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

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"Rightly Dividing the Word of Truth" The Dallas News and Spiritualism

We believe the Bible is the Word of God. We believe holy men of olden times wrote both the Old and New Testaments as they were moved—inspired—by the Holy Spirit. We believe the Bible is God's revelation of his will as to what men ought to be, to believe and to do. We believe—yea, we know experimentally—that God by his Holy Spirit, by whom he inspired the Bible, calls some men to preach the gospel—to expound the Word of God. Believing these things, we desire to say with all possible emphasis, that the first duty—first in order of time and first in importance—of the preacher, is to study the Bible in order to come to a correct interpretation of the same or at least of such portion of it as he seeks to expound. For let him be assured that such of his discoursing as is not founded upon the Bible is not preaching the gospel. This is the very point of Paul's exhortation to the young preacher, Timothy, compressed into the words, "Rightly dividing the word of truth." The Greek word translated "rightly dividing" literally means cutting straight through. Adam Clarke's comment is: "By rightly dividing the word of truth" we are to understand his continuing in the true doctrine and teaching every person; and according to our Lord's simile, giving each his portion of meat in due season—milk to babes, strong meat to the full grown, comfort to the disconsolate, reproof to the irregular and careless—in a word, finding out the necessities of his hearers and preaching so as to meet those necessities."

That is just the kind of preaching the world is hungry to hear. The Bible contains the truth that satisfies the deepest desires of the human heart. The gospel meets the world's greatest need. When properly presented the gospel truth will commend itself as God's message to the human soul. It is its own most powerful apologetic. In order to arrive at a correct interpretation of the gospel there are three things indispensably necessary and two things the importance of which cannot be overestimated. First of all there must be an experimental understanding of the gospel—a personal knowledge of Christ as Savior. Second, there must be earnest prayer in faith that wisdom may be given from above. Third, there must be the help of him who inspired men to write the Bible—the Holy Spirit. He helps us in answer to prayer. He takes continually out of the things of Christ and shows them unto us that we may show them unto those to whom we preach. These are the three absolutely necessary things.

The other two, the importance of which it is scarcely possible to overestimate, are: First, the knowledge of what the best interpreters of the Scriptures understand to be their meaning. Of making many commentaries there is no end yet in sight. Some are best for one purpose, others for

other purposes. But every preacher should secure and then constantly consult some of the best whose aim is simply to give the exact grammatical interpretation of the text. But the commentary should be studied in closest connection with the most careful, prayerful and prolonged study of the text itself. We must avoid the danger of studying too little the Bible and too much books about the Bible—a very common but a very hurtful blunder.

The second thing is a working knowledge of the languages in which the Bible was originally written. With the help of the excellent text-books based on the inductive method of study any preacher can in twelve months' time gain a knowledge of Greek and Hebrew that will be invaluable to him in the interpretation of God's Word. Harper's Introductory New Testament Greek Method and Manual and Harper's Introductory Hebrew Method and Manual put one to the reading and study of the first chapter of John and the first chapter of Genesis in the very first lesson, and when one has mastered the fifty or sixty lessons in each he will be able to make his way through the whole Bible.

But the English Bible, and in our judgment, the Authorized Version thereof, must not be neglected. Experience the blessedness of the man whose "delight is in the law of the Lord" and who meditates therein by day and by night. If you feel the need of it, get some such book as Gray's Synthetic Bible Studies—a book that sets you to studying the Bible rather than studying about the Bible. The latter is a great defect in many books on the study of the Bible. Morgan's Living Messages of the Books of the Bible is a very helpful work and will enable one, if he will study the books of the Bible one by one to preach a series of really helpful sermons, one on each book.

What the Church needs to-day, what the world needs, are men in the pulpit who are specialists in the correct interpretation and right application of the teachings of the Bible to the men and women of to-day. The best preaching, the most powerful preaching, is of the expository kind. The preachers who have most powerfully influenced the progress of the world were expository preachers. Witness Martin Luther, John Wesley, Charles Spurgeon, Alexander McLaren, Campbell Morgan. This is the kind of preaching that is invested with authority and surcharged with power. It is the preaching that draws and permanently holds the hearers. It is the preaching that convicts and converts and comforts and edifies. It is the proclamation that extends and establishes the kingdom of God and builds up the Church and edifies the body of Christ.

That preacher who studies the Bible as herein indicated will be able to do this sort of preaching. If he studies the whole Bible he will have a whole message for the whole world.

Recently it was ruled by the Attorney General's department at Austin that the "spiritual medium" going about the country holding seances and receiving money for the same comes under the head of vagrancy and is forbidden by the laws of the State. The ruling had no reference to the religious worship of the Spiritual sect, and no such meaning was attached to spiritualism by the Department of Justice.

Following the decision, the Dallas Daily News indited an editorial which to all intents and purposes was a criticism of the ruling and a defense of certain forms of "medium" service. For instance, the News said: "A so-called medium bears the same relation to spiritualism that the preacher, the priest and the rabbi bear respectively to the Protestant, the Catholic and the Hebrew religions, and if the acceptance of compensation for service makes the medium a criminal, it seems to us that logic inexorably commands that the ministers of other religions who get a livelihood from their ministrations be likewise treated." That is a strange statement. No minister of the Christian or Jewish religion undertakes to deceive gullible people by nightly performances behind dark curtains, by manipulating slates, tables and other palpable frauds simply for the sake of gain; and it is an insult to enlightened religion to have its ministers classed with such montebanks and frauds. They do their work in the open, by appealing to the judgments and the consciences, the hopes and the fears of people as a means of leading them into the experience of a new and better life. The News knows that these slight-of-hand performances of the spiritual medium have been exposed time and again, and that the whole affair is a deception pure and simple, and practiced on certain types of men and women for money and for nothing else.

The News knew better when it so classed the ministers of religion, for it further

Christ is the Savior of all men, the good, the bad, the indifferent. In his esteem men are men and he knows no difference among them in estimating their need of salvation. There are men who hate him, but he hates no man. He loves them with a love that gave his life for them.

One of the strongest evidences of the divinity of the Church is found in the fact that it not only survives as a living institution in the world despite the folly and the lapses of many of its friends and exponents, but it is even more vital today as a factor in human life and in the civilization of the world than at any previous period in its history.

Christ is not a memory. His personality is not simply historic. He is an ever-present issue. He not only lived in past centuries, but he lives with emphasis and

says: "The law was intended to enmesh those who merely pretend to be spiritualist mediums as a means of concealing criminal vocations," etc. Is the real spiritualist, therefore, hurt by this law when he, like other religious people, worships God and tries to uplift himself and humanity? Not at all. And the News might have added that the persons aimed at, in fact the average spiritualistic medium, commits an offense against this law only when he advertises his seances, gathers his victims behind closed doors, in a darkened room, and proceeds to impose upon them by his cunning and deceptive means in order to get money out of them; and whenever he or anybody else, whether Christian or Jew or Spiritualist, commits such a fraud, this law is intended to punish him and to protect the ignorant, the superstitious and the credulous. It is getting money under false pretense.

Therefore, in trying to throw a tub to the Spiritualists, the News went out of its way when it put ministers of the gospel in the same category with these Spiritualist harlequins who perform their deceptive feats under cover of darkness in some secluded room; and do it for no other purpose except to fileh money out of the pockets of a certain class of people. If that is the best defense that the News can make of its Spiritualist sect, it ought to change its methods and overhaul its arguments. At least it ought to confine itself to the merits of spiritualism, if it have any, and not offend ministers of the gospel by classing them with these deceivers of susceptible men and silly women. But when we come to think about it, we are not much surprised at the News in this instance, since it has been obvious for some time that some of its departments have a tender spot for Christian Science, spiritualism, and fads of the occult and mysterious forms of human belief; but we suggest to the News not to reflect upon the Christian ministry in its efforts to defend and boost these peculiar cults.

power in the present age—the present moment. Other men take their places in the dim past as the years pass by, but Christ creates the years and guides the centuries.

Some people regard religion as a sort of fire escape and when there is no fire raging they have no use for it. Such a view of religion imparts no value to it as a practical principle in the constant work of life.

No one man, however great and influential, possesses all wisdom. There are others in the world as wise and as great as himself, and when he finishes his course and departs the world will wag on just as though he had never lived. True, he has his place to fill and his duties to discharge, but his departure will not stop the progress of things.

The "Country Movement" Again

By J. W. MADDEN

The "Texas" Christian Advocate is a great paper. I could no more do without it on Sundays than I could do without my meals. In fact, if forced to do without either, I believe I would rather omit the latter. When I cannot or do not attend Church on Sundays for any reason I get my "sermon" from the Advocate, and if I want to get myself in tip-top shape to enjoy a sermon I read the Advocate just before I go to Church. An hour's reading of it, followed by a sermon from Brother Davis, our pastor, gives me sufficient spiritual food for the following week. Indeed, I repeat, the Advocate is a great paper, and it is doing a great work. No Methodist should do without it, and whether a Methodist or not it will do any one good and no harm to read it. One gets an "uplift" from its strong and forceful editorials and well-written and instructive articles that he can find nowhere else.

But as with all other papers or periodicals or magazines occasional articles or editorials are especially pleasing, and are more so than others, and this is the case with the Advocate and myself. One editorial and one article in recent issues of the Advocate have been of more than usual interest to me—in fact, so much so, that I have felt very much encouraged by them in one particular respect, and they have emboldened me to write again on the subject that heads this article.

The editorial to which I refer was headed: "The Importance of Our Rural Work." It contained some mighty good things, and spoke in strong terms of our "city problems" and our "rural problems," dwelling upon the relative merits of both, and seeking to point out the unquestioned duty of the Church with reference to them.

Among other good things, and true, this editorial said: "Therefore, it is imperatively incumbent upon the Church to look scrupulously after our rural work, and the work in the small town and village. Are we doing it? We fear not. We ought to strengthen our organization in the country, aid in building more comfortable houses of worship, give more attention to our Sunday Schools, put forth larger effort to get our rural children into good schools, and we ought to man them with our strong preachers. Are we doing this? Let the reader make answer."

And these words also appeared: "The rural Church is still the home of the old-fashioned revival. So are the small town and the village. But not so in the city. It is the rarest thing that we ever hear of an old-time Methodist revival in the city where the mourner's bench figures and cries of penitence are heard. But this is common in the country. Conversions of the old type take place there still. As a result, the city Church is dependent upon the population from the rural sections for its increase of membership. They are converted in the country, move to the city later and bring their certificates with them."

And again listen: "This is not all. The great majority of young men coming into our ministry are from the rural charges. We do not often receive candidates for the ministry from our wealthy city stations. The country Quarterly Conference 'is the place' where the most of them make their start. The 'small town' adds its percentage, but the 'reports' from the city Church of this nature are meager indeed."

That every word of these quotations is true no sane and well-posted man will deny, and they put the facts awfully strong. The writer of the editorial, whoever he may be, realized, or thought he did, at least, that he was handling a "delicate" subject. The very tone of the editorial shows this, and he tried to deal with it carefully and cautiously. He evidently put on his "night-shoes," when he first began writing, figuratively speaking, so he could tread lightly, hoping doubtless to make as little noise as possible about it, but as he warmed up to his subject, and the full force of the situation crowded itself upon him, those light-tapping appendage coverings were found entirely out of place and were promptly abandoned and "brogans" of the proper size were instantly donned. It was then that he spoke the truth and made himself heard, and I wish I had the power to literally burn his words into the very heart of the Methodist Episcopal Church, South, until it were made to fully understand and appreciate their entire force and be governed accordingly.

However, the editorial referred to merely dealt with the religious or spiritual aspects of the case, but it was soon followed by an article from the gifted pen of Dr. B. H. Greathouse, in which the financial side of the question was presented forcibly and was handled "without gloves." He told some mighty plain truths, and if the

Church is wise and cares for its own interest it will give much thought to his words.

I shall not undertake to quote from this article at any great length, but rather prefer to give its results. It appeared in the Advocate of February 1, 1912, on page 10, beginning about one-third the way down the second column, and if by chance it was overlooked by any of the Advocate readers, it will pay them well to dig it up, and not only read it but study it.

For the purposes of his very able and enlightening article, Dr. Greathouse has taken his "statistics from six of the best stations of one of the best conferences in our Church." Connected with these six stations is a "ministerial force" of six pastors, four presiding elders, twenty-nine local preachers, one college President, one professor, one college agent and one deaconess, while the lay forces are 1716 members, 378 being Senior Leaguers and 281 are officers of the Sunday Schools.

In these six "stations" the Church has a total financial investment or expense of \$832,403, and as a result of this expense these "stations" last year received only 218 persons on profession of faith, or a total cost of \$3854 for each of the 218 members! These figures seem to stagger the Doctor (and they are staggering), and he is forced to exclaim: "There must be something unwise in a system that cannot use its assets in splendid Christian men and money to a better advantage in evangelizing the world," and then he adds as his conviction that any one of these six preachers could report as many additions to the Church as this entire "ministerial force," if he could only "have opportunities to use his abilities more in real soul-saving work."

Then, by way of comparison, the Doctor turns his attention to six "circuits" in the same conference and in the same districts, and shows the results there for the same period of time, where there are six pastors, four presiding elders, two local preachers, 1155 members, 167 Leaguers, 119 Sunday School officers, no institutional Church, no deaconess, no college, poor equipment generally, a total cost or investment of only \$25,700, but they had 371 additions on profession of faith, or one addition for every \$81 invested. In other words, the cost of each member in the six "stations" is \$3856, while in the six "circuits" the cost is only \$81 per member. But it may be objected that only the salaries paid presiding elders and preachers should be considered, and yet, when this is done, we have in the "stations" a total expense of \$18,403, making the cost of each member about \$74, while in the six "circuits" there is a total expense of \$1212, or a cost per member of only about \$11.40!

When we pause to reflect upon these expenses and the corresponding results, we are not surprised at the Doctor's statement where he says: "It does not take a wise man to see it will take a vast sum of money and a long period of time to convert the world at this pace." I submit, however, that the greatest danger to the Church is to be found in the following statement: "The results are, we are 'losing ground in the country,' and the young men who go from the country to the city are not devoted to the Church as they were a generation back," and he shows that on account of the unwise policy referred to "the great Northern Methodist Church with all her wealth and modern equipment is actually losing in membership." He then sums up the whole matter with this solemn but truthful declaration: "Never before did our Church need divine guidance more than now. We ought to pray the Lord to raise us up an organizer, or reorganizer like Wesley before we settle down in the cities like the Episcopalians and cease to have any force in the country, and lose the fire that 'burned in the bones' of Asbury and others after him."

But after all is said the best to be gotten out of it is the fact of an awakened interest in the chief subject to which it all relates, viz: "The Duty of the Church to the Country People." With the present policy of the Church followed much longer, even a blind man can see where it will land. The proper measure of the Church's success is not in the extent of its wealth, nor its fine churches, nor its able and cultured preachers, but in the number of souls it can save, and the wisest Church policy is the one which will best enable the Church to do this. It is evident that this cannot be done by "hugging" the railroads and limiting its efforts to the cities and towns. This course can lead only to spiritual "dry-rot" and final death to increased usefulness. Following the Episcopalians, it can "settle down" in the cities, and then shrivel and die as it would deserve to do. When a Church ceases to be useful in the work of the salvation of men, the world is better off without it, and it ought to die. There

is grave danger that the "commercial spirit" of the age is getting its blighting grip on the Church, and is leading it to certain decay. We hear more in Church circles now about the wealth of its members and equipments than we do of its capacity to win souls to Christ. Dr. Greathouse never uttered a greater truth in all his life than when he said: "Never before did our Church need divine guidance more than now." A Church that is losing its power for spiritual good, and is also a financial failure is certainly in need of this "guidance." In former articles to the Advocate I have shown by reliable statistics the extent to which our Church is neglecting the rural districts within the bounds of the Texas Conference, and briefly stated the facts are these:

1. Two-fifths of the territory of the conference is not occupied by the Church.
2. One-third of the white population of the conference is not reached by the Church.
3. This third resides in the country districts and aggregates not less than 300,000 souls.
4. One hundred additional circuits or missions are needed to reach these people.
5. The Church is well represented in the cities and towns and along the railroads, but is neglected in the other sections.
6. The Church is losing its influence in the rural districts.
7. Upon this basis there are at

least 1,000,000 white people in Texas who never hear a Methodist preacher expound the gospel.

8. That the city Churches draw their chief recruits from the country Church members who move into them.

9. That the country Churches have heretofore supplied not less than seventy-five per cent of the ministry of the Church.

10. That the present neglect of the country district will lead to the loss of this supply to the ministry.

11. That with the country Churches neglected the city Churches will suffer a corresponding loss.

12. That the Church cannot maintain its hold in the cities without keeping itself in full force and vigor in the country sections.

That the foregoing conclusions are correct is fully sustained by the Advocate editorial and the valuable article of Dr. Greathouse above referred to, and they will be sustained by the better judgment of any man who understands present conditions in this State. But I have not lost faith in the wish and the ability of the Methodist Church to successfully cope with these conditions and to finally correct them. The contributions on the subject alluded to are very encouraging, and I believe a general awakening on the part of the Church is close at hand. May God speed the day when the Church may see its error and supply it with the statesmanship sufficient to lead to its correction!

Crockett, Texas.

EASTWARD: Around the World CANTON AND HONG KONG

By Doctor W. B. Palmore—Article Thirty-Four

The Chinese Revolution broke out in Wu Chang a few hours after we

got out of that city, but we deny the charge of having helped to start it. However, since it did start we have done what we could to help unhorse the Manchu dynasty and lift a Republic into the saddle! If China is successful in establishing a Republic, we predict that in less than twenty-five years there will be a Republic in Siberia also. The sending of so many political convicts into Siberia, and the increase and growth of their children, has prepared the way for such a Republic. England's effete House of Lords, with its brewers, distillers and monopolists, obstructing the path of moral progress, is causing many people, even in British colonies to dream of a Republic.

Canton, the largest city in China, has been immensely interested in the overthrow of the Manchus and in the establishment of a Republic. If this city should include or count its suburbs, like Berlin and New York, it could easily announce a population of three millions. It will soon be in direct railway connection with Peking, Petersburg, Berlin and Paris. And within a few hours of ship with London also. It has occupied rather a sluggish place in history, but is destined to figure more conspicuously and rapidly in the future. Its immensity of men and money will figure largely in the coming years. Her

Dog and Cat Restaurants

have ever been her most distinguishing feature or characteristic to the boys and girls of the Western world. Our former skepticism regarding such restaurants has forever vanished. We missed our breakfast one morning, and on that same day walked many miles of the narrow and crowded streets of this curious city. About ten o'clock we were voraciously hungry! In front of a building we saw a crate of pugnosed dogs, as fat as pigs. Inside, one was being baked or roasted whole. The odors emanating from Delmonicos in New York were never more alluring. If President Taft can go all the way to Georgia to eat "possum and sweet taters," what propriety could there be in a private citizen of the same republic tasting a piece of such odoriferous dog! In the midst of such an ordeal we realized the force and philosophy of the Salvation Army's alliterative motto: "Soup, soap and salvation!" It is a waste of time to preach to a man who is desperately hungry. We were just as hungry when afterwards we passed a cat restaurant, but it was no temptation whatever. We noticed that the eyeballs of the cats were all removed before cooking, and sold to the apothecaries. A coroner once asked a quack doctor what medicine he had given to a man who had died suddenly! When the quack answered, the coroner said to him: "You had just as well have given him the Aurora Borealis!" The quack responded: "That's what I was going to give him next, if he had not died!" Doctor, now Bishop Lambuth can tell of many marvelous experiences with Chinese patients and Chinese doctors.

The Presbyterians established here

in Canton, the first missionary hospital in China. The veteran

Doctor John G. Kerr.

used to perform in this hospital hundreds of surgical operations a year, any dozen of which would have immortalized an American surgeon.

About one million of the people of this great city are born, live, move and have their being in boats. A baby boy, as soon as he begins to crawl, is tied by his ankle to the boat, to prevent drowning when he falls overboard. Such boys learn to swim before they learn to walk! With a glass you can look down on many thousands of these boats massed along the river's shores. Such a kaleidoscope of human life, combining both tragedy and comedy, can hardly be seen anywhere else in the world. Births and deaths often side by side at the same time!

The Shamien, which was once a sandbank in the river, is now one of the most beautiful places in China. The sand bar or bank is now surrounded by a massive stonewall, shaded with flowers and foliage of many kinds. Here are the homes of the Consuls and nearby all the foreigners, except the missionaries. It is like a great emerald in a setting of many smaller jewels.

The most conspicuous buildings in the city are the lofty stone pawn shops, reminding us of the towering grain elevators in America. They not only do a pawn business, but are also used as places of deposit or storage of valuables, not in immediate use. The Chinaman deposits here his winter clothing to get capital for his summer business. We would advise all of our traveling friends who have even a day or two at Hong Kong, to run up to Canton, which can now be done either on railway or steamboat in a few hours. Our boys and girls must not hastily conclude that we tasted or ate anything in the dog restaurant, for we did not. We were only exciting their curiosity.

Sir Frederick Lugard.

The Governor of Hong Kong, sent us a very graceful and cordial invitation to dine with him. The invitation was accepted, the compliment appreciated and the occasion very much enjoyed. This distinguished Englishman is not only Governor of the city and colony of Hong Kong, but Chancellor of the unique and great Hong Kong University, the main buildings of which are rapidly approaching completion. This university is unique in many respects, but first in the fact that the first and foundation subscription of about one-third of a million of dollars was made by a follower of Zoroaster, a generous Parsee gentleman, who recently died. It will be unique in the fact that it is an International Institution, built largely by Chinese, not on Chinese territory, but in gunshot of the same. China will be benefited by it more than any other Nation, and yet its stability and perpetuity is assured in the fact that it is backed by the British Empire. While it will be open to all races and creeds, it is primarily intended for the Chinese. It welcomes the establishment of hotels by religious bodies. An essential and primary object of the university is to train the

character and minds of students, and as far as possible to include Western ideals.

The medium of instruction will be English, for the following reasons: First, because it is difficult to obtain first-class professors who have a knowledge of the Chinese language. Second, because it is desired to promote the study of English and to make it

The Predominant Language in Diplomacy

and in culture, as well as in the commerce of the Far East. Third, in order that the students of Western knowledge may be able to read the literature of England and America on the subjects which they are studying. Fourth, because there is no common spoken language in China, and students from one province, or from different parts of the same province would be wholly unable to understand a lecture delivered in any one dialect, whether Mandarin or other. Nor is Chinese at present capable of expressing the technical terms of Western knowledge. It will provide a means of higher education to the hundreds of thousands of English-speaking Chinese in the Straits Settlement, the Federated Malay States and Australia.

The first chair established was that of medicine, having already incorporated the Hong Kong College of Medicine, which has for twenty years done such excellent work. What an immeasurable blessing this one department will be in preparing first-class scientific doctors for China. The greatest curse to-day to China is Taoism. The next greatest curse is her native doctors! The second chair or department is that of applied science. What a blessing this will be in preparing civil engineers to build her railways, open her coal, silver and gold mines! To survey the rivers and confine them to their channels so as to save so many thousands from starvation during the annual overflows! The benefactors of the American Republic, as well as the British Empire, should give encouragement to this unique, laudable and far-reaching enterprise.

Hong Kong, when seen from the deck of a ship at sea in the night, with its terraces of lights rising to an elevation of seventeen hundred feet, reminds us of

Constantinople or Lisbon.

The stone or rock, blown from the mountain for the long winding and ascending terraces, has been used to fill in, or reclaim from the sea a space for the greatest, longest and most important business streets. In the Chinese part of the city, the lofty, many-storied tenement houses on the terraces, contain about as many living souls above the same spot of ground as in Naples, Italy. In the latter the ladies in little iron balconies, projecting from their high windows, dressed in white, and chatting with their neighbors in opposite balconies, with thousands of flags of truce on clotheslines, stretched across the streets, forms a pleasing perspective which lingers in memory as a pleasant dream.

In the Hong Kong harbor may be seen the flags and ships of the Nations of the civilized world. It is the terminus of some of the longest steamship lines in the world, such as: The Peninsular and Oriental Steamship Company, from Southampton, England; the Messageries Maritimes, from Marseilles, France; the Holt Line, from Liverpool, and the Pacific Mail Steamship Company, from San Francisco.

The island of Hong Kong is about forty miles in circumference, rising boldly from the sea, with scarcely a level spot anywhere. Its gray granite affording abundant and abiding building material. It is the east end of a strong line of power, of which Gibraltar is the west end. This chain is not likely to be broken until the land of monuments and memories, the land of braided light and gloom—India—shall master the language of her conquerors, and become a great Republic.

Batavia Java Dutch, East Indies.

TRUE SERVICE.

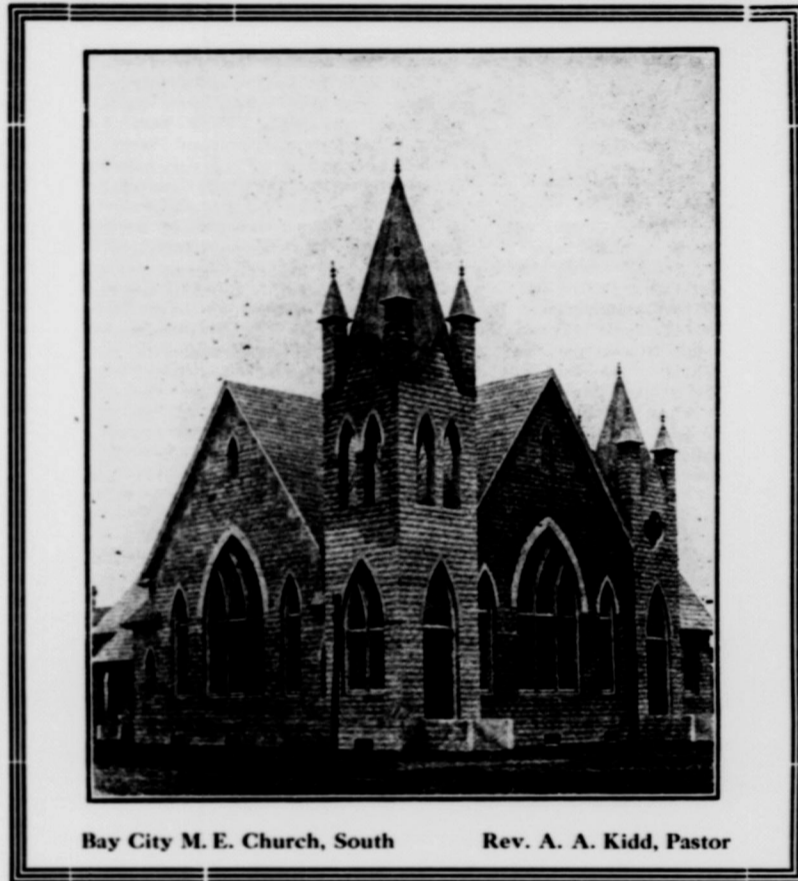
Father Divine, to Thee at morn I raise
A daily prayer;
Grant that my humblest toil may give
Thee praise.
For perfect work is fair.
Grant me to see in every meanest task
That mars my peace,
That I am serving Thee; yea, bid me ask
Not for a swift release,
For Thou dost grant that with the
stones that bruise
So cruelly,
I daily build with hands made skilled
by use
A stairway up to Thee.
This let me know, that I may meet
each day
With joy divine;
'Tis mine alone to labor faithfully,
For the care is Thine.
—Violet M. Firth.

METHODISM IN BAY CITY

Methodism in Bay City is as old as Bay City. We cannot give in minute detail the progress of Methodism here or elsewhere. But about eighteen years ago, when Bay City began to be Methodism began to be in Bay City. Once upon a time there was but one dwelling house here and one other house used as a printing establishment. There was a tent erected in which the carpenters dwelt whilst they erected the third house for the young city, said house being what was then called, and is now called, the Commercial Hotel. While that structure was being built there came a Methodist preacher passing through. He spent a night. He was an eloquent man and mighty in the Scriptures, and at that time was the presiding elder of the Houston District. After the day's work was done the inhabitants of the entire city came together, and the preacher, standing on a box, and with a voice that echoed across the wide expanse of Bay Prairie, Dr. E. W. Solomon introduced



REV. A. A. KIDD



Bay City M. E. Church, South Rev. A. A. Kidd, Pastor

Methodism into Bay City, and it has been here practically ever since. Another community as young in years and new in material advantages as Bay City, and having the permanency in its buildings, streets, schools and churches would be hard to find. Four thousand people for the most part happy and prosperous now make up our citizenship. We have railroads with double daily service, rice mills, rice farms, corn fields, cotton fields, oranges and figs, truck farms, irrigation and possible navigation on the famous Colorado River—all now take the place of the wide, open prairie that existed in the days of Solomon. A twenty thousand dollar brick school building is now being added to the one of the same size (brick) that we have outgrown so quickly. Domestic science and manual training, each, has a place hereafter in our public school course.

Bay City is the county seat of Matagorda County, and has been for some time, although it is yet young. We have a variety of denominations here. The Christian Church is the smallest in number, but is organized, and has a regular pastor. The Episcopal Church is next in size, and has a beautiful new brick house of worship, and a parish priest. The Presbyterian Church comes next, with a good membership, and a well-organized Church. They have a splendid frame house and a resident pastor. The Baptist people have a large congregation and a pastor all the time. They have a temporary tabernacle in which they worship until they can build a church suited to their needs. Their church was completely demolished in the storm of three years ago. The Methodist Church is the largest in membership in the city. A picture of our splendid house is given here. It is built of cement blocks, and is lined inside from floor to apex with metal ceiling, artistically painted, and a more beautiful array of art and memorial windows would be hard to find. It will seat on the pews alone 500 people. Chairs can be added for 300 more. Three class-rooms for the primary grades in Sunday-school, and a pastor's study all conveniently arranged. Cement walks are now being built on the two front sides of the church, and walks leading to the door-

steps. This building cost about \$18,000. There remains a debt on the church of a few thousand dollars, but we are clearing that out of the way. We need but a few hundred dollars (\$700), and we will be on easy street. Our Methodism in Bay City will then be a recognized force as it has never realized before. A year ago we laid our plans and went to work to raise the debt and clear us of mortgage. At the proper time we secured a Sunday of Bishop Mouzon's service and we greatly increased our subscription, and with what we have done since, we now lack but \$700 having the matter secured. Just where we are to get that final amount remains yet to be discovered, but it will be had.

Methodism here is well organized for work. We have a Sunday-school that most any Church might justly be proud of. Prof. R. E. Scott, Superintendent of our Public School, is the superintendent. We have it graded quite as well as a Sunday-school can be, I suppose. It is a real inspiration to see the interest manifested by both teacher and pupil.

We have a fine Juvenile Missionary Society, led by Mrs. Bert Carr, who is evidently the right woman in the right place. She is filling the thirty-five or forty children with an enthusiasm that infuses new life into all others who watch them.

Our Epworth League is well attended, and its work is wisely presided over by Mr. I. E. Jolly. There is promise of yet greater things.

The Sunday-school teachers' meeting is a great feature. Much is done in preparing teachers for teaching. We preach to large audiences twice every Sunday where bad weather does not hinder. Our people are intelligent and are appreciative of any faithful effort their pastor makes in trying to preach to them or in any way help them in their work. While we have some worldly-minded people in the Church, yet we believe the spiritual state of the Church at Bay City is encouraging.

