

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, 1804-1806 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

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Volume LIX

Dallas, Texas, Thursday, April 3, 1913

Number 34

The Old-Fashioned Country Church

THE old-fashioned country Church gathers round it many of our tenderest memories, and from it we recall many of our happiest associations. It occupied a site in a good community and about one hundred yards from the "big road," in the midst of a beautiful grove of oaks and hickories, with here and there a chestnut and a dogwood. It was an oblong house, framed, ceiled and weatherboarded; with homemade seats, an altar, platform and pulpit; and it accommodated about four hundred auditors. It was a sacred place and we always felt like lifting our hats when we approached it. On Sundays its doors stood open; but for the most part they were closed the rest of the week. Even lamps had not yet come into use; so we lighted it with tallow dips. Many of the trees had horseshoes nailed to them, or holes bored in them, and pegs driven in to provide places for hitching the horses during service time. This is the old church house as we remember it, and down below it and across the road, there was a natural spring bubbling up from the base of a great rock where the people slaked their thirst. We had services twice a month and Sunday School every Sabbath morning. Who can ever forget the singing in the old country church! One man with a tuning fork pitched the tunes and all the people sang. It was not scientific music, such as we have now-a-days; but it was music. What it lacked in science, it made up in melody and volume. It was like the voice of many waters, for we had all been taught to stave out of the old "Southern Harmony," with its shaped notes. We sang treble, tenor, counter and base. Yes, we had all the parts.

When the preacher came, he dismounted, hitched his horse, walked solemnly down the aisle amid the silence of the audience, with his saddlebags on his arm, and ascended the pulpit and knelt a moment in prayer. Then from his saddlebags he took his Bible and hymn book and arose and read his opening hymn, "lining" the words. It was some old and familiar hymn, like, "Come Thou Fount of Every Blessing," "Amazing Grace How Sweet the Sound," "He Dies, the Friend of Sinners Dies," "Show Pity Lord, Oh Lord Forgive." The man with the tuning fork pitched the hymn in some minor tune, and it was sing-

ing! Then the prayer followed, and sometimes, "Heaven came down our souls to greet, and glory crowned the mercy seat." That prayer always put the congregation in a frame for spiritual worship. The subject was usually some great doctrinal theme and after its exposition a mighty exhortation followed, and either mourners were invited to the altar, or the people came round for an unctious handshake. When the benediction was pronounced we felt like we had been to meeting sure enough!

If the services happened to be of the basket order, then we gathered at the spring, had things in common, and the people feasted on good things around the same improvised board. After this an hour or so was devoted to social life, for everybody knew each other in those days and about that old Church. Following this would be an afternoon service, and while sometimes we would grow a trifle sleepy after the good dinner and in a warm house, yet we had another good service. When it was over, we went home renewed in spirit and ready for another week of toil on the farms. It was refreshing to go to meeting in the old country church of that day.

What a time we enjoyed when it came to our turn to have the Quarterly Meeting! We began on Saturday and Saturday night, having fasted on Friday. The "elder" was with us and he was usually a big one. We almost stood in awe of him. He was a reverend looking man, had clerical clothes on, a tall hat and solemn face. How we did look up to him! And the family who entertained him felt honored and long after he was gone the children talked about him. On Sunday morning the love feast introduced the day's worship. At the "popular hour" he did the preaching. And such preaching! Almost invariably there was a shout in the camp and usually there was more than one shout. Then came the Sacrament, and with what reverence and awe we approached the table! We did not come and go at will then. We were served in lots and remained kneeling until we were formerly dismissed. And during the time some soul-stirring hymn was sung. It was "a time of refreshing from the presence of the Lord."

But what shall we say of the annual revival? It was the great occasion of the year. Without this revival, the old country Church

would have been lost. It came at the stated time when moonlight nights were on. It was announced weeks ahead. The people were expected to get ready for it. And when the time arrived, everybody knew it and expected it to be "the set time for the Lord to remember Zion." As a rule the preacher did his own preaching, with the local helps at command. The service ran about one week before things warmed up, and after that not penitents, but "mourners" were invited, not to the altar, but to "the mourners' bench." And when the meeting "broke loose," the bench was crowded with "mourners." And they mourned, too. It was not a hold-up-your hand, or a dry-eyed affair. Not a bit of it! It was genuine mourning. And when they "came through," it meant something, sure as you are born. They knew it and the people knew it. And the meeting lasted until the neighborhood was just about cleaned up.

The singing and the praying, the grove meetings and the testimonies, who can forget them!

From the old country Church went forth the very best type of Christian men and women. They were rooted and grounded in the faith. They had the witness in themselves. Many men who afterward figured widely in the Church as great preachers were nurtured there. Around that "mourner's bench" they found the Savior and under that preaching and association they got their start in the better life. The Church will hardly ever know how to estimate the value of this old-fashioned country meeting-house. We are sorry that for the most part it is gone. With all our modern facilities for worship, we have not made much improvement on the methods and the results of this old country Church. There are times when we get hungry for one more experience in this old country Church!

Pernicious Teaching By The Ladies' Home Journal!

ORDINARILY we have always regarded the Ladies' Home Journal a very correct expounder of public morals and a wholesome influence in the American home. But in a recent issue we read something on the page, "Girls Affairs," of a very disappointing nature. And while we hesitate to criticize a public journal whose uniform course has placed it almost above complaint, nevertheless we cannot permit this to pass without a protest.

It seems that a young lady wrote to the editor of this department of the Ladies' Home Journal asking why it was that she was unpopular with young people. "I do not go to theaters or other places of amusement, nor to parties, but I go to Church twice on Sunday and attend Sunday School regularly. People ask me what I do for amusement? My answer is that I am employed nine hours a day as a stenographer in a downtown office; my earnings are spent at home where I help a little in the work, embroider, read and practice music a little. When the young people are making arrangements for parties or social gatherings I am never invited. Why?" And she continues on this strain in quite an extended letter of inquiry.

Now the answer in part is as follows:

"If you want friends you must do your part and not hold aloof from

them. Why should you be invited if you only care for the invitation, not for the social gathering itself? Perhaps you have confused the terms 'sacred' and 'secular.' All true, pure things are sacred and many of Beethoven's sonatas are as sacred as hymns. Your chief mistake may lie in your self-analysis. You do not mean 'to preach self-righteousness,' but from your letter I judge you rather condemn the young people around you for caring for the things that fail to interest you. Yet a person is but one-sided who finds no pleasure in play as well as in work. One may attend parties or go to see a good play, or dance and make herself agreeable generally, yet care also for the better things, such as books, music, Church duties, and be a finer woman because of her wider outlook and more liberal tastes. You are too introspective. Get out of self, seek friends, go among them and be agreeable, and I have no doubt that sooner or later some young man will find you very attractive."

It seems to us that one feature of the above answer to the inquiry is anything but wholesome. It carries with it the doctrine of mixing the world thoroughly with your religion; do what the world does and follow the customs of society; do not be overly religious and give less attention to the values of life; and devote more time to the frivolities, the social diversions, and make

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Speech of Senator W. R. Webb

This speech was made February 19, 1913, in the Senate of the United States upon the Kenyon-Sheppard Bill to prevent the shipment of liquors into dry territory.

Mr. President: The liquor evil has been before the world since the beginning of history. The history of the Jews, the Greeks, and the Romans, the three ancient civilizations best known to us, shows the different methods of approach to this great question. A referendum to the citizens of Rome, the imperial city that ruled the world, on the banishment of the temples of Bacchus, as saloons were then called, notwithstanding their protection of a god, resulted in Rome going dry. Rome went dry on the political slogan that the temples of Bacchus were headquarters of the demoralization of youth and the white slave traffic. The saloon still maintains its ancient reputation, and in our time it has eliminated none of its evils, but has added others unknown to the ancient civilizations.

Bacchus, a god of great power, was not, I am glad to say, infinite in his attributes nor universal in his jurisdiction.

Bacchus was a riotous God. His birth was a tragedy amid thunder and lightning. His mother was consumed by the lightning and immediately on his birth departed to Hades. Hence the epithet, fire-born. The orphaned Bacchus was never mothered. He was put in charge of Persephone, the infernal goddess of death, daughter of the Styx, wife of Pluto, and mother of the Furies, whose reputation lies chiefly in the fact that she was abducted by Pluto and made queen of Hades. His nurses became insane, and the little kid changed into a ram and brought up in the dark recesses of a cave. When he was grown, he became insane and became a hobo. He compelled his female worshippers to leave their homes. In their frenzied mothers mistook their children for animals and tore them in pieces. The people, and particularly mothers, opposed his entrance to many countries. Ships that carried him had their masts and oars changed to serpents, and Bacchus changed himself into a lion, and ivy surrounded the ship. The sailors were seized with madness and leaped into the sea. Homer calls him the "drunken god." He was the god of the tragic art. In the beginning of his career the Graces were his companions. Time wrought great changes in his companions, who were bacchantic women, raging with madness, in vehement motions, their heads thrown backward, with disheveled hair, carrying in their hand cymbals, swords, or serpents. Satyrs and centaurs, monstrosities, slightly human in face, brutes in body, were his clowns, sacred to him were poisonous shrubbery, and among animals sacred to him were the serpent, tiger, lynx and panther. The expression of his countenance in art is languid and shows a kind of dreamy longing; his head, with a wreath of vine or ivy leaves, somewhat on one side; his attitude is easy, like that of a man who is absorbed in sweet thoughts or slightly intoxicated. He is often seen leading on his companions or riding on a panther or ass, tiger or lion. On coins he is represented with the horns of a ram or a bull. The above forceful description of Bacchus, as given in the poets of Greece and Rome, and taken from the classical dictionary, is so easy of interpretation that I shall not apply it.

"To regulate interstate commerce," what does "regulate" mean? It means to prescribe rules for, and to prescribe rules means primarily to restrict. Unrestricted commerce is not regulated. It is free and unrestrained and has no regulation whatever. The derivation of the word "regulate" is from rego, which primarily means to "keep straight" (a very suggestive meaning in connection with this bill). The verb "regin" contains the primary meaning, and Webster's first definition is to possess or exercise sovereign power or authority; to exercise government as a king or emperor; to hold supreme power. Webster gives the third meaning to have superior or uncontrolled dominion. The first meaning of regulate in the Century Dictionary is to adjust by rule method or established mode; to govern by or subject to certain rules or restrictions. To regulate a machine is to adjust the governor so as to restrict or confine its movements, to increase or lessen the power as occasion demands. To regulate a clock or a watch is to restrict its movements by a pendulum or compensating spring. Our forefathers in making our great Constitution used the word "regulate" in its ordinary use. They never intended to surrender the right of protecting their descendants from the greatest evil known to man. They

passed such statutes as well as their power to guard the happiness of the people and not the interests of the saloon and the stimulus and the narcotics. Our forefathers, who made our great Constitution, were great scholars and used words with great accuracy. They used "regulate" in my humble opinion, to mean that the power to restrict interstate commerce was in their hands, to be used as the needs of the people required.

You yourselves, Senators, gave that interpretation to the word when you prohibited the consignment of liquor to the Indian tribes. Later, when the Indian territory became a part of the sovereign State of Oklahoma, the Supreme Court of the United States decreed that under your law consignments of liquor could not be transported to that part of Oklahoma which was formerly the Indian territory. Have not we in Tennessee, in our father's house, a right to expect that you do as well for us and our children as you do for others? We simply ask for equal justice. We do not ask you to even help us execute our anti-liquor laws or delegate to us any power we do not possess. We simply ask you to deprive liquors intended for unlawful purposes of interstate commerce character, and let us deal with such imported liquors as we would with liquors of domestic production intended for the same unlawful purposes.

Your laws regulate nitroglycerin and its products. That means they restrict; they prescribe conditions. They prohibit entirely from the whole union absinthe because it intoxicates; but another intoxicant is said to have the right of way even over the sovereign power of States and the Nation itself. I have been myself denied by quarantine the privilege of crossing into my own State to my own home because I did not have with me a health certificate, and I had not been in contact with any contagion. Cattle, sheep, horses, hogs and plants of every description are stopped, regardless of loss to the owners, because of anticipated disease. To regulate, then, is evidently to restrict. It seems that the only commodity known to man that cannot be restricted is intoxicating liquors. If animals and plants constitute the difference, intoxicating liquors are responsible for more diseases of the body than all other causes combined, and, in addition, they send great multitudes to the madhouse, to suicides' graves; they destroy the will power, which alone constitutes true manhood. They undermine love and destroy homes. This great destroyer, the greatest evil known to man, seems to be, in the estimation of great lawyers, the only disease-breeding commodity that can have no restriction put upon it.

They had trouble in ancient times in regulating this same commodity, personified into Bacchus with such unusual power that he overcame all restraints by changing men that stood in his way into fowls, fish or animals, according to his whim. Modern sovereignty, it seems to me, works the same trick by changing the meaning of very simple words. Even statesmen and chemists of the United States cannot tell what whiskey is. In my boyhood whiskey had no restriction upon it whatever. It was sold at ten cents a gallon anywhere on the public highway, at camp meetings; and any illiterate plowboy could tell what whiskey was. Now that whiskey is so disguised with Indian hemp, buckeye, mountain ivy, poison oak, sulphuric acid, chloral and other poisons, I do not wonder that its definition involves problems too complex for great statesmen and chemists.

While our temperance laws in Tennessee are reasonably enforced in at least eighty per cent of the population and ninety-five per cent of the area, we are greatly hampered by the action of the Federal Government in protecting under the interstate commerce law the shipment of liquor. We do not ask the Government to assist us in the enforcement of our temperance laws, but we do ask that when the liquor crosses the State line it shall become subject to the laws of our own Commonwealth. We do not ask that you leave in our hands consignments of liquor after they come within our boundaries. The State of Tennessee has long passed her majority and is clothed and in her right mind. She thinks she, on the ground, knows her people after more than a century of acquaintance better than the general Government can know them, and asks that her discretion on this great question be supreme. She will be wise in the use of this discretion. She can discriminate between a proper consignment and one that is designed for a lawless purpose.

Mr. President, it is wrong for this great Government, the strongest in

the world, to force this Pandora's box on our people.

Tennessee's journey in the days of the Revolution, at King's Mountain, living on parched corn, turned the tide of disaster and made this great Government a possibility. Our incomparable Andrew Jackson, with a Tennessee army at New Orleans in the War of 1812, won imperishable glory for this Nation. In the Civil War Tennessee furnished a great army on the side of the Union. The Republican party of our State, largely composed of old Federal soldiers and their descendants, have united hands and hearts with the old Confederate veterans and their descendants, who constitute the very backbone of Democracy, in support of this bill, and ask you simply to withdraw your protection from interstate consignments of liquor. We simply ask you not to give your protection to that lawless gang who, armed with your license, nullify the laws of the great State of Tennessee. Andrew Jackson, of Tennessee, twice President of the United States, has some reputation on nullification. When he was your executive he did not allow your laws to be nullified. We ask you today to pass this Kenyon-Sheppard bill, that you, the Senators of the United States, may not by your votes nullify the laws of the great commonwealth of Tennessee, the home of Andrew Jackson.

In reaching the conclusion that it was easier for people to do right without than with saloons Tennesseeans were following illustrious precedents. Many States of this great country preceded them in adopting this policy. North Carolina, her mother, had set the example. Tennesseeans, proud of this ancestry, love to follow where her mother leads.

This body of Senators, the greatest lawgivers in history, with the co-operation of the other house, preceded us. Every refreshment known to man, except intoxicating beverages, can be purchased in this capital. You said to the civilized world, by excluding liquor from the capital of this great country, it is easier to be efficient legislators without than with intoxicating liquors easily accessible to you.

If you Senators can do your work better without an easily accessible drink stand, how about indiscreet youth and the great masses of the plain laborers of our country? Tennessee congratulates you on this right course in this capital, and would not force upon you a different policy if she could. Is it not in good form in this chamber to quote from him who is the truth, the life, the way of nations as well as individuals, from Him who is the author of all good and whose precepts lie at the very foundation of all progressive civilization, on whose birth history pivots itself: "Do unto others as ye would that others do unto you?" If mankind could even approach this ideal it would solve the most complex problems of modern civilization, both National and individual.

Do not protect by your law of interstate commerce those who violate our laws. It is wrong to force this upon us. We are following your illustrious example, Senators. You taught us the way to make it easier to do right, it is wrong to thrust us back when we are simply walking in your footsteps. To give our State control of consignments of liquor when they cross the State line to within our jurisdiction is no precedent for other consignments of other commodities. You yourselves have set the example of making liquor different from other commodities. You have excluded liquor, and liquor alone, from this great capital. This, in your estimation, set it apart as different from other commodities. Your method of taxation has set it apart as different from all other commodities. The producer of liquor is not permitted by law to control or even have access to his own product except in the presence of your officers. No other product of man has such a brand of distrust upon it and its producer. It is a positive wrong and a positive discourtesy for you by your licenses and your protection of liquor to nullify our laws by your method of regulating interstate commerce.

Your quarantine stations in protecting the people against contagious diseases confine the citizens themselves, regardless of their convenience, liberties or comfort, and exclude them from access to their own homes and loved ones to prevent disease. You are right in this. Liquor kills more people than all wars and pestilences and famines and earthquakes combined. Yet this commodity, more deadly than all diseases combined, has right of way into the heart of a sovereign State in spite of the wishes of its people.

I am greatly gratified today that I stand on State rights with the Senators of Kansas. Kansas has made a heroic fight against the greatest evil

known to man. Her leadership thrills my soul. I am proud to follow on this, the greatest problem of civilization, where Kansas leads. I have not always stood with Kansas on State rights. I bear on my body scars, but none on my heart, because fifty years ago I differed from Kansas on this great question. It is a happy omen that the bill bears the joint names of Senator Kenyon, of Iowa, and Senator Sheppard, of Texas—North and South standing together for State rights.

My widowed mother, in sight of the smoke of distilleries, told me on her knee that it was wrong to make and sell liquor. I never went to a teacher from infancy to my graduation in a university who did not teach me that it was wrong to handle, touch or taste liquor. As a soldier boy in my teens I heard the general order of Gen. Robert E. Lee, read at dress parade, that liquor brought to his army should be sealed in packages, put in charge of the surgeons, and that the seal should not be broken until the wounded were actually on hand. It was a sober army that made him the most famous commander in history and put his statue in Statuary Hall by the side of the father of his country. My father in heaven was good to me to give such a mother and such teachers and such a commander. I reverence their memory.

I have tried as a father, as a grand father, as a teacher, as a citizen, to transmit this great lesson to those who are to come after me. I am glad today, as a senator of the United States, that I have an opportunity to make a record on this the greatest problem before the civilized world. I am not a lawyer; I cannot meet the legal arguments of those learned lawyers on the other side. I have the greatest respect for their learning and ability; I covet today their equipment. I can say, and I do say, that if the constitution of the United States stands in the way of this great reform the constitution ought to be changed.

Pardon me for a personal allusion. I have spent more than sixty years in a boarding school for boys. No man can tell what a little carrot-haired, hatched-heeled boy will develop into. In my boyhood at the Bingham School at the Oaks, in a remote part of Orange County, N. C., my roommate, a twelve-year-old lad, later became the governor of his State. A college friend, Walter Clarke, has been for many years and is now Chief Justice of North Carolina. God has allowed me to live to see my own little student boys develop into such a splendid manhood as to worthily occupy seats in this chamber and in the House of Representatives at the other end of the capitol. Senator Edward Ward Carmack, a former pupil, was an honor to the Senate of the United States. He was a genius and a statesman and a martyr to the cause I represent.

I have seen others of these little boys later on the supreme bench of their State, and many of them learned judges of other courts. I have seen them wearing episcopal robes and filling great metropolitan pulpits. I have seen them great authors, presidents, deans and professors in great colleges and universities and the headmasters of great schools. I have seen them great lawyers, great surgeons and physicians, great soldiers and manufacturers and farmers. I have seen many of them in business become millionaires.

To see these boys make this splendid development is the loveliest scene that God and angels look down upon. Such development makes happy fathers and makes a bird sing in mothers' hearts.

O, I wish I could be spared the contemplation of the other side that makes the devil and his emissaries rejoice and feel that they have come into possession of their very own! I have accompanied them to the madhouse for a living death while still in the flesh. I have accompanied them to suicides' graves and have seen them entangled in divorce suits—all love

gone. I have seen them in dishonored convict garb, their fathers ashamed, and their mothers broken-hearted, in each case a tragedy infinitely greater than the loss of the Titanic, that brought an investigation from this august body and also from the parliament of England. Liquor did it every time. Having spent my life in the rural districts with the knee breeches boys about me, I, like other men, dreamed dreams; but I never dreamed that my name would ever be even considered for this great honor; but among those little boys the question of government may have been unique and not dignified enough to be even mentioned in this chamber. But my conception of the proper function of government agrees with Gladstone, the prime minister of England and the greatest lawgiver of the century, that government's proper function is to do right. Tennessee, in three great contests, has said to you that it is easier for her people to do right without than with saloons. No intoxicating beverage can now be legally sold in Tennessee.

I am an optimist. The world is getting better every day. I saw in my boyhood liquor absolutely without restriction; it is now restricted in a thousand ways. I saw gambling untrammelled and indulged in everywhere, even on the public highways; it has been driven into guarded dens. I saw public betting on horse races—now a thing of the past. Lotteries in my boyhood used the mails. Their agents were everywhere. Duelling was common. A gentleman allowed himself to be punctured by bullets into a pepperbox to show that he was brave and a man of honor. Senators, America is aroused on the liquor question. Anglo-Saxons have won every reform that once caught the ear of the people. Liquor has got to go. God grant that I may help it go!

The world is stirred on this question. Children now live who will have to explain to their children what a saloon was and why their ancestors tolerated such a deadly evil. But for the money invested in it, it would already have been a thing of the past. Toleration of the saloon puts the dollar above the man.

Miss Frances E. Willard, the lovely and charming queen of womanhood, has the great honor of a statue in Statuary Hall in this capitol. No honor has ever been bestowed more worthily. It was her work for temperance that made this bill a possibility. In her name and in the name of millions of charming, white-ribboned women all over this great American nation; in the name of the white-ribboned hosts of Tennessee, under the leadership of Mrs. Selina Holman, a mother and grandmother of a noble family, who for years, with womanly dignity and charm, has done more than anybody else in cultivating public sentiment in Tennessee in favor of lofty ideals of citizenship, and who, if usefulness to her people is the correct measure of statesmanship, is Tennessee's greatest statesman; in the name of all the fathers and grandfathers and mothers and grandmothers of this great nation, who wish a clean environment in which to rear their offspring, in whom they have invested their lives; in the name of all the schoolmasters of America, whose greatest ambition in life is to train a citizenship worthy of this the greatest nation in history; in the name of the Christian Churches of America, who labor and sacrifice that all the people may have a right attitude to God and to man; in the name of all the boys and girls on whose idealism formed in youth and not on material prosperity, which you have so nobly fostered, the future glory and usefulness of this great nation depends; in the name of our Father in Heaven, who said that righteousness and not material prosperity exalteth a nation—when we come to you asking for a fish, do not give us a serpent that stings; that mars, that destroys, whose coil is in the stillhouse. (Applause in the galleries.)

ECONOMIC MORALITY

By Rev. John A. Rice, D. D.
(The substance of an address delivered before the Credit Men's Association of Fort Worth Thursday evening at the Westbrook Hotel.)

I cannot do better tonight, Mr. President and Gentlemen, than to suggest some phases of Economic Morality, some commercial and industrial forces that are making for righteousness.

I remember perfectly well the dress we all felt at the coming of machinery, that the man would be less and the horse more. The reverse has happened. The complexities of modern conditions are making the man more and more. The bigger the business, the more complicated the machine, the bigger the man required to run it. Unless our intellectual and moral development keeps pace with our economic growth, we shall come to grief, for even the highest up

are utterly dependent upon those lowest down. The personal efficiency of the very least concerns vitally even the greatest, and whatever improves one helps all.

A prominent banker said to me last night: "Don't let me shock you, but the business world does not care anything about the morals of a man. He may drink and carouse as much as he pleases, just so he pays his debts." That banker was wrong. The business world does care for personal habits. Every now and then I get letters from bonding companies and I am always interested in the line of questions they ask, all of which pertain to character. The head of a big corporation went out walking one morning a year or two ago and came upon one of his employees, an old friend, reeling along the street, drunk. He called a cab and sent him home, then went to his of-

office and issued an order that every employe of his company should take the total abstinence pledge. Other corporations are now following suit and the drinking man is having less and less chance. So with the cigarette fiend. How a man spends his nights is a matter of grave consideration among those for whom he works.

I was surprised to hear the other day of a prominent man who lost his job for no other reason than that he had domestic infidelity. It looked for a while as if the trend of modern business, the demands of modern life, were to destroy the home. There are still many forces making against its integrity. But by a strange law, if we go East we pull up East. And here we have pulled up West. Business concerns are beginning to ask what kind of a wife a man has, what kind of children, what are the economic habits of the home, and what the general conditions there. Can the man rest and be refreshed in the evening? Is he happy? It will not be ten years until a man cannot get employment in important positions with big business without giving assurance on these points. Religious workers felt a few years ago that the American Sabbath was in jeopardy. A series of tests was made in New York a few years ago with nuns in the service of the street car company, and it was discovered to the surprise of everybody that the amount of time necessary to be given to a mule for absolute rest, to get the best returns on the investment in his life amounted to one day in seven. They were not trying to establish religious dogma, but to discover an economic law. If this is true of mules, why not of men? In Dallas only a few weeks ago the street car company was considering means by which their men could all be given a Sabbath. So are many other corporations. We are pulling up West again.

I discovered recently, to my surprise, that the heads of big business are more and more regarding themselves as educators, charged with responsibility for those below. Some weeks ago I got a young man a job. The man for whom he was to work suggested that he keep his old job until he tried out the new. But he would not. The employer remarked to me that now he had him on his hands and would have to make the best of him he could. I have repeatedly been given booklets that were distributed in the stores and business places of our city. In meetings between employers and employes matters fundamental in business, matters of morals, are subjects frequently discussed. The heads of big business are really down at the work of training the men below them. They are feeling more and more that business is not a cold-blooded proposition; that there is a personal, a human element, in it that cannot be ignored.

The same thing is true in political life. We prefer good men on bad platforms or no platforms at all, to bad men on the best platforms we can write. The boss, the crook, the professional politician, the heeler are less and less. Manhood, character, education, capacity for growth, culture, ability to represent the noblest and best elements in our society—these are more and more. Even politics is becoming a school for the development of character.

