

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1504-1506 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

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

Volume LIX

Dallas, Texas, Thursday, March 27, 1913

Number 33

The Duty and Privilege of Bearing Burdens

PAUL tells us that "every man shall bear his own burden," and this is true. We can scarcely think of life separate and distinct from burden-bearing. There are burdens peculiar to each life. Every man has his own burdens. He cannot get rid of them if he would and ought not to get rid of them if he could. They grow out of his actual experiences. They are a part of his being. And they are of varieties of kinds. Often the very drudgery of life imposes its burdens. What shall I eat and wherewithal shall I be clothed, are questions that often propound themselves to us, especially when we have a wife and a family of children dependent upon us for support. Many of us have no fixed income. We have to labor daily for the bare necessities. We frequently chafe under the burden of making these provisions; not that we resent the idea of daily toil, but because of the paucity of wages we receive and the inadequacy of the income from which we have to draw the family sustenance. Thousands of God's best and most devoted children are heavily burdened at this point; but day by day the burden has to be borne, despite the tired mind and the weary body.

But we have burdens of doubt and misgiving that force themselves upon us at times when we are the least prepared to bear them. We cannot understand the inequalities and injustice of life so often manifest to our observation. Some of God's best children suffer want, they suffer deprivation, and they suffer affliction, while those who do not love God, care nothing for the Church or for religion, are strong and well and their eyes stand out in fatness. These things puzzle us and we wonder why it is so. But these are burdens that we must carry, and in doing it we grow weak and faint by the way. How often we long to lay these burdens down!

But we must remember that in bearing all such burdens we gather strength and develop character. The old slaves who used to carry heavy burdens upon their heads grew the straightest in form and the steadiest in step. The very burden developed muscle, strengthened nerves, and hardened the bones. So without the burdens of life we would grow stooped in form, unsteady in movement and weak in strength. Religiously, the same principle obtains. Christ bore his cross and the whole human race is

the beneficiary. What he did, he makes possible for us to do also; and if we prove too weak for the task, he supplements our weakness with his own strength. Therefore, burden-bearing is a blessing when we permit it to work out its wholesome results.

But there are burdens that come to us whose bearing of them can be shared by others. So Paul also says: "Bear ye one another's burden and so fulfill the law of Christ." There are some burdens too heavy for us. They tax us beyond our ability and, like Christ carrying his cross toward Calvary, we, too, sink down beneath them. Then it is that we need a brother's aid, or the brother needs our aid. Religion is a system of ministration. It helps those who need help. It embodies the great law of reciprocity. It makes us respond to the needs of the man or the woman who has reached the limit of endurance and sinks by the way. In the experience of all of us, some passing Simon must come to our help as he did to the Savior when his strength failed him. And just here is the strongest element in our religion. It is a helpful religion. It shares pain, sorrow, struggle and want with others.

But when we have borne our own burdens until we are faint by the way, and when we have shared the burdens of others and they have shared ours, even then we sometimes have burdens that we cannot bear, and burdens that others cannot bear for us; then what are we to do?

The Word of God solves the problem for us: "Cast thy burden upon the Lord and he shall sustain thee." Yes, when we have done our utmost and failed, and when others have done their utmost for us and also failed, then we can gather up the load and throw the whole of it upon God and he will bear it for us. He does not leave us alone. He comes to our relief. How restful it is, when tired and weary and staggering under more than we can bear and more than others can bear for us, to take the heavy weight and cast it upon our strong Father, "for he careth for us." Therefore, tired and weary one, take courage; struggle on, look up, do your utmost, take the hand of a sympathizing brother or sister; but when all these fail your Father is not far away, and he will relieve you of the load, and give you rest of body, rest of mind and rest of spirit. He knows your limitation and keeps himself

in speaking distance with you; when you call he will hear, and when you need him he will hasten to your side to help you. Precious

is the thought that our Father knows us by name and understands our needs; and he never leaves us to bear our burdens alone!

Our Own Texas "Saint Virginia," Whom We Love and Honor

WE almost invariably say and write good things about the dead. It is a credit to our human nature that we forget the weaknesses and the faults of those we love, after they pass from our view and cease to be a part of our struggles and rivalries. But while they are living we rarely ever gladden their hearts by sweet words of praise and commendation. We think none the less of them, but it does not often occur to us to tell them how much we esteem and appreciate them for their own and for their work's sake. They toil side by side with us, bearing burdens and often carrying heartaches, longing for a word of kindness or an act of co-operation, and we let

heart the distress, the blighted hopes and the early grief of indiscreet and unfortunate young girls, and putting forth superhuman effort to prepare for them a safe retreat where they can find shelter from the storms of a life fraught with pathos and tragedy; and to give them another opportunity to regain their lost womanhood and make something of themselves as members of our composite society. Her name is a household word and her face is a familiar picture before our people. She is none other than Mrs. W. H. Johnson, the founder of the "Virginia K. Johnson Mission Home and Training School" for unfortunate and oftentimes betrayed young womanhood.

She began this work more than twenty years ago on a small scale, under the auspices of the King's Daughters, and right well do we remember the unsightly house, in the outskirts of the city, she rented and crudely fitted up for this mammoth undertaking. It was not a popular movement and it required wonderful faith and hope and courage to go forward in the face of the impending obstructions. But this noble woman never wavered. Her trust in God was firm and her confidence in the right stood her in hand, and she bared her bosom and her arm to the emergency and pressed forward with a purpose to succeed.

A few years later and she had prevailed upon Mrs. Ann Browder Cunningham to donate a plot of valuable ground upon which to project a better place for the work in hand; and then she appealed with her voice and her pen to the good people of the State to help her place a suitable home upon the site. After some years of sacrificing labor, the large two-story framed building took shape, and then through her effort the Church took hold of the matter and gave to her its endorsement. There she labored assiduously, amid hardships and burdens, until finally the Home Mission Society of the entire Church took it over and her recognition became larger and broader.

But this arrangement for a home did not meet Mrs. Johnson's ideas



"OUR SAINT VIRGINIA"

the opportunity go by without improvement. What an inspiration a tender word or a friendly deed is to the wounded spirit, the burdened life as it trudges along the dusty way, solitary and alone! No wonder that Paul thanked God and took courage when the brethren from Rome met him at Appii Forum and gave him the glad welcome and prayed with him. It nerved him for the ordeal before him and made him forget his experiences on the sea.

We have before us, as we pen these lines, a woman, known to all Texas as one who for years has been carrying upon her head and

(CONTINUED ON PAGE FOUR)

Every Man Worships A God

By REV. W. H. HUGHES

Man is so constituted that he will worship something and whatever he worships becomes his God. He is a moral agent and has the power to create in his own affections his god and thereby reverse the order of his being and become an idolater, or he may worship his Creator and be a servant of the true and living God. Therefore Paul tells us, "There be gods many and lords many." Man makes a god of whatever becomes the supreme object of his affections. It may be a passion, an appetite, or something more material, such as beast, wood or stone; it matters not what, it becomes his god. And it is as natural for him to seek to become like the god he loves as it is for water to run down stream. This is not only logically true, but it is also true scripturally. We were created in the moral likeness and image of God and that was what we lost in the fall, and that is what we are to regain in redemption. Therefore, the first step in restoring man to original righteousness is to present to his mind the true God which is found in the Bible, who becomes our ideal of holiness; so that in seeking to become like him we become holy. Christ is the lovable, visible exhibition of our God, and pointing to the Father as the standard of holiness to which we are to aspire, he says: "Be ye therefore perfect even as your Father which is in heaven is perfect." Therefore we repeat that there is an innate principle in man which causes him to seek to become like the god he serves. So that if you can know the god a man serves, you have a true index to the character of the man. The servants of Bacchus are inebriated and drunkards. The worshippers of the god of war are always a boodthirsty people. The worshippers of the almighty dollar are misers and are as cold-hearted as the coin they worship. Those who make a "god of their belly," are always gluttons. Those who bow down to wood and stone, the work of their own hands, are as unprogressive and helpless as the gods they worship, the truth of which China with her untold millions proves. The Psalmist says of idols and their worshippers: "They have ears but they hear not, noses have they but they smell not. They have hands but they handle not, feet they have but they walk not, neither speak they through their throat. They that make them are like unto them, so is every one that trusteth in them." Ps. 115:7-9. Thus the Psalmist recognizes the fact that every man selects his own god and then he becomes like the god in whom he trusts. This is not only logically and scripturally true of the worshippers of false gods, but it is equally true of the professed worshippers of the true and living God. The standard of holiness and perfection with the Christian is found in our God, "Be ye holy, for I am holy saith the Lord." That is the acme of our aspiration, the high standard up to which we seek to come.

But it is unfortunately true, that there are many different ideas among professed Christians with regard to the attributes and character of the true God, and by these concepts of the nature of God the piety of both individuals and Churches are modified, and this accounts for so many different denominations. Higher criticism claims the right to select that part of the Scriptures it thinks is in-

pired and reject the remainder, which is nothing short of incipient infidelity and logically will end in skepticism and the rejection of the whole. Roman Catholicism has censored the Bible to suit their peculiar views of religion and withheld it from the masses and hence the low standard of morals of that people. Hence the blood of martyred saints cries to heaven against that Church. On the other hand, those who accept the Bible as a whole, and interpret the character and attributes of God by the life and teachings of the meek and lowly Jesus Christ, are today the highest type of both religion and civilization. Hence every true Christian seeks the mind that was in Christ and to walk in his footprints. A false view of the true God is just as fatal as a false god. These facts are just as true of nations as they are of individuals and Churches. Take those nations where the reading of the Bible by all the people is free and encouraged by the Church, and compare them with those nations where the Bible is censored by the priests, and the common people are not allowed to read it, and you have a complete exemplification of these facts. For illustration, take the two nations with which we are most familiar, the United States and Mexico. The republic of Mexico from the beginning has been dominated by the Roman Catholic Church which withholds the Bible from the common people, and is today perhaps the most pitiable nation, morally and politically, in Christendom. In the United States every man is not only free to read his Bible, but if he is not able to buy it, the American Bible Society gives him one, and through her reporters sends it to his house. The result is the United States is the best government, the most law-abiding people and the happiest people on the globe. How can this difference between the two be accounted for? They were discovered and settled by Europeans at the same time, and both claim to be republics. Is there any sensible answer to the above question, except that the people of one had the free use of God's word, and the other did not? The past history, as well as the present status, of all the nations of the earth, will demonstrate to any impartial mind that where the Bible has the largest circulation and is read most, the people have the highest type of civilization and the best government. The bloodshed and terror that marked the epoch when France burned the Bible is the darkest spot in the history of civilized nations. On the other hand, when pagan Japan, which had been a little down-trodden nation, threw her doors open to the missionaries of the cross of Jesus Christ and adopted western customs, which was nothing more or less than Christian civilization, she astonished the world by forging at once to the front as one of the great civilized powers of the world. The sainted Bishop Marvin in his missionary tour around the world says: "The nations with the lowest type of Christianity were infinitely better off than those in pagan superstition."

If these things be true, and they cannot be confuted, no man who by word or act obstructs Bible religion, can be a friend to humanity, and therefore is neither a patriot nor philanthropist. Let us therefore seek correct views of our God as exemplified in Jesus Christ, and all will be well with us here and hereafter.
Dallas, Texas.

Effects of the Bombardment On Our Property in Mexico City

By BISHOP E. D. MOUZON

Our pastor, Julian Castro, gives the following account of the results to our Church property in Mexico City, of the battles which occurred there last month. His article appears in the organ of our Churches in the Mexican field, El Evangelista Mexicano, March 5, 1913:

Thinking that our people here in Texas would like to have this news directly from Mexico, I requested the Rev. J. A. Phillips, pastor of our Mexican Church in San Antonio, to translate this letter from Brother Castro into English. In the midst of danger God has graciously kept our missionaries, our Mexican preachers, and our people. Let us continue to pray that out of it all God will bring them safely, and that in the end the interests of his Kingdom may be furthered.

"Detailed accounts of the carnage wrought in the capital, February 9 to 18, 1913, have duly appeared in the daily press. Readers of the Evangelista have, no doubt, kept up with these accounts. But our editor has kindly asked me to give the readers of this paper some facts. I wish to

set forth briefly what the fighting for ten days and nights did for our property rather than tell of the fighting itself. My principal object in this article is to let our people, both of Mexico and the United States, know the actual harm done to our property and at the same time correct some erroneous reports which have been circulated, especially by foreign newspapers.

"Anxious to know the condition in which our beautiful 'Church of the Messiah' and our parsonage were left, Brother Elliott and I made our way to Balderas Street, where these buildings are located. This was Wednesday, February 19. It was a profoundly sad and touching scene which presented itself to our view. The terrible artillery fire destroyed all the front portions of large and beautiful edifices. Thick iron posts which had been used for electric light wires and for other purposes were for the most part broken to pieces and strewn on the ground. Two buildings were burned, one of which was the publishing plant of the paper 'La Nueva Era.' A half block from our church there

were some corps still burning. They were perhaps some of those who had been killed the previous day. Such was the picture of ruin and desolation on Balderas, the street which suffered most during the ten days' combat, being one of the streets which led to the fort.

"After all this it was a surprise to find that our buildings, situated as they were, in the most dangerous zone, suffered relatively less than others around. We could not help lifting our hearts to God in thankfulness for his infinite mercy. Some four cannon shots had struck the front part of the church, but without doing much damage, demonstrating that the house is of solid construction. Two of the posts which upheld the iron staircase in front of the house were destroyed. Some glass was broken. The iron roof of the church had small punctures in many places. But the cost of repairs for the whole property will probably not exceed \$400. The Y. M. C. A. building, which is not far from our plant, suffered terribly in the upper stories. It will cost about \$10,000 to put it in its former condition.

"With regard to personal injuries among the members of our Church, we have not to date, so far as we know, to mourn the loss of a single one. The service Sunday morning, the 23rd, was

well attended, and all the brethren gave thanks to God for having protected them from danger.

"When the bloody and destructive conflict opened we were in San Luis Potosi, on account of the District and Annual Conferences, which were to meet there. The news which reached us was alarming and we were very nervous over the affair. But we soon learned that our families were safe and well, having taken refuge in the Mary Keener Institute, which was outside of the firing line. We are indeed grateful to Miss Esther Case who is in charge of the Institute, and to the teachers, for their thoughtfulness and consideration. We arrived from San Luis Potosi on March 17 and all that night we heard the roar of cannon, rapid fire guns and artillery fire. This continued all next day until five in the afternoon when hostilities ceased and quietness was restored in the capital. Our parsonage received one shot which landed on one of the beds. Although the house was left open several days we did not miss a single thing. Brother Elliott lost a few things, however, from his house.

"It is to be hoped that this is the end of strife, that peace may be restored in the capital and in the entire Republic, and that an era of prosperity may begin."

Livingstone---The Christian

By Rev. J. E. Crawford.

In his religious life David Livingstone resembled his favorite Sunday School instructor, whose spirit may be discerned from the advice he gave the boy scholar on his dying bed, "Now, lad, make religion the everyday business of your life, and not a thing of fits and starts." From childhood he had a great dislike for men of much profession and little performance. When a student at college he impressed his fellow students by his characteristic prayer that he might "imitate Christ in all his inimitable perfections." His great object in life was to be like him. He sought a medical education to do what he could in the way of healing the sick because Jesus was a physician. The secret of his greatness lies not primarily in the fact that he was an explorer, a geographer, a scientist, or a philanthropist, but chiefly in the fact that he was a great Christian. His life was Christ-inspired and directed. God writes messages to the human race not only on tables of stone in terms of language, but also on tablets made of hearts in terms of personality. O that we might let Christ interpret to us the message of this great personality which he himself inspired!

Thousands have been Christian in that they knew God as a pardoning God, the Holy Spirit as a regenerating power, and in that they died in the triumph of faith, but God needed a man like Livingstone to impress upon the world and the Church what the attitude of a Christian should be toward men, money and missions. He was converted in deed, and had the heart of a Christian in life and in death, but he also had the mind of Christ touching the relation of man to man, the use of wealth and the program of Christianity. The world can no longer say that Christ's doctrine of brotherhood is unadapted to the complex conditions of modern society, that his teaching about stewardship is impracticable, nor that his program of world-conquest is impossible, because Livingstone has lived. He succeeded so admirably in his dealings with men because he was a brother; he won philanthropic fame unsought, and as he thought, unmerited, because he was a Christian steward; he demonstrated the power of the gospel to save the savage and carry civilization to the darkest land by going as a missionary to Africa.

The Christian Brother.

Livingstone was a Christian in his attitude to men because he was a brother. He was brotherly in his treatment of his native assistants as well as in his bearing toward the titled men and women of England. He pitched his life above the plane of jealousy. He manifested the generosity of his nature by leaving his first mission station entirely in the hands of a jealous colleague who assisted in rearing it. Rather than perpetuate a quarrel he gave up the house he had built at his own expense and the garden he had cultivated, and taking his bride of one year moved on into new quarters. His peaceable disposition and life-long policy is indicated by the statement he made in a letter to his sweetheart at the time he was building the very house he abandoned when, after expressing the hope that she and her mother would be pleased with it, he said, "I'll do anything for peace, except fight for it." His management of the savages of Africa has

challenged the admiration and excited the wonder of the world. He displayed an ability to handle men that makes him the king of modern missionaries in this regard. The secret of it all lies in his brotherliness. He looked upon his attendants not as slaves, but as brother assistants. It was his custom, when he received any present from the chief of a tribe, as he often did, to distribute them among his men. He won his way by persistent kindness and forbearance. On one occasion when he was enroute to Ujiji, he decided to turn aside to visit Lake Bangweolo of which he had heard. His attendants had their hearts set on going straight through to Ujiji, as that was Livingstone's original intention, and all but five of them rebelled. He treated the rebels mildly, for in his heart he could not blame them. He himself was tired and sick from his travels. He reaped the reward of his leniency on returning from the lake by his men coming back to him and offering to continue with him on his journey. He was never harsh in dealing with a fault, for he said, "The consciousness of my own defects makes me lenient." He was the implacable foe of retaliation. He would suffer injury, but he would not fight. His policy was never to participate in any of the wars so often waged by one tribe against another. The only time he ever fought was when with Bishop McKenzie he went as an ambassador of peace to see the chief of the Ajawa tribe, and was fired upon. They were compelled to return the fire in self-defense, but even then his parting words to these warlike natives were to this effect, "You have hitherto seen us only as fighting men, but it is not in such a character we wish you to know us." At Chanoune, Livingstone's second mission station, the chief, Sechele, was the first convert. In his ignorance and new-born zeal he proposed a different method of making converts from that of teaching and persuading which seemed to him a rather slow process. "Do you think you can make my people believe by talking to them?" he said. "I can make them do nothing except by thrashing them, and if you like I shall call my headman, and with our whips of rhinoceros hide we will soon make them all believe together." He soon came to understand the spirit and method of the gospel better, but their apparent failure grieved him sorely. The brotherly soul of Livingstone was stirred to its depth by man's inhumanity to man as he saw it manifested in the incessant wars of the barbarous natives, the heartless pillages of the Mohammedans, and especially the horrors of the slave trade. So great was his disgust with the Portuguese pretenders to Christianity who were largely responsible for the origin of the African slave trade, he said, "I am convinced that were Christianity not divine it would have been trampled out by its professors." He hated this abominable traffic and seized every opportunity to deal a blow. The abolition of this pernicious trade brought about after his death was due more to his influence than that of any other man. How different his spirit and method from that of the ignorant barbarian, the cruel Mohammedan and the self-seeking Portuguese! He has demonstrated that the best way to approach humanity even at its lowest is not like a heathen, Pharisee or Mohammedan, but like a Christian. By his statesman-like policy in dealing with the natives of Africa he has furnished the missionaries in every

land a worthy pattern for all time to come.

The Christian Steward.

In his attitude to property and the use of money Livingstone was a Christian. Indeed his spirit and life were such as to make him one of the most remarkable examples of Christian stewardship in the history of our holy religion. He was very poor—a man does not have to be wealthy or even well-to-do to be an ideal steward. At the age of ten he was put to work in a cotton factory as a piecer to help keep the wolf from the family door. The first half crown he earned was laid in his mother's lap. He worked from 6 a. m. to 8 p. m. After several years as piecer he was promoted to spinner. He got his educational start by placing an open book on the spinning Jenny and catching sentence after sentence as he passed at his work. In writing to his friends after he had achieved fame he referred to his "own order, the honest poor." The inscription he placed on the tombstone of his father and mother expresses his gratitude to God "for poor and pious parents." When asked to change the wording to read "poor, but pious" he refused to do so. Well might he be proud of his heritage, for poverty and piety have been two chief assets in the world's greatest home-builders and character-makers. After his conversion at twenty, feeling that the salvation of men ought to be the chief desire and aim of every Christian, he resolved to give to the cause of missions all that he might earn beyond what was required for his own subsistence. No wonder God gave him vision to prophesy, as he did in conversation with his father on the night before his departure, saying, "The time will come when great and rich men will consider it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses." When he set out to establish his first mission station he asked for two native assistants, and offered to defray the cost of one out of his own meager salary. During the time of his first visit home he published "Missionary Travels," and realized a splendid profit from the sale of this book, which he used to aid him in carrying out his plans to open up the continent of Africa and spread the gospel among the natives. He had a ship built, Lady Nyassa, at a personal cost of six thousand pounds, to float upon Lake Nyassa, but he never got to carry out his original purpose in making this ship. He fitted out his brother-in-law, Robert Moffat, and sent him as a missionary to the Makoallo tribe, and supported him three years, the total cost of which was fourteen hundred pounds, when he himself was only getting five hundred pounds a year from the Government. At a time when the home Church was not fully appreciative of his labors, and when the English Government seemed about to fail him also he declared that rather than sacrifice the good of Africa, he would spend the last penny of his private means. To his daughter, Agnes, he wrote, "It is well to be able to take a comprehensive view of all benevolent enterprises for we cannot live for ourselves alone. A life of selfishness is one of misery and is unlike that of our blessed Savior, who pleased not himself." The statement of his life purpose which has become a watchword of the Layman's Missionary Movement is destined to be the motto of Christian stewards for generations to come: "I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interests of that kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."

The Christian Missionary.

In his attitude to the program of God, the command of Christ, in a word, to missions, Livingstone was a Christian. From the time of his call to the Christian life he was a sender; from the time of his call to go he was a volunteer; from the time he heard Dr. Moffat, a missionary in South Africa who was at home on a furlough, tell of the vast plain north of his mission where he had sometimes seen in the morning sun the smoke of a thousand villages where no missionary had ever been, he turned his attention toward Africa. It is true he was an explorer, "the greatest Puritan traveler;" that he had the head of a scientist; that he acquired fame as a geographer, botanist, astronomer and geologist; but he had the heart of a missionary. When acting upon the conviction that his life might be spent as profitably as a pioneer as in any other way he "determined to open up the interior or perish." He wrote to the Missionary Society and the Geographical Society of London and

to all his friends: "Can the love of Christ not carry the missionary where the slave trade carries the trader?" At the confluence of the Loangwa and Zambesi Rivers his life seemed to be in imminent peril from the semi-native, semi-Portuguese inhabitants and he pondered in great seriousness upon his course. It was one of the most critical moments of his life. He was comforted, however, by reading Matthew's account of the great commission and made the following note in his journal: "It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't." He took longitude and latitude that night and the next day went forward in safety. On the occasion of his second visit home he received a letter from Sir Roderick Murchison, of the London Geographical Society, offering to send him out and defray his expenses if he would go purely as a geographical explorer, but he replied by saying, "I could only feel in the way of duty by working as a missionary."

He was a missionary statesman. In the early part of his life he aimed at the conversion of individuals and with visible results. But as he became better acquainted with the needs of Africa, he began to feel a growing call to do a work which seemed to him more fundamental and far-reaching than any missionary had yet undertaken. A few stations had been established in South Africa, a few converts were made here and there and the difficult task of teaching and training begun. But the continent as a whole had scarcely been touched, and vast portions of it were yet unexplored by civilized man. Livingstone was statesman enough to see that before much could be accomplished in the way of evangelization, the land must be surveyed, healthy localities for mission stations found, better principles diffused and the cursed traffic in human flesh, the greatest difficulty in the missionary's way, removed. He followed the guiding hand of Providence in seeking to do these things and in answer to those who charged that he was lowering and secularizing his work as a missionary his great reply was "The end of the geographical feat is only the beginning of the missionary enterprise." Knowing that some in the home field did not consider the opening up of a new country to the sympathies of Christendom a proper work for the agent of a Missionary Society, he refrained from taking any salary from the society with which he was connected, and accepted a position with the English Government. He recorded all the facts he ascertained about Africa that he saw had some bearing on her future welfare. He wished to interest men of science and commerce, men of culture, men of affairs, men of all sorts in Africa. If by traveling 22,000 miles and adding one million square miles to the known part of the globe he could interest the outside world in civilizing and Christianizing this neglected continent, was it not a task worth while? He longed to locate the source of the Nile that it might give him more power and influence to use in his efforts to secure the stoppage of the horrible slave trade and spread the gospel further in that dark land. The fact is he redeemed the missionary enterprise of the Church from the appearance of narrowness and littleness. God used him to interpret the many-sided task of Christian missions. By his life and labors he dignified the work of the Church and gave the missionary enterprise a prestige unparalleled in the history of modern Christianity.

The various providences of his life conspired to make him the greatest missionary hero since the days of Paul. The story of his encounter with the lion has been told to the children of every continent. This single experience served to illustrate the hardships and dangers of his way. Bitten by a lion of Africa, he bore in his body the marks of the Lion of the Tribe of Judah. Many times was he robbed, thirty times was he smitten with fever on one journey.

"He climbed the steep ascent of heaven,
Through peril, toil and pain;
O God, to us may grace be given
To follow in his train."

The world knows also of the sorrows of his life—how that the first grave marked as the resting place of a Christian on African soil was that of an infant, bone of his bone and flesh of his flesh; how that he lost a noble son who died on American soil fighting to free slaves; and of the long, unavoidable separations from his loving wife and children, and of her sad death and burial under the Boabab tree at Shupanga. At the time when he was lost to the eye of civilized man, and false reports were being circulated about his death, the eagerness to know his whereabouts was so intent

that the New York Herald sent Stanley to search for him—a purely mercenary undertaking. The account of the providential meeting of these two men in the heart of that dark continent has thrilled men everywhere. In a letter to the Herald just one year before his death he penned the memorable words now inscribed on the black slab which marks his depository in Westminster Abbey: "All I can say in my solitude is, May the blessings of heaven come down on every one—American, English, Turk—who will help to heal this open sore of the world." That he was found dead by one of his attendants about four o'clock in the morning, kneeling by his bedside upon his knees, his favorite attitude for prayer, is a fact familiar to the world. The circumstances of his burial are the most touching in the annals of man. His heart was buried at Ilala, where he died, under the Mvula tree in the heart of his beloved Africa. His body was embalmed, and what a tribute to his memory that two black boys, who had long been with him, planned and executed an expedition to carry his body to the coast, a distance of one thousand miles, at the risk of their own lives. His is the longest funeral march on record, the distance traveled on foot, by ship and by rail betwixt, nearly ten thousand miles, and the time occupied about one year.

Florence Nightingale wrote to Agnes Livingstone in a letter of condolence after her father's death: "He

was the greatest man of his generation, for he stood alone." The chief reason for his greatness lies in the fact that he was pre-eminently Christian. He exalted Christ in his life and Christ exalted him. By his travels and the paths he opened he cut the rude figure of the cross in the heart of African soil, and in his character he resembled him for whom Calvary's cross was cut that he might change the hearts of people of all soils and continents. What Dr. Owen said of his visit to Cambridge was prophetic, not simply of a single deed, but of the immortal influence of his whole life: "You have lighted a candle that never will go out." He was such a Christian that Stanley, a worldly-minded newspaper reporter, who said himself that his mind was as far from religion as that of the worst infidel before he met Livingstone, was converted to Christ through his four months' association with him. He was such a Christian that future missionaries in explaining to Africans what practical Christianity means can point to the life and character of him whose name will stand first among African benefactors for centuries to come—the name of Livingstone.

"He needs no epitaph to guard a name
Which men shall prize while worthy
work is known;
He lived and died for good—be that
his fame;
Let marble crumble; this is Livingstone."

