). Thus it will be seen the day of the local preacher is far from being in the past. They are certainly a most valuable arm to the Church, as they fill a fraction more than one-tenth the charges of the Church in our great State.

Another interesting item among the appointments is, for editors, agents, college professors, students, etc., we have on the rolls of these conferences seventy-six. These added give a grand total of appointments of one thousand, one hundred and sixteen. The one hundred and thirty-nine local preachers supplying charges are as follows: New Mexico, 13; West Texas, 24; Northwest Texas, 19; German Mission, 2; Central Texas, 13; North Texas, 24; Texas, 44.

The Central and Texas are equal in number of itinerants placed in charge of districts, and pastoral charges, 223. North Texas follows with 200; Northwest, 164; West, 156; New Mexico, 55; German Mission, 19. Other interesting features might be added, as for instance, were the 76 agents, students, professors, etc., placed in charge of pastoral work, there would remain 63 appointments to be supplied. The North Texas Conference has two members who have received appointments regularly more than fifty years—Rev. Jno. H. McLean and Rev. J. M. Binkley. Revs. W. H. Hughes, M. H. Neely and O. P. Thomas have also been more than fifty years on the itinerant rolls of the Church. If the ratio of increase of the past forty years be maintained for some future period, what an army our Methodism will rally to the standard of the blessed Master!

There is no real excuse for a failure. An army more thoroughly equipped is capable of better results than those achieved by its inferiors. As we are adding largely to equipments of the past, let us not be astounded by the increase in results. The results are sure to quadruple with the true equipment and its proper use. Most truly can we who have been on this field for the past forty years exclaim, "What God hath wrought!" D. F. FULLER.

OUR SUMMER SCHOOL OF THEOLOGY.

By Rev. J. W. Hill.

I wish to offer a few suggestions which I consider when taken altogether, furnish sufficient reasons why all of our preachers should attend our Summer School of Theology at Georgetown next June.

1. Every preacher worthy the name needs and deserves a few weeks' rest every summer. If he has put in his time as he is of duty bound to do, it is better for him and for the charge he serves to "go aside and rest awhile," at least once during the year. All work and no play makes Jack a dull boy. The preacher needs a few weeks' vacation.

2. Rest is not inactivity; it is a change of work. Activity is the law of life—of all life; the Master said: "My father worketh hitherto, and I work." The real and helpful "rest" a man takes is only a change from what he has been doing until he is tired, to some other sort of labor which employs other faculties and powers. And this is just what a conscientious course at the Summer School amounts to. Work? Yes; plenty of it, from the day of opening to the close of the session. But how refreshing and stimulating is this work! One feels like a new man, and he returns to his pastoral duties with renewed strength and vigor. He is helped, and his charge gets the benefit of it.

3. This leads me to say, that if any preacher is not financially able to attend the school, his pastoral charge will do themselves a service by paying his expenses. His horizon will have been so broadened, his zeal so increased, and his energies so quickened, that it will be evident at once to all his people, that the end, as Bret Harte says, has "justified the proceedings." In this connection, let me repeat what I have already written on this subject—let the presiding elders take collections, if need be, in every pastoral charge in their several districts for this special purpose. It seems to me that this would be one of the easiest collections to raise in the whole catalog of "offerings" con-

tributed by the congregations of our people. It would certainly be an ignorant and stingy "bunch" who would refuse to help their pastor and themselves in this way.

4. Our Summer School is no longer an experiment. It is an institution. It is the largest of its kind in all the Church. I will go farther and "venture" the assertion that it is the liveliest. It is not only as well-equipped as any other school of its class, but it is a Texas concern, and that fact alone vouches for its vigor and energy. There is a

"Freshness, a freedom, a fairness— A strong life that never knows harshness."

an originality, an individuality, a spirit of initiative and independence that smells of our broad prairies and empire-domain, and that lifts us out of the ruts of conventionality and effete custom.

I know that some will accuse me of boasting. This is a common charge against Texans wherever they go. But we are so big, so bountiful, and in the classic language of Colonel Roosevelt, so exquisitely "bully," that we are compelled to open the mud valves now and then, to keep us from exploding and scalding the rest of the United States. Well, whatever people may say about us, we notice that our "opportunities" are wonderfully attractive to those beyond the Mississippi and "beyant" Mason and Dixon's line, who have an eye to business. And we give them thrice welcome and the "glad hand" who come among us to help us build up the Church and State in this great country. I would remark in passing, however, that in the realm of the religious, long-tail coats, high collars and big white vests make no impression in Texas, unless there is a good-sized globe capping the "odontoid process," which has more in it than make-believe and conceit. The reader may suppose possibly, that I am drifting away from my theme. Not a bit of it. All I have said about Texas and Texans shows up to the best possible advantage in the instruction and conduct of our Summer School. Our Texas Bishop is at the head of the school, and he is a live wire in any country. Our teachers are nearly all Texans; the student body are altogether citizens of this State; our Program Committee selects those men from abroad who are regarded as the most virile and up-to-date, to fill the place of specialists and general lecturers, and—well, the school is a Texas institution—orthodox to the core, but not afraid to grapple with any heresy that leaps into the arena of religious thought.

So, brethren, come to Georgetown next June. Begin now to get ready. Buy the books of the post-graduate course and read them. Come with open and unprejudiced minds, and take it from me, when you come away you will thank the Lord and those who helped to send you, for the greatest spiritual and intellectual treat you ever enjoyed.

ITINERACY FOR THE MONTH OF FEBRUARY.

The fiat was proclaimed in the morning of time, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." This indicates that man was destined to be active, even to live in the lower realm of life. But activity is the law of Nature, and Nature's law is God's law. No man should cease to be useful as long as life endures. However, circumscribed his environments, his obligations are not discharged until he has reached the limit of his opportunities. Impelled by these convictions, I face the opportunities of another year.

On January 27 I left home to fill an appointment at Mertens the next day. It is situated at the junction of the I & G. N. and the Cotton Belt railroads. It is an appointment on the Brandon charge, which, besides Brandon and this place, embraces Bynum. Brother Head is the popular pastor. He is said to be a splendid preacher, and I know him to be congenial, sweet-spirited and brotherly. While at the breakfast table of old friends on Sunday morning, a norther suddenly sprang up, and the temperature dropped rapidly so that by eleven o'clock it was very cold, and quite threatening. Of course the congregation was not large. On Monday I dropped down to Irene, a town on the I & G. N., founded by my brother, J. T. and myself, in the fall of 1876. Here I delivered my lecture on "My Junk Shop," on Wednesday evening to a fair-sized and attentive congregation. Brother J. H. Walker is now in his fourth year on this charge. He is highly esteemed by his people, and has done a fine work. It is a real pleasure to be with him. I spent the most of a delightful week here with relatives and old friends. On Saturday evening I reached Bynum in a withering, biting norther, but was met at the depot by Brother O. L. Ross, and was soon comfortably ensconced in his delightful home, where I enjoyed Christian fellowship with

him and his good wife. Despite the very cold weather the next day, Sunday, we had two splendid services, although the congregations were reduced by the severity of the weather. I promised the pastor and the people to return in the summer, D. V., and hold revival services for them. In 1877 and 1878 all this country was included in Milford Circuit, which I served. It embraced Irene, Brandon, Mertens, Frost, Milford, Italy, and extended as far northwest as Itasca, and on the east to within a few miles of Dresden. There is no richer country anywhere. Land has reached the enormous price of \$125 per acre, and a tract near Itasca recently sold for \$160 per acre. On the second Sunday I preached here at a down-town mission and a man, the head of a family, was soundly converted and joined the First Methodist Church that evening. The third Sunday found me in Hubbard City. I discussed the Sabbath question at the morning and evening services in the Methodist Church. All the denominations of the town united in union services at the evening hour, and we had a crowded house. The services were delightful, and I am sure profitable. The church building is superb and stands as an enduring monument to the fidelity and industry of Brother E. A. Carraway, and the self-sacrificing devotion of the people. They have an excellent parsonage, most gracefully presided over by Sister Webb. Brother Webb is making a fine start. The people are delighted with him, and every department of the Church work is advancing. It was a delight for me to be in this congenial home. Their kindness to me I shall treasure up for the coming years. It was a real pleasure for me to visit my former parishioners at Weatherford, where I spent the fourth Sabbath. While there I shared the hospitality of my old friends, Brother Akard and family, where of course I felt quite at home. I preached at the morning hour at Couts Memorial, and in the afternoon I spoke at the City Hall at the men's meeting. While the rain of the morning and the terrific wind of the afternoon reduced the attendance it did not diminish the fervor of those present. Brother Patison is highly esteemed by the people. I heard much spoken in his favor as to his ability as a preacher, his congeniality and his adaptability for his work. His kind attention and help rendered me brought me under lasting obligations to him. I did not get to see the presiding elder, Brother Campbell, who lives there, as I was unexpectedly called home to bury the wife of my old friend and brother in Christ, E. M. Sweet, Sr. R. C. ARMSTRONG, Fort Worth, Texas.

RESOLUTIONS OF RESPECT.

At the midyear meeting of the Board of Church Extension of the Texas Conference, held at Palestine, Texas, March 12, 1912, the following resolution was unanimously adopted.

Whereas, Our beloved President, Rev. C. A. Hooper, has been called from the labors of an active itinerant life to that larger, fuller eternal life above:

Resolved, 1st: That in the death of Brother Hooper the Board of Church Extension has lost a wise, courteous, efficient and untiring officer and friend.

Resolved, 2nd: That we feel more deeply than we can express, the great loss the board has sustained in his departure, and the great difficulty of filling his place by one so wise and good.

Resolved, 3rd: That we extend to his bereaved wife, and dear little one our deepest compassion and sympathy, and assure her of our interest and prayers, that the good Heavenly Father may guard, guide and protect them till a glad reunion is consummated in the home above.

Resolved, 4th: That a copy of these resolutions be spread on the minutes of this board, a copy furnished the Texas Christian Advocate for publication and a copy be sent to Sister Hooper. Signed:

A. A. WAGNON,
JEFF T. KEMP,
C. T. TALLY,
Committee.

BIRTHDAY LETTER FROM A MOTHER IN ISRAEL.

This is my birthday—81. I have great reasons to be thankful: I am well, and my habits are: Go to bed early; sleep well; have no aches or pains, not even the toothache, for I haven't one in my mouth; rise at 4 o'clock, make my fire, clean up my room, then think awhile; breakfast over, wash up the dishes, come in and read my morning lesson—Joshua's exhortation to the tribes of Israel, twenty-four chapters; I then read the Texas Christian Advocate; my husband subscribed for it in 1854; you did not read it then, as boys don't read much; it is wonderful how it has improved; the editorial first; your subject for February 22 is good—"Revelation of Thy Name;" I always love to read

Christ's prayers; I next look for the personals, because I want to see who has been to see you; sometimes I know them; next the obituaries, want to see who has gone, and which way they went; I then turn back and read it (alphabetically, you may call it). I read 1st to the 16th pages, Dr. Palmer's twenty-nine articles around the world; while it is historical, it is also romantic; I read Boys' and Girls' Self-Culture Club (never heard of Gladstone's face that is said to be one side longer than the other); the same was true of Lincoln; the memorial address at St. Louis, Missouri, of Samuel Cupples is good—don't you wish we had one like him to keep the Unitarians from building their church in our National Capital City? Well, I must say something about Bro. John Adams, although he is not in this number of the Advocate. His subject is, "Baptism." If he will tell us I for one, what is the meaning of "baptizo," it will be authentic, and you tell me, Bro. I. Alexander is still young. My house was his home when he came to Texas. He was on the sunnyside of life then. I heard him preach his first sermon. Bro. I. Alexander brought a good record with him, and he still holds it. What has become of Bro. R. N. Price. He used to write for us; he was on his fourth volume of "Holston Methodism." I wish he would send it to me; I have the first, second and third. I don't have many dollars for books. Bishop Waterhouse in his California mansion—I miss his photos. A letter from his mother-in-law says they are pleased. I hope Sister Julia will write me often. Well, our preacher handed me a copy of the Nashville Advocate this morning, and the first photo was Bishop Waterhouse. He is certainly good looking. Well, I must say something about homefolds. I live at Carlisle; was postmistress before the rural route put me out. This is Henderson Circuit, and our parsonage is here. They sent us our third Weatherby, and he didn't bring his house-keeper so we have to rent it. I don't see why; he is good looking and very sociable, adapting himself to all classes. I was called on yesterday by a couple from another appointment, and said, Sister Price, we have the preacher; everyone was delighted with the sermon yesterday." While Bro. Weatherby has a hard nut to crack, he is cracking it. At his Quarterly Conference he was preacher and presiding elder, too. Our new elder was quarantined. I notice he is working well for the Advocate. You can't turn him down without your name. Will stop and let this go. MRS. A. J. PRICE, Henderson, Texas.

ENDORSES BROTHER LITTLE.

The article of Brother Little, presiding elder of Dublin District, as published in the Advocate of February 22 has a good Methodist ring. When the elder says, "I am pleading with my preachers all over the district to hold their own meetings," there should come up a mighty shout from the hosts of Methodists that have suffered from so-called evangelists, who have afflicted the people with their "remunerative revivals." Our preachers are educated and ordained to their work, where they are accepted as preachers in charge for a year. They preach, pray and visit, looking faithfully after the interest of the Church and people. Let the membership of the Church claim the promise given Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you." Then there will be no need to call a stranger to do special preaching. Some so-called evangelists have never served a charge, are uneducated and incompetent to do any responsible work for any length of time, and perhaps have a record that would not bear the conference question. "Anything against this brother?" But equipped with a few newspaper clippings, and some letters from personal friends he secures the place as evangelist. The remuneration part of the revival is the first consideration, and notwithstanding people promise to pay for "a two weeks' meeting" much more than is paid the faithful preacher for months of good earnest work. The "remunerative revival" often leaves the Church with some added members, mostly children and unconverted men and women, a tired and discouraged preacher, and a fault-finding congregation, and a debt. The "remunerative evangelist" sometimes begins work with less than nothing, but soon has a nice home and houses to rent. Our faithful preachers never get rich in their work.

Thanking Brother Little for the good start he is making, I am,
L. T. GULICK.

Pride too often costs more than house rent.
All believing that gives rest, is the believing that rests on the Word of God.

Though few act as if they thought so, yet man is ever in need of mercy more than money.

Devotional--Spiritual

HEAVEN.

Where the gates are pearl and the streets are gold,
And, their journey done, the pilgrims hold
High festival by the brimming tide
Of the river of life whose waters glide
Over stones of gold to the crystal sea,
And the fragrant wind sways the wondrous tree,
Whose freighted branches drop their wealth
Of the fruit of life and the leaves of health,
And the blessed dwell in the perfect light
Of a cloudless day never lost in night,
For Christ is the Sun whose splendor falls
On the mansions fair and the jeweled walls,
And the saints of God shall weep no more,
For the curse is gone and the pain is o'er,
And their faces shine and their tears are dried
As they look on him who was crucified.

—By Rev. Frank B. Cowgill, D. D.

MY RESOLVE.

I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every duty, and a childlike trust in God.

And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my Heavenly Father in the name of his Son, Jesus Christ, and through the mystic and mighty energy of his Holy Spirit.—Bishop Vincent.

THE ALL-INCLUSIVE PASSION.

But all of these and much more is included in one of Paul's packed phrases which may properly be read: "The love of God hath flooded our hearts through the Holy Spirit given unto us" (Rom. 5:5). The all-inclusive result is love. That marvelous tender passion—the love of God—heightless, depthless, shoreless, shall flood our hearts, making us as gentle and tender-hearted and self-sacrificing and gracious as he. Every phase of life will become a phase of love. Peace is love resting. Bible study is love reading its lover's letters. Prayer is love keeping trust. Sympathy is love tenderly feeling. Enthusiasm is love burning. Patience is love waiting. Faithfulness is love sticking fast. Humility is love taking its true place. Modesty is love keeping out of sight. Soul-winning is love pleading.—S. D. Gordon.

GETTING TO HEAVEN: MEET-NESS.

What a fatal delusion some indulge in who fancy that they would like to "go to heaven when they die." Why! Heaven is here, round about you, a present heaven in the imitation of God, in the practice of righteousness, in the cultivation of dependence on him, in the yielding of yourselves up to him. Heaven is here, and by your own choice you stop outside it. There must be a correspondence of environment and personality. Fishes die on the shore, and the man that drew them out dies in the water. Gills cannot breathe where lungs are used, nor lungs where gills come into play. If you have not here the desire which knits you to God, and gives you possession of him, you would not like heaven. It is rather strange, if you hope to go to heaven when you die, that you should be so unwilling to spend a little time in it now, and that you should expect blessedness then from the presence of God which brings you no blessedness now.—Dr. Alex. Maclellan.

THE LONGING FOR REVIVAL.

Every true Christian heart longs to see the work of God prosper. Nothing is more cheering than overflowing congregations, animated religious conversations, triumphant testimonies and active work in serving Christ and helping men. Such a condition in the Church is the true life of every community. It means civic righteousness, social joy, domestic bliss and personal happiness. To be interested in religious prosperity, however, is one thing, and to manifest that interest effectively is quite another. The average Christian needs encouragement and guidance. Nearly all Church members are ready to do, if

they can only know what to do and how to get at it.

But one way is open and clear to all, viz., go to Church. Attend the social meetings. Pray, speak, ask questions. Be a learner, and as fast as you learn, act.

Renewed attendance at religious services would mean a revival in most of them. Great throngs at Church are in themselves inspiring. As "iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

"Whoso keepeth the fig tree shall eat the fruit thereof; so he that waiteth on his Master shall be honored."

Keep the Church in activity. Throng her courts. Prevail upon others to attend. The first thing you know a shout of battle will be heard, then a spiritual struggle will follow, and then the exclamations of victory will gladden your ears.

Talk as you will about changed conditions in these days, the people are here; they need salvation; the gospel is efficacious; there is no substitute for it; a revival would be the best thing that could come to any community, and it will come to any that opens the way and ushers it in.—Michigan Advocate.

ALONE.

There are few more depressing experiences than the feeling that we are cut off from our fellows; that somehow there is a little world into which no one but ourselves may enter. And this experience is fairly certain to come to most of us.

The reason is not far to seek. It is true that we are members of a great world of humanity, units in a human cosmos, and it is natural and inevitable that we should feel the pull of the force which binds this human cosmos into one. And it is just as easy for us to shake ourselves free from the influences which grip and hold us, as it would be for a planet to free itself from the grip of the solar system. For weal or for woe God has bound humanity into one great bundle, and no mortal hand can loose the bond. And yet there is no mingling of human atoms any more than there is a coalescing of the planets. The individuals are distinct and separate, and shall be so forever.

It is not seldom happens that the soul comes to realize this so keenly that the consciousness becomes a burden. When one is compelled to face the specters of the soul and realizes that in the long night struggle he must wrestle alone with his grim and powerful foes, it takes a brave man to face the issue without a tremor. There is a courage in numbers which is common enough, but to fight alone a long and losing fight and to do so without yielding and without bitterness, and to meet the end with a smile is a courage that is not so common, and yet it is a courage that is sorely needed.

"Our crosses are hewn from different trees,
But we all must have our Calvaries.
We may climb the heights from a different side,
But we each go up to be crucified.
As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone."

But we are not really alone. It is true that the limitations of our individuality cannot be swept away, but it is also true that the ties of human kinship are just as indestructible. We do not mean that those who are our kin according to the flesh shall remain with us, nor even that they will prove true kinsmen, but we do mean that the bonds which bind us to those of our fellow men who are not kinsmen are not such as can be broken. They are our brethren, they experience joys like us, suffer pain like ours, face hardships, sorrow, loneliness, and death just as we do. Humanity is one in its play, its toil, its life-long struggle. Neither wealth nor learning, nor high position, strong physique, nor vigorous mentality can exempt us from the common burden of our race.

And because of this our humanity carries with it the possibility of forgetting our own burdens in the helping of others. The lonely man is too often the self-isolated man. It may be that one has few of his own kin around him, but he can always find some of his fellows who are at least kin to him by suffering. To help such is to largely escape his own isolation. One lonely heart may make another heart less lonely. Our cross may become our throne.

But back of these facts lies another one which means more than all. We are kin to earth, but we are also

kin to the skies. Men are our brothers, but God is our father. And it is true that while even God himself will not transgress upon our individuality, will not blot out our entity, yet he does know how to reach the human soul, and does reach it, with messages of comfort and cheer such as can come in no other way. God is the God of the lonely. Christ is the companion of the desolate and discouraged. What none other knows, he knows; what none other understands, he understands; what none other is able to do, he does. No man can ever

come as close to the soul of his brother as the Christ of God, and where he comes, loneliness ceases to be.

"Closest to men, thou pitying Son of Man,
And thrilled from crown to foot with fellowship,
Yet most apart and strange, lonely as God—
Dwell in our hearts, remote and intimate one!
Brother of all the world, we come to thee!"
—Christian Guardian, Toronto.

Old and Young

TEN RESOLUTIONS.

I will live cheerfully toward God and man.

I will be a loyal friend.

I will be considerate toward the old.

I will try to make at least one child happy every day.

I will be patient and kind to discouraged souls.

I will be specially helpful to people who are handicapped by any weakness or misfortune.

I will be patient with people who disagree with me.

I will hold my temper under control and my imagination to noble dreams.

I will be quick to utter gratitude or sympathy.

I will try to do my work to the last limit of my best every day, and lie down at night thanking God for the chance, with no worry about results.—Selected.

THE CRICKET AND THE LION.

One day the lion was out walking in the woods. As he was stepping near an old rotten log, he heard a tiny voice say: "Oh, please don't step there. That's my house, and with one step more you will destroy it."

The lion looked down, and saw a little cricket sitting on a log. He roared: "And it is you, weak little creature, that dares tell me where to step? Don't you know I am the king of beasts?"

"You may be the king of beasts, but I am the king of my house, and I don't want you to break it down, king or no king."

The lion was amazed at such daring. "Don't you know, you little weakling, that I could smash you and your little house and all your relatives with one blow of my paw?"

"I may be weak, but I have a cousin no bigger than I who can master you in a fight."

"Oh! O. O!" laughed the lion. "Well, little boaster, you have that cousin here to-morrow, and if he does not master me I'll crush you and your house and your cousin all together."