Certain new phases of our business life are also making for manhood. Within the memory of most of us the purchase of an article over the counter was a matter of trading, of haggling, of making the best out of the bargain that was possible and then sticking to it. It is altogether different now. "Your money's worth or your money back" is the motto by which every store must be run. How can you have a liar behind the counter? You must back his lies and you cannot foresee what complications he might get you into. Your firm must command the confidence of the community through those who represent you. Then there is that movement to give the employes a share in the business, to make them have the proprietary feeling, the feeling of ownership, to make them vitally interested in every phase of the business, to create in them a sense of their own value and importance. Again there is the insurance movement, the pension movement, the movement that makes the firm responsible for accidents to the employes. These give a sense of security and make for character.

I have the honor to be a member of the Fort Worth Trade Assembly. I have discovered there a world that I did not know existed. A body of hopes, of traditions, of ideals, of fears, and esprit de corps altogether unique. And that world is growing in importance and power every day. The business world is coming to recognize the righteousness of their simple claim to be able to make a life while they make a living. Here in Fort Worth their slogan for a minimum wage, for limited hours and safe conditions is practically accepted. Eight hours is coming to be recognized as the limit of a man's work if he is to give the best

returns. We shall yet, probably, find that a man can do more in six hours than he can in sixteen. It is coming to be impossible that a firm should subject its employes to bad sanitation, to lack of comforts and conveniences, to unnecessary risks. The personal needs of the men and women who work must be held sacred. A living wage, reasonable hours, safe and congenial conditions are indispensable to efficiency.

Your own association is having no little to do with raising the standard of morality. The other day a man who had been off the job on account of illness in the home said to me: "I have to pay my bills in order to keep clear with these credit associations they have around here. If a man gets out with them he can't get anything for his family to eat or wear. Whether I can or not I have to pay my bills." That which was done in a corner formerly is now published from the housetops, and the whole community is coming to know the habits of every citizen. Publicity is the slogan of the hour. It is going to render impossible the debauching of men by big business. It requires that we all keep our records clean and live in the open.

I confess to not a little timidity in speaking to you representatives of big business in Fort Worth. It would seem at first blush a little strong for a minister to be called to address such men as you are, representing such gigantic interests. And yet, if the things I have been saying are true, you have been working at the same job that I am, at the job of making men and women. Your success, your careers, are absolutely in the hands of those who work for you, who work with you; and you are condemned, whether you will or not, to culturing the best there is in those about you. Character is the basis of confidence, and confidence the basis of credit. Some years ago I needed fifteen hundred dollars and went to the president of a bank and got it, without a cent of collateral. And that was when he was turning down men right and left who were offering gilt-edged security. I have heard the story of a man who had been working ten years for a bank and asked for a raise of salary. The president told him that it was impossible, that he could get the work done for even less money. The young man asked whether confidence counted for nothing in his bank or not. He said no, it was work he demanded. When the bank examiner came the man was short about five thousand dollars. He was called up and questioned. He admitted the shortage. "Where was it?" they asked. "No matter." "We can put you in the penitentiary," they said. "Yes, and while I am in the penitentiary my wife will have five thousand dollars." Finally he proposed that, if they would not prosecute him he would return half the money. They accepted, feeling helpless. Then he walked into the directors room and threw five thousand dollars on the table, saying: "Gentlemen, it seems to me that after all character does count for something." I need not tell you that he got the raise. A prominent banker in this city is quoted as saying that when a man comes to him to borrow money he looks first, not at the collateral, but at the man, for if he wants to beat you the collateral will be worth but little. If he wants to be square the collateral is not really needed. The economic forces of today are therefore making for righteousness. Business men are looking to personal habits, to home conditions, to chance for rest and recreation, to education, to such methods and policies as will create the best spirit and the greatest efficiency in their employes. They are looking to such principles of administration as will give those below a chance to rise, a chance to make a life while they are making a living. You are spreading before the world the details of the habits of those with whom you have to do. All these things are putting crooks out of business. You are demanding that those who work for you and trade with you shall stand flat-footed and four-square to the world, shall live out in the open, shall be men, superior, forward-looking men. For the storm of modern business is so great that only men anchored hell-deep, reaching heaven-high and compassing ever-widening areas can resist the tension and win. The vanishing economic order was organized around the dollar; the new order now being ushered in by the most wrenching revolutions ever seen on earth will be organized around the man.

It is not so strange, therefore, that a man who is giving every drop of his blood to the one only task of working at the simple elements of manhood and womanhood that are at the foundations of society should be asked to address the representatives of big business. You, task and mine are the same. We are working at the same job. The chief difference is that while I can speak with moral authority, the authority of the moral order of the

universe, the authority of God, back of me; but in the last analysis I can only speak—you have the big stick, and can, by the use of the commercial forces at your hand, insist upon the practical application of what I try to say. Let us go hence with a keener appreciation of the fact that back of our homes and Churches, our schools and colleges, our politics and statecraft, our commerce and industry—back of everything sacred among us is the growing man, the growing woman, and that perfecting these in a Christianized social order is the accepted task of the twentieth century.

PERSONAL EXPERIENCES OF AN OLD MAN.

I have lately been reading the "Life Story" of Dr. G. C. Rankin. I find it intensely interesting, and believe it would be very helpful to any boy or young man who really wants to make something of himself. Personally, I find it a partial transcript of my own life experience, for when eighteen years old, not much unlike Dr. Rankin at that age, I did not know my own name—in grammar. I had been raised an orphan boy, working for my victuals and clothes from five or six years of age till I was a grown young man. An uncle who had me in charge had sent me to a few schools where I had learned to read, write and cypher as far as compound interest. He thought me able to clerk in a country store, and procured a place for me. I remained in it, doing fairly well, till my year was out. I could have stayed longer, but I had to sell liquor and this did not comport with my conscience or the rules of the Methodist Church for I had been a member of it for about two years, from October 1844, when I was nearly sixteen years old. Hence, I returned to my uncle's, who advised me to go to school. I had saved up twenty-five or thirty dollars from my year's wages, so I was prepared to pay something on my tuition and board. So I started to school and took up geography, English grammar, philosophy and astronomy. I soon learned from grammar what my name was, and that nobody could speak, write and understand the English language correctly without a knowledge of grammar. My term at school was soon ended, and I undertook work in another store owned by two Church members, but they soon found out I was not cut out for a successful salesman. So I lost my position and returned, humiliated, to my uncle's. He was indignant, for neither he nor I understood the workings of Providence. Hence, there was no use of "kicking" against his leadings.

It was not long till a noted gambler and horse-racer was at Asheville, N. C., then a noted town in the mountain region of the Alleghanies. The postmaster said to gambler, "Joe, do you know of a young man whom I can get to assist me in the postoffice?" He studied awhile and replied, "Yes; send to T. W. W., Morgantown, who has a nephew who I think will suit you exactly." So my uncle soon started me to the place.

It was not long till I was an adept in the postoffice, and the whole business was entrusted to my care. But the postmaster, who was a reformed inebriate, soon returned to his old habits, and being reported to the Post-office Department at Washington, he had to resign; so I would soon lose another job. But I learned through the weekly paper that a teacher was wanted in the High Male Academy to take charge of the primary scholars. I applied and was accepted. I had to teach seven hours a day, for which service I could have my board, tuition outside of school hours and four dollars per month. I remained in the school ten months.

From there I went to Waynesville, where Bishop Atkins now lives, and commenced a school January 6, 1850. I completed three terms there and then procured a better school in the country. It was not long till I married and returned to farm work, but the County Court put me on the examining committee for examining teachers and the Church made me a steward for my neighborhood and I served faithfully for more than a dozen years. In the time of this service the unfortunate Civil War commenced. In the year 1862 I had to take part in the struggle. I was made captain of one of the companies of the 62nd North Carolina Regiment. I served faithfully for over a year, and was then captured with the whole command at Cumberland Gap and sent North to Johnson's Island, Ohio, where I remained in duress vile until June, 1865. Then I was released and returned home to Western North Carolina. My prison life was a blessing to me in disguise. I did not at any time give up my religion or my Bible.

On my return home I was chosen to represent my county in the first Legislature after the war. I was beaten

for a second term, but was soon thereafter elected to a clerkship, and served the Legislature for several years. While at the capital I always attended the Methodist Church. On one occasion two strangers—man and wife—took their seat on a front bench. As was not uncommon in those days, this strange couple struck up a "new song." It must have been somewhat puzzling to the organist and choir, but the new song was inspiring to at least this writer, for it voiced a sacred truth plainly taught in the Holy Scriptures. The following is the first stanza in this "new song."

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me;
He leadeth me, leadeth me,
He leadeth me,
By his own hand he leadeth me."

The outside world will not believe in the leadings of a divine providence but to the sincere, confiding Christian, it is a consoling thought that God's omnipotent hand is always guiding and guarding the footsteps of his own humble and trusting followers. It is this that buoys them up amidst life's tempestuous troubles, and that sooner or later this divine leadership will land them safe into the haven of everlasting repose at his right hand in heaven. Amen! W. J. WILSON.
San Saba, Texas.

THE LAYMEN'S MOVEMENT.

I think it not inappropriate to call attention to any plan that may help in the development of any interest of the Church.

Recently a new feature of the Laymen's Movement developed in Georgetown Station. Doctor Nelms advertised by attractive program a special service for the laymen and the organization of a Laymen's Brotherhood.

The meeting was a great success. Enthusiasm was manifest throughout the entire program and the organization was effected. The specific purpose of this Brotherhood is to more effectually open the doors of opportunity for efficient work on the part of the laymen. To this end they are securing a reading room where the pupils of the Southwestern University and other young men may spend the hours not otherwise employed, under the auspices of the Church through the Laymen's Brotherhood.

Another feature of this movement is the organization of a Boys' Scout movement and this has been done with enthusiastic response on the part of the boys and the people generally.

This new movement on the part of the Church has awakened an enthusiasm and infused new life into every department of the Church and has called forth the recognition and favorable comment of the entire citizenship of the town. This, in my opinion, is the most thoroughly beneficial, and bids fair to bring the largest accruing dividends in Church life and character of any aggressive movement that has come to any local congregation in recent times. This conception in the mind of Dr. Nelms was a rich treasure, and, ever alert, he has put it into practical operation. I am writing this that others may get benefit from it and open realms of activity for the laymen of the Church where the very best results may be realized, not only in the activity of the membership but in the development of Christian character. In addition to this social feature is a consideration. It brings a peculiarly enjoyable and beneficial social life in the very center of Church activity and takes the place of fraternities that, without this, would add to the burdens of social life and detract from activities of the Church.

By correspondence with Dr. Nelms you may get the outlines of the plan and, combining other ideas with these already developed, the largest benefits may be realized from it.

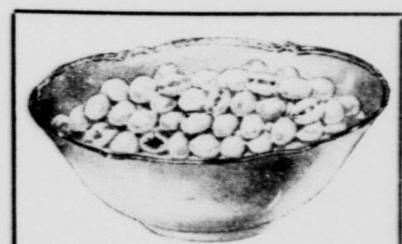
I trust this is only the beginning of a universal movement of this kind throughout the Church.

All things considered, the district moves off well and the preachers are all at their posts and holding the fort, notwithstanding the many rainy Sundays since conference.

T. S. ARMSTRONG,
Georgetown, Texas.

True religion is like leaf gold; it is capable of being rolled or beaten out to the greatest expansion and extension, but it may also like that gold become so thin and light thereby as to unfit it for usefulness or practical results.

"What an unspeakable mercy it is to be permitted to engage in this most holy and honorable work! What an infinity of lots in the world are poor, miserable and degraded compared with mine! I might have been a common soldier, a day laborer, a factory operative, a mechanic, instead of a missionary."—Livingstone.



Tomorrow Morning

Serve Puffed Grains with cream and sugar. Or mix them with any fruit.

Note the almond flavor—the taste like toasted nuts.

Note how these thin, airy wafers melt away into delicious morsels.

These are wondrous, whole-grain foods, puffed by steam explosion.

Every food granule has been blasted to pieces by Prof. Anderson's process. Never were cereals made half so digestible.

And the myriad cells, bounded by toasted walls, make a food delight which is far beyond description.

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



Tomorrow Night

Serve Puffed Grains, like crackers, in a bowl of milk.

The grains will float like bubbles. They are four times as porous as bread.

They are whole-grain foods which don't tax the stomach. Digestion starts instantly.

Crisp, nut-like and inviting—eight times normal size. You never knew a daintier dish than Puffed Wheat or Puffed Rice in milk.

Last year the lovers of Puffed Grains ate a quarter-billion dishes. Now it's time your folks enjoyed them. Please order them today.

The Quaker Oats Company
Sole Makers—Chicago

(CONTINUED FROM PAGE ONE)

one's self a popular member of the exclusive set. Be just a little religious, do not altogether neglect reading, music and fancy work. Even help a little about the domestic circle, go to Church and to Sunday School; but run with the gang, go to parties, go to the theaters, and dance a little, and make yourself agreeable. In other words, carry your religion in one hand and carry the caprices of social life in the other. Compromise your scruples and enjoy the light things of life as you pass along. Throw yourself in the whirlpool of society and thereby win popularity. Too much religion, in

the esteem of the Ladies' Home Journal editor of this department, is prudish and will make a young lady unpopular. You cannot expect to get yourself into the swim of popular favor unless you become a devotee to the theater and the dance hall. Do these things, and the smart set will introduce you to their circle and take you to their bosom.

In our judgment this is not sound advice to any young lady who puts in nine hours a day as a stenographer. Her means will not permit her to do it and her health would be hazarded if she were to undertake it. And we doubt seriously if

her morals and self-respect would be much enhanced by such a flagrant compromise of her religious consistency.

Now if it takes this sort of courage to make a young lady popular, it would be far better for her to remain unpopular. Character is worth more than fleeting popularity, and health and self-respect are far more valuable as assets in a young lady's life than to throw these to the wind and run after the empty bubble of so-called society. The life led by the young lady making the inquiry has a great deal more in it than the life pointed out to her by the Ladies' Home Journal's ill-advised editor.

A butterfly existence is already too prevalent among a certain class of young ladies; and the time has come when we need more solidarity of womanhood, a womanhood that can find something more reliable and more helpful than the vaudeville and the intoxicating dance.

Do not be too hard on any brother who disappoints you at the time when you depended most largely upon him. His trouble, to a great extent, is not intentional betrayal, but a constitutional weakness that grace has not yet repaired and strengthened. So instead of censure too severe, we must exercise charity and forbearance.

Notes From the Field

Lewisville.

Rev. W. M. McIntosh and Lucius J. Anderson are now engaged with me in a revival meeting. The business men are closing their stores for the morning services and the outlook is promising for a great meeting.—W. R. McCarter.

Oglesby.

We have our church seated, a new piano and carpet, and following this we have had a revival, great in many respects. About nine professions and reclamations, a great meeting for the Church. Brother J. W. Fort did the preaching to the delight of all. It was a feast to this preacher to have him with us. He is a power in the pulpit. God bless him. Gatesville District Conference meets with us May 8. I would like for all who expect to bring their wives to let us know at once.—A. C. Lackey.

Rule.

I have just closed a meeting at this place for Brother O. M. Addison. We started the meeting under very trying circumstances; we hoped and prayed for better conditions, but in this we were greatly disappointed. Measles spread over the entire town, which made it impossible to do anything. The second week Sister Addison and the two children were stricken. When I left the little babe was at the point of death. Brethren, remember Brother Addison and his good wife in their severe affliction. The faithful members are rallying to their rescue, for the pastor and his family are greatly loved by the people.—R. J. Tooley.

Westover.

Permit me, please, to write a letter from this place. I am proud to say we have a fine Sunday School and a live Church. Rev. Ed. Tharp filled his regular appointment at this place March 2, and preached an enthusiastic sermon which seemed to touch the hearts of every person present. It seemed as though the power of God came down from heaven and thrilled our inmost souls. One sister shouted God's praises. We do not have to wait till summer for a revival. If we would only take God at his word, and put our whole soul and mind into our Church and Sunday School work we would be most graciously blessed. Some people seem to think that the pastor should hold the Church up regardless of its laymen. Let me say right here, please, that God will hold each member responsible for every duty put upon him. So let us all fall in line and help our pastor build up our Church and Sunday School and God will reward us. We are taught in his Word that he will never forsake us nor leave us alone, if we will only love and trust him.—W. M. Russell.

Meridian.

On the tenth of March Rev. H. D. Knickerbocker, of Waco, came to us and did yeoman service for eleven days. The meeting resulted in about one hundred and fifty conversions and reclamations, many of whom were prominent citizens, and the whole community was stirred as it has not been for a long time. Of course Brother Knickerbocker needs no commendation from us, but we wish to state the entire Church and community are

School Man Wanted

A Methodist school man wanted for principalship in good, healthy town, with good schools, good citizenship, good Churches, etc. Position will pay from \$1,600.00 to \$2,000.00 a year. Address "Teacher," care of Texas Christian Advocate, Dallas, Texas.

very grateful for his services and they expressed that gratitude in a very substantial way. Incidentally, Brother Knickerbocker aided very materially in the campaign that is now on for Meridian College. The school is very prosperous and prospects for a great future were never better. It is the opinion of all who visit this plant that this is an ideal location for a secondary school. That we need the secondary school is the opinion of most of the wise leaders of the Church. It is in such school that young men are most easily reached by the gospel and more readily respond to the call to preach. There were only two students in the institution who did not take a direct and positive stand on the side of the Lord and the Church. With faith in God, the Church and all good people, we press forward in the effort to build here a great junior college.—G. F. Winfield.

Buffalo Gap.

The second Quarterly Conference convened at Buffalo Gap March 22. 23. Brother C. N. N. Ferguson, our beloved presiding elder, was on hand. Saturday, at 11 a. m., he preached a most excellent sermon from Ephesians, second chapter. Brother Ferguson is one of the best expository preachers this scribe ever heard. The business of the conference was held at 3 p. m. On account of considerable sickness in the homes of some of our officials, the representation was not full, but we had a very interesting conference. Saturday night Brother Ferguson gave us another most excellent discourse from this text, "Be thou faithful unto death, and I will give thee a crown of life." This is an old text, but the sermon was new and full of thought and power. I fully decided that night, sink or swim, I would be more faithful. Sunday was a real windy day, very unfavorable, but nevertheless we had a splendid congregation. Brother Ferguson had saved the good wine until the last. His subject was, "Soldiers." The sermon was simply fine from start to finish. At the close of the sermon we had a fine sacramental service. I don't think I ever saw more people out of a congregation of that size take the sacrament. My people are perfectly delighted with our new presiding elder; not so much with his looks as with his wonderful preaching and his management of the affairs of the Church. We are planning for a great year. We will send in some new subscribers for the Advocate soon.—T. H. Davis.

Shamrock.

Our second Quarterly Conference is a thing of the past and we are now in the third quarter. The reports showed that the work is moving along as well as could be hoped for. The finances are all up as to salaries. Our Board has a business way of meeting these, hence most of the time in full when due. We have all our conference collections provided for in cash and good subscriptions, which we will collect in a short time. We are planning to pay out by the District Conference on all claims. There have been some eight additions since conference, and the interest is encouraging in many ways. The pastor was given a warm welcome on his return for the second year, and many expressions of kindness and appreciation have been received. Our stewards made the salary the same as it was last year and, considering the fact we are trying to meet the payments on the parsonage and the lack of wealth among our people, it is a good assessment; every cent will be paid promptly. Our congregations are good and the general interest is fine. The pounding was given and was in due form in representation and in quantity, which was larger than the first one re-

ceived last year. We have had the most pleasant time with this people we have had for a number of years. Brother and Sister Bonner are with us, and we wish to say that their presence is a help as well as a blessing to our work and Church. Brother Bonner is gradually regaining his health and strength, though unable as yet to do work of any kind. He is bearing his temporary necessity from work with a submissive spirit, and that it is means of grace to watch. But ever and anon he sniffs the noise of battle and it is a great temptation to get into the fray. Yes, we are rejoiced to have them in our midst. Our meeting will begin the third Sunday in May with Brother Meadow and his helper. We are looking forward to a great meeting and praying and planning for the same. Our presiding elder is the most popular man over the district that we have ever been under. The people everywhere accord him a warm welcome when he comes and have the utmost confidence in his work as a devoted Christian. He is above the small petty things that sometimes get into the work. If another seems to have greater success in his work than he has he rejoices with him and is glad in his heart the kingdom of God is prospering. If the good Bishops will put such in charge of districts the dissatisfaction of which we hear in many places will disappear as to the eldership. But Brother Story does not need any boosting from me. His work and reports show for themselves. We are happy in our work and live among a fine people and are trying to do our work as best we can. Blessings on the Advocate.—W. M. Pope.

San Marcos Distr. ct.

San Marcos District is moving up on financial lines as never before. A. B. Davidson, of Gonzales, and Theophilus Lee, of Lockhart, reported half year's salaries paid in full a month ago, and also missionary collections. Carr, of Seguin; also Renfro, of San Marcos, salary paid for half year, and Home Mission more than third paid. Other charges are further up, financially and otherwise, than heretofore. Davidson begins revival meeting with Rev. Cullum H. Booth, of San Antonio next Sunday.—Thomas Gregory, P. E.

Clay Street, Waco.

To date, I have received in the Church since conference sixty members. Had about twenty bright conversions. Have a membership of three hundred and more, and had in Sunday School today one hundred and sixty-nine. Have a great Sunday School, a live Epworth and Junior League and, all together, we are keeping abreast with any Church in the city. Our prayer-meetings have averaged, since we have been here, sixty in attendance, regardless of severe weather. Highest attendance at any time was one hundred and sixteen. We are doing things for the Master, and give God all the praise. The Advocate is a great factor in my Church, but one hundred more ought to be taking it. I shall get in the field soon, and send in some more new subs.—W. M. Bowden.

Leesville Circuit.

The first Quarterly Conference for the year was held at Bebe, February 1. The weather was cold and threatening, yet there was a splendid attendance of official members, as well as other members of the Church. After the eleven o'clock services we partook of a most excellent repast prepared by the good ladies of Bebe Church. At the conference in the afternoon the salaries were raised nearly one hundred dollars above the previous year. Two Churches paid up in full and the other two fell a little behind. A small congregation came through the rain to attend services Sunday morning and were well paid for our presiding elder, Rev. Thomas

Gregory, gave us a most inspiring message. The second Quarterly Conference was held at Leesville, March 28, being during the week. Thursday night a splendid crowd were at the church to hear Brother Gregory preach and he, as usual, preached a great sermon. On Friday morning the pastor and presiding elder visited the public school. After conducting chapel services Brother Gregory gave the school a short, but beautiful and helpful talk. At eleven o'clock service the superintendent, Prof. West, brought the entire school to church; so with the fine attendance of official members of the charge and a good attendance of the Church membership at Leesville, with several from Bebe, the presiding elder could not but do his best. The pastor had requested the membership to bring dinner. Some predicted that Leesville had gotten out of the habit of having dinner on the ground, but if you could have seen our beloved dishing into a chicken pie, the kind that was on the parsonage dining table when this scribe and his family made their first appearance at the parsonage, with the many other delicious things spread before us, you would have thought of years gone by. The conference in the afternoon was not only attended by the official members, but a goodly number of ladies and others were present to hear the reports and talks made by the elder and other members of the conference. Bebe and Wrightsboro reported salaries in full for half of year. Leesville was a few dollars behind and Floyds Chapel was still more behind as one of the stewards failed to get in his report. The pastor reported nearly half of the conference collections in hand. When the question concerning the Advocate was asked, Brother Gregory said some very appropriate things, after which he asked to give testimony to the value of the Texas Christian Advocate. W. H. Cardwell said before he would do without the Advocate he would do without a meal each day until he saved enough to pay for it. He also said he had no trouble, as steward, collecting from those who take the paper. Bros. Orr, Downs and J. P. Ward, all past their four-score years said they did not see how they could get along without the Advocate, and when it failed to reach them on Saturday they felt somewhat like a fish out of water. Quite a number of the members on the charge take the paper now, but I here assure Dr. Rankin and Brother Blaylock that in the near future more copies will be coming this way. We are working and praying for a real revival at each appointment on the charge.—J. D. May.

Lavernia.

We are all highly pleased with the man and with the work of Rev. J. C. Wilson at South-land Springs in a meeting of thirteen days closing the third Sunday in March. Brother Wilson makes a good evangelist as well as a good preacher. During the meeting seventeen came into the Church. Six of these came by letter. Two children received infant baptism. We will organize an Epworth League soon. Eighty dollars were contributed as a free-will offering to Brother Wilson for his services.—J. A. Foster, P. C.

Howe.

Our Easter service at Howe was an uplift. The beautiful church was neatly decorated, the choir gave good and spiritual songs, Miss Stockton and little Miss Dorothy Shelby fine recitations, the pastor a brief sermon, the audience a good collection, and in the afternoon the Gideons from Sherman held a fine service. The address by our County Judge Adamson will live long in the memory of those who heard him. Have had some additions and other evidences of life.—D. F. Fuller.

Wallis.

Perhaps a few lines from this part of the moral vineyard may be of some interest to the readers of the dear old Advocate. We are moving along steadily on this work, trying to do our duty, and glad to say that we are making a little progress on some lines of Church work. We have paid off our assessments in full for the Orphanage and home missions and part of the foreign mission claims, with enough gilt-edge subscription to meet that claim in full, and some for Church Extension, which we hope to collect in a few days. Our good women of the Foreign Missionary Society at Fulshear have organized the Home Mission Department, and have taken in quite a goodly number of new members recently, and are full of zeal and enthusiasm in that line of work. They expect soon to take up the study of "China's New Day" in the foreign department, and "Mormonism, the Japan of America," in the home department. Our dear sisters of the Home Mission Society at Wallis took

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Notice, School Men

FOR SALE, part interest in one of the best located and most successful private schools for boys in the State. The object of this advertisement is to find a strong, successful school man who will join forces with the present principal for the purpose of further strengthening a school which already ranks among the best in Texas. Address B. S., in care of the Advocate, Dallas, Texas.