Our Letter From Georgia

By Rev. Geo. G. Smith

I received the other day from Texas a very charming book published six months ago; it is now in its fourth thousand. I made a short review of it for the Wesleyan and as few people in Texas see the Wesleyan and as many Texans are interested in this book I send this review instead of my occasional letter.

About March 10, I expect to see my History of Methodism in Georgia, a rather portly volume. It is to be an authentic history from 1775 to 1866 with one chapter covering the last forty years. I shall be glad to send it to Texas.

In 1871, just after my return to Georgia from a four years' ministry in Maryland and Virginia, I was stationed in Dalton with William J. Scott as my presiding elder. In the summer he ordered me to go to the Murray Camp Meeting. It was held about four miles from Spring Place. Among the preachers I found there was a young, dignified, earnest young teacher, whose name was Rankin. I soon decided that there was a man of mark in that youth. The next winter I voted for his admission on trial into the North Georgia Conference. The next conference he told me he had a chance to take a college course, and asked my advice as to whether he should discontinue or not; that Dr. Scott was decided in his opinion that it was not best. I said to him in substance: "Rankin, in nine cases out of ten, I should say as Dr. Scott does, but yours is the tenth case. If you can get through college, go by all means." He went. I lost sight of him for some years, then I found him an active and leading member of the Holston Conference, and since then he has been constantly in the public eye, and recently he has written some chapters of his life and formed them into a book. This "Story of My Life" is one of the most delightful autobiographies I have ever read, and gives some of the most valuable lessons.

The Rankins were originally Scotch. Five or six families are mentioned in Burke's Armory as having the coat-of-arms of Scotland. One branch of the family went to Ireland and came thence to Pennsylvania, and then to North Carolina, and while Tennessee was North Carolina, a branch found a home in the rich valley of the French Broad. Here George Rankin's grandfather lived. He was first a hatter and then a farmer. He married into another Scotch family. Dr. Rankin's father was the manager of a large plantation, a Colonel of the Militia, a popular and intelligent man, who died when George was a child, leaving a helpless and penniless family. He had married an excellent woman of Scotch-Irish lineage, of whom her son gives a most touching picture. A saintly Christian and a model mother. The sudden death of the father made it necessary to break up the family, and George and his brothers were sent to the old grandfather. Alas for them! the good old Elder had lost their grandmother and married a thrifty, bustling German widow, who, with her three daughters, gave the lit-

tle fellow no peace of their lives, and so they ran away and went back to their mother.

The story of his life before that is very graphic: of his mother's mother and her warm heart; of Aunt Winny and especially of his chum, Aunt Winny's baby boy Jack; of his grief when Jack was sold; of his seeing the headless horseman as he rode through the dark ravine in the night; of his playing Doctor and putting, innocently, hot ashes in Jack's ears—all told charmingly. After the boys ran away a good kinsman rented them a home, and he began life as a young farmer. Then the kinsman died and the estate changed hands and he went to work in a stone quarry. Of the tyrannical old boss, of his losing his temper and taking after the old fellow with his hammer, and losing his job, and then of his coming to Georgia. Then he was converted. He had a call to preach, but no education. His good mother heard an old Methodist preacher of the Northern branch tell of his willingness to give any industrious boy a chance to work his way through school, and at her instance he set out with no money, to work his way to an education. The picture of the old Republican with his warm heart, fiery temper, and real ability is a fine one.

He had a poor start. He worked on Saturday and a part of every day. He lived on corn bread and sorghum syrup. Much of the time did his own cooking, built his own shack, graduated with first honors, taught school in vacation, and entered the North Georgia Conference.

He was not educated, but he had started on the way, and he kept his gait. Dr. Brunner, the venerable philanthropist, who at Hiwassee College, has given so many brave young fellows a start, told him money, or no money to come to Hiwassee, and he did. He entered as a junior, graduated, entered the Holston Conference, and since then his course has been continually toward the top. The book is full of incidents, pathetic and humorous, and holds one from start to finish.

The picture of the East Tennesseean is drawn from life. From the banks of the Ohio, in Kentucky, to the banks of the Etowah, in Georgia, including the whole of East Tennessee; from the Cumberland range to Blue Ridge, lived the people among whom he was born and with whom he was reared. The best people of America sent representatives to this Holston country, and the valleys of the Nola Chucky, the Holston, the French Broad, and the Pigeon, were soon occupied by the adventurers, leaving dells and ridges and mountain ranges for rany comer who had an axe and a rifle. So two civilizations grew side by side, men like Landon Haynes, and Nat Taylor and Thos. R. Nelson, were side by side with men like Andy Johnson and W. G. Brownlow, and men like W. E. Munsey and Sut Luvengood, grew up under the same surroundings.

In the picture of an old time election not more than sixty years ago, as Dr. Rankin draws it, with its two barrels of apple jack, and its six long-handled gourds, and its score of drunken men, and its scores of fists and skull fights, we get a view of

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

what that Switzerland of America was before the railroad came. Rankin belonged to what might be called the Tennessee gentry, and no man has pictured the East Tennessee of the fifties more vividly. The book is good all the way, and is calculated to do all who read it a real service.

THE PRESIDING ELDER'S WIFE.

In the Advocate of a recent date is a letter from Sister Grouch, under the heading, "The Circuit Rider's Wife," and I have no doubt she has had some very interesting experiences, and what she has written makes me want to give a few of mine. That was her first letter to the Advocate and this is mine.

Well, to begin with, I have been a wife forty-one years, and a preacher's wife thirty-eight, so you see I did not marry a preacher—took a farmer and made a preacher. Here is the way the record runs: One year in the local ranks, then joined the conference. Four years on a mission, six on circuits, eight and a half on stations, one and a half as college agent, seventeen on districts; total, thirty-eight.

For forty-one years the Advocate has come to our house. Our first charge was a mission. We stayed with it four years. When we went to it, it was a sure enough mission; no organized Churches, no meeting houses, no members, no stewards, no parsonage. We rented a little new box house in the woods, a mile from anybody and we cleared a nice patch of ground for a garden. Well, now we sure did work. I mean my husband and I. We split out posts and set them in the ground, split out rails and put up a fence, but not like the fences today; it was what they called wattle. It was work, but we made it; and made a fine garden, too. Then we rented land planted a corn crop, and raised hogs. Now, I did that to help my husband, because he had a little work to do that I could only help him with by staying at home, hoeing the corn and garden and feeding the pigs and chickens, milking the cow, cutting my wood and splitting pine knots to make light to read by. I did not have much sewing to do so this was light on me. Since we were renters we did no building on the mission, but we did build one stick and dirt chimney, and I helped, and that went on the rent, which was money (not much) in our pockets. We got an average of about \$250 a year on this work, and at the end of our fourth year we were sent to a circuit. On this pay we had to be mighty saving. I did not have many clothes, but washed and ironed them myself, and kept clean. A nice black calico skirt, white sack and bonnet of the same goods and color made my Sunday garments, and my husband would brag on them and tell me I was pretty in them, and I was satisfied. His summer outfit was about as cheap as mine; common pants, white shirt, linen duster, paper collar and no tie, and I would tell him he looked fine, and he did, too.

Well, the time had come to leave the mission and we had a circuit. Counting all the places where my husband would preach it only had about twenty-one appointments, paid five hundred dollars, but had no parsonage. We moved in wagons and camped out the first night in an old meeting house and got to Center for the next night. It was bitter cold and snowed and my husband got sick the second night and myself and mother and two little children had to go on and leave him. He came in the next day. We bought a little house with two good rooms, one small side room and narrow hall and moved into it. He collected the money to pay for it on his first round, and we had a parsonage. Then we went to work and built a kitchen and dining room, with a stack (brick) chimney between them. The man who built it did not get it done, but my preacher could do just anything. So he undertook to finish that job but it was too much for him alone and he had to call on me to help. So I carried up brick and mortar and we got it done. But our troubles were not yet at an end. We had no water we could use, and determined to build a topground cistern, and that required a back gallery for the house and kitchen and dining room, and so at that we went. My husband went to the woods and cut and hewed out sills, and they were big ones, too. We got them hauled up to the parsonage and built and covered the gallery, and Uncle Joe Crawford built our cistern out of narrow heart pine planks. We had a time getting it in on the gallery, but we got it there,

and got it full of water. Then we had fun. The water was soon full of wiggletails, then they turned to mosquitoes, and as we knew nothing of screens then and had no mosquito bars we just had to fight it out with them, and they got the best of the battle. Here we had to build another garden, and so went again to the woods for palings and wattle it in as we did on the mission.

Well, this is not half, but if it gets in the Advocate I may finish some other day.
MRS. J. T. SMITH,
Jacksonville, Texas.

SURGERY FOR CRIMINAL TENDENCIES.

An interesting after-development in a surgical case which attracted much attention about four years ago has just occurred. A prisoner serving a long sentence in the prison at Danmore, N. Y., was pardoned by Governor White on representations which seemed to make it clear that he had been cured of his criminal tendencies by a surgical operation. Following the operation, the prisoner's character seemed to change. From being sullen and morose he became bright and cheerful, walked with firmer step, held his head erect and appeared to be a different man. It is not surprising that a few months after the operation the Governor was induced to set him free on parole, and there seemed to be every reason to hope that a useful citizen had been restored to society in place of the criminal that had been taken from it.

Unfortunately the arrest of the paroled prisoner during the first week in January of the present year, for a series of burglaries with regard to which the evidence is complete, seems to make it clear that the improvement was only temporary, or that the operation and his subsequent good conduct were steps in a scheme to secure his release from prison. It is of course only what might be expected, says The Journal of the American Medical Association. There is no trustworthy evidence to show that changes in moral character, independence of mental deterioration, result from pressure on the brain. Sensational announcements of improvement in such cases after surgical intervention, like those that used to be made after various surgical procedures in epilepsy, need to be controlled by the subsequent history of the case. Immediate improvement in such cases is usually mental rather than physical, and successes reported before many years have tested their permanence are liable to produce false impressions.

"Cheerfulness is an excellent quality; it has been called the bright weather of the heart."

THE KNOW HOW

To Feed Children and Get Good Results.

There are more nervous persons made so by undigested food lying in the stomach than the average individual would suppose.

If food remain undigested in the stomach, it begins to ferment, set up gas and a large portion is thus converted into poison.

That's why imperfectly digested food may, and often does, cause irritation of the nerves and stupor of the mind—brain and nerves are really poisoned.

"My daughter had complained for some time of a distressed feeling in the stomach, after eating, which set me thinking that her diet was not right," writes an anxious and intelligent mother.

"She had been fond of cereals, but had never tried Grape-Nuts. From reading the account of this predigested food, it seemed reasonable to try Grape-Nuts for her case.

"The results were really wonderful. The little brain that seemed at times unable to do its work, took on new life and vigor. Every morning, now, before going to school, she eats the crisp little morsels and is now completely and entirely well, she seems to have a new lease on life—no more distress in the stomach, nor headache, but sound and well every way." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs.

"There's a Reason."

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

(CONTINUED FROM PAGE ONE)

for caring for the multiplied wards that came under her care and tuition. For when these unfortunates learned that there was one Foster Mother looking after them, they began to apply to her by the score for help in their distress. The city soon built up beyond the confines of the Home, and she longed for better facilities and larger accommodations. Her faith grew with the needs of her field, and she began a movement for something in keeping with the responsibility of her task; and with the aid of those now interested, she secured a fine plat of ground in the outskirts of Oak Cliff and set herself to the task of raising money to put upon it a large, well-equipped and modern structure, with perfect facilities for work of that character. To make a long story short, that structure, after some years of struggle, is there in its beauty and glory, a credit to the Church and an inspiration to humanity. Some little debt is still on it, but our "Saint Virginia" is taxing her resources of

body and soul to liquidate this and set the property free before she goes hence. May the travail of her soul be satisfied.

Today all Methodism is proud of this connectional institution and its splendid work for a worthy, though neglected, class of womankind. It has a commanding situation and its imposing building has an air of majesty and permanency. All its apartments are elegantly furnished and it is supplied with all modern improvements and appliances for first-class and intelligent service. And its doors stand open to those whose early lives have been blighted and whose opportunity for self-development has been taken from them. Here they find hope and open arms to help them regain their lost paradise. They are met on the threshold with a Christian welcome, and after a stay of two years they are prepared to begin life again with another opportunity for taking their places in the ranks of the honorable and the virtuous walks of society. Under the fostering care of this institution in the years past,

with all its early handicaps, our "Saint Virginia" has seen more than twelve hundred blighted girls restored to their womanhood and sent forth to be useful members of society; and she has seen nearly one thousand innocent babes put into good Christian homes to be brought up with no knowledge of their unfortunate advent into this cold and selfish world. Is not this enough to crown any one's life with honor and glory?

We do not overlook the fact that hundreds of others have done their humble part in making this institution what it is today, and we accord them their meed of praise. But our "Saint Virginia" has excelled them all. The institution was born in her own heart and mind and it has been nurtured by her toil and blood. Under God it is the creation of her faith and hope. And it stands there today as a monument to her self-sacrificing toil and persistent energy through all sorts of discouragement and under all sorts of struggle and gloomy forebodings. Had she never lived and wrought,

we would have no Mission Home in Dallas today. And now since it is so nearly relieved of incumbrance, let a number of our well-to-do people come to her aid in these closing years of her life-work, and deliver it from every dollar of debt so that while she is still in the flesh she may have the pleasure of seeing it free of all indebtedness, and girded with strength omnipotent for its heaven-born mission to the unfortunate and ostracised members of human society.

We thank God for her life, character and unremitting service. She has not lived in vain, and when she leaves for the better land, she will continue to live and work in our midst through what she is doing and has done for humanity. And there will be those beyond the river to receive her into everlasting habitation. All honor and praise to our lovable and loved "Saint Virginia" of Texas. We want her to know while she is still with us what we think of her and the tender love and esteem in which we hold her for her own and for her work's sake.

Strong Words From the Bishops

BISHOP JAMES ATKINS.

I would that every people realized even more fully how much they are advantaged by having such an organ as the Texas Christian Advocate. Its ministry is equal to that of many apostles. It is a preacher of righteousness always, and of nothing else. It carries its saving messages into the home to abide when the pastor has delivered his message and has gone. It presents these messages under more varied forms than even the pulpit admits of. It gives them in editorials, in essays from mature minds, in varied story and statistics. It deals properly with all the themes which interest the good citizen as well as the good Churchman. The State of Texas could well afford to sustain it in the interest of all the higher civic ends which the State holds dear. Think for a moment of what its weekly entrance into the average home means, the continuous instruction of new and ennobling subjects of thought, the plain but able discussion of great themes in the realms of religion, science and statecraft, the constant incoming of men and accurate information on all that interests the home, the school, the Church, the State. For all these ends and others its value is above rubies. And yet there are some Methodist people in Texas who are withholding from their families this invaluable refreshment and enlargement because—shall I say because of the paltry cost? Possibly so, but more likely because while they know the value of two dollars they do not know the value of the Advocate.

It may be that presiding elders and pastors could help more at this point than anybody else. They know, or ought to know, that whoever gets a good religious weekly into a home does an immortal work—just how great he himself may never know. I have wondered a lifetime through how some pastors can fail to see how greatly they help all their own work by placing the conference organ and the Christian Advocate in the homes of their people. It is like placing a screw of Archimedes under the burden which they themselves have to lift.

BISHOP W. A. CANDLER.

The Church paper is a prime factor in the success of the Church. It blesses the home and stimulates every form of Christian activity. The Texas Christian Advocate has been and is a great power for promoting the prosperity of Texas Methodism.

Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to Dr. J. W. Blosser, 478 Walton St., Atlanta, Ga.

The Texas Methodists will surely give it united and enthusiastic support.

BISHOP COLLINS DENNY.

With the Church paper in my home from the time I can remember, it is takes an interest in his Church can not at all clear to me how a man who get along without the paper. For years I have read every number of the Texas Christian Advocate. To place a Christian paper in a house is to start an influence beyond our power to estimate. In many instances that influence lasts forever.

BISHOP W. B. MURRAH.

There is no other one that stimulates and helps our interests so effectively as the Church paper. The Texas Christian Advocate precisely meets all the needs and demands of Methodism in Texas. It is not a matter of surprise that its editorial conduct and business management should have received strong and enthusiastic commendation at the recent sessions of the conferences.

A CHRISTIAN HOME.

Every true man, who has a family and a home, lives for that family and home. His life and being are invested in his household. Provision is made at any sacrifice for the welfare, advancement and happiness of his family. Books, periodicals, papers, paintings and provision for pastime and pleasure; all find place in that home.

However, there is one thing indispensable, one thing without which the Christian home cannot come to its best; and strange to say, that one essential thing is often overlooked, viz., the Church paper.

The child mind, active, forceful and developing, must have food. The children will read. If not provided with proper reading matter they will read what they may chance to get. The indifferent parent will find frequent surprises in the home in the shape of cheap and hurtful books which have found way into the hands of his children.

This danger may be largely forestalled by the Church paper in the home. Let the parents read, and teach their children to read and love their Church paper. The child will soon love to read of its own Church, and of the preachers whom it knows, and who have visited the home and talked and prayed with the family.

In this way the children may be taught, not only to love and look anxiously for the weekly coming of the paper, but they will become informed on Church matters and be saved from that ignorance of the Church which is positively pitiable in many homes, and sometimes in the homes of comfort and even affluence.

Next to the Word of God there is nothing more helpful to the intelligence and moral and religious growth of the family than the weekly visit of the Church paper. Let every father and mother who would save their children from literary demoralization and Church ignorance, and see them grow up intelligent and well informed Church members, see to it that they have the influence and help of

the Church paper. Having served in liberal and spirituality are alike fostered by the Church paper.—Bishop worth of the Church paper. Loyalty, H. C. Morrison.

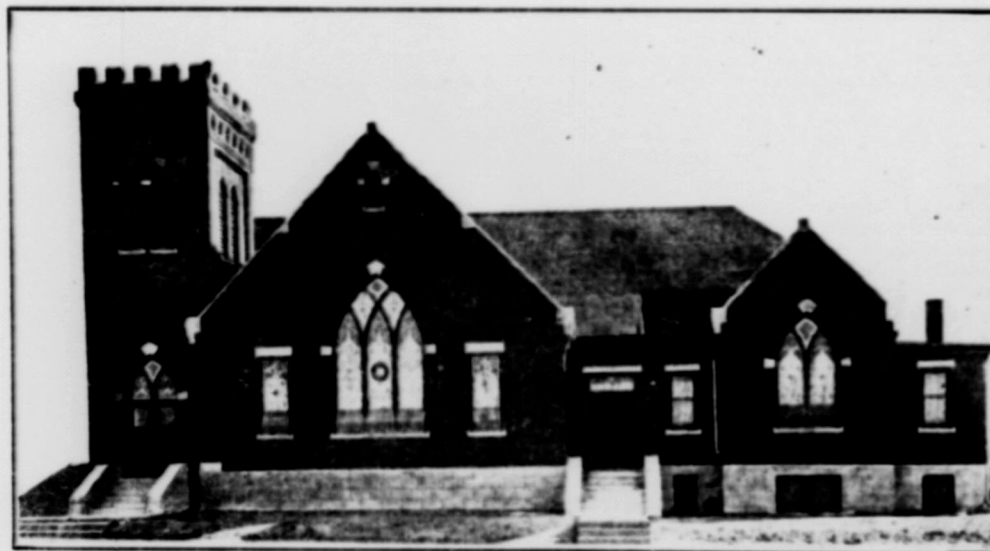
Notes From the Field

Las Cruces, N. M.

The Methodists at Las Cruces, N. M., have recently completed a new brick church at a cost of \$18,000. It contains all the features of modern church architecture and is furnished with an excellent \$3000 pipe organ. The architectural design of the interior is unique. While the Akron plan is followed, the pulpit is not in the corner, but in the center of the main auditorium so that when the sliding doors are closed the effect of symmetry and unity that is given is very pleasing. The sliding doors are four feet from the floor and separate

and found a loyal, liberal group of Methodists. Before the benediction of the evening service was pronounced he had the remainder of the indebtedness, \$9000, and a margin, pledged in good subscriptions. The congregation was surprised at the results and the town amazed. Besides the audience enjoyed two strong and inspiring sermons. On that same day, March 2, it was also voted to increase the pastor's salary \$200. The people at Las Cruces have financial religion. On March 9 the pastor will begin a revival, assisted by Rev. T. L. Lalexpert and money-raising genius, Dr. McMurry, was sent for. He came

year, always three. But now I was to spend four. I was just about as proud of this as I was when I—and I shall not tell how old I was—when I put on my first breeches. But, after we had started off well, including the orthodox pounding and many other things common to our polity, I found that it is true that preachers propose, and Bishops dispose, and sometimes "depose." On the eleventh of February, after I had milked, brought in wood, and eaten my milk and bread, I got a phone call from Houston. It so happened that it was Bishop Mouzon. And, without even giving me a chance to argue, he told me to pack up "what little I had"—just think of it—and move to Pittsburg. I started next morning to do what I had never done before—packing my things in boxes. Not that I had not moved since I became a Methodist preacher; yes, I had moved three times before. But, until the last time, I had nothing to do, but to pack what



ST. PAUL'S M. E. CHURCH, SOUTH LAS CRUCES, N. M.

REV. C. K. CAMPBELL, Pastor

the auditorium from the Sunday School room. The latter has six separate class rooms. The basement is commodious, light and airy, and contains a social room, ladies' parlor and kitchen. The church is successfully heated by hot air furnaces. One of the front door entrances leads immediately into either the auditorium or the Sunday School room or the basement. The pastor's study and choir room are similarly and conveniently located. Dr. McMurry pronounced the entire plant second to none in the New Mexico Conference. The congregation had the services of a competent architect who was one of their own number and who had had wide experience in church building. He put both his heart and brain in the building and spared neither time nor pains to make it a complete success. The result is an edifice which is a credit both to Methodism and to the town. The property today is estimated at \$25,000. Up to date the congregation has paid \$9000 on this enterprise. Unprecedented hard times struck the valley and there were apprehensions that the church enterprise would suffer. But that financial

lance, former pastor. During the past two years the Church has had a net gain of forty-three members.—C. K. Campbell.

Madisonville to Pittsburg.

Some one has said that there are two things a Methodist preacher ought always to be ready to do—to preach and to die. I have learned recently that is just two-thirds of the truth. He ought also to be ready to move, and that on short notice. I was sent back to Madisonville the last session of the Texas Conference to finish out my quadrennium. I had never, in all my twelve years as an itinerant preacher, been able to spend more than three years in any charge, and except one

few clothes I had in a "telescope," bid farewell to the landlady, and I was gone. The last time—from Franklin to Madisonville—I moved in a wagon. But, I soon got off and am here. Bro. Watts remained over till I came, and gave me a month's start. I mean just what I say, he gave me a month's start. He enabled me to do in day what I could not have done in a month, had he not remained till I came. He was the most popular man I have ever known. The people here, nearly all of them, say, "Watts is a good man;" some that don't go quite so far say, "He was a good-meaning man." Anyway, he did not leave here for the Southern Methodist University because the people did not want him.

Hitt's Business Colleges

"You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us if you are 12000 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take, and 20 per cent on double course, if done in thirty days. Catalogue free. Address B. H. Hitt, President, Waco, Texas; Little Rock, Ark.; Memphis, Tenn.

But, while they regretted Watt's going, I have never received a more cordial welcome. In fact, Watts had just made it so that they could not do otherwise. I left as good people as ever lived in Madisonville; but they are no better than the people of Pittsburg. Of course, Pittsburg is well known throughout the country. It has one of the best, if not the best church, of any town of its size in the State. The preacher's home here is one of the best homes in the town. No one has conveniences in their homes that they have not provided for the preacher. Everything points toward a good year. We are going to do the best for God and the people we can, and then we expect God's blessings and the people's good will. I am glad to know that Brothers Collins and Crum, the other two men that were caught in the shake-up, are doing well.—Jesse Lee.

Midland.

I have had charge of this place since the middle of November and am gradually getting my hands on the work. We have labored under some disadvantages on account of health conditions. A move of six hundred miles north, and reaching an altitude of twenty-seven hundred feet, is not conducive to the very best for the health of the family. My entire family have had lagrippe ever since we came. We serve as fine and as an appreciative a people as I have ever seen any place. We feel that our lines have fallen in pleasant places. My predecessor, Brother Buchanan, did a noble work here. It is pleasant to follow a man like him. We have been fortunate, I think, in getting Dr. Theo. Copeland, of St. Louis, Mo., to assist us in a meeting which we will hold beginning the first Sunday in June. We are expecting great things as a result of the meeting.—J. S. Bowles.

Malaga and Loving, N. M.

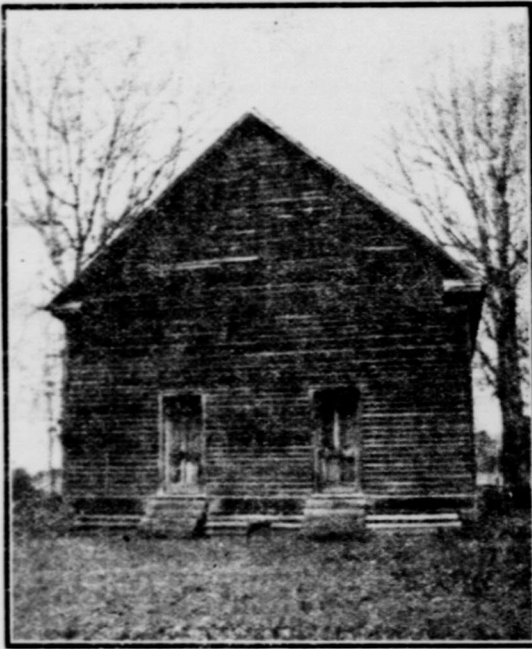
At the last session of the New Mexico Conference, Bishop Atkins returned me to this work. Everything is moving along very nicely. We have paid our church debt at Loving and have enough cash on hand to insure the church. It is a nice, large building for a town the size of Loving. It was dedicated by our well-beloved presiding elder, Bro. J. B. Cochran, at our second Quarterly Conference, March 2, 1913. The good sisters had as fine a basket dinner as a Methodist preacher ever saw. All enjoyed it and the Church services to the fullest extent. Brother Cochran was at his best and was certainly adequate to the occasion, in every particular. We are all feeling "mighty" good over the fact that our charge is out of debt. We are still having to hold our meetings in the large school building at Malaga; but we are getting ready to build a church there. We have faith to believe that since we are willing to do our best to build, God will help us devise ways and means to build. Therefore, we are looking on the bright side of things. We expect to be able to report every thing in full when our name is called at Albuquerque at our next conference. We have had a fair increase of members, and we are hoping and praying for an old-time spiritual revival soon, and that we may double our membership by conference.—J. N. S. Webb, P. C.

Corn Hill and Weir.

We were admitted on trial last fall by Bishop Atkins at the session of the Central Texas Conference at Cleburne. The Bishop read us out for the Trunbull Mission in the Waxahachie District, but before we left Cleburne, we were transferred to the Georgetown District and stationed at Corn Hill and Weir. We arrived here on December 1. It was raining when we arrived here and has been most of the time since then, especially on Sundays. This mud, in Williamson County, "sticketh closer than a brother." We found everything in fairly good shape when we arrived on the scene of action. We have been working to reorganize the work and lay plans for a great year. We have five appointments—Weir, Corn Hill, Jarrell, Berry's Creek and Ake School-house, with several other places where there should be preaching. We have to preach three times every Sunday and then can't make the rounds. We have eight Sunday Schools but on account of the bad weather they have not done much during the first quarter. As the new quarter comes in and spring weather advances, we hope to reorganize and begin work anew. We have organized prayer-meeting at Weir, with an average attendance of twenty-three. We have, at present, two congregations without a place of worship, but we hope to build in the near future. We have bought six very ideally located lots in Jarrell and will build a new and modern Sunday School church there in the near future. Jarrell is a new town of about six hundred population and is very thriving, indeed. When we build there, the

Corn Hill and Jarrell congregations will be united, as the two places are not more than a mile apart. We have quite a lot of missionary territory that should be looked after. We are trying to reach all of the people with the gospel, but time will not permit. Our first and second Quarterly Conferences passed off with a very small attendance, on account of the rain and cold weather. As yet no salary has been set for the pastor nor the presiding elder. We are much in love with our presiding elder. He is a great preacher and leader, and more, a great man. We are going to send him to the next General Conference. We have not begun taking our conference collections yet, but are plan-

gives no offense in dealing with the sinner. He uses no sensational methods, but is eminently practical in all his work. Brother Ira Huckabee had charge of the music. He has a well-trained voice, and is a good leader. The meeting resulted in 124 conversions and reclamations, and a great spiritual uplift to the community. All the pastors in town co-operated in the meeting, and a number of the members of the other denominations were among the most faithful attendants and earnest personal workers. I received forty-one into the Church last Sunday morning, and there are several more to be received next Sunday. This is my fourth year at Arlington, and everything is moving on.