Our women united their two societies, and now just have the Woman's Missionary Society, and it is one of the best we ever saw. This society is a force that is indispensable in our work here. Mrs. Amos Lee is the efficient President of the united so-

ciety. Every department has at its head efficient leaders.

Prof. A. Williams is the Director of our choir, which is equal to the best. Even "Solomon," in all his glory, when he was here a Sunday last summer, said he had not seen or heard anything like it in thirty years. Methodism has a faithful Board of Trustees and stewards in this Church. They are jealous of the interest of the Church, not only here but the Church at large. Mr. Amos Lee is Chairman of the Board of Trustees, and Prof. G. A. Moore is Chairman of the Board of Stewards. For the most part, they all are men who both know and love the doctrines of Methodism.

Methodism has also done its part in bringing about prohibition in this county. The fight was led by the then Chairman of the Board of Stewards. The enforcement of the law was largely determined by this same man, being assisted as he was by enough of the good citizens of the county to make prohibition a fixture here, and to make it prohibit. Here are some of the visible effects of prohibition as seen by a visitor to our town. He is now a citizen of Bay City, and here is his speech to me. Last May, while he was prospecting here. I met him on the street and he said: "Well, Reverend, I like your town very much. There are several things I like about it. One is: I see you have no saloons here," and he quickly added, "and you have no vicious-looking men here. I live in Boston where there are lots of them, and we have lots of vicious-looking men, too. I think I want a home here. I am no Church member, but I'd rather raise my daughter in a town of churches, as you have, without saloons, than raise her in a saloon town. She won't drink, but she is liable to marry a drinking man, and I can't stand for that, if I can help it. I will do my best to help it by getting away from saloons where drinkers are made, and then be careful and maybe I can prevent it." All this was a gratuitous speech, for I had not said a word about it to him, for I had not met him before that day.

No saloons and no vicious-looking men, that's all right; for a man to see that just almost at a glance in a prohibition town. The result is, the aforesaid gentleman bought a home here, went right back to Boston, got his wife and daughter and came to Bay City.

There is not only a bright future for Bay City, but there is a bright future for all this Gulf coast country, which is fast being settled by mostly good citizens. There is a bright future for Methodism in Bay City, and there is an ever-increasing demand for Church services all through this newly settled Gulf coast country. People come and buy homes, and they don't want saloons and gambling dens; they want schools and churches. They are organizing Sunday-schools at every schoolhouse and constantly calling for an occasional if not regular preaching services. I have my first one to hear call for a saloon. They don't want them! Methodism is here, and is here to stay, and to exercise itself in trying to continue this great country in civic righteousness and Christianity.

A. A. KIDD.

SOME MORE THINGS TO THINK ABOUT.

By G. H. Collins.
Number Ten.

What is the chief need of the Methodist Church in this day of her grandest opportunity? Is it not a place in her economy where her laymen may share in the worthy praise that belongs to the faithful laborer? Where do we find any reason for presiding elders and Field and Office Secretaries to ascribe to themselves all the praise of success and ascribe all failures to listless pastors, uninformed laymen and drouth in the land?

Who will deny the fact that it has been the unselfish laymen who labor and save and give their savings of wealth to the extent that the Church has in her title to-day millions of dollars in buildings for educational purposes, philanthropic endeavor, homes for her preachers and houses for worship?

It is not the continual contributions of our laymen that has made it possible for the Church to further her boundaries! It would be unjust to presume that our laymen do not read the quarterly and annual reports of our presiding elders' Office and Field Secretaries. Do not their reports read about as follows: "The district (or interest as it may be) that has been committed to my care has increased in this and in that an hundred-fold over that of my predecessor?" And if there is any failure in their effort to reach their ideal it is charged up to the ignorance and lack of information in the laymen, the carelessness and stupidity of the preachers. If such a reading of their reports is true, is there any wonder that there is a chafing on the part of the preach-

ers, and that the laymen become careless? Would not the tendency of those in authority to emphasize their own success and minimize the success of others have a tendency to reduce the fervor of both preacher and layman who furnish the means and do the work?

Our institutions of learning give diplomas and degrees to the faithful. There is no institution of the world that does not in some substantial way acknowledge the faithful and sacrificing spirit of those who contribute to its success. How different with the Church of God as it now presents itself to men. Her laymen have made her success possible, and they are awarded with the denunciation that they are ignorant and stingy, but are these allegations true? At one time the Publishing House of the Church became involved in debt so that the Church stood face to face with disaster, but no sooner was the condition made known than our laymen were forthcoming with their wealth to bridge the Church over the crisis.

Then again our Missionary Board became involved in debt, a debt that threatened the Church with the disgrace of having to withdraw her missionaries from the field, and again the laymen came to her rescue, and paid all her obligations sending her forth rejoicing. Of course, there may have been some laymen whom the Church believed gave sparingly in such a crisis, but there were many laymen whom the Church must have seen in their gift-real sacrifice.

When the Church reviews the visible records of that day she will feel some humiliation in that she awarded the praise of lifting that debt to the wrong party. How few are the institutions of learning, philanthropic enterprises and church buildings that have not at some time been shut in by the dark cloud of debt, and in every case our laymen have thrown open their purse and let in the sunshine, and with Christly grace stood by and saw another walk off with the worthy glory. Yet with all the liberality of our laymen the Church has caught up the modern cry which is cruel to the extreme, and it is being carried through every department of Church activity. The Church should cease her cruel mournful cry that her laymen are ignorant and uninformed on the great task committed to her hand for the past proves it untrue.

I am sure it would be well for the Church to hush her cry and dry her tears, and take a little time for serious thought, ask and answer some questions that are common with our laymen. What part has our laymen in the planning of the Church's philanthropic enterprises? Is it not the rule that our laymen are kept in ignorance of what the Church is doing until the crisis comes and the Church is involved? Who can be surprised that our laymen withhold their money until they see what has happened? What place have our laymen in the government of the Church? What rights have they in her secret councils? Is it not the rule when the secret councils of the Church have given birth to a new enterprise they throw it out full fledged upon the laymen with the challenge to support it, or they are ignorant and stingy. When our laymen are admitted into the secret councils of the Church, and see the scramble among the brethren for place, and the long end of the purse in order that they may exalt themselves, and see the methods adopted to influence the laymen to support the enterprise, and see them select men to collect money to further the enterprise, not because they have a strong hold upon God, but because they can tell jokes and laugh the people into its support. Who can be surprised that the laymen move slowly with their contributions? Indeed, when we look into the surface of things we are led to rejoice in that our godly laymen stand to the Church as well as they do. The fidelity of our laymen to the financial interests of the Church is a strong proof of their abiding faith in God.

Our laymen believe that when God's Word declares for a free salvation, it does not mean that the Church shall allow men to be satisfied with a cheap religion. The salvation of man was a very costly thing to God, and the leading of men to Christ is a costly thing to man. Besides they believe that God is blessing the Methodist people with wealth, multiplying their riches by the thousands, reaching into millions, and that they must not retrench in their expenditures for the advance of Christ's kingdom. Our laymen are confident that it will be a sad day for our Church when our ministry shall cease to take collections publicly for the interests of God's kingdom, and the establishing of soul-saving stations all along the pathway of man from the cradle to the grave. They would have their pastor feel some responsibility for the collections, because it is beneficial to both preacher and people. This responsibility spurs the pastor to preach against the most dangerous sin in humanity—that of covetousness—and it

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spurs the people to recognize the pastor as their spiritual leader in the duties of this life. We need to learn this one truth of the gospel as a Church to-day. The truth that it is no holier to preach the gospel than it is to make money for our Lord in the markets of this world in order that the gospel may be given to all Nations.

The Methodist Church needs a system of effort, and method of work that is broad enough and vast enough and compelling enough to demand the best business instincts of our laymen. Our Church is flushed with wealth and prosperity, and she shall rise and fall, live or die, in proportion as our laymen have place in her organic effort, and stand side by side with the ministry in every department of her organic government, plans and work.

The gospel proclaimed by Methodism is suffering more to-day from a dearth produced by a failure on the part of our leaders to make a place in our Church government for our laymen than anything else. When our laymen shall sit in the organic councils of our Church and become conscious that they are a living, active force in all the methods of her successes and failures the cruel, modern cry against our laymen shall vanish from the lips of all men.

In every station, circuit and mission of our Church there are men who make great sacrifices not only for their pastor, but for all the benevolent claims, and these sacrifices they make year after year.

Why should we be surprised that these men feel out into the dark for some recognition of their gifts and some praise for their tireless effort in trying to build up our Zion? Man cannot touch God's world at any point without becoming conscious that it is sensitive and yearns for recognition, and when recognized it responds in forty, sixty and an hundredfold. I am sure the day the Church gives our laymen a godly recognition the response to her call shall be in a measure that will surprise her fondest hopes.

Naples, Texas.

For where God built a church, there the devil would build a chapel.—Martin Luther.

NO WORDS WASTED A Swift Transformation Briefly Described.

About food, the following brief but emphatic letter from a Georgia woman goes straight to the point and is convincing.

"My frequent attacks of indigestion and palpitation of the heart culminated in a sudden and desperate illness, from which I arose enfeebled in mind and body. The doctor advised me to live on cereals, but none of them agreed with me until I tried Grape-Nuts food and Postum.

"The more I used of them the more I felt convinced that they were just what I needed, and in a short time they made a different woman of me. My stomach and heart troubles disappeared as if by magic, and my mind was restored and is as clear as it ever was.

"I gained flesh and strength so rapidly that my friends were astonished. Postum and Grape-Nuts have benefited me so greatly that I am glad to bear this testimony." Name given by Postum Co., Battle Creek, Mich.

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

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

Notes From the Field

Proctor Circuit.

We closed one of the best meetings at Proctor Sunday night, March 17, that it has been my privilege to attend in many years. Rev. R. J. Tooley was with us for three weeks. We began February 25 at 11 a. m., but that afternoon we had one of the worst sandstorms I have witnessed. We were hindered a great deal in the meeting by cold, cloudy and rainy weather, but the Spirit was with us, and as we labored and prayed many precious young men, boys, young women and girls surrendered to Christ. There were 75 or more conversions and reclamations, and we have already received 25 into the Church, with others to follow. Several others will unite with the other Churches. Many renewed their covenant with the Lord, and some have established family altars. While the meeting was in progress some of the good sisters got up a pounding for the preacher and family, which made our hearts glad. Brother Tooley is one of the most tireless workers it has been my privilege to work with. I can gladly recommend him to any of the brethren who want help in their meetings. The people here showed their appreciation of his work by paying him a nice sum of money. We are happy and working and praying for a great year in the service of our Lord.—J. W. Childers.

Harless Chapel.

The interest continues to grow at Harless Chapel. Our crowds all through the winter have been exceedingly good. Although it has been stormy without, yet our people have been warm in spirit. The Holy Spirit is at work in the hearts of both the saved and unsaved. Deep conviction is getting hold upon the sinners, and people who have not been in the habit of attending Church anywhere are coming out as I hearing the Word read and preached. We have a good field in which to work. The writer would rather preach to these people than any one most he knows of. They all appreciate whatever service you render to them. We have as loyal a crowd of young folks as you can find anywhere. In fact our congregation is mostly composed of this class. One great hindrance in our field is that the fathers and mothers fail to take the initiative in the matter of religion. We believe that a great many more of our young people would accept Christ if they had any encouragement at home. We expect to begin a revival meeting soon, and run until the Lord says for us to close. We expect to be led under the direction of the Holy Spirit. Paul may plant, Apollous may water, but God must give the increase. We must lose sight of self and never lose sight of Jesus, and the gospel for it is the power of God unto salvation. We earnestly ask the prayers of the people all over the conference for our community. There never was a place where the old-time religion was needed more. Pray, brethren, pray that God may send a mighty wave of spiritual power that it may sweep over the entire community, and that it may be stirred from center to circumference. Sunday, March 24, was a great day with us. We had a good service in the morning. Our subject was: Acts 16:38, "The Reality of Jesus Christ." The Spirit was present with us, and all the believers were strengthened. At night we had a packed house. Our subject was, "The Conversion of the Philippian Jailer." The Lord blessed the message to all present. We had with us a few of the Baptist and Campbellite brethren. They took the message in although they did not agree with all we had to say with reference to the subject. Water baptism for the remission of sins reaped its reward in due season. Of course, the Baptists did not fall out with us on this point, but our Campbellite folks quit us here. But we must declare the truth regardless of the opinions of the people. Harmony exists in our community from a religious point of view. In our meeting last year some of our good folks belonging to the "navy" found the way of the Lord more perfectly. If we will preach the pure gospel, and show them that there is such a thing as heartfelt religion we will finally win them over and see them coming to the fountain to be made ever white whole. May the Lord bless all the boys in the work, and give you a great year, and an ingathering of precious souls. Let us all remember each other at the throne of grace.—R. J. Kiker.

San Marcos.

We have just closed a glorious revival of seventeen days' duration, conducted for the first seven days by our pastor, Rev. C. H. Booth, and the last ten by Rev. R. P. Shuler, of Tem-

ple. For several weeks the pastor and congregation had been looking forward to the meeting, and had been holding prayer services and special meetings for the workers of the Church, so that the membership was fairly well prepared for the meeting when it began. As a result of this preparation, a deep interest was manifested, and there were large results from the very first. At every service there were penitents at the altar, and before the close of the first week there are quite a number of bright conversions. After the arrival of Brother Shuler; and the clearing up of the weather, our church building, although its seating capacity has recently been materially enlarged, would hardly accommodate the crowds. During the first days of the meeting, the work was largely among the students of Coronal Institute, resulting in the conversion or reconsecration of all except four or five of the entire boarding student body of this splendid institution. There was also a great awakening among the students of the State Normal, and several conversions among the students of the Baptist Academy. It would be impossible to estimate the good that was accomplished among the students of the various schools of the town, yet the good results were by no means confined to these. Brother Shuler's preaching appealed, in a wonderful way, to the men who are not regular attendants upon Church services. These men were attracted to the Church, influenced for good, and several of them were won for God. The results of the meeting could not be expressed in figures. There were one hundred and four applications for membership in our Church, and possibly twenty who united with other Churches, and there was yet a larger number who definitely reconsecrated themselves to the Master's service, and yet this is not all for many other men and women, though they took no definite public step, are thinking as they have never thought before, and the seed sown in this meeting will, under the blessings of God, spring forth and bear fruit through the coming days and months. There seems to be a firm determination on the part of the congregation to stand by our beloved pastor in his efforts to keep the revival fire burning throughout the year. We go immediately into another series of services to be conducted by Rev. George Truett, at the Baptist Church. We believe that our meeting, aside from the other good it has accomplished, is a gracious preparation of the people of the town for this other meeting, and we are praying for yet a greater outpouring of God's spirit upon our people.—David T. Peel.

Watrous and Koehler, N. M.

Watrous and Koehler charge is still on the map. No great "awakening," or poundings to report, yet I feel that some progress is being made nevertheless. I reached the field in November, and have been doing my utmost since, to readjust the situation, and put down the proper foundation for an old-fashioned Holy Ghost revival at each point. The severe weather has been greatly against us thus far! But there is not much to work upon at best, and no extraordinary happenings are to be expected for some time at least. At Watrous we have a nice little stone church, a cozy four-room adobe parsonage, but less than a dozen members. There are about twenty English-speaking families to draw from, however, but they are scattered from "Dan to Beersheba," and not having had a pastor in so long it is difficult to reach and interest them in the work. Not believing themselves able to support a preacher they protested against one being sent them. They haven't quite gotten over the idea yet either; but being a sensible, clever people, am hopeful that a change of mind will be experienced by them before very long. Am adjusting myself to the circumstances, and preparing for "the siege." Have rented three rooms of the parsonage to our new doctor and his wife, and have fixed up the other for my "bachelor quarters" during the year. Am getting along fine! My folks are still in Kansas, but I have learned to "cook, wash, iron and darn," and really enjoy the novel experience. The Lord of hosts is with me, and that explains a good deal. At Koehler—more than a hundred miles distant—the outlook is a little more encouraging. There was no organization or church building in the place when I went there, and very few Church members, and not a single one of them holding membership in our Church. It is a coal-mining town, or camp, of about a thousand population, with something like fifty English-speaking families to work upon, and the most of them want a

preacher in their midst. A few Sundays ago I succeeded in organizing a most interesting Sunday school of over seventy members, and our literature is being used. I cannot draw denominational lines very closely here: The superintendent of the school, although a very excellent gentleman of the old-fashioned Southern type, is not a Church member at all, the teachers in the past having held membership in other Churches than ours, and the Secretary and Treasurer is a Catholic; a regular "Duke's mixture," so to speak, but thus far we have gotten along as well together as if we had sprang from the same family. The company is very careful as to who goes in and out of the camp. They have been imposed upon in the past by meddlers, agitators and sensationalists to such an extent that practically all had been shut out. They have been exceedingly kind to me, however, even giving me a four-room house, with electric lights and water, free of rent, for my headquarters when there. The women will see to it that adequate furnishings are put therein for the preacher's use the two weeks of the month he is there. Very nearly twenty dollars per month has been subscribed towards the pastor's support in addition to the house. If the good Lord will give us a revival during the year as he has at other places in days gone by, the problems of the Church will have been solved at this point, and a fine preaching place established. The presiding elder soon after I came appointed me Conference Missionary Evangelist for this district, in addition to my pastoral duties, and I hope to get out between Sundays at a number of unoccupied places in the district and arrange regular services and work for another year. I find some splendid people out here and it is a pleasure and privilege to be among them as pastor. Am praying God to so bless me, as he did Abraham of old, that I may likewise be a blessing to all of them during my ministry with them. Am not sorry I gave up my position as Field Agent of the Kansas State Temperance Union and came here. Not as much support, to be sure, so far as dollars and cents go, but there is a good deal more of satisfaction and contentment about it! Besides I feel that I am doing a work that will be in evidence when "the world is on fire." I rejoice in being counted worthy in having an humble part in it. Praise the Lord! The presiding elder, Bro. Messer, whom I have personally known for a number of years, is making full proof of his ministry. He is a Cherokee, and came from the old Indian Mission Conference a number of years ago. He has made good in all he has undertaken. The work of the district is well looked after by him, and no grass is allowed to grow under his feet in his efforts towards the extension and development of the Church in his jurisdiction. I consider him a tip-top overseer. Of course, I like him! I hear good reports likewise from the other beloveds of the conference, as well as from a number of the faithful pastors of the field. Plans are being perfected in a number of charges for real revival work when the weather will admit of it, and soon the sound of the going in the tops of the mulberry trees may be heard in the land. Southern Methodism must and will continue to maintain its place in the forefront of the Lord's hosts in these mountain fastnesses and o'er all these wide extended plains. Selah! I believe it! God grant that it may be so! We are expecting a great time religiously at our District Conference in San Marcial in May. A royal welcome awaits the Advocate editor. We are having some little agitation about the great championship prize fight that is expected to be pulled off within our borders in July. Neither side is saying very much, or giving out its plans, but there is a rumbling activity manifest all around. A number of mass meetings at different points have been held protesting against the brutal, God-defying affairs, and calling upon our new Governor to take steps to head it off. There is a large element in the State that strongly favor it, and nothing will be left undone on their part to bring it about. It is going to be a battle-royal, and we shall see what we see! It is difficult to forecast the result. Four of our representatives of the Legislature now in session have right recently been caught in the act of bribery, or vote-selling; made to resign, and are now in jail. No telling what the outcome of it will be, or just what effect it will have on future legislation in the interests of civic betterment and the like, but that waits to be seen! The Governor has promised to send a special message to the Legislature asking for the passage of a law to forever bar prize fights and such things from our midst. There is no law against such things now, and if one is not enacted before July they will have a clear field for the hot time in the old town! Let the praying Texas folks who read this

earnestly intercede in our behalf that our State may be saved from this threatened disgrace. Amen! More anon.—J. M. Porter, March 19.

Byers.

We began our revival meeting at Byers the second Sunday in this month, and continued until last Thursday night. There were between twenty-five and thirty conversions and reclamations. A greater breadth of vision and new inspiration was received by all departments of Church activity. Rev. Jas. O. Davis, of Celeste, was with us for eleven days. He is a tower of strength in a revival. With an indomitable faith in God, he presses the battle to the very gates of the enemy. My people were delighted with his preaching. We made him an offering of \$93 for his services. Rev. J. E. Buttrill, of Grant, Oklahoma, came to take charge of our choir, but, very much to our regret, he became violently ill, and had to return home. Our Sunday School at Byers continues to grow in interest and attendance. We have recently organized a Senior League of more than twenty members, which will be an important factor in developing the young life of our Church. The good rains continue to fall, and the outlook is indeed flattering for abundant crops this year. We praise God for his many blessings. We will begin a revival at Charlie next Wednesday night. Rev. R. E. Porter, of Krum, will assist us. Brethren, pray for us.—Chas. P. Martin, March 24.

Kenedy Station.

I want to say we are all happy since the good revival we had at the Methodist Church. To me it was glorious. The preaching was by Bro. J. J. Clark, of Paris, Texas, of whom all give ear to his preaching the gospel of Christ. He held up before us all a Christ that gave his own blood for our sins. I never heard one preacher follow the Bible and put the Bible truths plainer before a people. The good of the meeting is on all sides of us, and on prayer-meeting nights told of the good Brother Clark did while here. God being his helper, gave him strength to do a mighty work that was needed to be done at this place. Our good and faithful pastor, Brother V. V. Boon and Brother A. L. Ingram, of the Baptist Church, was true at the work, having done some earnest preaching before Brother Clark came. I pray God to keep a hand by Brother Clark and hold him up before the people that he may be strong in the Lord and still preach the truth from the Bible, and help save the people from sin, and that we all may be true to our duty as Church workers, ever ready to help our pastor to do and keep up the work that is left for us to do.—Mrs. J. A. Ingram.

THE CALL OF ABRAHAM.

By Rev. W. P. Wilson.

Number Twelve.

Was Abraham divinely called to leave his home in the East and settle in Palestine? The writer has not a shadow of doubt of this being a fact. Some have gone so far as to express doubt of such a man ever having lived. Two German writers have expressed the idea that Abraham is or was a myth. If he was a myth there is not a man living, with a modicum of information who regards Abraham's descendants as myths. They are the most wonderful people to-day on the face of the earth. They are everywhere and strictly a separate people everywhere. We jostle them on the streets, deal with them and for them, and still they are a separate people. Like a mighty moving current they move through the ocean of humanity, and yet never lose their identity. They are the miracle of the ages. If there were no other evidences of divinity in prophecy and miracles as contained in the Scriptures the Jews would challenge the world for a solution. Dr. Samuel Davidson, an English minister and Biblical critic who, towards the close of the last century, gave to the world many volumes of interpretation and criticism on both the Old and New Testament says, "Perhaps the desire of a nomadic life, the love of migration natural to Orientals had more to do with his pilgrimage than a spiritual impulse within." Again, this learned man says Abraham's sojourn in Egypt had a salutary effect on him. He says "Intercourse with men far advanced in civilization taught him much." This raises the question of civilization. The writer is reminded of an incident that occurred a number of years ago. A certain Jew was a member of the English Parliament and an Englishman twitted the Israelite with being a Jew. The son of Abraham rose to a question of personal privilege and reminded the Englishman that when his ancestors were living in caves and clad in skins of animals, his ances-

tors lived in palaces, and were clad in silks and linens. This repartee should be sprung on Dr. C. H. Elliott, late President of Princeton University, who, in an article lately published in the Outlook and copied by one of our leading dailies, took occasion to say that the Jews at the time Christ appeared were semi-barbarians, but the learned Dr. Elliott can write more and say less and contradict himself more in his verbosity than any other learned man within the knowledge of this writer. Josephus says Abraham taught the Egyptians arithmetic and astronomy. This seems reasonable as it is a historical fact that the Babylonians were noted for their attainments in astronomy at a very early period. Civilization seems to be a movable quantity. The history of Nations indicates an advance which may be followed by a decline, and this process has gone on from the beginning. For instance, civilization is at a lower ebb to-day in Egypt than possibly it has been for 1000 years. Compared with the early Christian era, any one can see the wonderful difference. Southeastern Europe dropped to a very low estate of civilization during the dark ages. The historian, Mariana, although himself a Jesuit, says 2900 were burned at the stake within the bishopric of Seville in the first year of the Holy Inquisition. Any man or woman who dared to have an opinion of their own paid the price at the stake. For 300 years this fiendish persecution went on until the flower of the Spanish Nation had been sacrificed at the shrine of Moloch. The writer believes that an unprejudiced student of human history must see that civilization is as old as the human race. This statement is made with the full knowledge that most writers on anthropology claim that man is at first found in a savage state. They divide his history into three stages before they allow him to begin putting on the gloss of civilization: The Stone Age in which stone implements for the chase and various domestic purposes were used; next the Bronze Age in which the various implements were of this material, and the Iron Age. These writers claim that man is first a roving savage, living wholly by the chase during all these periods advancing slowly towards a higher destiny. They allow agriculture and settled life to be the goal to which he finally comes. To all of this the writer states on indisputable historic grounds that iron and brass were used four thousand years B. C. Not only were these metals known, but instruction was given in the handling and use of these valuable metals. In the next place, the first man born of woman selected farming as an occupation, and he made a crop and gathered it. In fact, there gathers about the ancient seat of the human race a weight of evidence of a high civilization that these modern wisecracks cannot surmount. No man of modern times has had better advantages, a clearer head, or a better heart than John Rollins, author of ancient history. This author quotes much from Xenophon who accompanied Alexander the Great on his Eastern expedition. One of the most striking things related is Alexander's profound astonishment at the wonders of Babylon. In fact, the engineering skill, possessed and practiced 4000 years ago, is a profound mystery to skilled men of to-day. There is no safer guide to the advanced stage of a people than their literature. There is nothing in prose written by the most scholarly men of to-day that exceeds in majesty of expression the book of Deuteronomy. The nineteenth Psalm, both in grandeur of sentiment and beauty of style, has never been rivaled. The laws of a people indicate their state of civilization. The late discovery by M. de Morgan of the black diorite shaft, eight feet tall, with four polished faces, found at Susa, in Elam, has inscribed on it the code of laws in the reign of King Kammurabia, a contemporary of Abraham. It deals with every phase of domestic—social, industrial, as well as civil life. A great scholar says this code is fully equal to the twelve Roman tables 1500 years later, and fully equal to England's best at the time of the Norman conquest. Abraham was divinely called and he left a highly civilized country. Dallas, Texas.

NOTICE!

Mr. Betts has been quite sick, and wishes me to write you that he was not able to get in a notice to the preachers of the Texas Conference urging them to send in their home-conference missionary money, as the second quarterly drafts are now due and McClarty writes he hasn't the money to meet the drafts. MRS. I. F. BETTS.

Marlin, Texas.

When God's people suffer affliction and reproach, they should carefully inspect themselves to see if their own remissness is the cause.

DOTS FROM THE PITTSBURG DISTRICT.

The first round on this district has passed into history. We have labored under trying conditions, and what has been achieved has been done at the cost of great effort—I might say—at real sacrifice. Weather conditions have been almost unprecedented, there having been but two favorable Sundays in the whole three months. The preachers all reached their charges promptly, and entered upon their work with good spirit and determination. They are earnestly at work, and if they do not succeed it will not be for want of faithful purpose and effort.

The increase in salaries amounts to more than \$1500, and the conference assessments, though a little more than last year, have been fairly distributed, and are being collected right along. Some forward steps have been taken, and plans have been made for material improvement in a number of the charges. The people of Atlanta, led by their good pastor, are planning to build a new, well-arranged, modern parsonage, and they have increased the assessment for their pastor \$300. Brother Allen, on the Pittsburgh Circuit, has a new church well on the way to completion at Ebenezer, commenced since conference. Brother Watts, in the station here, has made a fine start; the people are delighted with him, and the good women are leading in a movement to make much needed improvements on the parsonage, and the work is nearing completion, and, when finished, will represent an expenditure of a thousand or twelve hundred dollars, and will give the preacher a much more roomy and convenient house in which to live. The stewards by unanimous vote increased the pastor's salary \$200. Brother Green, of the Cornett charge, is now occupying a nice five-room parsonage, built since conference. The preacher and people of that charge deserve praise for what they have done, especially is this true when we remember the very trying weather in which they have had to work. Bro. Jewell, at Redwater, was down four weeks with fever, but even though their pastor was sick the people at Concord, one of his Churches, raised the money and paid off the debt on their church. The people on the Nash Circuit are just finishing one church, and are planning to build two more this year. Brother Westmoreland has their confidence and hearty support, and is leading them wisely. Brother Morgan, at Hardy Memorial, is still master of the situation, and is succeeding well. The last Sunday night in December the occasion of his first Quarterly Conference, he called for subscriptions to cover his conference collections, and in a little while secured the entire amount, and before January was gone the money to pay all these assessments was in the hands of our Conference Treasurer, and Brother Morgan held his receipt for the same. This leads the district, and the conference, as is shown in Brother Jester's report in the Advocate for the first quarter. Brother Goforth, at Faingerfield, is a new man, but a tried one in his old conference. He has made a fine start, and with the support and co-operation of his people will help that goodly town to take higher rank. New Boston and DeKalb are delighted with Brother Walker, and expect a good year. Already he has collected more than one-half of his conference assessments, and he is planning to do a lot of missionary work in territory contiguous to his charge. Brother Yearwood, on the Cookville Circuit, is as busy and happy as a preacher can well be. With the prospects of a meager salary that will not meet actual living necessities he is singing and shouting and praying and working with a spirit of cheerfulness that would put to shame some of the others of us. Already he has organized two new Churches, and is going out into a neglected field where there are grown people who have never heard a Methodist sermon. Brother Saxon, in spite of great family affliction in the critical illness of his good wife, has made a very fine start on the Douglasville work, and we prophesy that he will go up to conference with one of the best reports that will be made to that body. Let those who read this remember him and his sick wife in their prayers.

The other preachers are at work, and are pushing the interests of the Church with earnest, faithful devotion. With such men as we find here the work ought to, and will succeed. There is one thing more of which I would speak. The love and devotion of many of our laymen to the Church. I have been impressed with the many good men who have turned out in the rain, sleet, snow and cold to attend to the business of the Church and our Lord. I have gone to places this round fearing that I would find no one present, but in every instance there has been quite a gathering, and in some places many. The very coldest Saturday of the quarter there were fourteen official members present.

some of them riding as much as eight and ten miles. With such loyalty and love for the Church and cause of right we can take courage and press on. God bless such men. O. T. HOTCHKISS, P. E.

A NEWSY KENTUCKY LETTER.

By the kindness of some one I received to-day a copy of your paper which I have read and enjoyed. Its general appearance is inviting, and its matter instructive and entertaining. Observing that it is the organ of all the Texas and New Mexico Conferences we readily discover how you can afford to send out through that immense territory such a splendid weekly. I congratulate you and your ecclesiastical constituency.