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Single copy, 5 cents; 100 copies, \$3.00. These prices are so low we cannot keep books.
JNO. W. HOLT, Holland, Texas.

a special collection for the Orphan's Home at Waco, and raised \$25 for that institution, and this money was remitted some time ago. We hope to be able to get the W. H. M. Society at Wallis to add the Foreign Mission Department very soon, and get them to take up the course of study in both departments. Mrs. R. L. Harris, of Fulshear, our very efficient District Secretary for the Brenham District, met with our W. H. M. Society this week and made them a very earnest and enthusiastic talk about the great importance of taking up the work of the foreign department and we trust they will do that in the very near future. If our dear, good women would only take the books in the course of study in both departments, and give those great books close, earnest, intelligent study, we believe that they would not only develop their intellects, but that they would grow in their spiritual natures, and become enthusiastic and active workers in all departments of Church activities. The more we know about God and his glorious plans for the evangelization

of the world the more willing we are to co-operate with him in bringing the whole world to Christ. May God give us all more missionary enthusiasm and intelligence, and help us all to awaken to a full realization of our tremendous obligations to God and humanity. Now, a word on another line. Pounded, did you say? Well, if you had been here last Friday you would have thought we were pounded. Those two elect ladies of Fulshear, Mrs. R. L. Harris and Mrs. Belew came up and brought us one of the finest and best foragings we have ever received in our lives. Flour, hams, sugar, tea, coffee, canned goods and other things too numerous to mention were brought and the occupants of the parsonage were made very happy by the liberal people of Fulshear. We take this occasion to express our sincere thanks to those good people for their great kindness to us, and pray that the richest benedictions of heaven may rest upon them in greatest abundance. As they have fed us so bountifully we hope that God will enable us to give them the true bread of life and feed their souls with the best of spiritual food.—W. W. Horner.

these lines associated with that county. Near the top balconies will be provided for visitors that wish to take a look into the neighboring counties through the large telescope to be provided for that purpose.

The base of the monument will be of solid granite rising to a height of fifty feet. On this base will be placed at each corner of the monument and arranged around the shaft high pillars, each eight feet in diameter and seventy feet high, all of solid Texas granite. These pillars will be surmounted by heroic-size statues of Travis, Crockett, Bowie and Bonham, the four great leaders who died in the Alamo with the men in their commands who had followed them devotedly in the early days of the campaign for liberty, and who did not hesitate to follow them even to death. Above these statues will be placed the six flags that have waved at different times over Texas, the Lone Star and the United States flags in the center, and on each side the flag of the Confederate States of America, of Mexico, Spain and France. Place will be made, too, for an emblem representing the Indian tribes that possessed this land before the Spanish adventurers found their way here.

The exquisite grandeur of design and the architecture of the structure will impress itself on the mind whether viewed from without or within. The great lobby will focus the extent and magnitude of the monument like a beautiful and magnificent image that takes possession of the thoughts to the exclusion for the moment of all else. Everything about the structure will be on grand proportions and the lobby will be one of the most impressive sights of the monument. Visitors are to have free access to it at all times. Its inside measurements will be eighty-two and one-half feet square, which also will be the inside measurements of the auditoriums, museum and art gallery, each of which will be larger than any hall in San Antonio today. The ceiling of the lobby will be fifty feet high, an opening in the center eight feet across forming its summit, and this opening is carried up through each succeeding story until it reaches a height of 700 feet. Here will be set into the ceiling, beautifully lighted by electricity, the Lone Star of Texas.

The space for one hundred feet beneath the star will have no opening from without to admit the light, so this star will be almost as brilliant in the day time as at night.

The elevators in the monument, four in all, will be located between the massive columns as far up as these extend, which will be to a height of 120 feet from the ground, and above that in the shaft, in which one will be placed in each corner and extending to the base of the dome. These elevators will have large carrying capacity, which will be necessary to accommodate the immense crowds that will visit the monument.

The rooms apportioned to the different counties of Texas, in number between 275 and 300 (for some will have to be provided for new counties that will be created in the years to come), will be located within the shaft of the monument, above the four floors in which will be placed the auditoriums, museums, art gallery and chambers for patriotic organizations. These will be reached by the elevators, one of which will be designated to serve them while the other will run on express schedules between the first landing at a height of about 120 feet, and the balconies at the top.

The dome of the monument will not be open to visitors, but will be offered to the Federal Government for an observatory such as is now maintained at a few places in the United States and which is much needed in the South. At the very top of the great structure will be located a powerful searchlight, the strongest that it will be possible to obtain. This powerful light may be turned on far-away towns if so desired, but generally it will be turned towards the clouds and its rays will be visible at great distances, far beyond points from which the great tower itself may be seen.

SAN ANTONIO METHODISM.

Burgis, Harrison, Read, Booth, Glass, Hawk, Curry, McKinnon, James, Batchelor, Lovejoy, Hartsfield, Booth, Johnston, Jackson, Phillips and West were present.

Reports.

Batchelor: Prayer meeting growing in interest and numbers. Largest congregations to date and three accessions.

James: Largest Sunday School since conference. New Church will be opened second Sunday in May.

Hartsfield: Best day since conference. Seven new members; one by certificate and six on profession of faith.

Read: Over 200 at Sunday School. Preached on "Christian Giving" at 11 o'clock and raised \$400 for missions.

Booth: Large congregations at Laurel Heights and one new member on profession of faith.

Hawk: Busy week good services and four accessions.

Booth: Splendid congregations at West End; one accession on profession of faith. Will begin our revival meeting next Sunday.

Johnston: Six accessions, 240 at Sunday School and one-fourth conference claims paid.

Jackson: Fine congregations both morning and night. Was at the East End Mission in the afternoon and had a good service.

Phillips: Five new members and good congregations.

Dr. Burgin, the presiding elder, had a heavy week. He preached in the morning at Potect and at Government Hill at night. Our people at Potect are building a new parsonage and the Chapel in the Los Angeles Heights suburb will soon be completed. The San Antonio District Conference will convene at Bandera tomorrow.

GASTON HARTSFIELD, Secretary.

NOTE FROM BROTHER FAIR.

Since my last communication to the Advocate some things have taken place in this western country. The Legislature passed a bill to create a new county, or territory taken from Neuces County and call it Cleberge County, with Kingsville as the county site. The District Missionary Institute for this part of the Beeville District was held in Robstown with Brother J. W. Groseclose, presiding elder, about a dozen pastors and a few laymen present. It lasted two days, and was very interesting. The presiding elder and most of the pastors are young men of aggressiveness, energy, faith and persevering. They are doing things in this rapidly developing country, and Methodism is being strongly planted here. There are difficulties to overcome, but Brother Groseclose and his boys are taking hold of the problems with a determined will, trusting the Lord for success. The Quarterly Con-

ference at Riviera, was a success. The presiding elder preached three good spiritual sermons, and Brother Levi Harris, a superannuate member of the Northwest Conference, and father of George F. Harris pastor of this circuit, preached with his old-time spiritual fervency, one uplifting sermon. I attended a revival meeting held in Kingsville by Brother Huckabee, of the Northwest Texas Conference, and Lockett Adair, evangelist of the Presbyterian Church. They did good preaching and about seventy were converted, as having been converted. Brother Hatfield received several members into the Methodist Church the last day of the meeting. I suppose others will join.

On March 16 my wife fell and bruised her hip so badly that she has been on her back in bed for ten days, and the end is not in sight. She has suffered greatly, but we hope the worst has past. Her health was improving before this accident. I ask an interest in the prayers of all our friends that she may speedily recover.

GEO. F. FAIR, Riviera, Texas, March 26.

BEEVILLE DISTRICT CONFERENCE

Our District Conference convenes next Thursday, 10th, at Alice. Brother Hubbard will preach the opening sermon at eleven a. m., organization that afternoon, Friday morning connective interests will be considered. Friday afternoon Layman M. A. Childress will have charge of Laymen's Work. Friday evening Commissioner Sessions will have charge. Saturday morning routine work, licensing, etc., will be attended to. All preachers who can reach home for Sunday will be excused Saturday, 2 p. m. for Texas-Mexico train. Preachers from Valley branch of St. L. B. and M. cannot get home, so they will please come prepared to stay over Sunday in Alice and vicinity. Be sure to bring Quarterly Conference records.

J. H. GROSECLOSE, P. E.

MY MEETINGS TO DATE.

I began with Brother Hightower at Allen, January 5th. We had bad weather here all the way through. Brother and Sister H— and the people treated me nicely. They are pure gold. Then with Brother Smith at Cooper January 26th: bad weather here also. Brother and Sister Smith, and the Cooper folks, made us feel at home. There are no better people than Brother and Sister Smith. Then with Brother Wood at Aubrey, February 16th. We were never treated better anywhere than at the parsonage. Brother Tinscher lives here, and all know him and Sister Tinscher to be saints of God. Then with Brother Wheeler at Whitewright, March 9th. Brother Wheeler and the people laid themselves out to entertain us. Bro-

Wheeler is one of our best young men, and Sister Wheeler is registered parsonage property.

We have had to date over 200 professions, and more than half that number have joined our Church. Our time is all taken up until September 1, 1913, except the following dates beginning May 11, June 1 and June 22. Who wants these dates?

J. R. ATCHLEY.

Denton, Texas.

NOTES FROM ROCKWALL.

For some time we have intended to write a few lines to the Advocate, for we feel that we have some news that will be of interest to the brethren. We will make the statements as brief as possible.

We have entered into our second year at Rockwall with everything to encourage us. When we came here the stewards placed the preacher's salary forward \$200. Not satisfied with this, they made the same advance this year, and now Rockwall takes her place among our \$1200 stations, and they don't expect to stop, for Rockwall is growing in grace and the spirit of liberality.

We have purchased a splendid lot adjoining our old property that we have been trying to buy for years. We removed the parsonage to this site to make room for our new church. The parsonage was overhauled and renovated at a cost of some \$700. This gives us the best property in Rockwall. We are just one block east of the courthouse and have streets on three sides of our property.

We began immediately after conference the business of erecting our new brick church. We are building a splendid modern brick church, when when finished, will cost us \$15,000. The corner stone was laid on March 3. It was a great day, and interesting time for the Methodists of Rockwall. Dr. A. L. Andrews, our beloved made the address of the occasion. It was well done. Revs. T. J. Becknam, of Royse, and J. H. Scrimshire, of Fate, were present and took part in the ceremonies. We expect to be in our new building early in June, at which time we will hold our revival meeting, with Dr. A. L. Andrews doing the preaching and Ed. G. Phillips and wife leading the music. We are expecting a great revival.

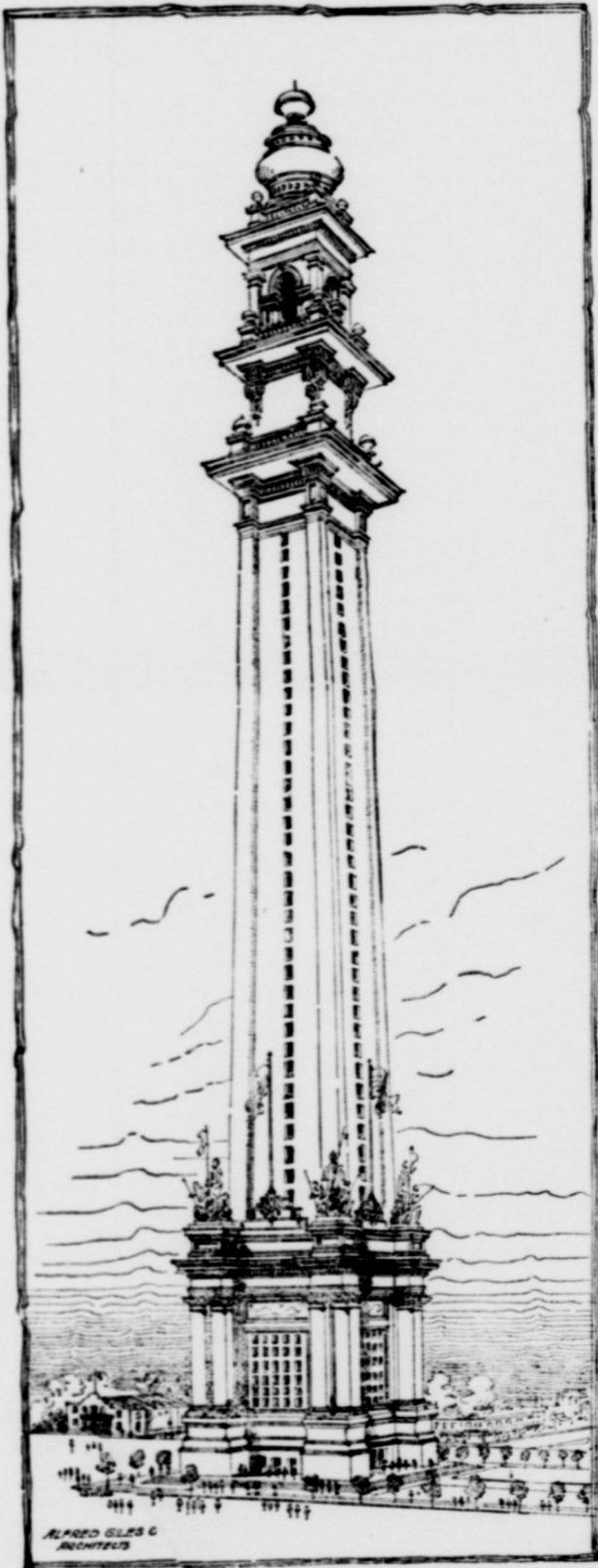
All departments of the Church are in splendid working condition. We are founded almost every day. There is no more pleasant charge in Texas than Rockwall. We love our people and are happy in our work. Pray for us.

C. W. DENNIS.

A SCRIPTURAL BASIS FOR CHRISTIAN BENEVOLENCE.

Is essential to intelligent and adequate Christian beneficence. The delinquencies of the Church are often due to spasmodic, haphazard methods of "Christian giving." Brother Whoop-em-up, with a magnetic personality and a pathetic story, raises "a great collection" under the impulse of the hour, and "at the psychological moment." A reaction comes and the average contributor begins to "hedge" by withholding his substance from the treasury of the Lord, pending his recovery from the abnormal contribution made under emotional response to pathetic appeal. This unhappy effect of sensational, sentimental, spasmodic giving is intensified in that, too often the well-meant effort to promote a special cause is misconstrued by the contributor, and he later—unjustifiably—concludes that money is the end sought by the Church, rather than a means to the greater spiritual end. Because of this widespread error there is real need for the creation of an enlightened Christian conscience on the subject of Christian giving. At a recent session of the Fort Worth District Missionary Institute, Brother S. J. Rucker presented a well-digested and thoughtful address on "Christian Stewardship." We "all with one accord" requested its publication, believing it to be a real contribution to the literature of the Church on this subject. It has been printed in form of tractate, and may be had by addressing Brother Rucker, Fort Worth, Texas. I bespeak for it a perusal, at once thoughtful and prayerful, that we may no longer cheapen the cause of Christ by unworthy motive or temporizing method in promoting the interests of His kingdom. JEROME DUNCAN, Fort Worth, Texas.

Patience is an attractive, beautiful and desirable grace—in other people.



(Copyright, 1912.)

ALAMO HEROES MONUMENT.

Combining beauty, grandeur and usefulness and representing the patriotic devotion of loyal Texans to the memory of the pioneers who fought for and won liberty, the Alamo Heroes Monument, to be erected in San Antonio on ground hallowed by the blood of the fortress' defenders who preferred death to surrender, it will be one of the greatest works ever undertaken in Texas. Its graceful lines that emphasize rather than conceal the rugged strength of the structure will mark it as a work of art; its great height and the massive character of the base, its columns and statuary within and without will give it grandeur, and its usefulness to the people of the whole State will be realized in its galleries, its auditoriums, its museums, its art gallery, its halls for State and National patriotic societies or associations and its individual rooms for each county in Texas for the maintenance of art or historical exhibits.

The Alamo Heroes Monument will rise to a height of 802 feet, the highest structure in the world. It has been designed along modern lines to possess strength and stability such as would not have been possible when the tower of Babel was built, for modern engineering has made possible feats that were impossible then or, for that matter, were impossible only a generation ago; yet with all the advance the science of engineering has made this monument will be one of its greatest accomplishments. It will contain four spacious auditoriums, a museum, an art gallery and statuary hall and a separate room for every county in Texas to be devoted by each to the encouragement of art and history by the maintenance of exhibits along

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Devotional Spiritual

IS THERE A DIFFERENCE? IN SO, WHEREIN?

One of our ministers was discussing in our office, some days ago, what he calls a difference to be noted in the sermons of this day and those of an earlier period in his ministry. He was not censorious, but speaking out what he has frequently felt, namely, that there was something in the sermons of the "fathers"—something unusual and distinctive—which he does not discover in the sermons, for the most part, which is privileged to hear these latter days. The conversation led our mind out into a sort of retrospective review of our own experience and observation, which may be briefly told for the benefit of the younger men of the ministry.

Is there, then, a real difference between the sermons of the other days and those of today? We think so? Wherein, then?

Our experience will not take us back far into the days that are gone. We were privileged, however, in our boyhood and young manhood days, to hear some of the pulpits of our Methodism. Giants they were regarded then, and giants they would have been in any age of the world's history, in which they might have lived. They did noble work for their day and for ours. And as we recall the distinctive features of the sermons of these men, one stood out prominent and in a sense apart, from all the rest. They knew how to think and they did it. They knew something of the method of sermon-making, and they made them. They were not without literary attainments and these they laid under contribution to the purposes of the sermon. But out and apart from all the other features of the sermons was this: The tremendous emphasis they put on the necessity of present salvation. They somehow made, or tried to make, every sinner within the sound of their voice, every time it was lifted up, feel that "now is the day of salvation"—that an immediate surrender to Jesus Christ was of the first importance and that it was dangerous to postpone making this surrender. The present salvation was uppermost in their minds and the effort to make the sinners accept then and there, seemed to be the purpose of their preaching. Whether they were in the city church or in the log cabin meetinghouse, or in the private log cabin, where a few of the neighbors gathered for a week-night service, they sought to make every unsaved man and woman and child feel that it was the most serious peril to put off the effort to come to Christ. And they succeeded. Our reading of biography and the sermons of the preachers carries us further back into the past than does our experience, and as we recall the distinctive impression of this reading, the same feature of bringing men and women to an immediate submission to Jesus Christ, appears in the effort and in the sermons of the men whom we have read. Milton, Shakespeare and the rest, they knew something about, but they had a higher voice than these could use when they came to their pulpits. They were content to speak only with the authority of Him who had called and commissioned them.

We do not say that the modern pulpit believes less—that is the modern Methodist pulpit—in the wisdom and the gospel of present salvation than did our fathers. Few of our Methodist preachers, in these latter days, have thought of changing the gospel or departing in their faith from those doctrines handed down to us from the "fathers." We are for the most part, persuaded still that the unadorned Scriptures contain all that is necessary for salvation and for instruction in righteousness. And few, indeed, are the Methodist preachers who do not today count it an inexpressible joy when they see a soul emerge out of nature's darkness into the marvelous light and liberty of the sons of God. And few are they who do not, in their own way, strive to bring the largest possible number of their hearers to this glorious experience. But, somehow, the urgency of an immediate surrender to Jesus Christ does not ring out in the sermon of today as some of us, at least, believe it rang out in the sermons of the days gone.

The thunders of Sinai are somehow too muffled or too distant today to excite much alarm, and too often the grace of the gospel—the gospel of a crucified Christ—is laid aside in an effort to stress the philanthropic and humanitarian schemes for the redemption of men and the elevation of society.

A few days ago, in one of our exchanges, our eyes fell on some thoughts of "An Ordinary, but Perplexed Methodist Minister," in discussing the "Desirables, if not the

Essentials." This man has no nostrum to offer for what he thinks is the present-day complaint of Methodism, but he does say some things that lie at the root of its betterment. Here is a paragraph so in line with our friend's discussion and with what we have put down of our own motion that we lay it under the eyes of our readers. It is good to edification if it is taken and inwardly digested. The "perplexed" brother in stressing present-day needs says among other things:

"Better preaching, and that distinctively of the Good News.

"There need be less of nothing else. Sometimes one hears of a claim to almost entire seclusion from the ordinary haunts of men in order that spiritual life may be cultivated, and inspiration for preaching secured. But surely the ordinary duties of the ministry do not militate against spirituality! The spirituality that cannot stand schedules, and collections, visiting and chapel building, is too good for this world. There must be for the redemption of Methodism better preaching, and more of it, and that of a more distinctively evangelical nature. Preaching is disparaged. But let us have a generation of mighty preachers. The bulk of the people like it, expect it, respond to it. There are over many "fine deliverances" that are doing nothing, and too few simple, effective sermons which lead sinners to the Lamb of God. Given instruction, seriousness, toil, shepherding and preaching, we may legitimately expect to see the night vanish, and the beautiful dawn appear."—Wesleyan Christian Advocate.

THE PAGES OF OUR YEARS.

What a strange volume each life makes as the months and years roll on, closely-written pages made up of everyday happenings. We forget, after a time, very many of the things recorded, yet somehow we are what we are today because of their unconscious influence. The effect they left upon our minds and hearts we may never entirely overcome, because of these varied experiences our characters were formed and, today, we are the finished product of the past.

Because of this it matters so much to us what the new year has in store, and how we accept its trusts. If we truly believe that—

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own,"

should we hesitate to open the new volume, fearing what it may contain? It is true the shadows have fallen heavily over many of the pages of the past. They have been blotted by tears, some even marked by blood-drops from wounds that may never have wholly healed so that there is no more ache. Yet mercifully mingled with the hurt and the shadows were sure evidences of the tender love that made it possible, not only to bear the pain, but to feel that there would come a day when there would open up before us a vision of what that love holds in reserve, before which all clouds will pass away and all pain cease even to be a memory.

Then, too, we seem to forget that there is so much that has been recorded in our book of life, for which we are entirely responsible. Dare we accuse the Father for being the cause of all the sin-stained pages that are scattered through the records? For the failures to make the best of our opportunities? For the lack of faith, that marked our rebellion against a natural law that could not be set aside because of our unwillingness to submit, foolishly charging that patient love with indifference to our pain, forgetting that there can never be a sympathy so comprehensive, so tender as that which the Father has for his children.

A new page is opening for each of us. Is it not possible, with the memory of the past year still fresh in our minds, for us to begin the new with a determination to be more patient with the vexing things of our daily lives, to be just with the Father refusing to allow our hearts to grow bitter over what comes through natural causes, and not because, in our particular case, God ordered it to be so? May we not, remembering the blotted pages of the past year, resolve to keep the fresh ones as pure and clean as we can, with his help, remembering that "invisible fingers will trace upon them an unwritten history which only celestial eyes may read?"

"As the blessed angels turn

The pages of our years,

God grant they read the good with smiles

And blot the ill with tears."

—Burlington Hawkeye.

THE FAITH OF OBEDIENCE.

When one has enough confidence in another person to make him willing to do what that person wishes him to do, and does it, there is undisputable evidence of the fact that he does have faith in him. The fact is apparent that he has faith. This faith is evidenced in doing the will of the one in whom he has faith. He believes in him enough to co-operate with him, or even to obey him.

We read that "by faith Abraham, when he was called, obeyed." He believed God. He believed in him. He had confidence in him. That confidence, or faith, was shown in obeying him. He might have disobeyed; it was possible to disobey; but it was not in him to disobey. There was in him the mood, the impulse, the inclination, the disposition, call it what you will, that made him inclined to obey God. He was so affected, so inclined, or moved, by the very impression made on him by God that he simply obeyed.

That same impression should be made on us all. The fact that God is holy and just and good, that he is our Creator and Lord, and that he has a right to direct and control us, should have so controlling an influence over us that we shall obey him without question and without delay. Especially as we know him in Christ, as our Savior and Friend, there should be no holding back for an instant when he invites or commands our service.

A slave obeys, not because he wishes to, but because he must; but even he believes or knows that his master has power over him, and so he yields. The soldier obeys his commanding officer because it is his duty, and death if he rebels; but some generals have aroused such enthusiastic confidence in the breasts of their soldiers that they have followed them because they believed in them. General Sherman said that he could liken the faith that soldiers had in General Grant only to the faith that Christians had in their Savior. When he ordered they obeyed, and loved to do it.

The test of a Christian's faith in

Christ is his readiness to obey him. When one has the faith in Christ that leads him to do his will, he has faith. This is the convincing test. One does not need to study himself psychologically, with finger on his spiritual pulse, to find out whether he has faith. It is a matter not for introspection, nor self-examination. Is he willing to obey Christ? Is he willing to do his will? Is he ready to be identified with him? Is he ready to confess him before his fellowship? Is he willing to take up the cross and follow him? This is the test and the proof of the existence of faith in Christ.

A gentleman once remarked in regard to a projected city: "I have faith in it. I have taken stock in it to the extent of investing all my capital in it." So a man has confidence in a business, or in those who are carrying it on, that he invests in it all that he has. Abraham believed God so simply that he placed himself and all that he had at God's disposal, and went out at God's bidding into the land and future of which he knew nothing himself. His faith was fully justified by the results. He received the land for his inheritance, and his future became a blessing to himself and to the world.

The Christian believes Christ. He has such confidence in the person, the promises and the power of Christ that he simply takes him at his word and starts in to do what he asks. He takes him for his Master and Leader. He enrolls as his follower. He believes his assurances. He believes that he has died to take away the guilt of those who trust him, and that he lives to help them live now and forever. Thus believing him, and believing in him, he undertakes to be a follower of Christ without any doubts or reservations, and he follows him, on and on forever.

This is to be a Christian. This is to be "saved by faith." This is to be "born again." This is to be converted. This is to be a child of God. This is to have one's "faith counted to him for righteousness."—Herald and Presbyterian.

For Old and Young

OUR WILLIE.

We often speak of "the invincible logic of facts," and certainly, if facts prove anything, they prove that wherever there is drink there is danger. They prove that education, wealth, Christian influences, a father's prayers, a mother's beautiful life, are all powerless against the destructive influence of drink. In the halls of the wealthy, as well as in the cottages of the poor, if the drink is used, it will sooner or later "bite like a serpent, and sting like an adder." Instances in proof of this crowd upon my mind as I write, and in the hope that a revelation of the sorrows of one home may avert similar sorrows from many others, I give it.

Some time since on a specially festive occasion I was invited to dine at a beautiful home, which I had often visited before. There was a large gathering of friends, for the family had long been famous for its hospitality. I knew that total abstinence had not been smiled upon there, and I was, therefore, surprised on sitting down to dinner to notice the absence of wine glasses. I wondered for a moment whether this was done out of compliment to myself, and I therefore asked the lady of the house if they had become abstainers since I had last visited them. I saw by the change in her face that my question had given her pain, and bending toward me, she said in a whisper: "I will explain it after dinner."

Afterward she took me into an ante-room, and with a quivering voice said: "I want to tell you why we left off wine glasses. It is a sad story for me to tell and for you to hear. You remember our Willie?"

"Oh, yes," I answered. "I remember him well."

"Wasn't he a bonnie lad?" she asked, with tears in her eyes.

"Yes," I said; "Willie was one of the finest lads I have ever seen."