THE SHRINE OF LITTLETON FOWLER.

Texas was bought by the blood of martyrs, and Texas Methodism always had her heroes. The Alamo stirs the memory of patriots and our Methodism also has her holy shrines. Through the kindness of Brother M. S. Parrish, of Milam, Texas, we present the picture of old McMahan Chapel. Here, on this sacred spot, was preached the first Protestant sermon by a Methodist on Texas soil. Underneath the pulpit sleeps the honored dust of Littleton Fowler, a presiding elder at death, and one of the foremost among the pioneer heroes of the Cross in Texas. These brave spirits, such as he, laid broad and deep the foundations upon which rest the mighty Methodism of today.

ning for the "Every-Member Campaign," after which we will begin with taking the collections. We did not receive our "pounding" as most of the brethren have reported as receiving. However, our people are very loyal, and have been giving us a good hearing when we came to preach to them. The greatest need of the charge is a revival, and to this end we have been praying ever since we arrived on the scene of action. This is the one great need of the Church. We are praying for at least one hundred conversions this year. May we not have a sweeping revival over the entire conference. Let us pray that the revival now in progress in the Holston Conference may reach to, and throughout the conferences of Methodism. We are already looking forward with interest to the time when our revival season begins. Pray for us, brethren, that we may do a great year's work for the Master. Our people do not take and read the dear old Advocate as they should, but we are preparing for an every-family canvass in its behalf.—Early S. Cook.

San Marcos.

We began our meeting on February 26, 1913, and closed on March 16, 1913. Had a good meeting, about sixty or seventy conversions and reclamations. Thirty-two additions to Church; several joined other Churches. Brother Renfro began the meeting. Rev. H. E. Draper, our pastor at San Saba, was with us a week and did some good preaching. We had rains for nearly a week which interfered with the attendance. Everything considered, we had a very fine meeting. The prayer-meetings every afternoon held in business houses did great good. To see business men gather in a prayer-meeting day after day, read God's Word and tell what he was doing for them, is a power for good anywhere. Brother Renfro has the work well in hand. We are expecting a great year.—W. O. Shugart.

Arlington.

We closed on Sunday night, March 9, one of the best meetings ever held in the Methodist Church here. The meeting continued for three weeks. The preaching was done by Rev. M. J. Thompson, of Stephenville, Texas—the lawyer evangelist. Brother Thompson is one of the best helpers I have ever had in a meeting. He is a strong preacher. His sermons are carefully prepared and delivered. He makes no compromise with sin, but

nicely. Expect to leave the charge in first-class condition next fall.—Daniel L. Collic, P. C.

Thorndale.

This charge had its Quarterly Conference on the 15th inst at Pleasant Retreat. Despite a cold norther there was a good congregation and a beautiful dinner at that excellent country Church. They have two full Sundays now and Thorndale two. And the assessment for pastor's salary was advanced one hundred dollars over last year's assessment. Our brand new presiding elder, Rev. S. W. Thomas, is making good in his new role.—G. W. Riley.

Dublin.

If ever a Church was up and doing things I can say it of Dublin. All along I could boast of great things, but now more. We have sixty-four new members since conference, nineteen by letter, eighty-two at the last prayer-meeting; the records broken for regular attendance at Sunday School, 257. Of these fifty-three were in the Young Men's Wesley Class; five Leagues and the best Church attendance I have ever had. Had the hardest pounding we ever went through in all our lives, and another not quite so hard. It makes a preacher who is doing his dead level best try to do a little more. Yesterday we subscribed to S. M. U. over \$1000, through Brother Young, besides what Dr. Boaz got when he was with us six months ago. Plans are on foot to put the parsonage in better shape. Our new church is going up nicely and we will re-dedicate it in about sixty days. It is going to be far ahead of the old one. The reason I can make such good boasts is found in the great revival held by Brothers Coale and Huston during that terrible weather the last of January. Its effects are the best I have ever seen. We have a loyal and devoted people and it is a great pleasure to serve them. There is but one trouble and we are going to remedy that; too few take the Advocate. I am trying to put it in every home.—Frank E. Singleton.

Odessa.

Am now at Odessa, getting well started into my work. I served a good people over in New Mexico last year, a people that can be depended upon. I have just got my family moved from there. I served a three years' sentence there on a Government

claim. Said sentence being out, the conference sent me back to the Lone Star State. You that have been in West Texas, in this work, know what it means to serve here. Every house stands open to you at all times. A cowman's hospitality has no equal. Others may measure up to it. If they do they are doing the cowman's way. Well, I have Grandfalls and Monahan's. Odessa is just a half-station. On account of some sickness, and my long move, I have not got to do much work at those places, yet Grandfalls promises to be a great work. They irritate there. They are near the river and farm considerably. So you see, in a way, is different to most of these West Texas towns where all depend on stockraising, which they are so well adapted to. We are hopeful for a good year in all lines of the work.—W. Little Jenkins.

Saint Jo.

We are now serving out our second year at Saint Jo and we were glad when the Bishop read us out again for this place for we have learned to love our people here. Our people gave us a hearty welcome and seemed glad to have us back and to show their appreciation they began to bring good things to the parsonage—ribs, sausage and "sich like;" and for Christmas a big turkey found his way to the parsonage. Then one night in February we heard the sound of many voices lifted up in song and soon a crowd burst in upon us and gave us an old-fashioned Methodist pounding, which we greatly appreciated. The District Conference is to meet with us soon and the people here are looking forward to it with glad anticipation. We have not had our meeting for this year, but hope to have it before long.—Mrs. M. M. Cole.

Trinity Church, Denison.

Trinity Church has passed through a great revival. Rev. L. E. Conkin, of Pilot Point, Texas, did the preaching for us. He came to us on March 2 and remained until the 18th. His preaching was literally barbed with gospel fire and truth. Fearlessly he preached the Gospel. Sometimes we at Trinity winced under his thrusts, but they helped us. Conkin spared no one; he set the buzzsaw to ripping in the first sermon and kept it up. God gloriously honored the work. In spite of inclement weather, measles in the homes of the pastor and people and the Devil, we had a glorious meeting. Between forty and fifty conversions and reclamations and almost every backslider in the Church was reclaimed. The Church was deeply and wonderfully moved. On the 4th inst. this pastor went down under an acute attack of nervous indigestion and was not able to attend another service of the meeting. The Church immediately granted me funds and time for a rest and I am now at Sulphur, Oklahoma, trying my best to get well. I trust the brethren will remember me in their prayers. Trinity Church is in fine condition. We have completed our new church building. Have it newly seated, have secured a new piano. We owe some on the church, but have it covered with good subscriptions. We have never been treated better by any people in this world than by Trinity people. God bless their kind hearts. God bless Brother Conkin. Yea, may the Lord bless the whole wide world and finally gather us home to heaven.—E. A. Matess, P. C.

Crafton.

We landed on our work at Park Springs and began our work. We preached on Saturday night to about fifty people. We came on to Crafton Monday following and found that our things had been landed in the parsonage by the faithful steward, Brother J. J. Stokes, who met us at Bowie. Made our first round without missing but one appointment, it being an afternoon point. We found the ladies having some work done on the parsonage. We are well into the work. Just at this writing we are finishing up our fourth round. Our first Quarterly Conference passed off nicely. The presiding elder, Brother T. H. Morris, and Brother F. O. Miller, came just in time for dinner. After dinner Brother Miller preached to us and presented his cause, and received \$20. The conference convened with Brother Morris in the chair. He began to inquire into the conditions of the charge. The stewards had met before this time and set the salary of the preacher at \$525, which is \$75 more than last year's assessment. This being done, everything moved nicely and they raised about one-fourth of the first quarter's amount. Good for them! Brother Miller left the conference, which was at Redbud, and came to Crafton, preached at 11 Sunday, presented his cause, and got in cash and subscription \$44.70, which made \$64.70, and just about one-half of our people were reached. We have the pleasure of saying that we were the first rural district that he had visited. We found our Sunday School with Brother R. T. Creel as faithful super-

Rheumatism

A Home Cure Given by One Who Had It

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know for over three years. I tried remedies after remedy, and doctored after doctor, but much relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent, simply mail your name and address and I will send it free to try. If, after you have used it and it has proven itself to be that long looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Who suffers any longer when positive relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, No. 586 Alhambra Bldg., Syracuse, N. Y.

intendent. We have plenty of room for two more such schools if we could only get them organized. We have a good prayer meeting with about twenty-five regular attendants, and sometimes there are forty-five present. Organized a League and had one good service. We have tried to reorganize the Woman's Missionary Society and get them in working order. Yes, we received the pounding and in it were many tokens of respect of the good people that we serve; and the beauty of it was, they came in the spirit, and we had song and prayer before they took leave. With the inspiration that we receive from the people and with the help and inspiration of God, we are going to work for better things this year. Brethren, pray for us that we may be an instrument in God's hand to do something.—J. S. Sessams, P. C.

Roxton.

The second Quarterly Conference for this charge was held last Saturday. Our presiding elder, Brother Bryan, was with us doing good work. He is very popular with my people and we all love to see him come. Our salary was paid in full up to date. Missionary money and Orphanage are seen after. The woman have put a linoleum in the dining room of our parsonage, and are looking around to see what else can be done. The Texas Christian Advocate had the right of way in our Quarterly Conference. I am hopeful new subscribers will be the result. Our new church building is progressing nicely. I think we can dedicate it by September. With the present parsonage turned into the new one that is under construction, located in the center of the city, we will be able to turn over to the Annual Conference \$15,000 worth of new church property. Some preacher may be glad when his name is called out for the Roxton Station.—W. J. Bludworth.

BRO. WINBURNE ENDORSES.

Yes, I'm a little late, but better late than never. Of course I read "History of My Life," by Dr. Rankin, and am now loaning it to others. It revives many places and cases with which I was personally familiar in East Tennessee while a soldier boy under Longstreet, Wheeler and others. I wish all my people, and especially our young preachers, would get the book and read it. I verily believe any man called of God to preach can do so if he will put all in God's hands and study to show himself appointed of God. Poverty is not a virtue, per se, but most of our best preachers and "soul savers" arose from obscurity. I'm glad times have changed and our young ministers are having a better chance to prepare for the work of the ministry. Yet withal some of the old, antiquated fellows doubt whether they can bring 'em in like the fire-baptism tribe. But God is still on the throne, and His work will go on by somebody till the "knowledge of the Lord shall cover the earth as the waters do the face of the great deep." So mote it be.

F. M. WINBURNE.

Liars and libertines hate the light like counterfeit coins hate the gold.

Pimples, blotches and all other spring troubles are cured by How's Sassafras, the most effective of all spring medicines. (A. P. C.)

Mirth is like medicine to the mind but sadness is like sickness to the soul, pestilence as poison.

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. Summers, Box 187, South Road 1st.

Devotional Spiritual

METHODIST HYMOLOGY.

A hymn is a song of praise to be used in religious worship. Hymnology is a discourse on hymns and their authors. In the limited space assigned us, we can only outline this vast field of sacred literature.

The poetical works of John and Charles Wesley, published in thirteen volumes, contain five thousand six hundred and twenty-five hymns. Some of these hymns have found their way into the Hymnals of every Protestant Church in Christendom. The first Hymn Book of the Methodist Episcopal Church in America was compiled mainly from this source—though the collection contained many of the best hymns of other authors. In 1846 the General Conference of the M. E. Church, South, appointed a committee to revise this Hymn Book. The work was largely performed by Dr. T. O. Summers, the chairman of the committee. As Dr. Summers was a great admirer of Charles Wesley, he made a better selection from the Wesleyan Hymns than had been given before. In 1886 the General Conference appointed an able committee to make another revision. After much labor and vast research, our present Hymn Book appeared. This book is regarded, by able critics, the finest collection of hymns now in use. It contains the very cream of all the "hymns and spiritual songs" that have come down through the ages; and one-third of the whole number are from the pen of Charles Wesley, the sweet singer of Methodism.

The hymns that live through the ages are never "written by poets for pastime;" but they are always born in the heart by experiences that upturn the very foundations of the soul; hence they live by finding an echo in the great throbbing heart of humanity! Thus Charles Wesley wrote his hymns during a genuine revival of primitive Christianity, and under the inspiration of Arminian theology and the white heat of a conscious salvation from sin. Hence the Christian world is indebted to him for the clearest statement of Christian doctrine and experience that has been given in verse from the days of David, the sweet singer of Israel.

Isaac Watts, in his verification of the Psalms, in his description of the grandeur of God and the beauties of nature, scarcely has a peer; but he always falls below Charles Wesley in expressing the joy of a conscious experience and the triumphs of faith. Watts, like a theologian, wrote beautifully about Christian experience; Wesley, like Paul, tells his experience. Thus, Watts:

Lord, how secure and blest are they
Who feel the joys of pardoned sin.
Wesley:

What we have felt and seen,
With confidence we tell:
And publish to the sons of men
The signs infallible.

While Watts stood in the valley of
Christian hope, and wrote:

Could we but climb where Moses
stood,
And view the landscape o'er.

Wesley mounted up and sung

On Pisgah's top now I stand,
And see the Promise Land.

While Watts cried:

O if my Lord would come and meet,
My soul would stretch her wings in
haste.

Wesley shouted:

Even now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore.

As great a preacher and organizer as was John Wesley, Methodism could never have accomplished what she has, had not Charles Wesley put her peculiar doctrines and rich experiences into her Hymnal to be sung by all the people. As the leader of the grandest religious movements of modern times, John Wesley cried: "The world is my parish!" But it was Charles Wesley who wrote the hymns with which Methodism has sung herself around the world! Such a result might have been expected from the constant singing of hymns packed brimful of sound doctrine, and running over with the joys of Christian experience.

It was a sad episode in the history of Southern Methodism, when, a few years ago, some of our people and pastors pushed aside our standard Hymn

Book to make room for a class of song books filled with third-rate poetry, and whose sentimental jingle is so well adapted to captivate those who think that whatever rhymes is poetry, and that religion is only morality touched by emotion. In some of our Churches we have prayed the song and sung the prayer, "O to be nothing, nothing!" until our prayer has been answered, and our song has become the exponent of our religion. The truth is, if we have left in us any desire for our children ever to be anything to the Church, the time has come when all such sentimental, Antinomian nonsense should give place to our new Hymn Book; and then let the whole Church stand up and sing: "A charge to keep I have."

Singing is an important part of divine worship. Hence God has commanded us to "sing"—to "sing psalms and hymns and spiritual songs"—to "sing with the spirit, and with the understanding also." It is lamentable to think that the generation of Methodists now growing up around us are profoundly ignorant of the hymns and tunes with which Methodism has led the sacramental hosts for one hundred years! The first step toward restoring the revival power that once belonged to Methodism is to go back to our grand, soul-stirring, Wesleyan hymns; and then let all the people sing, "making melody in their hearts to the Lord."

It is an historical fact worthy of note, that singing was a potent agency in carrying forward the Reformation under Luther as well as the great revival under Wesley. It is not in the power of man to tell the power of a grand old hymn, as it flows out in liquid song from a worshiping congregation. As I have gazed upon a rural camp-meeting scene, and listened to the charming melody that rose from that a ng-inspired throng, I have thought of those Apocalyptic visions of St. John, in which he saw the white-robed army, and heard the song of the redeemed, rolling up, like some great sea-surge, about the eternal Throne! Among those now in that blood-washed throng, who once sung the sweet songs of Zion on earth, is my precious, sainted mother. She had a clear, silvery voice, full of melody. She knew nearly all the grand old Wesleyan hymns and tunes from memory. She loved to sing, and literally sang her way to heaven.—J. M. Boland.

Mark again how the Word of the Lord applies to the secret exercises of worship. When we meet together for public communion God is near, how near we cannot express. We cannot help but touch Him. We are brushing against Him in every moment of the sacred hour. I say we cannot help the contact, but we can refuse the communion. There may be interest, but no reverence. There may be graceful postures, but no sterling homage. When we bow to pray there may be touch, but no grip. In the feast of the holy sacrament we may handle the bread, and so touch the very hem of His garment, and yet there may be no sacred union. We may go away from the service in the assumption that we have had communion when we have only been in contact with the Lord. The seed touched the wayside, but it was not taken in.

CONTACT BUT NOT COMMUNION.

Here is a field, and here is the sower sowing the seed. "And these seeds fell by the wayside." And there the seed lies, pregnant with life and fruitfulness, but it cannot get into the ground. The vitalities in the earth and in the seed do not come into fellowship. The miracle of quickening and growing is nearly happening, but it does not happen. A harvest is all but at the birth, but it is not born. So near and yet so far! The seed and the earth touch, but they do not combine. There is contact, but no communion.

And so it is, says the Master, in the field of human life. Great happenings may be exceedingly near and yet appallingly remote. Truth may be up against the soul, and yet there may be no fellowship. The human and the divine may be as near the human as the seed to the wayside ground, and still there may be no apprehension. There may be contact, but no communion.

And so this appears to be the character suggested in the Master's words. There is a soul in touch with truth, but not free; in touch with life, but not alive; in touch with God, but not sharing the nature of God. God is near, but the soul does no business. Hands touch, but they do not clasp in holy covenant. There is contact, but no communion.

It is true in the realm of our material environment. God is immediately near in His created world. There is a mystic imminence which touches us on every side. The desert furze-bush is inhabited by holy flame. Every commonplace is the homes of Deity. "He rideth upon the wings of the wind." "The clouds are His chariots." We may call this poetry, if we please, but we do not banish it from the realm of reality. Men and women of sensitive spirit are aware of a ubiquitous tenant of an august Presence lighting up the plainest road. God is very near. We are touching Him every moment. But there may be touch and no perception, no fellowship, no inter-passing of relations, no vital correspondence. Tremendous happenings may be near the birth, but nothing is born.

It is equally true in the mystic

realms of conscience. The truth is conscience is immediately near to me, as near as the seed that rests upon the wayside. The divine is in contact with the human. What may we do with it? First, we may not recognize it. It may be a seed, just like any other seeds which have been wafted to us on the wings of the wind. God's saying is mixed up with other sayings. His decree is lost amid the maxims and expediences of the world.

His truth is buried among human guesses and opinions. Or, in the second place, we may give the distinguished Presence in conscience an undistinguished name. We may use some word that will encourage us in lax familiarity and indifference. The Prince of Wales has been given a college name in Oxford, in which all royal significance is concealed. It is hail-fellow-well-met name, in which the coming King becomes an ordinary man of the street. Thus may we act with conscience. We may give it a trifling name, and then begin to trifle with it. We may strip it of its imperial purple, and clothe it in a common dress, and then take liberties with it. We may call it a "bogy," and laugh it to scorn. Yes, we may say "bogy," and dismiss it to the delusive shades. Or, thirdly, we may just take the truth into the vital powers of life. We may receive the heavenly Presence and entertain it. We may take the truth into the realm of judgment, to determine our decisions. We may take it into the realm of the will, to determine our actions. And so we may fashion the life in the holy likeness of God. What shall we do with the truth? Shall we take it and assure a harvest, or shall we leave it out and assure a desert? The seed touches! Shall it be only contact or communion?

Mark again how the Word of the Lord applies to the secret exercises of worship. When we meet together for public communion God is near, how near we cannot express. We cannot help but touch Him. We are brushing against Him in every moment of the sacred hour. I say we cannot help the contact, but we can refuse the communion. There may be interest, but no reverence. There may be graceful postures, but no sterling homage. When we bow to pray there may be touch, but no grip. In the feast of the holy sacrament we may handle the bread, and so touch the very hem of His garment, and yet there may be no sacred union. We may go away from the service in the assumption that we have had communion when we have only been in contact with the Lord. The seed touched the wayside, but it was not taken in.

Once again see how the teaching is illustrated in the realm of common circumstances. The Lord who visited the home at Bethany still comes to the home of His people. The Lord who worked in the carpenter shop is still in the centers of labor and business. And the Lord of the evening feast at Emmaus is still a guest at the common meal. In all our customary circumstances the holy Lord is near. We cannot help but touch Him; do we commune with Him? In the sacrament of the common meal the Lord is with us at the table. "Thou knowest my downittings and mine uprisings." "He was made known unto them in the breaking of bread." He may be so near and yet He may be far away. He may never be counted among the guests. His presence may be ignored. The common meal may be graceless, thankless, Godless, with no enrichment or suggestion of things which are divine.

And so it is also in the sacrament of common labor. God moves to and fro among our common tasks. He is with us in the gift of bread, and He is with us in the processes by which we earn it. He is lovingly concerned about our daily toil, and He would hearten and enlighten the worker by the strength and comforts of His grace. And yet how truly do we know that the workshop may have nothing of the savor of the temple, and may be regarded as profane. The seed is near, but not in the ground. The Lord is near, but not in the soul. And yet the promise abides: "He shall be with you and shall be in you."

Happily, thrice happily, this alienation can be ended by the exercise of our own choice of will. The very desire to receive the truth draws the seed into the secret place of the soul. The will to commune means that communion has begun. When I kneel in sincerity I am opening the door to the heavenly guest. "If any man will open the door I will come in and sup with him and he with me." That is the promise of the Master; it has never been revoked; it has never been unredeemed. There is unwillingness on the part of the Lord; the unwillingness rests with us. "If thou wilt!" That is the challenge of the Master; and the willing soul will discover the Lord in the innermost room of the soul.—Dr. Jowett, in Christian Guardian (Toronto).

DR. C. J. DOWELL'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 this kind in the South. Conducted by a physician of twenty-five years' experience.



SET THE CLOCK RIGHT.

A story is told of a colored man who came to a watchmaker and gave him two hands of a clock, saying: "I want yer to fix up dese han's. Dey jes' doan keep no mo' kerec' time for mo' den six munfs."

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid de clock, 'ceptin' de han's?—and I done brought 'em to you. You jes' want de clock so you kin tinker w'd it, and charge me a big price. Gimme back dem han's."

And so saying he went off to find some reasonable watchmaker.

Foolish as he was, his action was very like that of those who try to regulate their conduct without being made right on the inside. They go

wrong, but refuse to believe that the trouble is with their hearts. They are sure that it is not the clock, but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did of the works of his clock. They are willing to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hands of the Lord is very similar to the reason the colored man gave—they are afraid the price will be too great. They say: "We only wish to avoid this or that bad habit." But the great Clockmaker says: "I can not regulate the hands unless I have the clock. I must have the clock."

For Old and Young

A STORY OF EASTERTIDE.

By Blanche Bailey King.

I had been visiting my niece in Boston for several weeks, and looked forward to spending Easter Sunday in a large city. You see, I live in a small town, where the Churches make very little of Easter, and if I am an old-fashioned woman I dearly love beautiful music, such as I have always heard the city Churches have on Easter day. So I anticipated a great treat, and I wasn't disappointed.

Jane, my niece, a very fashionable woman—very fashionable, indeed. Between you and me, I don't think living in a large city and getting up in the world improved her any. (She calls it "getting up in the world;" sometimes it seems more like going down, to me.) She doesn't seem to have any mind of her own. "They" do this or that, or "they" don't do this or that, is the burden of her conversation. "They" means Society folks, you see, spelled with a very large S. She used to be an independent sort of girl when she lived in Brownsville, but she's certainly changed wonderfully.

Well, I saw—and was pained to see—that her chief thought for Easter Sunday was her clothes. I hate to have to say it, but it's true. Why, she actually made as much preparation as if she was going to a party, instead of to the Lord's house, for the blessed privilege of worshipping him with renewed love on that joyful day.

She had a new suit, an exquisite shade of gray, that would soil if you looked at it, and bonnet and gloves to match, and a pair of new shoes.

Of course she looked mighty fine, especially after she fastened a big bunch of red roses on her left shoulder. (She paid enough for those flowers to clothe some poor child; but I didn't say anything; I did a heap of thinking, though.)

"They" always wear flowers on Easter," she said, and that settled it. I was rather afraid she wouldn't want to take me with her in my plain clothes, but I suppose she thought, as I always wear black, it didn't make any difference.

The sun was shining beautifully when we opened our eyes Easter morning, but it began to be cloudy after breakfast, and bid fair to be a regular April day of sunshine and showers.

We didn't have much peace between breakfast and Church time, for Jane kept us in a constant turmoil about the weather.

"I'd rather stay home than wear the old clothes I've worn all winter," she informed us over and over. "And it would nearly kill me to have it rain on my new ones."

At last I went to my room and opened my Bible and tried to read the thirteenth chapter of First Corinthians; I needed all the help I could get. But it wasn't much use, for she came to my door several times to ask what I thought of the weather by that time. I did venture to say once very severely, "Jane, the hardest rain or the oldest clothes can't matter if you have the Easter peace and joy in your heart." But I might as well have saved my breath.

"Aunt Sarah, you simply don't understand," she said. "Your views are decidedly primitive." All my nieces call me "Aunt Sally," except Jane; she says it isn't the correct thing. "Sarah makes me feel ten years older."

Well, the sun came out about Church

time, and Jane and I started. She certainly looked very fine, but didn't seem remarkably comfortable; I don't think one ever does the first time one wears new clothes.

But I forgot all about Jane and her troubles after we got into the church. The chancel was a bower of flowers, and the perfume was delicious. How I thanked the dear Lord for making such flowers, and for making them smell sweet! And when I heard that grand organ and saw the procession of white-robed boys marching in, singing like angels, I felt as if heaven couldn't be much better. The sermon was an earnest, helpful one on the text, "Christ is risen," and I enjoyed every word of it. How small all selfish worries seemed in the light of that glorious truth! I was sorry when it was over and we were walking home. Jane appeared to be very distressed, and I noticed she limped considerably. "That was an excellent sermon," I remarked.

"Precious little of it did I hear," answered Jane, crossly. "I thought he'd never stop. I was in mortal agony all the time."

I was really frightened. "Why, do you feel sick?" I asked, anxiously. "No, I'm not sick," answered my niece, tartly. "But I guess if you had on a new bonnet that hadn't got shaped to your head, and had a hat-pin ramming in your scalp, and shoes that nearly kill you, they pinch your bunions so, and gloves so tight that your hands are numb, you wouldn't get much comfort out of a sermon, would you?" It was no time then to speak my mind, so I merely said, very expressively, that "under such circumstances I should expect much comfort out of anything."

And just then, as a "last straw," some big drops of rain fell. It was pitiable to see Jane; she tried to hurry, but her feet hurt her so she couldn't. I never saw as distressed a creature. I had to keep saying to myself, "Christ is risen, Christ is risen," to remember it was Easter day. We got home at last and Jane got into some comfortable clothes, and I thought we'd have a little rest. But, would you believe it? she spent most of the afternoon examining, and making us examine, her gray dress, to see if we could discover any spots on it from the rain. She finally worried herself into a nervous headache, and went to bed, and that ended her Easter day. I had a little quiet talk with Jane before I left, and tried to make her see things in a different light, but I didn't seem to succeed.

All she would say was, "Aunt Sarah, as I've often told you, your views are exceedingly primitive."

And yet Jane is a member of Christ's Church, and solemnly promised, before God, to renounce the vain pomp and glory of the world.

It's beyond my comprehension. I wonder if "they" are all like her?

"Character is always formed in the crucible of trial."

Many excuse poor, slipshod work on the plea of lack of time. But in the ordinary situations of life there is plenty of time to do everything as it ought to be done; and if we form the habit of excellence, of doing everything to a finish, our lives would be infinitely more satisfactory, more complete; there would be no "second-class" characters, as the word characterizes most lives.—O. S. Madden.

THE SUNDAY SCHOOL

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

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

The past winter has been hard on Sunday schools. During the whole season there have been only two or three Sundays when small children and persons of uncertain health could venture to go any distance to attend a Sunday school session. Such conditions interfere seriously with plans of Sunday School workers and block many forward movements. But Easter has past and spring is here. From now until July our people will nearly all be at home, and the mild weather will prompt them to go to the services of the Church. Let us make the most of the opportunity. During this period hundreds of classes should be organized into Wesley Adult, Senior and Intermediate Classes. An organized class will not only achieve better results during the spring months, but it will also better withstand the interruptions incident to summer travel and the protracted meeting season. It will at least preserve a nucleus around which to build when people return to their homes and accustomed pursuits after their summer wanderings.