In the issue just read I have located our good friend and brother, Dr. W. F. Lloyd. I am truly glad to learn from his own pen that his health has improved, and that he entertains hope of permanent recovery. His many friends in Kentucky, both ministers and laymen, will rejoice in any and all information that inspires hope of his becoming able to resume the work of the ministry again. During his years of faithful and efficient service in the Louisville Conference we had cause to be grateful for our transfer system which brought him to labor among us. Such was his Christian and brotherly spirit that, though his appointments were prominent none seemed to regret his coming, nor did they give him "the cold shoulder" that some transfers claim to have received in some conferences, but, of course, not in Kentucky, nor Texas. No one ever thought of him as a professional transfer, but esteemed him an humble Methodist preacher, in the hands of the appointing power, willing to remain in one conference or to be transferred to another as wisdom might dictate. We in Kentucky owe the great State of Texas a debt of gratitude for the loan of this faithful herald of the cross, whose physical condition made it necessary for him to leave us. We gave him up sympathetically and with deep regret. He is too modest to admit it, but his affliction that forced him out of the pulpit and his "loved employ" is largely due to overwork, growing out of intense zeal for the cause of Christ and the salvation of men, and the general upbuilding of the kingdom of God, at home and abroad. The work he did was enough for two men. It never occurred to him that he was in danger until it was too late. Our dear brethren in the ministry, both young and old, should be careful, and conserve their strength. If you have any duplicates of this man who would like to come this way let them signify as much to our presiding elders and they will arrange for them nicely.

While Texas Methodism has dealt very kindly with us we have reciprocated. You have our Collie, Lyon, Morris and Overton, and others, all of whom were decided successes here, and we are pleased to learn of their efficiency in the Empire State, which is destined to be the greatest State in the union, and of Methodism.

S. H. LOVELACE. Trenton, Kentucky.

LIFE: THE ORIGIN AND MAINTENANCE OF THE SPECIES.

The materialist says life is not a substance but an effect produced by the motion of matter, and when motion stops life ends. If that be so, the greater amount of matter that can be packed into an animal hide the greater is life in quantity and power of action and durability. We find that such is not the case for a lean man can more than double the fat man in power of action and durability. Why is it so, life is not an effect, but a substance? Man is threefold in substance: Matter, force and life or spirit. Life is the power of action; force is fuel that life uses as a motor to operate the temporal body, which is composed of matter and force. If we apply the proper amount of heat to a gallon of water the water will boil, but if we apply the same amount of heat to a barrel of water the water will not boil, because the amount of water is not in proportion to the amount of heat applied. So it is with the fat man; the amount of matter and force forming the temporal body is not in proportion with the vitality, or life of the man. Life is not able to utilize fuel in sufficient quantity to successfully operate the surplus contained in the temporal body.

The lean man's temporal body is in proportion to vitality, hence the greater is his ability for action. They tell us the origin of the animal species is the result of their environments. If that be the case, and life not being a substance but an effect, then the environment would have to remain the same forever to maintain the species.

We will test the environments by placing a hog, a goose and a sheep upon the same food, in the same climate, with the same opportunity, for seven years, that being the length of time reckoned necessary for the displacement and renewal of the animal body. Life not being a substance but an effect, the species the result of environments, at the end of seven years they will lose their former species and nature and become one species, with one common nature to all.

The test proves a failure; the environments have nothing to do with the origin and maintenance of the species. I hold that all effects are the results of substance, and that substance is separated into three grand divisions or classes, neither class can pass above or below the separating lines and partake of the nature of the other class, yet they will blend in form and act in harmony one with the other, but when dissolution and form is destroyed each substance returns to its proper element or class in nature; that is, the brute and vegetable kingdoms. Matter is used as a depository for the higher substances; it is also used to effect and maintain physical form. Force is separated into various grades. Combustible force is the servant of animal life. Life or spirit substance is separated into various grades, each grade having a nature peculiar to itself. All organic life belonging to either the animal or vegetable species is formed by compounding the various grades of life or spirit substance so as to produce the specific form and nature desired, each species differing from the other according to the compound constituting form and nature.

There is an innate law in each species giving it the natural power to select its own life food from the mass and reject the balance, so the hog, goose and sheep feeding upon the same forage, the nature of each will select its own life food from the mass according to the demands of its nature. So life is a substance, and thus is the origin and maintenance of the species. R. W. HURDLE. Winnsboro, Texas.

TYLER DISTRICT MISSIONARY INSTITUTE.

Tyler District Missionary Institute met at Big Sandy, Texas, March 11 and 12, with our presiding elder, Rev. C. B. Garrett, presiding. Rev. J. E. White conducted the devotional service by reading twelfth chapter of Romans. The regular schedule of the program was then taken up. Rev. F. E. Luker discussed forcefully the subject, "The Preacher as a Student." Dr. W. F. Andrews followed by helpful suggestions. Rev. L. L. Lloyd gave as a plain and practical, but yet a very strong lesson on, "The Preacher as a Pastor." Rev. E. L. Ingram discussed to the edifying of all, "The Preacher as a Leader of Public Opinion." Rev. B. C. Anderson made a most helpful address on the subject, "The Preacher and Church Finances," showing the great need of finance and the preacher must lead in this great work.

Dr. W. F. Andrews occupied the pulpit at the evening hour, and preached a soul-stirring sermon on "Missions," showing the great possibilities of our country as every Nation is looking this way for the gospel of Jesus Christ.

Tuesday morning session was opened by a study of the gospel of St. Matthew, outlined and explained by Dr. W. F. Andrews.

Rev. P. R. White discussed, "The Theory of Missions as Enforced by Our Ideals of Brotherhood," in a strong and helpful way.

Rev. P. R. White occupied the pulpit at the 11 o'clock hour, and preached a fine sermon from St. John 15:1, which was enjoyed by all.

"Practical Methods of Spreading Knowledge and Creating Enthusiasm."

"From the Pulpit," by Rev. J. B. Luker; "Through Literature," by Rev. J. C. Stewart; "Through Sunday School and Epworth Leagues," by Rev. J. S. Hendrick; "The Every-Member Campaign," by Rev. R. E. Feaird. These brethren spoke in a masterly way, showing that they were well acquainted with their subject.

The field sketches of missions were discussed as follows: "China," Rev. J. L. Ross; "Korea," Rev. W. L. Russell; "Mexico," Rev. J. M. Fuller; "Brazil," Rev. J. M. Wilson; "Cuba," Rev. W. H. Edwards.

Brother Russell and the good people, of Big Sandy, entertained the institute royally. The institute was an uplift to every one, and we returned to our work with higher aspirations and greater determinations to accomplish greater things for our Lord. May we not forget these lessons, but let us go "forward" as did Moses, and obey the command of the Lord. J. M. FULLER.

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.

White Sanitarium. Positively Cures The Drink, Drug and Tobacco Habits. A REAL TRANSFORMATION NOT AN ILLUSION! Sympathizing humanity everywhere is looking upon our work with amazement. Our modern treatment for the drink, drug and tobacco habit is so free from pain and so utterly harmless that inebriates and drug users are transformed in a very short time from misery and darkness to happiness and light. Bring any case to us and we will complete a permanent cure before we want one cent. Further evidence and references sent in plain sealed envelope for the asking; correspondence strictly confidential. White Sanitarium Dept. W. Dallas, Texas.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas.

FIGHTING FOR PEACE.

There has been and now is a world-wide effort to secure world-wide peace, and in future to settle all differences between Nations by some form of arbitration.

Strangely enough, at the same time, almost every big country has been making stupendous preparations for defense in both army and navy. Among the leading Nations during this year there will be enough money spent for warlike equipments and incidental expenses thereto to build a schoolhouse in every community in those Nations.

It requires two years to build a big warship, and the vessels is old and out of date in ten years. This year for navies alone Great Britain will spend on her thirty-nine big ships over \$200,000,000. The United States will spend on her twenty-four big vessels \$114,000,000. Germany will spend on her twenty-eight big ships \$110,000,000. France will spend on her thirteen big ships fully \$75,000,000. Japan will spend on her eleven big ships \$37,000,000. Russia will spend on her eleven big ships not less than \$47,000,000.

Pesides all this, these countries have standing armies as follows: Russia over 1,000,000 men; Germany over 600,000 men; Great Britain over 250,000 men; France over 600,000 men. Russia's standing army is out of proportion to her navy, but it must be remembered that Russia is not a maritime country, and that she had no navy at all until Peter the Great by his genius gave her a water front.

But the spirit of peace is abroad everywhere. It matters not that many people who ought to know the philosophy of war and peace are decrying this peace movement and declaring arbitration an impossible dream of the visionary philanthropist. If the gospel of Jesus means anything it means fraternity, and if fraternity means anything it means love, and love cannot mean bloodshed for any cause. The world will eventually come to an international standard whereby all difficulties will be adjusted without bloodshed.

A BRIDGE OF GLASS.

The bridge spanning the Arkansas River, in Colorado, is of glass. It is almost half a mile high. The framework is steel, but the floor is plate glass.

In Germany there are now many telegraph poles made of glass. The advantage of this material is at once apparent, as it stands against decay, pests and the inclemency of the weather, both hot and cold.

In Germany also many water pipes are of glass. This material offers the best protection against the passage of poisonous gases, and when covered with asphalt or asbestos the danger of breakage is reduced to a negligible quantity.

In Lyons, France, pavements are made of glass blocks, and the success of the experiment presents an inviting problem. Glass is a non-conductor of moisture, and hence is valuable in that way. It is harder than stone, and thus offers durability. Furthermore, there is no place for the deposit of microbes.

NAPOLÉON EXPENSIVE TO ENGLAND.

Napoleon cost England the unthinkable sum of \$4,151,000,000 in our money. This is to say nothing of the tremendous cost of human life and the multi-form incidentals of war.

For four hundred years England has not passed a quarter of a century, until more recently, without war; 1688.

1697 she had war in Ireland and France costing her over \$160,000,000; in 1702-1713 came the war of the Spanish Succession, costing over \$250,000,000; in 1718-1721 she was at war with Spain, costing her \$200,000,000; in 1733-1748 came the war of the Austrian Succession, costing her over \$200,000,000; in 1756-1763 was the Seven Years' War, costing her \$400,000,000; in 1776-1785 she was at war with the American Colonies, costing her over \$500,000,000; in 1793-1815 she was again at war with France, costing her \$1,150,000,000. These were the Napoleonic wars. In 1812-14 she was again at war with the United States, costing her \$200,000,000. The Boer war cost her \$200,000,000.

THRIFTY NEGROES.

In studying the statistics connected with the negro race one cannot avoid the conclusion that training for success is essential, and that the victory over the odds in life is not an accident.

Almost invariably where old negroes have accumulated wealth, they had instilled into them the principles of thrift, economy, honesty, labor, justice and general good will. The fussy modern negro does not belong with this class.

Wherever negroes continued poor, desperately poor, it has been always the result of shiftlessness in old methods and a failure to take on the ideas above outlined. The fact is that success is not an accident in any race or color. It comes, if it comes at all, by hard labor, ceaseless vigilance, study of one's business and attention to it, a trained mind acting in conjunction with a trained body.

In the South alone, declares Booker T. Washington, the negroes own over thirty thousand square miles of land, an area larger than Vermont, Massachusetts, Rhode Island and Connecticut all put together. Southern negroes own over 375,000 homes, and other properties aggregating a value of more than five hundred and fifty million dollars.

In Jackson, Mississippi, negroes own much over half a million dollars worth of property. In many places they have all kinds of mercantile establishments, good churches, and other indications of thrift. But wherever these conditions exist, it is certain that the colored man has absorbed the lessons of economy, toil, salvage, the simple life, and, above all, the Christian doctrines. The shiftless, impudent negro of this day knows nothing of religion and cares nothing for individual civic righteousness.

"The beauty of the Lord is upon us when the Spirit of the Christ shines forth in the deeds of the daily life."

I pack my troubles in a little compass as I eat for myself, and never let them annoy others.—Southey.

THERE'S NO SQUEAK. Kinetic Electric Blower. Write for "Modern Organ Blowing" a book which every clergyman and organist should have. KINETIC ENGINEERING CO., 662 Baltimore Ave. 1451 Monmouth Bldg PHILADELPHIA. CHICAGO.

Devotional Spiritual

THE WEAVER.

Not mine, O Lord, to see and understand
Design and symbol in this task I hold.
I dream, and seek to fashion threads
of gold
And scarlet. Lo! the web, beneath
my hand,
Hath tarnished, and its threads are
all awry.

Endow my hand with strength, and
keep my tears,
That I may fashion every part
aright;
For if my work is pleasing in thy
sight
When all the web is finished with the
years,
Though not as I have dreamed, it shall
be well.

—Mary A. Nuckolls.

ANYWHERE, ALONE WITH HIM.

Wherever thou art, thou hast near
thee an altar and a sacrifice, for thou
art thyself priest, altar and sacrifice.
Our worship is not external, like that
of the Jews. Wherever thou art, thou
canst build an altar; it suffices that
thou shouldst feel deeply the want of
God's help; even if thou canst not
bend the knee, strike thy breast or
raise thy hands toward heaven. A
woman at her spindle can raise her
soul to God and cry with her heart to
him: a merchant at the market or at
the exchange can examine himself and
pray with fervor. An artisan at his
workshop can pray. God only requires
that the heart should be warm and
the desire honest.—Saint Chrysostom.

THE HONEYED WORD.

"Let another praise thee and not
thyself." But suppose that other neg-
lects his duty and your virtues and
fine deeds are left all unsung. Well,
even that ought not to be a very serious
matter. A timely and judicious
word of praise is helpful and whole-
some, but to cultivate a fine apprecia-
tion of other people and their good
actions will do us infinitely more
good than listening to fine speeches
about ourselves, no matter how much
we may deserve them, or think we
need them. A little overfondness for
the honeyed word of praise may seem
a trifling fault, but it really is a fun-
damental and dangerous one. The
people who like being praised are not
usually good praisers. The people who
complain that they are not appreciated
are usually those who have not
learned to appreciate others.—Guardian
(Toronto).

OUR ONE SAFE CONFIDANT.

I could stand it better if I had some-
one to confide in, with whom to talk
it over," moaned a woman sick and
sore at heart over the hidden wrong

doing of a near and dear member of
the family. "But the only persons to
whom I could properly mention my
grief are the very ones from whom I
am anxious to keep all possible knowl-
edge of it. They judge my poor, foolish
black sheep so harshly. Yet some-
times it seems as if I must die, when
you, my one confidant, are unavail-
able, for want of someone to tell of
my woe."

"You always have someone," gently
suggested the listener, "if only you
think of it, dear. Tell your Elder
Brother all about it, and tell him often.
He knows, as no human being
could do, all phases and circumstances
of your trouble. He loves the black
sheep even better than you do. And
when you have told him all you will
feel better, not only because of the
relief of confiding in someone, but
also because you know that he will
never betray your confidence or re-
proach you for mistakes or overfull-
ness of speech."

We all know this, of course, but do
we always remember it when our
hearts are heavy, overlaid? So many
of us might be saved bitter heart-
aches, perhaps the still more bitter
heartaches that come of shut-in-griefs,
repressed sorrow, if we remembered
at the critical time that the Elder
Brother always is ready to listen, to
sympathize, to help, to counsel. He
knows, as even we ourselves cannot,
how tired we are; how brave, it may
be how weak; how weary; just where
and how we have erred, and the cause
of our mistakes and sinning. He
knows when and how we have es-
tranged those we love or become es-
tranged from them; just when and
how wrong matters can best be set
right; just when and how the thing
we fear can be averted; just when and
how the long lane of grief will turn to
gladness. Yes, he knows—all!

Think of this when the load seems
too heavy to carry another moment,
when it seems as if the clouds show
no smallest rift, when the past is
gray and the future black with appre-
hension. Think of this when those we
love make mistakes, will not be held
back from sinning, stray far along
the road that we know must bring
them to sadness and sorrow. Think
of this when some cherished love
lies dead and cold.

The relief of confidence, of confes-
sion, has saved many a brain from
tottering, many a soul from slipping
back, and in the Elder Brother is
found the safest, sweetest, most sym-
pathetic of confidants, the wisest of
counselors, the surest of consolers.
Others may fail, reproach, scorn us,
even laugh at our fears, deprecate
our intentions, judge our mistakes and
misdoings. Others may repeat our
confidences, or misunderstand, or ac-
cept them in the wrong spirit. But
never this Confidant, this Consoler.
Never he who, knowing all, judges as
can no mere human being; loves us
as could only he who is both God and
man.—Ethel Colson.

Dandy knew all about it, and he
licked his faithful little mistress' face
lovingly when her tears fell on his
ugly head out in the woods. It was
their last day together, and Evelyn
meant to make the most of it by visit-
ing all the old haunts. Over the hills
they ran, until all the cottages were
passed. Over the edge to the cliff
was a narrow path and down this
Evelyn tripped until she saw the
place where she wanted to rest. Then
breathlessly she tugged, slipped and
floundered through the warm sand un-
til it was reached. It was a fine look-
out point, a cave that some boys had
dug in the hillside and then deserted.

"I wish you were a girl and I were
a dog, Dandy," said Evelyn, wistfully,
"so we could be chums. I've seen ever
so much uglier dogs than you, dear-
est, but mamma!"

There was a queer sliding, crushing
sound, a hail of pebbles and sand, a
great heavy thud, and then darkness.

"Dandy," gasped Evelyn as she rolled
to the far end of the cave away
from the deluge, "we're just corked
in. O dear me!"

The tears tumbled in a riotous to-
began slide down the pink cheeks
and the brown curls were bent to the
dust in sorrow.

Dandy fully appreciated the danger
of the situation, but he did not cry.
He licked the bowed head and he
sniffed carefully on all sides, then
went straight to business. Pretty soon
all that the spiders and ants heard
was Evelyn's sobs and a soft, quick
scratch, scratch, scratch, scratch as
Dandy's big paws dug steadily at the
sand.

The sun lay like a great ruby on
the water when a black nose poked it-
self out of the mass of sand that had
loosened and fallen in an avalanche
before the cave, the dirty paws fol-
lowed and the owner darted off head-
long for Evelyn's cottage.

"Dandy alone!" cried Mr. Chester
when the stanch little dog bounded to
the hammock and barked. "Some-
thing's wrong, I'm afraid, mother."

Dandy tried to tell with his tail how
true a guess it was, and before the
ruby sun had dipped into the Western
waves he was guiding papa and Broth-
er Charlie to the cave.

It was tedious work digging with
sticks, hands, anything at the sand,
but Dandy pawed and barked cheer-
fully, and the work went on until final-
ly Brother Charlie crawled through
and handed out a frightened, dirty,
tearful little girl to papa's arms.

"Dan—Dandy left me, papa," she
sobbed.

"Well, Dandy shall never leave you
again, daughter," said Mr. Chester,
patting the dog's rough yellow head.
"He's a hero, and even I had to learn
the lesson from a dog that a rough
coat does not make a cur."

Evelyn's eyes opened wide. "Why,
papa! How did you know where I
was?"

"Dandy did it all," said papa, ear-
nestly. "But the hero never blushed;
he merely wagged his tail. Perhaps it
meant just as much.—Excuse me"

A SQUIRREL IN ITS BATH.

I saw a squirrel take a bath the
other day. It was raining, and this
seemed to be an assistance to him.
I was at a loss at first to understand
what he could be up to. He was in
the crotch of a tree, to which is at-
tached the shelf that holds a drinking
dish that the squirrels and the birds
use in common.

Chippy would first lie on his back
and pull himself along; then he
would roll to one side and do the
same, and then to the other. Sudden-
ly he sprang to his haunches, drew
his paws along his wet sides, and
then rubbed them over and over each
other, as you may have a chance to
see a farmer do when he has been
washing himself at the kitchen sink.

His last performance was the most
amusing of all. After he had got his
body and his hands cleaned to his
satisfaction, he began on his face.
This process also reminded me of the
farmer when he rubs the water over
his face with his hands. The comical
part was to see the squirrel use both
hands at once, just as the man at the
sink does, except that the squirrel
rubbed from his ears to his nose after
the fashion of a cat.

The impression that this gray squir-
rel was taking a bath dawned upon
me when I realized that his fur must
be wet through from the rain which
was steadily falling. After every part
of his body had been thoroughly gone
over, Chippy scurried to the top of
the tree and stretched himself full
length upon a limb, waiting for the
sun to come out and dry him.—The
Visitor.

BE YOUNG AGAIN.

To renew her youth, drive care
away and bring back the glow of
girlhood, the mother should enjoy
the "wild flower days" with her chil-
dren, forgetting the tug of housework
for the nonce. It will be like renew-
ing old acquaintances, like meeting
old friends she knew and loved in the
long ago to greet again the wild flow-

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that superior materials and ex-
pert care can produce.

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hear you ask for Sodaettes.

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ers. The mother who has not allowed
herself a "day off" for several
years will recognize the smiling faces
of friends she knew a long time ago,
but will not be able to recall their
names even when they smile up at
her. And the children, says The
Housekeeper, will gladly introduce
them—for the children always knows
the names of every bud and flower.
The iris, the lamb tongue, the speck-
led lilies, the wood lilies, the forget-
me-nots, the columbines, the bird bills,
the violets and the verbenas—these,
and many more, the children know.
And the mother who goes out into the
meadows and fields with them, who
hears them call the names almost for-
gotten, will certainly live over again
the care-free, happy days of youth.

It is never wise for the busy moth-
er to wait for a "convenient time."
Fill a basket with lunch and strike
out. As to the destination—leave that
with the children. They know where
to find the biggest patches of flaming
poppies and gleaming buttercups; they
know where the "flags" are waving
their purple and crimson banners,
where the delicate violets and verben-
as are peeping through the fat soil
to greet the sunlight. They can lead
the mother to the sodden field where
the tiger lily lifts its spotted petals
and to the shaded gulch where the
dogwood displays its splendor. Gather
the wild flowers by the arm load, keep
in sight of the children if you can;
run, scamper, romp—be young again.

MOTHER AND DAUGHTER.

The great guard against incipient
love affairs is in having plenty of nice
boys at the house, and making the
friendship between them and the girl
a simple, matter-of-course thing. It
is not the many boys but the one
who is to be feared. When this one
does exist in spite of all precaution,
it is always best to accept his pres-
ence smilingly and make him at home
in the family circle. Opposition is but
food for the passing fancy, and it is
far better to encourage than discour-
age dawning sentiments, provided it
is done as a matter-of-course thing; this
gives a budding passion a distinct
chill, where taking it seriously devel-
ops it amazingly.

Quite as trying as the sentimental
stage in the life of the growing girl
is that of morbidness. She cries by
the hour over real or fancied slights
from her intimate friend; she is sure
everyone dislikes her; she is selected
by her teachers for criticism; worst

of all, her mother does not understand
her!

This, too, is something to be looked
for. Every girl in her teens is of
course morbid at times. Perhaps the
cause lies in indigestion or lack of
sleep; perhaps she is growing too fast
and needs more food; perhaps she
wants a good tonic. At least it is un-
doubtedly a physical rather than a
mental aberration, and like so much
else it will pass.

There are still more serious things
for a mother to meet in training a
growing girl, and some of these give
her her very worst moments. The
daughter has decided, and usually
wrong, views on many subjects, and
contradicts her elders when they dis-
agree with her; she is boisterous; she
does not listen when older people enter
the room; she is abrupt, thoughtless,
tactless; it seems impossible to make
her into a quiet, well-behaved little
woman.

But all these faults, too, will disap-
pear when she is a little older, provid-
ed always that she has before her in
the home a daily example of a digni-
fied, considerate, courteous mother. It
is true that at fifteen a girl has much
to learn, but then she learns far more
rapidly now than at any other time in
her life, and sometimes the fine flower
of behavior blossoms unexpectedly after
years of disappointment.—Caroline
B. Burrell.

Speechless For Thanks

Mena, Ark.—"I find Cardui to be all
you represent," writes Mrs. H. B.
York, of this city. "I suffered from
womanly ailments, for nearly two
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For Old and Young

MAKE GOOD.

Little children, mother's darlings,
Are you to mother ever rude?
Be to her like little starlings,
Flitting hither and thither to make
good.

Girls, make life what it ought to be.
While budding into womanhood,
To faith and hope, add charity;
They will help you to make good.

Boys, life's battles you must fight—
Build characters, feed the soul on
food—
Which discerns wrong and right,
Enabling you ever to make good.

Young man, young woman, are you
right?
Does the world know you as it
should?
Is your candle where it shines bright?
Are you always ready to make
good?

Husband and wife, do you live togeth-
er.
As you promised God you would?
Always cherishing and loving each
other;
Have you your marriage vows made
good.

Fathers and mothers of many years.
Have you done all that you should
For your children, or have you fears?
That to them you've not made good.

Fathers, mothers, sisters, brothers,
When we've done all that we could
For each other, then One other
Demands of us that we make good.
C. F. WRIGHT.
Gainesville, Texas.

JUST A COMMON DOG.

The first time Evelyn saw him was
on the great steamer when she and
her brother Charlie and mamma and
papa were all going on a summer holi-
day. He sat on a box in a corner
of the main deck, a cord tied around
his neck, his tail drooping mournful-
ly, and his eyes longingly glancing
about for release. Evelyn patted his
head, while the purser told her the
story of Dandy.

He was just a tramp dog and stole
passage on the boat in the boldest
way. But this was his last trip. A
despoiled lunch basket, some hidden
chicken bones and Dandy's look of
bland, disinterested content had told
the whole shameful story. "He shall
never go again," concluded the purser.
Evelyn looked ruefully at the stub-
by yellow coat. "If he were a pret-
tier dog, I'd like him myself; but he
is awfully homely. His nose is like
a pug's, his ears like a water spaniel's,
his coat like a collie's and terrier's
mixed, and his tail like a setter's.
He's a terribly mixed up dog. But I
like his eyes."

So it was to his big, honest eyes
that Dandy owed his nice new home;
but once given the chance he won the
love of his little mistress for the
whole "mixed-up" dog.

Together they romped the beach at
Ottawa Park, dashing over the bluffs
and through the glens on wonderful
tramps of adventure, and at night in
the little cottage a yellow figure lay
on guard just at the foot of Evelyn's
cot.

"You cannot take that dog home
with you, dear," was mamma's verdict.
"I won't have such a looking animal
around the house."

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THE SUNDAY SCHOOL

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

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

WHAT PRESIDING ELDERS CAN DO FOR SUNDAY SCHOOLS ON THE SECOND ROUND.

First, on this round the presiding elder should in his Quarterly Conferences remind each pastor and superintendent that the third Sunday in May is Children's Day, and that the law of the Church requires that it be observed. Pastors and superintendents are supposed to know their duty, but a few pastors are forgetful and some superintendents do not know the law. The observance of Children's Day is not only a compliance with law, but it is the only source of financial support to our Conference Sunday School Boards, whose work is most important, and it is a good advertisement for the local school. The presiding elders of Texas can render the Sunday School an important service in the next sixty days by using all the power of their office in behalf of the observance of Children's Day.

Second, they can urge that with the coming of favorable weather an earnest effort be made to recover our Sunday Schools from the effects of the bad winter, which has led to the disintegration of some schools and greatly impaired the interest and activity in others.

Third, the presiding elder can tell the Quarterly Conferences what most of them seem not to know, that the Quarterly Conference is a Board of Managers for the Sunday School, and urge them to the active performance of this important duty.

Fourth, the presiding elder can invest sixty-five cents in Dr. Jesse L. Hurlbut's latest book, "Organizing and Building Up the Sunday School," and thus put himself abreast of the most recent ideas and methods of Sunday School work.

THE JUNIOR CLASS.

How to maintain the interest and attention of the junior class is a subject of great importance, and must be carefully considered by every junior teacher who expects to make a success with a class. Most of the pupils of the junior class are just the right age to be careless and indifferent about the work. Therefore, it takes a teacher that is thoroughly wide-awake concerning his duties and responsibilities as a teacher—a teacher that loves God and has an unending zeal for his work—a teacher that loves his pupils and wants to see them grow in grace and in the knowledge of our Lord and Savior Jesus Christ—to succeed with this work. The teacher should love his pupils, and do all in his power to win their love, thereby making a firm step toward success. In regard to teaching the lesson, I use no set method. Variety is the soul of interest. I usually begin by questioning them on the subject of the lesson and making inquiries concerning its meaning. The same way with the golden text. Sometimes they do not understand the meaning, and that gives me a good chance to explain. Then I enter into the main body of the lesson by going to the Scripture or explanatory notes. I believe it is best to use the Scripture because it will cultivate a taste for the Bible. But for the sake of interest, I sometimes use the explanatory notes. A teacher cannot afford to go to Sunday School every Sunday and just ask the printed questions. So I take the Scripture, read to them, ask them questions, and have them to explain the meaning as much as possible. By this method they learn the Scripture as well as the meaning of the lesson. After I have sufficiently gone through the main part of the lesson I take up the questions laid down in the book. With those I usually personate the pupils in order to see if they know the lesson by that time, and I find they can answer almost every question. Last of all, it is a good plan to have the pupils make a summary of the lesson, or tell the lesson story in their own words, thereby closely connecting all the lesson points in their minds. I would be glad if some of the other junior teachers would write a letter for this page and tell their experience in ways and methods of teaching. JNO. L. KOONCE, Mt. Enterprise, Texas.

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THAT FIVE CENTS PER MEMBER.

At the last session of the Central Texas Annual Conference there was an assessment of five cents per member made against the Sunday Schools of the conference for the purpose of keeping at least one man in the field giving all his time to the Sunday School work. Rev. E. Hightower received the appointment and is in the field giving all his time, and is, of course, doing fine work. He is your servant—at your command—use him.

This is a progressive age, and the above is a progressive and a much needed movement. The Sunday School Board and Bishop Atkins are responsible for this forward step. The board is composed of wide-awake Sunday School men, and Bishop Atkins is termed the "Sunday School Bishop." No man in Southern Methodism knows more about the needs of our Sunday Schools than this good Bishop, unless it be Dr. H. M. Hamill, and Dr. Hamill was before this Sunday School Board and in strong terms urged the board to keep a man in the field and also urged the necessity of an adequate means of his support. Now each and every Sunday School in this conference is asked to make an offering that will amount to not less than five cents per member. This may seem an unimportant matter to some but it is a matter of great importance to the Sunday School interest of our conference and the cause of our blessed Christ.

This is a movement in which all of our Sunday School workers should be proud, and gladly lend a helping hand.

I like to have forgot to say that the Bishop's entire cabinet approved this plan and all of our presiding elders are anxious for this work to go forward. To refuse to make this offering would border on disloyalty. To neglect it would be, perhaps, to cripple, if not kill, the movement. Now, will that five cents per member be collected? Why, yes, of course! Our Church is a progressive Church, and our leaders are behind the enterprise, but it rests lastly upon our pastors and superintendents to see that these offerings are taken. It will be so easy to get the amount of five cents per member if taken cheerfully and properly. I do hope that there will not be one Sunday School in Central Texas Conference that will fail to do its part. Yours for larger and better Sunday Schools, B. L. NANCE.

DeLeon, Texas.

MARCH 10 COLLECTION FOR EPWORTH.

Our Treasurer, Mr. W. N. Hagy has received the following remittances from Sunday Schools named up to March 14 to apply on the Epworth Assembly fund:

West End, San Antonio	\$10.00
W. L. Darby, Hondo	3.20
W. H. John, Bridgeport	4.23
R. Walter Davis, Sonora	1.65
W. B. Owens, Llano	2.10

A number of others have written that they would observe that or some other convenient Sunday. We would certainly appreciate the active co-operation of every Sunday-school in Texas to this extent—one collection no matter how small devoted to the betterment of our great Assembly grounds at Epworth to make them adequate for the needs of our people. Brother Pastor, how about your school? Remember the date of the Sunday School Assembly at Epworth, July 18-28. A. K. RAGSDALE, San Antonio, Texas.