"Yes," she continued, "he was my pride, and perhaps I loved him too well. You know that we always used wine freely, and never imagined that any harm could come from it. You are aware also that our house is known as the 'ministers' home,' and they are nowhere more welcome than here. On Sundays I have always let the children stay up to supper, so that they might hear what was said, and as my husband and the minister took wine I gave the children half a glass—on Sunday night only. By and by Willie went into business, and I was as happy as a mother could be. I thought I had everything to make me happy. After a time, however, I began to feel uncomfortable. I noticed when I gave

Willie his goodnight kiss his breath smelled of drink, and I spoke to him about it. He laughed at my fears, saying he had only had a glass with his friends; and I thought that perhaps my strong love for him had made me foolishly suspicious. I tried to dismiss my fears, but it was in vain, for I saw things were getting worse. There was a look in his eyes, and a huskiness in his voice, which told me he was at least in terrible danger. I did not know what to do. I feared to speak to his father about it. If it should turn out that I was mistaken, I knew he would be vexed with me for suspecting such a thing, and if I was correct in these suspicions, I dreaded lest he might take some strong measure with Willie which would end badly.

"So I waited and prayed and hoped. My hopes, however, were vain. He began to come home late at night, his father became alarmed, and, as I feared, spoke sharply to him, and threatened severe punishment. Willie who had a high spirit, answered his father as he should not have done, and they often came to high words. One night Willie came home quite drunk. I tried to get him to bed without his father's knowing of it, but I failed. They met in the passage, and many bitter words passed between them. At last his father ordered him to leave the house. He went, and for months we heard nothing of him. His father ordered us never to mention his name, and his sisters and I could do nothing but pray that in some way God would restore him to us. One night, after our daughters and the servants had gone to bed, and while father and I were reading, suddenly I heard a faint voice that sounded like Willie's. I dared not speak, but father looked earnestly at me and said: "Did you hear anything?" I said I thought I did. He said go to the door and see." I went and opened the side door, and there, looking more like a corpse than a living body was Willie. I said, "Willie! Mother," he asked, "will you let me in?" "Oh, my boy," I replied as I folded him to my heart, "you should never, never have gone away. Come in and welcome."

"He tried to do it, but was so feeble that I had to help him. He said: 'Don't take me into the drawing-room—take me into the kitchen, I'm cold and dying.' 'No, my boy,' I replied, 'I'll soon nurse you up and you'll be yourself again.' 'Mother,' he said, 'I wish you would make me a bowl of bread and milk, as you used to do when I was a little boy.' I said, 'I'll make you anything you want, but don't look so sad; come upstairs and go to bed, and I'll soon get you right.' He tried to walk, but fell back in the

chair. I called his father, and he came. Not an angry word was spoken. They only said, 'Willie!—Father!' Seeing his condition, his father took him in his arms as he would a little child and carried him to his own bed. After a moment he said: 'Father, I'm dying, and drink has killed me.' His father said, 'No, no, my boy, cheer up! You'll be better soon; your mother will bring you around.' 'No, never, father. God be merciful on me, a sinner.' His head fell back and our bonnie boy was gone.

"His father stood gazing at him with a look of agony for some minutes and then turned to me, saying, 'Mother, I see it all now. The drink has killed poor Willie, but it shall do no more harm in our house. There shall never be another drop of drink in this house while I live.'

"All there was in the house was destroyed, and we parted with the wine glasses, and that's the reason of what you noticed today."

Would that all mothers who tamper with drink could have heard this story as I heard it! They would not wait for their boy to perish, but would say now, as I said then amidst my tears of sympathy, "God being my helper, my home shall be free from this accursed thing. I cannot give my children grace, but I can take heed not to lead them into temptation."

Reader, if you would be safe yourself, if you desire that your example should not be injurious, but helpful to others, wisdom lies in total abstinence. Is there one reading this who has, like Willie, become the slave and victim of drink? If so, quit it!—Zion's Watchman.

WISE WORDS TO GIRLS.

The girl who desires to make a good wife must know something of the practical side of life; and if she does not possess this knowledge she must learn. Leave love and romance out of your reckoning altogether. It may cover a good many faults and help you over some stiles at the beginning of your married life; but, after the first glamour has worn off, then the real trial will begin. Only the practical girl will surmount these trials. She it is who will be able to make home bright and happy when a curtailed income necessitates economy; who will be able to help her husband as well as console him when troubles arise, and who will prove the most successful mother by knowing exactly how to manage her children.

Every girl should ask herself this question: "Am I training myself for the duties of a wife?" It is no good frittering away your time making the best of your appearance if you do not improve your mind. Men of today do not want to marry dolls. They want a wife who can cook, sew and manage servants; not a drawing-room ornament. You can either be the guiding star and helpmate of a man's life, or you can be a clog and hindrance, dragging him to failure. So, when you are building your castles in the air, add practical touch to your day-dreams by asking yourselves: "How am I preparing myself for this happy dream, should it come true? Am I training myself to fit the vocation properly?" The good wife should be her husband's comfort, strengthening him when he is weak, walking proudly with him to success, giving him tenderest love and sympathy in adversity. She must be able to spend his money wisely, remembering that every penny represents work and thought on his part. It is a big responsibility. Girls, see that you are fitted for the task before deciding to marry.—Selected.

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. Twelve-five cents a bottle. (Advertisement.)

The birth-pangs of genius mean the death-groans of ease and comfort. The things that have blessed the world have been fertilized by the decomposing skeletons of the men who fought for them.

Texas Woman Near Death

Wigs Point, Tex.—In a letter from Wigs Point, Mrs. Victoria Stallings says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died, if I had not been relieved by taking Cardui. Now I am stronger, and in better health than I ever was in my life. I can't say half enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. Its long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Try a bottle today.

THE SUNDAY SCHOOL

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

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

IS IT POSSIBLE?

It is stated on good authority that eighty per cent of our Church members are not enrolled in the Sunday School. That is an unfavorable showing. We need to begin a campaign in our Churches for the Sunday School. It is a great misfortune for men and women to outgrow this part of the Church. Again, we do not understand how any man can reconcile his conscience toward God and his child in thus ignoring his obligation to both. We hope this statement may fall under the eyes of some derelict Church member and cause him to "mend his ways."

If there is a place in the work of the Church where the best business methods should be adopted and followed it is in the Sunday School. If it has wise business methods it will never lack for funds for its own needs. Besides, it will be able to help in many other legitimate enterprises of the Church, such as missions, Church Extension, etc. If the school is conducted on unbusiness-like plans, it will impress the young people with the idea that it is not a very important institution anyway. They will go on with that notion to put such methods into some other school, or into his business in after life. It is worth while.

Mr. H. J. Heinz, the pickle man, one of the great business men of our land, thinks that the Sunday School is worth while. He is proving it by putting his own life and much money into an enterprise for the advancement of the work in foreign lands. He has recently employed three experts and has gone with them to the foreign field to teach those in mission fields the Sunday School idea. He is paying all the expenses and salary of these experts. He is a great manufacturer of pickles, fifty-seven varieties. As great as he is in the business world, we believe he is greater as a Sunday School man. He is putting method and business into both. He and his company are to close the tour at Zurich, Switzerland, in June, at the World's Sunday School Convention.—Rev. W. J. Moore.

SEEKING COMPANIONSHIP.

Boys and girls of the early and middle teen years have the get-together impulse. Boys' clubs with boys, and girls with girls. Boys who a few years later will go across the continent at command of "dove's eyes" now seek companionship with boys. They will find other boys next door, across the street, in the alley, on the playground—somewhere. "A boy can't play ball alone; and who ever heard of a boy running a mile to dive to the bottom of a swimming hole or fight a hornet's nest by himself? A boy wants to lock arms with somebody who understands him and talk things over. Now there is mother at home. She is the dearest friend he has, and when the day is done he goes to her for the healing of all hurts and for something to eat.

But a boy is interested in things that he will not talk over with his mother. He is on his way to manhood and he needs his father. But father is almost wholly taken up with business. Do not censure him too severely. A father worthy of the name loves his home. His children are dear to him. He wants to provide well for them. He knows how important it is to give them proper training for lives of usefulness. This costs a great deal, and as a rule he must make a heroic effort to succeed. The average father has very little time for home life, and so he is not chummy with his boy—more's the pity. Besides, it has been so long since "daddy" was a boy that he has forgotten how it feels to be a boy. He no longer enjoys the things that boys like. He may "make out" that he does on birthdays and Christmas and the Fourth of July, but there are lots of days in a boy's calendar. He has all the time there is, except the early morning hours, and something must be doing all the time.

Even if the relation between a boy and his father is all that it should be, still a boy wants the company of boys and he should have it. Boys meet and find out each other's names, ages, homes and the like. They separate and come together again in congenial groups. Soon a leader is discovered. Some boys want to lead and others want a leader, so they organize themselves into something. They will soon

work out a program. What will the program be? That depends on the character and leader of the gang and the home and Church influence surrounding the boys. When the leader is a bad boy and his influence is not counteracted by a healthful home and Church life the community will likely have boy criminals to deal with as a result of such organization and leadership. There are many pitfalls for a boy during the storm and stress period of his teens. He is inexperienced and his will is weak. It is at this time that the devil makes his strongest attack. But fortunately at this period the forces of good can be brought to bear with greatest success upon the life of a boy. In the vast majority of cases definite commitment is made to the Christian life in the adolescent years.—Dr. Bulla, in Sunday School Visitor.

WORKING PLANS TO A FINISH.

The teacher of a successful class of six hundred men was asked to tell something of the plans by which the remarkable growth and efficiency had been attained. "I do not know that we have used any new methods," he said; "but the methods we have used we have worked to a finish."

It is right there that numerous classes fail. The new organization begins with enthusiasm and activity. By and by there comes a lagging of effort in committee work. A white-hot membership contest has thoroughly canvassed the community for recruits. When the contest is over, the Membership Committee is liable to feel that all whom the class can hope to reach have been enrolled. It forgets the newcomers, the old members who wander away, and the undecided ones who have been almost persuaded, but have just failed to join the class. The efficient Membership Committee never drops the name of a prospective member from its list as long as that individual remains within reaching distance and does not join some other class. In the same manner it does not regard a member as lost to the class while he remains in the community. It is tireless and unceasing in its patience of hope and labor of love.

And the same persistency is needed in other departments. The Devotional Committee that contents itself with planning the brief devotional services at class meetings is but half filling its purpose. Working hand in hand with the teacher, it may perform the more exalted service of leading the members to a higher plane of religious thought and experience. The Missionary Committee that only aims at the missionary education of members is half a failure. The work of the committee is not accomplished until sentiment has been focalized into specific giving and specific activity.

But how shall this definite persistency be attained? Largely by expecting actual results from each department. Instead of hearing unqualified reports of committees from month to month, these reports should be discussed and analyzed until it is seen just what specific things each committee has accomplished. It is an excellent plan also to have a special Class Committee that supervises class activities. A summarized report each quarter from this committee will help to show whether the departments are definitely doing or indefinitely talking. Some classes maintain a scrapbook in which the monthly reports of the committees are entered. The knowledge that a permanent record of their activities is kept makes the workers desire that report to be a good one.—The Adult Class.

SOME PERSONS AND THINGS I REMEMBER. NUMBER FIVE.

By a Methodist Preacher's Wife.

I am going to tell about this meeting because of some peculiar and also some humorous things that occurred. I am sure that none of the young folk of today ever witnessed anything just like it, and to some who are older it will stir up some pleasant memories of by-gone days.

Saturday August 20 was the time set, and they began several weeks before the time to make preparations. They never dreamed of sending for an "evangelist and his singer." They expected to do their own singing and their pastor to do the preaching.

About nine o'clock on Saturday morning, they began to come in from every direction. For miles around they came, in every kind of conveyance, from a buggy to an ox-cart.

Those who lived at a distance brought great baskets or boxes full of cooked victuals; plenty of boiled ham and chicken pie—my! I have never tasted chicken pie half so good since! I can almost taste it now. They came prepared to stay all day and half the night.

The meeting was a success from the very first. The preacher did not have to labor for a week to get the Church members right, but at the very first service they were "interested." Strong men would tremble, become "converted" and fall on their knees and pray aloud, confessing their sins and asking for mercy till they were "converted." Then the walls and hills and valleys would reverberate with the praises of God. They knew nothing of conventionalities and cared less.

I remember one young man, especially, whose father objected to his going to the meeting. But he would slip in once in awhile and take his seat in the rear of the audience by the door. One night I was surprised to see him come forward for prayer. He just fell down and began to pray for forgiveness. All at once, as I stood looking at him, I saw him straighten out his full length, and his body became perfectly rigid. I went closer, thinking he had fainted and I could possibly be of some service. I could not tell that he was breathing at all. He remained so about twenty minutes when suddenly he jumped right straight up, and it seemed to me that I never saw any one quite so active. He began to "shout," and the last I saw of him he was making for the door as fast as he could go, exclaiming, "I am going home to tell mother!"

One night an incident occurred which, while it was pathetic, it was also a little humorous. There was a big strapping fellow, whose wife was very religious and very zealous for his welfare. She would always go to him in the congregation, when she could find him, and "talk to him." She could not do much with him, it seemed, but she had the gift of persistency; so, on this night he was sitting in a window and I saw her start toward him. He saw her coming, jumped out of the window and tried to run away from her, but she turned and ran out at the door, took after him, caught him and brought him back. He went up to the altar and was converted. That was one man who was literally forced into the kingdom!

One night there was an old gray headed woman at the altar. She seemed to be greatly concerned. She was the wife of an old local preacher who had been helping in the meeting. It was a touching sight to see the old lady's sons talking to her and praying for her. But if she ever became a Christian I never heard of it.

Then came the "baptizing"—some of them preferred to be immersed, among whom there was a tall, raven-haired fellow who had been converted during the meeting. He told the preacher he wanted to "go clean under." So the first time he went under all but his nose and the top of his head. When he came up the preacher told him, and forthwith proceeded to do the thing again, this time succeeding to his own relief and the man's satisfaction.

This reminds me. At the close of a meeting prior to this and before my husband was ordained, he sent for old Dr. M—, who was a local elder, to come over and administer baptism. The doctor was noted for his doctrinal sermons, and, as some of them would be a good time to preach one of his sermons on the "mode of baptism." So, Sunday at eleven he preached an excellent sermon and proved that, to his mind at least, "effusion" was the proper mode of baptism, and after the sermon opened the door of the Church. Among those who came forward was a girl about fourteen years old. When he came to her, the old doctor placed his hand on her head, straightened up, closed his eyes and began the ceremony, when she shook her head. He stooped down and asked, "What is it daughter?" and she said, "I want to be baptized." He replied, "Well, I am going to baptize you," placing his hand on her head the second time. She again shook her head and he asked, "Daughter, what is the matter?" and she said, a little louder than before, "I want to be baptized." He tried to assure her that was what he was going to do, and commenced again, when she shook her head more vigorously than before. The old doctor was impatient by this time and said, "Well, daughter what is the matter with you?" and she said, "I want to be baptized!" and it began to dawn on him what she meant. So, I started up, "Praise God from whom all blessings flow," and we were soon dismissed. I do not know whether she was ever "baptized" or not, as my husband could not at that time and the old doctor would not.

He who wills to make others happy becomes instantly happy himself by virtue of that virtuous resolve.

Liver Sluggish? Go To Your Doctor
 "How are your bowels?" This is generally the first question the doctor asks. He knows what a sluggish liver means. He knows that headaches, bilious attacks, indigestion, impure blood, are often promptly relieved by a good liver pill. Ask him if he approves of Ayer's Pills. Then follow his advice.

TYLER PASTORS' CONFERENCE AND MISSIONARY INSTITUTE.

On Feb. 25-26 the preachers of the Tyler District met in the thriving and hospitable little city of Lindale. Our new and much loved presiding elder, J. B. Turrentine, had prepared an interesting and comprehensive program the different items of which were discussed in a forceful and masterly manner by those who had been assigned places on it.

Devotional exercises were conducted by the presiding elder, who read Ezek. 18 and commented thereon.

The program was then taken up. "The Preacher Himself" was discussed by Rev. J. B. Turrentine from the viewpoints of a man, a gentleman, faithfulness and tidiness. In the presentation of his subject the speaker showed himself to be a man of high ideals and lofty purposes.

"The Preacher in His Study and Pulpit" was discussed by Dr. W. F. Andrews of Marvin Church, Tyler. He addressed himself with much interest and at some length to the "Duality of Human Mechanism," from which he made his deductions of work and recreation periods. He emphasized the fact that the hardest work was beginning the process of cultivation, but easy when once begun. By elaborate maps and outlines he illustrated the geography and chronology of the Bible. This was a masterful presentation of this very important topic and was a rare treat to the young preachers of this district.

"The Preacher in Politics" was next presented by Rev. L. L. Lloyd in a statesmanlike way. The speaker maintained that though a man be a preacher, he is none the less a citizen, and that he may let himself be heard on questions of civic righteousness. He said: "I have never made a political speech in my town, and yet they accuse me of being responsible for a majority of the school board being Methodist; the superintendent of city schools is Methodist, the teachers are Methodist," etc. A preacher may be in politics if he exercises discretion. This proved a live topic and elicited some enthusiastic speeches.

Rev. E. L. Ingram discussed "The Preacher in the Social Circle," very ably setting forth our attitude toward the young socially and maintaining that preachers should be governed by local conditions and do as Paul, who said: "I am made all things to all men, that I might by all means save some." This topic was spoken to by Rev. E. G. Rodgers of Central Texas Conference and Rev. W. H. Crum. These brethren delivered themselves with a show of matured thought along social lines.

The institute next heard with pleasure and profit Rev. J. R. Murry on his topic, "The Preacher in the Home." "The Preacher and Women's Missionary Work," by Rev. W. H. Crum, was interesting and helpful.

"The Preacher and the Sunday School" received due consideration from Rev. F. E. Luker of Tyler.

At 11 o'clock Rev. J. C. Huddleston preached a good sermon on "The Call to the Ministry."

In the afternoon Rev. W. A. Pounds spoke to the subject of "The Preacher's Work, His Meetings." He emphasized the importance of pastors helping each other in meetings. The burden of his plea was for the "pastor-evangelist." He established his position on this perplexing position by reference to other days when the Church was blessed with spiritual growth and material prosperity. This

was one of the great deliverances of the conference.

Rev. C. T. Talley of Jacksonville was introduced and spoke with much earnestness on the subject of "Evangelism." Rev. Talley represented the claims of S. M. U. for Rev. W. W. Watts, who could not be present on account of ill health.

At 7:30 p. m. Rev. C. T. Talley preached to a large congregation on "The Christian Conception of Man," a great sermon.

8:30 a. m.—The devotional services were conducted by Rev. J. B. Luker.

"Our Foreign Fields, Opportunities, Responsibilities and Possibilities," were reviewed by Dr. Andrews.

"The Preacher and Finances" was discussed by Rev. E. L. Ingram.

At 11 a. m. Rev. E. L. Ingram preached a good sermon on "The Coming Kingdom."

At 2:30 p. m. the last topic, "Woman's Sphere," was discussed by Rev. W. S. Easterling and Dr. Andrews. This proved to be a question of vital import and was heard with much interest.

All in all, we had a good institute. It was an enjoyable occasion. The services were all elevating, instructive and inspiring. Our new presiding elder has greatly endeared himself to all our people. Under his wise leadership and faithful devotion to every interest of the Church we are expecting a great year in the Tyler District. Our slogan is, "A revival in every charge and 1000 converts to Christianity."

W. L. RUSSELL, Sec., Canton, Texas.

COTTON AND CORN.

Texas is being extensively advertised by the Texas Industrial Congress through the medium of a drawing, illustrating the comparative yields of corn and cotton, which has appeared in practically every paper in Texas, and in many other States. This drawing was sent out primarily to show the farmers of Texas what could be accomplished by the use of proper cultural methods as advocated by the Congress, but inquiries soon began to come in from the larger agricultural papers of the North and East, asking where this plate could be obtained and these inquiries led to the conclusion that Texas could gain some valuable publicity by having these cuts published in other States. Two hundred and twenty-five agricultural papers in the United States and seven in Canada were furnished a copy of the plate, and fifty of the largest daily papers were furnished a mat of the same drawing. The combined circulation of these papers amounts to several million readers, who, when they see that 167½ bushels of corn and 238 bales of cotton were grown on each acre; that the average of all the contestants in the Texas Industrial Congress competition was fifty-one bushels of corn and 1.94 bales of cotton to the acre; and that the general average for every farmer in the State was 19 bushels of corn and one-third of a bale of cotton to the acre, will be anxious to learn more of the great resources of Texas.—Selected.

Strength and Endurance
 Are factors of the greatest success.
 No person can do full justice to himself without them.
 In no season of the year are they more easily exhausted than in the spring.
 We need not discuss the reasons for this here. It's enough to say there is one, and that Hood's Sarsaparilla gives strength and endurance, as thousands annually testify.
 (Advertisement)

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 EDITOR :: PUBLISHER :: DISTRIBUTER



G. C. RANKIN, D. D. Editor

Office of Publication--1804-1806 Jackson Street

Published Every Thursday at Dallas, Texas

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

BLAYLOCK PUB. CO. Publishers

SUBSCRIPTION--IN ADVANCE.

Table with subscription rates: ONE YEAR \$2.00, SIX MONTHS \$1.00, THREE MONTHS \$0.50, 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.

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DISTRICT CONFERENCES

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

Table of District Conferences: San Antonio, Bandera, El Paso, Deming, Beville, Alice, Greenville, Campbell, Austin, Flatonia, Gainesville, St. Jo, Georgetown, Temple, Pecos Valley, Portales, Terrell, Kaufman, Paris, Depue, McKinney, Richardson, Sherman, Whitesboro, Fort Worth, Arlington, Weatherford, Olney, Waxahatchee, Britton, Ulanos, at Cherokee, Dallas, Grand Prairie, Uvalde, Carrizo Springs, Clarendon, Hedley, Gatesville, Oglesby, Victoria, Canyon, Amarillo, Canyon, Big Spring, California, Brenham, Brookshire, Hamlin, McCaullay, Waco, Aquilla, Brownwood, Winters, Plainville, Plainville, Marshall, Longview, Dublin, Ireland, Navasota, Navasota, San Augustine, San Augustine, Cisco, Cisco, Pritchard, at Linden, Stamford, Throckmorton, Tyler, at Edom.

The grown son of Rev. and Mrs. John Moore, of Sherman, died last week after an illness of more than a year. He was a good young man, the comfort of his father and mother, and just developing into full young life, and his death is a great sorrow to them. But they sorrow not as those without hope, for they have the comfort of divine grace to sustain them. The funeral occurred at the Church last Thursday and it was largely attended. May the good Father above comfort the bereaved ones.

Rev. and Mrs. M. K. Little, of Dublin, have issued cards of invitation to the marriage of their daughter, Miss Lula Hendrix, to Doctor Irad McCochran, and the happy event will be consummated April the 16th at the home of the bride's father. Brother Little is presiding elder of the Dublin District, and the Advocate sends congratulations to all the circle connected with this coming event.

Mr. and Mrs. J. B. Vinson, of Burleson, have announced the marriage of their daughter, Miss Evalyn Vinson, to Rev. J. W. Hawkins, our pastor at Lillian, and the happy event will transpire at Polytechnic College, May 7, 1913. Brother Hawkins is one of the popular young men among the preachers of the Central Conference, and Miss Vinson is well known as a worker in Church affairs. She studied for sometime in Scarritt Bible and Training School and did some efficient work in Mexico before the trouble broke out in the Republic. We extend to the happy couple our congratulation and wish for them all the happiness possible in their approaching wedded life.

The 100% or Unit Board Commendate Work of Pastors in Dallas

It is not a big job at all. It was simply in knowing how to do it. Most of us are prone to see mountains ahead, while as a matter of fact what appears as mountains proves to be only a slight rise in the ground. This was never more forcibly impressed on the writer than when with the co-operation of the pastor, sixteen stewards of Ervay Street Church were made to see their full duty to their families and their Church and became subscribers to the Texas Christian Advocate. The work was practically accomplished in one afternoon and with its accomplishment Ervay Street Church for at least forty-eight hours occupied the unique position of being the only Church in Dallas with a one hundred per cent or unit Board. Such distinction, however, was not to be long enjoyed by Ervay Street Church. Other pastors fell into line, but the result that this issue of the Advocate is proud to note unit Boards of Stewards for four of the Churches in this city. Others will line up soon. The writer does not claim for himself any credit for bringing about such a condition in Dallas Churches. It is easy to do. You can do it, and he can do it in your town as well as Dallas. Perhaps better than in Dallas, and so can you. Dallas is a busy city and there is much to distract the business man and he often urges lack of time to read as an excuse for not taking his Church paper. Such conditions do not prevail to as great an extent in the smaller towns. When they close the doors of their stores at night to go home there is rarely an attraction to take them down town. Oh! how different are conditions in a city like Dallas. Yet, nearly every steward in this city is now taking, and it is hoped is reading his Church organ. Start the one hundred per cent campaign in Church. You can't fail if you put the proposition squarely to your Board. See each member separately and tell him what you expect of him and impress upon him the fact that he is one of the links in the one hundred per cent or unit chain and that if he fails to take the Advocate, upon him will rest the responsibility of a broken chain. "A chain is only as strong as its weakest link." Have you a weak link in your chain? We believe not, but the result of your effort will alone determine.

A banker said to be the best director of a bank is the man who knows something or banking and keeps fully informed on banking business. If that be true, and who can gainsay it, is but the steward a better steward if he keeps informed on what is going on in his Church. The Church is a work, the greatest work with which you have to deal. You can not be a mere steward any more than you can be a mere man, and see success follow your efforts. You can't be a good Methodist and not work at it any more than you can be on the inside of a camera while it is focused on you. Do you catch? Mr. Steward, help your pastor, make his heart glad and his burden light by forging the links to bind the unit Board for your Church. A STEWARD.

CHRISTIAN STEWARDSHIP.

The Fort Worth District Missionary Institute, in its late meeting, had a paper especially prepared by Rev. S. J. Rucker, pastor at Mulkey Memorial, and it so impressed those present that by special request he was induced to print it in tract form, which he has done, and we have a copy of it before us, and the above heading indicates the subject treated. It is a neat and convenient little folder of some fifteen or more pages, and it is a most suggestive piece of work. The author begins with the Old Testament idea of the Stewardship and brings out the thought as there contained; and then he develops the same truth as found in the New Testament, and he makes a most lucid presentation of the matter. No man can read it without having a more acute idea of what Stewardship really means to the Christian. Its distribution will help any congregation and it can be gotten from Brother Rucker at cost, which is thirty cents per dozen. Every Steward, particularly, ought to read it.

TWO TEMPERANCE LAWS.

The Legislature, just adjourned, passed two bills in the interest of temperance and the Governor signed both of them. One is a 9:30 closing law, which requires all saloons to close their doors at 9:30 p. m. and to open them at 6 a. m., on all days except Sunday when they remain closed from Saturday night until Monday morning. This is some additional restraint imposed upon these institutions and every little is a help. Heretofore they have remained open until midnight and then opened again at 5 in the morning. Gradually we are drawing the rope tighter and tighter about their necks, and bye and bye we will choke them to death.