Not only may the Sunday School be rendered more compact and effective during the spring months, but it can and should be enlarged. Spring weather has about the same effect on people that it has on birds. Many persons who scarcely go anywhere in winter, manifest a decided tendency to go where people congregate as soon as the spring thaws and freshets begin. When such persons attend a session of the Sunday school they should be shown a live organization that gives them something that will cause them to want to come again. A cordial handshake, good singing, etc., may each help, but the surest way to attract people to your school is good fellowship and good teaching.

Children's Day is not two months off. It is not only commanded to be observed by the law of the Church, but it affords the best opportunity that comes in the course of the year to bring your school before the community and let the people know that you are in town. Many schools fail to observe the day profitably, if at all, because they do not begin to get ready in time. We have seen no word whatever concerning the programs for this year, but we presume they will be ready as usual by the end of March. It would be well to appoint the necessary committees and begin to make preparations for Children's Day at once.

THE SIN OF IRREVERENCE.

Step in at the rear door of many Sunday schools while prayer is being offered and if you are not already informed as to the actual facts what you will see will surprise and shock you. Instead of finding the school with reverently bowed heads (to say nothing of banded knees) with an exception here and there, the younger scholars will be taking advantage of the opportunity to look about the house and carry on a whispered conversation. It is not unusual to see teachers sitting bolt upright, and sometimes even whispering, as if the prayer were something with which they have no concern whatever. Shocking as this state of things is, the scholars are not so much to blame. Frequently they are simply following the example of older people. In more than one place this editor has been disturbed during the opening prayer in a regular service by audible whisperings and mumblings in the choir. Not a few mothers in Israel, and some fathers, offend at this point. In fact, the spirit of reverence seems to have departed altogether from some of our churches, and the pastor or superintendent who insists on decent order is in danger of the ban. These facts are so well known to every observant person, that to submit the proof seems unnecessary. But we are lead to raise a question or two.

1. Is the reverence for sacred things necessary to the highest development of character? Is that flippancy of spirit that vents itself in whisperings and worse in the presence of solemn prayer to Almighty God a symptom of that seriousness of thought and earnestness of purpose which are an integral part of Christian character, or is it the opposite? To ask such a question is to answer it. We are not doing our full duty by the child in the home or the young per-

son in the school, unless, with all our educating we inculcate reverence for God and country and respect for parental and legal authority. But how to attain that end is not always easy to find. Where parents are flippant it is hard to save their children from the same folly. And it is vain to lecture Sunday School scholars on the sin of irreverence while they have the bad example of their teachers. But those in authority should not shrink from such a task merely for the reason that it presents difficulties. The place to begin is with the oldest offenders. If the choir sets a bad example, let the reformation begin there. If the choir will not be reformed, let it be dissolved. Better no choir at all than one that demoralizes all the young people of the Church. But usually a friendly talk with a well-disposed grown person will suffice. Irreverence is frequently due to thoughtlessness. Once this editor took charge of a congregation where there was much complaint of misconduct in the choir, and the mere mention of the situation to the choir leader proved a prompt and permanent remedy. The same course will usually avail with the Sunday School teacher. The spoiled scholar may present a more difficult problem. Where parental co-operation is likely to be secured it should by all means be invoked. In many cases the ill-mannered child lives in a home where there is no nice appreciation of the proprieties of life, and where little interest is felt in Church or Sunday School. To intimate that such a child is deficient in training would anger the parents and lose the child to the school. But the teacher can do much by a good example and a sympathetic interest in the child. If one or two such scholars are in a class where the other members are amenable to discipline and will discourage irreverence and disorder, the cure is usually easy. Children like to attract the attention of their fellows and be thought smart, and when their performances cease to provoke mirth, they are apt to desist. Superintendents and teachers are sometimes afraid to resort to positive measures lest some scholar leave the school. Of course there should be patience always where so important an interest as the soul of a child is at stake, and by the use of the right means most children may be brought to reverence the worship of God; but if the worst comes to the worst, it is better to have a few children leave the school than to suffer them to demoralize whole classes and develop tendencies that will hurt the Church in future years. Let us add that a teacher or officer who cannot be cured of flippancy is wholly unfit to work in Sunday School and should be replaced as soon as possible.

THE EDITOR'S BOOKSHELF.

The Lenten Psalms, by Rev. John Adams, B. D. This book, as its title implies, is an exposition of seven penitential psalms, commonly known as the Lenten Psalms, because they are the lessons for the Episcopal Church during the seven Sundays preceding Easter. The book is in the "Short Course Series" now being issued by Scribner's. The whole course will embrace twenty-seven volumes. The various authors are: Prof. J. E. McFadyen, D. D., Rev. Robt. H. Fisher, D. D., Rev. John Adams, B. D. (Editor), Prof. G. Milligan, D. D., Prof. Jas. Stalker, D. D., Rev. Adam C. Welch, B. D., Prof. H. R. McIntosh, D. D., Canon Vaughan, Principal A. J. Tate, Prof. W. G. Jordan, D. D., Rev. Thos. Whitelaw, D. D., Rev. A. Smellie, D. D., Prof. W. Emery Barnes, D. D., Principal A. E. Garvie, D. D., Principal W. E. Selbie, D. D., Prof. Robt. Law, D. D., Rev. Geo. McHardy, D. D., Rev. D. J. Burrell, D. D., Rev. Thos. Marjoribanks, D. D., Rev. A. B. Macauley, M. A., Prof. W. G. Griffith Thomas, D. D., Rev. A. Boyd Scott, B. D., Rev. F. Stuart-Gardner, B. D., Prof. T. B. Kilpatrick, D. D., Prof. W. T. Davidson, D. D., Prof. Arthur S. Peak, D. D., and Canon Simpson. Each author is responsible for one book, and there is no collaboration. As the books are short we may expect in the set the cream of each author's thinking; and in the books already delivered this expectation is amply justified. Only one of the authors, Prof. Davidson, lives in the South. Most of the others are in Canada or the British Isles. Two, Prof. MacFadyen and Prof. Jordan, have lectured in the summer school of Southwestern University. All of them are noted expositors of Scripture. After a careful examination of the books in the series that have already been delivered, we are convinced that nowhere else can the Bible student

who is busy with many things, find so much real help in his study as here. To the pastor they not only furnish abundant sermon material but also food for his own soul. We deem this rather extended notice worth while, not only because of the intrinsic merits of the books, but because our own Publishing House has been making a special effort to place the set in the hands of our preachers.

ABOUT CONTESTS.

We are sometimes asked what we think of contests between Sunday Schools in different towns and in the same town. We must speak frankly and say that we have never thought very well of them. They build upon too flimsy a basis, the momentary excitement of a heated contest, and get into the pastures to get sheep. We have never seen a contest that did not result in hard feelings on the part of other schools whose constituency had been invaded. That sort of things is not right and just. Besides, it is better for a school to grow naturally, not too fast, for you cannot crystallize and organize the forces so well if a great host is thrown in at once. The reaction from the excitement of such a contest is likely to do more harm than the contest has done good. No, we do not recommend contests, but we show you a more excellent way: Excel yourselves. That is better.—Rev. W. J. Moore, in Western Methodist.

A NEW DEPARTMENT IN EDUCATION.

(By Stonewall Anderson, D. D.)

The High School Board of the State of North Dakota offers to give to high school students a credit of one-half unit toward a high school diploma (sixteen units being the value of the entire course), for the successful completion of a course in the English Bible. Instruction in the Bible course is given outside the high school. It may be given at home, in the Sunday school, or elsewhere. The examination on the course of study is given under the direction of the high school authorities. The following is a statement of interest concerning the matter from a joint committee representing the State Educational Association of North Dakota:

"This makes Bible study an elective in high school. The instruction is to be given outside the high school, of course, and may be pursued privately or under the direction of some religious organization. One or two things ought to be made clear in justice to the High School Board. This is not a Protestant movement. A Catholic can carry it on in his own Bible with or without the immediate supervision of the priest or spiritual adviser. Again, it is not really a religious movement, so far as the schools are concerned. The examination will not bear on religion but merely on Biblical history and literature. Sunday schools or other religious agencies may use it and blend as much religious instruction therewith as they please. From the point of view of the school, the religious instruction is incidental, although from the point of view of the Sunday School it may be the chief thing.

"Finally, it is wholly voluntary and is purely outside work. It is not taught in the school or paid for with State money.

"It is hoped that this plan of promoting Bible study will meet with the unqualified approval of all those who are interested in religious education and in the diffusion of a knowledge of the Bible which has done more to mold English literature than any other single thing."—Christian Advocate.

JACKSONVILLE DISTRICT AND ELSE.

Have just completed my first inning on the Jacksonville District and scored twenty-four times. That is baseball phraseology. I learned it at the A. C. I. Think I like it, too. This is my fourth year on this district. It is now the best in the conference. The parsonage is the best one I ever saw. Artistic in design, two and a half stories high, eight rooms, besides bath, and store rooms, and two big reception halls stand on a lot 139-foot front, 240 back with big barn and garden and ample sewerage and water, all surrounded with giant forest oaks. Nine months from now it will be to let. All applicants must announce full three months ahead of time, stating definitely their platform. Non-progressives and candidates for the General Conference need not announce. This is a progressive country and the elder on this district will not have time to go to the General Conference. This is just for information. Am I going to superannuate? Not if the court knows herself, and she thinks she does.

Our Pastors' Conference and Missionary Institute was by far the best I ever saw. Twenty-two out of the

twenty-four pastors were present, and these were made up for by the presence of Brothers B. R. Bolton and J. W. Treadwell. It would be hard to find a finer set of men than those composing the pastorate of the Jacksonville District. For three days they grappled with every problem confronting the Church with an energy, a seriousness, a religiousness that was sublime. While they talked and planned as lead by the Spirit, suddenly heaven's flood gates were opened, and wave after wave of power rolled over us and filled us. It was glorious! Our licenses were renewed, our commissions reaffirmed.

The first round of Quarterly Conferences have been most satisfactory indeed. I am sure I have never had a better one, if one so good. The weather has been greatly against us, but my health has been fine, and I have not missed a single business meeting. The preachers have been well and the finest possible spirit manifest among the officers of the Church. The increase in pastors' salaries reaches \$2500, while the presiding elder's reaches \$500.

With Bishop Mouzon's consent Troup and Overton charge has been divided since conference. Troup and Bethel with Brother Terrell as pastor, becomes a charge, while Overton and Arp, with Brother L. F. Jewell, who was assigned to Gallatin becomes pastor. Brother W. B. Moon, of the West Texas Conference takes charge of Gallatin. Brother Lowe, on the Cushing Circuit, has bought a splendid parsonage since conference. It has six good rooms, one large hall, plenty of gallery and barn and out-houses, with about two acres of land and fine orchard and all in about seventy-five steps of the church. Brother Wells at Neches is just about making a brand new parsonage out of the old one, while Jewell at Overton has about enough money in bank for a parsonage at that place. Other improvements are being planned and we are wrestling with our church debts and something in that line will happen this year.

Already the revival fires are burning. Terrell at Troup, with Evangelist D. L. Coale, and Stokely at Frankston with John E. Green, are pushing the battle now with shouts of victory in the air. Brother Tally at Jacksonville, Brother Mills at Keltys, both begin meetings next Sunday. Brother Lowe at Cushing and Brother Davis at Athens will begin the last of March or first of April. Other plans are maturing.

We have had some misfortunes. We lost our church and parsonage at Grace, Palestine, but the never-to-be-discouraged and energetic pastor, Thos. R. Morehead has not and will not lose a service. We will rebuild. Our church and parsonage at Rusk sustained severe loss by wind and hail storm of two weeks ago. But we will soon be set right there.

"Else" is the O. C. I. Without in the least disparaging the work of the noble men and women who have labored in this school in the past, I think I can say with all honesty and truth that conditions have never been so favorable as they are now. President Letter from every angle seems to be for us a providential man. He is well educated, is in the prime of a vigorous manhood thirty-six years of age; is a gracious, but firm disciplinarian, having the confidence and love of the faculty and student body and the high regard of the citizens of the town. The student body is a rare set of young people, and progress is the watchword. The Texas Conference will be reaping as never before in a very few years the fruit of its care of this school. Brother J. W. Treadwell, the Commissioner for the school, is a bundle of well-balanced energy and with his head almost bursting with information about schools, and his heart brim up with love for his job, is making good.

This letter is not a case of "Ho that tootheth not his won horn shall not have it tooted," but it is a case of having a very fine horn worth tooting, and one that can only be tooted to the best advantage by an experienced tooter; therefore I am tooting my own horn. With love for all people in general and my own in particular I close. J. T. SMITH.

Jacksonville, Texas.

FRANCES WILLARD.

Frances Willard, the "uncrowned queen" of America, so richly endowed with many and rare gifts as a leader in educational work, as a philanthropist and temperance reformer, as a preacher, author, as the founder and inspirer of the Woman's Christian Temperance Union, local, State, national and world-wide, may justly be considered in her versatility the greatest and also one of the best women the nineteenth century, nay even the world has yet known.

It has been said of Frances Willard that "she had the insight of a

Say Goodbye to Pimples

Stuart's Calcium Wafers Will Drive Them Away. Creams Will Never Do It; They Can't.

No need for any one to have a complexion disfigured by pimples, blotches, liver spots or blackheads. Just clear the blood of impurities and they'll go away.



All My Friends Marvel at the Way Stuart's Calcium Wafers Drove Those Ugly Pimples Away.

Stuart's Calcium Wafers cleanse and clear the blood, driving out all poisons and impurities. And you'll never have a good complexion until the blood is clean.

These little wafers may be used with perfect freedom. Science knows no more powerful blood cleanser. They are entirely free from harmful drugs or opiates. Your doctor prescribes these hundreds of times a year.

Stuart's Calcium Wafers go right into your blood. Their purifying, beneficial effect upon the blood is felt throughout the body, not in a year or a month, but in a few days. You feel better all over because your blood, the life-giving fluid, is doing its work properly.

No matter how bad your complexion is, Stuart's Calcium Wafers will work wonders with it. You can get these little wonder-workers at your druggist's for 50 cents a package.

seer, the heart of a philanthropist, the courage of a crusader, the organizing ability of a trained engineer, the enthusiasm of a missionary, the pen of a journalist, the tongue of a skilled orator and the purity of a saint."

Her heart overflowed in its great love and yearning for the betterment of humanity and especially for the emancipation of women everywhere. While never an actual mother, she mothered all humanity and humanity rejoiced in her mothering. "A perfect woman, nobly planned to warn, to comfort and command."

With apologies to Longfellow the lines from the "Psalm of Life" may be changed to read thus and in so doing be appropriate for this occasion and also be an inspiration to each of us.

"Lives of great women all remind us We can make our lives sublime; And, departing, leave behind us Footprints on the sands of time. Let us then be up and doing With a heart for any fate, Still achieving, still pursuing, Learn to labor and to wait."

Frances Willard was the brightest star in the galaxy of the nineteenth century, intellectually, and as a great and fine woman, and the luster of her name and fame will grow brighter as time rolls on and on; it will be a great beacon light that will illumine our paths to greater achievements and larger possibilities of usefulness.

Shakespeare has said, "Some are born great, some achieve greatness, and some have greatness thrust upon them."

Frances Willard was born great in the sense that she had a great mother and a noble father and for seven generations her ancestry had been great intellectual giants and moral heroes. She also achieved much greatness by her grand and beautiful life and in showing women what woman can do single-hearted and alone.

Frances Willard belongs to the order of great women. One secret of her greatness was her sublime faith and trust in God. Let us each one know that if we, like Frances Willard, live the life God would have us live that

"Far beyond the shining gate, Where holy angels wait, There to welcome us to palaces above, When each earthly cross laid down, We'll receive a royal crown, When the beautiful gates unfold over yonder."

MRS. WM. MIDKIFF, 1112 Cherry St., Gainesville, Texas.

GALL STONES Try our Home Remedy. (No Oil). No more PAIN, Aches, Colic, Gas, Dyspepsia, Biliouness, Catarrh, Debility, Blues, Piles, Liver Trouble, Constipation, Headaches. Write **GALLSTONE REMEDY CO.** Dept. 436, 219 S. Dearborn St., Chicago.

DROPSY TREATED. Give quick relief soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment free. **DR. GREEN'S SONS, Box P, Atlanta, Ga.**



G. C. RANKIN, D. D. Editor

Office of Publication - 1204-1206 Jackson Street

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second Class Mail Matter.

BLAYLOCK PUB. CO., Publishers

SUBSCRIPTION—IN ADVANCE

ONE YEAR \$2.00
SIX MONTHS 1.00
THREE MONTHS .50
TO PREACHERS (Half Price) 1.00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card. Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office to which they wish it sent, but also the one to which it has been sent.

Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order or by registered letter. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

DISTRICT CONFERENCES

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

Table listing district conferences with dates and locations: Abilene, Baird, Corsicana, Dawson, etc.

The Methodist steward who does not take and read his Church paper cannot be a broadly progressive and efficient Church official. He does not keep himself informed as to the movements and enterprises of his Church, and he becomes local and narrow in his attitude.

The local preacher who fails to take and read his Church paper is scarcely prepared to lead people in the ways of progress and development. He must know what his Church is doing, what her enterprises are, and what her needs are before he can properly represent her interests.

A Sunday School superintendent who does not read his Church paper is a misnomer. He cannot qualify himself for so important position in the absence of the knowledge to be obtained in his conference organ. He is not an informed man; he is actually ignorant of what his Church is doing, and such a man does his work through main strength and awkwardness.

A GOOD CAMPAIGN

The Dallas pastors are inaugurating a campaign to put their Official Boards on a One Hundred per cent basis in their relation to the Advocate. In other words they are going to co-operate with the office in a special effort to put the Advocate in homes of every official member in the Church in this city.

GOOD NEWS FROM BISHOP HOSS.

We are in receipt of a letter from Rev. Theo. Copeland, of St. Louis, in which he speaks thus of Bishop Hoss: "Bishop Hoss has been with me this week and he said that he had not felt as well in every way in two years as he is at the present time."

A CHALLENGE.

The Amarillo District will challenge any district in Texas * Methodism to get subscribers * for the Advocate in proportion * to our membership. Let all the * preachers in the District line up * for the contest. Who calls the * challenge? O. P. KIKER, P. E.

A Sunday School teacher who does not read his Church paper is a non-progressive, a back number. No Sunday School class can advance on broad lines under the tuition of such a teacher.

TRYING TO REHABILITATE HORSE-RACE GAMBLING.

The friends of law and order and of civic righteousness were very much astonished last week when they read in the Austin dispatches that Representative W. C. McKamy, of Dallas County, had introduced a bill in the Lower House of the Legislature, looking toward rehabilitating horse-race gambling on the French style in Texas.

and more improved in all departments than was ever known in its history. Had the good people of this county even dreamed that Mr. McKamy contemplated such move they never would have sent him to Austin, for it was their votes largely that elected him.

No Methodist home is complete without the Advocate. The paper is absolutely necessary to the training of the Methodist family. It goes into the home every week, freighted with the best reading matter that can be produced.

A PLEASANT SERVICE AT SOUTH ERVAY STREET.

It was my pleasure to worship with our South Ervay Street pastor, Rev. W. D. Thompson, and his people last Sunday morning. It was Easter Day and the Church was beautifully decorated for the occasion.

music last Sunday was transporting. It was a great help to the sermon and to the entire occasion. The Church has twenty-six members of the Board of Stewards, and every one of them has the Advocate in his home.

REV. E. L. SPURLOCK MAKES A CHANGE.

Rev. E. L. Spurlock, for a long time business manager of North Texas Female College, has resigned that position and will move to Greenville to look after some business interests there.

A DISASTROUS STORM.

In addition to the severe storms prevailing in Georgia, Alabama, Louisiana, and the Middle West late last week, in which many deaths occurred and much property was destroyed, the greatest storm calamity known in years in this country, occurred last Sunday in Nebraska, Iowa and Indiana.

Rev. F. J. Prettyman, for many years a leading member of the Baltimore Conference, and a preacher of rare beauty of character and forcefulness of spirit, is now the honored Chaplain of the United States Senate.

***** MEANS BETTER CHRISTIANS AND METHODISTS. *****

I most heartily endorse the campaign in behalf of the Advocate. I care not how good a Christian and Methodist one may be, he will be both a better Christian and Methodist if he will take and read the Advocate.

A FAITHFUL PASTOR.

From the Elgin Courier we clip the following notice of the work of Rev. J. D. Scott, pastor of that charge. It is a characteristic notice of the man: The work of the Church under the leadership of the pastor, Rev. J. D. Scott, is progressing in a substantial way.

Our old friend, Brother M. S. Parish, of Milan, writes us a most cheerful letter and one full of appreciation and good will. He is getting along in life, but his interest in the Church increases with his years.

Wherever the Advocate goes you find interest in the Church. It stimulates enterprise and liberality. Rev. J. D. Young tells us that wherever he goes in the interest of the University and finds the Advocate, he does not have to waste time explaining the nature of his mission.

That was a sad but triumphant death which occurred a couple of Sundays ago at the St. Paul's Sunday School session in Houston. Mr. W. H. Byette, the assistant superintendent, was standing before his class teaching them a new song when he was stricken with heart failure and died instantly.

No pastor can afford to rest until he has made every effort possible to put the Advocate in the homes of his people. It may cost him some effort and some earnest solicitude, but in the end it will pay him for his sacrifice.

Roots, Barks, Herbs

Are skillfully combined with other valuable ingredients in Hood's Sarsaparilla, making it, in our opinion, the strongest and safest, the most successful, and the most widely useful medicine for the **Blood, Stomach, Liver and Kidneys**. It contains not only Sarsaparilla, but also those great **Alteratives**, Stillingia and Blue Flag; those great **Anti-Bilious and Liver remedies**, Mandrake and Dandelion; those great **Kidney remedies**, Uva Ursi, Juniper Berries and Pipsissewa; those great **Stomach Tonics**, Gentian Root and Wild Cherry Bark; and other valuable curative agents.

Hood's Sarsaparilla

Is of wonderful benefit in cases of **Rheumatism, Sciatica, Catarrh, Stomach Troubles, Kidney and Liver Affections, Scrofula, Eczema, Skin Diseases, Blood Poisons, Boils, Ulcers, all Eruptions, General Debility, Loss of Appetite, That Tired Feeling, and other Ills arising from impure blood.**

But if he is indifferent and neglectful of its interests, the people here and there may take it; but it will have no general circulation among them. And some of the preachers in our largest and most prosperous churches are the men who often neglect this work. They satisfy themselves by turning the matter over to an indifferent agent to look after it, instead of bringing the matter themselves directly before their people. Brother, are you one of them?

Goucher College for Young Ladies, in Baltimore, a leading institution of the Methodist Episcopal Church, an institution founded by Dr. Goucher, that princely minister, is in jeopardy. It owes a large debt, and \$350,000 is needed to save it from disaster. The papers of that Church are crying aloud for relief throughout their communion, and responses are coming in. Many leading laymen are heeding the cry, and it is hoped that such an institution will weather the storm and come into port safely. It seems that nearly all Methodist institutions owe money. But live things are always in need. It is the dead ones that are never pushed. And live ones usually manage to live, too.

Rev. L. G. White and his people, at Glenwood, Fort Worth, are arranging all their plans with a view to projecting their building enterprise. The growth of the congregation and of the Sunday School makes it absolutely necessary. A new and more eligible site has been secured, plans for the new building have been adopted, committees appointed, and the project will soon be on foot. A local paper had quite a write-up of the movement, showing that Glenwood is to the forefront in its growth and progress in that city.

Ex-Policeman Brice, of this city, recently tanked himself up on whiskey, went forth on the public street, saw a man with a woman and opened fire on them. The woman and the man were wounded and an innocent little girl was killed by her mother's side. The court tried him this week for the death of the little girl, and his attorneys plead "insanity;" but the jury gave him eighteen years in prison. The other two cases are yet to be tried. The State gives a license to liquor shops to sell liquor. Brice went in and drank the liquor and then went out and shot three people, killing one of them. Then the State puts the people to the expense to try and convict him for his crime. Wonderful arrangement, this!

First Methodist Church, this city, has finally made what seems to be a successful move in a new church project. They have two valuable pieces of property; one on the old site where the present church stands, and the other on the corner of Harwood and Jackson just one block east, and the people have been somewhat divided as to which one of the sites to select for the new building. As a result, no progress has been made in the direction of permanent work. But the Quarterly Conference recently appointed a committee of seven influential and wise men to take the matter under consideration

and they are given plenary power to dispose of one or both properties, select a site and inaugurate the building movement. And the Church is pledged to stand by the action of the committee. This seems to be a solution of the problem.

The District Conference season is beginning early this year and, as usual, many of them are being held on the same date. This makes it impossible for us to attend but few of them as they are widely scattered. Three of them in North Texas are in session the last of this week. We will be able to reach but one of them—Sulphur Springs at Cumby.

Rev. J. F. Carter and his people at Bay City, have just passed through a great revival. Evangelist Ham and Singer Ramsey led in the services. More than a hundred accessions to our Church, many of them strong men. The Church is greatly revived, the prayer-meeting largely increased in attendance and the Sunday School is booming. Like the wise man that Brother Carter is, he is striving to put the Advocate in the homes of all his converts.

Our old friend, formerly of Texas, but now at Emory and Henry College, Va., Ira C. Kiker, is rejoicing over the advent of a fine boy in his home. He made his appearance March 16th and he is a promising fellow. As soon as Brother Kiker finishes his course at Emory and Henry, he will move back to us and take his place as a member of the Northwest Texas Conference. We wish for him the largest success in his efforts to prepare himself for larger usefulness in the ministry.

Dr. W. D. Bradfield, of Tenth Street, Austin, preached a notable sermon last Sunday against the McKamy horserace gambling bill, and the Daily News, through its associate-dispatch medium, gave an excerpt of it in its Monday morning issue. When we got the Austin Statesman, of Monday, we turned to it to read the sermon, but never a word about it appeared in that paper. Well, it did not matter much anyway, for the Statesman has but few readers outside of Austin, and most of the people living in that city heard the sermon or heard it discussed by those who did hear it.

Rev. Cornelius Pugsley, pastor at Terrell, is in the midst of a gracious revival service and the results are very gratifying. This is the second week of the service and much interest is manifested. Rev. J. O. Hanes, Conference Evangelist for the North Alabama Conference, is aiding in the services. He is an old friend of Revs. O. P. Thomas and A. L. Andrews, both of whom are Alabama men, and they are enjoying each other's communion, aside from the interest they all feel in the meeting.

We had the pleasure of worshipping with Grace Church congregation last Sunday night, and heard a most evangelical sermon from the pastor, Rev. J. L. Morris. It was an appeal to the unconverted and we have rare-

ly heard a stronger and a more pointed one. The Easter decorations, from the morning service, were still in place and they were beautiful in quality and variety. Brother Morris is giving great satisfaction to the Grace Church people and his congregations are large, filling both the Church and Sunday School auditoriums at the 11 o'clock services. He is one of our ablest and most eloquent preachers and speaks with great power.

Our old friend, Rev. J. E. Godbey, D. D., now of the St. Louis Conference, but long connected with editorial work in Arkansas, is going to publish a book of reminiscences, and it goes without saying that it will be intensely interesting and full of valuable matter. Dr. Godbey has lived a long time and to good purpose. He has seen and heard much and has contributed no little in the way of service, and when his book issues from the press we want a copy of it.

The Webb liquor bill, recently passed by Congress, is now in force, and Senator Sheppard says it will be effectual in that it takes the protection of inter-state commerce law away from it, and puts it under State law. In Texas we have very stringent laws governing public carriers in their relation to intoxicants. As a result, no railway or express company will now bring liquor into the State for improper use, for they know what it will cost them. Our United States-District Attorney, whose time will be up very soon, gave it out the other day that the Webb law was a joke; but he will see how much humor there is in it from this on.

It comes to us from Washington, on what seems to be reliable authority, that the President and Mrs. Wilson, the Vice-President and Mrs. Marshall, Secretary of State and Mrs. Bryan, and nearly all the Cabinet members, have agreed to eschew wines of all sorts at State receptions. This is a long step in the right direction and our great people are to be commended for their example in favor of temperance.