The next day the lion came back to the same spot, and roared: "Now, boaster, bring on your valiant cousin!"

Pretty soon he heard a buzzing near his ear. Then he felt a stinging. "O! O!" he cried. "Get out of my ear!"

But the cricket's cousin, the mosquito, kept on singing and stinging. With every sting the lion roared louder, and scratched his ear and jumped around. But the mosquito kept on singing and stinging. The cricket sat on the log, and looked on. At last he said: "Mr. Lion, are you satisfied to leave my house alone?"

"Yes, anything! anything!" roared the lion, "if you will only get your cousin out of my ear!"

So the cricket called the mosquito off, and then the lion went away, and never bothered them any more.—Good Housekeeping.

WHAT MONEY COULD NOT BUY.

"How long do we stop here, conductor?"

"About an hour, I am afraid, sir; the freight ahead is pretty badly wrecked, and it will take some time to clear the track."

The passengers grumbled, and talked about "double tracks," as delayed passengers mostly do, but John Pendleton thought it was fun to stop out in the deep woods for an hour. John, being a city boy, thought the woods a fine place.

"Please let me go out, papa," said John; "I want to play wild Indian awhile."

"Don't get out of the sound of my war whoop, then," said his father; "mind now; keep close to the car."

It was more fun because it was getting dark rapidly, and it was easier to pretend that Indians were hidden behind the trees, and panthers and wolves lurking in the shadows. But in a few minutes John was back at the car window.

"Father," he said, "I can see a little cabin through the trees; they have just lighted a lamp in it; may I run over to it? I want to see who lives there."

His father consulted his watch. "I

can give you thirty minutes," he said; "here, take my watch along, and don't be a minute later than half an hour in getting back."

John dropped the watch in his pocket and sped away through the trees. When he reached the door of the log cabin, he stopped a minute. What excuse had he for knocking at the door?

"I'm real, sure enough thirsty," said the breathless runner. "I'll ask for a drink of water." He rapped loudly.

"Come in," said a voice in tones of surprise, and he opened the door. There was only one person in the cabin, a black boy about John's size, and he was laid up in bed.

It did not take our young traveler long to get his drink, nor to find out that the boy's name was "Jake," that his father was a wood chopper, and that he himself had had his leg broken by falling trees some weeks before.

"Daddy generally gets home by this time," said Jake, "but I reckon he's gone to de sto' to git some victuals. Mammy she cooks for de Harrison's 'bout mile from here, and she don't git home till arter supper."

"You must be awfully lonely," said John.

"I ain't mind it so much in daytime," said Jake, "but that one hour arter it gits dark is wus 'an all de res'."

John felt his heart swell with pity for the poor, bedridden boy. What could he do for him. He had only a few minutes to spend; he had no money in his pocket, but he took out a handsome knife, and his silk pocket handkerchief.

"Here, Jake," he said, "keep these to remember me by."

As he passed them over to the bed, the shadow from the little lamp Jake had lighted threw a great picture of his hand on the wall.

"O look here!" cried John, "do you know how to make a wolf's head? Put your two hands together, so, thumbs up; now curl the three fingers of your left hand a little (only a little), and stretch your fourth finger wide; now, move it up and down—see?"

The lame boy burst into a merry laugh, as the shadow of a wolf's head, with a moving jaw, fell upon the white wall.

"Here's another," said John, eagerly, "but it is harder to do. Put your right hand over the left, leaving the first and fourth finger tips up for ears, second and third fingers bent this way for a snout; two fingers of left hand for lower jaw, thumb and other fingers for legs—there!"

Another peal of laughter greeted the shadow of a pig sitting upright.

"Now I must run," said John; "I wish I had some money to give you —"

"Lord love you, young master," said a voice at the door, "you is done give po' Jake what money couldn't buy, dat is a good, hearty laugh."

Jake's father looked ready to cry with pleasure, and as John bounded away, he left the lame boy eagerly showing him his new amusement.

"I envy you that chance, my boy," said John's father, as the train moved on, "of lightening that poor creature's weary load."

"Father," said John, softly, "maybe that is what God stopped the train for."

"It would be just like him," answered his father in the same tone.—Parish Visitor.

GEN. ROBERT E. LEE.

At the close of the Civil War Gen. Robert E. Lee was offered all sorts of openings, ranging from valuable jobs in vaudeville to fixed positions in the realms of finance. But he refused them all.

On one occasion he was approached with the tender of the presidency of an insurance company at a salary of \$50,000 a year, and his declination on the grounds of unfitness was promptly met with the reply: "But, General, you will not be expected to do any work; what we wish is the use of your name." Then came Lee's famed reply: "Do you not think," said he, "that if my name is worth \$50,000 a year, I ought to be very careful about taking care of it?"

And so the time flew by, with lucrative proposals of every imaginable sort

constantly appearing on the scene, and the aged Southern Commander refusing all of them. "They are offering my poor father everything," said one of his daughters, "but the only thing he will accept is a place where he may earn honest bread while engaged in some useful work."

"Finally, the little college of Washington, in reality only an academy, with forty students and some three or four professors, made him a proposition. Lee was to be President at the salary of \$1500 a year, and he was to be assured of that position for the rest of his life. He accepted gladly, and that small Virginia institution, now known as Washington and Lee, immediately experienced a noble change. Lee founded the honor system, elevated the school's standards, called to his aid the most accomplished professors to be found, invited his old soldiers to send their sons to his tutelage at small cost, and in all ways made his presence felt as vividly in peace as in war. He knew all the students; he was as prompt at chapel as the chaplains; he audited every account; he presided and signed every report. And what is more, writes Thomas Nelson Page, in his new book, "Lee as College President," he was feared and loved by every boy he knew—and Lee knew them all.

SOME SAYINGS OF LINCOLN.

"We cannot escape history."
"Revolutionize through the ballot-box."

"Let none falter who thinks he is right."

"It is no pleasure to me to triumph over any one."

"I do not impugn the motives of any one opposed to me."

"Come what will, I will keep my faith with friend and foe."

"I have not willingly planted a thorn in any man's bosom."

"All that I am, all that I hope to be, I owe to my angel mother."

"There is no grievance that is a fit object of redress by mob law."

"Suspicion and jealousy never did help any man in any situation."

"This country, with its institutions, belongs to the people who inhabit it."
"God must like common people, or he would not have made so many of them."

"For thirty years I have been a temperance man, and I am too old to change."

"Gold is good in its place; but living, brave and patriotic men are better than gold."

"This government must be preserved in spite of the acts of any man or set of men."

Death loves to enter where he is most dreaded.

Virtue is its own reward, and no truly good purpose can go unrewarded.

When you find that weariness depresses or amusement distracts, you will calmly turn with an untroubled spirit to your Heavenly Father, who is always holding out his arms to you. You will look to him for gladness and refreshment when depressed, for moderation and recollection when in good spirits, and you will find that he will never leave you to want. A trustful glance, a silent movement of the heart towards him will renew your strength, and though you may often feel as if your soul were downcast and numb, whatever God calls you to do, he will give you the power and courage to perform. Our Heavenly Father, so far from ever overlooking us, is only waiting to find our hearts open, to pour into them the torrents of his grace.—Fenelon.

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NOTES FROM NAVASOTA DISTRICT.

The first round of Quarterly Conferences for the Navasota District was finished at Bryan Station last Sunday, and we have nothing in the world but good news to report. The preachers are at work, with victory in Christ's name ringing in their hearts. On account of the extremely bad weather and the meningitis scare, reports at several of the charges were meager, but the good Lord permitted us to meet every appointment, and although in quite several appointments it was considered best to defer making the preachers' assessment until the second Quarterly Conference, still it is clear that there will be considerable advance over last year. Bryan Station sets the pace for the district, placing its pastor's salary at \$2100, an increase of \$300 over last year. Flinn is stepping high in spite of his venerable appearance and good gray hairs. Bryan is easily one of the best appointments now, for many reasons, in the whole conference. All of the charges have done well, but some of them are entitled to special mention. Keisler Circuit bears off the palm for the circuits. The elder was met at Shiro by Brother Frick, the pastor, and whirled out to the parsonage in the forest, where a generous welcome awaited us by the mistress of the manse, and the warm and hospitable home was a veritable Eden, that bleak Friday in January. That night the elder said to the pastor, "Well, what will we do to-morrow?" "Preach, man, preach!" was his reply. "Yes, to empty benches," was the elder's reply. But the morning showed his mistake. In spite of the day, the people came, until by 11 o'clock a. m., there were not less than 250 people present. The elder preached, and if the sermon was not good to the use of edifying, as Gulliver would say, the dinner that followed, certainly was. It was great. Then followed the business session. Every appointment in the charge was represented, some of the stewards having ridden near twenty miles, across the San Jacinto River bottom at that, in the face of a howling norther. How is that, brethren? I confess to you that, after years in city pastorates, where it is sometimes difficult to get a quorum under the best circumstances, it was a genuine revelation to me. Augusta Circuit was a close second to this good record. Huntsville Station, by my record, made the best showing for the stations in the matter of attendance and interest in the Church work. Twenty-three out of twenty-nine official members were present, and it has been many a day since I looked into the faces of a better body of men. Maybe some of you think that Huntsville is in the sticks, and that, therefore, her people have hayseed in their hair, but let me tell you that is a mistake. This old Texas Athens is easily abreast of the situation. They confess that their delightful atmosphere, and their peaceful environments have tempted them just to enjoy their paradise, but the old town is throbbing with new life now, and better railroad connections and facilities is the slogan now. Huntsville will build a through line, and then watch her grow. Our Church is likewise wide-awake. Under the splendid leadership of R. W. Adams (our Bob) they are moving for a new church building, which will be built this year, no doubt, ample for all the needs of this great Church. The Sam Houston Normal School is here, which brings annually the best and choicest young men and women from every part of the State. Hundreds of these young folks are Methodists, and this great Church must and will enlarge her facilities until she meets every requirement. Huntsville Methodism has a peculiar opportunity, and a peculiar responsibility as well to the entire State, and she will not fail to meet them to the fullest degree. God has blessed this Church with some of the best men and women in Texas, and they stand four-square to every point of the compass of life. White, at Navasota, is in the midst of the building of what will be one of the best churches in the conference. It is of the Greek temple style of architecture, built of grey manganese brick and will cost about \$25,000. A splendid \$3500 pipe organ has already been purchased, and will be installed as soon as the church is ready for it. Craven, at Lovelady, is putting the roof on one of the prettiest little cement block buildings in Texas. It will cost when completed about \$6000. Stokely (the district moon-fixer), is moving for a new building at New Waverly. The lot has been secured and a good start made on securing the necessary money to build. His membership at that point is small, but of the choicest character, a splendid young business man coming into the Church during the session of the Quarterly Conference. Pate, at Willis; Weir, at Conroe; Ayers, at Cold Springs; Binford, at Cleveland and Shepherd; Davis, at Crockett, and, in fact, time and space would fail me to mention all that I would like to say of this good old dis-

trict. Flinn is in the midst of a revival at this writing. Jesse Lee—well, of course, Jesse Lee is doing things. Was there ever a time when he wasn't? Madisonville Station and Jesse Lee. They'll march at the head of the procession, all the time. But of all the achievements yet, Jim Cullen, to my mind, is entitled to the ribbon. He didn't build the church that those foundations led those unfamiliar with the situation were to believe would be built. Jim Cullen has too practical a head to have ever undertaken such a hopeless task. It didn't take him two days to see the folly of ever attempting to go further with that gilded pipe dream. But Cullen said, "We are going to build something that we can build, and ask nobody to help us." He has done it, and it was my pleasure to preach in the new house when I went to hold the first Quarterly Conference. Those good people at Groveton have done what they could. They are justly pleased with their new churchhouse and better than that they are pleased with their new preacher. Cullen is the man for Groveton. They were apparently very well pleased with their new elder also. It was my pleasure to serve Trinity and Groveton sixteen years ago. Now they are both stations, and with their splendid people and well-fitted pastors, the future is bright before them. Terrell has captured Trinity—horse, foot and dragon. He has one of the best choirs I ever heard. That, however, is nothing new for Trinity; years ago they had that. For fear, however, the brethren will conclude Turrentine is about to boost his folks I will close. The district is all right. Every claim will be met, and the Advocate list will be doubled this year, if we can accomplish it. On with the battle!

J. B. TURRENTINE.

SOME RAMBLINGS.

Since my last communication I have been rambling around some more in the interest of prohibition. As District Superintendent of the Anti-Saloon League I must "keep the ball a-rolling." I have had the very special privilege of being entertained in the home of Brother and Sister Chambliss. The sweet spirit that pervades that home makes it a privilege to be there. They are doing a fine work at Goree, and gave me a good congregation. I gave them straight goods for prohibition. At Munday I met with Brother Childress. Methodism has a most beautiful churchhouse here, one that would do credit to many towns of five times its size. Here I met many whom I preached to nineteen years ago. I also was made debtor to Brother Watts at Rochester and Brother Story at Rule for many kindness shown me at these two places. These are heroic souls pressing the battle under most difficult surroundings, and doing good work for the Lord. I struck Stamford at the same time that a most severe blizzard struck the town, and have been ever since trying to figure which was the cause, and which was the effect—I or the blizzard. I simply can't figure it out. I will say, however, that both of us were there, but I think that more people knew of the blizzard than of me. I think that the reason for this was that the blizzard slipped up in a sandstorm that prevented them seeing me. Here I found Bro. Bruce Meador up to his ankles in Church problems. You may think that is not much, if only up to his ankles, but like the Irishman, he is "head foremost." But Bruce will pull out, never you doubt that. He is too small and too sly to be cornered anywhere in West Texas with all their elbow-room. And when those good folks get their new Church finished, and get into it they are going to feel mighty cified. I understand their plant is to cost \$100,000. It makes me proud that I am a Methodist to see such churches going up in our Western towns. Brother Meador showed me every kindness and courtesy known to that big heart of his, and then Sister Meador poured in a little more. Bruce and I were schoolmates at Georgetown in the long, long ago, but don't you ask when, for if you do, there is going to be trouble at both ends of the line. Here at Stamford is one of our most magnificent junior colleges, and Brother Griswold sits upon the throne guiding the destiny of it. His level head, his well-known financial sense, otherwise known as "horse sense," and the good discipline given him by Sister Griswold, thoroughly equips him for molding the future and assuring the prosperity of this growing institution. I knew both these good people soon after they reached Texas from old Alabama, and were on their first charge, Benjamin Mission. We held meetings together, we prayed together, we shouted together, and each would listen at the other preach, and then pronounce upon the effort that had been made, the verdict always being that it was a "great effort." Sister Griswold would always shake her head, and heave a sigh, but very wisely kept

quiet. Ever since those days, Brother Griswold and I have had a high opinion of each other's ability to judge a good sermon, but, if you will not tell it out, I will say that I have always had a great opinion of Sister Griswold's tact in knowing just when to keep silent. Here in Stamford College is Prof. Lefler, who taught with me for two years at Granbury College, until I succeeded in getting him married to one of the finest girls in that city of pretty girls and ugly men. Prof. Lefler is doing some of the best science teaching done in any junior college in Texas. He knows it, and knows how to teach it. I showed him how I enjoyed the hospitality of their home, and of Brother and Sister Griswold in the Dormitory. They have a fine plant, a fine set of young men and young ladies, and a fine prospect for the future. I do not believe that our people appreciate the worth to the Church and State of these junior colleges. They receive the boy and girl at the time that they are most easily molded, and do more to mold them than any university can do after that age. If I had ten million dollars to give to education I would give every dollar of it to the junior college. I also met Brother Putman, the presiding elder of that district, and many of the superannate preachers. Brother Putman is looking well after his district, is a good preacher and loved by all his preachers and the members. His very life of consecration is a benediction to our Church wherever he goes. May God bless him and cause his face to shine upon him. But time would fail me to write of all the preachers and their abundant labors. At Spur Brother Stewart has a bulldog grip on the situation. He seems to have hit the place in a whirlwind. He was sent there before a Church was organized there, but it was a full station then, and has been ever since, and now has it paying \$1000 or \$1200. Bro. J. B. McCarley, at Aspermont, has all his collections provided for, his salary coming monthly, and is just walking the streets pawing the air and championing his bits. Brother Cash, at Sagerton, is "acting bishop" of all those lands between Stamford and Aspermont and Hamlin and Haskell. About the only thing I could get out of him was something about his Jersey cow. I think he has a wife and some children, but he seems to have forgotten them since he got his Jersey. Some way he has fooled a lot of his members into believing that he can preach. I do not know how he did it. At Hamlin I had both Bro. J. E. Stephens, the preacher in charge, and Brother Hardy, the presiding elder, to speak on prohibition, and I just "bore down on" the subject trying my best to make prohibitionists out of both of them, but failed utterly, for the last I heard of them they were quarreling over which had the best chickens. Both of these are "model men," according to Webster. I enjoyed the gracious hospitality of all these men, but neither Hardy, nor Stephens, would let me have any of their chickens. I also enjoyed the hospitality of Brother Stutts, Brother Keen and Brother Sharpe. These men are each doing fine work in their charges, and the latter has his eye on the presiding eldership, but he will never get there. He can preach too well. I must say a word about Sweetwater. This is the diocese of Brother Simeon Shaw. I attended his Quarterly Conference at Sweetwater. I did not approve of it altogether. I do not think that it was orthodox. They did not have "dinner on the ground," nor was there any dead chicken lying around. I am afraid that any presiding elder that neglects these time-honored and essential elements of a Quarterly Conference will sooner or later be leading his flock astray. I move that we appoint Brother Shuler to go out there and make a thorough investigation to see if already there is not some of that dangerous "higher criticism" lurking there, and, if there is, to open up his guns on Sweetwater as he did on Vanderbilt. We must carefully guard our Zion against all heresies. But Brother Shaw wore a smile as large as a "government mule." He had worked off an innovation on the Sweetwater Church, or rather, the pastor, Brother Martin, had "worked up" the innovation. The Church had increased the assessment for the pastor \$200 over last year, and at the end of the first quarter the Church had paid in full and had a balance in the treasury. Now this is another of the new things they are bringing into our Church out in this Western country, and where this thing is going on to, if not stopped, I do not know. It seems that it came about by the pastor advising the Church to take the Discipline of the Church, and go by it in its financial plan, and so I think that it will be hard to convict any one of heresy here. I enjoyed the hospitality of Brother Martin's home, presided over so queenly by Sister Martin. They are

FREE TO YOU—MY SISTER



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whisk discharges, Ulceration, Displacement or Falling of the Womb, Profuse Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weakness peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and Health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten-day's treatment is yours, along with the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 - South Bend, Ind., U. S. A.

not long come from "Ole Virginy," and so you know that all was first-class in every way. Their children—don't ask me how many—are a fine set of youngsters, as sweet a lot of girls, and as manly set of boys as you ever saw; they are a pleasure to their parents. But, in the future years, when all the sons-in-law, and all the daughters-in-law have come trooping in, oh, "what a meeting there will be!" Brother Martin carries a rabbit-foot around in his pocket, and into the pulpit on Sunday morning, and has so "hoodooed" those good Sweetwater folks that they think he can preach, and, if "ignorance is bliss," 'tis folly to be wise." Brother Martin has a fine hold on those folks; is getting them well organized, and will bring up one of the best reports to the coming conference that you will hear read. Now you mark my words. Brother Shaw is also doing things on his district. The preachers all love him, and his people are following him as he moves onward in developing this growing country. In the on-coming years, Methodism will owe much to his labors of to-day. ATTICUS WEBB, 816 Chestnut St., Fort Worth, Tex.

"CONQUERING FORCES OF THE KINGDOM."

Those who have been fortunate enough to read the sermons of Bishop Seth Ward, recently published by Bishop E. D. Mouzon, D. D., LL. D., will doubtless agree with me that the title of the book has been wisely chosen, and that the volume is rich in lessons of the kingdom and graceful and vigorous in its presentation of all of them. Bishop Ward was a man whose entire ministerial life was characterized by lofty ideals, great motives and a genuine Christian spirit, and his sermons were never frivolous, nor lacking in thought or preparation. Bishop Ward was an optimist. He believed the gospel, and was buoyed by hope in every troubled sea. The concluding sentences of one of his sermons contains a dominant note in his life. He said: "The kingdoms of evil are doomed. All Babylons shall fall. In whatever form evil may embody itself, in whatever position it may in-trench itself, it is doomed. There are no 'necessary evils.' The liquor power shall go down. A godless materialism, that knows neither Creator, nor Redeemer, shall go down. Intrenched heathenism, that casts its baleful shadow over two-thirds of the human race, shall go down. All shall go down. All shall go down! The ear of faith hears the rumble and crash of their overthrow echoing down through unborn centuries. Silently and ceaselessly as the sunlight the resistless forces of Christ's kingdom shall go forth to subdue and transform the earth. Human history shall end as the Apocalypse ends, with a joyous and triumphant song that shall fill all the earth and ring through all the heavens: 'Alleluia, for the Lord God omnipotent reigneth!'" In another sermon he says: "We have seen Christian men and women, Christian homes, Christian Churches, Christian communities. The world will yet see Christian cities, Christian States, Christian Nations, in which the Golden Rule shall be the law of human conduct, and the Sermon on the Mount be the charter of society." These quotations suggest the style and spirit of the sermons. Optimism, consecration, service, faith and certainty of ultimate victory by the power of "the nail-pierced hands," permeate the messages, and every sermon is clear, suggestive, and will prove an inspiration to thoughtful men and women. Bishop Mouzon has a foreword entitled, "An Appreciation," which is a valuable chapter in Methodist history, and it is needless to say

Free to You and Every Sister Suffering from Woman's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whisk discharges, Ulceration, Displacement or Falling of the Womb, Profuse Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths, also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weakness peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and Health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten-day's treatment is yours, along with the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 - South Bend, Ind., U. S. A.