The other bill prohibits the shipment of liquors into local option territory for illicit purposes and whoever is hereafter guilty of the act commits a felony and can be sent to the penitentiary. That is the law intended to reach these dealers in wet counties who make it their business to flood dry counties with their

merchandise. They have had a great run in their jug trade. People can send their money into wet territory and pay for the stuff to be taken or delivered in dry territory and there has been no law to reach these saloon keepers. We could get the bootlegger, but not the criminal living in Dallas and Fort Worth and other wet centers. This new bill will reach them just as soon as the law goes into effect. The bill prohibiting clubs in wet territory from keeping liquors without a saloon license was a good one, but failed to pass at the last moment. So did the Kennedy liquor bill. But we will get the two above named and we are thankful even for small favors. Now if the next time we put the right sort of a Legislature and a Governor in sympathy with prohibition in office, we will take another long step in the direction of prohibition. On with the battle!

THE DALLAS FAIR DIRECTORS.

We have it on good authority that the Dallas Fair directors had nothing to do with the bill recently introduced by Hon. W. C. McKamy, of Dallas County, to rehabilitate horse race gambling in Texas. One of the members of the directory told us that it was a matter of surprise to the officials of the Fair when they saw that such a bill had been introduced. He said that the Fair people were perfectly satisfied with the progress of the Fair, and that they are willing now to admit that they had not had their fears about the success of the Fair realized since gambling had been prohibited. He expressed delight that the Fair was a great success without horse race gambling.

So Mr. McKamy was governed by his own initiative when he made the serious mistake of trying to get such a bill through the Legislature. He may have had the co-operation of some horse men, but not the men who control and conduct the Fair. And he was not long in realizing his mistake, for he heard from the people in no uncertain tones; and he has concluded not to press the matter any further. It is a dead issue on the calendar. May no other legislator

ever be so foolish as to try that sort of thing again. We are confident that no such bill could get through a Legislature in Texas.

DEATH OF REV. A. J. WORLEY.

Rev. A. J. Worley, of the West Oklahoma Conference, died the 27th of last month in the sanitarium at Norman. At the time of his death he was a supernumary of that conference, and for several years had done splendid work in that section. He was at one time a faithful member of the North Texas Conference and he is well remembered by the preachers and people of this section. He was a good and true man, a devout believer, a strong, earnest preacher, and his death is mourned by a large number of relatives and friends.

THE WORK IN BEAUMONT.

Rev. W. J. Johnson and his people at First Church, Beaumont, had a great Easter service, and the local press made extensive notice of it. The fact is that pastor and people are accomplishing results, not only on Easter, but all the time. They have great congregations at all their services, and one of the great Sunday Schools of the State. One teacher, Judge J. D. Campbell, has a class of more than 200, and more than that number show up nearly every Sunday morning. They have a Wesley Bible Class of more than one hundred. The total number present when the report was made, from which we are gathering these figures, was 862. Is there a Sunday School in Texas ahead of this? We doubt it, and but very few come anywhere approximately near it. Two lots have been purchased for the erection of two mission chapels in order to enlarge the work in this congregation. The presiding elder, Rev. E. W. Solomon, is giving his hearty co-operation to the forward movements, both at First Church and elsewhere, and fine progress is the order of the day. Good for Beaumont!

LOUIS BLAYLOCK ELECTED COMMISSIONER.

The city election of Dallas, for Mayor and four Commissioners, came off last Tuesday, and the Mayor and the old Board were re-elected by a good majority. Mr. Blaylock was only appointed sometime back to fill an unexpired term on the Commission, and last Tuesday he lead the ticket by a substantial majority, showing that the people believe in him and want him as their Police and Fire Commissioner. He has won the confidence of the people where he has lived for more than twenty-five years and this is the first time they have had an opportunity to show their appreciation of him by popular vote; and they did it in handsome style. He received the largest vote of any man on the ticket. We congratulate Dallas on having such a man at the head of this department of our city government. And we are penning these lines without his knowledge or consent.

SULPHUR SPRINGS DISTRICT CONFERENCE.

I attended the Sulphur Springs District Conference last week at Cumby. Rev. J. Leonard Rea is the popular and efficient pastor. He has been there since conference. Prior to that time Cumby was a large circuit scattered round that section considerably. But the people told Rev. R. C. Hicks, presiding elder, before conference, after a business-like interview with him, that they wanted to move up in Church matters; and they stated certain conditions with which they would comply for the ensuing year in the event he would look after them specially at conference. The result is that Brother Rea was sent to them, and he took hold of the conditions. The work retained one rural charge. Only three months of the conference year are gone; but Cumby has a brand new parsonage and it is as beautiful and cozy as a new pin; and the church building is thoroughly overhauled. It has been straightened up, its foundation strengthened, the entrance chang-

ed, beautiful new paper put on the walls, the furniture painted, carpets put down, and new glass, artificially decorated, is put in the windows. It is really a thing of beauty; and the best of all is, the whole improvements are paid for. They have increased the pastor's salary and the Cumby Church is looking up. They are doing things like a modern and up-to-date congregation. They are now looking to a good revival and when this is realized they will have a new order of things there. Brother Rea has also put some twenty-five or thirty Advocates into the homes of his people. I was entertained, along with the elder, in that delightful parsonage and our communion was delightful.

Cumby is a prosperous little town of 1500 people, in a fertile section of Hopkins County. The past year was a good one in crop yield and the people are hopeful and liberal. If they have another good year in this respect, the town will go forward.

The District Conference met last Thursday and organized in the afternoon. The attendance was good, having about seventy-five preachers and laymen present. I preached for them Thursday night. The house was crowded and we had a good spiritual service. It was followed by the observance of the Lord's Supper. This solemn service put the conference on a high key religiously, and the excellent sermon of Rev. L. P. Smith the next day at 11 o'clock added interest to the spiritual side of the occasion. I heard the reports of the preachers on the Sunday Schools, the Epworth Leagues and the spiritual state of the Church. These indicated a good healthy condition and a growing sentiment throughout the district touching these matters. The preachers were hopeful and enthusiastic. They are a noble band of brethren, full of faith and energy. They are striving to put Methodism on a high tide throughout those three counties. Brother Hicks is leading them wisely and effectively. It was the consensus of opinion that he is a very successful presiding elder, faithful, practical, painstaking and thorough in looking after all the affairs of his territory. He is wise in his plans and aggressive in their execution, and he has the co-operation of his preachers and laymen. He is also a studious preacher, a reader of good books and a good example for his associates in all the work of a Methodist preacher. The Bishop made no mistake when he put Rev. R. C. Hicks on the Sulphur Springs District.

Rev. W. L. Little, of Como, is the District Commissioner of Education, and he is busy with his plans and enterprises. He told me that every preacher in the district is a subscriber to the University funds and that they are putting forth special effort to promote the Every-Member Campaign. He is young, talented and active; and good results will follow his labors. Rev. L. P. Smith and Rev. P. C. Archer were the efficient secretaries of the conference and we will look to them for a report of the proceedings. Rev. J. P. Gober led the singing and he did it with the spirit and with the understanding also. The Advocate received generous attention and I was accorded every opportunity to present its interests. I wish I could mention all those brethren by name but time and space forbid. They are as fine a body of men as one wants to meet and strike hands with.

G. C. R.

A PLEASANT SERVICE AT GRAPEVINE.

For sometime I have been under promise to make a visit to Grapevine and preach for Rev. J. A. Ruffner and his people. I have a standing invitation to the home of Mr. and Mrs. Robert Stuart, who live three miles from the town on one of the most beautiful and highly improved farms in Dallas County; and they are registered Methodists. Their forebears were devoted to the Church in that section in the pioneer days. They sent in last Saturday their Maxwell

For Spring Humors



And tired feelings I heartily recommend Hood's Sarsaparilla, which I have used in my family for years and think a very fine medicine. I had salt rheum badly on my face, and humors that seemed to come from or be developed by vaccination. I knew my blood must be in very poor condition. Hood's Sarsaparilla was recommended and I took a few bottles. The humor entirely disappeared, and I have had no trouble from it since. I cordially recommend Hood's Sarsaparilla to my friends and neighbors and to the general public." Mrs. Bertram

Gray, 499 Union Street, New Bedford, Mass. Get a bottle of

Hood's Sarsaparilla

And begin to take it today. It will do you good.

auto to get me, and the invitation took in the good woman and little daughter of the editorial home also. They rarely ever get out of the city and they rarely ever get mention in these columns. So it was a great treat to them to join me in recreation like an auto trip of twenty-five miles over a good road to be guests of such an ideal home. To say that we all enjoyed it, is but a mild way to express it. It is a home of quiet, of refinement, of piety and of plenty. And its hospitality is royal.

The next morning we drove into the town and found the Church filled with people. The Advocate is well taken there and the people appreciate it. So my welcome, for my work's sake, was cordial. The Church has recently been put in good repair, well furnished and attractive. The singing was excellent, full of spirit and edifying. We had a delightful service. It was religious and helpful. The people were attentive and responsive. It was helpful to preach to them. At the close I met many of them and they spoke of their great interest in the Advocate. Brother Ruffner is the right man in the right place. They are delighted with him. He and his family are a well fitted perfect fit. Their people furnish them a good parsonage and pay a salary of \$1400, and they have every promise of a fine year. After a pleasant afternoon in the home of our good host and hostess, at 5 o'clock we entered the auto and in an hour and a quarter we were back home. What a convenient mode of transportation the auto is when running on a fine road! G. C. R.

Mr. and Mrs. F. E. Ring, of Corpus Christi, lost their beautiful little twelve-year-old daughter, Ruth, Sunday morning, March 16th. No, they did not lose her, but bade her goodbye for a short while as she left them for the better world. She was a child of radiant character, devoted to the Church and the Sunday School. Her pastor, Rev. T. F. Sessions, paid a beautiful tribute to her character and life.

We met two old friends last week at Cumby and we must mention them. One was Rev. R. F. Russell, a local preacher whom we knew in the long ago in Sugar Valley, Ga., where we walked our first circuit. The other was Rev. W. L. McGuire, a superannuate member of the Southwest Missouri Conference. We knew him more than twenty years ago while a member of that body. Both these good men are useful members of the Church in Cumby, devoted to the work and the preacher.

The closing scenes of the Legislature were marked by a break, apparently, between the Speaker, Hon. Chester Terrell, and Governor Colquitt. On Good Friday the Governor, provoked at the Legislature for not passing the platform demands,

sent a severe message to that body, criticising them to the limit. So just before the gavel of the Legislature fell in the sine die adjournment the Speaker fired a broadside into the Governor, drawing his record on him and saying some very sharp things about him officially. When the Governor's attention was called to the attack of the Speaker, he made a very tart and withering retort, calling the Speaker "a traitor to the administration." Yet the Speaker was the Governor's choice as the presiding genius over the Legislature. He gave to him his cordial support.

Rev. M. H. Neely, D. D., one of the finest characters ever in the North Texas Conference, is now near San Antonio, Route 4, Box 184; and his health is feeble. He is now one of the oldest members of this conference, full of years and honors. Doubtless, away down there far from those he knows, he often gets lonesome. Let the brethren drop him a note of sympathy and love. It will cheer his generous old heart and make him glad. Let's not neglect these dear old brethren simply because they are out of the active work. Let the brethren in the North Texas Conference receive this as a hint, for we all love him like a father in Israel.

Mrs. A. C. Jones, a good member of the First Methodist Church, Fort Worth, was recently run over by an auto and killed. The accident was a shocking one and it has brought to her family and her Church circle a great sorrow. She was a good woman, devoted to her husband and children, and a good Church worker.

The meeting conducted at St. Paul's Church, Houston, with Rev. Casper Wright, of Galveston, doing the preaching, is making great headway according to the reports in the local papers. Last Sunday there were 111 persons who had applied for membership and the meeting is still making progress.

PERSONALS

Rev. A. E. Watford, of Cresson, was a welcome visitor in this office last week. He stands high up in the list of preacher-friends to the Advocate, and of course, his work succeeds.

Rev. T. E. Bowman, of Venus, was a pleasant visitor this week. He and his people are contemplating a new Church enterprise later on, provided the seasons come in all right. Venus is one of our prosperous communities.

Rev. and Mrs. F. M. Neal, of Canyon City, are rejoicing over the advent of a fine boy into their home. He made his appearance about the time of the March equinox and since then he has made things lively in that parsonage.

We had a pleasant visit this week from Brother Ed. F. Willis, of Valley View. He reports a great meeting under the lead of the evangelist, Judge

Thompson, in Valley View recently. About ninety people were converted, and the Churches received a number of members.

Rev. S. L. Crowson, of Greenville Circuit, was a pleasant visitor recently. We learned from him of the recent death of his venerable father at Ladonia. He had lived to a good age and was ripe for the Kingdom. He loved the Church and her institutions and his life was one of faith and devotion. No wonder that his end was one of peace regaled with brightest hopes for the better land.

THE COLE LECTURESHIP.

The supplementary lectures this year on the Cole Lectureship Foundation of Vanderbilt University were delivered March 19-22 by Dr. Edward J. Banks, a noted archaeologist, whose wide travel and work in the Far East have rendered him well fitted for the lectures he is giving. Dr. Banks illustrates his lectures with his pictures and this secures him the most careful attention and interest on the part of his audience. These lectures were generally attended by those in the university community and outside circles and were pronounced thoroughly instructive and entertaining. The following subjects were discussed: "Turkey and the Turks," "To the Summit of Mt. Ararat," "Palestine, Old and New," "Bismya or the Lost City of Ahab," "Assyria and Its Ruins," "The Long-Lost Hittites."

The Cole Lectures proper will be delivered May 3-8 by Dr. G. A. Johnston-Ross, of the Union Theological Seminary of New York City, he being the youngest man that has ever delivered these lectures at Vanderbilt.

Dr. B. E. Young, professor of French in Vanderbilt University, is attending a meeting of professors of French of the universities and colleges of the United States, held in New York City. The meeting is to be presided over by Jusserand, the Ambassador from France, and a number of delegates from France will be present. On Saturday, the 29th, Dr. Young will attend the meeting of the general Federation de L'Alliance Francaise in that city, and at this meeting will be representatives from all parts of the United States and Canada.

M. Alee Fortier, professor of Tulane University, and Chevalier de la Legion d'Honneur, lectured Thursday afternoon before the Alliance Francaise of Nashville. Some of the university community had the privilege of hearing the lecture. His subject was the Chateau de Chambord.

There has never been such interest in various literary activities at the university as at the present time. In addition to the Calumet Club, which has been in existence for several years, and which is composed of those who are especially gifted in writing, there have been organized this year the Spectator Club, composed of those who are looking toward journalism as a career, and at least three other clubs for the special study of literature, standard and current. The Publisher and the Observer, student publications, give evidence of the influence of these organizations.

The spring holidays this year will be given April 2-5. During this season, on April 5, comes Concor Day. When from a list of sixteen competitors will be selected eight speakers, four to compete for the Young Medal on April 11, and four to compete for the Founder's Medal in Oratory on May 27.

MRS. M. W. HAGGARD,

Acting Registrar.

Nashville, Tenn.

We hope every pastor and every steward will read the following article. No one should be indifferent to so valuable an adjunct to Church success as the official paper.

The Value of the Church Paper.

Is the Church paper worth while? Much might be written in support of the proposition that it is an important and essential factor in the progress of the Church. Certainly this can be easily demonstrated in theory. But the purpose of this writing is not to argue, but to tell. President Wilson said in his Richmond address, "We are not arguing with you, we are simply telling you. What we propose to tell you is the result of the investigation of the editor of the Pittsburg Christian Advocate of the Methodist Episcopal Church. He investigated the financial reports of the charges in the West Virginia Conference, one of the patronizing conferences of his paper, and he discovered that those charges in which the Advocate circulated most freely were invariably in the lead financially, and this in spite of the fact, as he assures us, that the

Who Will Be Next?

Since the one hundred per cent Steward Board Campaign was started by Ervay Street Church last week the following Dallas Churches have been put on the Honor Roll. The Dallas pastors have entered enthusiastically into the work of placing the Advocate into the homes of their stewards. They realize that much more effective work will result if every Board in Dallas is a unit in the matter of reading the Church organ. Starting with Ervay Street the line-up is unit, or one hundred per cent Boards is as follows: Ervay Street Rev. W. D. Thompson, Oak Lawn Rev. J. A. Old, First Church Rev. Geo. M. Gibson, Forrest Avenue Rev. E. L. Wright.

REV. JEROME DUNCAN, P. E.

Fort Worth under date of March 29, says: "I am making special effort to place the Advocate at least in every steward's home."

Thus far four charges have met this standard:

Boulevard Rev. Ed. R. Wallace, Glenwood Rev. I. G. White, Hemphill Heights Rev. W. S. P. McCullough, Brooklyn Heights Rev. J. W. Gance.



REV. J. A. OLD

Pastor of Oak Lawn, Dallas, Texas

A member in full connection of the Twenty Club, and also on the honor roll. During the past week Brother Old, by personal solicitation, added nine of his stewards to the Advocate list, thus placing his twenty-one stewards on the one hundred per cent basis. With this inspiration, a short talk after the sermon Sunday morning secured additional subscribers among the members. Brother Old is still at work and expects to add others to the list. His wife objects to the above photo because he wore a frown. The photo was taken before his stewards were placed on the one hundred per cent basis. It is replaced now by a beaming smile.

PRESIDING ELDERS ENDORSE THE MOVEMENT.

An average of 20 new subscribers to the pastoral charge is very little to expect. Surely every pastor will spread himself to make 100 in this worthy contest. It would make all his other burdens lighter. I am doing my dead-level best to stir things up at this point on this round.

J. B. TURRENTINE,

Tyler District.

If we are to maintain the religious intelligence and the Church loyalty of the Methodists of Texas, it is absolutely essential that we supply them with the Texas Christian Advocate. How any man can claim to be "a good

charges in the lead were the smaller and poorer charges.

Here's his method. The conference was divided into five classes. In class 1 were included all charges which have an Advocate for every four members; class 2 has an Advocate for every five members; class 3 one for every six members; class 4 one for every seven members, and class 5 one for every eight or more members.

Here's what he discovered. The charges in class 1 paid an average on preachers' salary of \$3.96; those in class 2 an average of \$2.63. For benevolent collections the charges in class 1 averaged \$1.00; those in class 2, 88 cents. We are not informed as to the results in other classes, but there is a difference in loyalty and liberality between the first two classes that would seem to establish clearly and conclusively the value of the Church paper.

It is poor policy for the pastor to neglect to push the circulation of

steward" in the Methodist Church and not read the only paper which can keep him informed as to the work and progress of his Church, is an unsolved mystery to me. As preachers we suffer great loss of efficiency wherever we fail to utilize this large "arm of power," in our ministry. I trust we shall have a great "Advocate awakening" throughout the State. It is more than worth while—it is imperative.

JEROME DUNCAN,
Fort Worth District.

The Gatesville District will give special attention to the Texas Christian Advocate during April and you will hear from us. We must lead the Central Texas Conference in every part of Church work. Look out for reports from the 20 excellent pastors.

S. J. VAUGHAN,
Gatesville District.

The 20,000 new subscribers within thirty days is a modest request when we consider the magnitude of Texas Methodism and the hustling qualities of our preachers. Count Waco District in the movement.

W. B. ANDREWS,
Waco District.

The Texas Christian Advocate ought to be in every Methodist home in Texas. There is but one reason why it is not—pastors and presiding elders do not insist as they should that it should be. When has a pastor or presiding elder so insisted? Not until he has succeeded in placing the Advocate in every home in his charge. It is a work worthy of every preacher's most heroic and persistent effort.

W. W. MOSS,
Cleburne District.

I heartily endorse the campaign you are making throughout Texas Methodism in behalf of the Texas Advocate. The San Antonio District is with you for success. The Texas Christian Advocate is a great religious paper, ably edited and worthy of a largely increased circulation.

S. H. C. BURGIN,
San Antonio District.

I am glad to co-operate with you for a larger circulation of the best paper in Texas. I find that the Advocate helps to make loyal, active, consecrated workers.

J. T. HICKS,
Plainview District.

I am continually urging the claims of the Advocate at the Quarterly Conferences as I have always done, and am doing what I can toward increasing the subscription list from this district and at a session of a Quarterly Conference held a few nights ago seven new subscribers were secured.

R. G. MOOD,
Sherman District.

I am sure you may depend on the pastors of the Dallas District to bring up their quota of new subscribers to the Advocate. Advocate "Day" will be held in all the charges and special Quarterly Conferences.

O. F. SENSABAUGH,
Dallas District.

Rev. G. M. Gibson, pastor of First Church Dallas, had 26 of his stewards already enrolled as Advocate subscribers, the other 6 were added in less than an hour one afternoon. Brother Gibson had added 33 new subscribers last fall. He expects to continue the campaign for new subscribers.

Rev. E. L. Wright, pastor of Forrest Avenue, Dallas, is also rejoicing in the fact that all of his ten stewards are now subscribers to the Advocate. He expects to continue the campaign among his membership.

He may count such work as immaterial and ungenerous, but in his failure to do it is our conviction that he neglects a strong arm of help in his work. He is passing by his best friend, the most constant and effective assistant he could find—Baltimore and Richmond Christian Advocate.

Death is one big and vast democracy; equal rights to all, and special privileges to none.

Away beyond mediocrity—away beyond the drift and the common herd—

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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, Blomket.
North Texas: Rev. W. B. Douglass, Forney.
Northwest Texas: Rev. W. Y. Switzer, Tolbert.
Texas: Rev. T. R. Morehead, Houston.
West Texas: Rev. C. E. Cross, San Antonio.

NORTH TEXAS MEMORIAL COMMITTEE MEETS.

The committee having in charge the Memorial Mission Fund in honor of Ruby Kendrick, the young Texas girl who died as a missionary in Korea some years ago, held an executive session in Dallas, Thursday, March 27. Miss Mary Hay Ferguson, Chairman, presented an exhaustive report of the work accomplished since the Terrell Conference and outlined plans for shaping matters to be presented to the Paris Conference in June.

Mrs. Fred Mercer, of Royse, was present as representative of the Juniors and stated that she expected to bring up a good report by the time of the meeting in June. Her own chapter of Juniors at Royse pledged \$100 and has more than one-half of this sum paid in and an excess of the pledged subscribed.

Miss Ferguson, at the request of the League Editor, agreed to prepare a full report of the meeting (or publication and this we will present to our readers as soon as it is convenient for her to supply it.

THE "EPWORTH HELP BRIGADE."

Some time ago I made an appeal through the Advocate for a volunteer band to devote one day's time to getting the grounds at Epworth in good shape for the coming summer. A number of friends promptly responded and others, I am sure, would do so were we to continue to push the matter.

I am advised, however, that at a recent meeting of the Board of Trustees plans were perfected to the full operation of the plant and it was deemed best not to continue this call. All of you who have volunteered will therefore please set aside the amount you tendered to be applied to your expense fund for the trip to Epworth this summer.

Plans are being made for a great summer, and we hope you will begin organizing your crowds early and secure accommodations before the best places are gone. A. K. R.

DALLAS CITY LEAGUE UNION.

Another splendid meeting of the Dallas City Epworth League Union was held at Ervay Street Methodist Church on Friday evening, March 21, when 472 by actual count responded present at roll call. It may be explained that this number would probably have been doubled had not the evening been an exceedingly cool and unpleasant one. The attendance under the circumstances was very remarkable.

Tyler Street Wins Cup.

For some time a silver loving cup has been awarded as an attendance trophy, the points being determined on a percentage basis in which number of Leaguers present as compared with

membership together with visitors count. Tyler Street, already mentioned in these columns, again scored the highest percentage, having 125 people present, of whom sixty-five were League members. Trinity League had 101 present, of whom seventy-seven were members, but as this chapter has a membership of approximately 250, the percentage was third in rank.

Ervay Street, with less than sixty people all told, scored second in the percentage columns. The interest was intense and with good weather in April at the time of the next meeting there is every reason to believe that a record-breaking attendance will be had.

Board Meeting Plans Discussed.

Much of the evening at Ervay Street was given up to discussion of plans for the great League rally and banquet coincident with the General Board meeting in May. A telegram was read from Bishop Candler stating that he would be present to deliver the address before the mass meeting in the State Fair Coliseum on the afternoon of Sunday, May 4. A report was heard from the committee on places of meeting to the effect that arrangements had been perfected for the use of the Coliseum on the date named and also for the banquet hall of the magnificent Scottish Rite Cathedral on the evening of Monday, May 5, when covers will be laid for one thousand guests. The contract for serving this banquet has been awarded to the Tyler Street League at \$1.00 per plate. The revenue arising from the proceeds is to be used by them in liquidating a portion of the indebtedness on their church. Tyler Street is one of the newest Churches in Dallas and is not yet, we believe, entirely self-supporting, an appropriation being made from the Board of City Missions toward its support. Rev. J. B. Davis is pastor here, and his wife, (nee Daviss), who was an active League worker in South Texas, is directing the young people's work.

A CHAPTER DOUBLE-UP CAMPAIGN LAUNCHED.

The final action of the evening was a decision to inaugurate at once in every chapter in the Union a double-up membership campaign. There are at this time something like 1400 Epworth Leaguers in Dallas. There are more than twice this number of Methodist young people and it is the desire of the Executive Committee of the Union to show at least 3000 members of the League when the General Board meets here. The campaign is to be launched with this object in view.

THE STATE TOUR.

We again call attention to the kindly offer of the General Secretaries, Dr. Parker and Mr. Culbreth, to visit as many chapters as they can conveniently reach within a week or ten days' time. We should like to hear at once from chapters interested in having these chief leaders. No charge will attach to a visit from these brethren but each chapter will be expected to provide its pro rata of their railroad and traveling expenses. Do not delay this matter, but write us at once as the itinerary must be decided upon well in advance of their coming in order to allow them sufficient time to arrange their programs in proper form and order.

MONTHLY ASSEMBLY OF THE REPUBLIC.

The Republic of Epworth, stationed at San Antonio, Texas, assembled at Travis Park State for the monthly meeting, Friday night, February 28. The opening devotional service was conducted by the President and all the Leaguers took part in the songs with great earnestness.

The measure of great good accomplished by the various States during the past month could not be brought out by the reports, but from the splendid reports we can all agree that each Chapter is in earnest and the work for our Master is the foremost factor in the hearts of each member of this grand army. A few surprises were sprung, as will be seen from the detailed report as it appears in another section of our paper. Increased interest was added as the reports were tabulated on the large score board on the wall, showing the exact number of points made by each State. Although Travis Park holds the lead by a small margin, some of the neighboring forts expect to oust them from that position before another month shall pass around.