SOME COMMENTS

By the Field Secretary of the Northwest Texas Conference.

Last week we gave some statistics and facts of work done by the Sunday Schools in the different districts of our conference. We desire now to make some comments:

The Sunday School is Of Vital Importance.

1. To the Church. Why? Because of many facts, but listen to this one. We are enrolling in our Sunday Schools less than 15 per cent of the population of our country. We are told, by good authority, that we are holding to the schools only 40 per cent of these. Yet, from this 40 per cent come about 84 per cent of our converts and Church members.

2. It is important to the State. About 80 per cent of all the criminals of our country are young men. Yet, less than 1 per cent of these come from the Sunday School. The Sunday School is a large and potent factor in the building and developing of

right character and good citizenship.

Our Responsibility.

We owe it to our Lord to interest a larger portion of our population, to hold more than 40 per cent to the school and to lead a larger number of these to him. Our conference is responsible for their part of this duty. We cannot shirk the responsibility without hurt to ourselves and to the cause of our Master.

How Can We Meet This Responsibility?

1. By organizing Sunday Schools in every place where practical. We can't do it if we are satisfied with the number of schools we have. We had a net gain of only two schools last year. I am aware of the fact that we had an extremely hard year. But I fear some of us are too willing to make that an excuse for neglected duty. We have only 250 schools in our 428 congregations. There are 168 societies without Methodist schools. I am sure it is not practical to have a Methodist school in every society, but, on the other hand, I am just as sure we have no school in many congregations where it is practical.

2. We can meet this responsibility by putting all our schools—where it has not already been done—on modern, up-to-date plans. The school has too long been looked upon as a children's affair. It has been run too largely in this way. The more modern idea is that it is for every one—all ages—from the latest born baby of the home to the oldest man or woman of the community. As all Sunday School workers know, the modern school is composed of three divisions which provides for all ages.

(1) The cradle-roll department, for the babies. (2) The main school—with its beginners, primary, junior, intermediate, senior, teacher training and adult department—for all who can gather from Sabbath to Sabbath at the house of God. (3) The home department, for all who can't—and those who won't—attend the main school. These three divisions of the modern school provide a place for all ages. Let no one say we can't use these plans. They are adjustable to all communities, both city and rural. By slightly modifying them, they can be made to fit any school. They are practical and are being used with great success by thousands of schools in the country and small towns as well as in the larger places.

3. Our responsibility can be fur-

ther met by prayerfully working our plans. When we have a Methodist school in every place practical, and all schools adjusted to modern plans, we will then be ready for the task of going after the unreached masses and doing what we can to reach them and to bring them into the closest possible relation to our Lord. Go after the babies for the cradle-roll! Enroll the name of every one that should be looked after by your school, and with them you will enlist the interest of the father and mother. It will prove the surest route to the parents' heart and may be your one way of reaching them for the Savior.

Go after the children! Not one ounce less work for them. They are the Church of the future. Go after the young men and young women! Many of them were once in the school, but we have allowed them to slip away. There is a gap down somewhere. It behooves us to find it, and put it up. But let us not stop here. Go after the older people! These are the mature men and women; we need them. They give strength, stability, standing, prestige, influence and efficiency to the school. Right at this point is where we have largely failed in the past. There is the farmer, the mechanic, the merchant, the banker, the lawyer, the physician—leading men of the community, who have not lived up with the school as they should. We need them and must have them. How can we win and hold the boys and young men to the school when so many of our strong, leading men, who are their ideals and leaders in the business world, are turning the back of their hands on the Sunday School, and are saying by their example, it is not worth a man's while?

As I see it these leading men are largely responsible for the "big boy problem," and are indispensable to its solution. When they have been enrolled in the school and are taking their place there, the "big boy problem" will be solved. Go after the aged, the shut-in and those whose duties and responsibilities are such that they cannot attend. We need them for the home department, and they need us. By organizing a Methodist school at every place practical, putting all on modern, up-to-date plans, and by prayerfully and faithfully addressing ourselves to the task we can meet our responsibility, and improve our opportunity and with it all accomplish wonderful things for our Savior. More next week. R. B. BONNER.

THE EDITOR'S BOOK-SHELF.

"Jesus: The Worker," by Charles McTyeire Bishop, D. D. This book is the Cole lectures of Vanderbilt University for 1909. Its author is President Bishop, of Southwestern University. It is made up of six lectures, under the following titles: "Jesus, the Man; The Acts of Jesus; The Attitude of Jesus Toward the Universe; The Constructive Purpose of Jesus; The Ethics of Jesus, and Jesus, the Preacher." The purpose of the book is clearly stated in the beginning of the second lecture in the following words: "The lectures are not in any sense a discussion of questions of technical theology. They are an attempt to utilize the facts of the human life of Jesus in the interest of practical Christianity." Of course, questions of historical criticism are outside the scope of the book, but the author goes a little out of his way in the second lecture to say, "I can only say that increasing acquaintance with the library of criticism deepens my own conviction that the attempts to disprove the substantial trustworthiness of the synoptic narratives are lacking in force and one indeed practically without foundation." The divinity of Christ and the fact that John the Apostle wrote the fourth gospel are truths taken for granted. The author seeks to bring Jesus Christ more really into the every-day life of believers. To this editor the book has been most refreshing and stimulating, while the lectures were delivered to young preachers they fit well into the uniform series of Sunday-school lessons for the present year, and any worker in the Sunday-school would be well repaid for buying and studying Dr. Bishop's book.

Many a man would be an out-and-out failure, if he didn't have a good wife.

If it is not seemly, do it not; if it is not true, speak it not.—Marcus Aurelius.

Some people get closer to God by getting closer to their fellowmen. They do not believe that God is up above the clouds, nor that he is shut in by all the doors and windows of all churches. They think that whosoever wants to find God will find him quickest where he has set his image and breathed his breath, in the midst of the great family of his human children.—Dean Hodges.

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DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: Cuero, at Palacios, 8:30 a. m., Mar. 19; Austin, at Columbus, Mar. 27; Abilene, at Merkel, 4 p. m., Mar. 29; San Antonio, Center Point, 7:30 p. m., Apr. 1; Dallas, at Lancaster, Apr. 2; Uvalde, at Salomaster, Apr. 3; Bonham, 9 a. m., Apr. 4; Terrell, 7:30 p. m., Apr. 5; Gainesville, at Aubrey, 7:30 p. m., Apr. 9; Sulphur Springs, at Pecan Gap, Apr. 9; Decatur, at Alford, Apr. 11; Bowie, at Iowa Park, Apr. 11; Sherman, at Van Alstyne, 3:30 p. m., Apr. 15; Paris, at Avery, 2 p. m., Apr. 16; McKinney, at Frisco, 7:30 p. m., Apr. 16; San Marcos, at Lockhart, 7:30 p. m., Apr. 16; Beeville, at Mission, 3 p. m., Apr. 18; Corsicana, at First Church, Corsicana, Apr. 18; El Paso, Trinity, El Paso, Apr. 18; Plainview, at Matador, Apr. 18; Greenville, at Lee Street, 9 a. m., Apr. 19; Waxahachie, at Ferris, 9 a. m., Apr. 23; Big Spring, at Tahoka, Apr. 24; Fort Worth, at Weatherford, Apr. 24; Weatherford, at Courts Memorial, Weatherford, 9 a. m., Apr. 24; Cleburne, at Claude, 8 p. m., Apr. 25; Amarillo, at Channing, 4 p. m., Apr. 25; Waco, at Eddy, 9 a. m., Apr. 25; Stamford, at Throckmorton, 9 a. m., May 1; Vernon, at Childress, 8:30 a. m., May 2; Hillsboro, at Line Street, May 8; San Angelo, at Junction City, May 8; Gatesville, at Valley Mills, May 9; Albuquerque, at San Marcial, 9 a. m., May 9; Brownwood, at Bronte, 7:30 p. m., May 13; Georgetown, at Holland, May 21; San Augustine, Carthage, 8:30 a. m., May 21; Dublin, at Irede, June 27; Cleburne, at Joshua, 11 a. m., June 27; Cisco, at Rising Star, June 27; Pittsburg, at Mount Pleasant, 9 a. m., June 28; Navasota, at Madisonville, 3:30 p. m., May 29; Beaumont, Orange, 7:30 p. m., May 29; Hamilton, at Knox City, 8 p. m., May 30; Jacksville, at, June 25.

There is a Unitarian preacher with a small congregation of followers in Dallas who manages to keep himself generally before the public in the columns of the daily press. He is engaged in delivering a series of sermons—rather lectures—on Emerson, George Elliott, and such themes from Sunday to Sunday. We are not surprised that he goes out of the Bible to find subjects for his sermons, as a so-called Churchman he is altogether outside the old Book. He has to preach something else to be consistent, and we congratulate him for throwing the Bible overboard and taking up other books. That is exactly what he ought to do, and so ought all others who stand squarely against the divinity of Jesus Christ and the supernatural teachings of the Scriptures.

Rev. J. W. Head, of the Central Texas Conference, has just issued a booklet on "Baptism: Its Origin, History, Nature and Mode," and he goes into the merit of the question. It is of convenient size and can easily be read at a sitting. With it in your possession, you will have the gist of the matter in a nutshell.

We noticed in the daily papers the other morning that a beggar was found dead in his chair in a Waco saloon the other night. He had seated himself by the stove with his hat pulled down over his face and for some time no one noticed him, and by and by it was discovered that he was dead. That was a sad ending for a human life, but when you come to think about it the saloon has done more to make beggars than all other influences combined, and even this sad death points its own moral.

DEATH OF BISHOP HONDO.

Just as we go to press we see it reported from Japan in the press dispatches that Bishop Hondo, of the Japan Mission Conference, died last Monday of typhoid fever. We have none of the particulars, but the bare announcement of the fact. This will come as quite a blow to the mission work of the Methodist Church in Japan. He was a native Christian of high character, and marked ability, and the Church had much to expect from his service, but a special providence has seen best to remove him to the Church triumphant, and someone else will have to come to the front and take his place.

DEATH OF REV. G. W. CONLY.

Rev. G. W. Conly, pastor of our Church, at Woodland, Red River County, died March 12, at the Aikin Sanitarium, Paris, after some weeks of severe illness, and his remains were taken to his old home in Hopkins County for burial. He was converted under the ministry of Rev. Wm. Hay, and joined the Church near his old home in July, 1886, at the age of fifteen years. He was licensed to preach in 1903, Rev. E. W. Alderson, presiding elder. He traveled as a supply for a number of years, filling several appointments with success. At the time of his death he was an undergraduate in the conference. For some time he had been in bad health, but his faith was clear and his hope bright and buoyant. He was a good man, and devoted to his work as a faithful minister of the gospel of Christ. His end was one of peace and triumph.

Bishop Candler has written and had published another new book, "Wesley and His Work or Methodism and Missions." It is composed of ten addresses delivered at various times and on divers occasions, and they are of such merit as to deserve a place in permanent book form. Bishop Candler is one of our most original thinkers and one of our most vigorous platform and pulpit men, and whatever he says or writes is worthy of a close reading. No doubt but that the book will have a wide circulation.

The candidacy of Ex-President Roosevelt which was inaugurated some days ago seems to have failed to electrify the country as it was thought by his supporter it would do. As a matter of fact, it has fallen rather flat. There is a strong sentiment in his party for President Taft's re-nomination, and there is equally as strong opposition to a third term for Col. Roosevelt. No one man is able to swing public sentiment his way with the third term burden resting upon his shoulders. At one time Mr. Roosevelt seemed to be the most popular hero in America but when he entered the race as a candidate for the third term his popularity evaporated quickly.

The great fat stock show at Fort Worth last week was a great event in the progress of this valuable industry. Some portions of Texas are noted for their wealth in live stock, and the numerous and high-grade specimens of cattle, horses, sheep and the like at this annual exhibit at Fort Worth, go to prove the development of this great department of material industry. The stockmen of Texas are an enlightened and progressive class of citizens, and they are doing their part to increase the wealth of the State. The next show will go to El Paso.

April 1 has been designated as the date upon which the case of Rev. J. Frank Norris, indicted for perjury by a Tarrant County Grand Jury, will be heard in Fort Worth. Both sides announce ready for trial. We have had some glimpses of the evidence upon which the State is to rely for a conviction, and unless it has something of a much stronger nature the State will have great trouble in making out its case. If it should turn out that there is no direct and positive evidence

against the minister, the Grand Jury bringing the indictment will be in a very unenviable attitude. The charge is a serious one, and to make it under oath, without sufficient testimony to reasonably warrant a conviction, will not put the Grand Jury in a favorable light. But there may be more evidence against the minister than the public has access to, and we will wait before entering a complete judgment in the case, but we will hold Mr. Norris guiltless and innocent until the evidence is forthcoming.

Dr. Ivey, of the Nashville Christian Advocate, in his last issue challenges one of the statements of Rev. G. H. Collins in a recent issue of the Texas Christian Advocate as to the Nashville editor's position on the presiding eldership, and he proceeds to indict a full column editorial reply to the said Brother Collins' criticism. The latter is able with his pen, and no doubt he will either correct his statement or explain it.

Our three Southern Methodist University workers are as busy as the proverbial bees in springtime, and their work is fruitful. Every day marks an increase in the amount of money pledged and each week rolls up a good aggregate. George R. Stuart has been with Rev. L. S. Barton the past week in the North Texas division of the work, and good results show up. This great movement is bound to succeed, and it has the zeal of Southwestern Methodism involved in its success.

The Baltimore Southern Methodist has been serving its readers with some historical editorials on Methodist history in which it shows beyond doubt that Southern Methodism is not an offshoot of Northern Methodism, but a co-ordinate and co-existent part of American Methodism. It properly takes the position, and establishes it that the claims of the "Mother Church" are fictitious and without support. Baltimore is on the border and has to meet this issue in its relation to Northern Methodism.

It is remarkable how upright business men condone the infractions of law. For some weeks Dallas has been in a flurry because one of the County Grand Juries, aided by the Police Commissioner, has indicted a few leading men for permitting the crime of gambling to be run in their business property, and now comes some of our leading citizens with wounded feelings complaining because the Grand Jury has done its duty. Why should reputable business men be permitted to violate the laws of the State any more than a negro craps shooter? Whenever leading men are made to understand that the law applies to them, just as it does to the common herd, it will be a step in the right direction for society. If they do not know that their premises are used for evil purposes, it is their duty to know it and when the law takes its course with them, they will be very apt to know it thereafter. All honor to the Grand Jury and the courts for doing their sworn duty, even if it does hurt the feelings of a few leading citizens.

Judge W. F. Ramsey, of the Supreme Court, has tendered his resignation to take effect at once in order to give his whole time exclusively to his candidacy for Governor, and Governor Colquitt has appointed Judge Nelson Phillips, of Dallas, to fill out the unexpired term. Judge Ramsey has made an eminent jurist, and his work has been of a very high order. He is one of the most conspicuous citizens of the State, and popular among those who know him.

Our Northern brethren are busily engaged electing delegates to their General Conference which will meet in May, and they have the old question of the Episcopacy prominently before them again. Some of them take the position that the Episcopacy ought to remain as it is, without confining the work of the Bishops to a

restricted locality, while others argue that a Bishop ought to be confined in his work to a given number of conferences. In other words, they believe in diocesan Episcopacy. There is much more radicalism in that branch of Methodism than any other in this country, and there is no telling to what extremes they may go in the course of time.

It is now pretty well determined that Dallas will not get the meeting of the Church Extension Board this spring as was fondly hoped and widely advertised. Because of a conflict between the dates of the Extension Board and the Mission Board, it makes it absolutely necessary for the former to meet at headquarters this year, but Dallas will certainly get it next spring, and we propose to see to it that there will be no conflict of dates the next time. We are not disposed to censure any one for this disappointment, but we do not want it repeated next year.

The ministers met with a large congregation at First Methodist Church last Sunday afternoon and put themselves on record as heartily in favor of the war now being waged in this city against the vice scourge. Their Chairman, Dr. Benn, made a talk that sounded no uncertain note, and it met the approval of all present. Eight members of the committee of the Men and Religion Forward Movement in this city are members of the new Grand Jury. Christianity is waking up to its duty in matters outside of routine Church work.

BISHOP LAMBUTH IN AFRICA

By W. F. McMurry, Cor. Secretary.

I am taking the liberty of giving to the Church a private letter received March 7, from Bishop W. R. Lambuth. This letter explains itself. Read it, and breathe a prayer to heaven that the good providence of God may have this good man—this heroic missionary—in keeping.

"Luebo, Kasai District, Congo Belge, Africa, December 15, 1911.

"Rev. W. F. McMurry, D. D., Louisville, Ky.

"My Dear Doctor—I can hardly tell you how welcome your letter was—the one written October 9, 1911. Have just received it. We are 'clear out of creation,' as the boys would say. Luebo is by the river (the way we came), over 1200 miles from the sea, and a few hundred yards from here are thousands of heathen in the raw. It is raining torrents, as it only knows how in the tropics. Four women have just passed my window with calabashes full of greens and manioc root on their heads, and nothing but a loin cloth about the waist. Scanty attire but well adapted to this sort of weather. Day before yesterday the weekly market was held, with at least 3000 men, women and children present, and except for a string of beads, or a piece of bark, or a shred of cloth, many did not have more on than the day they were born. Of course these are not those who have come under the influence of the Presbyterians. They come out of the forest, some of them three days' journey, or 75 miles. What do you suppose they had for sale? The first group stood around a little yellow dog, who, poor fellow, seemed perfectly innocent of the fact that he would be eaten before sundown. With some tribes, dog meat is prized next to human flesh. These people are not cannibals, but Gilbert and I passed through several man-eating tribes on our way up, and we are to take a trip on foot and by hammock for 600 miles among them. Professor Gilbert is in good trim; I do not think they will make much off of this member of the company. Three women had from a quart to a gallon of ants for sale, and two others caterpillars numbered by the hundred. They say the ants are quite a relish. I took their word for it, and went on.

"We have had experiences we little dreamed of when we started. We missed the Lapsley, and had to come up on a miserable little Kasai Company boat, in which for nine days we broiled and fried in a cubby hole within ten inches of the water-line. Several times the muddy water of the Congo came over our feet. On the landside the river swarmed with crocodiles, and on the other we saw as many as nine hippos at one time. They are so savage they will make for you with open mouth, and the latter will frequently upset canoes in their madcap freaks. I wanted to

PERSONALS

Rev. New Harris is doing a good work at Trinity in this city. We had the pleasure of worshipping with him and his people last Sunday.

Dr. J. H. McLean, as we observe from the press, has recently made an interesting visit to Panama. He has a son in that country. The Doctor is now back home in Waco.

Rev. J. A. Stafford recently brought his son to this city for special treatment for a nervous trouble, superinduced by an accident. We hope good results will follow the treatment.

Rev. G. W. Owens has again been quite ill—this time with pneumonia. He is slightly better at this writing. While his case is serious, nevertheless it has not reached the critical period.

Rev. S. C. Riddle, the beloved elder of the Decatur District, was in the city last Monday shaking hands with the brethren. His new office seems to agree with him, for he is looking well and hearty.

Uncle Dick Thompson is again able to be out, but he is looking somewhat the worse for wear. We saw him at Church recently. There is where you will find him when he is able to go anywhere.

Rev. A. D. Hill has sent this far this year fifty-two new subscribers from Geneva Circuit, San Augustine District. Fortunate is the presiding elder to have men of this caliber in his district, and we happen to know that Bro. Hill's presiding elder appreciates his enterprise.

shoot a hippo, but had no license to shoot. Intend to get one from the Belgian Government at the earliest possible moment.

"To add to the situation, we had during this trip thirty cases of ammunition and twenty of gunpowder under us, and within three feet of where we slept. I tell you it was the most ticklish situation I ever was in. Half the time the hatch over the powder was left open, for our Captain was drunk, and had not the remotest idea of what was going on. Once I thought it was all up with us. The hatch was up and some careless native was tinkering with his old flintlock, preparatory to having a try at a crocodile. The powder flash in the pan, and he standing right over the hatch. You know the old saying, 'There's a providence over children and fools.'

"O, this country! You see human nature in its primitive state, with some noble traits, and with some awfully cruel ones. An old woman has just died on the premises, who was accused by an enemy of witchcraft. She was caught, pinioned and boiling water poured over her right side and arm, in order to prove her innocence or otherwise? She came here nearly flayed alive, on the one side, and with a fearful abscess on the other, due to the stoppage of circulation where the palm withes cut the flesh. Her arm had to be amputated, but the whole side was full of maggots, and, of course, she died. The only satisfaction was that she had received a little kindness at the hands of Christian people.

"I have given you the savage side. It is awful. It is revolting. Now, for the other.

"Yesterday the steamer, Lapsley, left on her down-river trip, with her colored engineer, who for years received of the State \$35 a month. He now serves the mission, from choice, and receives only \$15 per month. He has a good Christian wife, whose mother is the Chief of the village, and a little girl whom he is having brought up under the colored missionary in charge of the school. This is self-denial in money for the sake of Christianity. I can go further and tell you that forty-four teachers and evangelists go to forty odd heathen villages every morning, on an empty stomach, walking from two to five miles to teach the Scriptures to a class of forty or fifty men, women and children. I have been to two of these schools, and can speak personally for the efficiency of these teachers. Out of three hundred, two hundred are voluntary, or in other words are supported by the native Church and by the people. The forty-four men come back and teach or study three hours before they get their first food for the day. I have looked squarely in their eyes, have inquired particularly into the history of a number, have heard the

Years of Suffering

Catarrh and Blood Disease—Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

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

story of beatings, of sufferings at the hands of enemies of all that is good and true, and of the administration of the poison cup to test the fidelity of Christians, and I tell you I have never witnessed, nor have I heard that which more deeply stirred my heart. Nor were these things told voluntarily by the natives themselves, but by the missionary, after much difficulty in bringing out the facts. A more humble, faithful and self-denying people I have not met with anywhere.

Day before yesterday, Dr. Morrison, Dr. Gilbert and I had a meal in the home of Mudimbi, one of the ruling elders of this Church of 1200 members. It would have amused you to see us dipping the broiled chicken into a gourd full of palm oil with our fingers, until nails and hands were stained a deep yellow, and then pinch off a chunk of soft bread, or dough, made from the root of the cassava, and twisting a bunch of greens made of the tops of the cassava, conveying said greens, bread and our fingers well into our mouths. No knives or forks in this country, except in the homes of the missionaries. The natives do as the Hindus—eat with their hands dipping into the common dish together.

"But what of this couple? His father was shot down when he himself was a little boy, and he and his mother were carried off by the warriors of a wild chief, three days' journey off. The mother was sold while they were still on the road, and he was taken to wait upon the chief. The latter was a great drinker of palm wine, and soon got to cutting off the hands and noses of his people, especially his slaves, when they did not bring in enough rubber to satisfy his avarice, or the greed of the State, for this was in the days of King Leopold. Nudimbi made his escape, and with ten other boys finally found the way to this mission. The wife, who stood modestly behind us, for neither of them would eat with us, told the following story: A man married her father's sister. In a short time she died, and the man came back, as is the custom, and demanded the return of the price of his wife in goods, or that he should have one of the girl children to bring up to be his wife. The present of goods he finally was unwilling to receive, and demanded one of the daughters. The father indignantly refused, for they love their children. One unlucky day soon after this, while she and several other girls were at the spring for water, this fellow sprang out of the bush, swung her over his shoulder, and made off with her. Getting tired of her, she was sold to the Zappo Zaps, and in time she was sold by them to the Lulua. The chief of the latter became enraged and suspicious and began to administer the poison cup to such an extent that the soldiers of the State raided the village and she was again captured, but this time to find her way to the mission school for girls, where she was brought up by the two colored missionaries and became the wife of the elder and the mother of his four children. A neater, cleaner home one will not find anywhere, if the walls are of mud, the floors of beaten earth and the roof of palm leaves. Now comes the best of it all. This man and his wife are from the Batalela tribe in the neighborhood of Lusambo, where we hope to find a base line of our work. They volunteer to go with us when the time comes to open work. They have both been trained for years by the Presbyterians for their own work, but they are perfectly willing to let us have them for one year, or more, if necessary, in order to give us a good start.

"The field is wide open. It is the most needy I have ever seen, and it has been my opportunity to visit all the great mission fields of the world. It is one of the most promising. The Southern Presbyterians began twenty-one years ago in the midst of the primeval forest. To-day they have about them a colony of villages of three large tribes—probably 10,000 people. Their membership is over 8,000; last Sunday we had 800 for Sunday School, and it was a rainy day. More than 500 communed at the last sacramental occasion, and this morning in the midst of a dense fog, at six o'clock, we had 289 for the regular service. I tell you, Doctor, it is glorious! I thank God for the opportunity of seeing this and of having a share in founding a mission for a peo-

ple who have suffered so much and waited so long.

"I count on you to back me up, as I have been counting on you for so many other things. * * * An interruption. A man came leading his wife and child to the open window where I write, and asked that they both be instructed in the 'path.' Everything is the path out here. No roads. God's path is what he wants them to be taught. He says she is ignorant and knows nothing, but he will 'make' her learn, so they can be good in their home. I suspect she fights. The women generally get the best of it in this country. Where is it that they do not get the best of us men? They were covered with tribal marks. He had several deep incisions on his face, and she on the face, chest and abdomen. He took great pride in showing the marks on the latter, and so did she, for they were in diagonals and intricate geometrical designs. It was all done by cutting the tissues with a knife, and then while bleeding they rub in ashes and the juice of some tree to raise a whelp that will be permanent. She was pleased because it showed how she could endure pain. Poor soul. They suffer enough without inflicting such wounds upon themselves, but it is the 'custom of the country,' and that ends the matter.

"I may not be able to write you again, and I do not know when we can get back. We are now on one of the rivers, the upper waters of which Livingstone explored, and we are going next week deeper into the interior. Do three things for me. Help — and his people at — to get that \$20,000 for Sao Paulo, and — with the \$15,000 he so much needs for Porto Alegre. The other is, to pray day by day that Gilbert and I shall be wisely guided in this all-important work of selecting a place for our mission.

"Remember me to Mrs. McMurry and the children, and to each member of your office force. This is a treacherous climate, and there are many perils by the way, but none of these things move me. I count it a great joy to serve my Lord in the regions beyond. If any good is accomplished now or hereafter, it will be his doing and not mine.

"Yours with affectionate regards,
(Signed) "W. R. LAMBUTH."

Our great Church would honor itself by providing sufficient funds to equip, with the buildings necessary at the beginning, the proposed mission, before Bishop Lambuth and Dr. Gilbert reach home. The very thought thrills me. Are there not ten thousand Methodists who will give one dollar, or more, to provide the necessary amount? Contributions will be received from this office, and acknowledged through your Church paper. Give the children in the home, and in the Sunday School a chance. Let the Epworth Leaguers take notice. No amount is too small to send. Make your offering now. If you are not ready to send the money, indicate the amount you are willing to contribute, suggesting date it will suit you to pay it. All funds received will be faithfully held by the Board of Church Extension, subject to the demand for buildings in Africa. Address THE BOARD OF CHURCH EXTENSION,

W. F. McMurry, Cor. Sec.
1025 Brook St., Louisville, Ky.

EDUCATION DAY AND THE ALEXANDER COLLEGIATE INSTITUTE.

The Texas Conference Board of Education at its last session in Marlin designated and recommended the second Sunday in April as Education Day for the Texas Conference, and we are authorized by the Board of Trustees to announce to the preachers of the Texas Conference that plans were completed at a meeting last Wednesday night to make the second Sunday in April a general rally day for the Alexander Collegiate Institute. This will give three Sundays in the month of April in which to complete the work. If other plans are in the way on the day appointed, either or both of the following Sundays can be used and most of the circuit preachers will have time to get through by the end of the month. It gives us pleasure to state that every movement, without a single exception, undertaken for the better equipment and establishment of our conference school up to the present time, has succeeded. Our preachers and people are convinced that the Alexander Collegiate Institute is a great need for this section of the State, and that its location, substantial buildings already erected as a foundation, and its resources in territory, financial strength and young life, offer to the Texas Conference a real and rare opportunity for the equipment and maintenance of one of the most useful schools of subordinate grade in Texas. The most embarrassing difficulties are now out of the way and the field is clear for action. The 20-year 6 per cent bonds are sold and applied to the main debt.

The equipment which belonged to the former President has been bought, and is now owned by the Church, and the new policy of operating the school by the Church and for the Church is abundantly satisfactory.

Dr. Jno. M. Barcus, the new President, is having a good year. Like a native tree, he grows steadily, and will succeed if you give him a chance. His enrollment for the present year is something more than 200, and we have reason to believe that that number will be largely increased next year. We hope the results of rally day will give us relief from some things not covered by the bond issue. The equipment cost us \$4500, and the notes must be met as they fall due. It will cost not less than \$5000 to finish the Main Building on the inside and this needs very much to be done before the opening of the next session in September, and the Girls' Dormitory ought to be repaired from bottom to top. We are planning for cement walks, and terracing and beautifying the campus grounds, all of which we can do in a day if the whole conference will co-operate to the same end and at the same time. The right of way has been cheerfully given to the representatives of our higher schools throughout the territory for some time, but the time has certainly come when we ought to make a united effort to remove the limitations that now hamper the usefulness of our conference school, and equip it for the important work it must do.

B. R. BOLTON,
Commissioner.

LETTER FROM CHINA.

By A. P. Parker.

Things are moving in this old country. Within the space of four months the greatest revolution in history has occurred. China has become a Republic. In that sentence is bound up more significance not only to China, but to the whole of this Eastern world, if not to all the Nations of the earth, than in almost any other sentence that could be written on any political subject at this time. A Nation with a consecutive history of more than 4,600 years, whose government has always been an absolute monarchy, and whose present population is over 400,000,000, has suddenly changed from a despotic monarchy to a free Republic. Beginning in October last, with the outbreak at Wuchang, the revolution spread over the whole Empire. Province after province fell into line until sixteen of the twenty-one provinces threw off the rule of the Manchu dynasty, and even in the other five provinces the people were almost unanimously in favor of the Republic and have only been prevented from open rebellion by a part of the Imperial army that remained loyal. And now, after comparatively little fighting, and a good deal of parleying between the leaders on both sides, the Manchus have accepted the inevitable, and have retired from all control in the government. The abdication edict was issued on February 12, 1912, and Yuan, the Prime Minister, was in trusted with the task of forming a Provisional Republican Government for the whole country. The terms granted to the Manchus by the revolutionaries are, briefly, that the Emperor shall retain his title for life without having anything to do with the government of the country; that he shall have an annual allowance of \$4,000,000 (Mex.) that he shall live in one of the Imperial palaces in Peking; that the Manchu princes and nobles shall retain their titles, and be protected in their lives and property, and that all Manchus shall have equal rights with the Chinese as citizens of the Republic. These are very liberal terms. Indeed, some of the Republican leaders objected very strongly to granting them. On the other hand, many of the younger Manchu princes were bitterly opposed to abdication and wanted to fight it out. Happily, the objectors on either side have been overruled by the good sense of the leaders, and the chief difficulties have been arranged. A complete settlement of the whole matter seems now to be in sight, and we are looking forward confidently to the speedy establishment of settled government.