Rev. B. H. Greathouse, a superannate member of the Texas Conference, but making his home in Arkansas, is now a State Senator from that State, and a most useful one at that. He has served his constituency with rare ability and fidelity. And the beauty of it is, he was nominated and elected without any effort upon his part. He was a potent factor in shaping some of the drastic temperance legislation recently enacted by the Legislature. He rendered his State and county valuable service.

The Northwestern Christian Advocate has recently added a trifle more than 20,000 new subscribers to its list. Rather, the preachers of the patronizing territory did it. The preacher can put the Advocate in homes where it would never go without his aid. Now why cannot our Texas preachers go to work and do likewise for our organ? Many of them are doing fine work in this direction; but some of them are not very busy at this sort of work. It is with the preacher to make the Advocate reach the homes of the people.

PERSONALS

Krum and Ponder charge has a faithful and devoted pastor in Rev. L. D. Shawver. He is a man of energy and enterprise.

Rev. S. M. Black is doing well at Valley View. He has fine equipment, and he is master of the situation up that way.

Rev. G. M. Boyd, at Floresville, is doing splendidly in that charge. At his recent second Quarterly Conference his stewards lacked but little of having paid one-half of his entire



REV. W. D. THOMPSON.

Pastor Ervay Street Church, Dallas, member in full connection of the 29 Club. Brother Thompson has the past week added 23 new subscribers to the Advocate in his Church. Most of these were secured by personal solicitation and the balance at Sunday service. The work was begun by securing as subscribers the entire Board of Stewards. Brother Thompson was assisted in this work by two of his Stewards, themselves appreciative readers of the Advocate.

THE 29 CLUB.

The applications for membership in the 29 Club are coming in. No live pastor wants to be left out in this good work. Twenty more Advocates will make a great difference in your Church.

salary for the year and half of the conference collections are in hand. That is a fine showing.

Rev. N. G. Ozment wishes it known that Rev. M. F. Howe was with the pastors in the great meeting recently held in Marble Falls.

Rev. N. C. Little, of Mount Vernon, is doing a good work. He has ingratiated himself into the favor of his people, and he is leading them wisely.

Rev. W. T. Whiteside, of Bonham, has his hand on the situation in his charge, and good results are following his work. He is a studious preacher and a painstaking pastor.

Rev. Casper Wright, of Galveston, is aiding Rev. Sam R. Hay, at St. Paul's Church, Houston, in a revival service. The meeting starts out with promise.

Rev. J. D. Cunningham, of Forest Hill and Bells Chapel, is pushing things on his work, and during the year he expects to have a new church ready for dedication.

FROM THE FIELD EDITOR.

My fourth meeting, this year, was closed last Monday night amid a flame of revival fire. Twelve hard days' work had been done in Frankston during rain and cold when my part of the work had to close. Despite all difficulties, we had gratifying results. Up to the time I left twenty-three had joined our Church and two joined the Baptists. Brother Stokely and his faithful band decided to continue the meeting a few days longer. The pastor had the hearts and hands of a number of willing workers and later returns, I doubt not, will bring in further good news. Frankston is a good and growing town on the T. & N. O. Ry., north of Jacksonville, in that splendid fruit and truck farming section. The people seem to be in good circumstances—many new houses in town and others are being built. A bid for the railroad repair shops has been made and the town may soon be the first division point south of Dallas. Few of the older settlers don't seem to fully realize their opportunities but the newcomers are beginning to wake up the natives. Brother S. W. Stokely, a bright and a rising man in our conference, is bringing Methodism to the front and if he can quicken the pace of a few old-timers in his congregation, he will soon make Frankston a good station. I was impressed by the handsome new school building in which is one of the best corps of teachers I have found in my travels. Professor Brown and his ef-

ficient faculty are doing first-class work. The pupils seemed orderly and earnest. Brother Fred Burtis, an ex-railroad conductor, now a business man of the town, deserves special mention. He works well in a meeting and sings gloriously. He managed the money matters of our meeting without a train auditor, and I am sure he turned in every cent.

Last night, I began with Brother Lewelling, in Normangee. This is a new town and quite a precocious youngster too. The pastor, up-to-date man that he is, has put the Texas Christian Advocate in many homes and has thereby helped to prepare the way for a good meeting. Let me add that Stokely has doubled the number of subscriptions in Frankston since conference. My next engagement is at Smithville, April 20th. My slate is now full until the fall.

JNO. E. GREEN,
Normangee, Texas.

CLEBURNE DISTRICT MISSIONARY INSTITUTE.

The Pastors' Conference and Missionary Institute of the Cleburne District convened in Alvarado February 27, 1913. A glance at a few of the topics will show that Brother Moss, our presiding elder, knows how to prepare for and handle a meeting of this character. On Missions here are the subjects: "The Fields," "The Foreign Force Demanded," "The Funds Required," "Our Missionary Machinery." We were sorry that Dr. Bishop, who was to have discussed this topic, was not present, but Brother Wilson made a good substitute.

Revivals were discussed under the following heads: "The Human Element in a Revival," "The Divine Elements in a Revival," "What is a Revival?" "The Co-operation of the Human and the Divine in a Revival," "The Pastor His Own Evangelist." On account of the fatal illness of one of his best friends the writer did not get to attend the second day's session of the Institute. But these topics, I am told, were ably discussed: "The Preacher in His Study," "The Preacher in the Home," "The Preacher on the Street."

The last half day's session of the conference was devoted to the discussion of the collections under the following heads: "The Pastor's Responsibility," "When and How to Provide for the Connectional Claims," "How the Missionary Committee Can Help." A careful study of this program will be a great help to every preacher in the conference. The brethren had all made careful preparation, and their discussions were intelligent and inspiring some of them great.

The Woman's Work was presented by Mrs. W. O. Menefee, of Cleburne. All who know her know that it was well done. A number of speeches following her address were made by the brethren. The women are doing a great work.

Dr. Boaz, representing S. M. U., Brother Heaton, District Commissioner for S. M. U., and Brother Wilson representing our school at Meridian, were all present, and made good reports of their work and strong appeals for our schools. Brother Lewis, District Lay Leader, was to have held a service on the last night, but owing to the inclement conditions of the weather, he did not. We were all sorry, because Brother Lewis is very fine in this work. On account of illness a few of the brethren were not able to attend the conference. We missed them and they missed something good. This was the best meeting of the kind that I have ever attended. This was the verdict of every one present. Dr. Boaz took occasion to say publicly that he had never attended one that reached such a high water mark. The preaching done by Brothers Moore, Brooks and Uquhart was calculated to stir men to action. The devotional talks were splendid. In fact, the meeting was pitched on a high note from the beginning and continued to rise higher as we proceeded toward the close.

Alvarado did her duty beautifully in entertaining the conference. The homes of the people were thrown open to the visitors and many of them attended services. Brother Pollard is doing a great work in Alvarado. He already has the ear of the public generally, and of the Church in particular. We predict great things for them this year. Brother Moss is a steady-handed, wise leader. The brethren are all hopeful and enthusiastic. We have the promise of great things in the Cleburne District this year. So note it be.

After the customary resolutions of thanks, etc., the conference adjourned and the brethren went back to their places more determined to do their best for the upbuilding of our Lord's Kingdom.
T. E. BOWMAN.

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

Epworth League Department

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

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

STATE LEAGUE CABINET.

President—Rev. S. B. Beall, Uvalde.
First Vice-President—H. M. Whaling, Jr., Houston.
Second Vice-President—(To be supplied).
Third Vice-President—Miss Jackey Miller, San Antonio.
Fourth Vice-President—Rev. O. T. Cooper, Denton.
Secretary—Miss Dora Brack, San Antonio.
Treasurer—A. B. Hardin, Denison.
Junior League Superintendent—Miss Olive Ferguson, Corpus Christi.
Superintendent of Boys' Work—W. H. Butler, San Marcos.
Dean of Encampment—Rev. Glenn Elin, Bryan.

OFFICERS OF BOARD OF TRUSTEES.

President—Rev. J. E. Harrison, D. D., San Antonio.
Vice-President—Rev. H. A. Boaz, D. D., Dallas.
Secretary—Rev. W. J. Johnson, Galveston.
Treasurer—W. N. Hagy, San Antonio.

CABINET OF NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

President—A. B. Hardin, Denison.
First Vice-President—Ralph De Shong, Paris.
Second Vice-President—Wade Fleetwood, Terrell.
Third Vice-President—Mrs. J. B. Greer, Greenville.
Fourth Vice-President—Mrs. W. O. Jordan, Alford.
Secretary—Treasurer—Layton W. Bailey, Dallas, care Methodist Publishing House.
Junior Superintendent—Mrs. Fred B. Mercer, Royse.
Chairman of Ruby Kendrick Memorial Fund—Miss Mary Ferguson, McKinney.

CORRESPONDING SECRETARIES.

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

BISHOP CANDLER WILL SPEAK.

Just as we are ready to mail our copy for another issue a telegram reaches us from Bishop W. A. Candler, saying he will accept service and deliver the principal address at the mass meeting of Epworth Leaguers and other young people to be held at Fair Park Coliseum, Sunday afternoon, May 4, in connection with program arranged in honor of the presence of the General Epworth League Board in Dallas at that time.

In addition to this assurance from Bishop Candler, it now appears very probable that Mr. E. O. Excell, the famous singer and director, will be present to conduct the music for that occasion.

Other plans are being shaped for a very successful three-days' program, May 4-6.

THE MISSIONARY VICE-PRESIDENTS' DIGEST.

Edited by Miss Mary Hay Ferguson.

A Word to My Readers.

At the request of co-workers I start anew the Missionary Vice-Presidents' Digest. Let me assure you that the only reason for stopping off shortly in January was because I felt this department had not made a place for itself. I certainly have no desire just to see my name in print. My earnest purpose was to make the Missionary Vice-Presidents' Digest a resort where some necessary information for the Fourth Department might be had twice each month, on the second and fourth Thursdays.

I sincerely thank the Epworth Leaguers for their kind words about this department, and wish to say to my readers I shall make an honest effort to meet the demands of a Missionary Vice-Presidents' Digest. "Honor all men. Love the brotherhood. Fear God. Honor the King." I Peter 2:17.

A Tourists' Meeting.

For Missionary Committees.

A Boston society recently turned one of its missionary meetings into a tourists' meeting. Sometime beforehand different countries and missions were assigned to the members. At the meeting those who had such assignments acted as tourists and told some of the things that they were supposed to have seen in the country they had visited. Such a meeting must be carefully prepared in advance, but it is worth the trouble.

Elements of An Ideal Missionary Department.

The following missionary program is a regular feature in the leading Fourth Departments:

1. A strong Missionary Committee

secures the co-operation of at least three-fourths of the members.

2. Missionary instruction is adapted to the needs of the local chapter.

3. Circles of prayer are formed to pray for the present-day advance of Christ's kingdom. (We should pray every day for our conference missionaries, Brother Collyer, Dr. Bowman and Miss Bennett.)

4. The privileges of Christian Stewardship are set forth in well-prepared programs, addresses and through circulation of attractive literature on giving.

5. A strong Missionary Committee uses in full the Missionary Degree System.

6. The missionary activities of the Epworth League are wisely planned to secure the hearty co-operation of members according to their several abilities.

Sick and Ye Visited Me.

On January 29 I received from Mr. Layton Bailey, Treasurer, a check for \$60 with the request the money should be sent through the Board of Missions to Trinity special, Dr. Bowman, of Choon Chun, Korea. Some time before this a letter from Dr. Bowman came to the Trinity Epworth Leaguers telling how \$60 would provide a medical scholarship for his assistant. Three Trinity people tell me that more than one of their members wanted to pay the whole \$60, but this was refused on the ground that all might have a part in the new missionary activity.

Trinity Chapter continues a well-spring of inspiration to the Epworth League world. Great is Trinity!

Third Quarterly Report Next Time.

The second Thursday of April the third report will be published. The zeal of the Epworth Leaguers makes it the best statement of all. And please prepare yourself for a highly important announcement.

EPWORTH BL-THE-SEA.

To Texas Methodism:
The Board of Trustees have decided that from this time on no collections or subscriptions shall be taken for Epworth.

No improvement or repairing can be made except by the Executive Committee.

We are going to run Epworth on a good business basis without asking for donations. No visitor to the encampment next August will be asked to contribute a dollar to the encampment or to any debts. All soliciting for any cause will be prohibited.

Our call for bondholders to donate their bonds is still open and some are responding.

There will be probably two lectures during the encampment to which we will all pay entrance fee. The season tickets will be announced later.

The Epworth Inn will be opened for visitors June 1, under the excellent management of Mrs. Cora Collins, who so successfully managed the hotel last year.

The Board will provide rooms free to pastors who bring several people for the encampment from their churches. The preachers will pay for cots, meals, etc.

The Program Committee will present an unusually interesting series of addresses and it will be distinguished as a "Texas Program."

What the Board of Trustees ask is that all Texas Methodism turn to the encampment at Epworth-by-the-Sea beginning August 6, and so that six thousand go down there and, by paying an entrance fee of one dollar each, make the encampment a financial success.

Let us make this the greatest year of all.
J. E. HARRISON,
President Board of Trustees.

HOW TO OBTAIN VARIETY IN DEVOTIONAL MEETINGS.

How to obtain variety in devotional meetings is a subject of vast importance, because we can not have interest without variety, and we can not have success without interest. The maxim, "Diversity is the spice of life," will hold equally as well in devotional exercises as in other routines of life. Variety is the flavor, the beautifier of religious work. Since the development and success of our League work depends largely upon variety, we must obtain it, but how? In the beginning we should acquire the habit of diversity, and to acquire habit, we must observe two well known psychological laws; first, we must act strongly when the first opportunity presents itself; second, we must repeat that act as often as possible; or, in other words, we are to diligently practice

what diversity we know. By doing we grow in ability to do, hence I consider just the habit of variety an important step in its accomplishment.

In the discussion of this subject I wish to emphasize two ideas: First, we must advertise; second, we must be original. A merchant knows that in order to push the sale of a certain article he must advertise that article; and he also knows that, to get the best results from his advertising, he must advertise in a unique and original manner. The same principles underlying business transactions and making a success of them will apply to and make a success of all Church work.

What I mean by advertising is this: It is necessary to give not only the exact hour and place of meeting in our announcements, but we should also give the name of each member of the program and the exact nature of the work he is to do. For instance, I once heard a man say to another, "Let's go down to the League this evening and hear Mr. Merchant explain the cash register." That was the merchant's subject, "The Cash Register." He explained it thoroughly; showed the importance and special work of every part of it, and then made a beautiful application of it to the spiritual life by contrasting it with the great register kept in heaven. The talk was extremely interesting because he knew more about his subject than other members of the League, and the application was beautiful because it came so natural. You can readily see that the announcement, "Mr. Merchant will explain the cash register, is more attractive to the prospective visitor than the announcement, "Mr. Merchant will address the League." Truly, advertising is as important here as elsewhere.

To be interesting, a subject must be closely related to life. Beautiful lessons may be drawn from the various vocations of life, and this is probably the very best field from which to secure variety, because then each member of the program can have a subject that he thoroughly understands, and the application will always be original. There is no reason why every business man or every professional man should not be able to talk interestingly about his own work. In like manner, we may proceed to public works and improvements, and draw from them an unlimited variety of subjects, which may be discussed by those who understand them, and applied to the spiritual life. The building of houses, sidewalks, roads, telephone lines or any other improvements of whatever nature may be used successfully, because some one can be found in every community who understands and can discuss these things intelligently. And the beauty of this idea is that, once it is started, every member of the League will gladly help to develop it. Instead of puzzling over the question, "How can I entertain the League when I am on the program," they will naturally feel relieved when they find that the subject assigned them is the very one they know most about. And by this method the program committee is enabled to make just such assignments.

Then again, a surprising interest can be aroused by a weaving of important present-day occurrences into our discussions. Notable events, such as the Titanic disaster or the San Francisco earthquake, furnish excellent themes, which, when developed in our League meetings, never fail to arouse and hold a keen interest.

And through all our search for variety we must not forget that the devotional literature of the Bible teaches us lessons that can not be excelled for either variety or interest. We perhaps get our greatest lessons on devotion from the Psalms, and especially is this true when these lessons are presented by persons of note or those who are new to the League. A new speaker is often as interesting as a new subject, and the program committee should take advantage of every opportunity to secure one.

In this short article I have tried to point out and discuss a few methods that appeal to me by which we may secure variety in our meetings, but this being an inexhaustible subject, I will not try to mention more or follow these few methods I have mentioned further. As I said in the beginning, to be original is what we want. Start a wave of originality in your League, and variety will take care of itself.
(MISS) LOLA E. JONES,
Crawford, Texas.

How to obtain variety in devotional meetings is a subject of vast importance, because we can not have interest without variety, and we can not have success without interest. The maxim, "Diversity is the spice of life," will hold equally as well in devotional exercises as in other routines of life. Variety is the flavor, the beautifier of religious work. Since the development and success of our League work depends largely upon variety, we must obtain it, but how? In the beginning we should acquire the habit of diversity, and to acquire habit, we must observe two well known psychological laws; first, we must act strongly when the first opportunity presents itself; second, we must repeat that act as often as possible; or, in other words, we are to diligently practice

what diversity we know. By doing we grow in ability to do, hence I consider just the habit of variety an important step in its accomplishment. In the discussion of this subject I wish to emphasize two ideas: First, we must advertise; second, we must be original. A merchant knows that in order to push the sale of a certain article he must advertise that article; and he also knows that, to get the best results from his advertising, he must advertise in a unique and original manner. The same principles underlying business transactions and making a success of them will apply to and make a success of all Church work.

What I mean by advertising is this: It is necessary to give not only the exact hour and place of meeting in our announcements, but we should also give the name of each member of the program and the exact nature of the work he is to do. For instance, I once heard a man say to another, "Let's go down to the League this evening and hear Mr. Merchant explain the cash register." That was the merchant's subject, "The Cash Register." He explained it thoroughly; showed the importance and special work of every part of it, and then made a beautiful application of it to the spiritual life by contrasting it with the great register kept in heaven. The talk was extremely interesting because he knew more about his subject than other members of the League, and the application was beautiful because it came so natural. You can readily see that the announcement, "Mr. Merchant will explain the cash register, is more attractive to the prospective visitor than the announcement, "Mr. Merchant will address the League." Truly, advertising is as important here as elsewhere.

To be interesting, a subject must be closely related to life. Beautiful lessons may be drawn from the various vocations of life, and this is probably the very best field from which to secure variety, because then each member of the program can have a subject that he thoroughly understands, and the application will always be original. There is no reason why every business man or every professional man should not be able to talk interestingly about his own work. In like manner, we may proceed to public works and improvements, and draw from them an unlimited variety of subjects, which may be discussed by those who understand them, and applied to the spiritual life. The building of houses, sidewalks, roads, telephone lines or any other improvements of whatever nature may be used successfully, because some one can be found in every community who understands and can discuss these things intelligently. And the beauty of this idea is that, once it is started, every member of the League will gladly help to develop it. Instead of puzzling over the question, "How can I entertain the League when I am on the program," they will naturally feel relieved when they find that the subject assigned them is the very one they know most about. And by this method the program committee is enabled to make just such assignments.

Then again, a surprising interest can be aroused by a weaving of important present-day occurrences into our discussions. Notable events, such as the Titanic disaster or the San Francisco earthquake, furnish excellent themes, which, when developed in our League meetings, never fail to arouse and hold a keen interest.

And through all our search for variety we must not forget that the devotional literature of the Bible teaches us lessons that can not be excelled for either variety or interest. We perhaps get our greatest lessons on devotion from the Psalms, and especially is this true when these lessons are presented by persons of note or those who are new to the League. A new speaker is often as interesting as a new subject, and the program committee should take advantage of every opportunity to secure one.

help and inspiration from the other Leagues on the program and the spiritual help of the services. It is also essential that we win the attendance of non-Leaguers, for by so doing we can get them within the range of our influence and thus be more likely to lead them to give their lives to the service of our Lord.

How are we to most successfully and readily secure this attendance? By making our programs so attractive and our services so helpful that our young people will be drawn to the meetings.

The magnetic needle does not point to all the lights in the heavens, although they all try to attract it. The sun dazzles, the meteor beckons, the stars twinkle to it, but the needle points always to the north star, which is an unerring guide for it. Getting a lesson from the north star and needle, let us with one aim, one purpose and one impulse make our programs so attractive and our services so unerring and strong for right and salvation that the young people will be drawn to our meetings, although many influences will try to entice them away to other pleasures.

The crying need of our League today is to have more true workers, standing ever at their post of duty, not only in making the program attractive, but who feel that the cause is worthy their greatest efforts, who go out after those not interested and steer, not only their own bark safe within the port, but try to guide the little boats floating on the crest of the waves around them and all be borne into the quiet haven together.

And when our work is finished of giving a welcome to our meetings here on earth, may we receive a glad welcome—

"Where no parting word is spoken,
In yonder home so fair,
But the welcome there that's given,
We shall forever share."

(MISS) EDNA JONES,
Moody, Texas.

THE BEAUMONT DISTRICT MISSIONARY INSTITUTE.

Having attended Missionary Institutes ever since I became a pastor and for some years before and having had some experience in their variety, some being very successful and others not so much so, I desire to say that the Missionary Institute and Pastors' Conference for the Beaumont District, 1913, which met at Kountze, Texas, January 28, 29 and 30, under the presidency of Rev. E. W. Solomon, presiding elder, was the most successful, the most spiritual and the most helpful I have ever known.

In the first place the attendance was almost complete. Every preacher in the district who could possibly attend was there, making a number of over twenty.

Brother Solomon had prepared a program which for completeness and appropriateness could not possibly be excelled and copies of this program had been distributed to the various preachers some days in advance and to every one had been assigned a topic and every preacher was loaded with and for his topic. Each one knew what was expected of him and had prepared accordingly. Nothing was omitted and each topic occupied every moment of the generous time that had been allowed it.

Papers were read and addresses made that well deserved publication for their real merit.

Above all this there was a high tide of spiritual feeling. The devotional hours were used in the real enjoyment of the spiritual presence. When the presiding elder gets out of the chair to shout you may know that there is reason for it.

The preaching was in keeping with the spirit of the occasion. The sermon of Brother Solomon on the opening night from the text, "Preach the Word," was of that high standard characteristic of him and the others felt bound to follow. Weems, Wootton, W. C. Morris, P. R. White and John C. Stewart were the preachers and every sermon demonstrated study and careful thought and was fired by the Holy Spirit and delivered with clearness and forcefulness sufficient to show that the preacher was at home with his subject.

The topics called for in the program covered all the issues that could possibly arise at the present time, but all-embracing missionary activity and care was observed by the president of the conference to see that no matter of importance was overlooked.

To mention them all would require too much space, but I will mention just one that I am sure ought to be noted. "The Bible in the Light of the Scientific Criticism of This and the Latter Part of the Last Century." On this topic Ira M. Beece read a paper that every preacher in Texas ought to read. It will prove helpful to any



PIANOS and ORGANS
At FACTORY PRICES. Easy Terms. Free Trial. We pay Freight and take all the RISK.
We will place in your home a beautiful high-grade piano or organ for thirty days, free of charge, at the lowest price in America—payable in terms to suit yourself—when satisfied. We have for your choice such makes as Weber, Kimball, Ivers & Pond, Bush & Lane, Leyhe, Chickering Bros., Chicago, Jesse French, Kohler & Campbell, Packard, Ludwig, Schaeffer and Smith & Barnes Pianos—Kimball organs, Leyhe Player Pianos and the great PIANOLA Player Pianos. Write for a copy of "The Leyhenola" FREE. Phone, wire or write us today; we guarantee satisfaction.
LEYHE PIANO COMPANY
The Largest Piano Concern in Texas
DALLAS

who have not given full and thorough study to this vexed matter. Other papers were good, too, but this one was peculiarly timely and helpful.

The spirit of the whole institute was at a high standard. The people of Kountze turned out with generous audience and gave attention to every hour of the institute in good numbers. Unbounded hospitality prevailed and the people showed their appreciation of the institute. Even Brother Scruggs looked real handsome and wore a smile that would not come off and he proved a splendid host.

An important matter was presented to the conference and adopted, to the effect that the presiding elder should organize the district into four sub-districts and that he should appoint brethren to hold fifth Sunday Missionary Rallies each quarter at such places as he might designate, thereby providing some twelve rallies during the year in the district.

The institute closed with a fine service on Thursday night, the 30th, and we parted glad to have had such pleasant seasons of communion with each other.
GUS GARRISON,
Secretary.

The secret of success still lies in the same old word, "drudgery." For drudgery is the doing of one thing, one thing, one thing, one thing, long after it ceases to be amusing; and it is this "one thing I do" that gathers me together from my chaos, that concentrates me from possibilities to powers. That whole long string of habits—attention, method, patience, self-control, and the others—can be summed up in the word "concentration." "One thing I do," said Paul; and, apart from what this one thing was, in that phrase he gave the watchword of salvation.—W. C. Gannett.

Some business men say, "We won't have roll-top desks; we want to see the desks cleared." The Christian must face his task in the same spirit, with determination to get it done. If every Christian that reads this will win a strong man to the Lord Jesus Christ, the problem of evangelizing America will be on the way to a solution.—John Timothy Stone.

The Kidneys and the Skin.
In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words.
Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions. Daisies fail to take it.
Buy a bottle today. (Advertisement)

Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content and a hundred virtues which the idle will never know.—Charles Kingsley.

Don't Worry—Eat

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success, has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it, today.

ARIZONA LETTER.

It has been a long time since I sent you a communication. Not because I have lost interest in Texas or the Texas Christian Advocate. We are as eager to receive and read the Advocate as we were when a member of the Northwest Texas Conference. And with Texas we are still in love. Of course we are. Three of the sweetest girls in all the world to us are in Texas. Because of the goodness of my old time friend, Dr. J. E. Harrison, it was made possible for us to place all three of our daughters in San Antonio Female College. They will soon have been there two years. Their sweet, cheery, hopeful letters and the good reports of them sent us make our heart glad.

We spent five happy, and I trust useful years, in South California. Sixteen months ago Bishop Waterhouse stationed me in Phoenix at Central. We like it here very much. It's a fine people we serve. In the sixteen months we have added 170 new members to the Church, 110 last year, sixty since conference.

We had a joint meeting with the M. E. people last month in our church. Evangelists Brown and Curry were with us. The meeting lasted only two weeks and we had some bad weather. But we had about one hundred saved besides a large number reclaimed. As a result of the meeting some forty were added to each of the two Methodist Churches.

Brown is one of the best all-round gospel preachers I ever heard. Curry is the singer and in his line he is equal to the best. These men are members of our Church and are true to it.

The two Methodist Churches in Phoenix work well together, as they should. Of course, Arizona is our territory. If there were ever any grounds for contention over any territory it was not Arizona. By geographical lines this is our soil. Other reasons might be given. We have not in the past, and are not now doing, what we should do here. One reason is because we have not had the means to prosecute the work at the right time.

Arizona went into statehood one year ago. The Democrats are in power. When the first Legislature met last year, Brother Seborn Crutchfield, superannuate of North Texas Conference was selected Chaplain of the House. When they met the other day he was selected again for the same position. By the way, many of his friends will be glad to know Brother Crutchfield is well and active. He lives in Phoenix, and preaches and does other Church work as opportunity presents itself. Brother Thomas S. Stewart, a local preacher in our Church and once a lawyer, lives here. He is the most remarkable man I ever knew. He is ninety-three years of age. Has been perfectly blind for several years. He attends practically all of our services. He can quote more of God's Word than any one I ever knew. Frequently I call on him at our regular service to give the Scripture lessons. He starts and gives the lessons as correctly as if he were reading with good eyes. He prefers that I would always let him know when I am going to call on him. Judge Stewart, of San Antonio, Texas, is his son.

Brother Rankin, this is a great country. The climate can not be excelled anywhere. This Salt River Valley is as rich as the Nile. Three years ago, when the Government completed the Roosevelt Dam, the water question was settled forever in Arizona. This dam cost the Government ten millions of dollars. It is worth a trip to Arizona to see the dam. This land comes near producing everything. They grow about all the fruits to perfection—every kind of vegetables. Three crops two bales of cotton to the acre, six and eight cuttings of alfalfa in one of corn in one year on the same land, year.

Now, I am perfectly safe in making all these statements, as I am going to remain in Arizona, for I can prove and demonstrate every statement. If I were in Texas, I would move slow lest some pious brother would object when the Bishop calls my name at conference.