West End had charge of the entertaining feature and if you want to find out if they were equal to the occasion, just ask those present. Yes, they en-

tertained in a royal manner. The inauguration party was a fine, original feature and it was a delightful sight to see all the dignified old colonial characters come to life and grace the party with their presence.

The attendance for February was larger than the preceding month and was the best in the history of the Union. Now, Leaguers, let's not be satisfied with that, but do a little better each month until we can report that it is the best.

J. FLOYD SMITH.

ANOTHER EXCELLENT REPORT FROM THE WILCOX STREET JUNIORS NOVEMBER 26, 1912, TO MARCH 17, 1913.

This report is arranged in order as the Juniors did the work by their Superintendent, Miss Lottie Dorsey, of the Wilcox Street Juniors, of McKinney.

Disbursements:	
Educational Fund	\$ 1.00
Christmas Tree	10.95
New Year's Cards	1.00
Waco Orphanage	1.00
Express on box of literature sent to Rusk Penitentiary	.25
Tuning of piano	2.50
Electric light bill, 3 months	3.75
Ten cent assessment	1.00
Chairs for choir (cash purchase)	25.75
Second and Third Departments	14.50
Ruby Kendrick Memorial Fund	9.50
Total	\$70.65

Periodicals	280
Visits	69
Bonquets	7
Delicacies sent	19
Garments given away	10

Chart of Work in Second Department: Flowers, fruits and groceries given the sick and needy.

Chart of Work in Third Department: Socials given and literature distributed.

The new choir chairs are finished in golden oak each chair costing \$2.10 each. These were a cash purchase. The Juniors hope to have a chancel rail installed quite soon; that is as soon as the work can be done. A complete report of this work will be given in the fourth quarterly report before the Paris Conference, June 5-8. The last report on November 12 read of disbursements \$28.52. It should have been \$38.52, with \$1.00 left in treasury.

This year the Juniors gave the Church and Sunday School a Christmas tree and program. At new year the elderly people and parents were sent pretty cards.

All the money paid out by the Juniors was raised by giving Saturday markets. All of them were successful. Home made candies, cakes, puddings and pies were sold. One market amounted to \$19.75. The \$9.50 given the R. K. M. F. was a free will offering of a penny a week according to the Missionary Degree System for the Model Degree. The Juniors are anxious to win the Model Degree. The attendance each Sunday is from twenty-five to thirty-five. The library is much appreciated by all and most of the books have been read. It is most gratifying to note the willingness on the part of the Juniors to help do the work assigned. Wilcox Street Juniors are indeed a loyal little band and it is an inspiration to watch them develop mentally, physically, and, best of all, spiritually. Although it has been inexcusable many Sundays, one Sunday it rained all day, the Juniors are paying \$5.00 for the third quarterly installment to the Ruby Kendrick Memorial Fund.

KOREAN LETTER.

Choon Chun, Korea, Jan. 15, 1913.—The work of last quarter has been largely one of reconstruction. The old dispensary building has been overhauled throughout and some new features added; also some items of furniture that have been much needed. The entire building within has taken on a new appearance and will soon be in fair condition for the medical work. However, at no time was the medical work suspended, but it will be in the statistical report that more people were treated in the quarter past than during any previously reported. We shifted from one room to another. Sometimes we held office quarters on a pile of lumber with our patients sitting around waiting their turn for treatment. The people have appreciated our efforts to serve them. Many have shown their appreciation by contributing eggs and articles of diet they cannot afford to eat, unless they bring them to us often times, with apologies for not being able to give us more. The contributions received from patients are voluntary and often represent the last cent they have on earth. Especially so is this true of the women, the poor women, on whom the burdens of life have fallen heaviest. They are, I believe, the most appreciative. My heart goes out to the

poor widows who live a miserable, half starved existence and who many of them have depending on them little children for their life bread. Some of them show marks of their struggle, some have succumbed and others are fighting the battles bravely—while yet others are drinking concentrated lye to flee the ravages of hunger and distress. The widow's mite indeed, is often laid at our door in token of their appreciation for our kindly service to them in times when they need help, such too, often, as only physicians can give, and such as is only given in Christian institutions in Korea.

One of these unfortunates, a widow living far back into these secluded, snow-covered mountains, where little is known of what is beyond the native village, attempted to kill her boy three years old. She heated a knife red hot and cut his body in many places, then cast him away in the cleft of a deep ravine in the mountains to die of the wounds, cold and starvation, or be eaten by wild beasts. This mother did because she was spurred on by hunger and could not earn enough to hush the child's cry for food. But perchance, a woodman gathering scrub brush on the mountain sides heard the child's cries and returned the bleeding form to its cruel home.

The grandmother took the little fellow on her back and walked over frozen mountain passes to the dispensary where she and the child received attention, food and shelter. I shall never forget his cries and sobs and how, as he got relief from pain, they were soothed away into a restful sleep. The child recovered and lives with the mother. This incident occurred last winter and I have hesitated to relate it, but it is a fact that there are many around us who are hungry, and there are hearts in these poverty-stricken homes that are more heroic than those beating under a heroic uniform. Sometimes I ask what have you been eating—then there is a pause and I note my patient is embarrassed—I regret it then the skeleton is revealed—no food, sick and hungry. These women listen to the gospel. Some believe though they know it means increased hardships. Once they become believers, they are devout and most of them give or take the medicine as sacredly as if it were the sacrament. It is a real inspiration to see and know what they sometimes endure for the sake of Christianity.

The following are the statistics for the quarter ending December 31, 1912: October—Male, 229; female, 231; children, 45; babies, 24; new, 246; repeat, 205; total, 451.

November—Male, 199; female, 188; children, 39; babies, 38; new, 202; repeat, 185; total, 387.

December—Male, 223; female, 291; children, 37; babies, 63; new, 232; repeat, 282; total, 514.

NEWTON H. BOWMAN.

OLD MEXICO LETTER.

A battle in the City of Mexico! Well, yes, it looks rather that way to one who reached here after it was all over. When I left Georgetown, Texas, Monday, February 10, the uprising in this city was already in full swing. All under fire from them flung and stopped and saved our train. Without orders, and not knowing whether or not we were to be shot, we went well until we reached a point three hundred and twenty-five miles south of Laredo. Good fortune smiled on us in that our train was late and that a freight train which was running on our time was wrecked in our stead. If we had been on time we would have been wrecked and robbed as was the freight train and its crew.

But for the courage of the Mexican brakeman of the freight train we would have crashed into the burning wreck. He outwitted the rebels and other train was coming our way, we began to back up to escape from the rebels. For about a mile and a half we had an exhilarating race between a band of rebels and our train. They were making a desperate effort to reach a crossing in our rear, and our engineer was doing his best to escape. With their horses at full speed a few hundred yards to one side of us they fired a steady stream of bullets at us. I suppose they were trying to kill the engineer. A few times before I have been where bullets were flying, and usually that part of the brain from which the nerves that control the sprinter's muscles is greatly stimulated. Dr. G. B. Winton and I stood on the steps of the Pullman and watched the chase and the firing until we were safely beyond the rebels. After it was over I was surprised at myself, I, who usually am keenly alive to fear when in real danger, was not conscious of having had a single sensation of uneasiness on this occasion. When I went out Bishop Hendrix was sitting by a window and when I came back he was still sitting in the same position, while many others of the passengers were lying prone on the floor, some of them with pillows between them and the wall of the car.

I returned to Monterey and Bishop



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DALLAS

Hendrix and Dr. Winton returned to Texas. After President Madero was overthrown and peace re-established in Mexico City I made another dash for this place; this time by way of Tampico and San Luis Potosi. The direct line was still out of commission. All went well until we reached a point called San Bartolo, between Tampico and San Luis Potosi. Here again good fortune was ours. Our train was held by the rebels about fifteen minutes, but was not robbed. Both the north and south bound trains were held at that place the day before and all fire arms were taken from the passengers. I do not know whether any one was relieved of money or not. One thing I do know and that is that it was an interesting sight to see the passengers scouring the Pullman to find places in which to hide their things. I had brought but little money with me so I had no uneasiness on that account. But I did have a watch which I had no desire to lose. A friend of one of the rebels was on the train and he saved the day for us. After a short hold-up we were told to proceed on our way. Of course we did not need a second invitation.

The rest of our journey to this city was uneventful. The conditions are much improved and all is quiet. But it is a sight to behold what was done during the recent battle here. I have talked to many who were here during the awful days of battle in the heart of this beautiful city. Our workers were unhurt, but their account of those dreadful days is interesting. Next week I shall continue this story.

JACKSON E. COX.

Feb. 27, 1913.

Scrofula is a bad thing to inherit or acquire, but there is this about it—Hood's Sarsaparilla completely cures even the worst cases. (Adv.)

An intelligent discontentment is genius in embryo. Every step of real advancement for the race, has been dubbed heresy and foolishness at the time. But the fools of today are discovered as the philosophers of tomorrow and the heretics are first crucified and then canonized. One generation stones the prophets and the next garnish their sepulchers. This is still the world's blind way.

Dumb Chills and Fever

Douglasville, Tex. — "Five years ago, I was caught in the rain at the wrong time," writes Miss Edna Ruth-erford, of Douglasville, "and from that time, was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drug store like it. As a remedy for women's ills, it has no equal. Try it. Price \$1.

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A VISIT TO MY MOTHERS.

By Rev. J. Sam Barcus.

The acceptance of an invitation to deliver an address on Alamo Day before the students of Southwestern University gave me an opportunity to visit once more my alma mater at Georgetown. Five years there as a student, four years as a member of the faculty, together with frequent pilgrimages have made the scenes of this historic town familiar. The University, the town, the people, the students, have a growing fascination. The mocking bird that waked me from the night's slumber sings the same sweet songs. The University building with its beautiful symmetry always expresses a welcome to her returning children: even to those who were educated before this stately building was erected, she seems to say, "Yes, I know you. The Prep Building and the now vanished old chapel have told me all about you."

And how much thrilling history these old buildings hold in memory! Professors Cody and Young, who have seen the boys and girls come and go for more than three decades, can tell many things about them and know some things that they do not tell the non-sympathetic public. But those buildings and the sparkling pebbled-bottomed San Gabriel know more secrets and hold them closer than do these loved men. As I saw the happy, griefful students at their annual picnic, promenading the banks of this picturesque stream, climbing over its rocks, seated on its grassy approaches, laughing under its budding boughs, how the old days came back and the old memories emerged from the margin of consciousness into full view!

These feelings were intensified as children of former classmates came forward and extended a cordial greeting. "This is Curtis Reed," said a friendly voice seated beside me, as I was watching the boys play ball. "Oh, yes," I replied, looking into his open face, "the son of Nat Reed." Passing through the college hall a young fellow with a sparkle in his eye grasped my hand and said, "This is Sam Hay, of Houston." "Louis Bartlett's daughter," said a sweet voice as I stood on the platform shaking hands after delivering my message. "These are Frank Onderdonk's daughters," was the introduction to two attractive girls on the picnic grounds. Without an introduction I recognized that young lady, looking so happy as she stood beside one of the young professors as Emmett Hightower's daughter. At the close of the prayer service Wednesday evening a clean, bright-eyed, red-headed boy stepped to my side and introduced himself as the son of Henry Pitman. Many, many other sons and daughters of former students are among this fortunate group. God bless every one of them. God bless our alma mater.

On the return trip, I stopped at Waco to see my other mother—the mother who bore me, rocked me, spanked me, taught me, prayed for me, loved me and still prays and loves. No Bishop has yet been able to send me far enough away to keep me from seeing this dear face once or twice each year. She has passed her four-score years, but is by no means a superannuate. When the doors of her Church are open for service she is there. She takes an active interest in all the missionary and social activities of the Church. Precious mother, I owe much to you for my own happy, joyful life. Blessings on you.

After visiting these mothers of mine I feel stronger and better. With renewed joy I resume the duties of my pastorate. Truly, God is good. Greenville, Texas.

THRILLING ADVENTURES WITH THE LIQUOR GANG.

Number Three.

It came to pass that some years after the events narrated in former articles that the writer was called to assist that disciple named J. W. Rader of the Holston Conference in a revival meeting at Mount Olivet Church in Mercer County, West Virginia. This same Brother Rader has since served some years as presiding elder in his conference. He is a cheerful soul, a big mouth, good head and a warm heart. This scribe was doing the preaching at the aforesaid meeting. We were having a great meeting; numbers were being converted; the whole community was stirred.

Some were stirred by the Spirit of God and others were stirred by the devil. The liquor gang put on their war paint.

A delegation came out from the nearest saloon, which was a few miles away, with a sack load of liquor and kept it in the brush near by where the meeting was held. A brush arbor had been erected just in front of the church.

It was whispered around on Sunday morning that there was liquor on

the ground and we would likely have trouble that day, but little attention was paid to it. I am sure that dirty liquor crowd had made a plot to break up the meeting as well as to dispose of their wares. The morning services were opened up and I had reached about the middle of my discourse when we heard some disturbance up the road; then suddenly one of the Belial boys came galloping toward the congregation. That Belial family is a big one; the old man has multiplied hundreds of boys scattered far and near. On he came toward the arbor with blood in his eye, liquor in his stomach, revolver in his pocket, curses on his tongue, and the devil in his heart. He spurred his horse on toward the congregation swearing that he would ride down the aisle to the pulpit. For a few moments the excitement was intense. Women sprang to their feet, screaming, and men rushed out to intercept the desperado. As he attempted to dash through the gate at the outskirts of the congregation, some men grabbed his bridle reins while others took him by the arms and legs and slipped him off over the end of the horse farthest from his head and brought him to the ground and disarmed him.

I found a rope in the pulpit and called out to the men to come and get it and tie him like a hog, and take him to Princeton, the county seat of government, ten miles away, and turn him over to the sheriff.

I suppose the fellow had up a bet with some of his pals that he would ride up to the pulpit. If so, he was loser in the game, as he went off down the road fighting and scratching; he was a more harmless looking animal than when he rode up to say the least of it.

That afternoon I delivered myself in the evils of red liquor. Of course, I had my gloves off while handling the dirty varmint.

It is not egotism to say that I had a good text at least.

You ask what caused the little mountain state of West Virginia a few weeks ago to give more than ninety thousand majority against the liquor traffic.

Just such work as this that I have narrated helped out that majority tremendously. C. C. SHUTT. Georgetown, Texas.

THE ORIGIN OF THE BIBLE.

Sometime since it was my privilege to attend a lecture by one of our scholars and advanced thinkers. He presented a marvelous amount of material, made some exceedingly interesting observations and drew some very unusual conclusions. These conclusions were quite different from the teachings of the standards of our Church. I am hardly expected to pass upon these conclusions and say whether they or the standards of our Church are most worthy to be accepted. This responsibility belongs to our scholars. However, I get mental rest in the conclusions of those who have for decades been given the honored place as authorities in our Church. Our Church has made wonderful progress under the intellectual leadership of these great men. The day of their supremacy was a day of wonderful evangelistic power and success. It was a day of great spirituality in the Church. This speaker asserted that he found great peace of heart in his views. I have heard this affirmed by Christian Scientists and Universalists, etc. But the question that became uppermost in my mind was as to whether or not this preacher is a voice of Gospel power to his congregation. Do penitents kneel at the altar before which he preaches? Is his a spiritual ministry? Are his hearers built up in the most holy faith? I would like to know. I can't see how such preaching could produce these results.

But the proposition to which I wish to give attention is his statement that "Religion produced the Bible, and not the Bible religion." He asserted that when this idea came to his mind it was like a new declaration of independence. It is a point from which the whole question of the Christian religion is viewed. But is it the true viewpoint? In my opinion this is the germ-error of Higher Criticism. This means that the Bible may be accounted for naturally rather than supernaturally. The Bible is the natural product of the religion of the Jews rather than a divine contribution to the life of the world. I am not willing to accept that view of the origin of our Bible. I believe that our Bible came out of the mind and heart of God, rather than out of the experiences of man. I believe that the Bible is infinitely better than the best thought, aspirations and experiences that the best people who have ever lived have had. If the "Bible came out of religion and not religion out of the Bible" why don't we produce a better Bible today than the Jews produced, in-as-much as we undoubtedly have a far better religion than the Jews had? Why don't the

class to which this lecturer belongs produce a Bible superior to the one we now have, as they think they are far in advance of the balance of us in religious matters? Instead of doing so, they have emasculated and overthrown the authority of the one we now have. They have no right to take from us our precious Bible until they have produced a better one to take its place. I repeat the question, "If religion produced the Bible rather than the Bible religion, why don't our superior religion of today produce a better Bible than the one produced by the religion of the Jews?"

J. A. OLD.

Dallas, Texas.

WE MUST BE BORN AGAIN.

Number III.

By Rev. O. T. Rogers.

In this paper I design to argue briefly the race-wide need of the new birth from a scriptural standpoint. Several texts have been much used of late years to limit the range of the above words to adults, and more closely yet to backslidden ones. Matt. 19:14: "Suffer the little children, for of such is the kingdom of heaven," and the parallels in Mark and Luke; also Matt. 18:2-6, showing the child in the midst; and Paul's argument in Rom. 5:12-21, have all been joined together to prove that infants are not included in Christ's sweeping statement, being born into this world in a regenerated state.

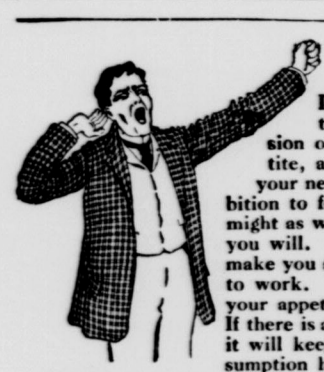
The two preceding papers, if carefully read and digested will have prepared the mind for a fairer consideration of these texts—one that will cease to contradict the words of our Lord to Nicodemus and make it possible, at least, for Methodist pulpits to flame and thunder again as of old with the soul-searching words of Jesus: "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." In those papers it was clearly shown that in practical results the doctrine of birth regeneration are really identical and texts, and the old dogma of baptismal regeneration are really identical and hence the former must be an error as truly as the latter.

Let us then examine these texts as briefly as may be. The Church universal for nearly 2000 years has regarded the doctrine of the new birth as fundamental—in its application universal. Will anyone claim that the doctrine of infantile regeneration is fundamental? If so, how? If not, then, if there be any fair and consistent interpretation of the texts that seem to teach it, that will harmonize with the long accepted truth of John 3:3, are we not in duty bound to receive it? These texts do not necessarily teach infantile regeneration. John 3:3 does, in most positive and clear-cut terms, teach the necessity of a new birth for every soul born of Adam's race. What then? Shall I go into a lengthy exposition of these Scriptures to prove latter statements? No. Most of my readers, I take it, are preachers. You have your commentaries. Dr. Clarke's are still up-to-date and satisfactory to me. His exposition gives to me, as it did to our fathers, a fair, consistent interpretation that harmonizes with John 3:3 and every other parallel Scripture. Has a new light arisen for any of you? If it is better, clearer, let us have it.

Children in the Kingdom.

Certainly. Why not? Whether the "kingdom" be interpreted to mean the Church on earth or that in heaven. They had belonged to the Jewish household, brought in at God's command, by circumcision. So the great majority of heaven's redeemed hosts have been, are, and ever will be, the little ones of the race. But regeneration never has been demanded as requisite to membership in the visible Church. Baptism now, as circumcision then, is and was alike a sign and seal of covenant blessings to be received rather than already received. But Jesus said to the disciples: "Except ye be converted and become as little children," etc. Does not this saying indicate that these men, at least, needed to be regenerated in order to become like little children? Yes, in some respects? The innocence and unworldliness of childhood is the point here—its freedom from the ambitions, self-seeking spirit that Jesus would rebuke in his disciples. "And who shall receive one such little child in my name, receiveth me." Surely that is conclusive. Far from it, for Jesus identifies himself in exactly the same way and words with every poor wretch of earth that is sick or hungry, or in prison. The "little one that believeth on me" needs no comment here.

That the childhood of the race is redeemed, that it belongs to Christ and is most precious to Him, that it is a legal heir of Christ, and hence of all spiritual grace here and of glory hereafter is clear enough from Paul's argu-



Do You Feel This Way?

Do you feel all tired out? Do you sometimes think you just can't work away at your profession or trade any longer? Do you have a poor appetite, and lay awake at nights unable to sleep? Are your nerves all gone, and your stomach too? Has ambition to forge ahead in the world left you? If so, you might as well put a stop to your misery. You can do it if you will. Dr. Pierce's Golden Medical Discovery will make you a different individual. It will set your lazy liver to work. It will set things right in your stomach, and your appetite will come back. It will purify your blood. If there is any tendency in your family toward consumption, it will keep that dread destroyer away. Even after consumption has almost gained a foothold in the form of a lingering cough, bronchitis, or bleeding at the lungs, it will bring about a cure in 98 per cent. of all cases. It is a remedy prepared by Dr. R. V. Pierce, of Buffalo, N. Y., whose advice is given free to all who wish to write him. His great success has come from his wide experience and varied practice. Don't be wheedled by a penny-grabbing dealer into taking inferior substitutes for Dr. Pierce's medicines, recommended to be "just as good." Dr. Pierce's medicines are of known composition. Their every ingredient printed on their wrappers. Made from roots without alcohol. Contain no habit-forming drugs. World's Dispensary Medical Association, Buffalo, N. Y.

ment in Rom. 5, but that Paul teaches the gift of spiritual life as an actual possession, until it is "received," is a different proposition and I deny it. But some one seems to say: "What is the difference? You admit so much, why not admit it all? Let us turn it the other way. If we can claim so much, so very much for childhood, so nearly all, and yet leave our Lord's great statement touching the New Birth, unimpaired, how shall we measure the sin of contending for more? Is it not of the very essence of the Edenic temptation?"

But "the free gift came upon all men unto justification of life." Does not this "life" mean the new life, the eternal life and hence regeneration? No, it does not. The "life" is set over against the "death" referred to from verse 12 through this chapter. Paul is arguing the covenant of grace for Jew and Gentile alike, as children of Adam. Evidently the "death" that came upon all men and that "reigned from Adam unto Moses, even over those who 'had not sinned' (sin not being imputed in the absence of law) that "death" is physical not spiritual; and "justification unto life," simply means remitting the sentence of death, i. e. a resurrection. By the "one of these" "death" reigned "judgment" was passed upon all men; so, "the free gift" of life from the dead, came, unconditionally upon all men by the second Adam. It is just Paul's way of putting into legal, technical terms what he has put clearly for us in another place, "as in Adam all die, so in Christ shall all be made alive."

Here I close this part of the argument with a quotation from Dr. Pope's Higher Catechism of Theology (the biggest book of its size on earth). It is the closing question in his "Historical Review" of the errors touching regeneration:

18. "But may children be said to be capable of receiving regenerating grace?"

"It is enough to plead for them that they are adopted into the family of God and Church of Christ. The inward work of Christian sonship awaits for their conscious acceptance of the Lord. They receive the grace which prepares for righteousness in union with Him."

Now we are ready for a direct approach to this great text itself. This doctrine of the New Birth with its cognate, the witness of the Spirit takes us to the very heart of Christianity. The clear mental grasp of this truth and the thrill and joy and power of its realization led the early Church through blood and fire to the conquest of Rome and the Roman world in the first century; enabled Luther to face the fury of an apostate Church, and, while striking off the spiritual shackles of millions, to bring some measure of light and life to that woefully corrupted body itself; inspired Wesley and his loyal band, though driven to the fields and the highways, amid hatred and scorn, to face the mobs and endure their violence like the apostles of old, or quiet and calm and bring them to their knees, until all England was ablaze with holy fire and the Church-anity of England was smitten hip and thigh. So with the heroic days of Methodism in this country.

Why is not this doctrine preached today as our fathers preached it? Simply because, by a misconception of these and other Scriptures, this vital text has been robbed of its universal note and rings like a cracked bell; all its power gone. Then, the Moralists, the Antinomians, the Deists, and the very religious Pharisees in the Church, all had to shut their mouths before the humblest Methodist circuit rider or give the lie to Jesus Christ, as they united to declare with all the positive dogmatism of assured truth, "Ye must be born again." All your morality, your learning, your culture, your religiousness, weigh not at all. They are all as filthy rags before God. Ye all must be born again or ye cannot escape the damnation of hell." Now, let

"Uncle Buck" draw that picture. What a mockery Christ would have been if He had gone up and down asking men, "Are you religious?" God forgive me for ever asking that worse than idle question!

The error that is subverting the very foundations of theology today is the making conduct the ground of necessity for the new birth instead of nature. You must be born again, Nicodemus, in spite of all your religiousness, not because you have sinned but because you have been born. For you have been born of the flesh (of Adam) and of course you are flesh—could not be otherwise. You are just a "natural man" and "cannot know the things of the Spirit." You "cannot see the Kingdom of God" although it is "at hand" and belongs to you with all its riches of grace, except it "be revealed to you of my Father"—except you "receive, through me, the abounding grace," the Spirit of holiness that will crucify the flesh and enable you to know and live the life of God among men. "Marvel not that I say unto thee, ye must be born again." It were well to read again in our homes and in our schools Prof. Drummond's classic, "Natural Law in the Spiritual World." The "cannot" of Jesus is not arbitrary but scientific.

Once more I call attention to the absolute and unmistakable universality of Christ's phrase, "a man." Who with even a grain of scholarship would dare limit it by reading into it either age or sex? But those who make those other words of Jesus teach infantile regeneration, do certainly make Jesus Christ guilty of both inconsistency and dishonesty; inconsistent in disregarding utterly the infantile regeneration of Nicodemus; dishonesty, in using the only race-word, "man," when He means only some men, i. e. those who are not properly trained and backslide as they grow up; and again in pointing out the cause as the fleshy birth instead of the faulty life. Brethren, what do you think of it?

When all idols are abandoned the true God is found.

FLY TO PIECES

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain."

Tea is just as injurious, because it contains caffeine, the same drug found in coffee.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better.

"Last winter my husband, who was away on business, had Postum served to him in the family where he boarded. He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent.

"While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and have never returned."

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

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

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.

SCURRY.

The Missionary Society was re-organized at Scurry, Texas, March 24, at a meeting held at the parsonage, and the following officers were elected: Mrs. H. B. Chambers, President; Mrs. R. A. Coon, Jr., First Vice-President; Mrs. Lee Breckenridge, Second Vice-President; Mrs. H. B. Chambers, Third Vice-President; Mrs. R. A. Coon, Jr., Fourth Vice-President; Mrs. W. B. Vance, Corresponding Secretary; Miss Pinto Ford, Recording Secretary; Mrs. Ligon Haynes, Treasurer; Miss Pinto Ford, Press Reporter.