V. A. GODBEY, San Antonio, Texas.

EXONERATED AT LAST

About fifteen or twenty years ago the wonderful success of Coca-Cola, the National soft drink, had attracted the attention of the country at large, and when other manufacturers were hurriedly rushing into the market with imitations of various kinds, with similar names, some one started the false report that Coca-Cola was an alcoholic drink. At that time prohibition sentiment was growing by leaps and bounds, and was rapidly attracting to its support the best citizenship of the South. When it was first reported that Coca-Cola was an alcoholic drink, the manufacturers considered it such a self-evident falsehood that they did not even take the trouble to deny it. They relied upon the good judgment of the people to refute the report. They failed to take account, however, of the activities of those who had an interest in injuring the Coca-Cola trade, and so the falsehood was carried on and on and grew. Many good people who never drank Coca-Cola, accepted the report as true and passed it on to their friends. At length it became necessary for The Coca-Cola Co. to prove the falsehood of the report. A simple statement of the facts would no longer be sufficient to convince the public, so the Company decided to have their product analyzed by the leading chemists of the country and have these analyses printed in the public press. Professors of Chemistry in the leading universities and colleges, also State and city chemists were called upon to select samples of Coca-Cola from the open market and analyze them. These analyses were published in newspapers everywhere and printed in book form for free distribution. In the meantime, the same class of people who were active in starting the false report about alcohol had started the report that Coca-Cola contained injurious and habit-forming drugs. At last the matter came to the attention of the Food and Drug Department of the United States Government, which brought a suit against the Coca-Cola Co. in the Federal Court at Chattanooga under the pure food and drug law. The decision of the court in favor of the Coca-Cola Co., on every count of the indictment was handed down in Chattanooga last April and that verdict is expected to kill the last vestige of the slander which has for years followed this popular drink. (If the reader has any doubts regarding the wholesomeness of Coca-Cola and will write us, we will be pleased to give more detailed information—Jacobs & Co., Adv. Mgrs., Clinton, S. C.) Where hard work kills one man, worry kills a dozen. It takes more courage to be laughed at than it does to be shot at. Suffering is the shadow of sin, and the world is full of woe because it is full of wickedness.



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DISTRICT CONFERENCE NOTICES.

Cuero, at Palacios, 8:30 a. m.	Mar. 19
Austin, at Columbus, 8 p. m.	Mar. 27
Ahlene, at Merkel, 4 p. m.	Mar. 29
San Antonio, Center Point, 7:30 p. m.	Apr. 1
Dallas, at Lancaster, 9 a. m.	Apr. 2
Stamford, at Throckmorton, 9 a. m.	Apr. 3
Uvalde, at Sabinal, 9 a. m.	Apr. 3
Hamilton, at Knox City, 8 p. m.	Apr. 4
Bonham, 9 a. m.	Apr. 4
Terrell, at Terrell, 7:30 p. m.	Apr. 5
Gainesville, at Aubrey, 7:30 p. m.	Apr. 9
Sulphur Springs, at Pecan Gap, 9 a. m.	Apr. 9
Decatur, at Alvord, 9 a. m.	Apr. 11
Bowie, at Iowa Park, 8 p. m.	Apr. 11
Paris, at Avery, 2 p. m.	Apr. 16
Mekinney, at Frisco, 7:30 p. m.	Apr. 16
San Marcos, at Lockhart, 7:30 p. m.	Apr. 16
Beville, at Mission, 3 p. m.	Apr. 18
Corsicana, at First Church, Corsicana, 8 p. m.	Apr. 18
El Paso, Trinity, El Paso, 8 p. m.	Apr. 18
Plains, at Matador, 8 p. m.	Apr. 18
Greenville, at Lee Street, 9 a. m.	Apr. 19
Waxahachie, at Ferris, 9 a. m.	Apr. 23
Big Spring, at Tahoka, 7:30 p. m.	Apr. 24
Fort Worth, at Weatherford, 8 p. m.	Apr. 24
Weatherford, at Court Memorial, Weatherford, 9 a. m.	Apr. 25
Clarendon, at Claude, 8 p. m.	Apr. 25
Amarillo, at Channing, 4 p. m.	Apr. 25
Waco, at Eddy, 8 p. m.	Apr. 25
Vernon, at Childress, 8:30 a. m.	Apr. 25
Hillsboro, at Line Street, 8 a. m.	May 8
San Angelo, at Junction City, 8 a. m.	May 8
Gatesville, at Valley Mills, 8 a. m.	May 8
Albuquerque, at San Marcial, 9 a. m.	May 9
Brownwood, at Bronte, 7:30 p. m.	May 13
Georgetown, at Holland, 8:30 a. m.	May 21
San Augustine, Carthage, 8:30 a. m.	May 21
Dublin, at Fredricksburg, 8 p. m.	June 27
Colonge, at Joshua, 11 a. m.	June 27
Cross, at Rising Star, 8 p. m.	June 28
Pittsburg, at Mount Pleasant, 9 a. m.	June 28
Navasota, at Madisonville, 5:30 p. m.	May 29
Beaumont, Orange, 7:30 p. m.	May 29
Jacksonville, at , 8 p. m.	June 25

We erred last issue when we stated that Concho had been a wet county, but was won in the recent election by the pros. It has been dry quite a while, and the ants tried to capture it from us by bringing on the election. They failed most ingloriously.

Our most excellent confrer, the Baptist Standard, did not make any reference in its columns to the Gipsy Smith meetings, though all the day services were conducted in the First Baptist Church, and the Baptist ministers took quite conspicuous part in the services. That is, if any reference was made to it by our neighbor, we failed to notice it. May be it was our fault, but we scanned the columns of the Standard very closely.

Last week far down toward El Paso an express train was boarded by two highwaymen. One of them took charge of the engineer and crew, and the other one the express and mail cars. The former had the engineer to uncouple the express and the mail cars and pull them round a curve, and as the man in the latter was having the expressman to hand out valuable packages to him he was caught with his eye off the messenger, and the latter snatched up an ice mallet and brained him on the spot. He then took charge of the robber's gun and quietly stood awaiting developments. It was not long until the bandit at the engine got uneasy about his pal and ran down to the car and poked his head in at the door to see what was going on, and he received the contents of his dead pal's gun in his brain. And thus wound up the episode of the two highwaymen trying to rob an express car.

AN IMPORTANT CHANGE.

It looks like Dallas and Texas will not get the annual meeting of the Church Extension Board this spring. We had planned extensively for it, and had a great occasion in preparation for its coming, but it seems that the Extension Board having announced the meeting for the first of May, and sent the notices out broadcast over the Church are not now able to recall the announcement, and then have time to get ready for the meeting this far from headquarters, since the Mission Board came along and announced its meeting for the same date in Nashville. So it seems that the Church Extension Board will have to hold its session in Louisville in order to be close to Nashville, and thus give the Bishops and others an opportunity to attend both board meetings. If it does turn out that these two meetings cannot change their dates this spring, we hope to get it next time without fail.

BISHOP EDWIN MOUZON IN AUSTIN.

Recently Bishop Mouzon, along with other men of distinction, was in Austin, and spoke there to the edification of the people. The Austin Statesman, in writing up an account of the visit and the address, had the following appreciation of the Bishop and his presence in that city:

Here in Texas, where he has lived and labored for nearly a quarter of a century, Bishop Mouzon is recognized as one of the most brilliant and forceful educational and religious leaders in the Commonwealth. While he has attained a marked measure of success in the educational work of the State it is as a preacher of the gospel that he ranks pre-eminently high. The pulpit is his throne of power, and no man in Texas is accorded a warmer welcome than he whenever and wherever it is announced he will preach. Coming back to Austin and to the Church he had served as pastor in his young manhood, he was on Sunday last greeted by large and overflowing congregations at the University Methodist Church. He discussed two great themes in a most masterly, vital and helpful way. Virile in thought, forceful in expression and strong in argumentation, his two sermons made a profound impression upon the vast throngs who hung intently upon his eloquent words. He always sets high ideals of life and duty before his hearers. He will ever be a welcome visitor to Austin and the University community.

Judge Miller's court has caught, in its net, some old-time gamblers who have followed the ways of the green cloth for many years in Dallas, but until recently they managed to escape the penalties of the law. But the Grand Jury flung out its net under the charge of the Judge, and things have happened. A few years ago when the felony law against gambling was passed, most all the Dallas gamblers desisted and it seemed that gambling was a thing of the past, but as time went by they got bold again, and they have been running in full blast. Now they are in durance vile. That some of them will do service in the State prison is a certainty, and their eyes are standing out on their cheek bones. One old-time offender who seemed to have been an immune during all these years received a two-years' sentence the other day.

All the Churches taking part in the Gipsy Smith meeting are following it up with special revival services. Many of them have reported gratifying results. One thing certain, the Smith meeting was a powerful spiritual uplift, and its influence has quickened the spiritual life of all the Churches. Cold and lukewarm members were brought to a sense of their duty, and scores of them renewed their vows, and entered upon a better mode of living. And the whole community felt the force and power of the good Spirit.

Bob Barker, the man who was "chased by a young lady" about a year ago in his trip to Chattanooga to find "dependable material" against this writer, to be used in the State prohibition election, but who came back a sadder, if not a wiser man, has

opened headquarters at the St. George Hotel, this city, from which he is conducting his campaign for State Controller. Just how many "young lady trailers" are on his track, we do not know, but the thought of that Chattanooga trip is making him lie awake at night.

The brethren are kindly inviting us to attend their District Conferences, but a glance at the list will show nearly fifty of them, and the most of them come right along at the same time, or so closely to each other as to make it impossible for us to be at but very few of them. We will do our best, but we fear that will not be much in the way of results.

It was reported in the papers recently that Col Jake Wolters, the foremost leader of the whiskey forces in Texas, and now a candidate for the United States Senate, in a two hours' speech, in Farmersville, Collin County, a dry town, drank a pitcher of sweet milk as a beverage. Yet some of the ants tell us that "prohibition don't prohibit." Bah! Don't you know that if anything stronger than sweet milk could have been gotten that the Colonel would not have imposed upon his taste with so simple a beverage as "sweet milk," eh?

Rev. J. T. Hicks, of the Plainview District, is a very busy man, and he is doing things. His men are all suited admirably to their several fields, and they are in hearty accord with him in the work of the Church. Since conference three new parsonages have been built, one other purchased, and a district parsonage has been secured. A good church has also been built, and other one improved. Seth Ward College is also doing a fine work for all that section.

Whiskey got in its work in Carrol County, Virginia, last week, and wiped out the court. It killed the Judge on the bench, the Prosecuting Attorney at the bar and the Sheriff in charge. Also a number of the jury then sitting were fatally wounded, and two of them have since died. A mountain gang tanked up on liquor and went to the town where the court was in session to rescue one of their number who had just been convicted for illicit whiskey business, and with winchesters did the work. All you have to do is to give red liquor the right of way for a few moments and it brings things to pass.

Rev. W. P. Turner, of our Japan Mission Conference, died March 9, after a very brief attack of illness. Word was received recently to this effect at the mission rooms at Nashville. Brother Turner went from the North Georgia Conference to Japan in 1890, and he was a valuable worker in that field. His death brings sorrow to his old comrades at home.

The ants in Clay County have taken snap judgment on the pros, and had a local option election ordered for March 30, and by forcing a short notice they hope to win. But we hope the pros will get to work at once and snow them under permanently. They have no time to lose. Let them get to work with all haste and put their machinery in operation with dispatch and vigor. We must not let that crowd recapture that county.

Rev. and Mrs. C. W. Daniel have issued cards announcing the marriage of their daughter, Miss Louis Eugenia, to Mr. Charles O. Louckx, and the happy event occurred March 16 at the home of her parents in Fort Worth. We extend congratulations to the happy couple.

A prominent Texas politician was in Washington the other day, and the local papers gave out an interview with him. He said that Governor Harmon would certainly get the Texas vote for the nomination for the Presidency, and then it was added that the "liquor vote combined with that of the special interests" were lining up for him in Texas. Well, we do not know who will get the vote of

Texas for the nomination for President, and we are not specially solicitous about that phase of the question, but we resent the action of the "liquor forces" trying to control the result in anybody's behalf.

Rev. R. P. Shuler is now engaged at San Marcos in a great revival with Rev. C. H. Booth's congregation. Much interest is developed with large results. They have already had nearly two hundred conversions and the meeting still in progress. Shuler may be an old fogey in his views of modern methods and new ways, but he preaches a religion that saves the people. His evangelical spirit sounds no strange note. Can a man be far off the track when sinners are converted under his ministry and the Church invigorated?

Rev. C. Pugsley, of Terrell, has Evangelist McIntosh assisting him in a revival, and there is promise of a great meeting in that charge. Large congregations are filling the church, and the interest is most encouraging. Brother Pugsley puts spirit and life into his work, and results always follow.

A large passenger engine in the roundhouse at San Antonio last Monday blew up, killed more than a score of men, wounded many more and destroyed great property interests. Just what the cause of the explosion was is not known at this writing. Many rumors are afloat, but it will take an official investigation to locate the real cause. It may have been an accident, pure and simple, and we hope that such will prove to be the case.

As a result of a revival campaign on the Rock Island charge, conducted by Rev. W. H. Crum, of Greenville, thirty-three members were added to the Methodist Church. Each of the other Churches were recruited also. He is now in a great meeting in Columbus, where there have already been about thirty professions. Rev. A. N. James is the pastor.

We were delighted recently to receive a letter from our old friend and brother, the Rev. T. A. Seals, of the North Georgia Conference. It had been years since we had heard of him, much less from him. His letter brought up many memories of the long ago. When we first met him he was pastor of the Church in Dalton, Georgia, and it was he who spoke the word, September 30, 1875, that brought us into our matrimonial union. He is now spending some months in Texas, with Beaumont as his stopping place. What a pleasure it would be to meet him once more and talk over old times. May his stay in Texas be pleasant to him.

Recently Dr. J. H. Brunner, the oldest member of the Holston Conference, and one of the best loved ministers in all that section, celebrated his eighty-eighth birthday, at his home near Hiwassee College, Madisonville, Tennessee. What a long life he has lived, and how full of usefulness and honors! His student boys scattered round over Texas will be glad to know that he is still in good health and fine spirits. No man in the Church has done more good in his day and generation, and long may he still live to bless the Church with his matured life and bright correspondence.

PERSONALS

Judge W. A. Keeling, of Groesbeck, was a pleasant caller at this office last week.

Rev. W. W. Moss, of Ennis, a friend of long standing of the Advocate was a welcome caller recently.

Rev. W. L. Gregory, a good local preacher, of Irving, gave us the benefit of a pleasant visit the other day.

Rev. F. A. Bond, formerly of the North Texas Conference, is now at Flora Vista, New Mexico. He writes

that he is well pleased with the country and with his work. He has just added a neat little barn to the parsonage.

Rev. J. A. Old, of Sulphur Springs was in the city recently, and we are glad to have had him spend a while in this office.

Rev. W. M. Wilson, of Muskogee, Oklahoma, was to see us not long since. He loves the Advocate, though he is out of our bounds.

Rev. W. F. Andrews, of Tyler, gave us the benefit of a brotherly visit last week, and he brings a good report of things down his way.

Rev. L. A. Burk, of Garland, smiled on us not long since. He always brings sunshine when he enters any circle. Brother Robinson was with him also.

Rev. J. D. Scott, presiding elder of the Llano District, was a pleasant visitor recently. He is one of the strenuous workers in the West Texas Conference.

Rev. J. E. Harrison, D. D., one of our many old dependables, was in the city last week, and made himself agreeable in this office. He is of great help to us in more ways than one.

Rev. J. F. Tyson, as is his custom, is sending new subscribers, and, with a list sent recently, he writes: "My aim is to double the list during the year, as I've done at other places." Would that every pastor would do the same!

Rev. G. M. Moon, of Gould, Oklahoma, was very seriously injured in a fall last August, from which he is just now recovering. He hopes soon to be entirely well again. He sends love to his brethren whom he knew when he resided in Navarro and Ellis counties.

Chaplain E. P. Newsom, of the United States Army, who for the past four years has been stationed at Fort Totten, New York, has been promoted by President Taft from the rank of Captain to that of Major. Chaplains in the army are not promoted above the rank of Captain except they be commended as "worthy of special distinction for exceptional efficiency by their Regimental or District Commanders." Among the officers commending Chaplain Newsom were Generals Chaffee, Bliss, Grant and Wood. The Texas Christian Advocate is pleased to note that this promotion comes to a worthy minister of our Church and a member of the Texas Conference.

KIND WORDS.

I used to subscribe for the Advocate through courtesy's sake, but now I subscribe for it because I am unable to do without it. In my humble opinion it is the strongest in plain delineations of truth and justice of any paper. I thank you most sincerely for the instructive articles along doctrinal lines, which are timely as well as the others which indicate the writers have been with the God of truth.

C. B. CHEATHAM.

All-n. Texas.

HIGH TRIBUTE TO GIPSY SMITH AND HIS WORK.

McKinney Courier-Gazette: "The life of 'Gipsy Smith,' as related by himself before an audience of 6000 people at Dallas, is probably not much different from that of many other members of his tribe, except that he has found the way to sway and lead the peoples of all Nations—and that for good. Like many another member of his race, his life story is most interesting, and could, in the hands of a modern writer, be made much more so."

"Gipsy Smith began his conscious life as a swarthy little kid in one garment and with a constant appetite. His home was a covered wagon, his parents wanderers on the face of the earth. He had no money, no social standing, no friends except those of his blood kin. As a boy he got no schooling as we understand that word. His father manufactured wooden pins with a pocket-knife, and Gipsy Smith sold them on the streets at two cents a dozen. An American newsboy's income would have seemed like riches to Gipsy. But despite all the handicaps under which he struggled, Gipsy Smith rose from his dark obscurity, his unfathomable poverty and ignorance, and is to-day preaching the gospel of Jesus Christ to more people than any other man on earth. How did he become great? Not by whining, not by irrigating his ambition with beer, not by envying those more fortuitously born—but by devoting himself laboriously to self-improvement."

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ment, by untiring industry, by the intelligent use of his faculties, by abstaining from dissipation, by reverently following the leadership of high ideals and by frequent appeals to God to give him courage and strength. Such a man is not only greater than he that taketh a city, but greater than all the kings that are born to the purple."—Dallas News.

FROM THE FIELD EDITOR.

After a long, severe winter the field editor puts out again—Green and growing. Early engagements had to be canceled, on account of sickness in the family. Now all are well again, for which we feel profoundly thankful.

On February 25 I began with Dr. Sam R. Hay, at St. Paul's, and continued fifteen days with fine interest and good results. The Church was considerably revived and seventy-one added to the membership. Brother Hay had made preparation for the meeting in rather an unusual, and yet splendid way. Just prior to the revival he conducted a quiet, vigorous six weeks' campaign to raise the \$50,000 debt on their magnificent church building. Every dollar of this amount with some margin was secured by cash and good subscriptions.

At the first service I met a large congregation of happy and hopeful people. I found among them a strong spiritual element. Our meeting was well attended day and night. The spiritual temperature continued to rise to the very close. On the last Friday of the meeting we had a good old-fashion country folk's time in this great city church—"meeting all day, and dinner on the ground."

Many men, as well as women, came out, and numbers of them said it was one of the happiest days of their lives. Brother Hay is a fine fellow to work with. He led a large choir, and showed himself a first-class Musical Director. Besides this, he held afternoon prayer-meetings in private homes, and rendered other valuable aid. I had known some of these good people many years, but was agreeably surprised to find so large a body of solid, good religious folks in St. Paul's Church.

This worldly element seems to be in the minority. The Treasurer of the Board of Stewards told me the Church is in the best financial condition of its history, all expenses are paid in full every month, and a surplus in the treasury. A great Church this, and promises to be greater.

Providence permitting, I begin at McKee Street, with Brother Whaling, next Sunday. I hardly felt like holding another meeting now in this city where I have worked many years, but was induced to conduct a campaign in the interest of my railroad friends and other splendid people in that portion of Houston. By way of postscript I'll add: We had an interesting and profitable District Missionary Institute in the city this week. Dr. Kilgore, our presiding elder, has his work well in hand, and is wisely leading the forces who have caught up the slogan, "A revival in every Church."

I am sending in a list of subscriptions for the Advocate.

JNO. E. GREEN.
Houston, Texas.

HUGHES' HISTORICAL ARTICLES.

H. G. H.

While my work in Texas since 1858 has been far south of Dallas, I read Hughes' "Early Days in Dallas County" with lively interest. He speaks of John Henry Brown in his history alluding to a Brother Smith as being called "Cedar Top." Brown got the wrong Smith. It was Wesley Smith, of the old Texas Conference, that was called "Cedar Top." He had a tuft of rather reddish hair on top of his head a little the color of cedar browned in the sun. Any one reading Hughes' sketches will readily see why one person cannot prepare a complete history of Methodism in Texas—even if he has plenty of money and ten years in which to compile and write. The man for that work is not right now in my sight. Old records of all sorts should be sacredly preserved.

Some years ago I found a copy of

the Quarterly Conference records of Sulphur Springs Circuit, North Texas Conference, lying among some rubbish in the parsonage at Seguin. Two years ago I turned it over to J. G. Forester, then our preacher, and now of Lockhart. Hundreds of old historical records are thrown away. Thousands of people care no more for history than they do for the changes of the moon. Brother Hughes mentions that grand old veteran, Mordecai Yell. It was my distinguished honor to be his presiding elder for four years. He was the first presiding elder west of the Colorado. His weary old body was laid to rest about seven miles north of Lockhart, Caldwell County.

A MOTHER IN ISRAEL GONE HOME.

Mrs. Lucinda Little, the mother of our beloved presiding elder, Rev. M. K. Little, of the Dublin District, died at her home at Remlap, Alabama, on March 12, at the advanced age of 55 years. She was a noble, Christian woman, and had been a member of the M. E. Church, South, for sixty-five years. She was beloved by all who knew her, and will be greatly missed by all her neighbors and friends. We extend to Brother Little our heartfelt sympathy in this hour of bereavement, and pray God's blessing upon him and Sister Little that they may be comforted in their present grief by remembering the goodness of God in sparing her to them so long.

J. F. CLARK.

Stephenville, Texas.

A SAD NOTE.

Those who knew him, and knew his worth, will regret to learn of the death of Brother William Schau, which occurred recently at his home near Corsicana. A more extended notice will appear later.

C. R. WRIGHT.

AN HISTORIC PAPER.