May heaven's blessings rest upon all the interests of the Church in Texas, and especially may God's blessings rest upon those who are undertaking such big things for the great cause of education. W. R. THORNTON, Phoenix, Arizona.

THE DAYS OF MARTIN LUTHER AND GEORGE WASHINGTON LINKED TOGETHER IN DANIEL'S PROPHECY AS BENEFACTORS TO THE HUMAN RACE. A statement of this kind needs proper ventilation of prophesy and history combined to prove the assertion before the skeptical age that seems to prevail against the prophetic portion of the Bible. Prophesy places these events with its fulfillment under the fourth kingdom of the earth, pointing to the Roman Kingdom, beginning

with Augustus in Christ's time and ending in A. D. 1806, during the reign of Napoleon Bonaparte.

The links of time are first found in the seventh chapter of Daniel, verses 23 to 25 as time, times and a half. The Roman Kingdom was again introduced in the eleventh chapter of Daniel, verse 30, as the ships of Chittim, the rising power of the Western country. The latter part of that chapter gave a representation of the condition that existed during the reign of Charles V, from 1519 till 1556, when the Turks and the King of France, also the reform movement troubled his days as an emperor.

The twelfth chapter illustrated the period of the Reformation, showing the extent of time reformers were to remain powerless until time, times and a half passed over in the history of the world.

Twelfth Chapter.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time, and at that time thy people shall be delivered everyone that shall be found written in the book.

Michael, meaning who is like God, is described as a divine messenger or power to aid God's faithful and to protect them in their conflict they came in contact with in distressing times. A time of deliverance is promised to those that would choose the paths of righteousness. All these shall find their names written in the Lamb's Book of Life.

Giving an Illustration of the Changes of Time.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Martin Luther was not the only man who stepped out from the paths of darkness unto the light of the gospel. Thousands upon thousands are seeking everlasting life through Christ, while others are rejecting the commandments, through which this life is to be gained.

3. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.

The centuries of time that have passed since the days of the Reformation give sufficient proof and testimony to mankind that the firmness of faith the reformers hath taken, suffering even martyrdom, was not in vain.

4. But thou, O David, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. The knowledge here referred to does not mean, as many believe, the ingenuity and inventions of mankind of this age, but unmistakably referred to the spread of the gospel and God's Word.

A full explanation of the ending of days were not to be given to the Prophet Daniel.

5. Then I, Daniel looked, and behold there stood other two, the one on this side of the bank of the river and the other on that side of the bank of the river. The German Version reads on this side of the coast of the waters, and on that side of the coast of the waters.

The language seems to say that there were other two times stations, besides Michael or messengers before the eyes of Daniel, the one on the one side of the Atlantic Ocean, and the other on the other side of the same, as if pointing in prophesy to the new country of America.

6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

The man of linen, dressed in garments of a high priest, appears to represent the Son of God himself guiding and directing his servants of the earth with spiritual powers through the conflicts that confronted them. Verse seven gave the answer, saying, And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Nothing is said in this verse of the final day of judgment, only to the scattering of God's servants. The great crisis of the Reformation took place in the city of Augsburg, of Germany, when the reformers were ready to bring before the great Diet of the Roman Empire, with the Emperor, Bishops and Archbishops and Kings of different Nations their articles and confessions of faith that was demanded of them to enumerate and place before the great assembly. This was done in the month of June, A. D. 1530. A copy of it was sent to Rome, the Pope Clement VII, and the Cardinals rejected and condemned its con-

tents. The prophesy in this verse, also Dan. 7:25 and Rev. 12:14, foretold how long a time this Protestant body of Christians would have to wait before they could feel free to act and fill their mission upon the earth.

The prophet Daniel and the Jews were in captivity at the time in Babylon for seventy years. In taking this for a proper key of reckoning, beginning with 1530—6th month, Seventy years as a time 70 Times 140, and a half 35 175

End with the year 1775 6th mo

We find that in this month George Washington took command for civil and religious liberty. It was these 245 years that Protestants were leaving their homes in Europe, or the east coast of the Atlantic Ocean, to establish their new homes on the west coast of North America. The Declaration of Independence itself is not in harmony with the doctrines of the Roman Catholic Church in saying, "That all men are created free and equal; endowed by their Creator with certain inalienable rights; that among these are life, liberty and pursuit of happiness. These events of time are all in harmony with the predictions found in Daniel's prophesy.

Dan. 12:8. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these wonders?

9. And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end.

10. Many shall be purified and made and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

Daniel, the prophet, had a great anxiety to know and understand these mysteries of God's people and ending of days.

The period of time, times and a half was given unto him in another form in the next verses.

11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The language the Apostle Paul used in Romans 12:1, saying, "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," was rejected by the Pope Clement VII and the Emperor Charles V, in the month of June, A. D. 1530. Deeds of abominations against all Protestants in the Roman Empire, and their annihilation was set up against them. This emperor continued to reign for twenty-six years and three months, as given historically by Robertson's History of Charles V, before this man had resigned and entered a monastery in Spain in 1556.

In taking again this chain of events, beginning with the year, A. D. 1530 (6 months), the reign of Charles V, 26 (3 months), counting the 1290 days as so many months, we have in all 107 years, 6 months. These end with the year A. D. 1664, 3 months.

The important part of the month of March was in 1664 when Charles II of England granted to his brother, the Duke of York the country in America that was settled by the Dutch, depriving them of their liberty in the States now called New Jersey and New York.

Daniel foretold that God's blessing would be reached and realized when the last number of 1335 days was ended in history. The timetable can be thus given: The days of Charles V enacting laws of administration after A. D. 1530, 6 months; during his remaining reign of 26 years, 3 months; 1290 days reckoned as months, 107 years, 6 months; 1335 days, as months, 111 years, 3 months; end with 1775, 6 months.

To show the harmony of the Revelation of St. John 12:14 and Daniel's prophesy it reads: And to the women were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, times and a half, from the face of the serpent.

The twelfth chapter of this prophesy portrayed the Roman throne in its beginning as having one man, as the central light of God's people, with shining rays as the sun. Also for its protection and chief head as Emperor, described as a great red dragon, having seven heads and ten horns, and seven crowns upon his head; having the power to protect the seven-hill city of Rome and ten nations, deriving his authority through seven electors. An opposing power was to appear, through a man child, whom many nations now honor as being Martin Luther, whom Rome attempted to devour as soon as his voice could be heard in the Roman Empire. The Protestants were to be in a state of bondage or inactivity upon the earth for a time, times and a half or 245 years. Zwingle, of Switzerland, and

Strong Healthy Women

If a woman is strong and healthy in a womanly way, motherhood 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.

Martin Luther failed to agree upon the holy sacrament of the Lord's supper in the year A. D. 1529, so that Protestants had branched out with two wings in 1530 and the month of June as spoken of in prophesy.

Protestants of Europe began to move into the wilderness of North America, Puritans to New England, Quakers to New Jersey and Pennsylvania, Roman Catholics to Maryland, the Scotch Presbyterians and French Huguenots, also Methodists settled in the South, the Lutherans in Pennsylvania and elsewhere.

God's people, taking an open Bible for their foundation, had come to settle into their place God designed for them, according to prophesy in the country called the United States of America; its form of government was laid in the days of George Washington in 1775 and 1776.

The Protestants, described as woman, where not fully united in 1530, are apart were called Lutherans and the other part Reformed, being separated on the matter of the Sacrament. The Protestants were seeking a peaceable home in the wilderness of North America—the Puritans in New England, the Quakers in New Jersey and Pennsylvania, Roman Catholics in Maryland, the Scotch Presbyterians and French Huguenots and Methodists in the South, the Lutherans in Pennsylvania and elsewhere.

The prophesy in this verse, saying, into her place, may, therefore, consistently be looked upon as referring to the United States of America in the divine predictions of the Bible.

B. EISENTRAUT, Beaumont, Texas.

AS A MAN THINKETH, SO IS HE.

By Rev. John L. Williams.

The last issue of the Texas Christian Advocate contained a splendid bill of fare, the one issue alone being worth the subscription price of the paper. There were so many things to stimulate human thought and to provoke the thought activity of living man. Sir William Hamilton, in that most wonderful book of his, "The Port Royal Logic," has said: "The greatest thing in the world is man, and the greatest thing in man is mind."

What a splendid tribute this eminent philologist and logician has paid to man, that all nature might say to al around, "This is a man."

It was an old saying of Seneca's that "Those who have been before us have done much, but they have not finished anything."

These words of the Roman sage contain much food for thought, for no man could truthfully say, as our Lord said: "Other men have labored and ye have entered into their labors." But what I started out to say was in regard to two or three good books that now ought to be read by every Methodist preacher. The first book to which I wish to call attention is "Edersheim's Bible History." Students of Christian literature, especially those students of the New Testament literature, are familiar with Dr. Edersheim's "Life and Times of Jesus the Messiah," and therefore this splendid history of the Hebrew people, covering all history and prophesy of the Old Testament, will find a wide reading among the ministers of the various Churches. Especially would this be a good time to take up this course, as it is a most fruitful field, covering the entire field of research and investigation in the Sunday School lessons for the present year.

But as we look back today over the centuries which have separated between us and Seneca, great centuries which have loved men like Dante and Milton, Charlemagne and Napoleon, Bacon and Shakespeare, Luther and the Wesleys, Cromwell and Washington, Asbury and McKendree, Lee and Jackson, who have carried forward the triumphs of the race, how true are

the words of the ancient sage, "As a man thinketh in his heart, so is he."

But there are one or two other books which I consider worth the intelligent reading of every thoughtful person. I mean "The Days of His Flesh," by David Smith, M. A., D. D., professor of theology in Magee College, Londonderry, Dr. Smith has brought the Christian world under his obligation for the most painstaking and worthy manner in which he has presented the earthly life of our Lord. Perhaps no writer of this present time has ever vindicated the history of the evangelic record with such competence as Dr. Smith. He presents the Christ as he lived among men, and at the time that he did appear among men. There are about 526 pages in the volume, and the whole field is covered in fifty chapters of the most vigorously and intensely interesting subject matter. By the way, it is one of the books in the post-graduate course, Summer School of Theology, at Georgetown. What a storehouse of good things for the pulpit! Brethren, get it and read it—yea, study it along with Edersheim's "Life and Times of Jesus the Messiah."

Before closing this short review there is one other book which justly deserves a place among the great books of this present decade; that is "The Christian Faith," by Dr. Olive Alfred Curtis, professor of synthetic theology in Drew Theological Seminary, Madison N. J. This great institution at Madison is to our M. E. brethren what our Vanderbilt University is to us—their great central institution. The book possesses the well-known characteristic of other treatise on systematic theology; it is a permanent and safe guide in such matters as are usually treated in a work of this kind. The realm of the study is familiar to the seminary student, and, in fact, it is our most fruitful field for permanent sermon building. The arrangement of the subject matter is far more preferable to that of Pope or Watson's Institutes. It is much more elaborate than Dean Tillett's "Personal Salvation." The book as a whole is more in accord in its subject arrangement and presentation with the present-day methods of thought. It is a book which will last a century and bring forth good results. We certainly need to revise some of our old systems—that is, to clothe some of them in up-to-date language. This book will supply our every need in that regard. Dr. Curtis is known throughout American Methodism for his simplicity of language, and he is extensive and intensive in his thought method. The book contains 510 pages of interesting matter, not only reading for the clergy, but the laity as well. This book is also in the Summer School post-graduate course.

Wharton, Texas.

Edison is still at work with electricity and, if his recent plans succeed, it will not be long before we shall hear as well as see moving pictures. When the "kinetophone" was tried in a theater seating 2000 persons, every sound was plainly audible at the top of the gallery.

BELLS.

WALTER BLYMYER BELL CHURCH BELL CO. Sells and repairs all kinds of bells. Wholesale and Retail. 1000 Broadway, Cincinnati, O.

MENEELY & CO. WATERVILLE, ME. The Old Reliable CHURCH BELL CO. Menely Foundry, CHIME, SCHOOL BELL CO. ESTABLISHED 1847. 14 OTHER BELLS

BOWLDEN BELL CHURCH AND SCHOOL BELL CO. Sweet Tone Far Sounding Durable Catalogue Free. AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.

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.

The third meeting of the Woman's Missionary Council will convene at the First Methodist Church, Birmingham, Ala., April 9-17. All who expect to attend this meeting should send names to Mrs. J. B. Simpson, 1311 Eleventh Avenue, South.

The public speakers for the Council session will be Bishop Lambuth, recently returned from Africa, and Dr. W. W. Pinson, direct from the Orient. These will occupy the pulpit on Sunday. Bishop McCoy will consecrate the class of deaconesses and address the Council on the ministry and office of the deaconess on Monday night, April 14. Bishop Lambuth will consecrate the foreign missionaries on Tuesday evening, when we will discuss the qualifications for the foreign field. Dr. George Detwiler will conduct the devotional studies each day at noon.

A treat is in store for the members of the Council this year.

Mrs. B. H. Gray, of Wimsboro, has been appointed Conference Press Superintendent for North Texas Woman's Missionary Society. Mrs. O. E. Walton, who has for some time served faithfully in this office, has resigned. We regret to lose Mrs. Walton from our ranks, but we welcome most heartily Mrs. Gray and all promise to stand by her and help her.

MRS. L. P. SMITH.

ANNUAL MEETING TEXAS CONFERENCE MISSIONARY SOCIETY.

The first annual meeting of the Texas Conference Woman's Missionary Society will be held in Central Church, Texarkana, Texas, May 13-16, 1913. All delegates' names should be sent to Mrs. J. F. Jones, 515 State Street, Texarkana, Texas.

MRS. J. M. MILLS,
Home Department.
MISS L. P. LANE,
Foreign Department,
Recording Secretaries.

ANNUAL SESSION.

The annual session of the Woman's Missionary Society of the Texas Conference will convene at Texarkana May 13-16, 1913.

MRS. J. W. MILLS,
Secretary Home Department.
MISS L. P. LANE,
Secretary Foreign Department.

INSTITUTE AT ROSCOE.

March 6 and 7, the missionary women of the Sweetwater District gathered at Roscoe for a two days' institute, and greatly were they repaid for coming. The hospitable people had made every preparation for the reception and comfort of their guests, who came not for these material comforts, but greatly enjoyed them nevertheless.

The first day was just among themselves, the meeting being led by the District Secretary, Mrs. Merritt. An ideal missionary society was shown in session. Talks were given upon "Stewardship," "How to Raise the Pledge," "The Mission Study Class," "Laid Rights"—almost everything the women are interested in. At twelve o'clock a delicious luncheon was served in the rear of the Church. And while all had given the drouth as an excuse for the lack of money for missions, there was surely no evidence of drouth or hard times in the quantity and quality of food served.

In the evening our presiding elder, Brother Sherman, preached a fine missionary sermon from the text, "And this gospel of the kingdom shall be preached in all the world; and then shall the end come." When he had finished all felt that they wanted a part in preaching or sending this glorious gospel into all the world.

The second day was the red letter day of this occasion, for at this time Miss Daisy Davies, our field secretary, was with us. In the morning she gave a talk on Nehemiah, and drew comparisons of his work in building up the walls of Jerusalem to the work of the Missionary Society. She then took up the aims of the society, placing the emphasis upon the prayer aim. Every talk was replete with good things. The work we had done was made to look very small as viewed by her, a Council officer, who knew of the work of every conference.

There were many resolves to more nearly measure up to the needs and the responsibilities of the great Northwest Texas Conference. At the noon hour lunch was again served in the church and from the abundance of fried and roast chickens and the variety of pies and cakes offered we had to conclude that the best things had really been saved for our distinguished guest.

In the afternoon when the Study Course was taken up every auxiliary present promised to take up the study at once. This was indeed a victory, the most gratifying one of all to the District Secretary. Six auxiliaries were represented, with several officers from each. The work was placed upon a higher plane by Miss Davies, and the obligations to our missionaries made more sacred.

In the evening she addressed a large audience upon the subject, "The Home, the Center of Civilization." This was indeed fine, showing as it did the work of our Wesley Houses and missions in our cities and how they were the only homes many of the tenement children had. She made us feel that we ought to quit playing with God's work and go to doing it in a spirit of consecration and earnestness; that we ought to pray and work unceasingly; that our officers might be spared the hardships our neglect entails and our profession of Christian women be honored. MRS. J. G. MERRITT, Sweetwater District Secretary.

HONDO WOMAN'S MISSIONARY SOCIETY.

Notwithstanding the inclement weather Monday afternoon, ten members of the Woman's Missionary Society met at the home of Mrs. T. McClaugherty. As it was the first meeting of the new year it was gratifying indeed to see so many present. The meeting was called to order by the President, Mrs. Monkhouse. Our lesson subject was "Christian Stewardship," with Scripture readings Prov. 2 and 2 Cor. eighth chapter.

In the absence of the Recording Secretary, Miss Bertha Newton acted as secretary pro tem. Yearly reports were read from the treasurer of foreign work as follows:

Dues sent to District Treasurer	\$12.50
Conference expense fund	2.25
Scarritt Bible and Training School	2.75
Paid on pledge	62.50
Total	\$80.00

Treasurer for Home Department reported total receipts for the year 1912, \$191; total disbursements, \$176. The Corresponding Secretary for Home Department reported:

Members	18
Missionary Voice	11
Read Course	12
Meetings held	22
Boxes sent away	2
Papers and leaflets distributed	187
Visits to sick and strangers	241
Garments given away	251

As may be seen from the foregoing reports, the society has not been asleep in 1912, yet we must do more and greater things this year.

January is the first month of the fiscal year of the Woman's Missionary Society. A clean new page is open to us. Let us fill it with loving service, glad giving and systematic effort.

We wish every lady belonging to the Methodist Church would join us in this good work. It is a blessed privilege to belong to a society having for its highest aim the benefit of needy mankind both at home and abroad.

Our slogan for 1913 is: "Forgettine those things which are behind, and reaching forth unto things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

MRS. E. C. GARWOOD,
Press Reporter.

JEFFERSON HOME MISSION SOCIETY.

Our Home Mission officers are as follows:

President, Mrs. B. F. Sherrell; First Vice-President, Mrs. J. L. Mosely; Second Vice-President, Mrs. Russell; Third Vice-President, Mrs. J. M. DeWare, Sr.; Fourth Vice-President, Mrs. W. E. Singleton, Jr.; Corresponding Secretary, Mrs. J. C. Kisternmacher; Treasurer, Mrs. J. A. Leaf; Agent for Missionary Voice and King's Messenger, Mrs. Vaughn; Press Reporter, Mrs. C. G. Hogsett; Agent Supplies, Mrs. G. M. Jones.

We have the first Monday a business meeting. The second Monday

reading and lesson from Missionary Voice. Third Monday the reading from the Home Department of the Missionary Voice. Fourth Monday, a social meeting in which we will have a regular musical program and refreshments. A free-will offering of ten cents is asked of all who attend. The following are the members of the Home and Foreign Departments:

Home Department.

Mesdames M. M. Benifield, George Daugherty, J. M. DeWare, Sr., Jessie DeWare, Robert DeWare, Mary Green, J. M. Jones, W. R. Kennon, John Kirkland, W. S. Kirkling, J. A. Leaf, R. W. Lounis, Gus Lounis, J. L. Mosley, S. S. Mirror, M. E. Northern, J. W. Russell, J. H. Robertson, W. P. Schluter, R. F. Sherrell, W. E. Singleton, Marvis Singleton, R. S. Terry, W. S. Terry, T. L. Torrens, J. W. Vaughn, W. A. Walker, R. B. Walker, R. Walden, R. S. Woodson, C. G. Hogsett, C. T. Comming, J. W. Talkington, J. C. Kisternmacher.

Foreign Department.

Mesdames B. F. Sherrell, R. S. Terry, W. P. Schluter, W. S. Terry, R. S. Woodson, J. A. Leaf, W. E. Singleton, MRS. C. G. HOGSETT,
Press Reporter.

BRADSHAW W. H. M. SOCIETY.

At a recent meeting of our society the following officers were elected for the year:

President, Mrs. S. D. Irvin; First Vice-President and Press Reporter, Mrs. Ella Morris; Second Vice-President, Mrs. Mattie Abbott; Third Vice-President, Mrs. Dollie Kelly; Recording Secretary, Mrs. D. H. Bradshaw; Corresponding Secretary, Mrs. Ellie Brown; Treasurer, Mrs. Julia Hunt; Agent Voice, Miss Esma Morris.

On account of bad weather we have not met but once this year, but as spring advances we hope to meet more often. We have a faithful president and, though few in numbers, we go away from each meeting with renewed courage and a willingness to do more for our Master's cause.

ELLA MORRIS,
Press Reporter.

NEW AUXILIARY.

On Friday afternoon, February 28, the ladies of the Downing community met for the purpose of organizing a Home Mission Society. With seven present devotional services were conducted by Rev. Smoot.

We went into election of officers as follows:

President, Mrs. Neal; First Vice-President, Miss Ola Hulsey; Second Vice-President, Mrs. Octavia Hornby; Third Vice-President, Mrs. Alice Piper; Fourth Vice-President, Mrs. Grissom; Corresponding Secretary, Miss Myrtle Lightfoot; Recording

Secretary, Mrs. Minnie McDonald; Treasurer, Mrs. J. H. Holmes; Agent Missionary Voice, Miss Ocle Beaty; Visiting Committee, Mrs. Octavia Hornby, Mrs. Hafford, Mrs. Grissom, Mrs. Witzel; Press Reporter, Miss Ozella Piper.

Since organizing we have taken in several new members. We expect to have a great success, for where there is union there is generally great success, and we have some strong workers.

PRESS REPORTER.

FROM CENTRAL TEXAS MISSION SCHOOL CONFERENCE.

Second Annual Session of the Mission School is to be held at the Methodist Dormitory, College of Industrial Arts, Denton, Texas, June 3-13. This school is for all Texas. Its aim is to encourage study, enlist workers, train leaders and to promote service.

We, the Directors from Central Texas Conference, want to urge every auxiliary that possibly can do so to send one of its officers, also urge each district to send its District Secretaries to this Institute June 3-13.

See Woman's Department of Advocate and King's Messenger for information.

MRS. J. H. STEWART,
MRS. J. W. DOWNS.

DO YOU KNOW.

We are looking for a large and representative attendance at the coming Mission and Bible School for the Texas Women June 3-13.

Mrs. F. B. Carroll, our beloved manager of Methodist Dormitory, will give further information to those who address her at Methodist Dormitory, Denton, Texas.

CONFERENCE DAILY—THREE IN ONE.

We are to have three issues in one paper for Annual Meeting, "A Conference Special" to take the place of the Daily. It will be published at the close of the Annual Meeting. It will be a large, attractive paper with full proceedings of the entire conference.

The subscription price will be 15 cents. Send your subscription at once to our business manager, Mrs. J. G. Oliver, Midlothian, Texas.

MRS. J. W. DOWNS.

MRS. MacDONELL WRITES.

There will be a "Workers Conference" at 2 p. m., on Wednesday, April 9, at First Church, Birmingham, led by Mrs. Arch Trawick. I hope you can arrange to be present at this preliminary service. The Executive Committee of the Council will meet at the same hour to arrange final details for the meeting. The first public service will be held at 8 p. m., Wednesday, April 9.

You will remember that we decided

last year, on account of our size, that we must be self-entertaining, so the officers and members of the Council now will not only bear the cost of travel, but of board also. The Birmingham Churches will entertain our speakers and invited guests. When we reckon the deaconesses and missionaries who will be there for consecration, and the returned missionaries and deaconesses who must come for given reasons and the members who have part on the program, it will make a company as large as was entertained by each Board before the union of the two Boards.

I am instructed to write you that the Birmingham ladies have secured rates at hotels and boarding houses as follows:

Hotel—Two or more occupying room, private bath, \$1.50 per day. Without bath, \$1.00 per day. Meals served, extra 25 cents up.

Boarding House—Two or more occupying room, \$1.00 per day with two meals.

Hotels and boarding houses are within walking distance of church. Lunches will be served free at church.

Mrs. H. J. Salter, 516 Cotton Avenue, Birmingham, Alabama, is the person with whom you are to correspond concerning entertainment.

The Council Hymn this year is to Haber's beautiful hymn, "Faith of Our Fathers," sung to St. Catherine. It is No. 415 of our Hymnal. You are also asked to learn Nos. 407, 408 and 646. All are familiar.

I am sure you will remember to pray that we may all come to this meeting in the "power of the Spirit."

You will be distressed to know that dear Miss Bennett's youngest brother died last Monday of heart failure. She bears the loss bravely, but we are anxious lest this new sorrow bring a return of her malady of last spring.

MRS. R. W. MacDONELL.

AUBREY AUXILIARY.

At a recent meeting the following officers were elected:

President, Mrs. Ida C. Holman; First Vice-President, Mrs. Fannie McFarland; Second Vice-President, Mrs. I. E. Wood; Third Vice-President, Mrs. Mary Tinscher; Fourth Vice-President, Mrs. Alice Dyche; Recording Secretary, Mrs. Georgia Ezell; Corresponding Secretary, Mrs. Lenora Allen; Treasurer, Miss Belle Price; Agent Missionary Voice, Mrs. Mary A. McMillan; Press Superintendent, Mrs. Eva Steel.

We have twelve members, and they are a "loyal dozen." Four new members received last meeting, and there are more to follow. This little band has gone to work vigorously, just like we mean business, and we do. You will hear from us again.

MRS. EVA STEEL,
Press Superintendent.



HOW About It?

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

We
Prepay
the
Freight

Blaylock Pub. Co.

DALLAS, TEXAS.

Address With Price

Blaylock Pub. Co.

DALLAS, TEXAS.

THE PASSING DAY

King George, of Greece, was shot and killed by an assassin named Schinas, on the streets of Saloniki March 17. The deed was without provocation, and it has thrown all that country into deep mourning.

It is now claimed on what seems to be good authority that Madero, late President of Mexico, and Suarez, late Vice-President, were not assassinated on their way to the penitentiary, as the official report stated, but in the palace; and their bodies were started to the penitentiary and the ruse put up in this way. The death of these two men is a blot on the humanity of this generation, and the regret is that there is no way of punishing the official crime.

The Texas Legislature has refused to pass a bill giving to the people the right to say by their ballots whether they want a State Constitutional Convention; also to submit an amendment to the Constitution to a vote of the people looking to a vote on the initiative, referendum and recall.

Governor Colquitt and the Legislature are at odds again. He is irritated because that body so far has failed to pass certain measures he favors and he has sent them a stinging rebuke in the form of a message. Much resentment was shown toward him for his dictatorial manner.

The Hon. Henry Hollis, of New Hampshire, has been elected to the United States Senate by the Legislature, and this gives the Democrats in that body a clear working majority. He is said to be an able man.

Severe storms swept over many portions of the South and Middle West last week resulting in more than two hundred deaths, a great many more injured and a great destruction of property. Rain and cold followed in the wake of the disturbance.

Hon. J. G. Hunt, Representative in the present Legislature from Canyon, died last Saturday after a lingering illness with meningitis. His is the fourth death in that body of that disease since the Legislature began.

Governor Hodges, of Kansas, advocates abolishing the Legislature and applying the commission form of government to State affairs.

Aguinaldo, former leader of the Filipino insurgents, is reported as about to visit Canada to study the working connection between the Dominion and Great Britain. He favors a similar relation between the United States and the Philippines.

The cumbersome Chinese characters used in writing and printing from time immemorial are to be superseded by a new alphabet of forty-two characters, which is the result of the investigations which have been in progress by a committee of Chinese scholars who studied all the alphabets of the world.

Alabama is the third State in the Union to appoint a supervisor of education for negro schools, Kentucky and Virginia being the other two.

Forty women have been granted the right to practice law before the United States Supreme Court, but only two have ever had a client before that tribunal.

The application of wholesale liquor men to secure an injunction to restrain the Southern Express Company from refusing to accept liquor shipments to points in South Carolina was denied by Judge Waddill in the United States Court at Richmond, Va.

Postmaster General Burleson has decided that he will, unless restrained by the Supreme Court, enforce the law governing the publicity feature of the daily papers. Only about nine per cent of the big dailies have so far failed to make their report as required by the former Postmaster General.

According to figures given out by the treasurer of a large motion picture concern, the people of the United States are spending \$500,000 a year for moving picture shows. He estimates that 5,000,000 persons attend these exhibitions each day of the year. There are now 20,000 show houses in

Telephone M-5729. Hours: 9 to 1.3 to 5
W. D. JONES, M. D.
Practice Limited
EYE, EAR, NOSE AND THROAT.
615 Wilson Building. Dallas, Texas

the United States, and the number is increasing at the rate of from thirty to seventy a week. The business represents an investment of \$200,000,000.