PRESS REPORTER.

TO THE WOMEN OF THE MISSIONARY SOCIETY OF THE NORTH TEXAS CONFERENCE.

Although confronted with a sense of ones own inability and bewildered with so much to learn, it is something to rejoice in and be grateful for to be permitted to take part in any good work, and in assuming the duties of Press Superintendent, vice Mrs. O. F. Walton, I am sensible of the honor conferred upon me and trust I shall measure up to the standard hoped for and expected by the women of the Conference society, and, without going any farther, it shall be my pleasure to put forth my humble best efforts towards the accomplishment of success in the work assigned me. It is not an easy undertaking to be one of the Press Superintendents for so large an affair as ours and it means unremitting labor and energy, and to the end that I may carry my part of the work forward in a manner befitting its importance I ask your earnest prayers and loyal support.

As your Conference Press Superintendent it becomes my official duty, as well as my personal pleasure to keep in close touch with the Auxiliary Press Superintendents so that I may know exactly what is being accomplished, and in order to do this it is necessary that I have a correct list of names of all the Auxiliary Superintendents, and as the list I now have is by no means complete or correct, I would ask that you send your names to me at once that you may receive the Bulletin and we get down to work in earnest. I trust each Press Superintendent realizes that our opportunity for service is richer perhaps in possibilities than any other branch of our great organization—at least no other part of the work is at once so far reaching, because each week through the town and county papers, we are enabled to get our articles touching on missions before hundreds of the reading public. Through the use of the Bulletin, Missionary Voice and the daily newspapers we may find any number of interesting missionary subjects to write about, and if we will only remember to be careful that our items or notes are neatly and concisely written the instances where our newspaper men fail to invite such news will be rare indeed.

There is such a constantly growing demand in every department of the Church for trained workers each Auxiliary should select and be ready to send at least one woman to the Denton Institute where a knowledge of all our work will be given. Dr. Winton will be there to teach his book on Mexico.

Miss Howell will teach sociology and other things. Miss Davies and Miss Haskin will also be there. With this corps of workers no Auxiliary can afford not to be represented at this Bible and Mission School. The expense for the ten days is small, \$12.50, and this includes board, fees and everything but the railroad fare, which will be one and one-third fare.

The C. I. A. Summer School will be in session at the same time and in that we will have an hour each day for domestic science demonstration.

During the session of the Missionary Council which meets in Birmingham, Ala., April 9, 1913, Mrs. A. L. Marshall, 810 Broadway, Nashville, Tenn., will issue the Council Daily and surely no

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187 South Bend, Ind.

Auxiliary in the conference will fail to put this splendid and necessary publication in the hands of its Press Superintendent. The price, twenty-five cents, is so insignificant that each Auxiliary officer should by all means subscribe for it; and as Mrs. Marshall desires her subscription list completed by April 1st, subscribers' names should be forwarded to her at once.

Trusting that I may have good reports from every Auxiliary Press Superintendent in the North Texas Conference by April 1st, I am,
MRS. B. H. GRAY.

PROGRAM OF ANNUAL MEETING.

Program of Annual Meeting of Woman's Missionary Society of North Texas Conference to convene in Oak Cliff May 12-16:

Monday, May 12.

3 p. m.—Executive meeting.
8 p. m.—Devotional—Rev. Edward R. Barcus.
Address—Miss Belle Bennett.

Tuesday, 13th.

9 a. m.—Devotional—Mrs. L. P. Smith.
Organization.
Reports of Conference Officers.
Bible Hour—Mrs. Luke Johnson.
2 p. m.—Devotional—Mrs. J. Eddie Bell.
Reports of Vice-Presidents.
Method Hour—Miss Mabel Head.
8 p. m.—Devotional—Rev. O. F. Sensabaugh.
Address—Mrs. Cobb and Mrs. MacDonell.

Wednesday, 14th.

9 a. m.—Devotional—Mrs. Ora M. Abbott.
Reports of Superintendents.
Reports of District Secretaries.
Bible Hour—Mrs. Luke Johnson.
2 p. m.—Memorial Service—Mrs. J. H. Bowman.
Reports of District Secretaries (continued).
Taking pledges for Foreign Department.
Hour of Methods—Miss Mabel Head.
8 p. m.—Devotional—Dr. G. C. Rankin.
Address—Searchlight Views on the Negro Problem from the Standpoint of a Lawyer, a Doctor and a Minister.
Address—What the Women of the M. E. Church, South, Have Done and Ought to do to Better Conditions Among the Negroes—Mrs. Luke Johnson.

Thursday, 15th.

9 a. m.—Devotional—Miss Black.
Report of Denton Dormitory.
Taking Pledges.
Report of City Board of Missions.
Report from V. K. Johnson Home.
Bible Hour—Mrs. Luke Johnson.
2 p. m.—Reports of Committees.
Method Hour—Miss Head.
Visit to V. K. Johnson Home.
8 p. m.—Address by Missionary.

Friday, 16th.

9 a. m.—Devotional—Rev. J. B. Davis.
Reports of Committees.
Miscellaneous Business.
Election of officers.
Consecration service.
Mrs. Harry C. Ard will sing each day.
FLORA THOMAS.

NORTH TEXAS ANNUAL MEETING.

Our annual meeting to be held in St. Mark's Church, Oak Cliff, is near at hand. We wonder how many of our Fourth Vice-Presidents are ready for it, ready with a good report, ready for co-operation in this subject, which is agitating the minds of the greatest thinkers of the world today? We promise at this meeting something of deep interest for each and every Fourth Vice-President. In fact, to be exact, there is a great treat in store for us, an evening all our own! Isn't that fine? How disappointed we shall be if you are not here to get this which is provided for you!

We have just received and are busy getting out to you, the studies for second quarter "Women in Industry." We do hope each Auxiliary President will give her Fourth Vice-President an opportunity to present this study. A splendid leaflet by Miss Mabel Howell comes with the study; she states in this leaflet that there are 6,000,000 women in the United States working for wages outside of the home. Isn't that startling? Startling because of the evils and abuses attending her work. We have found out in the last three months more about conditions of the working women than we have ever known before. We have been with the United Charities of Dallas and have had occasion and opportunity of

finding out a great many things which we did not know existed.

Oh, the heart-rending stories that have come to our ears from mothers whose daughters are at work at laundries. One mother said to me "Why, I'd rather see my daughter dead at my feet, than to see her work in a laundry." The mother worked there herself to keep the daughter from doing it. All of them had to work. This mother had tuberculosis, too. We know of one family, mother, father, seven children, ranging in years from eighteen months to seventeen years. The whole family go to the factory each day. Those who are old enough work, the younger ones play around getting their little lungs full of lint, stunting their growth. Our day nurseries and free kindergartens come in here, but alas! there are not enough to go around.

Let us co-operate with every agency at work seeking to bring about reforms for the betterment of conditions surrounding our working women.

An eight-hour working day, elimination of night work, better sanitary conditions, safety appliance to protect them from injury, seats and permission to use them (standing on their feet all day long, has ruined many a girl's health), a minimum wage law, women factory inspectors. These are some of the things we must work for. We are indeed and in truth our sisters' keeper.

MRS. PAUL JONES,
Conference Fourth Vice-President,
4528 Live Oak, Dallas, Texas.

BRANDON HOME MISSION SOCIETY.

The year just passed has been one of profit and inspiration to our little society. While we have not accomplished all we hoped for, yet we have been blessed in what we have done in His name. Our little band of active workers has been so faithful to duty assigned that we feel encouraged to press on to greater things. Would that all our women could have a larger vision—could see the opportunity offered to them now, could see the fields white unto the harvest in this generation. And while we are totally unable to impart instruction to our intelligent women, yet a brief review of our work may help others.

The fiscal year closed January 1, and we append a summary of our work. Regular semi-monthly meetings have been held. Devotional and business alternative. These services are very helpful and much enjoyed by all.

Money raised for all purposes, \$82.50. Dues sent off, \$17.85. We cannot be Christians if we refuse to follow Him in the work of world-redemption.

The love of Christ should constrain all women, young and old, to band themselves together for the extension of His kingdom. "Christ died for us

all." Is not that sufficient obligation to service? Paul says, "I brought myself under bondage to all men." Have we this vision of the love of God—of a love so great that race pride and inborn prejudice vanish in its light? Have we "a heart of compassion" for the ignorant and weak of every race? Have we "put on love the bond of perfectness?" Remember "The end of the charge is love."

Officers for the ensuing year are as follows: President, Mrs. Sloan; First Vice-President, Mrs. McMurry; Third

Vice-President, Mrs. Osburn; Fourth Vice-President, Mrs. Veale; Corresponding Secretary, Mrs. McAfee; Treasurer, Mrs. T. S. For; Secretary, Mrs. Ferguson; Agent for Voice, Mrs. Thad Hartin.

MRS. D. L. HANCOCK,
Press Reporter.

Tomorrow is the fetish of fools that never exists but in their imaginations. With God and sensible men there is but one eternal—now.

PIANOS



FROM

Factory to Home

What is the use of paying the middleman's and agent's profit, when you can buy direct and save from \$75.00 to \$125.00 on a single purchase?

The BUSH & GERTS PIANOS stand pre-eminent and have built up the esteem of the people. 35 years of experience of practical progression; 35 years of keeping faith with the purchasing public, tells the story of the BUSH & GERTS success.

We offer to the public in our Factory-to-Home Plan the best money-saving opportunity ever to be had in the purchase of a strictly High-Grade Piano or Player-Piano.

We publish the largest list of satisfied purchasers of any one house in the world.

If interested now or later, let us send you our illustrated catalogue showing the very latest Styles.

Bush & Gerts Piano Co. of Texas

W. H. WRAY, President

B. W. GRATIGNY, Manager

Department C,

DALLAS, TEXAS



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

Address With Price

Blaylock Pub. Co.

DALLAS, TEXAS.

Birthday Celebration

Rev. Samuel Morriss Has Been Minister for Seventy Years.

(We are indebted to Brother Kincheloe, of Corsicana, for securing the photo and a write-up by Rev. Abe Mulkey of the beautiful birthday celebration of that heroic veteran—Rev. Samuel Morriss.)

Rev. Samuel Morriss' birthday was celebrated at Rev. G. W. Kincheloe's home on West Seventh Avenue. He was born in Sevier County, Arkansas, March 23, 1826. His birthday created no great sensation, but his life has been remarkable. He was converted when a child. He has been a mem-

ber of the Methodist Church 75 years, a minister in this Church 70 years. He was paid \$100 a year at the beginning. Thousands have been converted under his ministry and church buildings erected. His first circuit was as large as Corsicana District, twenty-eight appointments and not a church building on his work. He preached under trees, arbors, on porches, etc. He built the first church ever constructed in Hot Springs. He was the first preacher some men fifty years old ever saw. The people were not married then as they are now. They courted and decided to live together, and some raised large families and even grandchildren. Finally, courts were installed and officers were appointed and said they should be married; if not, when they died their children would not inherit the land they had taken up.

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

It was raining at the time. There was no special method of ceremony at that age. He said Bishop McTyeire conducted the first conference he ever attended. An Indian chief was just converted and he applied to the conference for license to preach. The loads of straw brought in. He said the first person he ever saw married was under a tree by my father, and the ceremony was thus:



REV. SAMUEL MORRISS.

ber of the Methodist Church 75 years, a minister in this Church 70 years. He was paid \$100 a year at the beginning. Thousands have been converted under his ministry and church buildings erected. His first circuit was as large as Corsicana District, twenty-eight appointments and not a church building on his work. He preached under trees, arbors, on porches, etc. He built the first church ever constructed in Hot Springs. He was the first preacher some men fifty years old ever saw. The people were not married then as they are now. They courted and decided to live together, and some raised large families and even grandchildren. Finally, courts were installed and officers were appointed and said they should be married; if not, when they died their children would not inherit the land they had taken up.

He said the first time that he ever saw Rev. Wm. Mulkey, my father, he was passing through the country in which he lived with a tribe of Choctaw Indians, moving them to the Indian Territory. He was then an officer of the United States Government. He said father preached under a tree from Acts 13:41, which reads: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." He said it was the most powerful sermon he ever heard. He said later on my father was conducting a camp-meeting and he had trouble getting the people to bring enough straw to put in the altar. He called penitents; more came than they had straw to kneel on. He cried out like a Comanche: "Straw! Straw! Men going to hell for the want of straw!" Next day there were seven wagon

loads of straw brought in. He said the first person he ever saw married was under a tree by my father, and the ceremony was thus: "Under this tree in stormy weather, I marry this couple together; None but he who controls the thunder Shall ever part them asunder."

You should have been at that birthday party. The table was loaded down with the best the market affords. In the center were eighty-seven lighted tapers burning brilliantly, which indicated to me the bright and shining life of Brother Morriss. Mrs. Kincheloe, his daughter, and Miss Virginia Kincheloe, his granddaughter, were the hospitable hostesses for the occasion. I wish you could have seen Elder Nelson and wife eat, Dr. Wright and his wife, Turner and wife, "Exhorter" and his Malinda ate as though they had not been invited out for six months.

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

ABE MULKEY.

ITEMS OF INTEREST.

The sum of \$250,000 has been given by John D. Rockefeller to establish the S. A. Knapp School of Country Life in connection with the Peabody College for Teachers, Nashville, Tenn. The money is given to develop the "new school which shall meet the needs of an agricultural population."

Right at the last moment the Legislature passed a resolution submitting to a vote of the people an amendment to the Constitution on the question of the initiative, the referendum and the recall. So at last it seems that the people will now have an opportunity to settle this question at the polls. For some years it has been discussed in the public press pro and con, but this is the first time it will come to the people for settlement.

J. Pierpont Morgan, the great American banker and financier, died last Monday in the city of Rome, Italy. He had been in declining health for some

months and recently took a trip abroad to restore his failing strength, but he had an acute attack and collapsed. His death has made a profound impression on the money circles of the country, for he was one of the most masterly men in the realm of business.

The Vatican has decided that there must not be any moving picture films or magic lantern shows exhibited in Roman Catholic Churches after this. No matter what the subject might be it is held that such "scenic performances" are not fitting in edifices "dedicated to God."

The cotton crop of the United States for last year, according to the figures which have been given out, was 14,076,430 bales, which shows it to have been the second largest crop ever grown in this country. These figures are given out by the Census Bureau. The total production for Georgia is given at 1,849,303 bales; in 1911 it was 2,845,790; in 1910, 1,853,276

Optimists keep their faith; while pessimists bewail their losses. Sir Thomas Lipton made us of a shipwreck by painting "Use Lipton's Tea" on every package before it was cast overboard, thus advertising his tea to every ocean liner, making his apparent loss a real profit.—Lloyd.

MARRIED.

Swint-Bryan.—At the residence of the bride's father, Mr. Arthur J. Bryan, at Bryan's Mill, Texas, on March 26, 1913, Mr. B. Wilkes Swint, of Douglassville, Texas, and Miss Lucile Bryan, Rev. D. A. Williams officiating.

Smith-Morehead.—At the home of the bride's parents, Mr. and Mrs. J. C. Morehead, at Bryan's Mill, Texas, on March 30, 1913, Mr. Matt Smith and Miss Cora Morehead, Rev. D. A. Williams officiating.

Morgan-McRee.—March 22, 1913, Glen Rose, Texas, Mr. L. Morgan and Mrs. C. D. McRee, Rev. F. M. Winburne officiating.

NATIONAL MUTUAL CHURCH INSURANCE CO.

At the annual meeting of the National Mutual Church Insurance Company held in January, Mr. James B. Hobbs, who has been President of the company since its incorporation in the year 1899, declined to accept re-election, stating that he has passed his 83rd birthday and desired to be relieved from the cares and obligations of the office.

At a subsequent meeting of the Directors of the company, Mr. Nathaniel M. Jones, who had previously held the offices of Treasurer and General Counsel, was elected to fill the vacancy. Mrs. Frank P. Crandon was elected as Vice-President, Mr. Sampson Rogers as Treasurer, Mr. Henry P. Magill as Secretary and Manager, which offices he has filled since the incorporation of the company, and Mr. Frank L. Hart as Assistant Secretary. Dr. John Thompson, District Superintendent of the Chicago Western District, and Mr. I. N. Conard, President of L. A. Talcott & Co., wholesale fruit merchants, were named as new Directors.

The annual report showed that the business of the company during the year 1912 increased over \$125,000. The books and accounts were audited by accredited public accountants, and the company was certified to be in excellent condition.

DISTRICT CONFERENCE NOTICES.

Marshall District.

The Marshall District Conference will convene at Longview May 20 at 9 a. m. Opening sermon, Monday, May 19, at 7:45 p. m., by Rev. C. T. Cummings.

Committees are as follows: License to Preach and Admission—C. A. Tower, J. F. Kidd, R. M. Kelly, C. T. Cummings, I. O. DeLoach. Deacons' Orders—B. Elrod, H. L. Griffin, J. M. Smith, H. M. Timmons, M. I. Brown. F. M. BOYLES, P. E.

Dallas District.

The Dallas District Conference will be held at Grand Prairie, April 24, 9 a. m.

Committees are as follows: License to Preach and Recommendation for Admission—G. M. Gibson, J. A. Old, O. T. Rogers. Deacons' Orders—W. D. Thompson, H. A. Bourland, J. H. Taylor. Elders' Orders—T. H. Whitten, J. H. Averitt, A. Werry. O. F. SENSABAUGH, P. E.

Waxahachie District.

Waxahachie District Conference will be held at Britton, April 23, 24. Opening sermon 9 a. m., April 23.

Committees are as follows: License and Admission—S. A. Ashburn, R. F. Dunn, C. L. Caldwell. Deacons' Orders—K. S. VanZandt, C. V. Oswald, S. B. Sawyers. Elders' Orders—W. H. Crawford, I. E. Hightower, M. M. Morris. J. A. WHITEHURST, P. E.

Clarendon District.

The Clarendon District Conference will be held at Hedley beginning May 2. The District Sunday School Institute will occupy the first day of the Conference, opening Friday, May 2, at 10:30 a. m. The opening sermon by Rev. W. M. Pope at 8 p. m. of the same day.

Committees are as follows: License to Preach—R. W. Dodson, W. P. Edwards, M. E. Hawkins. Admissions—A. L. Bowman, C. D. West, T. W. Sharp. Elders' Orders—H. M. Long, J. P. Lowry, J. E. Eldridge. J. W. STORY, P. E.

Austin District.

The Austin District Conference will convene at Flatonia, April 15, and Rev. L. C. Matthis will preach the opening sermon at 8 p. m. Bishop Monzon will be with us the 17th, and Dr. C. M. Bishop, President of the Southwestern University, and other prominent men in Texas Methodism, are expected to attend. Members of the conference must be on hand for the opening sermon or they will miss

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

ADVOCATE WANT ADS ALWAYS BRING RESULTS

The following, taken from many others received from our pleased Classified Advertisers, undoubtedly proves the Advocate carries your Want Ads quickly to those to whom you want to reach. Read this:

Clinton, Okla., March 28, 1913.—Dear Brother: Preacher secured. Leave out further notice. Thanks. It brought them quick. Sincerely, L. L. JOHNSON.

A word to the wise is sufficient. Our Ads bring results.

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.

COPIES 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. Thos. 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 give 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. D. 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 83, Kansas City, Kan.

AGENTS WANTED

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 2477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect. Good seller, big margins. House-to-house agents and store salesmen wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

1000 Agents wanted to sell a Self-Heating Sad Iron; fuel and labor-saver; pay salary or commission; agents make \$15 to \$20 per day. Write IMPERIAL SAD IRON CO., Fort Worth, Texas, Box 285.

BEEES! BEEES! BEEES!

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

COTTON SEED.

MEHANE TRIUMPH and ROWDEN cotton seed, \$1.00 per bushel; Machine cotton, \$2.00. MCKINNEY NURSERY COMPANY, 1322 Main St., Dallas.

HELP WANTED.

ANY INTELLIGENT person may earn steady income corresponding to newspapers. Experience unnecessary. Address Correspondents' Press Bureau, Washington, D. C.

much of the conference, as the trains reaching Flatonia the next day arrive after much of the conference business will have been transacted. Be on hand for the Tuesday night service.

The following committees are requested to be ready to serve during the conference: Southwestern University Sunday School Scholarship—R. C. Lomax, A. J. Brown, O. W. Westmoreland. License to Preach—F. A. White, J. D. McWhorter, J. E. Lovett. Recommendation to the Annual Conference—W. D. Bradford, J. D. Scott, A. S. J. Haygood. Elders' Orders—R. A. Waltrip, L. C. Matthis, P. B. Summers. Deacons' Orders—R. P. Shuler, J. P. Garrett, W. A. Dunn, V. A. GODBEY, P. E.

DEDICATION NOTICE.

The Methodist Church at Mustang, Texas, on the Pilot Point Circuit, will be dedicated April 20, 1913, third Sunday. The sermon will be preached by Dr. G. C. Rankin, of Dallas, Texas. All former pastors and friends are invited to be present. L. E. CONKIN, P. C.

COMMENCEMENT SERMON.

Rev. R. P. Shuler, pastor of University Church, Austin, Texas, will preach the commencement sermon for San Antonio Female College Sunday, May 4. J. E. HARRISON.

LAND FOR SALE.

TOWN LOTS, truck farm, grazing land, in and near Mathis, where the San Antonio, Uvalde and Gulf survey crosses the San Antonio and Aransas Pass Railroad. Dry town, no pool lands. Three church houses, two-story brick schoolhouse, two cotton gins. DICK DOBIE, Mathis, San Patricio County, Texas.

MISCELLANEOUS.

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

POULTRY FEED.

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

PRINTING.

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

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.

I KNOW R. J. BRADFORD to be an excellent choir leader and singer. Those needing his services in meetings can address him, 212 Master Street, Dallas, Texas. REV. REX WILKES.

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.

TO MY BROTHERS AND FRIENDS.

The most of you know that I am not in the pastorate now. Have served my days there. But my life is not ended, nor the days of active usefulness—no, I am preaching as often as the most of the pastors, being never more in demand for the pulpit, but the law of necessity is upon me. I am to care for myself and wife in any comfort and respectability. It costs me as much to live now as it did at any time in life. And there is a vast difference between a thousand and fifty dollars a year and two hundred and fifty, as now. Here is the ghost in the superannuated relation. And, having no reserve estate to which to look for supplemental aid, other sources of relief must be found or much humiliation and suffering inevitably result. Looking for such sources I am trying my hand on several lines of business. I am representing two lines of Accident and Sickness Insurance; One for preachers only, the other for anybody. Then I am representing one of the best Lighting Systems I know of, for homes, churches and halls. Besides, I am prepared to promise a reduction on the price of lumber from four to ten dollars on the thousand feet. I represent one of the largest and most reliable lumber companies in East Texas. Now look at this list and it may be you can find how you may help your brother in a good, real business way to something like a living. This is not a call of charity or begging, but a straight business proposition of a friend for business. I beg for business only. I must sit at the bottom of it all. In sincere and warmest love for all, I am your brother, J. HARRISON, Lampasas, Tex.

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, Clarendon, Texas.

Cuero District—Third Round (Revised).

Edna, April 26, 27. Ganado and Louise, at Ganado, April 27, 28. Goliad and Fanning, May 3, 4. Victoria, 8 p. m., Tuesday, May 6. Soakum, May 10, 11. Hallettsville, at Mossy Grove, May 17, 18. Port O'Connor, at Lone Tree, May 24, 25. Nursery, at Terryville, May 31, June 1. Port Lavaca and Traylor, at Traylor, June 5, 6. Midfield, at La Ward, June 7, 8. Palacios, at Carancahue, June 14, 15. El Campo, June 21, 22. Provicent, at Boxville, June 28, 29. Nixon, July 5, 6. Smiley, at Elm, July 8, 9. Pandora, at Gillett, July 12, 13. Stockdale, at Sunnyside, July 19, 20. Laverna, at Elmendorf, July 26, 27. Cuero, Aug. 2, 3. Runge, Aug. 3, 4.

JOHN M. ALEXANDER, P. E.

Debt is a despot—it sways a crushing scepter. Average poverty carries with it the fullest sense of freedom.

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.



Obituaries

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

Poetry Can in No Case be Inserted.

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

STACY.—Mrs. W. H. Stacy died at her home in Austin, Texas, on the afternoon of Oct. 22, 1912. Surrounding her when the end came were her husband, General W. H. Stacy, her sons, Harwood, Gillespie and Franklin, and her daughter, Miss Cordelia. Mrs. Stacy before her marriage was Miss Clara Harwood, daughter of Judge and Mrs. A. R. Harwood, of Gonzales, and is survived by her mother, Mrs. A. K. Harwood, her brothers, Judge Frank, W. B. and Thos. H. Harwood, and her sisters, Misses Fannie and Mattie Harwood, all still residing in Gonzales. Into the making of this noble woman entered many elements. She was nobly born, her parents being among the noblest of her generation. She was reared in a Christian home. Her family were of the staunchest faith, and in such an atmosphere she grew to womanhood. Her marriage was but a continuance of her happy and helpful surroundings. In her own Christian home she and her husband grew in faith and loyalty to God. Their children almost naturally partook of father's and mother's faith and devotion. And at the mother's death not a child but that confidently exercised the Christian hope of meeting her again. Mrs. Stacy was a woman of exceptional gifts. She was endowed with a strong mind. She was capable of doing her own thinking, and that she thought deeply no one who knew her will doubt. She was a woman of profound convictions. She tested for herself the deep things of God. She was an incessant student of God's Word. She persistently kept her quiet hours for the searching of the Word of God and for prayer. Not a day passed but that she entered into the duties of that day refreshed and strengthened by communion with God through the quiet study of his holy Word. And this Word she fed upon until it became a part of her very being. Her greatest achievement was her own home. Her faith and consistency of life dominated her home. She interpreted the practical meaning of Christianity to her own loved ones. Religion was first. Her aim was to give to the world first of all Christians in the persons of her family. She was jealous of every worldly encroachment upon the home, and with her tact and beauty of life she won her loved ones to her way of thinking. Her activities as a Christian were very large. For years she taught her own Sunday School class, and no face was more familiar in the Sunday School, prayermeeting and Church services of her Church, whether in the Presbyterian Church in which she was reared, or in the Methodist Church which she latterly joined with her husband. Her Christian activities, however, were not confined within the walls of her Church. She was almost a daily visitor among the distressed and poor. Into the lowly homes of her city she went as a sweet evangel. There she prayed with the sorrowing and the erring she sought to lead to Christ, and in our Austin Churches there are those who by her were led to give themselves to Christ. In the mission places her prayers were likewise heard. The entire city of Austin was profoundly affected by the announcement on the 22nd of October that Mrs. W. H. Stacy was dead. In her own home, in the homes of those to whom she had been a benefactor and an evangel, in the Church where she had moved with influence so sweet and powerful, and in the jail and missions where she had labored so unaffectedly and efficiently, in the large social circles where she had ever been an ornament—everywhere, there was sorrow more akin to personal bereavement than I had ever seen before. And the fragrance of this great beautiful life in all these circles yet abides and will abide. W. D. BRADFIELD, Austin, Texas.