Before the abdication edict was issued the Republican President, Dr. Sun, and his cabinet had decided to resign as soon as the abdication was actually effected and Yuan had agreed definitely to the establishment of the Republic. Then Yuan would be elected President of the Provisional Republic. All of these events have now taken place. As stated before, the abdication edict was issued on February 12; Yuan published a manifesto stating unequivocally his adherence to the Republic, on the 13th; on the 14th, Dr. Sun Yat Sen and his cabinet sent in their resignation to the Nanking Provisional Assembly, and, on yesterday, the 15th, Yuan Shih Kai was duly elected President of the Provisional Republic.

It remains to be seen whether or not Yuan will accept the presidency

so offered him. He will have some difficulty in deciding. There are many reasons both for and against it. But, on the whole, the reasons why he should accept appear to preponderate. Indeed, it is not easy to see what other course is open to him if he wants to bring about a speedy settlement of affairs. One condition, however, is laid down by the Republicans to which he has so far strongly objected. The Nanking Assembly insist that he must come to Nanking to take the oath. They also urge that Nanking must be the capital of the new government. Yuan does not agree to this proposal, and there may be considerable delay while the proposition is being discussed. Indeed, there is no little danger of a deadlock at this point, and everybody is looking for the issue with a good deal of solicitude, not to say apprehension. It will be a cause for keen regret if, after having settled the great question, that is the abdication of the Manchu dynasty, the leaders cannot agree on the minor matters, such as the location of the capital, etc. But the good sense and self-restraint that have hitherto characterized the principal leaders on both sides will surely not desert them now that the goal towards which they have all been working is so nearly within their reach.

A National Convention is to be elected by the provinces and assembled at some point, to be determined later (possibly Tientsin) whose duty it will be to form a constitution for the new government, elect a permanent President, select the place for the permanent capital, etc. It will probably take several months to get the delegates to this convention elected and brought together. Time will also be required for them to deliberate on and decide the many important matters with which they will have to deal. In the meantime, the work of the Provisional Government is already cut out for them. What with arranging for the National Convention; the restoration of order throughout the country where robber bands have been having things almost in their entire control; dealing with the foreign governments; managing the finances; paying off and dismissing large numbers of enlisted troops, etc., they will have some difficult problems to solve, and some difficult work to do. But it will all be done in due time, and we shall see the great Republic of China fully established and a new era of progress and prosperity will begin in this old country.

So passes the Manchu dynasty. It has ruled the country for a period of 268 years, and it must be said it has ruled well. Especially did the first three or four Emperors show rare capacity for governing a great Empire. This is the more surprising when we consider the half-civilized ancestry from which the dynasty sprang. The Manchus arose from a small tribe of Tartars who inhabited the region of the country northeast of China proper, now known as Manchuria. Among the many tribes that inhabited that region there was one whose chief gradually rose to supreme power, absorbing the other tribes and bringing them under one government. At the beginning of the seventeenth century when the Ming dynasty, which then ruled China, was crumbling to pieces by reason of weakness, corruption, and civil war, this Manchu tribe began to make inroads on Chinese territory along the northeastern border. But when the Ming Emperor could no longer cope with the leader of the rebellion in China, the Commander-in-Chief of the Ming armies made terms with the Manchu Chief and invited him to assist in fighting the rebels in China. The Manchus came in and aided the Mings in suppressing the rebellion. But when they got in they remained in and gradually succeeded in getting possession of the country for themselves. They finally conquered the whole country and established their rule in 1644. They were wise enough to adopt the Chinese methods of government, as well as the Chinese civilization in general, and they have ruled the country in accordance with Chinese ideals and traditions. Some of the ablest rulers that the world has ever seen have been produced by the Manchu dynasty. Such men as Kanghsi and Chienlong compare favorably with some of the best rulers known to Western history. But in recent years weakness, luxury, conservatism and reactionary policies have characterized the Manchus, and in consequence, widespread dissatisfaction has been growing among the people. They have shown themselves totally unfit to govern the Empire in these modern times of progress and democratic ideals. The spirit of the age was against them, and they seem-

ed unable to adapt themselves to the new conditions that world progress has brought about. Their apparent efforts at reform have been made under pressure from the more progressive Chinese and have been done in a reluctant, half-hearted way. The inevitable result has come, and they have had to retire and make way for a better government.

With the establishment of the Republic a new regime is inaugurated—new government, new education, new social conditions, new commerce, new religious conditions—in a word, a new China, and in this new China there will be new opportunities for doing our missionary work such as we have never had before. It is necessary that the Church in the home lands as well as the missionaries on the field, should be prepared to enter the many and effectual doors that will be opened. The Church in the home lands will have to send a much larger number of workers to this field, and a much larger amount of money to carry on the work, than they have done in the past. The missionaries on the field will have to revise their methods of work in order to meet the new conditions, and to do the most effective work. So there must be advance all along the line.

The closing exercises of the Soochow University

for the fall and winter term were held on February 2. A large crowd gathered in the University Assembly Hall, presided over by the President, Dr. J. W. Cline, when addresses were made and diplomas given. Three students graduated from the college course and received their diplomas; ten had finished the preparatory course and received certificates. Notwithstanding the serious difficulties that the University had to meet, following the death of Dr. Anderson, the financial embarrassment, the readjustment of teachers, classes, etc., and the upheaval caused by the revolution, the fall and winter term was well attended, and good work was done in all departments. Some 220 students were registered for the term. The prospects for the coming spring term are very good. On account of the revolution, and the consequent lack of government funds the government schools will probably not open for the coming spring term. For this reason, among others, we may expect a large increase in the patronage of all our mission schools. But even aside from this condition, the new regime will bring a greatly increased attendance to all our schools, as well as a large growth and expansion in every department of missionary work.

Shanghai, China, Feb. 16, 1912.

THE LAKE SHORE ASSEMBLY.

The prospects for the Assembly of the North and Northwest Texas Conferences are bright, indeed. The date has been set for July 29-August 5. It is the purpose of the management to make the program even more attractive than last year. A greater variety will be given in the program, which will tend to popularize it. Some of the leading men of the Church are upon our program. Our Bishops and distinguished educators are to appear there. The class-work in the departments of Church methods will be made prominent. How to be an efficient worker, a worker that need not be ashamed, is a question that continues to be asked. A few days with the efficient leaders of the Church will be of great service to our people. The accessibility of Lake Wichita is particularly attractive to Northwest Texas, and Western Oklahoma is becoming interested. Of course, North Texas looks upon it with special pleasure as "our Assembly." It will be easy for us to gather thousands of our people here for "eight days of intellectual and religious culture and recreation." It was a sweet experience to spend a holy Sabbath day by the seaside at a popular pleasure resort. And that is what the Sunday of our Assembly was last year. Those who were there recall how hallelujah shouts rang throughout the corridors of the great pavilion, under the preaching of our great and good Bishop Hoss.

More later. Spend your vacation with us. JOHN E. ROACH.

DR. CALDWELL'S SANITARIUM,
MCKINNEY, TEXAS
SPLENDIDLY equipped with all modern appliances for the treatment of Chronic Diseases. Especially equipped for the successful treatment of "CANCER" without resorting to surgical procedure. The only private institution of magnitude of its kind in the South. Conducted by a physician of twenty-five years' experience.



Restful Sleep
comes to peevish, wakeful children when washed with warm water and Glenn's Sulphur Soap. Sold by all druggists.
Hill's Hair and Whisker Dye, black or brown, 50c.

Epworth League Department

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department to the League Editor.

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COMING MEETINGS.

North Texas Conference Epworth
League, Terrell, June 6-9.
Texas Sunday School Encampment,
Epworth-by-the-Sea, July 18-28.
Texas State Epworth League En-
campment, Epworth-by-the-Sea, Au-
gust 1-11.

NOTES.

President Ragsdale was in North
Texas last week, coming up to attend
a cabinet meeting scheduled for Fort
Worth, but a sufficient number of of-
ficial members could not attend this
meeting and it was called off. From
Mr. Ragsdale we heard much concern-
ing Epworth-by-the-Sea, and the plans
being made for the approaching En-
campment.

A movement is under way looking
to the holding of a camp-meeting on
the grounds at Epworth in June by
the Methodists of Beeville District.
An attempt was made once before to
arrange such a meeting but was aban-
doned. It is hoped this year it may
be carried into effect.

Former State Secretary L. E. Appie-
by has returned from Memphis, Ten-
nessee, to Texas, and is now located
permanently at Bishop, having con-
nected himself there with the Bishop
Land Co. Texas Leaguers are glad of
Mr. and Mrs. Appieby's return. They
will both be at Epworth.

Epworth Inn, the hotel at Epworth,
is to be opened in the latter part of
May for a period of three months, and
the board expects to have a very com-
petent Manager in charge. In fact,
it is thought that contract for such a
Manager is now about closed.

J. E. Evans is now the Manager of
the grounds at Epworth-by-the-Sea.

The date of the League Encamp-
ment is August 1-10. G. W. T.

CORRESPONDING SECRETARIES.

The following is a list of the Cor-
responding Secretaries of the League
Boards of Conferences in Texas, viz.:
Central Texas: Rev. W. T. Jones,
Blanket.
North Texas: Rev. W. B. Douglas,
Forney.
Northwest Texas: Rev. W. Y. Swit-
zer, Talbert.
Texas: Rev. T. R. Moreland, Hous-
ton.
West Texas: Rev. C. R. Cross, San
Antonio.

STILL ANOTHER EPWORTH.

"Epworth-on-the-Mount" is the lat-
est name and latest location of an
Epworth League Assembly. This
comes from New Mexico, where, ac-
cording to information received from
Brother C. A. Clark, of Mountainair,
New Mexico, plans are under way for
bringing together the Methodists in a
great summer Encampment.

It seems that at Mountainair there
is already a Chautauqua town, with
well equipped grounds, which equip-
ment has been placed at the disposal
of the promoters of the Methodist As-
sembly. In writing of the new move-
ment, Brother Clark says:

"This is to be the first meeting of
a State Epworth League Encampment

in this State. I have been made
Chairman of a committee to arrange
a program and am anxious to have
suggestions. We have not as yet pro-
vided for a source of income other
than gate receipts and will, therefore,
be somewhat limited in expenses for
speakers, etc. As a pioneer in a new
field we are anxious to make the right
kind of a start."

We are glad to know that our breth-
ren in New Mexico are undertaking
this work. It is probably better that
they should begin their State organiza-
tion as an Assembly rather than the
usual short convention. We wish
them the greatest of success.

DELEGATION OF 800 FOR EP- WORTH.

A brief note—all too brief for the
information it carries—is forwarded
to us this week, announcing a most
unusual feature in connection with
the coming Encampment at Epworth-
by-the-Sea. This is the statement that
a delegation of 800 people are plan-
ning to come from one section. The
one thing, however, that bothers us is
whether this section is in Arkansas,
Louisiana or Texas. We confess our
ignorance of the location of "Ash-
down," but infer that it is an Eastern
point. Here is the note in full, viz.:

"Port Arthur Route, Ashdown Station,
March 11, 1912.

"Mr. A. K. Ragsdale, President Texas
State Epworth League:
"Dear Brother: We expect to come
to the Encampment in August (here,
Shreveport and Texarkana) about 800
strong. We want the address of the
State Secretary so we can keep in
touch with your plans.

"B. L. MAHON, Insp."

A LIVE MISSION LEAGUE.

(We are delighted to have the fol-
lowing interesting letter from Miss
Sells, well known to all Texas Leag-
uers.—Evelyn Wynne, State Fourth
Vice-President):

"My Dear Miss Wynn—Just read
your communication in the Advocate.
I am not the Fourth Vice-President,
but a kind of a General Supervisor of
both the Junior and Senior Leagues,
and teacher of the mission study in
the Senior League, which is composed
of a fine set of young people, which
have grown up in the Junior League.
At the fourth Quarterly Conference of
last year the officers were confirmed,
and the entire membership of the in-
termediate section of the Junior
League transferred into a Senior
League, and they are doing fine work.
The plan for this mission class is not
just as I would like it, but was best
we could do under the circumstances;
they are composed mostly of high
school pupils, and the only available
time we could get for holding the class
was on Sunday afternoon after the
devotional meeting of the regular
League, but the interest and attend-
ance have been splendid so far. In
the study of (this most beautiful land
that eyes have seen) 'Advance in the
Antilles,' this class has taken one
share (\$10) in the Cuban special, and
I feel sure that their interest will be
so strengthened that we can do more
for this great forward movement be-
fore the year is out. We also have
two mission study classes with the
Junior League: you know that I put
great stress on the work of the chil-
dren; I may also truly say that these
classes are the outcome of Epworth-
by-the-Sea. While my own personal
interest in missions might almost be
counted as ancient history, yet I am
sure that the information and inspira-
tion received the last few years has
quicken my interest, and enlighten-
ment to that extent as to enable me
to organize and conduct a mission
study class in my own Church with
up-to-date methods, which are con-
ducive to a far-reaching influence that
I possibly would not have known about
but for the association and the knowl-
edge gained at Epworth-by-the-Sea.
With the best of good wishes for you,
and love to Miss Anna, I am truly,
"Orange, Texas."

NORTH TEXAS CONFERENCE EP- WORTH LEAGUE.

The cabinet of the North Texas Con-
ference Epworth League met in busi-
ness session with Miss Mary H. Fer-
guson, McKinney, Texas, March 2,
1912, for the purpose of arranging
plans for the next session of confer-
ence to be held at Terrell, Texas.

Those present were: Mr. A. B. Har-
din, President; Mr. E. S. Brown, First
Vice-President; Miss Villa Curtis,
Fourth Vice-President, and Miss Mary
H. Ferguson, Chairman Ruby Ken-
drick Memorial Fund.

The date set for the next meeting is
June 6-9. President Hardin and all
officers expect this meeting to be the
very best in the history of the con-

ference. Let every one get ready and
start now to make plans for the meet-
ing, and show Terrell Leaguers the
largest delegation ever known in the
North Texas Conference Epworth
League.

Just a word to those who have not
paid their five-cent assessment. There
is some expense attached to these
conferences, and there is no one to
pay these expenses except the
Leaguers. We need money now, and
need it badly. Those that have receiv-
ed my letter will please let us have a
remittance at once covering their as-
sessment. The following Leaguers
have paid their dues, but it is a very
few in comparison with the number of
Leaguers in this conference:

Nevada, Junior,	\$ 1.00
Denton	2.00
Colina	1.10
Denison	2.00
Bonham	1.50
Dallas (Oak Cliff Junior).....	1.00
Dallas (Oak Cliff Senior).....	2.50
Terrell (part payment).....	1.00

Total

Every League will vote only accord-
ing to their dues; let me have remit-
tance now. LAYTON W. BAILEY,
Secretary-Treasurer.

Smith & Lamar, Dallas, Tex.

"ON TO EPWORTH."

The eyes of all who have ever been
to Epworth-by-the-Sea, as the vacation
season approaches are turned that
way. We are all interested in the
place, and are anxious for its develop-
ment and improvement as an ideal
place for recreation, instruction and
inspiration of our people young and
old. Just as it is essential that you
feed a hungry man before you attempt
to entertain him, it is essential that
we have the material side of Epworth
made more perfect.

Starting with nothing eight years
ago we have gradually improved. We
now have street car service right to
the grounds, and expect a five-cent
fare this summer. Plans are now on
for an extension of the 6-inch water
main out to Epworth by May 1, giving
us an ample supply of water for gen-
eral use. A hundred-room, fireproof
hotel is ready to open within three
blocks of us, the best so far in that
section, and a large number of our
people can secure accommodations
there as well as at hotels and board-
ing houses in Corpus Christi coming
out on the car. We now have com-
pleted and ready for use 224 ten-
frames in front of the hotel, the
frames we used last year, only with
rafters, additional sideboards and
shelves. These frames will be stained
to stand the weather and will make
tent-life comfortable and secure. We
have arranged these in blocks of six
with ten-foot alleys for private use,
and twenty-foot streets. Walks will
be laid out through the tent section,
and as we are able clay-packed in al-
leys making them more sanitary.

These tents will be available from
June 1, and by renting two tents a
family can spend a month on the sea-
shore as comfortably as in a house.
We are receiving numerous inquiries
from Texas teachers as to accommo-
dations at Epworth during the Sum-
mer Normal, at Corpus Christi. We
are also planning a big camp-meeting
sometime in June at Epworth, the
Sunday-school Assembly opening July
18 for ten days, and the Epworth
League Encampment August 1 will
form a chain of attractions that will
make the entire summer enjoyable.

We are now arranging to open the
Inn May 1, and hope to have it under
our own management, and if so will
want the help of a number of our
young women in its operation. All
we need now, since the new hotel is
built is a nice first-class boarding
house where our people can get good,
clean accommodations at moderate
cost.

Brother Hightower has a great Sun-
day-school program arranged, and
Brother Flinn will announce soon the
best Epworth League program we
have ever had. He is putting in full
time as "Dean" of the program, look-
ing after that part of it, and it will
be a good one. The General Epworth
League Board will meet with us,
which insures the presence of Bishop
McCoy, and a number of noted League
workers from other States. We have
set our work for 1000 Epworth League
members in Camp at Epworth to meet
each other, study League methods
and enjoy to the fullest extent an
ideal vacation. We want the co-opera-
tion of our pastors and League Presi-
dents to get our young people there.
Information leaflets as to accommo-
dations will soon be ready. In the mean-
time, make your plans to spend some-
time at Epworth this summer. Round
trip rates to Corpus Christi are on
sale all the year, and special low rates
will be made during the summer. Let
"On to Epworth" be the slogan of ev-
ery League and Sunday-school.

A. K. RAGSDALE.

San Antonio, Texas.

A great many folks have more
nervousness than nerve.

Strong Healthy Women

If a woman is strong and healthy in a womanly way, moth-
erhood means to her but little suffering. The trouble lies
in the fact that the many women suffer from weakness and
disease of the distinctly feminine organism and are unfitted
for motherhood. This can be remedied.

Dr. Pierce's Favorite Prescription

Cures the weaknesses and disorders of women.
It acts directly on the delicate and important
organs concerned in motherhood, making them
healthy, strong, vigorous, virile and elastic.

"Favorite Prescription" banishes the indispositions of the
period of expectancy and makes baby's advent easy and
almost painless. It quickens and vitalizes the feminine
organs, and insures a healthy and robust baby. Thousands of women have
testified to its marvelous merits.

It Makes Weak Women Strong. It Makes Sick Women Well.
Honest druggists do not offer substitutes, and urge them upon you as "just
as good." Accept no secret nostrum in place of this non-secret remedy. It
contains not a drop of alcohol and not a grain of habit-forming or injurious
drugs. Is a pure glyceric extract of healing, native American roots.



WACO DISTRICT MISSIONARY IN- STITUTE.

The Missionary Institute and Pas-
tors' Conference for the Waco Dis-
trict was held at Austin Avenue
Church, Waco, February 26-27. Rev.
W. B. Andrews, presiding elder, pre-
siding. The opening service was held
on Monday evening. Beginning with
an inspiring song service, led by W.
L. Hightower, pastor of China Springs
charge, and followed by a great ser-
mon on the subject of "Missions," by
Rev. F. P. Culver, D. D., President of
Polytechnic College, from Romans 1:
14-15. About all of the pastors and
a few of the laymen from the district
were present, together with enough of
the residents of the city to make up
a usual sized Monday night congrega-
tion. We all wished the audience had
been larger, but the great theme an-
nounced by the preacher, and his elo-
quent and masterful treatment of it
soon swept his hearers into such lofty
heights and sweeping visions of our
world-obligations, and our sublime op-
portunities with awaiting victories
and final glories, that we were lost
to everything but the great theme of
God about us. The work of that hour
will abide to inspire and bless us in
all of our work this year. Especially
we preachers read anew our commis-
sion to live and to serve. But this
was not all the help rendered our as-
sembly by Dr. Culver. Again on
Tuesday night he preached another
greater sermon. His theme was taken
from Phillipians 2:9, 10, 11, and his
message was a most fitting one for the
closing hour of our institute occa-
sion. The work of the institute began
in earnest Tuesday morning. The
advance program furnished by the
presiding elder was comprehensive in
its arrangement, and was followed
through both morning and afternoon.
As each item was considered it proved
helpful in eliciting experiences and
plans, and provoking suggestions and
resolutions, good for all present. The
wisdom and good taste of our "be-
loved" was especially noticeable in his
provision on the program for an hour's
address, in both morning and after-
noon sessions, by Rev. J. A. Rice,
D. D., pastor of First Church, Fort
Worth. His subject in the morning
was, "How Shall I Read the Old Testa-
ment?" and in the afternoon, "Ruth
and Jonah: the Kingdom and the
World." It would be next to impos-
sible to pack into two hours more
help for Methodist preachers (and
other folks as well) than Dr. Rice
provided in these addresses. The strength
of the greatness, the wealth of the
richness, the glory of the sublimity,
the sparkle of the simplicity, the di-
vinity and the unity, abounding in our
blessed old Bible, we were all made to
see more clearly and inspiringly, as
we followed the speaker in his themes.
A resolution of heartfelt thanks was
voted by the audience at the close,
and we were all glad that God had
given to our Church in Texas such
men as Drs. Rice and Culver. Rev. A.
J. Weeks, D. D., Missionary Secretary
in Texas and New Mexico, had also
been placed on the program, and was
present. He represented the "every-
member canvass," and placed before
us the freshest facts in our Texas
missionary work. His visit among
us was helpful, and his work appre-
ciated by our people. The work of
the institute was all more or less han-
dicapped by the want of time. Such
a work really needs the time of two
or three uninterrupted days, but sick-
ness, wintry weather, etc., have con-
spired to make it necessary for us to
work hard and rapidly in this section
at this time. The information was
gained, however, that throughout the
district, we are making progress. The
every-member canvass is going on in
most of our charges; some growth is
taking place in our membership; the
spiritual atmosphere in our communi-
ties and Churches is encouraging, and
our people are happy, hopeful and
contented with our ministry and pas-
toral administration. Our presiding

elder has "regenerated" the district
parsonage, and brought it into such a
high "(e) state" of beauty and con-
venience, that there is perhaps not a
better home for a preacher and fam-
ily in Texas. Brother Andrews is
much loved throughout the district,
and the work he is doing is not only
large in achievement, but solid, sound
and sensible, and will abide. The hos-
pitality afforded the visitors and mem-
bers attending the institute, by our
good people of the Austin Avenue
congregation and others of our
Churches in Waco, was all that could
be desired. Suitable resolutions of
thanks were passed, and all returned
to their homes resolved to "redeem
the time," and strive to become
"workmen that needeth not to be
ashamed."
CHAS. W. IRVIN,
Secretary.

Nervousness and Nerve.
The more nervous a man is, the less nerve he has.
That sounds paradoxical—but it isn't; for nerve is
stamina.
Blood's Sanguiferin gives nerve. It tones the whole
system, perfects digestion and assimilation, and is
therefore the best medicine a nervous person can
take.
If you get tired easily, mentally or physically, take
Sanguiferin—it will do you good.

A TRIBUTE—EDWARD CRAWFORD ESCOE.

As District Secretary of the Wom-
an's Work in the Brenham District it
was my pleasure about a year ago to
visit the pastoral charge of Rev. E. C.
Escoe, at Lane City. While there I
was entertained in the parsonage
home where I formed the acquaint-
ance of the pastor, his splendid wife
and their interesting children. Events
of various kinds may transpire, and
many days will pass away before I
shall forget my visit there. Every
member of the family seemed to for-
get for the time themselves and theirs,
and made it their one purpose to
make the pleasure of the occasion
mine. I shall never forget it.

Somehow from the very first Ed-
ward and I became fast friends. He
must sit by me at the table. He must
have me to cut his steak for him. His
keen eyes, his intelligent expression,
his manly demeanor and his religious
disposition could but attract the atten-
tion of any one visiting that home.
The discovery of the noble traits led
me to become specially interested in
him, and when he discovered my in-
terest in him his childlike human na-
ture asserted itself, and responded
with a special interest in me. It was
a mutual pleasure when I would read
or tell him a Bible story. Since that
time Edward and I were warm friends.

Several times I have planned to
make another visit there, but little
Edward has been called hence, and I
won't see him any more on this side.
But there is a home which will be our
mutual home, and there is a day com-
ing when again we can tell our stories
of redemption as we told our Bible
stories in our own Father's house.

The sun will shine on just as be-
fore, but there is a vacant chair, a
hushed voice, a broken-hearted fam-
ily. The vacant chair cannot be filled,
the stilled voice cannot again be
heard, but all of us find comfort in
knowing that little Edward is happy
with the Lord forever. A friend who
loved him.
MRS. A. A. KIDD.

Woman Past Help

Chandler, Okla.—In a letter from
this place, Mrs. Ella Flowers says, "I
hardly know how to thank you for the
good that Cardui has done me. Be-
fore I tried Cardui, I thought I was
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relieved at once, and gained at least
10 pounds. Everybody says I look so
much better. I am still improving
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only needs a few doses to convince
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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.

SANDRUM. — Mrs. Hephzibah G. Sandrum (nee Griggs) was born September 22, 1843, in the State of Georgia. On January 1, 1860, she was married to Mr. Sandrum, and in a few days they left for Texas, their new home. After a few years they settled in Williamson County, making this their home for many years. In 1884 her husband died leaving her with the care of eight children. Through floods and drouths, by toil and good management, she provided for her children. It was the earnest desire of her heart to live to see all her children grown and able to provide for themselves. Nothing in her last days gave her more comfort than the fact she lived to see all her children with families of their own, and all active members of the Church. When about nineteen years old Sister Landrum was converted and joined the M. E. Church, South, where she lived a loyal and consistent Christian the rest of her days on earth. She did not let the cares of a widow's life keep her from being faithful to God and the Church. Her home was indeed the preacher's home, for her pastor always found the prophet's room in readiness for him. Two of her children passed on before her: Rev. H. Wesley, in 1887, and Mrs. Francis Mathis, in 1898. Those left to mourn her loss are B. W. Landrum, of Georgetown; L. P. of Hereford; J. C. of Liberty Hill; Mrs. H. G. Carpenter, of McClain, wife of Rev. J. C. Carpenter, of the Northwest Texas Conference; Lee, Cyrus and Zephtha, of Fluvanna; all of whom were at the funeral which was held at the Methodist Church, at Fluvanna, Texas, by her pastor, assisted by the pastor of the Presbyterian Church. Sister Landrum, realizing the end was near, asked her children not to mourn for her, as she felt her work was finished, and she was ready to depart. Being conscious to the last moment, she fell asleep in Jesus at the home of her son, Cyrus, February 11, 1912. She will be missed by her Church, especially the Sunday-school, for though she was gray and stooped she was faithful in attendance upon the services of the Church. A good mother in Israel has gone; a long and useful life has been spent. Her children truly rise up and call her blessed. God grant that the grace that sustained her so many years may sustain and keep her children and grandchildren in the narrow way so there will be an unbroken family around the throne of God. Her pastor, J. D. MAY.

BEARDEN. — Ebb Titus Bearden was born in 1864, and died February 17, 1912. The whole of his life was spent within a radius of six miles of Avery, Red River County. No truer man ever lived. He was a life-long Methodist, serving the Church faithfully in several official capacities, the last being that of Sunday-school superintendent which he had filled for four years. All was done for him that loving friends and medical science could do, but He who doeth all things well saw in his providence that it was best to take him from us. His death was triumphant; with a smile on his emaciated face he bade loved ones and friends farewell. He leaves a devoted wife and seven children behind, besides a host of friends. May the Good Shepherd deal gently with them, and at last enable us to clasp his hand on eternity's shore where sorrow and sickness shall be no more. We laid him away on that beautiful Sabbath afternoon, February 18, and covered the mound that marks his resting place with beautiful flowers, as an emblem of his consecrated life, and with tears we watered the petals as we turned away. HIS PASTOR.

HOUSE.—On January 1, 1912, the death angel visited the home of W. M. and Georgie House and took their infant son, little J. L. He was two years and eight months old. All who knew him loved him with an unnatural love. God in his mercy saw best to take him to be with him, and no doubt took him for the purpose of drawing his lost loved ones to himself. Dear parents, look up, for you now have a greater interest in heaven than ever before, and little J. L. is beckoning you to come. May we all live as the little child that we may be prepared to go when the Lord sends for us. He leaves father, mother, two sisters, one brother and a host of loved ones to mourn for him. His remains were laid to rest in the Mart Cemetery. Funeral conducted by Brother Fort, pastor of M. E. Church. May God comfort his bereaved loved ones and may they be prepared to meet him over yonder. His aunt, LUCY GAFFORD

STIRLING. — The subject of this sketch, Mrs. Georgia Ann Stirling, was born in Clinton, Henry County, Missouri, October 23, 1842, and came to Texas with her widowed mother in 1867. She was married to Bro. U. T. Stirling, March 7, 1872. To this happy union there were born four children, the first dying in infancy. The three children who survive are Bro. William Stirling, Bro. Ed Stirling and Miss Annie Stirling. These children were a source of constant joy to Mother Stirling in her last days upon earth. Sister Stirling was converted and joined the Cumberland Presbyterian Church in Williamson County, at Hopewell Camp-ground, in the fall of 1868, and never doubted her conversion, and ever lived a faithful and devout member of the Church militant until she was called to the Church triumphant. In the evening of life Sister Stirling was ripe for heaven, and the splendors of that celestial city kindled her vision as she sat at home too feeble to go to the house of the Lord. Her last days were spent in communion with her Lord, and she often talked of heaven and the sweet music of the angels. Finally the gates of life were lifted and the travel-worn pilgrim entered into the eternal springtime where the limbs never ache, nor the eyes grow dim. While it seems hard for Brother Stirling to part with his companion, and the children to part with their mother, but God is still good, and you will know where to find her when life's toils are ended.

SMITH. — Mrs. Elizabeth Thomas Smith was born in Ohio County, Tennessee, December 28, 1858. When a child eleven years old she was converted and joined the M. E. Church, South, in which she lived a consistent Christian until her death. She was married to J. T. Smith, December 26, 1880, in Lake County, Tennessee. To this union eight children were born, all of whom survive her. In 1890 she moved with her family to Texas and located in Erath County, where they lived continuously except one year they spent on the plains of Texas. While the last three years of her earthly life was filled with pain and suffering the end came as a great shock and surprise for which the family was wholly unprepared as they had hopes of her final recovery. But he who doeth all things well had decreed otherwise. So on Sunday afternoon at 5:30, January 7, in the home of her brother, G. F. Cole, at Dublin, Texas, and surrounded by a heartbroken husband and weeping children, she peacefully passed away. The following day her body was laid to rest in the old Dublin Cemetery. H. B. CLARK.

BEST.—Clifford Best, son of Napoleon and Ida Best, was born April 14, 1896; professed religion in the summer of 1910, and joined the M. E. Church, South, at Rush Creek, in Wise County, Texas. In the spring of 1911 he was placed on the Missionary Board to assist the pastor in raising the conference money. He was faithful to his trust, worked hard and made a success. In the fall of 1911 he transferred his membership to Greenwood, Wise County. He was elected steward to fill out the unexpired term of a brother who resigned the stewardship. February 28, 1912, the Lord said, "It is enough, come up higher. Thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." We sympathize with the mother, father, two brothers, one sister, kindred, Church and friends, but God knows best and we can rely on his promises. He says all things work together for good to those who fear the Lord. We miss him, oh, we miss him, but we bow in humble submission to him who said, "All souls are mine, as the soul of the Father, so also the soul of the Son is mine." So we bow and say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." A FRIEND.