The Ottoman Government has installed in Jerusalem a Bell telephone system for its own use. There are ten stations connecting the Government House, the military headquarters and several police stations. Application has been made for a public telephone service in Jerusalem, Jaffa and Bethlehem.

Gen. Porfirio Diaz, now in Naples, declares that he will not return to Mexico unless the United States Government attempts to intervene in that country.

The census bulletin of Mississippi for 1912 gives some very interesting information. Particularly so is the fact that besides South Carolina, Mississippi is the only State in the Union where the negro population outnumbered the white, the figures for that commonwealth being 1,009,487 negroes and 786,111 whites. Another item of interest is, that of the people of that State 1,489,803 live on farms, while but 207,311 live in cities.

It is unofficially announced that President Wilson will not call for the resignation of Miss Julia C. Lathrop as Chief of the Children's Bureau. Her technical knowledge is such as to render her of inestimable value to the service. Her resignation was sought by certain politicians in the interest of party rewards.

Hollow Horn Bear, the last of the great chiefs of the once powerful Sioux, died in Washington, D. C., last week, and was buried amid great ceremony from a Roman Catholic Church. Chiefs of the Blackfoot, Crow and Sioux Indians followed the body to the altar.

Dr. Simon Flexner, director of the Rockefeller Institute of Research, announced to a company of medical men on Saturday that he had succeeded in isolating the germ which causes infantile paralysis. The discovery is one of the most important of recent years.

A monument to Carl Schurz, the German-American patriot, is to be unveiled in New York, May 10. It will be made an occasion of National importance, the President having been invited, and the German Ambassador delivering one of the tributes.

President Wilson is fifty-six years of age—the same age of Washington and Jackson when they were inaugurated. William Henry Harrison was the oldest man to be elected to the Presidency, being 68 years old, and Theodore Roosevelt was the youngest, being 43.

OSCAR LAUNCH AND THE NEW BRAUNFELS CHURCH.

In last week's Field Notes appears an article from the Rev. H. O. Launch giving an account of the visit of Bishop Mouzon and the services in the new Methodist Church at New Braunfels.

This event, and the man who made it possible, deserves more than a passing notice. It is a marvelous triumph of faith and love for the cause of our Lord and the German people.

All the readers of the Advocate do not know Brother Launch and the difficulties under which he has labored as well as some of us. It is true that he has been before all our annual conferences and many of our District Conferences, but this is a small percent of the readers of this, our paper.

I knew him when his English was broken and he had charge of the dairy for the Polytechnic College. It was here he began to know something of Methodism. When the call to preach came he had a hard struggle. He was not reared in our faith. He had the art of making money as most Germans have. He was born in the old country. He knew the sacrifices he would have to make in this new calling. He surrendered and has been faithful. He has never received over \$500 a year, often much less. When he came to New Braunfels he found himself in a German town and German county. Only a handful of Methodist and a little church in the outskirts of the town. Once the Germans had a good Church there. But they had moved to other portions of the State. The Roman Catholics and Lutherans have Churches in the city. The larger portion belong to no Church. But they looked upon Methodism as prohibition. The whole county only voted twenty-eight for State-wide prohibition in 1887 and in our last election only twenty-six. But the Lord put it into his heart like he did David to build a house for the Lord in the heart of this little thriving city.

His own people did not think he could do it. I know his heart upon this subject and the many discouraging features he had to contend with. For two years we both had a Church in the same building. He has been in our home and he has told me of his love for his own people, and often I thought of what Paul said about the Jews—"My heart's desire and prayer to God for Israel is that she may be saved." He has lived among those people until they love him. He did not know until his only child passed away two years ago how much they loved him. They brought flowers and put upon her little grave until the hearts of he and his wife were overwhelmed with surprise. This event enlarged his faith. He realized more and more the Lord was with him, and that he had people in that city. I am not astonished when he says, "In the realization of our vision we forgot our trials and tribulations."

We ought to help pay the \$2500 due. We will do it. We cannot spend some of the Lord's money in a better way. Do not forget to send him a check. We may as well do it as to wait for him to come after it. He will be on our tracks.

If he dies in this work and some one does write, "And the beggar died," I want this put under it, "Blessed are the dead which die in the Lord."
G. F. BOYD,
Box 621, Dallas, Texas.

They who think most talk least, but some folks talk so much they can't take time to think.

MARRIED.

Corzino-Nealey. — In the County Clerk's office at Fort Worth, Texas, February 17, 1913, Mr. Walter Corzino and Miss Julia Nealey, Rev. Thos. Reece officiating.

Ruffins-Epps. — At the courthouse, Fort Worth, Texas, February 17, 1913, Mr. Clarence Ruffins and Miss Sarah Epps, Rev. Thos. Reece officiating.

Jones-Arnold. — At the Methodist parsonage Telephone, Texas, February 17, 1913, Mr. Sam Jones and Miss Ada Arnold, Rev. H. H. Goode officiating.

Walters-Turner. — At the courthouse, Fort Worth, Texas, March 9, 1913, Mr. George P. Walters and Mrs. Maggie Turner, Rev. Thos. Reece officiating.

Easley-Yancey. — At the residence of Mr. Yancey, Ellis County, Texas, March 23, 1913, Mr. Claud Easley and Miss Vera Yancey, Rev. Josephus Lay officiating.

Pennington-Eaton. — At the home of the writer, near Holly Springs, Van Zandt county, Texas, March 16, 1913, at 4:30 p. m., Mr. R. W. Pennington and Miss Lovie Eaton, Rev. Frank Everitt officiating.

DISTRICT CONFERENCE NOTES.

Paris District.
The Paris District Conference will convene at Deport, April 22, at 9:30 a. m. The opening sermon will be preached by Rev. W. D. Mountcastle at 11 a. m.
The committees are as follows:
License to Preach—M. L. Hamilton, T. D. Hudgins, J. W. Blackburn.
Deacons' Orders—R. F. Bryant, A. F. Hendrix, L. L. Nangle.
Elders' Orders—J. W. Lovell, J. W. Beckham, W. T. Bloodworth.
Admission on Trial—W. D. Mountcastle, J. I. Griffin, E. H. Hurses.
W. F. BRYAN, P. E.

Terrell District.
The Terrell District Conference will be held at Kaufman, Texas, April 22 and 23. The opening sermon will be preached at 11 a. m. on the 22nd by Rev. S. T. Francis.
The following committees are announced:
License to Preach—C. Pasley, C. W. Dennis, H. B. Chambers.
Recommendation to Annual Conference—J. J. Beckham, O. E. Moreland, E. G. Roberts.
Deacons' Orders—Walter Douglass, J. B. Aldar, M. H. Read.
Elders' Orders—J. P. Humphreys, J. H. Schimshire, E. A. Burke.
Fifth Sunday meetings will be held in the Terrell District on March 28 to 30 at the following places: Mesquite, Mabank, Olan and Fate. Programs have been arranged for each place and the pastors are expected to be present at the points where they are assigned. All of these meetings will open on Friday at 7:30 p. m. and extend through Sunday. Let us make the most of these meetings and endeavor to make them helpful to our Methodism.
A. L. ANDREWS, P. E.

TEXAS CONFERENCE MISSIONARY FUND.
Pastors of Texas Conference, please take notice:
The second quarter's drafts have been sent to the Conference Treasurer, but he writes that he has less than half the amount necessary to pay same. I have authorized him to borrow the money and send checks to the preachers on our mission charges. Brethren, the fourth month of the conference year is nearly gone. Please get busy and send your missionary assessments to the Conference Treasurer. Do it now. This appeal is urgent; will you heed it? Every cent can be sent in the next ten days if you will only try. Again I urge you: Do it now.
I. F. BETTIS,
Pres. Tex. Conf. Board of Missions.

BOARD OF MISSIONS OF THE WEST TEXAS CONFERENCE.
The midyear meeting of the Board of Missions of the West Texas Conference will be held in San Antonio, April 16, beginning at 9 o'clock. The meeting will be held in Travis Park Church. The names of the

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange
The rate is TWO CENTS A WORD. No advertisement 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, as 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.

AFFLICTED PEOPLE, TAKE NOTICE.

Most important discovery of modern times. A drugless and harmless remedy. Guaranteed for rheumatism, neuralgia, aches, pains, indigestion, female troubles, eczema, nervousness, stomach, bowel, kidney troubles, fits, pimples and blotches. Electro-Galvanic Rings are composed of electro-positive and negative metals. When worn on the fingers or toes, produce a mild current of electricity through the body, which purifies the blood, strengthens the nerves and muscles, induces sweet refreshing sleep, improves the appetite and expels disease from the body.
COPY OF BANK LETTER.
"The People's National Bank," Capital \$200,000, Kansas City, Kansas, Feb. 17, 1913. To Whom It May Concern: Mr. T. B. Jones and Mr. Tnos. Murphy of Athens, Texas, having established a branch office in this city for the purpose of the sales of Electro-Galvanic Rings on which they gave certain guarantees as to results, have deposited with this bank the sum of \$1000.00, with which to make good their personal guarantee on these Electro-Galvanic Rings. These people come highly recommended to us. Signed, J. L. Wright, Cashier.

Dr. William Matthews, Athens, Texas, writes: "This is to certify I have known Mr. T. B. Jones more than 30 years, always knew him to be a man of his word, have also known of the Electro-Galvanic Rings, invented by him, for several years, have been noticing his advertisements a year or more, in the leading papers. I have been a practicing physician 25 years. From my personal experience, with the prominent people who have used Electro-Galvanic Rings, I consider that his advertisements are doing more good for suffering humanity than all other advertisements combined."
Full particulars explaining manner in which nitrogen and oxygen are produced from copper and zinc and converted into electricity; how electricity and carbonic gases affect the system. Many other convincing testimonials. Free trial offer, etc., on request. Write JONES AND MURPHY, P. O. Box 23, Kansas City, Kan.

They who think most talk least, but some folks talk so much they can't take time to think.

They who think most talk least, but some folks talk so much they can't take time to think.

MARRIED.

Corzino-Nealey. — In the County Clerk's office at Fort Worth, Texas, February 17, 1913, Mr. Walter Corzino and Miss Julia Nealey, Rev. Thos. Reece officiating.

Ruffins-Epps. — At the courthouse, Fort Worth, Texas, February 17, 1913, Mr. Clarence Ruffins and Miss Sarah Epps, Rev. Thos. Reece officiating.

Jones-Arnold. — At the Methodist parsonage Telephone, Texas, February 17, 1913, Mr. Sam Jones and Miss Ada Arnold, Rev. H. H. Goode officiating.

Walters-Turner. — At the courthouse, Fort Worth, Texas, March 9, 1913, Mr. George P. Walters and Mrs. Maggie Turner, Rev. Thos. Reece officiating.

Easley-Yancey. — At the residence of Mr. Yancey, Ellis County, Texas, March 23, 1913, Mr. Claud Easley and Miss Vera Yancey, Rev. Josephus Lay officiating.

Pennington-Eaton. — At the home of the writer, near Holly Springs, Van Zandt county, Texas, March 16, 1913, at 4:30 p. m., Mr. R. W. Pennington and Miss Lovie Eaton, Rev. Frank Everitt officiating.

DISTRICT CONFERENCE NOTES.

Paris District.
The Paris District Conference will convene at Deport, April 22, at 9:30 a. m. The opening sermon will be preached by Rev. W. D. Mountcastle at 11 a. m.
The committees are as follows:
License to Preach—M. L. Hamilton, T. D. Hudgins, J. W. Blackburn.
Deacons' Orders—R. F. Bryant, A. F. Hendrix, L. L. Nangle.
Elders' Orders—J. W. Lovell, J. W. Beckham, W. T. Bloodworth.
Admission on Trial—W. D. Mountcastle, J. I. Griffin, E. H. Hurses.
W. F. BRYAN, P. E.

Terrell District.
The Terrell District Conference will be held at Kaufman, Texas, April 22 and 23. The opening sermon will be preached at 11 a. m. on the 22nd by Rev. S. T. Francis.
The following committees are announced:
License to Preach—C. Pasley, C. W. Dennis, H. B. Chambers.
Recommendation to Annual Conference—J. J. Beckham, O. E. Moreland, E. G. Roberts.
Deacons' Orders—Walter Douglass, J. B. Aldar, M. H. Read.
Elders' Orders—J. P. Humphreys, J. H. Schimshire, E. A. Burke.
Fifth Sunday meetings will be held in the Terrell District on March 28 to 30 at the following places: Mesquite, Mabank, Olan and Fate. Programs have been arranged for each place and the pastors are expected to be present at the points where they are assigned. All of these meetings will open on Friday at 7:30 p. m. and extend through Sunday. Let us make the most of these meetings and endeavor to make them helpful to our Methodism.
A. L. ANDREWS, P. E.

TEXAS CONFERENCE MISSIONARY FUND.
Pastors of Texas Conference, please take notice:
The second quarter's drafts have been sent to the Conference Treasurer, but he writes that he has less than half the amount necessary to pay same. I have authorized him to borrow the money and send checks to the preachers on our mission charges. Brethren, the fourth month of the conference year is nearly gone. Please get busy and send your missionary assessments to the Conference Treasurer. Do it now. This appeal is urgent; will you heed it? Every cent can be sent in the next ten days if you will only try. Again I urge you: Do it now.
I. F. BETTIS,
Pres. Tex. Conf. Board of Missions.

BOARD OF MISSIONS OF THE WEST TEXAS CONFERENCE.
The midyear meeting of the Board of Missions of the West Texas Conference will be held in San Antonio, April 16, beginning at 9 o'clock. The meeting will be held in Travis Park Church. The names of the

TOBACCO REMEDY.

MEADOW TOBACCO REMEDY, a sure cure for the tobacco user. This is guaranteed by me under the Pure Food and Drugs Act. I want this remedy put in every home where there are tobacco users. Price to reach all—\$1.00 per bottle, or three for \$2.50. A. M. HEAD, Teague, Texas.

MISCELLANEOUS.

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

NURSERY STOCK AGENTS WANTED.

AGENTS wanted to sell nursery stock on dealers' plan; can work part or all of your time. Write at once if interested. SHAM-BURGER NURSERY, Tyler, Texas.

NOTICE TO PREACHERS.

Send me your address on a postal card for samples of printed cards, envelopes, etc., for Conference Collections and pastors' notices. Also description of a practical file for illustrations. H. H. SMITH, Ashland, Va.

POULTRY FEED.

QUEEN OF DIXIE Hen and Chick Feed, a "Brand of Quality." We invite comparisons as to its merits. Orders for local shipments promptly filled. Hen feed \$2.25; chick feed, \$2.50 per 100 pounds delivered at your station. LAWYER-BURGHIER GRAIN CO., Dallas, Texas.

PRINTING.

250 envelopes with your name and address neatly printed delivered to you for \$1.00. T. M. MARKS, Jackson, Tex.

READY TO SUPPLY.

REV. W. W. GRAHAM, now of Clarksville, was read out at the Texas Conference on the superannuated list, and officially that is his relation now. But we wish to say for him that he is in good health, strong, vigorous and fully able to do full work. If any of the presiding elders had a vacancy in any one of their charges and want a good and faithful supply, we commend to them Brother Graham who is able to do good work. G. C. RANKIN.

REAL ESTATE.

Will be glad to furnish information about Preston Heights and other property around the Southern Methodist University. This is the coming place of Dallas. G. F. BOYD, Box 621.

REVIVALIST.

TO MY FRIENDS in Texas Methodism: Being now without a pastoral charge I would be glad to make some engagements to hold meetings or assist in meetings, beginning about the first of April. Would be pleased to hear from any desiring my services. Address, 412 E. 9th St., Oak Cliff, Dallas, Texas. S. W. TURNER.

STRAWBERRIES.

STRAWBERRIES and Raspberries. I have the best of new and old varieties. Prices moderate. 1913 catalogue free. B. F. SMITH, 1847 Barker Ave., Lawrence, Kas.

WEST TEXAS CONFERENCE BOOK EXCHANGE.

HAVING been appointed, at the last session of the West Texas Conference to have charge of the second-hand books exchange, I am ready to handle any books you wish to dispose of, especially those books which are needed by the undergraduates in the Conference Course. If you have any books you wish to dispose of, send me your list, the author's name and your price, or, if you desire to buy second-hand books, ask me for it. This second-hand book exchange was recommended by the Books and Periodicals Committee because they were asked by the undergraduates of the Conference Course to provide some means to eliminate their expense in buying books. Address, R. W. FISCHER, Boerne, Texas.

WORK WANTED.

HAVING found it necessary to bring my family out of Mexico because of political conditions there, I am desiring pastoral work in either Texas, Oklahoma or Missouri. Was a member of the Southwest Missouri Conference for four years previous to going as missionary to Mexico and have had experience as pastor in both city and country churches. Was a pastor in Kansas City for three years. Have had good success in revival meetings, assisting brother pastors, and would consider work of that nature. Will cheerfully furnish as many references as may be desired from men either in Texas or Missouri. E. I. ALLOR, D-41 City, Texas.

WILL HELP IN MEETINGS.

I AM PLANNING my summer work now. I will have some spare time and would be glad to help some of the brethren in their revival meeting this summer. C. A. THARP.

VACANCY SUPPLIED.

Please say that I have supplied the vacancy in my district, the Gaydon, which was open last week. Let this answer all enquiries. W. J. STEWART, P. E.

TYLER COMMERCIAL COLLEGE—TYLER, TEXAS
Get a cash-producing education. Our school would not be the largest if it was not the best. With our course you will learn the Practical Business Systems and Methods we produce a proficient bookkeeper, stenographer or operator in a short time and place him in a good paying position. Fill in, mail for free catalogue. Name _____ Address _____

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 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.

WILLIAM CAPERS SWITZER.

"And I only am escaped alone to tell thee." Job 1:19. On the eighth of January W. C. Switzer, of Comanche, the fourth of seven brothers, in his eighty-third year, was taken to his fathers. Two sons, then a daughter and a son, were before him, and two sons, then a daughter and a son, came after him. As he was unique in his birth so he was in his life. His father and mother, Samuel Switzer and Mary Gates, were son and daughter of Revolutionary parentage, who fought under General Marion, "the Swamp Fox" of the Revolution in the country around Charleston, South Carolina, for the independence of America. He was well-born and well-bred, for his father and mother were Christians of the consistent type. His mother being an invalid for many years and dying before the youngest was five years of age, his father had to be a wide-awake man to meet his obligations to his children, but he met them heroically. Everybody knew how he stood in religion as well as in politics, for his thoughts as well as his inward life were known and read of all men. He prayed in the closet, in the family and in the great congregation. When he visited other Churches than his own they usually called on him to pray. The Primitive Baptists would abuse his Church, but asked him to conclude with prayer. He was class-leader, steward and superintendent of a country Church during his children's life with him, and they always stay with such a father till twenty-one. When the most of his children were in their teens he built a new residence and had one room dedicated as the prophet's chamber. The preachers needed not to be asked; they knew where to go to be at home. Bishops Capers and Wightman were thus entertained before they were bishops. Two sons bore their names, Benjamin Wightman and William Capers of whom we write. All the sons save one were named for Methodist preachers. Capers, as we called him, under such environments was bent in the right direction, and he stayed with that bent as long as he lived. "For as the twig is bent, the tree is inclined." That same bending has been transmitted to his children and grandchildren. They all are climbing the same ladder which enabled him to reach heaven; and he will be surprised if all his children and grandchildren and even his great-grandchildren do not get there. I will give a little incident of his earlier years to show the noble character and consequently the forgiving spirit of my brother. In the presence of myself and brother-in-law he was insulted by a man on his own premises, who was told to leave and leave at once. He left, but soon returned and provoked a quarrel with another insult, when quick as thought my brother went toward him and he in turn drew a pistol; but it was caught in time for the hammer to come upon the flesh of one hand while the man was knocked down with the other. Then came a struggle for the pistol, but brother being the stronger, wrenched it from his grasp and turned it upon him, when such pitiful begging was never heard with promises to behave himself if let go. He was permitted to rise after being duly admonished to act the man thereafter and not to expose himself to the dangers of another conflict which would have resulted in his death with most men. He gave the pistol back to him, loaded as it was, and told him to go in peace. The sense of fear was not in him, except the fear of God—the kind that caused him to please God. Being an intense user of tobacco in his young manhood and thinking one day of his growing boys and the pleasure of his wife he resolved to use it no more. And to show that he could do what he willed he carried a piece of the finest grade for months in his pocket and kept a pipe on the shelf, and never returned to its use. Manhood is the resultant of the powers of the soul consecrated to duty. In the Civil War, as all true Southerners, he was at his post ready for action. Like his father he had a family altar, and a home for the preacher, and an occupied pew in the church—when there were services, at prayer-meetings and Sunday Schools—as long as he lived. In Comanche

where he resided for over thirty-five years no one doubted his piety. He gave his youngest son to the ministry of his Church. He liked Masonry, but he loved the Church. He gave to more than anyone according to his means. He did not lay up many treasures on earth; he was too busy laying them up in heaven. Though he left his children but little in dollars and cents they heired the brightest fortune that was ever distributed by a father to his children—an exemplary life in God and for God; and in that sense he did as much for other people's children as he did for his own. Five brothers and two sisters had gone as he went, "And I only am escaped alone to tell thee."

DAVID S. SWITZER.

Dallas, Texas, Jan. 24, 1913.

AN APPRECIATION.

My son-in-law, Milton Hopkins, Esq., of New York City, departed this life March 4. By his brilliancy, energy and perseverance, he attained and maintained a large and lucrative law practice amid the strenuous competition of that great city. But this is not of what I wish to write. I want to record my appreciation of the nobility of his character. He was reared a Quaker and continued his connection with the Society of Friends till the end. He possessed the virtues and sterling qualities of that upright, stalwart Church. He was kind, sympathetic, benevolent, generous almost to a fault, and given to hospitality. A tender, loving, devoted husband, an indulgent father, an affectionate brother, and a better son-in-law I never saw or heard of. He knew it was a great trial for us to give him our beloved daughter to take so far away, so he endeavored to do whatever was possible to repair the loss thus sustained by us, and he had either the father or mother of his wife spend at least three months with her every year. Not a week of his nearly eight years of married life passed, save when he was traveling in Europe one summer, that my wife and I did not receive from him a letter of four to six pages foolscap paper, typewritten; thus he kept us fully posted as to the doings and condition of his family. The anniversary of our birth never came without some substantial token of his regard. While I write, numbers of thoughtful, unselfish deeds of his come rushing through my mind, too numerous to mention, but which went towards making up his beautiful character. I did not know that his loss would make such a vacuum in my family. I bewail him as one of my own children. If I am so bereaved, what must be the condition of my very precious child. May the God of her father, and the Lord whom she has served from her childhood, sustain her in this dark hour and enable her to rear her four bright, beautiful, fatherless children in the nurture and admonition of the Lord, is the prayer of her father,
V. M. WEST.
San Antonio, Texas.

JIMMERMON. — Mary E. Jimmermon (nee Hammond) was born March 2, 1823, in Anderson County, S. C.; died at Naples, Morris County, Texas, March 8, 1913, passing her eightieth milestone on Independence Day, March 2. She was baptized by Rev. John McCall had joined the M. E. Church at the Sandy Springs Campground, September, 1850, under the ministry of Rev. Miles Puckett. Married Rev. J. A. Jimmermon May 1, 1860, who was the father of several children, and to this union seven children were born. The stepchildren did not know but what she was their own mother, her treatment of them was so kind and good. She was left alone some twenty-five years ago, coming to Texas some twenty years ago. She was truly a grand, good woman. For over sixty years she got strength and joy out of her religion. Her faith and devotion never wavered up to the end. I was with her the day before she died and she was quoting Scripture and rejoicing in hope of the glory of God. The only thing that kept her from being altogether happy was the thought of so many unconverted who ought to be enjoying this religion that had helped her for all these years and was such a source of joy while she was going through the valley. It could be truly said of her, "She meditated in the law of the Lord and in his law she meditated day and night, and she was like a tree planted by the rivers of water, that brought forth her fruit in her season, giving to the ministry of the M. E. Church, South, three sons, Sam, Walter and Olin; the last mentioned is now a member of the Texas Conference, the other two having preceded her to the better world. It is truly a blessing to come in touch with such a character. May her like pass this way often. She leaves a daughter and two sons to mourn her loss. Oh, that they may be able to leave behind a memory like hers!
B. C. ANDERSON.

THAXTON.—When on February 13, 1913, Mrs. Fannie C. Thaxton died, Cherokee lost one of its best citizens and Methodism its oldest and one of its best members. Mrs. Thaxton, whose maiden name was Henderson, was born in Chesterfield District, S. C., November 2, 1830. She was married to Martin Wadsworth, a surveyor in Alabama, on July 24, 1848, and came with her husband to Texas in 1849, settling in Rusk County. From Rusk they moved to Cooke and thence to San Saba County. Here Mr. Wadsworth worked at surveying until 1877, when he died, October 24. In 1885 Mrs. Wadsworth was married to Robert C. Thaxton, of Williamson County. In 1899 Mr. Thaxton died and was buried in Williamson County. Sister Thaxton leaves three daughters, Mrs. Brown and Mrs. Chick, both of Cherokee, and Mrs. Hart, of San Saba. Also twenty-one grandchildren to mourn her departure. She was a kind and faithful wife and mother. She has left her imprint upon her posterity, and through them she will continue to live and achieve, though dead. She was a devoted Christian, and loved Methodism with a passionate affection. She was faithful to her Church, and even while the Indians were scouting through the country she attended divine services. She gave the lots upon which the Cherokee church and parsonage stand. She was one of the heaviest donors in building these houses. She always supported the Church with her means. She gave liberally to Cherokee Junior College. She helped to organize the first Missionary Society in Cherokee and served as its first First Vice-President. She had taken the Texas Christian Advocate for fifty years. On February 14, 1913, Rev. C. A. Lemberg preached Sister Thaxton's funeral sermon and the pastor delivered an address, after which the body was laid away in the Hanna Cemetery. She is not dead, but her body sleepeth. Her fidelity is finding its reward in the bosom of God. She has entered the haven of rest. This tired pilgrim of eighty-two years has stepped off the crowded thoroughfare of this world onto the gold-paved streets of heaven. She walks by the crystal stream that flows from the throne. She plucks fruits from the tree of life. She praises the Christ that she served so well here and like whom she has become because she has seen him as he is.
CHAS. DOAK.

LACY. — February 26, 1913, Mrs. Elizabeth C. Lacy departed to the upper fold from the hospital at Arkansas City, Kan. She was the daughter of Captain A. F. Hicks, of Marble Falls, Texas. She came into life in Bell County, Texas, on July 8, 1873. And at a camp-meeting held near Belton, Texas, she came into the new or second birth and became a member of the M. E. Church, South, during the summer of 1875. Always and everywhere, she maintained a steady course of fidelity. She knew the way to the throne of grace and went often there. On September 17, 1902, she became the wife of W. H. Lacy, at Marble Falls, Texas. For some time they lived near Fairfax, Okla. The closing year of her life was a severe one; much pain and disappointments made up its history. While yet under the surgeon's operations she took leave of her husband and went away. But all had been settled for the manner of going with her. Her husband and two stepdaughters are sad and filled with mourning, but the confidence of faith enables them to endure. All the family are comforted by the assurance that all is satisfactory with the dear one. Blessings on the bereaved.
JEROME HARALSON.

LANCASTER.—Mrs. Mary Elizabeth Lancaster was born April 16, 1829; died February 22, 1913, being nearly eighty-three years of age. She was married to Frederick Lancaster in 1850. To this union were born seven boys and two girls, seven of whom are living. She professed religion at the age of fifteen and joined the Methodist Episcopal Church, South, and has been a consistent member and faithful Christian ever since. Bro. Lancaster was called to the beyond in 1873. She has made her home with her children since, but spent most of her time with Brother Alex. Lancaster, her son, who lives near Haskell, at whose home she was called to rest. Grandma Lancaster, as she was familiarly called, because of her motherly disposition, was a godly woman, always faithful in her Christian duties. She was a loving wife, a devoted mother and a kind and loyal friend. Just a few days before her death, in conversation with her pastor, she expressed her assurance of a home beyond and felt no fears in passing away. Her life was a shining example of a Christian worthy of emulation by not only her children but her friends.
L. N. LIPSCOMB, P. C.
Haskell, Texas.