In looking through some of my things I found a copy of the Texas Christian Advocate, published in Galveston, in the year 1884, and edited by Rev. H. S. Thrall, containing a very interesting biographical sketch of Susanah Wesley, John and Charles Wesley, and all the Bishops down to that time, with their pictures, also some very interesting reading on the condition of the Church at that time. I do not know how long I had been taking the paper before that date, but I know that since that time it has been a weekly visitor in my home. But my home is broken up and my companion who journeyed with me nearly forty-five years, and was the joy of my life, and made my home a paradise has been taken from me, and, oh, how lonely I feel, but she is with her Savior she loved so much, and is now mingling her voice in praise with that innumerable host who have had their robes washed in the blood of the Lamb. It will not be long till we will be reunited to part no more forever.

E. DREW.

Greenville, Texas.

FORMAL OPENING OF LAUREL HEIGHTS CHURCH, SAN ANTONIO, TEX.

The magnificent new \$80,000 Laurel Heights Methodist church building will be formally opened Easter Sunday, April 7, 10:30 a. m., Bishop Jos. S. Key, Sherman, Texas, will deliver the sermon. Revival services will continue during the week, with Rev. T. W. Alton, of Missouri, in charge. All former pastors, presiding elders, the brethren and friends cordially invited to enjoy the occasion with us. We expect a great day, and a gracious week. Pray for us.

J. D. YOUNG, Pastor.

LAKESHORE ASSEMBLY.

A letter from General Manager Jno. E. Roach gives the encouraging news that a very fine program is being secured for Lake Shore Assembly. Here are some of the numbers:

Bishop Mouzon, Drs. Knickerbocker, of Fort Worth; Parker, Bishop and Carpenter. With good prospects for securing Bishop McCoy and Dr. DuBose.

The lake is full of nice, fresh water, the boats on this fine body of water will give an unexcelled opportunity of pleasure boating. The grounds will be beautified more and more, our old friends will be back and many new ones. Prepare to spend your vacation with us at Lakeshore Assembly. Time, the closing days of July, and the first days of August. L. S. BARTON.

CHANGE OF ADDRESS.

Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes the paper discontinued.

A LETTER FROM BROTHER GIBSON.

An editorial in a recent Texas Advocate, on "Unutilized Forces of the Church," put me a-thinking. The command of our Lord to gather up the fragments that nothing be lost, is the secret that lies hidden in most all success. Here is one of the points where the world is wiser in her generation than the children of light—it is taking care of the fragments. It is the leakage that ruins everything in Church and State. It is not the amount you read that makes the scholar, but the knowledge you obtain. The independent man is the one who takes care. As a rule, the man who is hard run is not saving the small things—the small things make great things. There is a class of men—it matters not how much their earnings are—they save nothing at the end of the year. They propose to spend all and are always hard run, and often in debt. With no thought of the future, this habit has grown upon them, and the end of life is reached in poverty. God did not so intend. The materials are at our hand, and with care that nothing be lost, he will hold us accountable for our negligence. Anxiety, trouble and poverty follow our neglect. Dr. Rankin says, "The packing houses lose nothing of the pig but his squeal." The children of the world are wiser, and their example is recommended by our Lord "He who looketh not ahead will find himself behind."

I heard Bishop Galloway say to a class to be admitted into full connection, "Live within your means." How wise! Our Savior says, "Put away the fragments." Will my young brethren in the ministry allow a word of exhortation from experience: I have been in the itinerant work thirty-four years; started out with the intention of making no bills, and have never made one. I have not averaged yearly over \$500. Every year we tried to lay aside a little for a "rainy day," and by this means we soon had a little income besides salary. We never used tobacco, nor threw our money away needlessly; always had something to give to the Church and the needy. Do you want to be independent? Use economy; look after the fragments, and you will find it easy, and the burden will be light in old age. Do you know what the superannuate home means; you say small salary and poor pay. Not altogether; some of our small salaried ministers have homes of their own. Our salaries mainly average with other callings. It is astonishing how some of our ministers, who get the largest salaries, come to the close of their ministry with nothing. A. W. GIBSON.
Commerce, Texas.

ANNUAL MISSIONARY INSTITUTE AT WESLEY HALL, VANDERBILT, A SUCCESS.

Forty-one Volunteers in University. One of the most enjoyed events in our study days in the Biblical Department of Vanderbilt is the yearly missionary institute. The institute for this year, which began Friday, March 1, and closed Sunday, March 17, was well attended with marked interest. Every appeal was made sanely, and was enforced by the power of the Holy Spirit, for whose presence we boys had earnestly prayed, and the facts of each appeal, we trust, were as eagerly received.

Friday, at 7:15 p. m., Dr. E. W. Rawlings, who tactfully guided the carrying out of the entire program, called the institute together and Rev. S. E. Hager spoke on "The Evangelistic Advance in Japan." He showed that the present urgent need in Japan was for more evangelists, and that unless more evangelists were soon sent there would develop the tendency of placing the emphasis on the establishment of schools rather than on the establishment of evangelical Churches. Brother Hager divided the evening with Rev. C. L. Smith, who told us of his work, and the work of the Church in the "vast, fruitful, lovely benighted" Brazil. "In this field" he said, "the Church was in a hand-to-hand conflict with Catholicism, whose power had taken hold of a population, 85 per cent illiterate, but that in spite of odds progress was being made. Yet he said that without more workers the advance would be checked.

On Saturday morning after a short devotional period, led by Dr. Rawlings, Dr. Ed. F. Cook, who has recently returned from a trip to Mexico, spoke on "Mexico To-day." In part, he said that the one present problem in Mexico is to break the power of the Roman Church. That Madero, the present leader, is a real statesman with unselfish love for his country, but he is an idealist, with too little sense for the practical, and there seems to be little hope for his dreams. Mexico is tired of war, but greater governmental power must be exerted before this can be gained.

From "Our Southern Neighbors," our eyes were directed by Dr. F. K.

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Gamble to the land where the "Miracle of Modern Missions" has been wrought, to Korea. Dr. Gamble brought to us what he termed a "peculiar" appeal because: (1) The people are ready to hear; (2) the marvelous progress in Korea has given such a large constituency which must be taught, and (3) Korea may work effectively in the evangelization of Japan. One missionary has already gone from Korea to Japan.

At 11 a. m. Rev. J. C. Hawk spoke forcefully upon "Changing China," where the doors have not only been opened, but have been "torn from their hinges." He said that the oldest dynasty on earth had been overthrown, and a Republic had been set up, that China was ready to test Christianity, but without more men and funds Christianity could not be given.

Following the devotional half-hour, led by Dr. W. F. Quillion, in the evening service Rev. G. G. Hounshell summarized the needs of the "Far East" into one strong challenge to any one who would invest his talents where they would count for the most.

Sunday came as a cold, gloomy day without, but within the hearts of all who came into Wesley Hall there was a strange warmth which made one feel that God was near. His presence was felt in the morning watch, led by Brother Hounshell. At 11 o'clock our own "missionary" professor, Dr. O. E. Brown, preached the annual missionary sermon. His text was Romans 8:17. Clearly he brought out the fact that every Christian may know with certainty whether he is a child of God or not, and then as joint-heir with Christ only through suffering may he know Christ's glory. Perhaps the most instructive service of the institute was at three. In this meeting the returned missionaries and other volunteers talked from their hearts on "How I Decided for the Foreign Field." Running through every testimony were these three statements:

(1) It does make a difference with our Lord where our lives are invested.
(2) The true child of God is going to seek that place where God would have him spend his life.
(3) God would have us heed the calls of our Church. Paul received his commission from Ananias, a Church leader.

Dr. Rawlings gave the closing address on "How It All Concerns Us." Among other things he said, "Six hundred million souls have never heard of Christ. Rev. W. W. Pinson, our Missionary Secretary, is now attending a meeting of representatives from the other Churches, looking to a forward movement in the foreign missionary campaign. But without more volunteers and funds, he can suggest no forward movement. Two-thirds of our people last year gave nothing to missions. Only one out of every eighty-four ordained ministers are sent to the foreign fields. But I believe in the Church, and if Christians will offer themselves, surely the Church will respond with sufficient funds to send them. In the past, Vanderbilt has done well. Three-ninths per cent of the men sent to the foreign fields by our Church have been Vanderbilt men, but Vanderbilt has not yet given her best." The one thought of the entire institute was, "Seek the place God would have you fill and with the power of his grace fill it."

The volunteers in the university now number forty-one. There are two separately organized volunteer bands, one in the Medical Department and one in Wesley Hall. We believe that the students of Vanderbilt feel their responsibility to the unsaved as never before. Let the Church join us in the prayer that we may find our divinely appointed places of labor, and that our lives may be fruitful in the salvation of souls. W. E. HAWKINS, JR.

LLANO DISTRICT CONFERENCE.

The Llano District Conference met in San Saba, February 28, and continued over Sunday. Bishop Mouzon presided during the session. The preachers brought up good reports from all over the district. Dr. Culver was with us and preached to the delight of all. Dr. J. T. McClure addressed the conference in the interest of the new University. Bishop Mouzon preached two magnificent sermons.

The Sunday-school institute held the first day's session by Dr. V. A. Godbey was a great inspiration to all.

D. W. Hanna was licensed to preach. R. L. McIntyre was recommended for readmission. C. H. Doke and J. T. Robinson for admission to the traveling connection. A representative committee was appointed to locate and build a new district parsonage. The Cherokee Junior College was reported to be in a flourishing condition. Carl Francis, J. K. Reeder, J. C. Bryson and J. R. Ragsdale were elected delegates to the Annual Conference. The next session of the conference goes to Cherokee.

J. T. H. MILLER, Sec'y.

MARSHALL DISTRICT PASTORS' MISSIONARY INSTITUTE.

The Marshall District Pastors' Missionary Institute was called to meet at Hallville, February 20-22. The presiding elder, Bro. F. M. Boyles, had prepared a splendid program, but because of sickness and otherwise some of the brethren were not present.

Brother Boyles, our new elder, proved to be a man of affairs. Every one is delighted with him as a leader. The entire district is taking on new life, and all seem to be expecting a good year.

The institute was considered to be by all present one of the very best. It was indeed very helpful. We discussed only practical questions. The preaching was done by W. W. Gollighugh, H. C. Willis, L. B. Elrod and F. M. Boyles.

Bro. M. I. Brown, the pastor and his people of Hallville, entertained with perfect ease and delight. The only complaint came from the Hallville people, and that was that there were not more of us, and that we did not stay long enough.

The Hallville charge is just delighted with Brother Brown as their pastor. Bro. L. P. Griffin, the lay leader of the district, made a good speech. It is helpful to hear the laymen's side of questions of the Church.

Much of our time was given to the question of revivals; in fact, the institute was a revival itself. We all returned to our work feeling that time was well spent.

W. W. GOLLIGHUGH.

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.

The brave man carves out his fortune, and every man is the son of his own works.—Cervantes.

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NOTES.

A meeting is to be held to-day (March 21) by the State Epworth League Cabinet, in Fort Worth, notice of which was received too late for publication in last week's issue. No doubt a report of the meeting will be furnished us for these columns.

The Texas State Sunday-school Assembly will be held at Epworth-by-the-Sea, July 18-28.

The Texas State Epworth League Encampment will be held at Epworth-by-the-Sea, August 1-11.

Epworth Inn, at Epworth-by-the-Sea, will open May 1 for the summer.

President Ragsdale writes: "The grounds at Epworth-by-the-Sea are in better shape than ever before, with prospect for an early extension of a six-inch water main from the city, giving an abundant supply of good, pure artesian water."

Miss Thelma Mason writes that a new League is being formed at Deport, Texas. Miss Mason unintentionally makes the mistake of many others in requesting us to send literature. We are referring her communication to the Publishing House for attention.

The Gipsy Smith meeting closed in Dallas with 1764 converts and a religious awakening the like of which has never before been witnessed in this city of one hundred thousand people. The great coliseum at the Fair Park was filled to overflowing at almost every service, and literally thousands were turned away for lack of room during the three weeks of his mission here. He preached the old-time religion, and pleaded for a Christ-like standard of living. Every sermon was a masterpiece, simple, eloquent and inspiring. He wrought a great work here, the full results of which can be revealed by time and eternity alone. An offering of \$2000 was forwarded to the Council in England by the Committee of One Hundred, which had charge of the mission, following the close of his campaign. His crowning effort was, perhaps, the life-story lecture, "From Gipsy Tent to Pulpit," delivered on Monday night, March 11, to a paid audience numbering above five thousand people. The receipts from this lecture comprised largely the offering mentioned. His return to Dallas is already being talked of, and there are many who believe he can repeat himself here with even greater results. He is a great man and a great preacher. G. W. T.

THE CRADLE OF TEXAS METHODISM.

A few days ago we were called to the town of San Augustine in East Texas on business and while there during a leisure hour visited the site of the first Methodist Church erected in Texas, which is located in this place. This was our first visit to San Augustine, and of course the first opportunity we have ever had of personally viewing the cradle of Texas Methodism. On our way down, remembering the existence of this building, and the part it has played in the beginning of things relating to our beloved Methodism we looked forward with somewhat eager anticipation to

an actual view of it. We had some idea of its appearance, having read descriptions of it, and so when the section of the city containing its location was indicated to us we went in that direction and soon found the place. When we came nearer to it we thought instinctively of its hallowed associations, and of the trials, struggles, triumphs and victories of the earlier days, when pioneer Methodism looked to this as its chief and only meeting house throughout the borders of Texas. If we remember Texas and Methodist history correctly, this building was first erected in 1835. We are sure that much repair work has since then been done, but there are no doubt a great many of the original timbers in the present house, so that to all intents and purposes it is truly "the oldest Methodist church building in Texas." With all these thoughts and many others coming to our mind, we went directly to the building for a close inspection. We were surprised to find it in apparent neglect, although a chain and padlock thrown around one of the front entrances served to hold the door shut and prevent its being opened. The other door was securely fastened, but through a broken window pane we could see the inside of the building, and there observed practically a bare inside, with everything removed save two or three benches of apparent recent construction. We found no fence around the structure and nothing to indicate that it was being cared for with any degree of caretaking. The benches, we learned, are there for the purpose of serving a band of boy scouts, who make the old building a sort of rendezvous, and this is the only use, so far as we were able to learn, to which the building is now put.

Methodism ought to take charge of this building, and care for it in a more fitting manner. It is a sacred relic, and some of these fine mornings our Texas membership will wake up to read a dispatch in the press to the effect that the building has been destroyed, and then all too late will come reproach for not having preserved it.

Let us therefore begin a movement to secure sufficient ground (if not already owned) around the building and park it, put the building in proper repair, preserve it, and make of this already sacred and hallowed spot a monument to the deeds of our heroic forefathers who wrought so well for the generations that have since succeeded them and those who now are enjoying in peace and happiness the fruits of their struggles and sacrifices. We open our columns for suggestions.

THE MARCH 10 SUNDAY-SCHOOL COLLECTION.

By special resolution of a number of our conferences the Sunday-school collection on March 10 was requested to be set aside for the improvement of our Methodist Assembly grounds at Epworth-by-the-Sea. Cards were sent out calling attention to this, and we hope that every Sunday-school in Texas will gladly join us to that extent. If you have not already done so, won't you secure the consent of your school, and have your Treasurer remit the amount, large or small, to Mr. W. N. Hagy, Treasurer, San Antonio, Texas. If you did not observe March 10 won't you call attention to this next Sunday; explain to your school about Epworth as our own enterprise; tell them of the great Sunday-school Assembly to be held there July 18, and ask them to make a liberal collection for the development of Epworth. Brother Pastor, can't you make a five-minute talk on Epworth, and its needs and possibilities, and pass the hat for a fund to add to your Sunday-school collection. If we Methodists intend to have a resort of our own certainly we ought to have the best. Let our missionary societies, Leagues, Sunday-schools and laymen once get genuinely interested in a greater Epworth, and it would be a delight to us who are working for you to carry out your plans. "On to Epworth," and an Epworth of which we may all be proud.

A. K. RAGSDALE,
San Antonio, Texas.

AN APPRECIATED CALL.

Last week, during the session of the members of the Active and Advisory Council of the Southwestern University, we were honored with a call by a delegation of Oklahomians who came down for the University meeting, and who are connected with the Epworth League Assembly work in that State. In this delegation were Rev. H. M. Wilson, presiding elder of the Muskogee District, and President of the Oklahoma Assembly; Rev. S. F. Goddard, President Oklahoma Woman's College and Chairman of the As-

sembly Program Committee, and Rev. F. C. Carpenter, pastor at Morris, Oklahoma, and member of the Board of Assembly Trustees. With these brethren at the time of their visit was Rev. P. H. Wilkerson, superintendent of the American Sunday-school Union of Texas, with headquarters at Arlington.

We were much interested to learn of the splendid progress being made by our Oklahoma brethren in their Assembly work. They have acquired a 45-acre tract of land near Sulphur which has been cut up into lots and many of these sold. A fine tabernacle has been erected and plans are now being made for a great summer meeting.

We were impressed with the practical and intelligent manner in which these Oklahomians are going about their work. They are, first of all, launching their enterprise on a broad basis, providing at the outset for all departments of the Church to participate in its benefits. They are furthermore carefully avoiding indebtedness. They are paying for everything as they go. They also have profited by our experience down here in Texas in the matter of sufficient acreage, and have secured a tract large enough to meet not only their present but their future needs.

The date for the Oklahoma Assembly will probably coincide with our Sunday-school Encampment, which has been set for July 18-28, the desire of the Oklahomians being to precede our League Encampment with a view of using some of our speakers, and following their session, to attend ours.

SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER,
Editor, Georgetown, Texas.

REV. A. E. RECTOR,
Assistant Editor, Galveston, Texas.

All communications intended for this department should be sent to either of the above addresses.

FROM FAR-OFF NEW YORK.

From a private letter to the editor, written by Rev. Jno. A. Siceloff, one of our Texas preachers who is studying in New York City, we take the following: "I read with much interest your Sunday-school items in the Texas Christian Advocate. If the Sunday-schools of Texas are utilizing the practical suggestions which you give they are wise, and such wisdom makes for growth and health and vigor." Brother Siceloff also sent us a program of a Sunday-school institute which he recently attended. On this program prominent places were taken by Dr. Jesse L. Hurlbut, W. C. Barclay, Frank L. Brown, Prof. H. H. Horne and others. How we should have liked to be there. Verily, our brethren across Mason and Dixon line are doing things worth while in the Sunday-school field.

A SUPERINTENDENT WHO SUCCEEDS.

Concerning Mr. Frank L. Brown, of New York City, who manages one of the largest Sunday-schools in the world Brother Siceloff writes: "I had heard of him so frequently, and of the wonderful clock-like working of his Sunday-school, that I fully expected to see a man of severe countenance—a veritable machine with brains. Look at his eyes in the accompanying picture and you will perhaps get a slight idea of the great loving heart of the man. He is as modest as a child, and his smile is all-conquering, but he moves with a quick, alert step, and when he is at the desk a tremendous amount of work is done, with very little noise," which leads us to reiterate that the elements most needed in a superintendent are not bustle and self-assertiveness, but a quiet manner, a modest demeanor, a consecrated life and a firm resolve to do all possible good through the Sunday-school.

AIM OF THE SUNDAY-SCHOOL.

The primary aims of the Sunday-school are religious instruction, character development, effective service. It is not to teach history, nor science, nor sociology, but religion, and not merely to impart a knowledge of religion to the intellect of its pupils, but, infinitely more important, to make religion an effective force in the life of the individual scholar. As a Christian institution its definition is given by one of its greatest leaders, "The Sunday-school is a department of the Church of Christ, in which the Word of Christ is taught, for the purpose of bringing souls to Christ, and of building up souls in Christ."—Jesse Lyman Hurlbut, D. D.

GET UP AND DO SOMETHING.

Quaint old Dr. John B. McFerrin used to say that he often read the Acts of the Apostles, but that he had never seen the Resolutions of the

Stomach Blood and Liver Troubles

Much sickness starts with weak stomach, and consequent poor, impoverished blood. Nervous and pale-people lack good, rich, red blood. Their stomachs need invigorating for, after all, a man can be no stronger than his stomach.

A remedy that makes the stomach strong and the liver active, makes rich red blood and overcomes and drives out disease-producing bacteria and cures a whole multitude of diseases.

Get rid of your Stomach Weakness and Liver Laziness by taking a course of Dr. Pierce's Golden Medical Discovery—the great Stomach Restorative, Liver Invigorator and Blood Cleanser.

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, same being attested as correct under oath.

Dr. Pierce's Pleasant Pellets regulate and invigorate Stomach, Liver and Bowels.



Apostles. That observation affords much food for thought. A certain lady said of her pastor that he had much respect for the things he intended to do. We have seen some Sunday-school workers who were like that. Under the stimulus of some convention or conference or sermon or address they resolved upon great things. But their resolutions were like the seed that fell by the wayside, or like that which fell among thorns. They allowed the cares of this world to choke out their plans before they came to fruition. Paul exhorted a certain Church which had been forward to resolve to perform the doing of it. And such exhortation is always timely. Jesus said, "If ye know these things happy are ye if ye do them." No problem will be solved simply by wishing it were solved. Tackle your task. Grapple with your difficulty. Do the thing that ought to be done, or make an honest failure trying. "It isn't the fact you're licked that counts, but how did you fight, and why?"

SOME BANNER DISTRICTS.

By the Field Secretary of the Northwest Texas Conference.

If the editor of these columns will grant me space, and our readers who are interested will bare with me I want, in a few brief articles, to call attention to and discuss some Sunday-school statistics and facts which I have gathered from the minutes of our last conference.

Are you a presiding elder, pastor, superintendent, an officer, a teacher, worker, pupil or an outside observer—no matter, if you are interested in the Sunday-school and appreciate its importance as a factor in our modern Church life, I believe these facts and figures will interest you.

Ablene, Stamford, Amarillo and Plainview are the banner districts of our conference for the past year.

Ablene District Leads.

1. In number of Sunday-schools: they report 41 schools.
2. In number of officers and teachers, and enrollment of pupils; the minutes show officers and teachers, 399; pupils, 3959.
3. In the number of charges (14) that observed Children's Day.
4. In the amount raised (\$108) on Children's Day.

Stamford District takes first place in the amount raised (\$942) for missions. Amarillo District raised the largest amount (\$2988) for other objects. While the Plainview District carries the high honor of having enrolled a larger number in the Sunday-schools, including officers and teachers, than they have on the Church rolls of the district.