CARROLL. — Mrs. Rachel (nee Metts) was born August 16, 1826. She professed faith in Jesus Christ, and joined the M. E. Church, South, at the age of sixteen and lived a consecrated Christian for seventy years. She was devoted to God, to her Church and to her husband and children. She was married to Mr. S. J. Carroll in 1850. They had born to them eight children—five boys and three girls. Her husband and three of the boys preceded her to the home on high. Those living are left to mourn their loss. The children living are Mrs. Rogers, Miles Station; Mr. Albert Carroll (with whom she lived); Mrs. Laura Thompson, Cleburne; Mrs. Jane Cadwell, whose husband is a member of the Northwest Texas Conference, and Henry Carroll, of Cleburne, Texas; her two surviving sons and Mrs. Thompson were by her bedside when she crossed over the river. The writer visited often in her sickness and prayed with her. Another mother in Israel has left the Church militant, and has gone to the Church triumphant. May the surviving ones follow in her footsteps, and meet her bye and bye. L. G. GRIMES.

HUNT. — Saturday afternoon, February 17, at 3:30 o'clock, in the home of his son, John W. Hunt, of Pleasanton, Texas, Edwin Hunt, one of our most honored and loved citizens passed to his eternal reward. Brother Hunt was born in North Conway, New Hampshire, January 24, 1837, and was married to Amanda E. Littlefield, January 15, 1851, in Newport, Rhode Island. To this union were born three children, Jno. W. Hunt, of this city, Mrs. E. A. Chapman, of San Antonio, and Miss Grace Hunt, deceased. Brother Hunt came to Texas in 1879, and has lived most of the time in Pleasanton, where he has won for himself a good name which is above rubies. I shall never forget the kindness to us when I was sick. Brother Hunt was a true Methodist, ever found at his post of duty. He was honest and diligent in business, pleasant in social life and above all holy in his religious life. Let me say to the wife and children left behind. Yours is a great heritage, and when you part this life, he will welcome you to that heavenly abode. B. A. MYERS.

HOAD.—Mrs. Annie Hoad was born in Carlinville, Illinois, November 7, 1866, and died at Granger, Texas, February 19, 1912. She was married to Walter Hoad, a merchant at Decatur, Texas, March 6, 1895. From thence they moved to Walnut Springs, Texas, some seven years ago, where they made their home until ten days before her death. Sister Hoad was an exceptional woman. She was a capable adviser with her husband in the affairs of the store; she had the gentleness and initiative which made for an ideal home; from childhood she had been a devout Christian; in her religious life she had a rare blending of faith and works of profession and practice. Her pew was never vacant unless she was sick or doing some Christian work. In the Sunday-school and missionary societies she was a tireless and efficient worker. Through months of suffering she wore a smile and exemplified the triumph of a faith which has learned to endure as well as do God's will. Her hope for the future knew no cloud. Upon retiring Sunday evening, her last words were, "I think I can sleep to-night." Her spirit stole away in the stillness of night unbeknown to her loved ones. She sleeps and the husband—one of God's nobleman—an affectionate step-daughter, a mother, sister and brother at Chelan, Washington, and a sister at Carlinville, Illinois, where her body now rests, would not disturb her slumbers, but treasuring the memories of her worthy life they await with expectancy that glorious morning when the faithful shall be crowned at the right hand of God. EUGENE B. HAWK.

DOUGLASS. — Little Lester Douglass, son of Mr. and Mrs. Douglass, of Vineyard, Texas, was born in 1902, and died February 10, 1912. He was sick only a few days, having fallen on ice he sustained injuries which it is thought caused his death. The little fellow suffered intensely for two weeks or more, but during this time he seemed cheerful, and bore his suffering patiently. At times he would cheer up and sing. Once he sang his favorite song: "I am the Child of the King." Lester was a good boy. He was faithful and obedient to his parents. And now since he is gone, loved ones, you know where to find him. He is watching and waiting for you. Mother, weep not, but be faithful to God and meet your boy in heaven, and father, brothers and sisters, prepare to meet him in the "sweet bye and bye." May the Lord "who hath borne our griefs, and carried our sorrows," comfort the hearts of the bereaved ones, for it is he who can "comfort all that mourn." J. D. THOMAS.

KYLE.—Mrs. Martha M. Kyle, seventy-three years old, died at her home in Martindale, Texas, February 13, 1912, and was buried at San Marcos, Texas, the day following. Mrs. Kyle was born in Lafayette County, Mississippi. She came, with her parents, to Texas in 1851, first to Bastrop County and soon afterwards to Martindale, where she lived the rest of her life. At the age of twelve years she was converted and joined the Methodist Church, of which she ever after lived a loyal and consistent member. Mrs. Kyle's life was one of service for others; her mission to do good unto all with whom she came in contact. Though her life had its sorrows she didn't allow them to cloud the sunshine of her being, but rather did they tend to strengthen her and draw her closer to her heavenly Father, so that she was able ever to be a source of strength and cheer to those about her. May our Father speak peace to the bereaved hearts of her loved ones. LEWIS McVEA.

SALTER.—God has summoned another one of his servants to come up higher, ending his earthly career at the age of sixty-three years. On February 4, 1912, J. W. Salter went to his long and happy home. He was born in Alabama, June 21, 1849; served in the last year of the war and came to Texas in 1876, living in Lamar County most of the time. He has been known here for many years as an honest, industrious and upright citizen and good neighbor, but he never became religious until last summer when he was happily converted, August 8, 1911, during the Shady Grove meeting. He immediately joined the M. E. Church, South, and continued faithful unto the end, looking hopefully to yon "city which hath foundations, whose builder and maker is God." He was laid away in the Shady Grove Cemetery. His widowed wife and five children are left to mourn his absence, but their loss is his eternal gain. Weep not, as those who have no hope; you will meet again to part no more by living consecrated Christian lives. The Lord comfort the bereaved ones. HIS PASTOR.

CANNON.—Mary Cannon was the daughter of Benjamin F. and Sarah I. Kiker, and was born in Gordon County, Georgia, November 16, 1829. She was converted and joined the M. E. Church, at nine years of age, of which she was a faithful and consecrated member till the day of her death, which occurred February 23, 1912, on Green's Creek, in Erath County, Texas. Sister Cannon was happily married to Robert Cannon in Alabama in 1858, and during the '60's Brother Cannon sacrificed his life upon the altar of his country in one of the famous battles of Virginia. Brother and Sister Cannon had three pledges of love given to them—one son and two daughters. The son and one daughter survive to mourn the loss of their venerable mother; the other daughter, Sarah Jane, went to heaven in her childhood. Russel Cannon, her son, is an honored citizen of Erath County, and a useful member of Green's Creek M. E. Church. South. Mrs. Roberta Howel, her daughter, is a devoted Christian, and a member of the Missionary Baptist Church. There are fourteen grandchildren, and they are all members of the Church. Sister Cannon was a woman of great faith and fidelity to God. She had the embellishments of a heroic Christian womanhood, and now she "rests from her labors and her works do follow her. U. J. MORTON.

CREW.—At the home of her niece, Mrs. Anna Robertson, Marietta, Texas, at 1 o'clock, on the morning of February 16, 1912, Mrs. Mary Louisa Crew, passed to her reward in heaven. Mrs. Crew, affectionately known as "Aunt Lou," was born in Alabama, November 30, 1844, and was married to Mr. W. M. Crew, in August, 1863. She joined the M. E. Church, South, when a child and was a consistent member always. Two sisters and her nieces and nephews survive to mourn her departure. She proclaimed the goodness of God in quotations and songs of praise until she became unconscious. On the morning before she died she asked a friend to sing, "Jesus, Lover of My Soul," and joined in until the song was finished. Encumbrances on such consistent and established characters as "Aunt Lou's" are like "painting the lily or gilding refined gold." Her life speaks for itself, and needs not to be written in words. Her friend, LEOLA T. PARK.

VANDIRES.—Mrs. Mary Ellen Vandires (nee Wiggins) was born November 15, 1850, and died February 6, 1912. She was married to Mr. C. G. Vandiver January 23, 1870. She was the mother of eleven children; seven are living. In early life she gave her heart to God and united

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with the Methodist Episcopal Church, South. She had an unwavering faith in the atoning blood of Jesus Christ. She left her children a glorious heritage, an exemplary Christian life, a triumphant death. As an example of her faith in God I quote from Bay City News, where she died: "At one time she was alone at her home—in the yard in fact—when a big old Indian came out of the woods directly to her. He asked her if her man was at home. She thought of saying "yes" to scare him away, but again she thought, "I cannot die with a lie on my lips," so he told the Indian, "No, he was not there," expecting death at his hands. Instead, the Indian turned and went the way he came. What wonderful faith!" A. C. LACKEY.

HUMPHRIES. — Brother G. W. Humphries was born January 3, 1849, near Columbia, Caldwell Parish, Louisiana. He was converted and joined the M. E. Church, South, at the age of twenty, and remained faithful to its teachings to the end, serving as an official most of the time. He was married to Rosa Lowe, in 1881; to this union was born one daughter, Mrs. Dr. Watt, of Alice. After her death, he again married Miss Sallie Fluitt, and to this union were born five children, who remain at home with the bereaved wife and mother. Brother Humphries was a very useful man in the Church and community, a loving husband and father. He moved to Odem, Texas, in 1901, where he resided till God called him home, which was February 19, 1912. February 20 the writer preached his funeral to a large gathering of sorrowing friends and relatives, after which followed the beautiful rites of the Masonic fraternity, and his ashes were laid to rest in the Odem Cemetery, to await the coming of our Lord. We shall miss his helpful presence for awhile, and then go home to meet him. His pastor, W. N. CARL. (See Obituaries, Page 14)

HOW EMBARRASSING Nothing is more embarrassing than to be constantly throwing off gas. Tutt's Pills will stop it and at the same time make your breath sweet and your skin clear. 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.

A CORRECTION

The institute at Sweetwater will begin Friday, March 29, at 9 a. m., instead of p. m., and all delegates expecting to attend are requested to notify Mesdames Shaw or Ramsey. A letter this morning makes these corrections.

MRS. LEE PERMINTER,
Big Spring, Texas, March 18.

W. H. M. SOCIETY, COOK'S CHAPEL.

Our pastor, Rev. J. W. Watson, has recently organized a Woman's Missionary Society at Cook's Chapel, Woodson charge, with twelve active members and fifteen associate members.

MRS. S. A. HORTON,
Fourth Vice-President.

WEST TEXAS MISSIONARY SOCIETY.

The annual meeting of the Woman's Missionary Society, West Texas Conference, will be held in First Church, San Angelo, Texas, May 9-13. All the auxiliaries are urged to elect delegates. Let us make this the best annual meeting we have ever had. Rates announced later.

MRS. T. A. BROWN,
Corresponding Secretary, Home Department.

MRS. M. Y. STOKES,
Corresponding Secretary, Foreign Department.

HUCKABAY W. H. M. SOCIETY.

The Woman's Home Mission Society met at the home of Mrs. G. A. Keahey on March 20 and elected new officers as follows: President, Mrs. M. W. Campbell; First Vice-President, Mrs. E. A. Winn; Second Vice-President, Mrs. W. N. Johnson; Third Vice-President, Mrs. M. Harrison; Recording Secretary, Miss Luis Winn; Treasurer, Miss Pearl Morton; Corresponding Secretary, Mrs. G. A. Keahey.

We look forward to the coming year as the best in the history of Huckabay Auxiliary. It is our aim and our prayer that we may do more for the Master this year than ever before.

MRS. G. A. KEAHEY,
Corresponding Secretary.

ATTENTION, FOURTH VICE-PRESIDENTS, NORTHWEST TEXAS CONFERENCE.

Let us remember that March 31 closes our first quarter for the new year. Let us have a fine report. I have tried to reach you through the District Secretaries when I could not get your addresses. Please let everyone who has failed to receive literature since Christmas write me at once. I am sending study leaflets and report blanks for same for second quarter, through your District Secretaries. I take this opportunity to thank them.

The earnest letters of inquiry show that social service is taking deep hold on our hearts.

Let us go in and possess the land, for we are able.

MRS. J. T. GRISWOLD,
Conference Fourth Vice-President.

ATTENTION, PRESS SUPERINTENDENTS OF TEXAS CONFERENCE.

Someone has so beautifully said that the most forcible teaching of Jesus in regard to service is the example of his own life. This life was a complete surrender to service for humanity. This call comes to us as Press Superintendents, and we should feel when we accept this office that it is one of responsibility and opportunity. If it is worth doing at all, it is worth doing well.

We are nearing the close of the first quarter, and we want this quarter to be up to high-water mark.

I trust I will have a report from every auxiliary in the Texas Conference. It is easy—why not. It will mean only a few minutes to fill out the blank that has been sent you. Just a little trouble for each superintendent—for you.

I want you to feel the importance of this work and the duty placed upon you, and this call to service. Much depends upon how you present your work before the auxiliary. Go prepared. Use every means to interest, instruct and help the women in your Church and auxiliary in home mission work. We not only want to entertain, but we want to inspire our women in our Lord's work. We not only want to give them information, but give them the spiritual aid. We want them to feel the need of a larger, broader

knowledge of God. We want them to know God and his love; God and his wonderful saving power; God our Father. Don't neglect this opportunity. Attend every meeting, and make it a point not to let anything interfere when the day comes for you to present the Bulletin, for it isn't sent to you alone, but to each member of your auxiliary. It belongs to each one.

Make an effort to send your report on time. Let us do our Master's work in a businesslike way. This is the King's business just intrusted to us. What a responsibility! We must grasp it while we may. Can't we bring someone closer to Jesus by our efforts? It is worth while.

TEXAS CONFERENCE PRESS SUPERINTENDENT.

ROSENBERG AUXILIARY.

At a called meeting on the first of January the following officers were elected: President, Mrs. G. V. Ridley; First Vice-President, Mrs. O. Goad; Second Vice-President, Mrs. M. E. Sanders; Third Vice-President, Mrs. Henry Meyer; Fourth Vice-President, Mrs. R. V. Board; Recording Secretary, Mrs. C. C. Harris; Corresponding Secretary, Mrs. H. O. Schulz; Treasurer, Mrs. George Seydler; Agent for Missionary Voice, Mrs. T. C. May; Press Reporter, Mrs. D. McClaffin; Superintendent of Supplies, Mrs. W. I. Moody.

Two weeks later these newly elected officers were installed by our pastor, Dr. G. V. Ridley, who also gave us some helpful words of encouragement.

Rosenberg Auxiliary has twenty-seven earnest and enthusiastic members.

We raised \$243.51 last year, and under the leadership of our worthy President, Mrs. G. V. Ridley, we expect to do good work for the Master. We hope that this year's work will be the best in the history of our auxiliary.

MRS. H. O. SCHULZ,
Corresponding Secretary.

GRAPEVINE MISSIONARY SOCIETY.

The Grapevine Auxiliary of the Woman's Missionary Society is a united society. There are twenty-seven members in the adult auxiliary, five of whom have pledged 15 cents per week. There are fourteen subscribers to the Missionary Voice and two to The King's Messenger. Our auxiliary meets every Tuesday. First Tuesday is missionary meeting, second and third, Mission Study Class; fourth, business meeting; fifth, social.

The Third Vice-President organized the young people with twenty-two members on Wednesday afternoon, March 20, with the following officers: President, Mrs. Leslie Stewart; First Vice-President, Miss Inez Faust; Second Vice-President, Miss Blanche Phillips; Third Vice-President, Miss Hattie Buster; Fourth Vice-President, Miss Louetta Stewart; Recording Secretary, Miss Rufie Turnipseed; Corresponding Secretary, Miss Florence Williams; Treasurer, Miss Mamie Thomasson. The young people will meet every Wednesday afternoon in the same order as the adults, and will study "The Days in June."

The First Vice-President has twenty members in the junior society. There are seven subscribers to the Young Christian Worker.

MISS MARY DEEN,
Press Reporter.

CONFERENCE AND DISTRICT MEETING AND INSTITUTES.

The Woman's Foreign Missionary Society and the Woman's Home Mission Society of North Texas will hold a joint meeting in Greenville on May 13-17, 1912. The officers are planning to make this the best meeting possible. Further announcements will be made.

The week following the annual meeting six institutes are to be held. The three of the Eastern division will be as follows: Beginning with Honey Grove, May 20. The meeting will open at 3 p. m. First, the District Secretaries of Paris and Bonham Districts will each meet separately with the delegates from their respective districts and enroll them, elect a Recording Secretary and appoint committees. The institute work will be given at 3:30 p. m., May 20, and continue until the afternoon of May 21. The District Secretaries will then meet as in the beginning and hear reports of auxiliary committees and make plans for the next year.

The next institute will be held at Kaufman for the Terrell and Greenville Districts, May 22, beginning at 9 a. m., with the organization of the

delegates by their respective District Secretaries. The institute work will be taken up at 9:30 a. m., and continue till the morning of the 23d. The District Secretaries will meet at 9 a. m., May 22, and hear reports of auxiliary committees and make plans for carrying forward the work.

The Sulphur Springs District will meet in Winnsboro April 23, at 3 p. m., for organization. This will be followed by the institute work, which will be continued until noon of the 24th. The District Secretaries will hold a business session at its close.

The following will be the leaders of the institute work: Mrs. L. P. Smith, Chairman; Mrs. P. C. Archer, Administration; Mrs. Anderson, Social Service and Local Work; Mrs. C. B. Bryant, Finances; Mrs. Forsythe, Mission Study and Literature; Mrs. C. B. Buchanan, Children and Young People's Work; Miss Tina Tucker, Bible Work.

The forward movement and the home guards will receive especial attention, and drill work will be given to illustrate how to use the personal appeal, and to reach every Methodist woman.

MRS. L. P. SMITH.

MARGARET HOME MISSION SOCIETY.

The ladies of the Margaret Home Mission Society met at the parsonage Monday afternoon, March 18, at 3 o'clock, and gave a public meeting. Under the management of our little President, Mrs. Eldridge, our pastor's wife, every woman literally put her shoulder to the wheel and did her best.

Each member had a paper on our schools, and told of the work these schools were doing, and what we did to help support them, all of which was very interesting, as well as instructive. We then had a spelling class, giving the names and locations of some of our instructors of the schools and some of the deaconesses. Then a geography class, giving the locality of the different institutions. We also had an arithmetic class, giving our dues, etc.

Our little President had put much thought on the program, and it was a very helpful one, indeed.

After the literary meeting refreshments were served—cake, chocolate, tea, pickles, a delicious salad and sandwiches tied with our colors—yellow and white ribbon.

One Baptist sister remarked that the Baptists and Methodists were about to merge, as she came near swallowing the ribbon.

Although our meeting had been postponed once, we feel that this was a decided success, and that God is with us in this great work. When busy mothers quit their homes and go out with praying hearts to be about the Master's business, and when he called our pastor to give up a splendid position, from the standpoint of the world, take his wife and babies and devote his life and theirs to him, surely he will bless the work of these faithful ones.

Brother Eldridge and wife are doing a good work here. May God bless them.

MRS. GEORGE MUNROE,
Press Reporter.

NOTICE TO AUXILIARIES OF HOME AND FOREIGN DEPARTMENTS, NORTH TEXAS MISSIONARY SOCIETY.

April 1 is the date when your first quarterly report is due the Conference Treasurers.

We hope every Auxiliary Treasurer will see that her report is sent on time. Let us urge you to try to keep up the report of each quarter, so that when the close of the year draws near you will not be compelled to do so much extra work. As our year now closes December 31, it is wise to get the collections in before the Christmas holidays.

The April reports for each department will be the last sent to the two separate Treasurers, for our annual meeting in May is to join the forces of the two Conference Societies and run our work under the leadership of one set of officers, except the Corresponding Secretary's office, which will have two women—one to represent each department of work. Be sure to collect the conference expense and minute funds this quarter, as the expenses of our annual meeting must be paid. As we look back over the years since our Southern Methodist women entered the field as an individual organization to lend their time, talents and energies in Christian service, and see the extent of usefulness to which their faith has led us, we cannot but see that God has blessed our labors.

With these blessings he has opened new avenues for us to tread, and multiplied our opportunities. The success in the past will not suffice for the future. "Go forward" is the watchword which is sounding all along the line of Christian service.

Our women cannot halt by the wayside. We must recruit our ranks and



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Our Face Cream cures Pimples and Ringworms, removes Freckles, Tan, Sunburn, Liver Blisters and other facial blemishes, without injury. The other preparations aid in producing a clear, healthy, perfect complexion. Thousands of our customers, in every State in the Union, testify in the highest terms of these wonderful preparations. If you value a Good Complexion you should take advantage of this offer at once.

WHITE'S SPECIFIC TOILET CO., Nashville, Tenn.

increase our offerings. Two hundred and fifty thousand women is the aim set for 1912. Pray, work and give, that our membership may be doubled and our offerings increased.

There is work for one and all. What will you do? What will you give?

The time has come when the words, "home" and "foreign" missions are not distinguishable, hence the necessity of unity in aim and efforts in mission work.

Let us meet in Greenville in May with one purpose in our hearts—to do just what will be best for the advancement of Christian service.

MRS. C. B. BRYANT,
Treasurer W. F. M. Society, North Texas Conference.

CENTRAL TEXAS FORWARD MOVEMENT.

Had you heard about it? No; what?

The official women of Central Texas Conference.

Is it a running crazy about the Forward Movement campaign? The auxiliary women have many symptoms already. The Brownwood Auxiliary is the first victim in our conference. Eighty members are up with the advance fever, and have broken out with \$480. The circle of Mrs. W. E. Boggs, consisting of twelve women, had the disease in the worst form, and pledged \$118, making almost 20 cents per week per member.

Our beloved President, Mrs. L. H. Guthrie, divided the society into eight circles, with as many leaders, for the campaign early in February. She said, "Go forward," and we went. We are still going, and will yet go to \$500. The money is the least part. Mrs. D. R. Blair and her able committee have gotten up the Year Books beautifully and studied to suit each woman to her place.

We had fifty present in our first study circle, Mrs. J. A. Abney was the lovely hostess.

The Central Texas Conference is to have a daily during the annual meeting in Cleburne, May 7-10. Twenty-five cents will be the price for the four issues. Send subscriptions to Mrs. J. G. Oliver, Midlothian, Texas, at once. MRS. J. H. STEWART,
Press Superintendent, Central Texas Conference.

MESSAGE FROM MRS. BENNETT.

Dear Sisters: April 1 marks the close of the present quarter, and also of our existence as a Woman's Home Mission Conference. Henceforth we are to join forces with the Women's Foreign Missionary Conference with a new name, an increased membership and equipment and a broader field of labor.

Glancing backward over the twenty-five years since our woman's work began, we are amazed at the progress and development. God has wonderfully blessed our efforts, and has led us step by step ever onward to new lines of work. A study of what has been accomplished will be a revelation of the power of little things—the far-reaching possibilities of nickels and dimes.

And with the growth of our work there has been a corresponding increase in our expenses. With each new department created, new offices' expenses, printers' bills, etc., arise until we find ourselves sorely in need of every cent of our conference expense fund. Since last March but half of the membership have paid in the 25 cents conference expense money. Someone is withholding from the Lord his own. Is it you? Just think! Five cents per week from each one of us would pay not only our regular dues and this conference expense fund, but also the conference pledge of one dollar—for the lack of which our schools must suffer.

We hold our annual meeting in May of this year, instead of in October, as heretofore; and our institute will be held in June, thereby bringing two heavy expense accounts right together, with only one quarter's collection to meet them. If each auxiliary would pay

in 25 cents per member (not including those who have already paid this year) this quarter just closing, we would have money and to spare; but unless you do bring it up the Executive Committee will be seriously embarrassed and the work crippled.

So I am writing to urge each auxiliary to make a special effort to bring the conference expense fund up in full. Where individual members feel unable to meet this obligation, let enough be taken from the local treasury to complete. Don't fail to do this.

And let us not neglect to bring up our conference pledges. The need of every dollar is urgent. We have worked and prayed the Lord of the harvest for a long time, and now that he is answering our prayers with such abundant blessings we must make good.

A letter from the General Treasurer in Nashville urges me to insist that all money for connectional purposes be sent directly to me—such as Week of Prayer collections, Scarritt endowment funds, etc. Many auxiliaries have been sending these collections directly to the institutions to which they were appropriated, thereby depriving their own conference of credit for same, and causing extra work in adjusting them at headquarters.

Dear sisters, this is our last report as a Home Mission Conference. Let's make it our best.

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

ATTENTION, CLARENDON DISTRICT, NORTHWEST TEXAS CONFERENCE!

To the Delegates to the District Forward Movement Meeting to be held in Memphis, April 17 and 18:

Please send names to Mrs. W. B. Quigley, Memphis, Texas, so that homes may be provided for all who expect to attend. Ask your railroad agent about rates.

ANNA L. CAMP,
District Secretary, Clarendon District.

NOTICE OF ANNUAL MEETING.

The Woman's Missionary Society, Central Texas Conference, holds its annual meeting in Cleburne, May 7-10, 1912, at which time a Conference Daily will be published. The price of the paper will be twenty-five cents for the four daily papers. This paper should be in the hands of each auxiliary member. Please send in your subscriptions and twenty-five cents at once to Mrs. J. G. Oliver, Midlothian, Texas.

Ask Her

that good neighbor, what she thinks of the Advocate Sewing Machine. If you do, it won't be necessary for us to tell you it is a New Model Drop Head Automatic Lift Machine. She'll tell you that, and more. She will also tell you it is the equal of the very best \$75.00 Machine on the market, and then you will wonder how we can sell it for \$24.00 and send the Texas Christian Advocate for one year. The reason is plain: We ship direct from the factory to your station, thus cutting out the fixed charges where you buy from dealers. We prepay freight to your station.

Address with price,
BLAYLOCK PUB. CO.,
1804-6 Jackson St., Dallas, Tex.

Misapplication of Home Mission Money

It is not the contention of this paper that any one has intentionally done wrong in the management of the money contributed for the home mission work, but it is our position that a part of this sacred fund is applied to charges which do not need it near as badly as some other works do, and that makes it a misapplication. It is not the intention of the author of this paper to make an attack on any one, nor to deal in personalities, but to call attention in a brotherly way to an error which has come into use in the appropriation of our home mission money. But in as much as the mission Churches and the mission money are public property, and in as much as I am a member of the Annual Conference, I shall feel free to discuss this matter. To my certain knowledge there is some dissatisfaction about the way our home mission money is distributed. If an error does exist it is certainly our duty to look it up and correct it. I think some of the preachers are to blame for some of the waste of this money, for they often encourage the tearing up of a good circuit in order to make a station of some small place which is not able to support a pastor and this necessitates an appropriation from the board, when the work as it stands can maintain itself as a good circuit and support the pastor without any help from the board. This plan often works two evils: It throws some of the country people without preaching and makes an unnecessary draught on the already heavily-loaded Mission Board, and takes money which is worse needed somewhere else, and could be more profitably spent there. Sometimes people clamor to be made a station or half-station just for the name of the thing, when to yield to the whim is not for the highest interest of the Master's cause.

The writer was on the train on one occasion and met up with a lady who had been formerly pastor, and she said to him: "Did you know that our Church has been made a half-station? Why, yes, we are a half-station now; we are just flying." But the writer happened to know that the making of that little village a half-station had caused two country Churches to be thrown off of the work, who were left without preaching and were in great confusion as a result of that action. And to our knowledge some of the very best of people lived in those communities. The original plan of grouping Churches together for the purpose of getting a support for the preacher and to reach as many people as possible was a wise one and can hardly be improved on. Human pride frequently gets in our way and hinders us in working to the greatest interest in the work of Christ.

In these small towns there is preaching at some one of the Churches almost every Sunday, and it takes all of the Church-going people in the town to make one good congregation, and to make a station out of such places means that the preacher will preach a great deal of the time to pitiful little congregations, while hundreds of people in the country are left without any preaching whatever. Many places are overchurched, while others are entirely underchurched, and one plan is about as unwise as the other. But these facts lead up to the things we wish mainly to look at. Let us go over some of the ground, and point out some of the places that are getting appropriations, and see if the thing is fairly done: in the Beaumont District there is a large circuit which paid the pastor last year \$237, and no appropriation is made to that work, but to a station which paid the pastor \$900 there is an appropriation of \$100. Should not that \$100 have been applied to the circuit which paid so little to the support of its pastor last year? There is one Church in the city of Houston which paid the pastor \$1000 last year, and it has an appropriation from the Mission Board of \$350 for this year. Five Churches in that city have appropriations aggregating \$1050, and none of the five Churches paid the pastor less than \$800 last year, while a circuit in that district which paid its pastor a little more than \$400, has no appropriation at all. Does that look right? Some of the little mission Churches in cities could be grouped together and make self-supporting charges, and this would leave the appropriations to be applied to more needy fields, where it would bring greater returns. But some one will say that if we do not have preaching every Sunday at these places in the towns and cities that the people will go elsewhere to preaching and other denominations will get them. Well, that is exactly what is happening in many of the country places. There are thousands of people all over the country who never have an opportunity to hear Methodist preaching, and because we fail to provide them with the gospel they are drifting in many instances into Churches which

are less spiritual and evangelistic than we are, and what is much worse than that, in many other instances they are drifting clear away from any Church at all. If we would make the wisest use of the missionary money we could put live men into these neglected fields who would save many of them to the Methodist Church and to God. But referring to the matter of grouping the Churches, some preachers are opposed to it, for if they preach to more than one congregation they will not be regarded "station" preachers. Here is where pride comes in again to our hurt. But let us look at another place or two.

Until recent years we had a Grand Saline Circuit, and it was a self-supporting charge, but somebody clamored for a station, and the carving knife was applied, and it was read out: "Grand Saline Station." But think of the results that followed; some of the country Churches were left for the time being without any preaching, and Grand Saline Station had to have an appropriation to supplement the meager support of the pastor. Last year that station paid the pastor less than \$500, and it has an appropriation of \$200 for this year. And by making another missionary appropriation the Churches in the country are now having preaching. If you will take your Conference Annual and look through the financial table of the Pittsburg District you will find one circuit which paid its pastor only \$338 last year, and has no appropriation from the board, while one station which paid the pastor \$1200 last year has an appropriation from the Mission Board of \$300. Do you think that is dealing fairly with all hands? I do not think so.

Just another thing or two we wish to call attention to before closing: One is that some of these places which receive large appropriations, and with the appropriation pay their pastors good salaries don't pay their assessments for the conference funds. It looks like they would feel honor-bound to pay up in full, in as much as they are beneficiaries of so much of the collections.

Another thing to think about is, that we are in danger of commercializing the Church. At the Annual Conference the financial part of the report is made most prominent. Or at least it sounds this way sometimes whether it is intentional, or not. I don't think any fair-minded person will think for a moment that the Church is paying too much to the work of Christ, but it does seem that we are not extending the work as extensively with the meager sum that we do get as we should. We trust this paper will be read in the spirit in which it is written, and hope it will result in some good. Let us all be willing to practice self-denial to that extent that we may spread more rapidly the kingdom of our Divine Master throughout all our borders.

L. B. SAXON.

NORTH TEXAS CONFERENCE EVANGELIZATION.