CROCKETT. — Honorable W. B. Crockett was born in what was formerly known as Green County, but now Craighead County, Arkansas, January 29, 1855. When but one year old he was taken to Mississippi and remained there until he grew up into manhood. Judge Crockett was ambitious from childhood for an education. He received his early training in the country schools. However, his attainments were quite limited prior to his twentieth year. At the age of twenty his father, at the request of his son, gave him his time. In the following year he earned some money with which he paid his expense in school for three or four months. Hence, by persistent efforts, working on the farm and teaching, he secured a liberal education. His last year in college was spent at Iuka, Mississippi, where he completed the normal course and received his diploma. Subsequently he had charge of a school for three years at Haynes, Arkansas. A death in the family changed his plans to some extent and he returned South, where he read law under Judge R. S. Stith, and was admitted to the bar in September, 1888, at Holly Springs, Mississippi. After practicing law for one year, he was appointed deputy clerk of Chancery Court, Marshall County, Mississippi, which position he held until the fall of 1892, when he resigned on account of failing health to come to Texas. He arrived in Colorado, Mitchell County, April 29, 1892, where he resided until his death. He was elected County Attorney soon after coming to this county and held the position four years. He was later chosen as county judge and served upon the bench for five years. He also represented his county for two years in the State Legislature. In his public life he exhibited considerable ability as a lawyer and a public representative of the people. In 1882 Judge Crockett was married to Miss Penelope Branch, of Holly Springs, Mississippi. Having no children of their own, they took two of his brother's children to rear and educate, namely, Winnie Davis and W. B. Crockett, Jr. Judge Crockett had been a member of the M. E. Church, South, for thirty-seven years. He served for several years as a member of the Board of Stewards. He loved the doctrine and polity of his Church and was ambitious to see it succeed along all lines. He had not been a strong man for several years, and for the last two years his health had been gradually failing; hence, on the night of December 31, 1912, a shadow of gloom settled over his home, when on this date the subject of this sketch passed over the chilly Jordan of death to the land of joy, peace and larger developments. The Judge seemed to realize during his last illness that the end was near and was apparently resigned to his Father's will. The funeral services were conducted at the family residence by the writer and a former pastor, Rev. J. S. Vaughan. After the service at the residence, the body was laid to rest in the Odd Fellow's Cemetery, in the presence of a large number of sympathizing friends. It can truthfully be said that no one ever had a more attentive and thoughtful wife. She can have the sweet assurance that she did all that could be done to make his last hours comfortable. As she and the children await the summons from above, may they at the same time have His consoling presence and the strong undergirding arm of His power.
W. E. LYON, P. C.

HOLLEMAN.—The subject of this sketch, Paul Holleman, son of Dr. W. D. and Lizzie Holleman, died February 4, 1913. Deceased was born in Gould, Rusk County, Texas. His home at his demise was East Bernard. His physical constitution was frail from childhood, but in the last years he was growing stronger. Paul was his mother's affectionate child since she had to nurse him a great deal. He died trusting in his Redeemer. We shall meet again. Oh, the joy, never more to be separated. No more tears, no more sorrow, no more funerals and no more grave. Farewell, Paul, we shall meet again. Your friend,
W. F. BUSS.

MURDOCK.—Mrs. Sarah E. Murdock was born January 13, 1842, in East Tennessee and peacefully departed this life at her home in Chico, Texas, March 11, 1913. On July 9, 1865, she was married to E. K. Murdock and four children, three girls and one boy, were born to them, three of whom were with her at the time of her death, one daughter living in Tennessee. At the age of fifteen years, she professed faith in Christ, joined the Methodist Church, and remained throughout her life of more than three score years and ten a most faithful and devoted Christian. When her health permitted her, she was at her place in the church, and her unfeigned faith in her Lord and her bright hope of an heavenly home were

an inspiration to all who knew her. Sister Murdock had a host of friends for she showed herself a friend of mankind. No one ever crossed her path, howsoever poor or humble, but received an encouraging word and the needed help if it was in her power to bestow. In her death we all feel we have lost a true friend. But we know where to find her, for she died as she had lived, in triumph of a living faith. Her pastor,
E. L. SILLIMAN.

PERRIMAN.—Cyril Perriman, the oldest son of Mr. and Mrs. R. L. Perriman, of Mertens, was laid to rest on October 17, 1912, in the Frost Cemetery. He was born April 20, 1894, being 18 years, 5 months and 27 days old. Professing faith in Christ, he was baptized and received in the Methodist Church on August 31, 1907, by Rev. Walter Griffith, of the Brandon Circuit. His untimely death was due to an accident fall in which he sustained the dislocation of his spinal column, causing paralysis of the entire body. Cyril was a boy filled with unusual energy, courage and enthusiasm. Whatever he undertook he meant to succeed regardless of the many difficulties and obstacles that might befall him. Faithful and loyal to every duty assigned to him, he died as a favorite among his many devout friends and associates at Mertens, and many there are here that extend sympathy to the bereaved, and are expectantly waiting to meet him in that world where sorrows and disappointments are unknown, that land that Christ has promised to those who love God and keep his commandments. The writer desires to extend special sympathy to the bereaved mother and father and entreats them to look to God to heal their wounded and broken hearts.
J. W. GARRETT, L. D.
Mertens, Texas.

BAYNE.—Mrs. Frances J. Bayne passed to her eternal reward Sunday, March 9, 1913, at a ripe age and ripe for heaven. She lacked but twenty-six days of being eighty years old. She was born in Georgia, reared in Alabama, moved to Texas twenty-five years ago. She was a devoted Christian and a Methodist of the old type. She loved the Advocate and read it with great pleasure to the last. Nearly seventy years ago she gave her heart to God, and to visit her was a benediction. For months she has been anxious to go home. Three daughters survive, of the nine children born to her. They were present, and with tender ministrations, eased mother down to the crossing of the river. They will know where to find her over there. Relatives and friends at Vernon, and elsewhere in North Texas, will weep over her death. May we all meet her in the home beyond.
M. S. HOTCHKISS.

SWEET.—Theresa Marie Sweet was born February 12, 1898, in Kansas, of good parentage. Her father died in her early childhood, and her mother a few years later in Chrysal City, Texas. Her brother, younger by several years, and herself were the only children. After her mother's death she was adopted into the family of Mr. Collett, in Chrysal City, Texas. About a year ago she came to Alpine to avail herself of superior school advantages, and lived with Mr. W. W. Townsend, father of Mrs. Collett, and died of meningitis, February 29, 1913. In Alpine she was a teacher and pupil in music and organist for Methodist Church, in all of which she evinced rare talent and proficiency. She was a beautiful character, full of promise, an indefatigable worker, domestic in habit, modest and retiring in manner, amiable in disposition, a devout and conscientious member of the Methodist Church, having been converted in childhood, and it is, therefore, not strange that everyone loved and honored her. Verily, the Great Gardener hath plucked one of the sweetest and fairest buds in Alpine to adorn his temple above. Her pastor,
HUBERT M. SMITH.

Those Bad Spells

Lebanon Jet, Ky.—Mrs. Minnie Lamb, of this place, says: "I believe I would have been dead by now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a specific medicine for the ills from which women suffer. Made from harmless, vegetable ingredients Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need.

SIMPSON.—Little Floyd, infant child of Earl and Georgie Simpson, was born August 26, 1912, and was five months and twenty-six days old when he died. He was not well during this nearly half a year, but his suffering is over and the little fellow is with the angels where there is no pain, sorrow or death.

Dallas District—Second Round. Cedar Hill and Duncanville, March 29, 30. St. John's, April 2.

Terrell District—Second Round. Elmo, March 29, 30. Scurry, at Wilson's Chapel, April 5, 6. Forney and Mesquite, at M., April 12, 13.

Paris District—Second Round. Woodland, at Kanawa, March 29, 30. Detroit, March 28-30. Annona, at Coleman S., April 5, 6.

Quarterly Conferences

NORTH TEXAS CONFERENCE

Greenville District—Second Round. Kavanaugh Sta., March 23. West Lee Street Sta., March 23.

Gainesville District—Second Round

Broadway Sta., March 29, 30. Myra and Hood, at Hood, April 5, 6. Pilot Point Cir., at Mustang, April 12.

Bowie District—Second Round

Henrietta Sta., March 27, 3 p. m. Blue Grove, New London, April 5, 6. Bellevue, April 6, 7.

Bonham District—Second Round

Rock Point and McCraw, at McCraw, March 29, 30. Honey Grove Sta., March 30, 31.

McKinney District—Second Round

Lewisville, March 29, 30. Richardson and Vickery, at Rogers Chapel, April 5, 6.

Decatur District—Second Round

Alvord, at Alvord, April 5, 6. Chico, at Chico, April 6, 7.

Boyd, at Garvin, May 10, 11. Bridgeport Mis., at Sand Flat, May 17, 18.

Dallas District—Second Round. Cedar Hill and Duncanville, March 29, 30. St. John's, April 2.

Terrell District—Second Round. Elmo, March 29, 30. Scurry, at Wilson's Chapel, April 5, 6.

Sherman District—Second Round. Bells Cir., at Moore's Chapel, March 29, 30.

Paris District—Second Round. Woodland, at Kanawa, March 29, 30. Detroit, March 28-30.

Sulphur Springs District—Second Round

Cumby and Miller Grove, at Cumby, March 29, 30.

CENTRAL TEXAS CONFERENCE

Gatesville District—Second Round. Killeen Cir., at Reece Creek, March 29, 30.

Hillsboro District—Second Round

Covington and Osceola, at O., March 29, 30.

Waco District—Second Round

S. Bosque and Horn, at Harris, March 29, 30.

Corsicana District—Second Round

Barry Ct., April 5-6. Eleventh Ave., April 6-7.

Dublin District—Second Round

Bunyan, at Limpleville, March 29, 30. Hucksbay, at Pigeon, March 31.

Georgetown District—Second Round

Belton Cir., at New Hope, March 29, 30. Bartlett, April 5, 6.

Fort Worth District—Second Round. First Church, March 30, 31.

Cisco District—Second Round. Gordon, at Mt. Zion, March 29, 30.

Brownwood District—Second Round. Glencove, at Crews, March 29, 30.

Cleburne District—Second Round. Lillian, at P. G., March 29, 30.

Weatherford District—Second Round. Coats Mem., March 29, 30.

WEST TEXAS CONFERENCE

Cuero District—Third Round. Victoria, April 19, 20.

Cuero District—Second Round

Pandora, at Carido, March 29, 30.

Beville District—Second Round

Sinton, at Odem, March 29, 30.

Llano District—Second Round

Lometa Cir., at Bend, March 29, 30.

San Marcos District—Second Round

Leesville, March 27, 28.

San Angelo District—Second Round

Eldorado, at Eldorado, Mar. 29, 30.

Austin District—Second Round

Walnut, March 29, 30.

Uvalde District—Second Round

Rock Springs, March 26-30.

Sweetwater Mis., at Ada, May 3-4.

Abilene District—Second Round. Caps, at Wiley, April 5, 6.

Amarillo District—Second Round. Ochiltree, Mar. 29-30.

Clarendon District—Second Round. Washburn, at Fairview, March 29.

Plainview District—Second Round

Dimmitt, at Otter, March 29, 30.

Big Spring District—Second Round

Plains, March 30, 31.

Hamlin District—Second Round

Rotan, April 5, 6.

TEXAS CONFERENCE

Marshall District—Second Round. Harleton Cir., at Smyrna, March 29, 30.

Tyler District—Second Round

Colfax, at Oakland, March 29.

San Augustine District—Second Round

Corrigan, at Moscow, March 28.

Navasota District—Second Round

Huntsville Cir., at Blackjack, March 29, 30.

Pittsburg District—Second Round

Queen Ct. v. at New Hope, March 29, 30.

\$3.50 Recipe Free, For Weak Kidneys.

Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Mc.

Stops Pain in the Bladder, Kidneys and Back.

Wouldn't it be nice within a week or so to begin to say goodbye forever to the scalding, dribbling, stinging, and too frequent passage of urine...

Hardy Memorial (conference), April 21, night.

Beaumont District—Second Round. Liberty, at Liberty, March 29, 30.

Brenham District—Second Round. Caldwell, March 29, 30.

Jacksonville District—Second Round

Jacksonville Cir., at Dialville, March 29.

Houston District—Second Round

Humble, March 30.

Marlin District—Second Round

Maysfield, at Maysfield, March 29, 30.

NEW MEXICO CONFERENCE

Pecos Valley District—Second Round. Pecos, March 29, 30.

Albuquerque District—Second Round

McAlister, March 29, 30.

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

KNICKERBOCKER SPECIAL.

Too busy this week to write. In the middle of the big Waco S. M. U. campaign. Two one-thousand dollar men signed up. Names to follow.

Am going to keep the safety valve buzzing all the time from now on. I've got some new brass buttons on my conductor's coat and want to have a full train to show 'em off, too.

All aboard!

H. D. KNICKERBOCKER.

ROSEBUD, TEXAS.

My Dear Frank,

I sent you last Saturday notes and cash to amount of \$297 (\$13.50 cash). I did not have time to write you at the time. I delivered my speech at Travis last Sunday night. About 250 people in the town. I got \$197, and I went to a country Church last Wednesday night, made my speech, got \$100 and left at once. Thus \$297 was secured in the country.

Watts and I are billed for this week.
A. A. KIDD.

FOUR NEW PASSENGERS.

Rev. W. C. House, Nashville, Tenn.
Dr. J. E. Brown, McGregor, Texas.
W. M. Gunnell, Marlin, Texas.
Mrs. B. C. Nettles, Marlin, Texas.

THE EVERY-PREACHER CAMPAIGN.

The report in the Advocate on the Every-Preacher Campaign reveals a surprising state of things. Not more than one-third of our pastors have yet made pledges. It is hoped that within the next few days many more of them will send in subscriptions. With small salaries and expensive moves frequently many of them are not able to give much, yet we hope that every pastor in Texas Methodism will make some contribution to this greatest of all our great causes. There never was a more devoted or loyal set of men and they are sure to respond. They have a peculiar interest in our Church schools and have always supported by patronage and gifts these institutions. There is scarcely an active pastor to be found in Texas Methodism who is not now a friend of S. M. U. We want every one to manifest this friendship by the most liberal contribution he is able to make. Come on, brethren, get in on the honor roll. Local preachers are not barred. What about an Every-Local Preacher Campaign? Why not? Let us hear from you brethren also.

SUPPLEMENTARY LIST OF PREACHERS WHO HAVE SUBSCRIBED TO S. M. U.

(Any names omitted will be added from week to week.)

NORTH TEXAS CONFERENCE

F. S. Ashburn I. M. Woodward
W. T. Whiteside J. D. Thomas

CENTRAL TEXAS CONFERENCE

F. A. Ashburn

NORTHWEST TEXAS CONFERENCE

K. Strother M. D. Hill
C. E. Lynn

A FLYING TRIP.

Dr. Boaz and J. C. Carr, District Commissioner, Make a Brief Trip Through Brenham District.

Rev. J. C. Carr, pastor at Caldwell, and District Commissioner for the Brenham District is a very active and effective worker. He made a personal pledge of \$500 to S. M. U., and is urging the people of the district to give liberal support to the same cause. Without any assistance from the office in Dallas he secured in Caldwell \$550 in addition to his own subscription. This will be supplemented by many others.

A brief tour was planned for Dr. Boaz. At Rockdale, Dr. Boaz lectured on Thursday night and was compelled to leave for San Antonio immediately after the lecture. Only \$80 was pledged, \$250 having been previously pledged there.

At Somerville Brother Carr delivered the address and secured \$400, while Dr. Boaz was in San Antonio attending a meeting of the Epworth League. Sunday was spent by Dr. Boaz in Columbus and Eagle Lake, where he secured \$325 at the former place and \$755 at the latter. Eagle

Lake had already pledged \$350. Richmond signed for \$500, and pastor and leading officials agreed to raise \$500 more. Wallis gave \$200 and Brenham \$580. Brenham had already pledged \$600 or more. Total results from trip, \$2940. Rev. S. W. Thomas, the big-hearted presiding elder, manifests unusual interest in the work.

Everywhere the pastors were gracious and cordial and gladly cooperated with us in the work. Much interest in the campaign is found everywhere. Many are wanting to know what progress is being made and how near we are to the goal. If every one will do his best we will reach the goal in due time, but we are far from it yet.

STAMFORD DISTRICT MISSIONARY INSTITUTE.

The third section of the Stamford District Missionary Institute convened at Albany, Texas, March 12. Owing to rain and unfavorable weather conditions, the attendance was very small. No laymen were present. The program was condensed and the time reduced to one day.

The presiding elder opened with Scripture reading and prayer. Brother Moody, of Avoca, gave a most helpful and complete talk on "The Missionary Idea in the Old Testament." It caused all of us present to view missions with wider visions.

Brother Watson with a strong talk on the "Missionary Idea in the Acts and Epistles was traced, after which Brother Moody preached. His message was one of power and profited all the hearers.

Sister Clark read a well written and highly instructive paper in the beginning of the afternoon service on "The Benefits to Be Derived from Organized Woman's Work." The presiding elder conducted a brief testimony service following, which brought out the eulogies from the brethren upon the benefits of this great arm of the Church in their respective charges.

Brother Moody gave a timely discourse on pastoral instruction of children. This was followed by a stirring talk from Brother Clark on "The Necessity of Revivals, How Shall We Have Them."

A sermon at the evening hour by the writer closed the program. Perhaps it is not too much to say that despite the small attendance, no more profitable Institute has been held in the district. We all came away with renewed visions and larger hopefulness for the future.

Before final adjournment a vote of thanks was tendered Brother Clark and people for the royal hospitality dispensed on this occasion.

F. L. MEADOW, Sec.

THE WEBB LIQUOR LAW.

The following statement has been issued from the Anti-Saloon League headquarters by State Superintendent J. H. Gambrell:

"As a matter of information, the press of Texas, is asked to print the Webb Liquor Law, passed by Congress over ex-President Taft's veto, which is now in full force and effect: 'A bill (S. 4013) Divesting intoxicating liquors of their interstate character in certain cases.

"Be it enacted, etc., That the shipment or transportation in any manner or by any means whatsoever of any spirituous, vinous, malted, fermented, or other intoxicating liquor of any kind from one State, territory, or district of the United States, or place noncontiguous to, but subject to the jurisdiction thereof into any other State, territory or district of the United States, or place noncontiguous to, but subject to the jurisdiction thereof, or from any foreign country into any State, territory or district of the United States, or place noncontiguous to, but subject to the jurisdiction thereof, which said spirituous, vinous, malted, fermented, or other intoxicating liquor is intended by any person interested therein to be received, possessed, sold or in any manner used either in the original package or otherwise in violation of any law of such State, territory or district of the United States, or place noncontiguous to, but subject to the jurisdiction thereof, is hereby prohibited.

What the Law Does.

"It will be seen that the purpose and effect of this law is to take liquor out of interstate commerce, so far as prohibition States are concerned, leaving the States free to enforce their own laws prohibiting the sale of liquor. Under the law, liquor becomes subject to State laws, immediately it crosses

the State line, and neither the consignor nor consignee will be protected by interstate commerce. The law guarantees that the Federal Government will not interfere with the enforcement of State laws, and is exactly what prohibitionists have been working for, for the past twelve or fifteen years.

State Prohibition Conference.

"There is a widespread feeling among prohibitionists, that there ought to be held some time in the near future, a State-wide conference to consider the whole situation, as it exists today. The conviction is that there ought to be a thorough understanding among prohibition forces, with the view of united action with reference to the political aspects of the prohibition movement. It is altogether probable that such a conference will be called within the next thirty or forty days, and every feature of the situation, bearing on the liquor question, will be carefully considered. At the proper time, a call for such a conference, will, no doubt, be issued, and prohibition forces from all over the State, ought to make it a point of duty to attend the meeting."

Dallas, Texas.

SOUTHERN METHODIST UNIVERSITY.

From the beginning I have been praying some and paying a little and expect to continue this good work.

Bishop Mouzon was with us Sunday night last, and preached on the subject of the delight of a large audience. The collection was not up to the high watermark, but we are hopeful for the future. Everybody should know that the Master is never more weary with sacrifice than when the fool is the priest and folly the oblation, and as a matter of fact blockheads are needed as little elsewhere as in the pulpit.

This scribe has been a country preacher all these years and this squib is mostly for that class. When called upon to help in this behalf as a rule they say a University is not for us and ours, but for the rich city people, so let them foot the bills and reap the harvest. A very hurtful mistake in more ways than one. We have the aristocracy of character in this country and that only is the royal road to learning or anything else that is valuable. The indirect benefit to all is very great, but we want to speak of the direct benefit. As the life story of Dr. Rankin shows us any boy can get an education that wants it, and when a poor boy or girl gets it you hear from them. Take this case:

Ben Hill and John Abercrombie, two Georgia boys, went to college together; one say poor, the other very rich, in the year 1873. Ben, as a United States Senator, made a speech in reply to James G. Blaine that was equal to any that had ever been made there. At that time I was John's pastor, as he lived in Sleepy Hollow over in East Alabama, hardly known ten miles from his home. Why this difference? Poverty was a benefit to one and prosperity a blight to the other.

Many of our greatest men come from the country. Bishop McTyeire was from Barnwell District, South Carolina. Hear him: "As a small boy I went with my father to church in the city of Charleston and they had benches with backs to them. I looked mighty fine to a Parnwell boy." Bishop Marvin said this at the age of 16: "I knew as little about men and books as it was possible for any Missouri boy of my age to know." Bishop Seth Ward, to our certain knowledge, was raised on Pigeon Roost Creek in Leon County, a place just a little beyond the backwoods. By all means say to the fathers and mothers, give your children a chance to open their eyes to see the possibilities in the case, and they will go to the University and bear off the laurels of the same. By all means make your contribution as liberal as your can, and do so cheerfully; also talk to your children about it, making them feel that they are as good as the best and really need to stop nowhere this side of the top.

W. W. GRAHAM.

Clarksville, Texas.

BONHAM DISTRICT.

Call work play and work is easy. And if one cannot work or play, why not march and hurry. Let us then fancy that we are a part of the great Southern Methodist University Army: General Thomas' Division, Ashburn's Brigade, Spott's and Lowrey's Regiments. Each regiment consisting of eight charges and each pastor a major with as many captains and companies as he has hundreds of members, and each captain as many lieutenants as he has twenties, and march to victory in securing \$18,655 to complete our \$26,580.

Ashburn Brigade consists of two regiments—Spott's and Lowrey's: Spott's has eight battalions of 2738 men and raised for all purposes \$29,898. Lowrey's has eight battalions with 2397

men and raised \$35,910 for all purposes.

The brigade has a total of 5316 men and raised \$56,839 for all purposes.

The brigade should raise for Southern Methodist University at least \$26,588 from this army of 5316 men.

Of this amount \$7935 has already been secured which leaves \$18,655 to be captured in this campaign; only \$3327.50 for each regiment.

Ordered by a General, Brigade General, two Colonels, sixteen Majors, fifty-four Captains and 270 Lieutenants and 5216 men, the stronghold should be taken and a glorious victory claimed. What say the Majors and the Captains? What say the 5316 men? What say the Captains and men who brought to their Master's cause last year \$56,839? Shall we dread \$18,655, or shall we falter at \$3.50 per man, when last year we paid more than \$10 per man? Only one-fifth of the amount, or \$3731, has to be paid this year; less than seventy cents per man. Let the Captains of the host divide their companies into squads and place determined Lieutenants in charge and let's meet at Bonham and complete our organization and hear our chiefs address us. And let us secure the amount in cash and pledges and we will go to Dallas to see the Education Board and all our Bishops and make our report.

Yes, we will secure a through car or train and go shouting "On to Victory."

I. S. ASHBURN,
Commissioner.

SAN ANTONIO METHODISM.

Dr. J. E. Harrison, Chairman of the Methodist Pastor's Conference, called the meeting to order at ten a. m. Although the Doctor is the president of San Antonio Female College and one of the busiest men in Texas, yet he is always present and knows how to make our meetings interesting and helpful. He keeps in touch with the ministry and preaches often for the brethren. The presiding elder and all the pastors, except one, answered roll call. The report follows:

N. B. Read: Good Prayermeeting. Fine Easter service, congregations about as usual, sixty-nine at Epworth League.

D. E. Hawk: Had services at Travis Park all the week. Received twelve on profession of faith and one by letter. There were 525 at Sunday School, San Antonio Female College worshipped with us at eleven o'clock, largest congregation since conference.

C. H. Booth: Great day at Laurel Heights, largest Sunday School and Epworth League to date. Had to use Sunday School auditorium both morning and evening to accommodate the congregations. Asked for a missionary offering at eleven o'clock and got \$275. Three accessions and two children baptized.

J. W. Shoemaker: Splendid services and one new member.

S. L. Batchelor: Good day, fine congregations.

Gaston Hartsfield: Largest prayermeeting to date; splendid congregations yesterday and three accessions. S. B. Johnston: Brother McKinnon preached in the morning; there were 235 in Sunday School and four joined the Church. Will go into our new church the third Sunday in April.

G. W. Jackson: Large congregation and splendid services.

L. E. Booth: Largest congregation to date and one conversion.

A. N. James: Two accessions. Dr. Burgin preached at night. Our new church will be completed soon; will



move into the new parsonage in a few days.

Dr. Burgin: Let's try to get all our people to attend the District Conference, which meets at Bandera April 1. Was at Comfort and Boerne yesterday. Preached Saturday night and again yesterday morning. Held Quarterly Conference in the afternoon. Returned to the city and preached to a splendid congregation at the Alamo Methodist Church last night.

GASTON HARTSFIELD,
Secretary.

POUNDING BY PARCELS POST.

Well, the unexpected happened. Usually, I am pretty hard to surprise, but the preachers and many laymen and good women of the Marlin District surprised me completely. Feb. 22 being Washington's birthday, we had no mail delivery that day, but the carrier notified us the day before that mail would be given out Saturday morning at the carriers' window, so I sent one of the boys down for my mail. When he came back he was a sight to behold. Parcels, parcels, parcels, almost everything that could be sent by parcels post for the presiding elder. More came the following Monday and for several days afterward. The brethren decided that while they were being pounded, their presiding elder should not be left out. I see in the Advocate this week that another presiding elder had been pounded, but I claim to be the first, only he got in his report first. I wonder how brother J. T. Smith is going to take this. He always claims to be ahead in everything, but he must confess that he is bested this time. Well, the Marlin District has set a good example. I hope others will go and do likewise.

I desire to thank the good people of the district for their kindness, and this expression of their appreciation and love. Such tokens of friendship and thoughtfulness make life brighter and sweeter. After all, it is the beautiful spirit of Christian kindness back of such deeds that makes them appreciated all the more.

I. F. BETTS,
Presiding Elder, Marlin Dist.

Don't live your life alone, without forming friendship and love; poor nature needs love, you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore go out into God's world, and live your life for others.—Great Thoughts.

Two Splendid Song Books

"THE NEW EVANGEL"

HAS PROVEN ITS WORTH WITH A RUN OF 505,000

Copies In Twenty-Two Months

An Unsurpassed Record

Ask anyone who has ever used this book, and you will get a worthy testimony.

Printed in Round and Shaped Notes.

PRICES:

Full cloth board, 35c each, postpaid.

\$3.50 per dozen, postage 65c.

\$25.00 per hundred, carriage extra.

Embossed Limp, 25c each, postpaid.

\$2.25 per dozen, postage 50c.

\$15.00 per hundred, carriage extra.

"THE WORLD EVANGEL"

JUST OFF THE PRESS THE VERY BEST OF NEW SONGS

As Well as the Old Favorites

288 pp. --- 400 Numbers

Pronounced by experienced song leaders, pastors and evangelists to be the best ever published. Try it and see.

Printed in Round and Shaped Notes.

PRICES:

CLOTH BOARD, \$30.00 per hundred, on account.

\$3.60 per dozen; postage, 70c.

Single copy 35c, postpaid.

Cash with order, \$25.00 per hundred.

LIMP CLOTH (not paper), \$18.00 per hundred, on account.

\$2.50 per dozen, postage 52c.

Single copy 25c postpaid.

Cash with order, \$15.00 per hundred.

Send All Orders to **ROBERT H. COLEMAN,**

EDITOR, PUBLISHER AND DISTRIBUTOR.

SLAUGHTER BUILDING

DALLAS, TEXAS