The Amarillo District is a close second for this honor. These are the only two districts, according to the minutes, that reached this goal.

I would like to call attention to and make some comparison of the work done by the different districts, on the cradle-roll department, home department, and the Wesley Adult Bible Class work, but haven't sufficient data at hand. We tried to get all this last fall by sending out blanks to be filled out and returned but we only heard from about one-third of them.

Next week I desire to comment on the above and make an appeal for greater achievements in Sunday-school work this year. R. B. BONNER, Secretary.

TEACHING A CLASS OF ONE.

This is what Jesus did on some notable occasions. He did not keep back the great saving truths of his kingdom until there was a crowd to listen. Take for example his discourse to Nicodemus and to the Samaritan woman. But his discourse to the woman led to the conversion of a city, and his talk with Nicodemus brought forth a brave disciple to entomb the forsaken Christ. No teacher knows

what destinies are contained in the "little scrub class in the Sunday-school." What we do know is that every member of such a class is an immortal spirit, made in the image of God, redeemed by the precious blood of Christ and eternity bound. So whether the teacher has a class of one or a hundred makes no essential difference. If he is alive to the responsibility of his position he will bring to his work the best that he and the Holy Spirit working together can produce.

WHAT THE SUNDAY-SCHOOL IS NOT AND IS.

The Sunday-school is not, as some weak-minded people have called it, "the nursery of the Church," nor is it, as it has been named, "the Bible service;" for, although it holds a service, it is more than a service. It is not—or should not be—a gathering of groups, large or small, where silent hearers listen to sermons by little preachers, miscalled teachers. It holds a service imbued with the spirit of worship, yet worship is not its central purpose. It should have music, but it is not primarily a service of song. It should be pervaded by an atmosphere of happiness, but mere enjoyment is not its object. The Sunday-school is a school, and the very word shows that its aim is instruction and character formation, and its method is that of teaching.—Dr. Hurlbut.

MEANING OF PASTORAL LEADERSHIP.

It may be plainly stated that the idea is not that the pastor should do the work of either the superintendent or teachers, or that he should interfere with their work in any way, but rather that by wise direction of their efforts he should do a larger work through them than either he or they can possibly do by working alone, and furthermore that while, ex officio, he is the head of the Sunday-school, and while his leadership should therefore be official, but not officious, he should lead by right of the sovereignty of competency rather than by right of position.—E. A. Fox.

"Underneath are the everlasting arms." We begin: "Underneath"—then comes that eloquent silence which our utterance is to fill. What shall we now put into that space? Some would write trouble, bereavement, sickness, temptation. Then the sentence would read: "Underneath trouble, * * * temptation, are the everlasting arms." Let every one put in for himself the deepest and most inveterate fact he knows as needing the sustaining, the support, or help to throw off.—Dr. A. J. Lyman.

Are You a Woman?

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

WEBER SANATORIUM 17 Garfield Place
A Private Institution for the Medical (non-surgical) treatment of all forms of External

CANCER

And Tumors. Accommodations homelike. Thirty years practical experience. Descriptive book and references sent on request.

NEWS FROM ALBUQUERQUE DISTRICT.

I have promised to send in to the Advocate once a month till conference a report of what the brethren are doing in the Albuquerque District. Beginning with the city of Albuquerque I will state great advancement has been made in this charge since conference. While there have been only eight additions and no effort has been made as yet to raise the collections, yet one of the finest churches of the city is going up at a rapid rate. Within two months the congregation will be worshipping in this beautiful building. Rev. S. E. Allison, the pastor, is popular in the city, and also with his people, and there is no doubt that he will report everything in full and also a large net increase in membership at conference.

Carrizzo Station has changed pastors since conference. Rev. B. W. Allen, the pastor last year and reappointed for this year, was forced to transfer on the account of his health, but he left behind him a lasting monument in the form of a church that cost eight thousand dollars. We were fortunate in securing Rev. R. B. Evans to take Brother Allen's place. Brother Evans has succeeded in getting a fine hold on everybody in town, and he has aroused his people to a high pitch of enthusiasm. So far the conditions have been such nothing has been done in the way of collections or revivals. But both pastor and people are planning for a great revival and Brother Evans is determined to report everything in full, and to show a net increase in the membership. There have been four additions and fifteen dollars have been raised on the collections up to date.

Cerrillos is one of the hardest charges in the district. Rev. R. S. Owens supplies this charge, and he is working faithfully against great odds. This town, being a mining town, you never know what is going to happen. Everything is picking up there just now and Brother Owens will doubtless have a good year. He has had no additions and nothing has been raised on the collections as yet.

Cimarron Station is in the best condition it has been in since I have known the charge. Rev. E. L. Young has taken that place by storm. They are saying already that they want him four years. Through the untiring efforts of Revs. W. V. Teer and S. Kirkpatrick, former pastors, in connection with what Brother Young has done since he has been there, they are at last in their splendid new brick church. They are now preparing to build a first-class parsonage. If the next General Conference takes off the time limit, Young may become the settled pastor. Nothing has been raised on the collections and no additions as yet, but the revival spirit is in the air, and Young says everything will be paid in full.

Clayton Circuit is making the greatest progress. Two new church buildings under way. There have been twenty-eight additions since conference and ten dollars have been secured on the collections. Rev. W. J. Clark is the pastor, and he is bringing things to pass.

Gallup Station is one of the very best towns in New Mexico. There is more building going on there now than any other town in the State. The population has more than doubled in the last twelve months. Rev. F. B. Faust has charge of the Methodist work in this growing town. Faust sure is a hustler. His congregation has increased until they are overflowing. He and his people are planning to build one of the finest churches in the State. There is no doubt, if Faust stays there, their plans will be realized. There have been nine additions and one hundred dollars have been raised on the collections, and all of the rest of the collections are provided for.

Magdalena Station is moving under the pastorate of Rev. Solon Johnson. He is a fine preacher, a popular pas-

tor, and he works with untiring perseverance. As a result, he has had sixteen additions, and he has raised fifty dollars on his conference collections. The preacher that makes a better report than Johnson at conference will have to get a move on him.

McAllister Circuit is supplied by Rev. W. N. Thomas. He has the circuit well organized. Though his work is scattered over a hundred miles of territory, yet all of his stewards attend Quarterly Conference. His people are very poor in this world's goods, but they are full of the faith and the Holy Spirit. He has had ten additions, but has not been able to do anything so far on the collections.

Melrose, in connection with Tiabau, is a half station, and is served by Rev. W. W. Turner. He is very popular with his people, and that, too, after he has had this charge three years—something quite unusual for men in this conference. There have been some conditions that have been very much against Brother Turner. There have been three years of drouth and many of his members have moved out of the State. Those who have remained have been greatly pressed financially. Yet with Christian courage and heroism he has remained at his post, and with marvelous magnetism he has rallied his people around him until now he is in position to do very aggressive work. His people are greatly encouraged because they now have the best season in the soil they have had for years. Brother Turner is in no way to blame that he has had no additions, and has raised nothing on the collections. You can always depend on Turner to make a good showing on these items at conference.

Moriarty Circuit is making progress under Rev. J. W. Hendrix. He has succeeded in finishing his church at Vaughan, and he is now working with all his might in building a magnificent brick-veneer church at Moriarty. He is very popular with the young people, especially with the young ladies. He has a nice room well furnished at each of his appointments, and his people say they are ready to build a parsonage as soon as Brother Hendrix needs it. He has had five additions, and nothing raised on the collections.

San Marcial Station is a very difficult charge. It is a railroad town, and the population is constantly changing. Rev. R. E. Hickman is in charge, and he is greatly loved by his people. He is doing as much as any man can do in this difficult field. He has fifteen dollars of his conference collections, and no additions.

San Jon Circuit is served by Rev. J. A. Trickey. He built a good church last year at Bard, and he has all the arrangements to build a still better one this year at Rock Island. No truer, nobler man ever lived than J. A. Trickey. He has had five additions, and nothing on the collections.

Star Circuit is all in the dry land farming district, and it has been difficult to hold the field at all. But it happens that there lived in that section one of God's noblemen, Rev. D. P. Wilburn, and he almost without any support at all from the people has served the charge the past three years. He has had no additions, and raised nothing on the collections so far this year.

Tucumcari Station is perhaps the best charge in the district, and it is being served by the most popular man in the conference. Rev. J. F. Hedgepeth is the greatest mixer I have ever seen in the pastorate. He has a marvelous way of drawing people of all classes and conditions to him, and to Christ. His beautiful new church erected under the pastorate of Rev. C. L. Brooks is filled to overflowing at almost every service. Look out for the reports from Tucumcari this year. Already there have been fifteen additions and twenty-five dollars secured on the collections.

Tucumcari Circuit is making a record under Rev. W. L. Self. I have never seen a man work harder than Self has this year. As a result there have been twenty-six additions, and twenty dollars have been raised on the collections.

Watrous Circuit has been run down for several years. We hope to see the work revived in this hard field. Brother Porter has great faith, but all the conditions are against him. He is having the hardest time of any of my preachers, but he is happy in the work.

Will not your readers kindly pray for these heroes of the cross who are toiling, suffering and sacrificing out here in the West in this pioneer work.

J. H. MESSER, P. E.

THE CAUSE AND CURE OF INFIDELITY.

I have read your "strange case" in the last Advocate, and this is to help, if I can. The Master said, "Men love darkness rather than light because their deeds are evil." This may not throw any light on this case, yet if it fails it is certainly an exception to the rule. You ask us to pray the Lord to change his heart. Suppose we be-

gin at other end of the line and pray the Lord to help him to change his habits. As free-born American citizens, neither the good Lord, nor any one else can change our habits; we must do that ourselves. "Set your affections on things above" is one requirement. We can do so or refuse, just as we like. He has certainly had one bad habit all these years—the habit of neglecting his duty in the presence of his wife and children, as well as all the rest of the people, young and old. Anybody can see that he has been a dead load for his wife's pastor to carry all these years. "Being so clever, we will do likewise," we hear them say. In spite of all this, we are so glad to know that his wife and some of his children have done their duty, and are happy, and he knows it. In all probability some of his children and loved ones have died in sin and gone to destruction through his influence. If so, he is up against it seriously. No chance to repair the damage in that case as might be done in an ordinary business transaction. His only chance is to forgive himself (a mighty hard task, but the Master will help), and then look to his Heavenly Father for forgiveness through Christ, his Son, and our Savior.

What a pity he was not thankful for that shouting Methodist mother; if he had been, he could have helped out her shouting! Yes, he could have joined the Church as a seeker of religion, and promised God he would renounce the devil and all his works. Of course, the whole neighborhood would have heard of it, and no hypocrisy in the case whatever. If he has kept from being a hypocrite he is certainly lucky. Most of his associates are guilty at this point, world without end. As an honest Church member, by the help of the Master and all the good people, he certainly would have gotten rid of that load of guilt and condemnation long since.

There are several things he can do, and he best be quick about it. The devil is like an old sow eating a good-sized chicken, the longer it stays in her possession the worse off it is. Christ has been knocking at the door of his heart all these years, but has been kept out; while Satan has had free ingress, egress and regress—in a word, his heart has been the devil's thoroughfare ever since he was ten years old.

It is noteworthy that all the precious promises of the Bible are for

the young, yet, in a general way, it makes promises for an old sinner. "Look unto me, all ye ends of the earth," is the language of the prophet, and the apostle says, "God is able to save to the uttermost," with some few others. Yet, how hard is it for an old person to make a change of any sort, especially that which requires them to confess to God that their whole life has been spent in the wrong direction.

One trick of the old enemy is to say to a fellow, "You have committed the unpardonable sin, therefore there is no use to try." With assurance we can say, "If the man will keep Christ on the throne, tell the truth and stick to it, there is no unpardonable sin." True, long indulgence in sin may destroy the faith faculty. If that is so, all he can do is to confess to God the sin of self-murder and plead with him to raise the dead; all of which he will be delighted to do.

One thing should never be neglected, "In all things to give thanks." Wicked people have said they have nothing for which to be thankful. Every good gift and every perfect blessing cometh down from above. All spiritual, all temporal good needs to be counted as in the presence of the Master. Then close up the hour, or the day, or the night, as the case may be, by asking the Lord for one additional blessing—a clean heart and a right spirit, with the distinct understanding, I will do what I can to keep it clean.

We know that the Holy Spirit is graciously given to all who ask for him. Should any one through willful refusal refuse to ask, of course that is the end of it.

After all, this may be the fly in the ointment in this case, as it has in many others. Now, my brother, with a hope that you will cheerfully meet the conditions, and that I shall be permitted to meet you and your whole family in heaven, I am yours truly,

W. W. GRAHAM, Clarksville, Texas.

THE COST OF A CONVERT.

The daily papers have been making calculations, on the basis of the conversions reported by Evangelist William A. Sunday and the money paid him for his six meetings during the year, as to the cost of securing a convert by means of his instrumentality.

The statement is as follows: At Newcastle, Pa., there were 6683 conversions and Mr. Sunday received

\$13,200 as a free-will offering. At Waterloo, Ia., there were 4000 conversions reported and \$8000 raised for the evangelist. At Portsmouth, O., there were 5100 conversions and \$10,000 raised. At Lima, O., there were 5650 conversions and \$11,313 raised. At Toledo, O., 7683 conversions were reported and the evangelist received \$15,539. At Erie, Pa., his last meeting, the figures report 5312 conversions and \$11,555 raised. The total for the year's work is placed at 24,439 conversions and \$70,507 raised for Mr. Sunday, or, as the papers put the matter, about \$2 for the securing of each convert. Of course, Mr. Sunday had large expenses for his helpers and he gives very largely to Church causes.

We have no means of knowing how many of these persons united with the Church, but have been assured that a very large proportion of those people who profess conversion in Mr. Sunday's meetings do unite with the Church. For instance, we find that at Portsmouth the First, Second and Central Presbyterian Churches received 736 members on profession before the first day of April. At Newcastle the Presbyterian Churches report an accession of 700 on profession before the same date. Of course, all the other denominations participated, so that many must have been gathered into their membership.—Herald and Presbyter.

Blot out vain pomp, check impulse, quench appetite, keep reason under its own control.—Marcus Aurelius.

Might Be Dead Today

Garden City, Kas.—In a letter from Mrs. James Hamner, of this city, she says, "I firmly believe that I would not be alive today, if it were not for Cardui. I had been a sufferer from womanly troubles all my life, until I found that great remedy. I feel that I can't praise it too highly." Are you a woman, suffering from some of the troubles, to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist.

Assets Dec. 1, 1911, \$500,000.00 Loans to Contract Holders, \$1,250,000.00

The Standard Real Estate Loan Company

INCORPORATED

Assures You a Home or Business Property if You Live;

YOUR FAMILY ONE IF YOU WERE TO DIE

SINCE the opening of the Company's office in Dallas ten years ago, its business, then local, has extended until now nearly every State in the Union is represented among its contract holders. No stronger argument can be made in favor of our plans than the fact that during the short period of ten years the assets have reached the enormous sum of \$500,000.00, and loans have been made in excess of \$1,250,000.00. Such results could only be obtained through methods of honesty and carrying out to the letter every condition of our contracts and redeeming every promise made by officers of the Company to its contract holders. The Standard's Way is a Safe Way; it is a Sane way; it is a Way that leads to YOUR HOME, if you will follow those who have been divorced from landlords by our Home-owning Contracts.

The Insurance Feature

In our contracts makes it impossible for a person to lose even by death. It provides that should the purchaser of an unforfeited contract die before a loan has been made or a home built, the Company will pay to his or her legal representative the amount of monthly installments paid by deceased into the Company, together with 6% interest per annum for the average time it has been in force, or the Company will grant to the legal representative of deceased a loan of money on Real Estate Security on the same terms as recited in the Contract.

A Home Company with Dallas Headquarters

ASSETS DEC. 1, 1911, : : \$500,000.00

Has made Loans to Contract Holders to Purchase Homes and Business Property over \$1,250,000.00

Do not fail to write us for full line of literature or call on our representative in your city for full information. A postal card addressed to my office will bring you information that is sure to interest you.

First-class men and women solicitors who can furnish good references and get good results are wanted.

Main Office :

604-609 Scollard Building

DALLAS, TEXAS.



DISTRICT AGENT: REV. S. P. BROWN, 308 Moore Building, FORT WORTH, TEXAS.

Bright Eyes

An active, healthy liver that never shirks its work is reflected in your eyes which sparkle and shine with the joy of life—watch your eyes in the mirror and take

Tutt's Pills

at the first sign of dullness. At your druggist, sugar coated or plain.

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.

NOTICE, AUXILIARIES OF THE HOME DEPARTMENT, NORTH TEXAS W. M. SOCIETY.

Friday, March 29, has been set apart as a day of fasting and prayer, that the Woman's Missionary Council, which convenes in Washington, April 10-17, 1912, may have the guidance of the Holy Spirit, we beseech you women of the North Texas Conference to hear and heed this call. Let us enter into this covenant with one heart and one voice, remembering that "little faith will get very great mercies, but great faith still greater."

MRS. L. P. SMITH,
President.
MRS. P. C. ARCHER,
Corresponding Secretary.

ATTENTION, WOMEN OF CENTRAL TEXAS CONFERENCE!

Friday, March 29, has been set apart as a day of fasting and prayer that the council may have the guidance of the Holy Spirit. The annual meeting of Central Texas Conference will be held in Cleburne, May 7-10. Send names of delegates to Mrs. T. C. Cobb, 509 N. Main Street.

MRS. J. H. STEWART,
Cleburne, Texas.

ATTENTION, AUXILIARIES OF THE NORTHWEST TEXAS MISSIONARY SOCIETY!

Friday, March 29, has been set apart as a day of fasting and prayer, that the council may have the guidance of the Holy Spirit. May we count on each auxiliary observing same?

MRS. NAT. G. ROLLINS,
Conference Cor. Secretary.

WEST TEXAS MISSIONARY SOCIETIES.

Friday, March 29, has been set apart as a day of fasting and prayer that the council, to be in session April 10-17, have the guidance of the Holy Spirit. The council members indeed have heavy responsibilities, and their plans can but fail except they are guided by the Holy Spirit. We ask that every member of the missionary society in West Texas Conference be much in prayer on this day. If the whole line advances this year there must be much praying.

MRS. E. A. LILLY,
Conference Press Superintendent.

NOTICE!

The Woman's Missionary Society of the Central Texas Conference will hold their annual meeting at Main Street Methodist Church, Cleburne, Texas, beginning May 7 to 10th, inclusive. All the auxiliaries are urged to elect their delegates at once, and send names to MRS. T. C. COBB, Corresponding Secretary, 509 N. Main St., Cleburne, Tex.

SUPPLY DEPARTMENT, NORTH TEXAS CONFERENCE.

I take advantage of the woman's page in our dear Advocate to thank the auxiliaries that have so nobly and promptly responded to the calls I've made on them to assist needy preachers—Sanger, Van Alstyne, Wolfe City, Celeste, McKinney and Terrell. Four of these auxiliaries sent their boxes to preachers in New Mexico. Terrell was the last to respond with a box, valued at \$117.50. To all we say: "Many, many thanks, and may God reward each woman that assisted in this noble cause, with spiritual as well as temporal blessings." If any auxiliaries have sent boxes anywhere, that have not been reported to me, please report value and where sent. Remember our conference year closes in May. MRS. W. W. WILLIAMS, Supt. of Supplies, N. T. Conference, Decatur, Texas.

A WORD TO THE NORTHWEST TEXAS CONFERENCE.

Press Reporters, Presidents of auxiliaries and pastors, I appeal alike to each of you. A letter from Mrs. McDonnell informs us that March 29 has been set apart as a day of fasting and prayer in behalf of the council so soon to convene. Let every Press Reporter and President call special attention to the observation of this day that the council may have the guidance of the Holy Spirit in the deliberations of that body. We trust every pastor of the Northwest Texas Conference may impress upon their woman's societies the importance of observing this day. And now again in Sweetwater, Texas, beginning Friday evening, March 29, and extending over Sunday there will

be held a Woman's Missionary Institute, the special object is to exemplify the work of the united society, and give special instruction on this new order of things. We trust every society accessible to Sweetwater will be represented at this institute, asking such questions and seeking such information as your own auxiliary specially requires, and lining up with this forward movement. An interesting program has been prepared, and several of the conference officers will be present. Now, Presidents, please try to attend this meeting, or send as a delegate, one capable of bringing to your auxiliary the most information. Be sure to notify Brother Martin how many may attend from your auxiliary. I am not so taken up with institute work that I have forgotten reports. This month closes our first quarter of the new year so as I mail out the Bulletins for the month I will enclose report blanks. Please fill them out and return the same day you receive them, and then there will be no danger of forfeiting your chance on that honor roll previously discussed. My clipping exchange is quite depleted. Is a word to the wise sufficient?

MRS. LEE PERMINTER,
Press Superintendent.

PLEASE TAKE NOTICE!

Friday, March 29, has been set apart as a day of fasting and prayer for the annual meeting of the Woman's Missionary Council. Let every member of the society who believes in a prayer-hearing God remember this call and exercise faith in asking the guidance of the Holy Spirit upon this meeting. Let us be much in prayer that wisdom may be given in the administration of the affairs of the council, and the spirit of love prevail at every session.

MRS. O. F. WALTON,
Press Superintendent, North Texas Home Mission Conference,
Terrell, Texas.

W. H. M. SOCIETY, NEWCASTLE, TEXAS.

Doubtless some have never heard that such a place as Newcastle exists, but it does and is located in the Central Texas Conference, and has a wide-awake missionary society, with a membership of twenty-one. By our being so long silent some may doubt our being so wide-awake, but nevertheless every department is in good working order except the First and Second Vice-Presidents' work. Not much has been accomplished among the children and young people, we are sorry to say, through the channels of the missionary society. We met January 8 for the purpose of electing officers for the ensuing conference year. The officers elected were as follows: President, Mrs. C. C. Colliers; First Vice-President, Mrs. J. A. Nelson; Third Vice-President, Mrs. C. Ellis; Fourth Vice-President, Mrs. C. N. Black; Corresponding Secretary, Mrs. J. M. Hubbard; Recording Secretary, Mrs. Maud Baldwin; Treasurer, Mrs. Jannie Hardy; Press Reporter and Agent for Missionary Voice, Mrs. Beulah Dover.