At the last session of the North Texas Conference Dr. G. M. Gibson, L. S. Barton, T. H. Morris, C. B. Fladger and the writer were elected a Committee on Evangelism. The committee has had two meetings, is organized and ready for work. G. M. Gibson was elected Chairman and the writer was elected Secretary-Treasurer. The work to be done was outlined as follows:

- 1. To promote in every way possible an increased interest in sane, substantial and scriptural evangelism.
2. To seek to promote a genuine revival in every community in the conference.
3. To seek to secure, as far as possible, co-operation among our pastors, so that the strong will help the weak, and needy places will have the services of our best equipped men.
4. As we are able to secure funds, to send into the field well equipped men, who will be directed by us in conducting revivals in what is known as missionary territory.

We believe that the ideal plan is for the pastor to hold his own meeting. We believe that if our pastors would seek the indowment of the Holy Ghost and take hold of this great work they would see that the Lord is willing to lead them, and the results to them and their Churches would be more satisfactory.

But there are pastors who do not feel competent to do this work, or they find conditions in their Churches that make them desire the services of someone else. Most of these pastors are on circuits and missions. They are the ones we wish to help. Some who are in stations wish help. We intend to help them as far as possible. We have written a number of our pastors, who are our best revivalists, for their services. We have a nice list of those who have offered us their services for one or more meetings.

We are expecting responses from others. To any pastor or presiding elder who has a place where outside help is needed, we are ready to offer the services of these pastors. If anyone who wishes help will write me, I will furnish him a list of the men who are available, and will take the matter of the service of these men up with him. These men are ready for work. Who has a place in which he feels that he needs help? Our plan means the placing of the service of some of our best men where the most good can be done.

As soon as possible we hope to have in the field a man whose salary will be provided for, so that we can send him anywhere he is needed in the conference. The need for such a man is great, and we have the men that we can use. All we need are funds. We believe that they will be forthcoming.

We have only begun this work, but we have gone far enough to see that the need is great and the possibilities are also great. We ask for the prayers of all who are interested in our great work—that of evangelizing the whole field. We can do it if we will. We believe that our plan will aid very materially toward that end.

J. A. OLD, Secretary.

LETTER FROM MRS. SUE F. MOONEY.

Through the courtesy of Mr. C. W. Turpin, of the Methodist Publishing House, I have had the pleasure of seeing and reading several late issues of the Texas Advocate. I put the seeing and the reading as a unit for, on opening the paper, my glance fell upon the face of an old friend—Uncle Buck Hughes—and at once emotion was at high-tide. So many associations were awakened, so many friends appeared whose faces had long been covered by the dust of years, but who hold a steadfast place in the holy hall of memory. Prominent among them, my old presiding elder, Uncle John F. Hughes, and other preachers of the old Jerusalem Conference, who went to Texas and, though lost to sight, they are to memory dear.

Well, it was a veritable moving-picture show—the sight of which made me both glad and sad. I do not recall that in the number referred to there was or is a single "higher critic," but they could preach the Word in demonstration, and in power. Such preaching is rare in these days. It may be that the times are changed, and we are changed with them. I give the translation that all may read and understand.

I am here reminded of a talk between two neighbors—one of whom had practiced rigid economy to send his son to college. His friends inquired, "How is Charles making it at that school?" "Well," he answered, reflectively, "he has got so high up that he don't seem to sense common things." This sensing of common things is a good gift, nor would I discount the higher, that is only an implied comparison—maybe there is sometimes double vision. I concluded so some years ago when I heard, to me, a new exposition of "Jonah and the Whale," and it was given by a man that did not sense the common Scripture way of telling the tale. The comment on the sermon was, "I'll not say by whom, but not by me, 'I always thought 'that' a big fish story, but I didn't know how to take it before. I thought as 'twas in the Bible I had to do like the whale—swallow it whole.'"

The thing that interested me most in your paper was not the "protests," nor the contention among the brethren—Texas should know the quality of Tennessee Conference timber—but I read with unflagging interest Brother Hughes' historical sketch. Whatever the "higher critic" may accomplish, and to whatever height ascend he cannot transcend the glory of the pioneers.

Another article, more properly a sermon, was a semi-centennial sermon by Rev. C. W. Carter, D. D., of the Louisiana Conference. I read it with interest and keen delight. It, too, awakened the old charm of association, and in addition it had that classic touch that I believe even a "higher critic" would approve. Through tears I exchanged silent salutations with my best friend, Bishop McTyeire, and with Bishop Keener, and others, known and loved in the days gone by. I share also his optimism. I believe that each rising sun is herald not only of a golden day, but of a Golden Age, compared to which the myth of the old is without hope of ultimate fulfillment. The careful digger in the mines of thought will find only nuggets of gold for the betterment of mankind.

MRS. SUE F. MOONEY.

SUNDAY SCHOOL AIMS IN THE WEST TEXAS CONFERENCE.

1. A Children's Day Service with a contribution in each school. Plans should be under way for a great Children's Day service in every school. The Sunday School Board of the West Texas Conference is working to establish a new record. The goal at which

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

Greatest money-making proposition before the people. Self-heating sad iron. Agents wanted everywhere. Salary or commission. Write B. F. GILBERT, First National Bank Building, Fort Worth, Texas. Sales Manager, Texas-Oklahoma.

FRATERNAL SOLICITORS wanted by Southern Benevolent League. Accident, Total Disability, Old Age, Death Benefits. Good openings for good men and women. TOM C. SWOPE, National President, Houston, Texas.

HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an excellent opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address E. R. March, Pres. The National Co-operative Real Estate Company, 1-571 Marden Building, Washington, D. C.

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. I am on a mission with us. C. F. BOYD, Skidmore, Texas.

Our aim is "a service and a contribution from each school." We hope plans will at once be inaugurated by every pastor and superintendent to make this day one of great pleasure and profit to the local school, and at the same time secure a good offering for the work with which our board is charged. In our conference, while doing better than some others in the past, we have great room for improvement. A study of the Annual Conference minutes shows that last year 83 charges made no report on Children's Day observance, and this list of delinquent charges includes quite a number of the strong stations. The minutes further show that some of the best contributions came from weak schools. Leveeville Circuit stands third in the entire list in the amount of its offerings, being exceeded only by Travis Park and San Marcos. By districts, Beville led with \$127, and one fell as low as \$41. In such a record we have nothing of which to be proud. It clearly shows that we have been indifferent to an interest that is most vital to our Sunday School work.

A new record must be made. We shall labor aggressively and untriflingly to this end, and shall not be satisfied until, without the loss of one day, is observed and an offering recorded, not only from every pastoral charge, but every school. Needed literature will be furnished by the board to all schools that will use it and keep faith with us by sending in the offering. Send orders for literature to W. Black, Secretary-Treasurer, Eagle Pass, Texas.

2. Sunday School Institutes. The board is striving to be helpful in advancing our Sunday School interests throughout the conference. Wherever they can be arranged, Sunday School institutes are being held in connection with District Conferences, and at other times, Rev. V. A. Godbey, our Field Secretary, has just returned from the Llano District, where a most satisfactory institute was held. His ability in this line of work is recognized throughout the Church. He and his gifted wife, who is the best of the two, will meet as far as possible, all calls for conference and institute work. Incalculable good will result if our teachers and other workers can be brought together in these meetings.

3. Epworth-by-the-Sea. No finer opportunity can be had of studying Sunday School methods and problems than that which this great encampment will offer. The Sunday School Encampment will precede that of the Epworth League. Our own Field Secretary, and the heads of the various departments of Sunday School work in our Church will have places on the program. This is within the bounds of our West Texas Conference, and easily accessible to most sections of it. Our pastors, superintendents, teachers, and many of our young people should be largely represented in this conference. This is a chance to drink from the head of the fountain. Here we come in contact with the best that has been thought and done. It will broaden our visions, quicken our spirits, and make us worthily more in this great field of service for our Lord. J. W. BLACK, Eagle Pass, Texas.

TO THE PRESIDING ELDERS OF THE NORTHWEST TEXAS CONFERENCE.

I hereby respectfully ask that you will give prominence to the work of the Board of Church Extension in your District Conferences. The calls for help that come to this board makes a forward movement a necessity. We need full collections, a large conference loan fund, hearty co-operation by preachers and presiding elders. Don't criticize us but help us and we will do all we can to help you. Let us hear from you. J. H. CHAMBLISS.

CHANGE IN HAMLIN DISTRICT.

Will you please say in the Advocate that on account of scattered cases of the meningitis through this section and the quarantine that exists in many places as a result, the time of holding the Hamlin District Conference has been changed from April 4 to May 30. G. S. HARDY, P. E.

AN APPEAL.

To the Members of the M. E. Church, South: We come to you in the name of the "West End Methodist Mission" (M. E. Church, South), and ask you to help us in a time of need.

The West End Methodist Mission is located on the corner of Caladonia and Excelsior Streets, Butte, Mont., and was lately organized by Rev. C. A. Rexroad, pastor St. Paul's M. E. Church, South, and Rev. Frank Hopkins, pastor South Side M. E. Church, South, both of this city (Butte), and these two pastors now have charge of the mission. The west end of this city is a residential section, and this mission which was recently organized is the only religious organization in this part of the city except the Roman Catholics. Spiritually speaking, this is a very needy field and souls are hungry for the gospel. Many adults are attending the preaching services at the mission every Sunday afternoon, and we have a splendid little Sunday School with about 50 members—mostly children. We have rented the prop-

MISCELLANEOUS.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 50-pound Feather Bed and receive, without cost, 50-pound pair pillows. Freight on all prepaid. New Feather Bed—Satisfactory guaranteed. TURNER & CORNWELL, Feather Dealers, Dept. 26, Charlotte, N. C. Our reference: Commercial National Bank.

BROTHER accidentally discovered road will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Melrose, Pa.

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. A man who is in the conference or who will apply for admission on trial into the New Mexico Conference at its next session preferred. None but those who can furnish the very best references need apply. Write me at Albuquerque, New Mexico, J. H. MESSER.

REAL ESTATE.

FOR SALE—Owner residence lot at Stamford College, Stamford, Texas. Water main in front; faces small park with trees. Exactly suited for family dwelling to be near the college. J. S. Brown, Ennis, Virginia.

SCHOOL FOR SALE—I have for immediate disposal the splendid Terrell school plant. It is 22 miles from Dallas and just the thing as training school for the new Southern Methodist University. Only cash, or half cash, sale considered. Rev. J. J. Morgan, 1816 1/2 Main St., Dallas, Texas.

erty for six months at \$15 per month, and we have been paying for the same length of time, besides the money for Sunday School literature and other incidentals.

We can purchase this lot with the building thereon (which we can use as a church for some time) for \$1900 if we close the bargain at once. We are unable to purchase this property without outside help. Our Churches here in the city can help us but little, being mission Churches themselves. Therefore, we appeal to our people everywhere to help us purchase this property, and by so doing assist in giving the gospel to a people in churchless field. Our Mission Board at Nashville is powerless to help us now, so we appeal to you, dear reader.

We have nearly 2,000,000 members in our great Church, and if each reader will send us a small contribution of only \$1.00 (more or less) we will soon have the money with which to purchase this property, and thus extend the Kingdom of our Lord, as well as our own Church.

Send your contributions to Frank Hopkins, Treasurer, 1873 First Ave., Butte, Mont., and he will receipt you for the same. We refer you to Bishop Waterhouse, Los Angeles, Cal., or to Rev. D. B. Price, presiding elder, Helena, Mont. FRANK HOPKINS, Treas., 1873 First Ave., Butte, Mont.

DISTRICT CONFERENCE NOTICES.

SWEETWATER DISTRICT.

The Sweetwater District Conference will meet at Fluvanna, May 23 to 26. The weather seems now to promise better things. We have four churches to dedicate and we want you to come—set your own time. Everybody out here wants to hear you. We want you for a whole week and can give you a crowd. Suit yourself as to time and quantity. Two trips or one; anyway to suit you.

SIMEON SHAW.

WACO DISTRICT.

The Waco District Conference will be held at Eddy, beginning at 9 a. m., April 25. License and Admissions—C. W. Irvin, H. L. Munger, J. H. Braswell. Orders—J. W. Fort, H. B. Henry, J. J. Creed.

Rev. H. B. Knowles, Bruceville, has charge of the entertainment.

W. B. ANDREWS, P. E.

SHERMAN DISTRICT.

The Sherman District Conference will be held at Van Alstyne April 15. Bishop Mouton will be with us and will preach Monday night and Tuesday morning. The preachers will meet at 3:30 p. m. on Monday the 15th for a most important conference.

The following committees are appointed:

License to Preach—J. W. Clifton, T. M. Kirk, L. A. Hanson. Recommendation to Annual Conference—J. L. Morris, H. H. Liles, L. L. Cohen. Deacons' Orders—E. W. Alderson, S. M. Owsley, A. C. Sterling. Elders' Orders—W. D. Montcastle, E. A. Maness, R. T. Davis. Rev. D. F. Fuller will preach Tuesday night. A. L. ANDREWS, P. E.

STAMFORD DISTRICT.

The date of holding the Stamford District Conference has been changed from April 3 to May 1, at Throckmorton. Let all who are concerned take notice of this fact. J. G. PUTMAN, P. E.

San Marcos District—Third Round.

Harwood Cir., at Harrison's Cr., April 13, 14, Lockhart Sta., April 20, 21. Kyle and Maxwell, at Kyle, April 27, 28. Manchaca, at Shafter's Cr., May 4, 5. Bay at Linton Springs, May 11, 12. Ladner, at Sibley Springs, May 18, 19. Wadler and Thompson Cr., May 25, 26. Belmont, at Oak Leaf, May 31, June 1. Sycamore Sta., June 8, 9. Gonzales Cir., June 15, 16. Staples Cir., at Staples, June 22, 23. Martindale Cir., at Prairie Lea, July 6, 7. Dripping Springs, July 13, 14. San Marcos Sta., July 20, 21. W. H. H. BIGGS, P. E.

Piles Cured at Home By New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Sammers, Box 187, South Bend, Ind.

OBITUARIES

(See Obituaries Page 11)

BOYER.—Robert Hall Boyer was born in Sumner County, Tennessee, July 9, 1833. Here he grew to manhood. In early life he was converted and joined the Methodist Church, of which he remained a faithful member until the day he went home to be with God in the world of the redeemed, which occurred at the home of his son-in-law and daughter, Dr. and Mrs. George S. Stell in Brownsville, Texas, February 6, 1912. He was married to Miss Martha Carter, July 2, 1868. To this union were born six children, three sons and three daughters. He moved with his family to Texas many years ago, and settled in Paris where he and his wife immediately identified themselves with Centenary Methodist Church, and remained members there for more than a quarter of a century. He was a patient sufferer in his last illness. He talked freely with his pastor and with his loved ones concerning his departure, and gave every evidence that he was ready, and only waiting for the summons to "Come up higher." During all the long and weary weeks of his sickness he did not become impatient, but to the contrary he seemed to grow sweeter in spirit all the time. His appreciation of every little kindness was very marked, and even when he was not resting well he always received his pastor and his friends with a genial smile when they called on him. His affection and appreciation for his wife who was a constant watcher by his side, was one of the most beautiful things I have ever seen. He is survived by his widow and two sons and two daughters, besides a host of friends. His body was interred in the family plot in the cemetery at Paris where he awaits the resurrection of the just. May the grace of God comfort and sustain the bereaved ones who mourn his departure. J. M. PERRY.

JORDAN.—Brother Thomas S. Jordan was born October 2, 1845, in DeSoto County, Mississippi; was converted in the year 1869, and immediately joined the Methodist Church, in which he lived a consistent member during all his after pilgrimage on earth; moved to Texas in the year 1877, and settled in DeWitt County; in 192 he came to Arlington, and remained a citizen of this place till his death, which occurred October 24, 1911. Brother Jordan was for a number of years an active member of the Church, and also an efficient official member, having filled the office of class leader, Sunday-school superintendent and steward. He was also a Confederate veteran, having served in the Confederate Army from August, 1861, till the close of the war. He was very quiet, and unpretentious in his disposition, never pushing himself forward into any prominent place, but always discharging faithfully all duties placed upon him by the proper authority. Death came to him very suddenly and unexpectedly. He had spent the day in the city of Fort Worth, serving on the jury, came home in the afternoon, made his arrangements to return the next morning, ate a hearty supper, talked for awhile with his companion, retired for the night, and waked up in heaven. The death angel stealing upon him in the night-time did not find him unprepared. He was ready. Brother Jordan had many friends, and no enemies so far as the writer knows. He leaves a wife, three sons, and two daughters. He was laid to rest in the cemetery in the city of Cleburne, Texas.

DANIEL L. COLLIE.

VAUGHAN.—Little Vivian Cecil, infant daughter of Brother and Sister W. C. Vaughan, died March 2, 1912, age nine months. We laid her little body to rest in the Annetta Cemetery, there to await the resurrection morning. The little one was taken away suddenly. It is useless to say that her parents and loved ones were heartbroken, but Jesus had need of the little one. Put your trust in God, dear parents, knowing that by and by you will meet your darling again. One by one our loved ones are crossing over. Thus it makes heaven more real to know that they are waiting for us, and the hands of loved ones are beckoning for us to come on. Take fresh courage, mother father and children; be true to God and by and by you will meet your darling again. Brother Vaughan is our Sunday-school superintendent at this place. Weep not, dear parents, you shall see her again if you only trust in God.

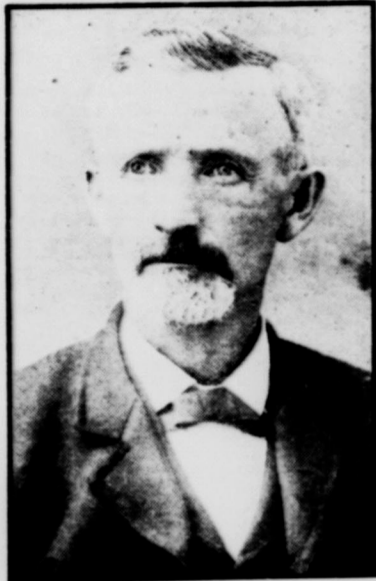
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IN MEMORIAM.



WILEY PALMER JONES.

What greater legacy can a man give to his children or to the world than that which goes with, and follows a correct life? Monuments that he might build will soon crumble and decay, fortunes that he might accumulate and leave may soon take the wings of the morning and fly away, even the great public favor that he might win for himself, wreathing chaplets of glory around his brow may be torn at any time away and his name become a hiss among the people, but a correct life and the results therefrom are as imperishable as the principles of the Eternal One. Such was the heritage that the subject of this sketch left to his children, and to the world. Wiley Palmer Jones was born in Houston County, Texas, near Crockett, September 12, 1844; died in Childress, Texas, March 11, 1912, having sojourned here during a period of nearly sixty-eight years. He was a dutiful child, a devoted, faithful husband, a father that succeeded in training his children aright, bringing them up in the nurture and admonition of the Lord, a patriotic citizen, meeting all of the duties of citizenship with absolute fearlessness, an upright, consistent member of the M. E. Church, South, following the commandments of the Lord in all their details as he understood them, and consequently died without a single fear to destroy his peace of soul.

He professed religion in the year 1863, while a soldier in the Confederate Army, having enlisted in 1861 in Captain W. G. Veal's Company, and attached to Parson's Regiment. He was discharged in 1862, but re-enlisted soon thereafter in Captain Samuel Carruther's Company, Gurley's Regiment. For four years he faithfully fought his country's battles, without ever for one moment hesitating to do his duty regardless of what dangers he had to face. He could not have done otherwise than make a good soldier, for it was his very nature to do, what he had to do, well. During this period of his life he formed some strong friendships which he never forgot, and all the days of his great feebleness, and extreme nervous sufferings it was one of his chief joys to talk of the men for whom he had formed such attachments during the war. He never was convinced that the South was not right in her contentions, and his great love for her cause is to be seen in the selections and pictures he has preserved from time to time in a scrapbook that he has made and preserved. You will find the pictures of such men as Jefferson Davis, R. E. Lee, Stonewall Jackson, Albert Sidney Johnston, A. P. Stewart, P. R. Cleburne, and such articles as the following: "Echoes of Fredericksburg," "The Battle of Shiloh Hill," "The Confederate Women," "The Hero of Shiloh." While all the above is true, yet he was not a man to hold malice, and in his heart he felt kindly towards the "boys in blue." He proved the statement true, "That if a man can live religious anywhere, he can live religious everywhere," and from the time he professed religion in 1863 he lived as becometh a man professing godliness through all the ups and downs of his camp life, and might be truthfully called a Christian soldier.

He united with the Methodist Church, in Auburn, Texas, soon after the close of the war in 1865. Being a natural leader he could not be otherwise than active as a Churchman; directing the singing, and acting as superintendent of the Sunday School were his especial lines of work, though it was seldom that he found himself left off of the Board of Stewards. No task was ever too hard for him if it meant the good of his Church. At Acton, in Hood County, where he had moved when he left Cleburne, he was the recognized leader in Church music, and pushed the interests of the Sunday School as its superintendent.

Moving from Hood to Young County he organized the first Sunday School that was ever organized in old Ellaville. Moving from Young to Stephens County, where he remained for only a short time; thence to Hall, remaining for a brief period, and finally to Childress in 1889; he organized the first Methodist Sunday School, and lived to see it grow into one of the most prosperous and successful Sunday Schools in the great Panhandle of Texas. He loved his Church, and was ready by all the means at his command to help forward her interests. His home was the home of the pastor, his heart was ever ready to respond to his appeal for whatever the Church needed, and no pastor ever sought his counsel in vain, and he could always feel that it would be wisely given. His place in the councils of the Church will be hard to fill, but he has left to her two as noble sons as ever blessed the memory of a father; they will rise up to call his name blessed and to walk in his ways, as he followed the Lord Christ.

He was married on January 28, 1866, to Miss Harriet Anderson Gilmore. From this union there were three children, two boys and one girl. The girl died young; the boys survive, and are highly respected citizens of Childress, and faithful members of the Methodist Church, occupying official positions. His first wife preceded him to heaven, having died in 1901. She was a most beautiful, Christian character, and left upon her children the influence of her faithful life. He was married again to Mrs. Lou Humes, than whom there has never lived a more faithful wife, and beautiful Christian; she survives him.

He died as you would expect such a Christian man to die, without a single fear to mar his peace or to make him afraid. He talked often of his approaching end, and never expressed a single doubt of his acceptance with God. A short time before he died, he said that it had been his purpose to live before the world in such a manner that when the close of life should come his fellowmen could truthfully inscribe upon his tombstone, "Here lies a good man," and not a single one who knew him in all the sweetness and beauty of the life that he lived doubts for a moment that the statement is true. During his illness, oftentimes as long as his voice could utter the words he would sing some of the old songs that he used to sing as leader of the Church music out of the old Sacred Harp, such as, "Saved as I pass along, I'll sing a Christian song; I hope to live forever." "Asleep in Jesus," etc. When he could no longer command his voice he would whistle them. He died as a child falling to sleep in the arms of his mother. A perceptible shortening of the breath, one long breath, and all was over. What a life he gave to the world! Can you estimate its value? Its worth is beyond valuation. To his children and loved ones it is a heritage of more value than all the gold of earth; worth more than all the worldly honors that can be crowded upon the head and life of any man, and more lasting than them all. He being dead, yet speaketh; speaking in the lives of his children and loved ones, and friends, and will continue to speak till the power of his mighty life in its blessed influence shall break in ever-increasing influence upon the shores of eternity, when God will be able to measure out to him the reward due such a noble, consecrated life. What a lofty place must have been reserved in the wonderful temple for this finely polished stone! How close to the great white throne must be the place occupied by this saint of God! Farewell, true friend, good neighbor, loyal citizen, faithful husband, loving father, consistent Christian, brother beloved, we know where to find you, but a short season and we will meet again. Farewell, but not forever. Oh, no; just over the river, and we will join you to part no more. Upon the bereaved children and wife, we pray the rich grace of God, that gave to their loved one strength in life and absolute comfort in the time of his dissolution.

G. S. WYATT, Pastor.

WILKERSON.—Wilkinson, Nancy J. (nee West), was born in Kentucky, September 17, 1828. The greater part of her life was spent in her native State. Here she was married to J. M. Wilkerson. To this union were born three children. The oldest son was called to his eternal home at the age of twenty-one. Her other son, J. W., obeyed the summons of death in 1907. Her daughter, Mrs. Nannie Rickman, is now the only one of her family left. In 1882 Mrs. Wilkerson moved with her family to Wise County, Texas. Here she lived until her death, September 10, 1911. Her husband preceded her to his reward three years. In her early youth she was converted and joined the Methodist Church. She lived a true Christian all her life. She was a woman of faith and prayer. She was a friend to her pastors and welcomed them

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into her home. She was a great reader—even down to her old age. For forty years she was the reader of the Advocate; Christian or Texas. Grandma was loved by all, especially the children. As long as she lived she loved and cared for flowers. Almost the last act before her long sleep was to give water to her thirsting flowers. Her last sun went down on the holy Sabbath day, but we know when the morning rose bright the next day hers was a holier and a happier day, for she was with her God and loved ones. Her beautiful life is left as a living example to guide her grandchildren and her daughter to a better life. "She has fought a good fight; she has finished her course, and henceforth there is laid up for her a crown of righteousness."
 ELIE K. WILKERSON.

FLEMING.—Mary C. Tucker, wife of Mordecai D. Fleming, was born in Red River County, November 22, 1868, and departed this life March 5, 1912, survived by husband and four children, names as follows: Martha L., Mordecai H., Elridge F. and Alma Lucile; Alma Lucile is something over a year old. Mrs. Fleming has been a faithful member in our Church for over twenty years. In speaking of her she was a loving wife and a kind-hearted mother and a faithful member in our Church. She leaves an old gray-headed father and mother who are in the evening of life, three brothers and one sister. This is sad indeed, especially to her husband, Bro. M. D. Fleming. In less than a week he buried his only sister and faithful good wife. May the Lord bless him and his children and the many friends who attended the funeral service. Although it was cold and rainy and muddy I never saw a larger crowd under such circumstances. Let me ask all who read this to pray for Brother Fleming and his children. Sister Fleming's death was very sudden and unexpected. She died of pneumonia.
 S. J. LATHROP.

LAWRENCE.—The subject of this sketch, Mrs. Louisa Hastletime Lawrence (nee Clements), was born in the State of Georgia in 1844. She went to St. Louis about thirty years ago, and lived there twenty-two years, and while in that city joined the Methodist Church. She was an active worker while in St. Louis, a part of the time in first Church and the rest of the time in Centenary Church. She took great delight in doing missionary work in the city. She came to Texas in 1904, and was soon afterwards married to J. W. Lawrence in old Summerfield Church by Rev. W. W. Horner. After an illness of some years, with consumption, she passed out and up February 29, 1912. I was her pastor only a short time, but had one real happy service with her. Her Christian experience was clear and definite and her hope for heaven bright. A good woman is gone and a good man is left lonely, but his faith is strong and he will follow on.
 M. I. BROWN.

McDANIEL.—Walter O. McDaniel, son of W. P. and Jennie McDaniel, was born in 1895, in Peoria, Hill County, Texas; departed this life in Wonda, Henderson County, Texas, February 23, 1912. His remains were laid to rest in the old Red Hill Cemetery. Walter was a good boy and a model young man. He was the hope and pride of the family. He had been converted, but had not joined the Church. He was hopeful, courageous and of industrious habits. He looked well after his father's business, and was loved and respected by all good people. He will be missed in the community. He was the preacher's friend. His parents had often said that Walter had never given them any trouble. Though he is taken from us his spirit has gone up the shining way to God who gave it. May the good Lord comfort the surviving loved ones and help them to meet him again on the sunlit shores of the sweet bye and bye.
 G. M. FLETCHER.

JORDAN.—The subject of this sketch, T. S. Jordan, was born in DeSoto County, Mississippi, October 2, 1845, the son of Dr. and Mrs. Alfred Jordan. His early boyhood was spent on the farm and in such schooling facilities as were available to the youth

of the country in those early days. Western Mississippi had seen the passing of the Indian tribes toward the setting sun as they surrendered their country to the invading white settlers. Opportunities for educational and social advantages were meager indeed at that time. At sixteen years of age and in the first year of the war he joined the Southern army and remained in active service during those awful four years of combat. He participated in many of the leading battles, but was fortunate enough to come through it all without injury, his closest call being when his faithful horse was shot from under him. September 16, 1866, he was married to Miss Kate Hichert. To them were born eight children, five of whom, with his devoted wife survive him, three having preceded him to the better world. In August, 1869, he professed religion and joined the M. E. Church, South, ever afterwards remaining a faithful and consistent follower of the blessed Christ. In 1877 he removed with his family from Mississippi to Texas, where he spent the remainder of his life, which closed October 24, 1911. He was Sunday School superintendent and steward in the Methodist Church for twenty-five or thirty years and a member of the Masonic Lodge for more than forty years. Though he has passed to the reward of all those who love God and keep his commandments his consecrated Christian life has left its imprint upon the lives of those who came in contact with him, and we remember him as a loving father, a true and devoted husband, a good neighbor and a faithful friend. Ever patient and gentle and sweet-spirited, kind and considerate of others, his hallowed life beckons us on to a holier, truer and purer life where there will be no more heartaches, no more sadness and no more parting. His nephew,
 W. M. LIVELY.

IF THE BABY IS CUTTING TEETH. We care to see that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

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The preacher too often forgets that the devil always goes to Church.

The secret things belong unto the Lord God.—Bible.

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WFST TEXAS CONFERENCE

San Marcos District—Second Round.

Cuero District—Second Round.

Uvalde District—Second Round.

Llano District—Second Round.

San Antonio District—Second Round.

San Angelo District—Third Round.

Austin District—Second Round.

NORTHWEST TEX CONFERENCE

Abilene District—Second Round.

Sweetwater District—Second Round.

Big Spring District—Second Round.

Vernon District—Second Round.

Stamford District—Second Round.

Seymour Sta., April 26, 8 p. m.
Seymour Miss., April 27, 28.
J. G. PUTMAN, P. E.

Clarendon District—Second Round.
Mobeetie Cir., at Mobeetie, March 30, 31.
Higgins Sta., April 2.
Goodnight, April 6, 7.
Green Miss., at Alanreed, April 12.
McLean Sta., April 13, 14.
Plymouth Cir., April 19.
Quail Cir., April 20, 21.
J. W. STORY, P. E.

Hamlin District—Second Round.
Sagerton, at Dooley, March 30, 31.
Knox City Sta., April 6, 7.
Spur Mission, at Catfish, April 13, 14.
Spartan Sta., April 22, 21.
Jayton, at J., April 27, 28.
Rotan Miss., at Mt. View, April 4, 5.
Peacock, April 11, 12.
G. S. HARDY, P. E.

Plainview District—Second Round.
Plainview Miss., March 30, 31.
Kress, April 6, 7.
Turkey, at Whiteflat, April 13, 14.
Matador Sta., April 14, 15.
Aton Miss., at Dickens, April 16.
Plainview Sta., April 24.
Slaton, April 27, 28.
Dummitt, May 4, 5.
J. T. HICKS, P. E.

Amarillo District—Second Round.
Hereford, March 30, 31.
Wildorado, April 6, 7.
O. P. KIKER, P. E.

Amarillo District—Third Round.
Stratford Station. Revival Meeting—April 14-21st.
Quarterly Conf., April 22.