We have entered into this year with very much energy and determination to make this the best year in the history of Newcastle Auxiliary. There is much work of importance before us, and with the help of him to whom we look for guidance we will attain to some degree of success in our undertaking. Although we have had no special campaign, new members are being added almost every month, and a sweet spirit of harmony prevails throughout the society. Bro. F. A. Ray, our pastor, is getting the charge well in hand, and we think he will be of very much help to our society.

MRS. BEULAH DOVER,
Press Reporter.

IF I PAY MY DUES, WHY ATTEND THE MONTHLY MEETING?

To me not to attend is like following Jesus afar off, or similar to the disciples sleeping while Jesus was pouring out his soul in agony in the garden. While slumbering they lost the opportunity of cheering and helping Jesus in the hour of his sorest trial. He came to them and found them sleeping and said, "What, could you not watch with me one hour?" Leaving them he once more prostrated himself in prayer. Returning the third time and finding them again sleeping (and the disappointment of even his most trusted friends lying asleep when they should have been watching), his heart was wounded, but he only said, "Sleep on now and take your rest." I imagine they awakened with a great shock and

were then exceedingly anxious to do something for their beloved Master, but it was too late, that golden opportunity was gone and forever. I wish that we might realize that we pass this way but once and that every golden opportunity that we miss we never can regain. The treasure wrapped in each strategic opportunity is of infinite value, therefore let us attend to learn of the great opportunities that are before us.

Hood has a poem entitled, "The Lady's Dream," in which the lady sees the funeral procession of one who had died through her neglect and the sick and dying whom she might have helped, then she says: "And yet it was never in my soul to play so ill a part." But evil is wrought by want of thought, as well as want of heart. Our long prayed-for opportunity to "open doors" has been answered and Christ is saying, "The harvest truly is great, but the laborers few." Will you reap now, or wait until it is too late? Let us not be dilatory workers, because there are souls waiting anxiously for the gospel. Illustrative of this anxious waiting is the following story: A woman was tormented a great deal in prison, while her husband was pleading with the queen for mercy. At last his plea was granted, and he hastened to the imprisoned wife with the reprieve. With tears and trembling, she made him welcome and said, "O! you were so long coming!"

"The hungry millions wait
The coming of the light,
That maketh all things new.
Christ also waits
But men are slow and late;
Have we done all we could? Have I?
Have you?"

Dr. Hillis compares these hours of opportunity with the overflowing Nile; they cleanse and fertilize the soul. Men should watch for them and lay out their life course by them, just as the Captains ignore the clouds and headlands and steer by the stars for a long voyage.

If I pay my dues, why attend the monthly meeting? Because of the command of our Master, "Go work today in my vineyard." To-day is a little word, but, oh, how significant! Let us not shirk by staying at home, but let us rise to the honor of the high calling with the determination to become workers that need not be ashamed. Peter emphasizes the fact that the gifts we have bestowed upon us are to be used as wisely by us, for we are only stewards. They are our gifts, and our talents, but we are to use them for God. We sometimes refer to our stewardship as applying to money matters, but we are stewards also in so far as the gifts of talents and ability are concerned. The Lord of the vineyard will return and require his own with usury. How much owest thou?

You may say if I were a Victor Hugo, or a John Wesley, I would not hesitate a moment in using my talents to serve the world, but I—I am too insignificant to be of use anywhere; I am only one of the millions. What if the little raindrop should refuse to fall because it isn't a Niagara, or the lily of the field refuse to bloom in all its beauty because it was only one of a million?

So you see, your insignificance is no excuse for inactivity. Come, we need your co-operation! You may be in sympathy with the work, but harmony, without activity, will not make us victorious. So we need your co-operation. As the keel, masts, rudder, screw propeller and steam must all work to make a ship that can stand the storms, so we must all work together in this great Ship of Zion. The missionary society as a whole gets its power through the combined efforts of all. This reminds us of the oneness of humanity, and of the co-operation which it is necessary for us to have one with another. I think this is beautifully illustrated by a story told by Dr. Chandler: One time there was a very talented musician that had played in the morning. When she got through the little boy that pumped the organ said, "We sure did fine this morning, didn't we?" "Didn't we? I did," said the organist. The little boy made no reply. When evening came this great musician took her seat at the organ, and began pulling the bell for the boy to pump, but he didn't pump. She rang the bell again, and again, and finally the little fellow peeped around the organ, and said, "Say we." She waited, and again the little boy repeated his demand, "Say we, and I'll pump." "We," said she, and the church was filled with music. We may be as the little organ boy, and can't do much, but the great talented musician could not do anything without the co-operation of the organ boy.

Furthermore, there is a fable of a drinking fountain. On massive slabs of stone stood a beautiful sculptured marble angel pointing heavenward. The water came through a small brass pipe, and the people drank from an iron cup attached to an iron chain. But the beautiful marble angel would have done no one any good, but for the co-operation of the brass pipe and the iron cup. One day the devil came and tempted the pipe to say, "If they do not make me of gold I will not belong to this thing," and the cup came under the evil spell also and said, "I must be of silver or I shall be ashamed to be here at all." But the good angel came down and drove the devil away and then the trio commenced working together again: common pipe, common cup and common chain, and this is the song they sang, "Well, they can't do without us and we must do our part along with the marble angel and polished granite."

We need your co-operation because in unity there is strength. When Oliver Cromwell looked up the heights of Dunbar and saw the possibilities of defeat he roused every soldier by crying out, "Let God arise, but his enemies be scattered." Marching against the Scots he summoned every follower with this declaration, "Thy God hath commanded thy strength." The society wants not only your dues, but you. In the words of a Book we all love I answer, "He seeks, 'not yours, but you;' give thyself; to render too little is robbery." Not giving our service reminds me of Brother Denison's cow story, I once read: In a Pennsylvania parish the minister was city-bred, and entirely ignorant of farming matters, especially cows. His congregation appreciating his ministerial services determined to make him a present of a fine cow, the best milker they could find. Later on when the brethren were calling they asked how much milk the cow was giving, and were greatly surprised to find that she gave none. So they questioned him, "Did you milk her?" "Yes." "Did you milk her clean?" "Yes; that is, we milked all we needed." "How much did you need?" "Well, we needed only a couple of quarts a day, and we concluded to let her keep the rest, but she dried up." This story may help to explain why so many Christians dry up. A cow to keep her milk needs to be milked carefully, and a Christian who lives to receive blessings and not to give out gradually dries. It is next to impossible for Christianity to prosper spiritually when they ignore God's command to, "Go work to-day!" "Why stand ye here idle?"

If I pay my dues, why attend? We need to embrace the opportunity for self-denial. Some of us never sacrifice one atom of our own pleasure and interest, but go on chasing our favorite phantoms disregarding all duties except those which tend to our own interests and happiness. Our using our time for personal interests has its influence on others. In Nathaniel Hawthorne's "Rappaccini's Daughter" he describes a chemist who, in the study of poisons, had a garden full of lovely but poisonous flowers, to whose breath, in a fiendish experiment he exposed his beautiful daughter for years and she became so impregnated with the poison that her own breath was deadly to any living thing. This should impress upon our minds the influence which we unconsciously wield for good or for evil.

Come for the inspiration your presence will give to the meeting. One of the dues-paying-members was persistently urged to attend its monthly meeting and finally consented to go and see what was being done, that is, "if she could stay awake." Upon entering the room she was surprised to see what she considered so many present to "nothing but a missionary meeting," but before the close of the service she wondered why so few attended. The different divisions of missionary work were taken up and discussed and it was indeed a revelation to her. She had no idea the society's work was so broad and so important. The inspiration of numbers had its effect on her heart to begin with, and her heart was ready then for the wider observation of our work. She found that there was something worth while and worth doing and this was a desideratum.

If I pay my dues, why attend? Attend to see what is being done with the money you have invested. See if mission work pays in dollars and cents. For illustration, see what the United States has received back annually in financial profit from the Hawaiian Islands. Come, see what is being done with the Master's legacy to his Church—the Christianization of the world. Wherever man is found Christianity is to have its sway. With this imperialistic order let us awaken to our great responsibility to the millions of illiterate immigrants crowding into our borders. In learning of the material and temporal affairs of their lives you will be impressed with the fact that the very things that make life worth the while come from Christianity. Are you patriotic? Well, come and put your enthusiasm into missionary work, and you will realize that laboring to Christianize all sorts and conditions of people in our country is the very best outlet for your patriotism. The words of Emma Burnett beautifully express this thought:

"It may be sweet to die for one's country, but it is glorious to live and help carry the gospel throughout its length and breadth." Come! Respond with all the earnestness of your soul, "Use me," and herein I touch upon the secret of true greatness, for it is the responsive soul that reflects the divine image and comes into harmony with the music of the spheres forever singing as they shine, "the hand that made us is divine."

The habit of attending the monthly meeting is necessary for any one who desires to live a noble life, because of the atmosphere of faith, hope and love which is breathed there. We need it to strengthen us spiritually and to inspire us to put forth our very best efforts for God. A famous Japanese General, when asked how he accounted for the wonderful vitality and ardent zeal of the Japanese soldiers as contrasted with the Russian soldiers, stated that he thought it was mainly due to their mental and spiritual attitude. He said the Russian soldiers as a rule were of a pessimistic state of mind, he had no hope either here or hereafter; should he return home nothing but a monotonous life was before him. He had neither love for his life, nor his country. While, on the other hand, the Japanese soldier loved his home life, and his country. He is inspired through the dangers of the battlefield by the fond anticipation of returning home. The man or the woman who is inspired by faith and hope will not be reluctant to give God their time and vitality, but will be inspired through the battle for souls by the glorious anticipation of reaching our heavenly home, and that will not be a dull place, for, as Dr. Talmage puts it, "It is not a worn-out mansion with faded curtains and outlandish chairs. No, it is beautiful as if only finished yesterday." Dr. Talmage inspires our souls as he leads us on to anticipate "what grandeur of apartments when that divine hand, which plunged the sea into blue, and the foliage into green and sets the sunset on fire, shall gather all the beautiful colors of earth around his throne. O, what grandeur when that arm which lifted the Alpine Rock and bent the arch of the sky, shall raise before our soul the eternal architecture." What, would we be reluctant to pour out our life in his service that all may hear the gospel? No task will be too strenuous for us when we get an adequate conception of the great possibilities before us. For in every undertaking can we not hear the divine voice saying, "My grace is sufficient for you." "Lo, I am with you always." To-day I go to the meeting because I love him so.

MRS. M. E. BURWELL,
Bruceville, Texas.

MISSIONARY COUNCIL.

Friday, March 29, has been set apart as a day of fasting and prayer that the Missionary Council, which is to meet in Washington City, April 10-17, 1912, may have guidance of the Holy Spirit, we ask every woman in our Church to pray and fast for this second annual meeting. There will be women from all over our Southland representing our Church work; they will need guidance, and the call comes to us to help with our prayers. There is much strength in unity, and God will send showers of blessings, if we only ask.

TEXAS CONF. PRESS SUPT.

He is, and will be, most exalted who takes the humblest place.

Wrong living toward men cannot be accepted as right living toward God.

MARRIED

Willett-Day.—At the residence of the bride's father, Dr. Day, Bonita, Texas, March 12, 1912, Mr. Albert Willett and Miss Ruth Day, Rev. Thomas J. Durham officiating.

Longwell-Reagan.—At the residence of the bride's mother, Mrs. M. Reagan, near Calallen, Texas, March 12, 1912, Mr. A. M. Longwell and Miss Kathryn Reagan, Rev. A. T. White officiating.

Haynes-Adrian.—At the home of the writer, Van Zandt County, Texas, February 25, 1912, at 2:30 p. m., Mr. Otis Haynes, of Canton, Texas, and Miss Millie Adrian, the Christianization of the world. Wherever man is found Christianity is to have its sway. With this imperialistic order let us awaken to our great responsibility to the millions of illiterate immigrants crowding into our borders. In learning of the material and temporal affairs of their lives you will be impressed with the fact that the very things that make life worth the while come from Christianity. Are you patriotic? Well, come and put your enthusiasm into missionary work, and you will realize that laboring to Christianize all sorts and conditions of people in our country is the very best outlet for your patriotism. The words of Emma Burnett beautifully express this thought:

Hammond-Haverkom.—At the residence of the bride's parents, Mr. and Mrs. H. J. Haverkom, Mr. H. E. Hammond and Miss Nellie Haverkom, Rev. Edward J. Hammond, father of the bridegroom, officiating.

Gresham-Dunsworth.—At the home of the bride's father, Owens, Texas, February 21, 1912, Mr. Bert T. Gresham, of Centerville, and Miss Mattie Dunsworth, of Brownwood, Rev. Wm. T. Jones officiating.

Campbell-Jordan.—At the residence of the bride's grandmother, Mrs. Martin, in Corsicana, Texas, March 13, 1912, Mr. Michael Campbell, of Corsicana, and Miss Emma Jordan, of Krens, Rev. G. W. Kincheloe officiating.

Just One Thing After Another

I am about to go on a strike. I do not endorse the principle as it is being applied in industrial circles these days—especially the "lock-out" feature.

Has the reader suspected that I am going to locate or quit the ministry altogether? Nothing of the kind. I intend to die as I live, so far as my relation to the Church is concerned.

But that is not all. Time would fail me to tell of trains missed and hotel bills saved upon the part of the traveling public, by having a parsonage convenient and a preacher friend who is willing to finance the situation.

Seriously, it is no wonder that many of our good men have located, gotten "connectional" positions, or quit the ministry altogether. We are killing the goose that lays the golden egg.

In a controversy between James Anthony Froude and Cardinal Manning, in 1879, the Cardinal declared that the Reformation was only a temporary falling away from Rome, and that the time would come when the temporal as well as the spiritual power of the Pope would be restored.

hierarchy—especially the Curia and those in authority in Rome—still cherish that hope, and that they expect to use the United States as a basis for their campaign for world-wide sway over the Nations of the earth.

A large number of brethren in different parts of the State—especially among those who have attended my lectures on "Church History," at our Summer School of Theology—are writing me and urging me to write a "History of the Christian Church," for the use and benefit of our young preachers, and for the common reader.

The matter of "making books" therefore has been turned over largely to men and women belonging to other communions who had more time and better opportunities to do the work.

Each pastor will please urge a full attendance of delegates elect, Recording Stewards, Sunday-school Superintendents and Lay Leaders.

The representatives of our schools and conference organ are cordially invited to attend the conference.

Selfishness never yet found permanent happiness.

CHURCH EXTENSION BOARD, TEXAS CONFERENCE.

The Board of Church Extension of Texas Conference convened March 13 in called session in Centenary Church, Palestine.

Resolutions on the death of Rev. C. A. Hooper, former President of the Board, were adopted, the committee to prepare same, being composed of Jeff T. Kemp, Rev. C. T. Talley and Rev. A. A. Waggon.

After adjournment of the Board the Executive Committee met and passed upon applications of Rev. J. L. Massey.

BOARD OF MISSIONS, WEST TEXAS CONFERENCE.

The Board of Missions of the West Texas Conference is called to meet at San Marcos, Texas, on April 19, 1912, at 9 a. m.

The following are members of the board: Sterling Fisher, F. B. Buchanan, C. W. Godwin, W. D. Bradford, S. H. C. Burgin, O. F. Hatfield, J. W. Albritton, J. T. Curry, John W. Robbins, G. G. Johnson, C. C. Walsh, Eli Shelley, Sam D. Seal, R. H. Wester, G. H. Calcott, John Williams.

STERLING FISHER, President. C. W. GODWIN, Secretary.

DISTRICT CONFERENCE NOTICES.

NOTICE. To the Preachers of the Gainesville District: Those who will attend the District Conference accompanied by their wives, please notify me in advance.

PLAINVIEW DISTRICT. District Conference will meet in Matador April 18-21. Opening sermon, L. B. Tooley, April 18, 7:30 p. m.

VALDE DISTRICT. The seat of the Valde District Conference has been changed from Del Rio to Sabinal, Texas, April 25, 1912.

BEEVILLE DISTRICT. The Beeville District Conference will be held at Mission, in the Rio Grande Valley, April 18th, 3 p. m., till Sunday night, the 21st, inclusive.

STAMFORD DISTRICT. If the brethren outside the district who expect to attend District Conference at Throckmorton will notify us in advance, they may find auto conveyance at Haskell on Tuesday, April 2. The fare for the round trip will be about \$5.

FORT WORTH DISTRICT. The Fort Worth District Conference will be held at Westford Street Church, Fort Worth, beginning at 2 o'clock p. m., Wednesday, April 24.

ASSIST NATURE. You have been told to "hitch your wagon to a star"—that nature will assist you. That's all right. There are times, however, when you should assist nature.

IF THE BABY IS CUTTING TEETH. Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething.

FAITH WITHOUT WORKS IS LIKE A WATCH WITHOUT WHEELS.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED. Greatest money-making proposition before the people. Self-heating and iron. Agents wanted everywhere.

FRATERNAL SOLICITORS wanted by Southern Brotherhood League. Accident, Total Disability, Old Age, Death Benefits.

FARM FOR SALE. Trigrated through pipes, well-improved farm; 90 acres in cultivation; 252 in pasture; all fine land.

FOR EXCHANGE. City lot exchanged for standard make piano, second hand, good condition.

LAND. I will cheerfully answer any question I can about land, climate, or anything else in this country if you will enclose stamp for reply.

MISCELLANEOUS. LOCAL REPRESENTATIVE WANTED—splendid income assured right man to act as our representative after leaving our business thoroughly by mail.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 30-pond Feather Bed and receive without cost, 6-pond pair pillows.

WANTED—A man or woman to act as our information reporter. All or spare time. No experience necessary. \$50 to \$100 per month.

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

SCHOOL plant for sale or lease. Just the thing as feeder for Southern Methodist University. Be quick, if you want it.

CORSICANA DISTRICT, ROUND OF SUNDAY-SCHOOL INSTITUTES. Cotton Gin, Saturday and Sunday, Mar. 30, 31.

Houston District—Second Round. St. Paul's, Houston, March 24. Grimmer, March 24.

Amarillo District—Third Round. Strafford Station, Revival Meeting—April 14-21st. Sabbath Monday 8 p. m., April 22.

Pittsburg District—Second Round. Hardy Memorial, March 9, 10. Texarkana, Central, March 10, a. m. (preaching).

Wants to be used to "hitch your wagon to a star"—that nature will assist you. That's all right. There are times, however, when you should assist nature.

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AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 30-pond Feather Bed and receive without cost, 6-pond pair pillows.

ORGANIST AND CHOIR DIRECTOR.

"Happy the pastor who can secure her services" organist and choir director. Position wanted in a Southern Methodist Church.

PREACHER WANTED.

I am in need of a preacher for a small station that will furnish a home and pay \$10 per month on salary. Fine opportunity for a young single man or a man with a small family.

REAL ESTATE.

METHODIST UNIVERSITY AND OAK CLIFF PROPERTY—I have examined land titles and located money in Dallas for twenty-five years and know values of property.

READY TO HELP IN MEETINGS.

Now that the bright sunny days are coming I would be glad to get out and do something in the Lord's work. I would be glad to help any pastor that is in need of my assistance.

Elders' Orders—A. T. Walker, J. W. Anderson, J. E. Morgan.

Our first quarter has gone into history. Preachers and people have labored under many disadvantages, and against conditions that have been trying.

O. T. HOTCHKISS, P. E.

Jacksonville District—Second Round. Malakoff, at Trinidad, March 30, 31.

Atlanta, April 1. Luscine, at Mallard, April 6, 7. Bullard, April 13, 14.

LaRue, May 25, 26. Neches, May 30. Brasley Creek, June 1, 2.

Palatine, Centenary, June 17. I would call special attention to the importance, first, of full attendance of official members on this Second Quarterly Conference.

Houston District—Second Round. St. Paul's, Houston, March 24. Grimmer, March 24.

Amarillo District—Third Round. Strafford Station, Revival Meeting—April 14-21st. Sabbath Monday 8 p. m., April 22.

Pittsburg District—Second Round. Hardy Memorial, March 9, 10. Texarkana, Central, March 10, a. m. (preaching).

Wants to be used to "hitch your wagon to a star"—that nature will assist you. That's all right. There are times, however, when you should assist nature.

Selfishness never yet found permanent happiness.

IF THE BABY IS CUTTING TEETH. Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething.

FAITH WITHOUT WORKS IS LIKE A WATCH WITHOUT WHEELS.

AGENTS WANTED. Greatest money-making proposition before the people. Self-heating and iron. Agents wanted everywhere.

FRATERNAL SOLICITORS wanted by Southern Brotherhood League. Accident, Total Disability, Old Age, Death Benefits.

FARM FOR SALE. Trigrated through pipes, well-improved farm; 90 acres in cultivation; 252 in pasture; all fine land.

FOR EXCHANGE. City lot exchanged for standard make piano, second hand, good condition.

LAND. I will cheerfully answer any question I can about land, climate, or anything else in this country if you will enclose stamp for reply.

MISCELLANEOUS. LOCAL REPRESENTATIVE WANTED—splendid income assured right man to act as our representative after leaving our business thoroughly by mail.

Obituaries

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

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

REV. CHARLES A. HOOPER.

Rev. Charles A. Hooper, son of George and Maria Hooper, was born in New Orleans, Louisiana, February 25, 1866, and died in Dallas, Texas, where he had been taken to a sanitarium for treatment, February 2, 1912, thus lacking a few days of reaching forty-six years of age. He was left an orphan by the time he was nine years old, but from then until his seventeenth year was reached he was cared for by his brother, James, a devout Christian man. His parents were English people, and of the Episcopal Church, but because there was no Church of that faith convenient to them he was sent to a nearby Methodist Church and Sunday-school. At the age of twelve years he came with his brothers to Galveston, residing there two years, and then returned to New Orleans. There, when about fourteen years of age, he was converted and united with the Moreau Street Methodist Church. For a time he was at Biloxi, Mississippi, but after the death of his brother, James, he returned again to New Orleans, being now seventeen years old. After a year or more, with his sister he removed to Rockport, Texas, and while there was made a class leader, and afterward licensed to exhort. In his twenty-first year he came back to Galveston and united with the St. James Church, of which Seth Ward, afterward Bishop Ward, was the pastor. Soon he asked for license to preach, which was granted, and at the close of that year, 1887, feeling called to the itinerant ministry, he came to the Texas Conference and was admitted on trial into its ranks, wherein he gave twenty-four years of earnest, efficient service. His appointments in their order were: Ledbetter Mission, 1888; First Street, Austin, 1889-92; McKee Street, Houston, 1893-4; McAshan, Houston, 1895-8; Navasota, 1899-1900; presiding elder Huntsville District, 1901-4; Timpson, 1905; Rus-k, 1906; Port Arthur, 1907; West End, Galveston, 1908-11. He was appointed to Willis Point for 1912, but was never able to conduct a service there, being confined to his bed from the time of his arrival in the charge until his death.