Houston District—Second Round.
Galveston, First Church, March 31.
Italian Mission, March 31.
Humble, April 7.
Grace Church, April 7, 8.
Tabernacle, April 9.
McKee St., April 14, 15.
Trinity, April 14, 16.
Washington St., April 17.
Brazoria and Velasco, at V., April 20, 21.
Angleton, April 21, 22.
Genoa Cir., April 24.
Columbia, at Bonnie, April 28.
McAshan, May 1.
Iowa Colony, May 5.
Alvin, May 5, 6.
First Church, Houston, May 7.
Katy and Sugarland, May 8.
Texas City, May 12, 13.
West End, Galveston, May 12, 13.
Alvin Cir., May 15.
Cedar Bayou, May 19.
Harrisburg, May 22.
Seabrook and Pasadena, May 25, 26.
League City, May 26.
J. KILGORE, P. E.

San Augustine District—Second Round.
Tenaha, at Old Center, March 30.
Timpson Sta., April 3.
Pinehill, at Pleasant H., April 6.
Melrose, at Simpson's Camp G., April 13.
Macodoches Sta., April 14.
Kennard, at Prairie View, April 20.
Mt. Enterprise, at Laneville, April 27.
Lufkin Sta., May 3.
Burke, at Dibell, May 4.
Corrigan, at Moscow, May 5.
Geneva, at G., May 11.
San Augustine, May 12.
Livingston Cir., at New Willard, May 18.
Livingston Sta., May 19.
Center Circuit, May 25.
Hempfield, at Pineland, May 26.
Caro and Appleby, June 1.
J. W. MILLS, P. E.

Marshall District—Second Round.
Elysian Fields Cir., at Mt. Zion, March 30, 31.
Kellyville, at Moore's Ch., April 13, 14.
Jefferson, April 14, 15.
Kilgore Cir., at Hopewell, April 20, 21.
Betties Cir., at Soul's Ch., April 27, 28.
Harleton Cir., at Ashland, May 4, 5.
Harrison Cir., at Woodlawn, May 11, 12.
Henderson Cir., at —, May 18, 19.
Henderson Sta., May 19, 20.
Church Hill Cir., at —, May 21.
Marshall, First Church, May 23.
North Marshall, May 24.
Hallville Cir., at —, May 25, 26.
Lorvigey, May 26, 27.
F. M. BOYLES, P. E.

North Texas Conference

Decatur District—Second Round.
Willow Point, at Gibtown, April 6, 7.
Alvord, April 13, 14.
Decatur Cir., at Sand Hill, April 20, 21.
Boyd, at Garvin, April 21, 22.
Chico, at Chico, April 27, 28.
Greenwood, at —, May 4, 5.
Mexican Mission, May 10.
Jackshoro Miss., at Perwick, May 11, 12.
Bryson, at Jernym, May 12, 13.
Oak Dale, at Barton's Chapel, May 18, 19.
Jackshoro Sta., April 19, 20.
S. C. RIDDLE, P. E.

Paris District—Second Round.
Woodland and K., at K., March 30, 31.
Pattonville, at Shady G., April 6, 7.
Koxton, at Elm G., April 7, 8.
Detroit, at Fulbright, April 13, 14.
Lancaster, at Johnson, April 20, 21.
Bozoga and R., at R., April 21, 22.
White Rock, at W. C., April 27, 28.
Avery, at Henrietta, May 4, 5.
Annona, at C. Springs, May 5, 6.
Emerson, at Round P., May 11, 12.
Paris Cir., at Hopewell, May 18, 19.
Lamar Ave., May 19, 20.
Cunningham Miss., May 25, 26.
W. F. BRYAN, P. E.

Bonham District—Second Round.
Petty and Whiteoak, at P., March 30, 31.
Trenton Cir., April 13, 14.
Bonham Miss., April 20, 21.
Bonham Sta., April 21, 22.
Ravenna Miss., at Ambrose, April 27, 28.
Ector, at S., May 4, 5.
Ladonia Sta., May 12, 13.
Direct Miss., at D., May 18, 19.
Honey Grove Sta., May 26, 27.
Telephone Miss., June 1, 2.
M. L. HAMILTON, P. E.

Terrell District—Second Round.
Chisholm, March 30, 31.
Rockwall, April 14, 15.
Mabank, April 20, 21.
Fate, April 27, 28.
Royse, April 28, 29.
Crandall, May 4, 5.
Garland, May 12, 13.
Forney and Mesquite, April 18, 19.
Terrell, April 19, 20.
College Mound, April 25, 26.
Kaufman, April 26, 27.
M. L. HAMILTON, P. E.

Jacksonville District—Second Round.
Malakoff, at Trinidad, March 30, 31.
Athens, April 1.
Eustace, at Mallard, April 6, 7.
Bullard, April 13, 14.
Mt. Selman, Cove Spgs., April 13, 14.
Alto Cir., Cold Springs, April 20, 21.
Alto Sta., April 21.
Keltys at Wells, April 27, 28.
Rusk, April 28.
Cushing, at Linflat, May 4, 5.

Navasota District—Second Round.
Midway Miss., at High Prairie, March 30, 31.
Magnolia Sta., March 31, April 1.
Crockett Sta., April 7, 8.
Montgomery Cir., at Stoneham, April 13, 14.
Magnolia Miss., at Magnolia, April 14, 15.
Crockett Cir., at Creek, April 20, 21.
Grapeland and Lovelady, at L., April 21, 22.
Augusta Cir., at Liberty Hill, April 27, 28.
Omaha and Westville, at O., May 4, 5.
Trinity Sta., May 5, 6.
Groveton Sta., May 11, 12.
Huntsville Cir., at Saron, May 12, 13.
Cold Springs Cir., at Evergreen, May 18, 19.
Cleveland and Shepherd, at Fostoria, May 19, 20.
Bryan Cir., at Steep Hollow, May 25, 26.
Brazoria Sta., May 26, 27.
Willis Sta., June 1, 2.
Huntsville Sta., June 2, 3.
Oakhurst Cir., at Oakhurst, June 9, 10.
J. B. TURRENTINE, P. E.

Pittsburg District—Second Round.
Queen City, at Law's Ch., March 30, 31.
Hart, at —, March 31, Apr. 1.
Winfield, at Winfield, April 6, 7.
Mt. Pleasant Sta., April 7, 8.
Douglasville, at Cedar Gro., April 13, 14.
Linden, at Well's Ch., April 20, 21.
Hughes Springs, at Avinger, April 21, 22.
Pittsburg Cir., at Pleasant Grove, April 27, 28.
Brazoria, Centre, Conf., May 21, 8 p. m.
Redwater, at Maud, May 4, 5.
Cookville, at Green Hill, May 11, 12.
Winnsboro, at Musgrove, May 18, 19.
Cornett, at Dalton, May 25, 26.
Naples and Omaha, at N., May 26, 27.
Daingerfield (Conference), May 28, 8 p. m.
Texarkana, Centre, Conf., May 28, 8 p. m.
Dalby Springs, at Spring Hill, June 1, 2.
New Boston and DeKalb, at N. B., June 3, 4.
O. T. HOTCHKISS, P. E.

Dallas District—Second Round.
Cedar Hill and Duncanville, at D., March 30, 31.
District Conference, at Lancaster, April 1-3.
Grace, 11 a. m., April 7.
First Church, 7:30 p. m., April 7.
Hutchins and Wilmer, at H., April 13, 14.
Evant, at Cox Ch., 11 a. m., April 10.
Oak Cliff, 7:30 p. m., April 21.
Lancaster, April 27, 28.
Irving, at Coppell, May 4, 5.
St. John, 11 a. m., May 12.
Forest Ave., 7:30 p. m., May 12.
Wheatland, May 18, 19.
J. M. PETERSON, P. E.

McKinney District—Second Round.
Weston, at C. H., March 30, 31.
Anna, at A., April 6, 7.
Bonner, at P. H., April 13, 14.
McKinney, 8 p. m., April 14.
Cedar, April 20, 21.
South McKinney, 8 p. m., April 28.
Farmers Branch and Carrollton, at C., May 4, 5.
Frisco, May 11, 12.
Blue Ridge, May 18, 19.
Farmersville, May 19, 20.
Josephine, May 25, 26.
Plano, 8 p. m., May 28.
CHAS. A. SPRAGINS, P. E.

Greenville District—Second Round.
Fairlie Cir., at Century, March 30, 31.
Kavanaugh Sta., April 6, 7.
Commerce Sta., April 13, 14.
Lee Street Sta., April 20, 21.
Ounlan Cir., at Oak Grove, April 27, 28.
Lone Oak, at The Hall, May 4, 5.
Kingston Miss., at Mt. Carmel, May 11, 12.
Jones-Bethel and Wesley Chapel, at Wesley Chapel, May 18, 19.
Commerce Miss., at Mt. Zion, May 25, 26.
Greenville Miss., June 1, 2.
Wesley Sta., June 15, 16.
R. G. MOOD, P. E.

Sherman District—Second Round.
Van Alstyne, 11 a. m., March 31.
Waples Memorial, 7:30 p. m., March 31.
Sherman Cir., at Cedar, April 6, 7.
Key Memorial, 7:30 p. m., April 7.
Collinsville and Tioga, at C., April 13, 14.
Southmayd Cir., at Stanfield, April 20, 21.
Whitesboro, April 21, 22.
East Grove Cir., at Tom Bean, April 27, 28.
Travis Sta., 7:30 p. m., April 28.
Bells Cir., at Virginia Point, May 4, 5.
Howe Cir., at Ferguson's Chapel, May 11, 12.
Pottshoro and Preston, at Preston, May 18, 19.
Sadler and Gordonville, at Hagerman, May 25, 26.
Whitesboro, 7:30 p. m., May 26.
A. L. ANDREWS, P. E.

Bowie District—Second Round.
Nocena Cir., Morris Ch., March 30, 31.
Nocena Sta., March 31, April 1.
Blue Grove Cir., Blue Grove, April 6, 7.
Iowa Park Cir., Iowa Park, 10 o'clock a. m., April 11.
District Conference, Iowa Park, April 11, 12, 13, 14.
Burkhead Sta., April 14, 15.
Henrietta Miss., New London, April 20, 21.
Henrietta Sta., April 21, 22, 28.
Post Oak, Newport, April 27, 28.
Newport Miss., Friendship, April 28, 29.
Archer City Miss., Bells, May 4, 5.
Archer City Sta., May 5, 6.
Bowie Miss., Mt. Taber, May 11, 12.
Sunset Cir., Sunset, May 12, 13.
Craifton Cir., Craifton, May 18, 19.
Bundee Miss., Bundee, May 25, 26.
Holliday Miss., Holliday, May 26, 27.
Sunshine Miss., Barwise, June 1, 2.
T. H. MORRIS, P. E.

Gainesville District—Second Round.
Sanger and Bolivar, at Bolivar, March 30, 31.
Valley View Sta., April 6, 7.
Broadway Sta., April 7, 8.
Denton St. Sta., April 13, 14.
Bonita Cir., at Spanish Fort, April 20, 21.
Montague and Dry Mound, D. M., Apr. 27, 28.
St. Jo Cir., at St. Jo, April 28, 29.
Marysville Cir., at S. B., May 4, 5.
Dexter Miss., at Hardy, May 11, 12.
Washburne Miss., at Friendship, May 25, 26.
I. F. PIERCE, P. E.

Central Texas Conference

Corsicana District—Second Round.
Kirvin Cir., at —, March 30, 31.
Horn Hill Cir., March 31, April 1.
Groesbeck Sta., April 2.
South Corsicana Cir., at —, April 6, 7.
Eleventh Ave., April 7, 8.
Mt. Zion and Harmony, Mt. Z., April 13, 14.
JOHN R. NELSON, P. E.

Cleburne District—Second Round.
Godley, at G., March 30, 31.
Granbury Cir., at Fairview, April 6 and 3:30 April 7.
Granbury, April 7, 8.
George Creek Miss., at B. Creek, Apr. 13, 14.
Glen Rose, April 14, 15.
Morgan, at Union H., April 20, 21.
Grandview, Apr. 27, 28.
Cleburne, May 5.
Walnut Springs, May 11, 12.
E. A. SMITH, P. E.

Dublin District—Second Round.
Stephenville Cir., Sulvan, March 30, 31.
Stephenville Sta., March 31, April 1.
DeLeon Cir., at Morton's C., April 3.
DeLeon Sta., April 5.
Runyan, at Owen's C., April 10.
Huckabay, at Huckabay, April 11.
Gorman, April 13, 14.
Duffan, at Plainview, April 19.
Iredell, at Iredell, April 20, 21.
Hico, April 21, 22.
Carlton, at Carlton, April 23.
Tolar and Lipan, at Lipan, April 25.
Bluffdale, at Pauluxie, April 27, 28.
Proctor, at Graham's C., May 4, 5.
Pervis, at Shiloh, May 6.
M. K. LITTLE, P. E.

Gatesville District—Second Round.
Jonesboro at Evergreen, March 30, 31.
Fairy and Lanham, at P. V., 11 a. m., April 1.
Agiesby, at Station Creek, April 6, 7.
Evant, at Cox Ch., 11 a. m., April 10.
Coppera, Love's, Toway, April 13, 14.
Corvell, at Winfield, 11 a. m., April 17.
Killeen Cir., at Killeen, 2 p. m., April 20.
Killeen Sta., April 20, 21.
Meridian Cir., at M., 2 p. m., May 4.
S. I. VAUGHAN, P. E.

Hillsboro District—Second Round.
Albott, at Belle Springs, March 30, 31.
Huron, at Woodbury, April 3.
Hubbard, at H., April 6, 7.
Irene, at Irene, April 13, 14.
Kirk, at Prairie Hill, April 20, 21.
Delia, April 21, 22.
Penelope, April 27, 28.
Peoria, at Red Point, May 4, 5.
District Conference, at Line Street, May 8.
HORACE BISHOP, P. E.

Brownwood District—Second Round.
Glenmore, at Glenmore, March 30, 31.
Coleman Sta., April 6, 7.
Norton, at Norton, April 13, 14.
Winters, April 19.
Wingate, at Drasco, April 20, 21.
Brownwood Sta., April 25.
Ballinger, April 27, 28.
Bronte, May 3.
Robert Lee, at Havrick, May 4, 5.
I. H. STEWART, P. E.

Fort Worth District—Second Round.
Polytechnic, March 31, April 1.
Brooklyn Heights, April 3.
Diamond Hill, at Sycamore, April 6, 7.
Kennedale, at Cold Springs, April 13, 14.
Smithfield, at White's Ch., April 20, 21.
JEROME DUNCAN, P. E.

Georgetown District—Second Round.
Taylor Sta., Mar. 30, 31.
Granger and Jonah, at Granger, Apr. 6, 7.
Bartlett Sta., Apr. 7, 8.
W. H. VAUGHAN, P. E.

Cisco District—Second Round.
Caddo, at Bullock, March 30, 31.
Pioneer, April 6, 7.
Rising Star, April 13, 14.
Sipe Springs, April 20, 21.
Scranton, April 27, 28.
Cisco Cir., May 4, 5.
Carbon, May 11, 12.
F. LINDSEY, P. E.

Weatherford District—Second Round.
Springtown, at Goshen, March 30, 31.
Whitt, at Poolville, April 7, 8.
Grafado, at Oran, April 14, 15.
Mineral Wells, M. W., April 21, 22.
Weatherford Cir., Godley's Ch., April 27, 28.
JAS. CAMPBELL, P. E.

Waco District—Second Round.
Mt. Calm, March 30, 31.
Bruceville and Eddy, at Eddy, April 6, 7.
Clay Street, April 9.
Mart, April 10.
Hewitt, at Stanford, April 13, 14.
Herring Avenue, April 14, 7:30 p. m.
Austin Avenue, April 18.
China, at Cayote, April 20, 21.
Fifth Street, April 22.
W. B. ANDREWS, P. E.

Waxahachie District—Second Round.
Farrington, at Avalon, March 30, 31.
Middleton, April 6, 7.
Red Oak, at Boyce, April 13, 14.
Bardwell, at —, April 20, 21.
Italy, April 27, 28.
Milford, at Derr's, April 27, 28.
Britton, at Webb, May 4, 5.
Mayne, at Auburn, May 11, 12.
Ovilla, at Onward, May 18, 19.
Bethel, May 25, 26.
T. S. ARMSTRONG, P. E.

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As Real Estate is the basis of wealth, why not get your share? Provide something for old age, by saving a little money each month.

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THROAT.

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Wayne, Ind.

NEW MEXICO CONFERENCE

Albuquerque District—Second Round.
McAllister, March 30, 31.
Tucumcari Cir., April 6, 7.
San Jon, April 13, 14.
Tucumcari Sta., April 20, 21.
Cimmaron, April 27, 28.
Clayton Cir., May 1, 2.
J. H. MESSER, P. E.

Pecos Valley District—Second Round.
Malaga, March 30, 31.
Carlsbad, March 31, April 1.
Tosah, April 6, 7.
Pecos, April 7, 8.
Artesia, April 10.
Lovington, April 13, 14.
Roswell, April 17.
J. B. COCHRAN, P. E.

El Paso District—Second Round.
Clint, March 31.
Sierra Blanco, April 14, 15.
J. ALLEN RAY, P. E.

Humans of all kinds are prolific of some troubles
They may be entirely expelled by a thorough course
of Hood's Sarsaparilla.

**A factor
for pure food
ante-dating all state
and national food laws**

**DR. PRICE'S
CREAM
BAKING POWDER**

No Alum—No Phosphates

**Be on your guard. Alum Pow-
ders may be known by their
price—10 or 25c. a lb.,
or one cent an
ounce.**

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

SEEING AND BELIEVING.

For the second time to-day, I viewed the Southern Methodist University grounds. The wisdom of selecting this spot continues to grow upon me. The site is beautiful in itself, commanding in position, overlooking the city of Dallas, in the midst, and forming a part of a magnificent landscape of varied views, stretching in every direction. The good Father of all must have prepared this plot of ground for just such a purpose for which it is now to be used. May we not believe that this great good Father has in his providential planning and leadership, brought us "to the kingdom" for such a time and task as this, to which the people called Methodist are advising themselves with such immensity, enthusiasm and good will. I am delighted with the fact that the plans for further improving, developing and beautifying the grounds, as well as the design, character, and location of the building, are in perfect accord with, and add to the natural fitness of the spot for the great enterprise designed. I wanted to give this word of approval and testimony. (Signed)

J. D. SCOTT,
Presiding Elder, Llano District.

I was impressed with the magnitude of the Southern Methodist University proposition more than ever before, after looking over the great campus.

The magnitude of the plans is but the expression of the faith of Texas Methodism in God and themselves.

We are wise beyond our days in the laying of foundations that shall be adequate for the coming generations to still build upon. (Signed)

H. C. WILLIS, Pastor,
Longview, Texas.

After going out to the ground and looking back to the city, I regard the location ideal.

One of the greatest opportunities that has ever presented itself to our great Church now confronts Southern Methodism.

Dallas not only has done well, but she has also a great opportunity, and she seems disposed to use it.

We are most surely making history that will bless the generations to follow if we will. (Signed)

J. M. SHERMAN, Pastor,
Heretford, Texas.

To visit the site selected for the building of Southern Methodist University is to be thrilled with a sense of a most beautiful landscape upon which Nature has bestowed her most artistic touches.

When this charm of Nature has been improved upon by the stately buildings, contemplated, the parks, boulevards and driveways, surely the city of Dallas, the State of Texas and the people called Methodists will have just cause for pride. (Signed)

HENRY M. LONG, Pastor,
Clarendon, Texas.

ADVISORY COUNCIL TO DATE.

Texas Conference—J. D. Campbell, Beaumont; W. N. Stone, Caldwell; Gov. Thos. M. Campbell, Palestine; R. M. Kelly, Longview; Dr. F. L. Barnes, Trinity; T. S. Garrison, Timpson; C. W. Boone, Tyler.

Central Texas Conference—W. F. Smith, Blanket; J. H. Garner, Cisco;

J. L. Holbert, Corsicana; W. C. Streety, DeLeon; Geo. Armstrong, Fort Worth; J. M. Robertson, Meridian; H. H. Simmons, Hillsboro; Jesse Milam, Waco; M. K. Graham, Graham.

Northwest Texas Conference—W. D. Berry, Vernon; W. G. Swenson, Abilene; A. L. Houston, Stanton; C. W. Simpson, Colorado; Walter Scott, Haskell; N. G. Rollins, Hamlin.

North Texas Conference—J. Hamlyn Morgan, Lewisville; L. L. Hoyl, Decatur; John Russell, Plano; Clarence Hoeker, Clarksville; C. H. Morris, Winnsboro.

West Texas Conference—W. E. Hawkins, Brownsville; Dr. J. W. Burns, Cuero; Judge Abb Walters, San Saba; H. E. Jackson, San Angelo; W. P. Barnhill, Uvalde.

The above laymen of Texas have indicated their willingness to join the Dallas Committee of Fifty in a determined campaign for S. M. U. This systematic and steady campaign will grow rapidly and soon every member of our Church in Texas will have the proposition stated clearly. "To see is to believe," and when all Texas knows what the opportunity is a success beyond our expectations is certain. These laymen represent their several districts, and their services are invaluable to coming generations.

"A MAN OF THE HOUR."

S. M. U. is the only real business proposition ever put before the Methodist people of Texas and the Southwest. I am at your command.

I am yours for a great S. M. U.

J. B. McCARLEY,
Aspermont, Texas.

"EDUCATIONAL DAY."

At the last session of the Central Texas Conference a resolution was unanimously passed, designating the second Sunday in April as "Educational Day." The other conferences of the State were requested to join in this proposed effort, so that it might be made a great occasion—State-wide in its influence and blessing. The date named is not arbitrary, but suggestive. If it should not be convenient for some pastors to observe that day, then some day in April as near the 14th as possible. I am convinced that a faithful and intelligent observance of the spirit of the resolution would result in much good for the cause of Christian education throughout the State.

The benefit would be twofold: First, the campaign itself would be educative. Christian education would be emphasized and set in a clearer light. Its importance would be stressed and magnified, thereby begetting a deeper and more permanent conviction of its absolute necessity. It would be impossible to estimate the beneficial effect of one strong, practical sermon, on this subject, from each Methodist pulpit throughout the State during the month of April. It can hardly be said that we have had too much preaching on this subject. An examination of the record of the third Quarterly Conferences will surprise you. I have yet to find the preacher whose hobby is Christian education. And yet it is fundamental and vital to the development and permanency of our civilization.

There is also much good to come from co-operative effort. Much stimulus lies in the thought that others are

engaged upon the same task. To be related in a common cause strengthens the sinews of energy and stirs the spirit of courage. To say the least, the lone worker does not always have the most pleasant sensations. It is only by co-operative effort that the spirit of wide-spread enthusiasm can be aroused. Nothing can be more certainly relied upon than the contagion of enthusiasm.

In the second place, the collection taken will materially assist two very worthy institutions: Southwestern University and Polytechnic College. The appropriation for each has been far too small, and will be smaller next session. This deficiency must be met or the schools will suffer. It is almost a heart-breaking task to even attempt to maintain an unwedded college. He who undertakes it, undertakes the impossible. For it costs from two to five times as much to educate a boy as the amount received from him in tuition and fees. Who then is to make up this deficit when there is no endowment? The only hope is in the annual gift of the Church. When this is withheld you are face to face not with a theory but a condition gaunt and overwhelming.

In the name of Christian education I beseech my brethren to do their best during April. The need is imperative. The cause demands immediate and vigorous action.

I make this plea not un mindful of the many calls upon the pastor, and the manifold duties that press upon him, all that I have learned from twenty years of experience. But I plead because the situation demands speedy action. It will not await our convenience, but must be attended to now.

F. P. CULVER.

THE TOASTER TOASTED.

A Prominent Man's Impression of the Toastmaster at the Recent Luncheon of S. M. U. Advisory Council.

"I was sitting with my back toward the man who took charge of the meeting as toastmaster, and had to turn so that my eyes might assist my ears to settle a startling question, 'What strangely unfamiliar voice is that with a well known modulation? Whose personality does that voice recall? When—where, and how long have I known that voice—and in what connection? Who is the man that presides over this meeting with such grace and ease, presenting the speakers with such apt and appropriate words?'"

"Well, if it is not the same indestructible, impossible Louis Blaylock—the same who has visited all the conferences for, lo, these many years—and the personality that gives these speakers such freedom is the same that has elicited one dollar per year from personal funds for many years—the same genius of the publication department of the best Methodist paper in the Southwest—Louis Blaylock. Yes, no, yes!"

Yes, he it was—really at home—in his own element—his usual suavity and skill plus the consecration of great executive ability, plus the inspiration of the greatest undertaking to-date of the Methodist Church—a fit leader.

A SUMMER ASSEMBLY AT CLOUD-CROFT.

Two prominent members of our Trinity Church, at El Paso, Texas, came before the Committee on Epworth Leagues at our last conference, in Tucuman, New Mexico, with the request we recommend in our report that a Summer Assembly be established at Cloudercroft, a famous summer resort, in the Sacramento Mountains. Their suggestion was well taken, included in the report, and passed by the conference.

It was provided in the report that two committees be appointed by the presiding elders: First, a committee composed of one member from each district be appointed, empowered with authority to receive any grant or property that might be set apart for this purpose. This committee was appointed; a second committee was to be appointed on program, one member from each district. This committee, as we remember, is yet to be appointed.

The conference in session was interested in the project, and we feel sure this interest has not entirely subsided.

Cloudercroft is known to many as the most lovely spot in all the Southwest, hidden away twenty-five miles up in the mountains from Alamogorda. Forests and streams and fish and air are there, nine thousand feet above the sea. It is sufficiently removed for camp life, yet convenient to mail and train service—an ideal place to spend a few weeks in camping and recuperating.

In this vast Southwest we need a time and place set apart where we may assemble, get acquainted and exchange ideas. We are so spread out, it seems, we are sowed too thin.

Our fields are equally as vast. It is about a hundred miles in any direction to the home of one of my preaching brethren. The calls upon us are so great each of us need advice and encouragement. We have Epworth-by-the-Sea in the coast conferences; there is a move on foot to establish an assembly—Epworth-by-the-Pacific—and we are up with a plea for another assembly—"Epworth-by-the-Clouds"—at Cloudercroft, New Mexico.

This further suggestion was offered by the El Paso brethren in which we heartily concur: That the Northwest and West Texas Conferences be asked to co-operate with us in making this a most successful assembly. It is so far for them to go to the sea; also many of them come to Cloudercroft anyway to spend their vacations; further, it is so near to them, only about eighty miles out of El Paso. Then we New Mexico Leaguers would like to form your acquaintance. Our conference is astride the Continental Divide, too far east to align with the coast conferences, and sometimes we are led to feel we are too far West to form an acceptable alliance with the Eastern conferences. To our nearest conferences in Texas we make overtures. We desire your co-operation. To all who come we will try to be truly royal, and we can be real civil when we try to be!

We would like to have some of your Leaguers on the program—make it an interesting assembly to all—a joint assembly. In this part of the Southwest we have plenty of space and no infringe on any one.

J. W. HENDRIX,
Epworth League Secretary.

TYLER DISTRICT TO THE FRONT.

Tyler District's presiding elder proposes a standard. Old Texas Conference is now leading the State. Let's call the roll of districts. How many can travel with Brother Garrett?

Your subscriptions to S. M. U., in Tyler District, now amount to about \$5250 as I can count them: Tyler, \$2800; Mineola, \$1650; Edgewood, \$800. Besides this, I expect you have other amounts. We must reach at least ten thousand this year. See to it that we do! C. B. GARRETT, Tyler, Texas.

FROM WEST TEXAS.

The Church should always have some great enterprise in hand to awaken zeal and arouse enthusiasm.

The Southern Methodist University is such an enterprise. It is worthy the profoundest thought and the noblest endeavor of the people called Methodists. In fact the undertaking should appeal strongly to all lovers of higher Christian education, and especially throughout the Southwest. I regret that I am unable to make a handsome donation to the proposed University. But the smaller streams all contribute somewhat to the onflowing of the mighty rivers. But what I can do I do cheerfully, hilariously. Enclosed find check on Lytle State Bank for \$100. Fifty of the amount to go into the permanent endowment fund, and the other half to be put at the disposal of the managers. The uprising among our people should be immediate and spontaneous seeking investment of the Lord's money. By 1913, the Trustees of the University ought to have in hand not less than five millions of dollars. With such a sum as a minimum on auspicious beginning could be made and the future of the University be assured. By all odds Dallas is the place for such a school, and while her gift in lands is magnificent, I predict that Dallas will yet contribute a million dollars to set forward this noblest enterprise of the citizens of that splendid city. Wishing you God-speed in all you do, I am,

Yours cordially,

JOHN FREEMAN NEAL.

Lytle, Texas.
(Note—So far as this office can find out, Dr. Neal has never been solicited for a gift.)

THE GEO. R. STUART ITINERARY.

From March 17-24 Geo. R. Stuart and myself visited fourteen of the Churches of the North Texas Conference, viz.: Greenville, Celeste, White-wright, Bells, Denton, Pilot Point, Sherman, Wichita Falls, Bowie, Whitesboro, Tioga, Denison and McKinney. Almost without exception we were greeted with large congregations, and without exception we received a kind, cordial welcome. If there had been a disposition to believe that our people were not alive to and interested in this greatest enterprise of Texas Methodists, this idea would have been forever put to confusion. Geo. Stuart was at his very best, and no one who heard him speak in the interest of our school but will ever think more favorable of the great subject of education.

We secured in cash and notes about \$14,000. If it had not been for the very bad spell of weather we should have secured several thousand more.

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 619, Dallas, Texas.

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

COUPON.

Box 619, 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.

This is a significant fact: Most of the offerings were from our people in moderate circumstances. With but few exceptions our wealthier people either absented themselves from the lectures, or if present, failed to give anything. After all, perhaps this is best, as they should be seen privately and induced to give much larger amounts than they would have given in a public collection. Anyhow, not a town was visited but that the condition to get money is better than it was before we visited it. Too much cannot be said of Geo. Stuart and his wonderful message. He is a man studied from every standpoint, and I esteem it a great privilege to have had the opportunity of being his constant companion for a week. I am sure that the interest of S. M. U. is greatly advanced by this tour.

L. S. BARTON.

BLESSING IN DISGUISE

Many of the hardships of life are in reality only blessings in disguise. This is true not only of individuals but of organizations and corporations as well. A striking illustration of this principle on a large scale is cited by The Coca-Cola Co., in reference to the suit brought against them by the Food and Drug Department of the United States Government in the Federal Court at Chattanooga last spring. Of course it cost the Company a good deal of money, time and annoyance in defending themselves, and for the time being they were the object of suspicion and unfavorable publicity. But when the case was concluded and the court had rendered a verdict in their favor on each of the five counts of the indictment, the Coca-Cola Co. realized that the suit was a blessing in disguise.

For years mis-informed or unscrupulous persons had circulated injurious reports to the effect that Coca-Cola was an alcoholic drink. Many good people, not knowing the origin of the reports, were influenced by them, and withheld their patronage from the drink. The decision of the Federal Court permanently fixes the true status of Coca-Cola in the minds of the people and refutes the slanderous reports which had done the Company so much injury. The manager of the big Southern Company is reported as saying that the suit was the best advertisement they have ever had in the history of the business, for it removes all doubt as to the true nature of Coca-Cola and satisfies the good people everywhere that it is not only delicious and refreshing as advertised, but pure and wholesome.

We feel that we are greater than we know.—Wordsworth.

"The best things are possible, if we will but live for the best."

"Every attempt to make others happy, every sin left behind, every step forward in the cause of what is good, is a step toward heaven."