His educational privileges were greatly restricted in his youth, but he had so well supplied the deficiency by diligent study and careful reading in after years, as to enable him to render very valuable service and to stand in responsible places in the Church. His four years on the Huntsville District were of signal good. He found it weak, but left it much strengthened in many ways. In three other of his appointments did he fill up quadrenniums, a record of sixteen years out of twenty-four served in four appointments. His preaching was earnest and evangelistic. Sinners were converted under his ministry, not only in revival services in which he was a very successful preacher, but also in the more regular work of the pulpit. At the very last service he held, the one that rounded out his four years at West End, two persons—a man of family, and a young lady—were brought into the Church on profession of faith. In his methods he was diligent, systematic and painstaking. No work given into his hands was ever slightly done; he gave his best to what he had to do, and so his work in the conference sessions at the Secretary's table and on boards and committees was well done. In his charges, Church properties were maintained in good order, the various societies felt the force of his presence and interest, the conference collections were rarely, if ever, behind, and were often in excess, and the membership diligently visited and built up. His fidelity was well exemplified in the last charge he served, Galveston, where he never once failed during the four years, to be in his pulpit to preach, except when away at conference, or a visiting brother was conducting the service. In manners he was courteous, modest and brotherly. Harsh words of criticism of his brethren were foreign to his lips, nor did any ever hear him complain if any appointment did not fully please him.

His health began to fail last August, and continued to steadily decline until the end, though at conference the hope was indulged by him and others that he might possibly recover. During the last six or seven weeks he was confined to his bed, much of the time in delirium, and almost constantly in uncomplained of pain. In his lucid moments he was

concerned for his charge, and in his delirium his mind was much engaged with songs and sermons, those things which had drawn out the best of his heart and life for a quarter of a century.

On June 24, 1895, in Houston, he was married to Miss Carrie Belle Beazley, who, with many native and acquired abilities, has worked by his side, meeting faithfully the demands and exigencies of a preacher's wife, and now remains, with their only child, a little daughter to mourn his departure. Besides these, he leaves two brothers and a sister who stand in the inner circle of bereavement. May God give to each his comforting grace in fullest measure. Awaiting the resurrection of the just, his poor worn body sleeps in White Rose Cemetery, Willis Point, the service of burial having been conducted by Revs. C. B. Garrett, presiding elder, and J. E. White.

The writer feels a deep loss in the death of Brother Hooper. In the beginning of his second year in the ministry, in the close of which year I began preaching, we were thrown together in Church circles in Austin, and a friendship began which grew with the years. Born in the same year and the same month we have celebrated together our birth anniversaries. We worked side by side for twenty years in the same conference ranks. He succeeded me in two pastorates, making friends of my friends. I was his wife's pastor before their marriage. In the last several years I was in his home often. These things of mutual interest cemented our friendship. He was my close friend and brother; I knew his heart and life, and loved him for what he was. He was pure gold. He lived right, served well and died right. What time I shall live, the way will be lonelier for I shall miss him, but I confidently hope to see him again when we reach our Father's home.

D. H. HOTCHKISS.

FLANAGAN.—Helen Tower Flanagan, daughter of Rev. C. A. Tower, of the Texas Conference, was born April 5, 1891, in Cooper, Texas; was baptized in infancy by Rev. S. W. Jones; joined the M. E. Church, South, at Timpson, Texas, during a meeting conducted by Rev. Cullom Booth; married Mr. Clifford C. Flanagan, August 21, 1911, and went to heaven from Henderson, Texas, January 28, 1912. Between the first date and the last is an interval just under twenty-one years. It is not long, as time and the history of men count years, and yet words seem but the mists of thought when we try to tell through them what that short time meant to those who knew and loved the fair, sweet, tender girl, whose quick sympathy and warm friendship made so many hearts happier. Quick to see and think, to speak and act, to feel and understand, careful of the feelings of others, as sincere as a little child, and unselfish to the last degree, her presence brought good cheer and made the very day seem brighter. In her character was an unassuming strength that was a legitimate heritage from her father and mother. Like them she did more than she said, and always made you feel more than her simple words could mean. The chum of my younger sister, she was often in our home, and "little sister" was as one of us. Thoroughly alive, full of laughter, kind and loving always, she made us love her, and now our hearts are saddened by her going away. I was with her when there came to her a definite experience whose strength and depth were revealed in her face and voice, and proven in the tireless and tactful personal work which followed in the revival. Two young girls set a whole Church and practically a whole community on fire, and their influence turned many toward God and life. At least one soul directed to heaven by her work gave Helen glad greeting on the other side, and others will meet her as the years go by here. Her Father says of her: "Helen was a true Christian. I know what constitutes a saved soul. She was as sympathetic and as tender as an angel. She would spend her all for the needy. I am sure she would cook for a tramp. 'By their fruits ye shall know them.' Many other things could be said, but this describes her as we who loved her knew her. Sorrow shadows the home she, with her young husband, had barely begun to build, and that other home from which she had been gone just a little while. Her husband, her parents, her brothers and sisters, feel the blight of the cloud which so suddenly took her away. My own heart is sad, and a feeling of loneliness comes when I think that I shall not see her quick, sweet smile, nor hear her gentle, loving voice again while I tarry here. But I know that in a fairer land and a happier home Helen waits for us all, and some day I expect to see her, with others, there where hurts and misunderstandings are unknown, and where sorrow and sadness and separation cannot come."

WALTER W. ARMSTRONG.

PULLIAM.—Mrs. Augusta E. Pulliam (nee Edger) was born in Mississippi, April 19, 1850, and died at her home in Lewisville, Texas, February 4, 1912. In 1875, in her native State, she was happily married to Dr. A. J. Pulliam, and this union was blessed with four children, one boy and three girls. Of the duties and responsibilities of life she had her portion, and as a special fitness and preparation for them she wisely, in her fourteenth year, took Christ for her Savior, joined the M. E. Church, South, and made an active and a useful member until her health gave way a few years before she died. By her kindly disposition she made friends of all who knew her, and her life of self-denial, her patience in afflictions, and the high Christian plane upon which she lived was a real inspiration. Her unselfish life will continue to influence all her friends and loved ones. A few hours before she died she lapsed into unconsciousness, and when she awoke it was amid the grandeur of the city of God. "Blessed are the dead which die in the Lord from henceforth."

W. R. McCARTER.



REV. ROBERT VINCENT GALLAWAY.

The race has been run, and the victory won. The battle has been fought, and the armor laid aside. The cross has been carried, and the crown has been placed upon the careworn and battle-scarred head. Rev. R. V. Gallaway, the veteran of the cross, has entered into that "inheritance that is incorruptible and undimmed, that fadeth not away."

Brother Gallaway began life sixty-seven years, seven months and eight days ago, near Kosciusko, Mississippi. His birthday was on May 22, 1844. He began life amid the fragrance of the spring flowers, the hum of bees and the song of birds. He departed this life December 30, 1911, at 7:43 a. m., at his home in Aquilla, Texas. The season in which he departed was unlike the one in which he began life; it was winter—rainy and cold, dark and dismal. But the day had nothing to do with his triumphant departure. Weather conditions had nothing to do with the final ascent to the mountaintop, and the victorious farewell that was so evident to those who stood by and witnessed it. His victory was not an earthly but a heavenly one.

Brother Gallaway came of Methodist stock. His father, Thomas Gallaway, was an exhorter of fiery zeal. His mother, Mrs. Gallaway (nee Catoe), was a woman of strong personality and deep religious convictions. They moved to Texas in 1852, and settled near Waco, and later moved to Bosqueville, where they largely reared their children. Here they endured the rough frontier life of the early settlers. Thos. Gallaway served as Justice of the Peace, and was an honored citizen. Many were swept into the kingdom of grace by his earnest appeals, songs and shouts. Of such stock R. V. Gallaway came. Such was Brother Gallaway's early training till he ever afterwards took great interest in all movements that were for the upbuilding of the community, State and Nation. This influence was felt in every enterprise, in every community, in every pastoral charge he afterwards served. He was a statesman-like life. He was a courtly gentleman, of an even tenor of life. He was a friend of man, and all of whatever walk of life, found in him a friend.

At the breaking out of the Civil War Brother Gallaway enlisted when only seventeen years of age. He was a member of the Seventh Texas (Greggs') Regiment. He saw much hard service; endured hardships indescribable, and was badly wounded at Missionary Ridge. This wound was in the hip, and it gave him trouble till the day of his death. His record as a soldier is clean, and as one who endured as a good soldier of his country, as well as a soldier of the cross.

Want a Tonic? Go To Your Doctor
Is alcohol a tonic? No! Does it make the blood pure? No! Does it strengthen the nerves? No! Is Ayer's Sarsaparilla a tonic? Yes! Does it make the blood pure? Yes! Does it strengthen the nerves? Yes! By asking your doctor you can learn more about this family medicine. Follow his advice.

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

We come now to his spiritual record. Brother Gallaway was converted at the age of seven, but later wandered away, and was reclaimed. Soon after the close of the war he dedicated his life to the service of his Lord, and of his Church. He was licensed to preach by Rev. J. P. Mussett. He was admitted on trial in the Northwest Texas Conference at Calvert, Texas, in the fall of 1876. He was ordained deacon by Bishop Keener, at Belton, Texas, November 4, 1878, and elder by Bishop Pierce, November 14, 1880. He served the following churches: Burnet Circuit, 1877-1878; Hamilton Circuit, 1879-1880; Jonesboro, 1881-1883; Stephenville, 1884-1886; Iredell, 1887-1888; Fairy, 1888-1890; Snyder, 1891-1894; May, 1895; Glen Cove, 1896-1898; Thornton, 1898-1900; Pendletonville, 1900-1903; Aquilla, 1903-1907. Superannuated and resided at Aquilla, Texas, 1907-1911. Thus in cold figures, we chronicle thirty-five years of faithful service. In all this time he only missed one Annual Conference, and that was the one of 1910, he being too feeble to attend. He had many hardships to endure. He with his faithful wife and self-sacrificing children often made long moves overland, and lived in poorly furnished, uncomfortable parsonages. Yet he never complained of hardships, and was always sunny. Great revivals often resulted from his efforts, but in reporting the result of his labors he was modest, and never bragged. On the conference floor he always spoke of the good, and never of the bad. Eternity will tell what we cannot write or sum up in figures.

When the end came he was ready, "watching, waiting." On Tuesday evening, December 26, 1911, while out after some kindling he was stricken with something like apoplexy, and never again wholly regained consciousness. He was assisted in the house and to bed. All was done for him that loving hands and skill could do, but to no avail. He gradually sank. I was with him most of the time to the end. He, to all appearance, never had a pain. It was just simply "falling on sleep." As the end drew near we sang, "There is a land that is fairer than day." Just before the last breath we sang, "Jesus, lover of my soul," and he struggled and moved his lips as though singing that grand song and sank back, and breathed his last. Brethren, I have never witnessed so much of the presence divine. Heaven was lowered to earth. This was the time of all times he had been living to see. He had long prayed for "a peaceful hour in which to die," and God gave it to him. Was this the "dark valley of the shadow of death" spoken of by the Psalmist? Yes, for the family, but not for him. They were in the valley looking up with tear-stained eyes, and breaking hearts, while he was on the mountaintop bidding farewell. He was received by his Lord in peace as was plainly evident from the triumphant look on his face. Standing alone, and yet not alone, and looking up into the heavens is his faithful wife and the eight living children. The soldier answers the last roll call. We shall meet him again.

He was laid to rest at Walnut Springs, Sunday, December 31, 1911. A large number of friends attended his remains to the last resting place. Funeral services were held by the writer, assisted by his friend, Rev. J. H. Braswell, of Whitney, after which the Masons took charge and paid the last sad rites to the departed master.

God bless his memory! May his mantle fall on some one of his family. His pastor, WESTLEY H. KEENER.

FLEMINGS.—Mary M. Flemings was born in Red River County, Texas, December 6, 1848; married W. F. Stephens in November, 1891, and died February 28, 1912. Mrs. Stephens has long been a member of the Christian Church, but last summer she changed belief and joined the M. E. Church, South, at Union Chapel, where she leaves one dear brother and many loving friends to mourn her loss. The funeral was largely attended by her many friends although the weather was unfavorable at my last appointment, the third Sunday in February. Mrs. Stephens was there, and took great interest in the service; came back to the afternoon service, at 3 p. m., and the writer went home with her, and she rejoiced and talked of the goodness of God; she loved God and the Church. May God raise some one to take her place, and may the good Lord bless her brother and her friends who mourn her loss and await the gathering in the resurrection morning, and may we all meet in that land that is fairer than day.

S. I. LATHROP.

STEPHEN HORNE FINLEY.

Stephen Horne Finley was born in Overton County, Tennessee, September 15, 1838, and died at his home in Dallas County, Texas, February 2, 1912, aged 73 years, four months and eighteen days. Deceased came of a long line of Methodist ancestry. His father's name was Thomas Milton, a name which for one hundred and fifty years had marked the eldest born in the Finley family.

The widowed mother moved with the family to Texas in 1859, locating in Rockwall County; then after a short residence east of Wheatland deceased made his permanent home where Duncannon now stands some thirty-eight years ago.

Brother Finley was a soldier for the four years of war in Company F, of the 16th Texas Cavalry, and for the past ten years has been a member of the Sterling Price Camp of the United Confederate Veterans.

On April 23, 1879, he was married to Miss Margaret Daniel, from which union two boys were born, Carl and Leonard.

Brother Finley was converted and joined the Methodist Church at old Wesley Chapel, perhaps thirty years ago, under the ministry of Rev. John S. Davis. His life as a Christian has been most exemplary. Faithful and devoted to all his Christian duties, Brother Finley has been a most prominent figure both in the Church and as a citizen for many years, and no one will be more sadly missed than he. Truly a pillar of the Church has fallen. Ever loyal to his pastors and most generous in their support, his home has ever been to the faithful itinerants like the home of Martha and Mary and Lazarus was to their Lord of old.

His home life has been a beautiful one. His whole-hearted devotion to his boys, his pride in them, his deathless love for them, his spirit of comradeship with them was evident to all and rarely, if ever, have boys repaid a father's devotion with so great a wealth of love as Carl and Leonard poured into their father's life.

The sad tragedy of his sudden taking off is one of those hard things in life that must wait for explanation till the books are opened in the great day. On the evening of Friday, February 2, starting with his son for a tank of water, the team became frightened and ran. Both were thrown and injured, but the father so terribly bruised and crushed that he died in a few hours. A most crushing blow has fallen upon the heart of the entire community. As one man, we bow our heads with the bereaved ones in deepest sorrow and mingle our tears with theirs.

The old soldier has been mustered out, his last battle fought and won, he enters into his well-earned rest. He will answer no more to his name in the camp below, but who can measure the joy of his blood-bought soul as he swept up through the gates on yester eve and joined the mighty host that have laid their armor by where "the war drums throb no longer, and the battle flags are furled, where the Lord of peace is reigning, in that sinless upper world."

The funeral took place Sunday, February 4, at 11 a. m., from the Methodist Church, in Duncannon, conducted by the writer, assisted by an old friend of the deceased, Rev. David Smith, of Dallas, and the body was laid to rest in the Wheatland Cemetery till Jesus comes for his own. May the father's mantle fall upon the sons.

O. T. ROGERS.

McCLINTOCK.—James McClintock was born in South Carolina, Chester District, June 13, 1833, and died at Antelope, Clay County, Texas, February 17, 1912. He was married to Mary M. Hamilton, February 11, 1857. To this union were born three children—one boy and two girls: Will, Mollie and Sallie; all the children and their mother are living. Grandpa McClintock, as we all called him, had lived a Christian life for more than a half century, being converted in 1862; joined the Presbyterian Church, and lived a member till death; his membership was at Bellevue, Texas, at the time. He was among our very best men, and the community loathed to give him up, yet his death was not a surprise, either to himself or his neighbors, for he had been in poor health for sometime, and we all knew his time was short. We laid him to rest in the Friendship Cemetery, near his home, among many friends that will remember him kindly. May the Lord bless his companion in her old age, and the three children, grandchildren and great-grandchildren. A friend,

P. S. WARREN.

MRS. SARAH E. OGLESBY.

Surrounded by her aged husband, Elisha C. Oglesby, and two sons, Melbourne and Ben, with their families, and a host of close, personal friends, Mrs. Sarah E. Oglesby (nee Curtis) passed from this vale of sorrows at 11:30 p. m., February 18, 1912, at her home in Gordonville, Texas.

Ten days illness of lagrippe and serious complications at her age was too much in spite of every attention that loving hands could minister and science of medicine bestow. So death came and relieved the suffering, smoothed the furrowed brow, made pale the flushed cheeks, moistened the parched tongue, and stilled the sweet voice that none save a dear old mother can ever possess.

On February 25, 1847, in Cass County, Texas, the subject of this sketch was born, the only daughter of Ervin and Nancy Curtis. About one year later Grandfather Curtis moved with his family to the Cedar Mills neighborhood in Grayson County and raised his family.

July 18, 1861, she was married to Elisha C. Oglesby right at the beginning of the Civil War. With little to start out with and with her husband in the army she underwent many hardships known only to those who lived at that time. Eight children were born to this couple—four sons and four daughters, six of whom preceded their mother to the better land. Five of these died in infancy, and one a daughter, Floyd, died at the age of 20.

In the late summer of 1870 she, with her husband, united with the M. E. Church, South, and was a consistent member until death. Her home was always open to her pastor, and she delighted to worship at every service.

She was ever the counselor and wise adviser of her household, and was much sought after by her close personal friends in this capacity. To number her friends was to number her acquaintances, and the children all loved her.

O how we need her words of counsel and her earnest prayers, but God in his wisdom has said, "This enough, and she has laid down her life. Yea, a life full of hardships and sorrows, yet filled with kindnesses to all; a life full of sufferings and pains, yet intermingled with sweet words and radiant smiles; a life sacrificed, a crown of stars gained.

We can never forget the tireless, thoughtful, sympathetic friends who constantly attended our dear mother in her last illness. May heaven's richest blessings rest upon them all.

By the side of her children in the Cedar Mills Cemetery, February 20, at 3 p. m., we laid her to rest. Funeral services were held at the Church by her pastor, Rev. Sterling. The floral offerings were appreciated by the family.

May we so live that when the time shall come when we too shall be called from this earthly pilgrimage that we can pass over the river and meet dear mother in a world that is filled with happiness and eternal bliss. And in our bereavement let us be able to say as Job of old said, "The Lord hath given and the Lord hath taken away, blessed be the name of the Lord." HER BABY BOY.

VERNOR.—R. J. Vernor was born April 5, 1859, in Jackson County, Alabama, and died January 25, 1912, in Gonzales County, age sixty-one years, nine months and twenty days; was married in 1877 to Miss Lavina Russell, who mourns his departure. To them were born six children—four boys and two girls—all grown, who now miss a father's love and care. A good man is gone from among men—a pure, Christian gentleman, missed by all, and loved by all who knew him. The Church of which he was a loyal member, the lodges to which he belonged, will all miss him, but the Church will miss him most of all. He loved her with a devotion that was beautiful, and always ready to meet her claims, whether in the Church or Quarterly Conference, Sunday-school or where duty called him he was ready to respond. He dearly loved the Texas Christian Advocate, but he is gone, but we know where to find him; then, bereaved ones, do not grieve, but imitate his virtues, and meet him in the better land. Farewell, husband, father, brother, friend, but not forever. JAS. A. KING. Pandora, Texas.

FLINT.—Mrs. Mary Jones Flint (nee Jones) passed out of this life on March 1, 1912. For a week her life hung in the balance, while doctors and loving relatives and friends did all that was possible for human hands to do to save her life. She herself made the bravest fight for life that I have ever witnessed, yet withal an unselfish fight. She was born June 4, 1890; was converted under the ministry of Rev. C. L. Ballard, April 29, 1900, and joined the Methodist Church, since which time she lived a faithful and active Christian life. On

November 3, 1909, she was happily married to Dan Flint. February 22, 1912, an infant was born whose little spirit went immediately home to the heavenly world. Her life was one of cheerfulness and brightness. Their little home was a place of sweetest contentment. Sister Flint was an officer in the Woman's Missionary Society, and was ever loyal and faithful to her Lord and her Church. Everybody loved her and will miss her so much. The influence of her unselfish life and her tender and thoughtful words will linger like a sweet fragrance to bless the world. Her husband, father and mother, five brothers and three sisters, together with a host of friends, mourn her untimely death, and will live to meet her in that land where no sorrow ever comes and sad partings will be forever passed. From the Methodist Church her tired body was tenderly borne to the local cemetery and laid to rest. May the sod lay lightly and the flowers bloom sweetly about her grave. Her pastor, S. M. BLACK, Valley View, Texas.

REV. JOHN CLARKE ROBERTS.

Rev. J. C. Roberts, son of Stephen and Jemina Roberts, was born in Platte County Missouri, September 7, 1840. After an eventful career reaching beyond the three-score and ten he quietly passed away February 19, 1912. He lived the first seven years of his life in Missouri. The next eleven years were spent in North Carolina. In 1858, the family came to Texas. At Rosston, Texas, on October 2, 1861, Miss Matilda Estes became the wife of our Brother Roberts. Ten children were born, only three of whom lived to maturity. Mrs. Roberts died in 1879. Brother Roberts again married, the maiden name of his wife being Miss Milinda Standlee, also of Rosston, Texas. Sister Roberts is the mother of eleven children, ten of whom are now living. She was given strength to nurse her husband during his last, long illness. She, with the children who remain at home, live in Denton, and are faithful members of the Church.

Brother Roberts was a Confederate soldier—a Lieutenant in Company F, Fourteenth Texas Cavalry. His record as a warrior abounds in thrilling experiences. He was a member of the Masonic fraternity. He was County Judge of Hardeman County. When Foard County was formed out of the original Hardeman he became the first Judge for the new county, and served in that capacity for two terms. For one term he represented the 105th District in the Texas House of Representatives. From 1906 to 1911 he spent in search for health in New Mexico, and in El Paso. He moved to Denton in the fall of 1911.

Brother Roberts was converted in early childhood. All his days were spent in Christian service. Through all the varied experiences he ever maintained a clean, creditable, Christian record. In 1876 he yielded to an unmistakable call to the ministry. He received his license as a local preacher. Home duties prevented him from entering the itinerancy. At Dallas in 1880, he was ordained local deacon. He preached as opportunity was given, but in the homes of the distressed, at the class and prayer-meeting, in the ways of personal work, as he pleaded with the wandering and as he encouraged and strengthened the struggling, he did his most effectual ministry. And such a service he rendered! Letters came to him in his last days from those whom he had helped in the dark hours. The messages were saturated with the note of gratitude and grace. I visited him often in those last few weeks. His faith was strong and his hope was sure. He was a man of heroic mould. Brave and strong, yet tender and kind. He loved the Lord, and gave to him the best service within his power. Indeed, "Servant of God, well done!" O. T. COOPER. Denton, Texas.

HOUCHIN.—John C. Houchin was born March 16, 1868, near Seguin, Texas, and died near Dripping Springs, Texas, January 14, 1912. Brother John was married to Miss Mittie Godby, December 25, 1894. To this union were born two daughters—Bethie and Esther—who, with their mother, survive him. He also leaves two brothers and five sisters to mourn their loss: M. A. Houchin, of Eagle Pass; G. W. Houchin, of Henly; Mrs. Bettie Jenkins, Mrs. Mary Glosson, Mrs. Florence Ferrell and Mrs. Nannie Ferrell, all of Dripping Springs; Mrs. Sue Simmons, Roby, and a host of relatives and friends. For many months Brother John suffered with that dreaded disease, cancer, but he bore his affliction with the patience of a true Christian. When near the end of this life he prayed for death to release him from his suffering, saying he was ready and willing to go. Brother John united with the Baptist Church when fourteen years of age. Dear John, your going away leaves us lonely, but not without hope of again meeting where there will be no more sad good-byes. SISTER NANNIE.

ESCOE.—Little Edward Crawford Escoe, Jr., was born at the parsonage in Shelbyville, Texas, January 14, 1906. Though the third child, he was the first son given to Rev. and Mrs. E. C. Escoe. They were so glad to receive him, and anxiously looked forward to the time when he would become a man and bring honor to the family name and be a useful instrument in God's hands for the uplifting of fallen humanity. Last New Year's Day, January 1, 1912, he was taken sick and lingered for fifty days before he died. He had the best attention loving hands could give. Everything possible was done for his recovery. Just before he died he asked his mother to sing, "Nearer, my God, to thee," and "Will there be any stars in my crown?" He said, "Mamma, what does that mean, 'Will there be any stars in my crown?'" He was a very bright little boy for one so young, having died just one month and five days after his sixth birthday. His parents are heartbroken, and yet Brother Escoe told me in my study that the blessed old Book has a new meaning for him. He reads it now with renewed interest. He loved to preach the gospel before, but he can tell the old, old story now with a different meaning. We deeply sympathize with them in this great affliction and pray that the Lord may greatly bless them in their labors for him. H. J. HAYES.

PANNEL.—Mrs. Emma Pannel passed from this world to the one above February 23, 1912, at the age of forty-six years, two months and twenty-two days. She was converted at the age of thirteen and joined the Methodist Church, where she lived a consecrated life to the end. She leaves four orphan children. Seemingly it is hard for one so much needed to be taken away, but our Father doeth all things well. Her concern in her last hours was about her children, and a relative that was not saved. She prayed and shouted, and the last word that she spoke was Jesus. May the blessings of God rest upon these orphan children is our prayer. C. V. WILLIAMS.

CRABTREE.—The subject of this sketch, Mrs. Ann Crabtree (nee McCollum), was born August 29, 1818, in Wayne County, Kentucky, and at the age of fifteen was converted and joined the Methodist Episcopal Church, South, and for almost eighty years she was a devoted and active member, having departed this life February 9, 1912. Volumes of history, both of Church and State, fall in between the birth and demise of this good woman. In 1841 she was married to W. G. Crabtree, Putnam County, Missouri, and to this union were born seven children, four of whom yet remain to mourn their loss, but their loss is her eternal gain! There are

14 grandchildren, 45 great-grandchildren and one great-great-grandchild, five generations are represented. In 1858 she, with her husband, moved to Texas and settled in Hunt County, where their home was opened to the pioneer preachers of Methodism, and such venerable men of the North Texas Conference, as Revs. M. H. Neely, D. D., of Gainesville, Texas, and J. M. Binkley, of Sherman (superannuates), will remember this now sainted woman. Brother Neely was her first pastor in Texas, and Brother Binkley next. The circuit, known then as Greenville Circuit, in the bounds of which she lived, covered perhaps as much territory as the Greenville District now embraces. For months Sister Crabtree's life seemed to hang as in a balance, and we would not have been surprised at her departure weeks before the end came, but our Father seemed to lengthen her days to show how a patient child of his could abide his time. She loved her pastors, and, like David, she only walked through the valley of the shadow of death, and thus was transferred to the fields of Elysian, where she is forever saved from trials peculiar to the earthly life. She has been received into her Father's home not made with hands eternal in the heavens, and there she awaits the coming of her children and many friends. Weep not, dear children, as those who have no hope; for if you are faithful unto death she again will clasp your hands and plant a mother's kiss upon your cheek, and there shall be no good-byes there. On February 19, 1912, at 4:00 p. m., we laid this tired body to rest, in the cemetery at Gordonville, to await the resurrection. Let us strive to meet her! Her pastor, A. C. STERLING, Sadler, Texas.

DUNLAP.—Lonie Dunlap, infant of Mr. and Mrs. Ben D. Dunlap, was born August 5, 1909, and died January 22, 1910, being six months and eighteen days old. He was quick to learn, loved by all and his family were very much attached to him. He had been in the home just long enough to entwine his little life around all hearts. Everything was done to save his life, but all in vain. It is hard to understand these things. All things work together for good to them that love the Lord. Father, mother, brother and sister, your loss is gain; you cannot bring him back, but you can go to him. God gave him to you for a purpose; that purpose has been accomplished; he is not dead, but liveth; may his few short days spent with you make you all better and tie you all on to heaven; you loved him, but God loved him better; he is waiting in heaven for you; he was laid to rest in Annis Chapel Cemetery to await the resurrection morn. May God bless them to meet him there. His aunt, OLA RICHBURG.

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I SEND IT ON TRIAL. If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day and I will send



The above is C. E. Brooks, inventor of the Appliance, who cured himself, and who has been curing others for over 30 years. If ruptured, write him to-day.

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If you place a drone on the back of a worker you have an upper and a lower class.

The world watches a man when out of the pulpit, to see what he means when in it.

To be strong in dull and dreary duty is about the hardest task a man can face. It is a noble thing to be brave in tragic moments, but perhaps there is something even nobler than that. It is to be brave and glad and strong and tender when the sky is gray and when the road is dreary. It is in such seasons—and they form nine-tenths of life—that he who waits on God will show his strength.—George H. Morrison.

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

Sixty Years the Standard

DR. PRICE'S CREAM BAKING POWDER
A Cream of Tartar Powder Made from Grapes
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A COURTESY APPRECIATED.

My son, Dennis Macune, formerly of this conference, but now in the Northwest Mexican Conference, as missionary in charge of the American congregation in Durango, Mexico, is at his post of duty in that city with his wife and baby, and we have been very uneasy for their safety during the present troubles there. The last letter received from him was written on the 4th of February; he had just suggested that the troubles in Chihuahua and Juarez indicated a general uprising, and that the papers reported all the Americans leaving as reasons why he should abandon his post and come home, but he wrote that he knew of the troubles at those places, and at Torreon, but that he had been preparing and praying for a revival in Durango, that the men he had hoped to get to help him had been prevented from coming, and that he had that day started the revival by himself, and felt so encouraged over the situation that he proposed to stay and preach as long as he felt impressed that it was his duty, unless he should be ordered out by the authorities of the Church or the Government. That latter was the last word we have had from him (it is now March 6), and last Sunday when I read President Taft's proclamation warning Americans in Mexico who were in dangerous localities to leave that country, and also read the notice of Ambassador Wilson, of the City of Mexico, designating Durango as one of the dangerous localities, I felt that I ought to take some action, and I sent a night letter by wire to President Taft asking him to cause to be transmitted to Dennis in Durango, through the official channels, my request that he come out of there at once, and also that he be furnished with the necessary papers and protection. I suppose that telegram was delivered in Washington Monday morning, and on Monday afternoon at about five o'clock I received a telegram here in Wortham from the acting Secretary of State, stating that my request had been delivered to the United States Consul in Durango, but as the trains were not running it was uncertain when it would be possible for them to come. The courtesy and the promptness of the representatives of the Government in this matter is very gratifying to me. I am not personally acquainted with President Taft, and I feel quite sure that he never even heard of me, hence it is evident that he did what he would have done for any other father under like circumstances. It is a pleasure to me to make public acknowledgment of the merits of our public service, and to give credit for promptness and efficiency. I have often seen criticisms upon this branch of the public service, and hope that this acknowledgment of merit may tend to a better appreciation on the part of the public. But my boy, with his family, are still in great danger, and will be till he crosses the line into Texas. Years ago we gave him to the Lord, and our prayer is that he may do the Lord's will, and if the Lord takes him we will meet him in heaven. Pray for him and his parents, brethren.

C. W. MACUNE.

There is no time with God. . . . He does not promise that any given date or moment shall see the fulfilling of our hopes. The long years when we receive no visible answer are to him the same short day as when our hope began. It is laid up for us in heaven, like Aaron's rod within the ark; and there, in like manner, it shall bud, and blossom, and bring forth fruit simultaneously, when he shall choose.—M. Byron.

If you are suffering from rheumatism, neuralgia, sciatica, indigestion, kidney complaint, general debility, backache, or any other ailment, take Dr. Williams' Pink Pills for Pale People.

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

This issue of the Advocate contains an article of President C. M. Bishop, of Southwestern University, urging the Methodists of Texas to consider their claims and needs and to remember them and the work they are doing for our young people in a substantial way on Educational Rally Day in April. The proper mention of our own schools to our people will easily flood old Southwestern with students next year, and that means dividends on the investment of our time, prayers and money. The test of our religion is its practice, and surely there is no way to practice genuine religion to greater advantage than to equip schools, colleges and universities and place our children in them for training. Surely no exhortation is needed; let us all talk Southwestern and Polytechnic for at least one day in April, and back up our talk with a healthy subscription to enable them to continue to educate our children.

While we are carefully studying the effect of Italian-Turkish contest, the discovery of the South Pole, and the possibilities of the presidential campaign, should we forget that our children have some claims upon us?

Last Sunday, Brother Barton began a tour of North Texas with the intangible, Geo. R. Stuart. We all know what this means. There will be hundreds of fathers and mothers more zealous for the best interests of their sons and daughters; hundreds of youngsters inspired with an ambition to secure the very best equipment for life, thousands of new friends made for Southern Methodist University, and incidentally old North Texas Conference will draw much closer to the \$125,000 needed for the best arranged and equipped dormitory for young men in the South. Watch the reports in the columns of the Advocate.

To-date there is not a conference in Texas that has given as much to Southern Methodist University as Dallas gave beside the million dollars of lands. Which conference will reach the mark of \$300,000 first? It would be a mark worthy of populous North Texas to give this year as much as Dallas gave in cash and notes last year. Dallas is not by any means as large as the rest of the conference.

AN ERROR.

In last week's issue the heading for the article by Bishop Mouzon concerning the Educational Rally Day in April appeared by mistake as "Southern Methodist University and Polytechnic Rally Day," whereas it should have been Southwestern University and Polytechnic Rally Day.

A FORWARD STEP.

If there ever was any fear that the movement for Southern Methodist University was strictly a movement of the clergy, that fear need not further exist. In fact, the movement in Dallas whereby the great bonus was raised was largely a movement of laymen, as is shown by the magnitude of the gifts. Of course the pastors worked, and sacrificed of their own substance, but the laymen of Dallas must receive due credit. And the example of the beloved pastors all over the State is being followed by the laity. There has been raised to-date, including the Dallas cash and notes, over half a million dollars. To be sure, our laymen are "on the mark," and they mean business. They have been carefully but quietly organizing, and the results will soon surprise the Nation. The Church is being stirred as never before—witness the letters and messages that come to our office daily, accompanied by the subscriptions.

Some weeks since the citizens of Dallas organized an Advisory Council of fifty persons for the purpose of cooperating with the Church officials in bringing Southern Methodist University to the fullest realization. They elected to assist them a laymen from each presiding elder's district in the State of Texas and called them together for their first meeting on last Wednesday. The result was in every sense a success. Those men meant business. They are the busiest class of our busy Church. They do things. They appreciated what had already been done, and they mean that Texas in every section must have a part. The University belongs to all, and all districts must have a voice in its affairs. After a conference in the Publishing House in the morning, luncheon was served at the Southland Hotel, and the visitors driven over the University grounds. The grounds were seen for the first time by quite

a number, and many were the expressions of enthusiasm heard. Other meetings will follow in due season, and soon all Texas will know what an opportunity they have and will as surely respond. Space forbids us to give the addresses of Dr. Harrison, R. M. Kelley, Judge Armstrong, Judge Brooks, J. Howard Ardrey, and numbers of others, as much as to mention the good work of the many pastors from the different sections of the State who were present.

HOW THE CONFERENCES STAND.

A study of the record shows that the mother conference—the Texas Conference—is leading in the amount of cash collected. Both in cash and subscriptions, they are moving well to the front for their splendid Texas Conference Building, and Brother Barton and his hosts from North Texas will have to put on a little more steam to keep pace with them. Of course, we cannot count what Dallas city has done in the record of North Texas Conference. Really the best reports of subscriptions during the past week, letters, etc., etc., came from West Texas Conference. We had perfectly satisfactory evidence in hand to prove that Dr. Harrison knew what he was saying when he said at the luncheon last Wednesday that when the campaign was over it would be found that West Texas had done a full share, and perhaps in proportion to membership would win honors. There have come both cash and notes from that good country during the last week, where there has never been any soliciting done, other than what has appeared in the Advocate and the little bulletins sent out by the office, and what the pastors have done. Now—we recognize the spirit of success. Methodism begins to do things voluntarily because they ought to be done. It is natural for a good man to wait till he is begged to do a good deed.

Central Texas and Northwest Texas have not had opportunity to show their loyalty as conferences, but where the cause has been presented, they have maintained their reputation of being the "livest" sections of the Church. Weather has been against campaigns in those sections. Snow and mud combined with long distances make winter campaigns hard, but wait till spring gets under way, and then—

SOUTHWESTERN UNIVERSITY.

Southwestern University is the historic institution of Texas Methodism. Its roots reach back to pioneer days, for its charter connects it with Ruter-ville, Wesleyan, McKenzie and Soul-Colleges. Its splendid history is full of inspiration to its army of students. The spirit of Chauncey Richardson, of McKenzie, and of Mood, yet abides, and along with the helpful traditions of former students who are now strong men in the world, animates the student body and becomes the spirit of Southwestern.

For nearly forty years this college has been doing the work of the Church, and it has been doing this work well. While other educational ventures have been enterprised, and for a time have flourished many of them only to be finally lost to the Church, Southwestern, from an humble beginning, under a wise and conservative management, has grown stronger and stronger, until to-day it is in many respects, the most useful and successful educational institution of Southern Methodism.

All Texas Methodists do not know how favorably Southwestern University compares with the very best colleges under the control of the Methodist Episcopal Church, South. According to a recent Bulletin issued by the Board of Education of our Church there are thirteen institutions that are graded in the highest, or "A" class. Southwestern is the only institution in Texas that is placed in this class. According to the figures given in this Bulletin for all these colleges, Southwestern has: (1) The largest assets, in buildings of the thirteen; (2) the largest income from tuition fees; (3) the largest income from fees other than tuition; (4) the largest income from conference collections; (5) the largest total income of all colleges and universities reporting; (6) the largest enrollment of students of college grade; (7) the largest total enrollment in the report. This is a capital showing when it is remembered that many of these institutions are much older than your own Southwestern, and it puts our Texas college well in the lead of all Southern Methodist colleges.

In spite of the largest graduating class in its history, and other trying

conditions the enrollment this year has been larger than that of any former year, except last year. This amounts to date to 635, with the third term, the Summer Normal, the Summer School and the Summer School of Theology yet to be added, which will give a total for the year well beyond the 1000 mark. It may be of interest to know that of this number 216 receive free tuition in the academic department. This is a part of the work of Southwestern University. It was projected to do this work, and it has been doing this work all through its history. This work could not have been done, nor could it be continued but for aid given by the Church. If these students paid their tuition at the regular rates the added amounts to cash receipts would be as follows:

For ministerial students,	\$3,502.25
Honorary students, mainly ministers' children	5,317.50
Scholarships, mainly Sunday-school,	2,497.50
Total	\$11,717.25

The help given to needy students in many other ways, not counting the aid given by the loan funds, will make this amount considerably exceed \$12,000 this year.

It has never been the policy of Texas Methodism, as formally expressed by any one of the conferences or its constituted agent, to do other than conserve every interest of this splendid institution. In 1910, the year of agitation, and the year when the Educational Commission was appointed, no action was taken by any conference, touching educational matters, that did not look to the permanency of Southwestern University, and two of the conferences passed the following resolution:

"It is hereby expressly stated that we endorse the work which is being done in Southwestern University at Georgetown, and instruct said Commissions to make provision for its continuance, with the present equipment, and as far as practicable, provide for the enlargement of the same in the future."

When the Educational Commission met the following was given out as a part of the first action taken by that body:

"We commend the work done by Southwestern University at Georgetown, and declare our purpose to continue it as an "A" class college, and pledge our continued support to that institution, creating for its use all its present endowment. We urge the prompt payment of all outstanding notes and subscriptions to it."

The work at Southwestern was never better organized, nor more carefully carried out. The spirit of the student body is excellent, and the faculty have this body well in hand. There are many evidences of progress about the grounds. From all sections of the State our friends are letting us know that their interest in us abides. Subscribers to our funds are paying either interest or principal. Our former students, and we have ten thousand of them, are organizing for a campaign to secure additional funds and additional buildings. We have great hopes in the material outcome of this movement, as we know the former students everywhere, to be true and loyal to the old school.

Each conference of 1911 endorsed Southwestern University, and pledged its support, but in fixing the assessment for education, because of added claims and other institutions, as has been set forth fully, Southwestern University will not receive the amount this year that the Trustees asked for or felt was necessary for the work. For this reason, this special call is made. We are only asking for the same amount this year that we received last year. Unless this special call is responded to liberally the close of the year will find us, for the first time in our history, confronted with a troublesome deficit.

C. M. BISHOP.

FROM PALACIOS, WEST TEXAS CONFERENCE.

Please send me literature and cuts of the buildings of Southern Methodist University. I want to show them to my people and try to help in this great work. Texas Methodism must do her best, for a great responsibility is upon her. Perhaps much greater than any of us can now fully appreciate. Yours for the Master,

D. A. WILLIAMS, Pastor.

We should beg pardon of Brother Williams for publishing his letter without permission, but we need it for a sample. Such messages come to us daily. If there is any one great difficulty before us it is getting our people to realize the truth of Brother Williams' letter. We have had our people to come to Dallas with little information and enthusiasm, and when they have gone over the proposition and conditions have made many just such strong statements as the above. Oh, if our people would inform themselves about the matter; if we could go into this three million dollar enterprise as its magnitude de-

MERITORIOUS MONEY-MAKING

We have an investment opportunity of rare and unqualified merit which has behind it men of unquestioned character and ability.

It possesses advantages that have made it yield greater profits than probably any other existing enterprise, and great growth is right ahead of it.

We have prepared a booklet showing the details of this opportunity which contains as well, a great deal of other information that you will find very helpful and valuable.

We will be glad to send this to you without any expense or obligation, on your part, if you will sign the following coupon and mail to Box 610, Dallas, Texas.

..... Cut or tear on this line.....

COUPON.

Box 610, Dallas, Texas.

Gentlemen—Kindly send me your booklet as I am interested in safe and profitable investments of amounts from \$500 to \$2500. It is understood that I do not obligate myself in any way by this request.

Name

Address

This coupon is one sure step to big profits on safe investments.

serves, we would realize the opportunity, and there is not a Methodist in the State who would hesitate to help when the proposition is clearly understood. Come and see!

The following letter from a good lady in Marshall shows something of the Southern Methodist University spirit:

Marshall, Texas, March 14, 1912.

I wish to thank you for the copy of the Bulletin, and I am sending my coupon for another copy of the Bulletin, and the portfolio of proposed buildings of the Southern Methodist University. I take pleasure in acknowledging the receipt of the prospectus sent out by you sometime ago. Unfortunately, I cannot express my admiration for the contents, as I stopped in town to do some shopping and some one else chanced to pick it up and appropriated it; so I did not even get to look over it. I hope it fell into good hands, and that it will accomplish more than if I had enjoyed it. Wishing the Southern Methodist University great success, I am, truly,

NEWS BY WIRE.

Drs. Boaz and McClure have, since the last Advocate issue, visited Athens, Bullard and Timpson. Drs. Geo. R. Stuart and Barton have visited Greenville and Celeste. Besides much not yet closed up, the aggregate amount in cash and bankable paper is over \$8000. Bullard gave a rousing contribution of over \$600; Celeste, \$835, and Timpson, \$2047. Such a pace as that will make Southern Methodist University the wonder of the world.

Whatever is against the good home, is against all that is good.

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Bishes all Forms of Tobacco Habit in 72 to 120 Hours.
A positive and quick relief. A Home Treatment easy to take.
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