MARTIN.—Nancy Jane Martin (nee Dooly) was born in the State of Georgia, in 1818; was married to James Martin in 1835. She was a devoted mother and a life-long Methodist. Her last moments were calm and serene. She departed this life March 14, 1913, and her body was borne to the Lingleville Cemetery and laid quietly to rest surrounded by a large number of kindred and friends. May the bereft took to Him who said "I am the resurrection and the life" in the dark hour. MAC M. SMITH, P. C.

CAMPBELL.—Mrs. Jennie Campbell (nee Perry) was born in Lumpkin, Georgia, April 7, 1848. She moved with her parents to Texas when about two years old, settling at Melrose, Nacogdoches County. Two years later they moved to Douglass, where she lived, with the exception of six years she lived at Nacogdoches, the remainder of her life. She was married to W. I. Campbell January 1, 1880. Six children blessed this union, five girls and one boy. Two having died in infancy, only four survive. She was converted in 1869, and united with the Cumberland Presbyterian Church, as there was no Methodist Church organized there at the time. When an M. E. Church, South, was organized she joined and remained a true and loyal member until her death, January 9, 1913. She was a companion that was an helpmeet indeed and in truth, a mother whose heart was open to her children. Her wise counsel and her loving words of sympathy are the jewels that sank deeply in the hearts of her children and will never be forgotten by them. No one loved her Lord's cause more than Sister Campbell. She was an inspiration to the Church service, and if she had to be absent her absence was felt, not by a few, but by all. Her life to the many who knew her is a light that will never cease to shine, for all who knew her loved her. Best of all, she was known and loved by our Lord. Great and marvelous was her faith. She walked with Jesus all the way and gazed upon the scenery of the pure and heavenly, wherein is light and immortality. In the presence of a great concourse of friends we laid her remains to rest in the Douglass Cemetery to await that glorious morn when God shall call her forth from her last resting place, and then her spirit and body shall be reunited and take up its abode in our Lord's triumphant kingdom. Weep not, dear companion and children, as those who have no hope, for your wife and mother is waiting for you over in the glory-land. May her mantle fall on each of you, is our prayer. Her pastor, S. W. LOWE.

POSEY.—Mary Ann Posey, familiarly called "Aunt Polly," was born Dec. 8, 1831, and died at Como, Texas, March 19, 1913, at the home of her son, T. W. Beville. She was converted and joined the Methodist Church at the age of fifteen and was a member continuously for more than sixty-five years. She was consecrated and true. Her life was one of many hardships. Having the responsibility of rearing a family single-handed and alone through the trying days of the Civil War, and the days thereafter, thrown upon her, she proved herself a true heroine. She had faith in God through all her days and when the shadows of the night of death came creeping near her the God in whom she trusted while living was her comfort and stay in that closing hour. Hers was a triumphant life. Her death was therefore triumphant. And we feel in our hearts that some of triumph must have been sung about the throne of God as "Aunt Polly" came into possession of her well-earned reward. T. W. Beville and W. A. Beville, of Como, A. M. Beville and Mrs. Lizzie Patman, of Clarendon, are her surviving children. A host of grandchildren and great-grandchildren are left behind. May God grant that each loved one left behind may follow her as she followed Christ. Her pastor, W. L. TITTLE.

DISHOUGH (nee Bostie).—The subject of this sketch was born in North Carolina Dec. 9, 1882; moved to Tennessee in childhood and was there married; to this union were born twelve children, ten girls and two boys. At her death, Nov. 28, 1912, she had about seventy-five grandchildren, 150 great-grandchildren, forty great-great-grandchildren. She professed religion in early life which was her greatest consolation and joy in her last years. She was helping a long time, but was the most patient in her afflictions, often expressing a feeling of willingness and anxiety to go and be with her Lord. Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors and their works do follow them. A. C. LACKY, Pastor, Oglesby, Texas.

BURTON.—Baby Burton, infant daughter of Brother and Sister James Burton, was born Jan. 29, 1913; died March 18, 1913. This was the third time the death angel had come into this home, claiming each time a precious babe. So as we journey along the way of life, we meet with crushing sorrows in the death of those we love. To the bereft family we would say, Remember that in the heavenly home God is keeping your loved ones for you, and when you come you shall find the treasures you have loved and lost in the house of many mansions. C. E. LYNN.

GELLETTY.—Uncle Dave GelleTTY as he was familiarly known, was born in Scotland January 25, 1830; departed this life March 1, 1913. His parents moved to the State of New York while he was an infant, thence to Texas at the age of nine years, coming to Sabine County, where he spent the rest of his life. After spending something over three years an invalid he never wavered in his faith to his Maker, nor lost any of his loyalty to the Methodist Church, to which he had belonged since early life. He was the friend of all who needed his help, an earnest Christian, loyal citizen and a loving husband, father and brother. It was only my pleasure to know him for the last three months of his life, but through his sufferings and patience I became very closely drawn to him and knew it would soon be his time to go to sleep on earth to wake in heaven, while those of us who love him think not of him as in the grave, for now we know he is enjoying the home and crown for which he labored and waited so long. We weep not as those who have no hope for we know whom he served and we, too, shall soon go as he and there will be no more sad partings when we meet again. He leaves a wife, seven children, twenty-one grandchildren, three great-grandchildren, one brother and a great host of friends to mourn their loss. All that willing hands and loving hearts could do for him was done, but his time had come. He had fought a good fight and now has won the victory and is enjoying the sweet association of loved ones who have gone on before, and we now bow submissively to his will who doeth all things well, and say, Thy will, and not ours, be done. Uncle Dave left us with a smile and so we will meet him soon, and to those that love him we say, Weep not, but prepare yourself to meet him when our work here is finished. His pastor, W. W. THOMAS.

SMITH.—John Smith, infant son of Mr. and Mrs. Bert Smith, was born near Estacado, Texas, March 30, 1912; died February 24, 1913. Little Johnnie's stay on earth was short, but it was long enough to win the love of all who knew him. The parents had given him the tenderest place in their love and affection, and the giving of him up meant the rending of the hearts of the young parents and kindred and friends. He was a bright, promising child, lovely in disposition, goodly to look upon, yet he is gone but not forgotten. He was one of the jewels of earth that was needed in fitting up the "house of many mansions" in the skies. The writer held the funeral services in the presence of a large concourse of relatives and friends who said by the raising of the hand they intended, by the grace of God, to meet him where the shadows never lengthen nor the sun never sets. He is not dead, but asleep in Jesus, too fair for earth, and has gone to heaven to blossom there. Weep not, parents and friends; he is waiting for you at the pearly gates. C. D. PIPKIN, Crosbyton, Texas.

JEFFERS.—Vivian Rawson was born in Mississippi Oct. 26, 1889; came to Texas with her parents when a child; was converted and united with the M. E. Church, South at Eureka, Texas, during the ministry of Rev. Walter Vinsant; was married to Robert Jeffers in May, 1911; died in Corsicana, Jan. 7, 1913. Vivian was a quiet but faithful Christian, with that gentleness and refinement of character that endeared her to her family and friends. Dying so young and leaving her babe without a mother's love and care makes her death extremely sad. Some day these mysteries will be made plain. We know that her eyes have opened to the morning light of a never-ending day; that she dwells with Christ her Savior, who created life not be swallowed up in death, but to be renewed, purified and enlarged in a land of clearer, brighter and broader visions, where the noblest aspirations of our lives shall become assured and beautiful realities. G. W. KINCHELOE.

FARRAR.—The death angel visited the home of Rev. W. R. Farrar and laid claim to their little six-year-old boy, Wilmett. Wilmett was born July 1, 1906; died July 2, 1912. He had learned to be an obedient child. He had been raised up in Sunday School and always knew his lessons well. He was laid to rest in the Live Oak Cemetery, Rev. N. E. Bragg conducting the services. His uncle, R. R. CUMBIE.

FARRAR.—Again on Dec. 11, 1912, was the death angel in the home of W. R. Farrar and claimed their nine-month-old baby, Ruby Inez. Little Ruby was born April 5, 1912, and died Dec. 11, 1912. Suffer the little children to come unto me and forbid them not, for such is the Kingdom of Heaven. Her uncle, R. R. CUMBIE.

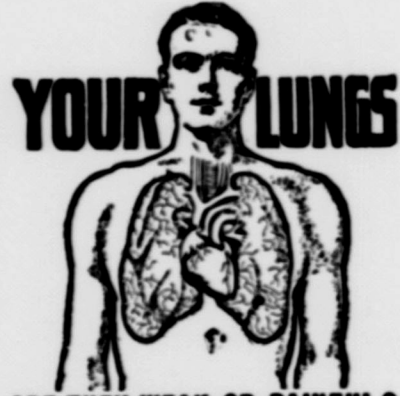
MOSS.—Edgar Robert Moss was born in Lafayette Parish, Louisiana, April 9, 1842; died at Oklahoma City, December 26, 1912, three weeks after an operation at hospital there, and was buried at Hobart, Oklahoma, December 28. He was converted and joined the Methodist Church in young manhood; married Miss Laura Jones, of Lynchburg, Virginia, in 1863; moved to Bruceville, Texas, many years ago, where he resided until 1908. Since then he has lived at Hobart, Oklahoma. He leaves a wife and five children, besides other relatives to mourn their loss. Brother Moss seemed so appreciative of all that was done for him in his illness and though his desire was to live he was ripe for the other world. He was known for his cheerful, energetic, generous and forgiving disposition. In his death the wife has lost a loving companion, the sons and daughters a thoughtful and devoted father, and his Church a faithful member, but heaven has gained a treasure. He has left the family the best inheritance, not only a good name, but the remembrance of an upright, Christian life. Sorrowing ones, hold out faithful; heaven is richer for you. A FRIEND.

McGEE.—The subject of this sketch, R. McGee, was born in Alabama, October 16, 1836, and died at his home near Lewisville, Texas, February 23, 1913. With his widowed mother he moved from his native State to Louisiana in 1856, where he lived until 1880, when he came to Texas. He was twice married and was the father of ten children. His second marriage was to Miss Sallie Reynolds, in 1872, who, with eight children—four boys and four girls—survive him. He was a life-long Methodist. For a number of years he was officially related to the Church, serving as steward, and no Methodist preacher was more kindly treated in any home than in that of Brother McGee. He was honest, industrious and successful in business; was a good citizen, a faithful husband and a kind father. Funeral services were held by the writer at the McGee home in the presence of a large concourse of sympathizing friends and neighbors, and the Masonic Lodge followed his remains to the cemetery where they conducted the burial services. The Lord comfort and sustain the lonely, bereaved companion, and console the grief-stricken children. W. R. McCARTER.

TRICE.—James Polk Trice was born Nov. 5, 1840, age seventy-two years, two months and fourteen days. He was married to Miss Louise Lovell Sept. 29, 1857. To this union were born eleven children, four of whom have preceded him to the better world and seven survive. His parents were devout Primitive Baptist. He was converted in his earliest recollection; joined the Methodist Church soon after his marriage, in which he lived a devoted member, filling the office of Class Leader when he died, March 19, 1913. He was a devoted husband, a gentle father and grandfather. He loved his Church and its fellowship. His funeral was conducted in the Methodist Church, of which he was a member, and his body laid to rest in the Hunyan Cemetery, witnessed by a multitude of kindred and friends. We commend the broken-hearted to the God he honored, the Christ he followed and served. May we all try and live as he lived and leave as good life when we to the margin of the river come, and we'll meet where circles will not be broken. MAC M. SMITH, P. C.

SUGGS.—Chessie Opal, daughter of F. F. and Martha M. Suggs, was born Oct. 29, 1906; died Feb. 21, 1913. Little Chessie was a sweet, modest child, obedient to her parents and very affectionate to the whole family. During her short life of a little more than six years she became most dearly loved, not only in her home, but by all who knew her. She had been sick nearly all the winter, not severely so all the time, but up and down with tonsillitis, then, diphtheria and finally with pneumonia, which was more than her little frame could bear. So God took her from her bed of affliction and now, out of the reach of all affliction and earthly dangers with God and the angels and redeemed spirits she is awaiting to welcome home her loved ones when it shall be their time to go. M. H. HUDSON, Clyde, Texas.

JACKSON.—Ellen Elizabeth Jackson was born November 17, 1895; died February 18, 1913. Blessed are the dead which die in the Lord from henceforth; that they may rest from their labors, and their works do follow them. Ellen had not united with any Church, but had unreservedly given her heart and life to Jesus, in the belief she was a Methodist, and loved all Christian people. For some time her health had been very bad. During



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
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Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

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CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely that Lung Germine, the German Treatment, has cured completely and permanently cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

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the last seven months of her life her fever did not cool, and while she was confined to her bed almost the entire seven months, her life was the very bloom of patience. She was perfectly resigned to the Master's will, and for her loved ones and friends she always had a loving smile and a kind word. The writer had the privilege of visiting her during her illness and talked with her about the Lord and his tenderness, and found that her hopes were steadfastly anchored. Strong indeed were the impressions made on us by her unwavering faith. Her influence lives on. Look up friends and loved ones; there is a new star in the heavens. Her friend, ROY L. RADER.

SAUNDERS.—On Feb. 12, 1913, the spirit of Mrs. Thaddeus Saunders was transferred from this world to that celestial home above. She is mourned by four daughters, a son and five brothers. But they can look past the shroud and tomb and see her at her Savior's side. She, at an early age, manifested her faith and belief in God by joining the Presbyterian Church; later she became a Methodist. Her life has been pure and righteous. She brought up her children to be worthy and accomplished women. Her place can never be filled in the home. Her loved ones miss her from day to day, and no doubt the yearning and longing for the mother's love and dear familiar face increases too. But one comfort is theirs—she is sleeping the sweet sleep of the righteous. Her spirit has departed this vale of trouble to mingle with her loved ones gone before. May the spirit of peace comfort the bereaved ones and make them feel that earth has no sorrow heaven cannot heal. May they be reunited as a family circle in the palace of God where no sickness, sorrow nor death shall ever enter. EMMA JOHNSON.

BEARD.—Bennie Beard son of Mr. and Mrs. W. Beard, was born January 19, 1905, and died December 31, 1912. Bennie was a good boy and the very idol of the fond parents' hearts and loved by all who knew him. He suffered much and passed away after a long spell of sickness. We laid his little body in the cold, cold grave in the Steele Creek Cemetery to await the resurrection morn. May the good Lord comfort the heartbroken parents and may their lives be such that they may meet their sweet boy in the sweet bye and bye to live forever with him, is our prayer. J. O. JORDEN.

MARTIN.—Brother D. Clinton Martin was born in Bastrop County, Texas, July 4, 1852; died at Leesville, Texas, February 16, 1913. Brother Martin was at Sunday School when some haystacks near the church caught on fire. He, with others, ran to extinguish the fire, but he fell dead on reaching the fire. In 1877 he was married to Miss Josephine Foster. To this union were born nine children. One died in in-

laney, and Sherod, the oldest, died last September. He joined the Methodist Church at Leesville June 8, 1888, and was an official member most of the time, being a steward and trustee at the time of his death. Brother Martin was about ten years old when his father and family moved to this place. A large concourse of people attended his funeral which was conducted by Rev. J. A. King, a former pastor, and by his last pastor. His remains were laid to rest in the beautiful cemetery at Leesville. A devoted wife, two daughters, five sons, four brothers and many other kindred, are left to mourn their loss. He is not only missed by his family but, as a member of the Church and as a citizen, we all feel his loss very keenly. A good man has gone, but we know where to find him. J. D. MAY.

GREEN.—Mrs. Belle Green was born in Bastrop County, October 4, 1879; was converted at the age of eleven and joined the M. E. Church, South; married Monroe Green April, 1906, and died December 14, 1912. Her mother died when she was but a girl, leaving her to share with her father the burdens and cares of a large family, which responsibility she never forsook until she saw them all old enough to provide for themselves. Shortly after her marriage a brother and sister-in-law died leaving one child. Again her great heart ached for the child; again she responded, taking the orphaned boy, becoming a mother to him and such she was in every sense of the word. She was the mother of five children, the oldest not yet six, the youngest an infant of only a few weeks. Her life was the purest, her death a glorious triumph; her influence for good was far-reaching. Quiet, gentle, unassuming, she impressed for good all who had the good fortune to meet her. As a companion she was a helpmeet indeed. As a mother she was ideal. As a neighbor she was one of the best. It can truthfully be said she had not an enemy. Most of the night before her death was spent in singing "Nearer, My God, to Thee." On Saturday afternoon, as the week was drawing to a close and the evening shadows were lengthening into night, she realized that her stay on earth was soon to be over. Calling her loved ones about her she gave them her last message—a message of comfort and cheer, the like of which none but the child of God can give—took each in her arms, kissed and told him how to live and where to meet her. She turned to her pastor and said, "It's all right; it's all right." Indeed, she lived well; truly she died well; surely we know where to find her. C. J. ATKINSON.

YEARY.—Newel N. Yeary was born in Tennessee April 22, 1832. He came to Texas when young and has lived in Parker County quite a while. Brother Yeary was converted when about twenty years old and joined the Methodist Church. He was married to Miss Sarah J. Mize Feb. 4, 1858; to this union were born six boys and six girls, five of whom are still living. This good wife passed from this earth Feb. 25, 1904. He was laid by her side in Annetta Cemetery March 1, 1912. He has gone from this world, but his life's work is not ended. He leaves six good men and six good women to carry his work on after giving sixty-one years of usefulness to the Church and to the country. He leaves many friends as well as a large family to mourn his death. Bereaved ones, may God help you, that you may pattern after his usefulness. PRESTON BROXTON, Weatherford, Texas.

YEARY.—Little Leo Thurman, son of Brother Arthur and Edna Yeary, was born March 31, 1909, but it was not the Father's pleasure that he should stay here long; February 26 he passed to that upper home. We miss him here but our loss is heaven's gain. Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God." Father and mother, we too, shall soon go away; his beckoning will encourage us to come up higher. May God in his infinite power bless you in this sad hour. PRESTON BROXTON, Weatherford, Texas.

Quarterly Conferences

NORTH TEXAS CONFERENCE
Greenville District—Second Round. Lone Oak Cir., at Lone Oak, April 6, 7. Floyd Mis., April 13, 14. Merit Cir., at Antioch, April 19, 20. Fairlie Mis., at Kizer, April 26, 27. Wolfe City Sta., April 27, 28. Kingston Mis., at Kingston, May 10, 11. Caddo Mills, at Hendrix, May 17, 18. Greenville Mis., at C., May 24, 25. C. M. HARLESS, P. E.

Gainesville District—Second Round. Myra and Hood, at Hood, April 5, 6. Pilot Point Cir., at Mustang, April 12. Pilot Point Sta. (Q. C. Friday night), April 13. Aubrey and Oak Grove, at Cooper, April 19. Denton Sta. (Q. C. Friday night), April 20. Era and Spring Creek, at S. C., April 26. Valley View Sta., April 27, 28.

Sanger and Boliver, at S., May 3, 4. Roston Cir., at Hardy, May 10, 11. Montague Cir., at Dye Mound, May 17, 18. Dexter Cir., at Dexter, May 24, 25. J. E. PIERCE, P. E.

Bowie District—Second Round. Blue Grove, New London, April 5, 6. Bellevue, April 6, 7. Bowie Sta., April 12, 13. Ringgold, Belcher, April 19, 20. Nocoog, April 26, 27. Rivers, Valentine, April 26, 27. Petrolia, Petrolia, April 27, 28. Megargal, Amerene, May 3, 4. Archer City, May 4, 5. Vashit, Vashit, May 10, 11. Post Oak, Buffalo Springs, May 11, 12. Crafton, Park Springs, May 17, 18. Sunset, Dry Valley, May 24, 25. Dundee, Dundee, May 31, June 1. T. H. MORRIS, P. E.

Bonham District—Second Round. Ector Cir., at Savoy, April 5, 6. Petty and White Rock, at Petty, April 12, 13. Ladonia Sta., April 13, 14. Dodd Cir., at Lannion, April 19, 20. Bailey Cir., at Pleasant View, April 26, 27. Trenton Cir., at Blanton Chapel, May 3, 4. Leonard Sta., May 4, 5. Brookston Cir., at High, May 11, 12. Telephone, May 18, 19. Forest Hill and Bells, at Bells, May 26, 27. Ravenna Cir., May 31, June 1. Windom Cir., June 7, 8. O. S. THOMAS, P. E.

McKinney District—Second Round. Richardson and Vickery, at Rogers Chapel, April 5, 6. Plano, April 6, 7:30 p. m. Prosper, at E. R., April 12, 13. Frisco, April 19, 20. Weston, at Roseland, April 26, 27. Celina, May 6, 7. Wylie, at St. Paul, May 10, 11. Plano, at 7:30, May 11. Renner, May 17, 18. McKinney, at 7:30 p. m., May 10. Josephine, May 24, 25. Nevada, May 25, 26. Farmersville, May 31, June 1. Carrollton and F. B., at C., June 7, 8. McKinney, at 7:30 p. m., June 8. Blue Ridge, June 14, 15. McKinney Cir., June 28, 29. CHAS. A. SPRAGINS, P. E.

Decatur District—Second Round. Alvord, at Alvord, April 5, 6. Chico, at Chico, April 6, 7. Decatur Cir., at Sand Hill, April 12, 13. Decatur Sta., April 13, 14. Rhume, at Annaville, April 19, 20. Greenwood, at Slidell, April 26, 27. Bryson and Jeremy, at Jeremy, May 3, 4. Lacksboro Sta., May 4, 5. Boyd, at Garvin, May 10, 11. Bridgeport Mis., at Sand Flat, May 17, 18. Willow Point, at Gibtown, May 24, 25. Mexican Mis., May 26. Oak Dale, at —, May 31, June 1. Lacksboro Sta., at —, June 1, 2. Bridgeport Sta., June 7, 8. Justin and Roanoke, at R., May 17, 18. S. C. RIDDLE, P. E.

Dallas District—Second Round. Forest Ave., April 6, 7. Cochran's Chapel and Maple Ave., April 12, 13. Ervay, April 16. Irving, at Bethel, April 19, 20. First Church, April 23. Trinity, May 13. St. Mark's, May 14. Wheatland and DeSoto, May 17, 18. Oak Lawn, May 21. Grace, May 25, 26. O. F. SENSABAUGH, P. E.

Terrell District—Second Round. Scurry, at Wilson's Chapel, April 5, 6. Forney and Mesquite, at M., April 12, 13. Crandall, at Seagoville, April 13, 14. Mahank, April 19, 20. Kemp and Becker, at B., April 20, 21. Pleasant Mound at Rose Hill, April 26, 27. Ountlan, at Oak Grove, May 3, 4. Lancaster, May 10, 11. Hutchins and Wilmer, at H., May 11, 12. Kaufman, May 18, 19. A. L. ANDREWS, P. E.

Sherman District—Second Round. Bells Cir., at Moore's Chapel, March 29, 30. Van Alstyne, April 6, 7. Collinsville and Tioga, at Ethel, April 12, 13. Trinity, April 20, 21. Whitesboro, April 26, 27. Howe Cir., at Ferguson's Chapel, May 3, 4. Sadler and Gordonville, at Sadler, May 10, 11. Pottsboro and Preston, at Pottsboro, May 17, 18. Harless Chapel, May 18, 19. Sherman Cir., at Southmayd, May 24, 25. R. G. MOOD, P. E.

Paris District—Second Round. Annona, at Coleman S., April 5, 6. Clarksburg Mis., at Liberty, April 6, 7. Emberson, at R. P., April 12, 13. Blossom, April 13, 14. McKenzie at Johnson, April 19, 20. Bogata, at Rosalie, April 26, 27. Lamar Avenue, April 27, 28. Avery, at Henrietta, May 3, 4. Raywell, at Liberty, May 4, 5. Paris Cir., at Hopewell, May 10, 11. Deport Cir., May 17, 18. W. F. BRYAN, P. E.

Sulphur Springs District—Second Round. Ben Franklin and Pecan Gap, at B. F., April 5, 6. Lake Creek Cir., at Lake Creek, April 12, 13. Klondike Cir., at Tranquil, April 13, 14. Reily Springs Cir., at Parks Chapel, April 19, 20. Como and Forest Academy, at F. A., April 26, 27. Youell Cir., at Pecan, April 26, 27. Sulphur Springs Mis., at Wesley Chapel, May 3, 4. Brashear Cir., at Gafford's Chapel, May 10, 11. Winstboro Sta., May 17, 18. Sulphur Bluff Cir., at Sulphur Bluff, May 24, 25. Birthright and Tira, at Tira, May 25, 26. Purley Cir., at Pleasant Hill, May 31, June 1. Sulphur Springs Sta., June 1, 2. R. C. HICKS, P. E.

CENTRAL TEXAS CONFERENCE

Gatesville District—Second Round. McGregor, April 5, 6. Jonesboro, at Union Grove, April 12, 13. Evans, at Cox Chapel, April 16, at 11 a. m. Fairy and Lanham, at L., April 19, 20. Hamilton Cir., at L. und, April 26, 27. Hamilton, April 27, 28. Crawford, at C., April 30, 2 p. m. Gatesville Cir., at Winfield, May 3, 4. Oglesby, May 10, 11. S. T. VAUGHAN, P. E. Hillsboro District—Second Round. Abbott, at Belle Springs, April 4. Huron Cir., at Huron, April 5, 6. Whitney, at Whitney, April 5, 6. Penelope, at Mesquite, April 10. Hubbard, April 11. Kirk, April 12, 13. Delia, April 13, 14. Peoria, April 19, 20. Lovelace, April 26, 27. HORACE BISHOP, P. E.

Waco District—Second Round. China, at Coyote, April 5, 6. Riesel and Axtell, at Axtell, April 12, 13. Mt. Calm, April 13, 14. Hewitt, April 19, 20. Herring Ave., April 20, 21. Bosqueville, at Bosqueville, April 26, 27. Elm Street, April 27, 8 p. m. Austin Ave., May 4, 11 a. m. Morrow Street, May 4, 8 p. m. W. R. ANDREWS, P. E.

Corisicana District—Second Round. Barry Ct., April 5, 6. Eleventh Ave., April 6-7. Chatfield, at Tupelo, April 12-13. Rice Station, April 13-14. Wortham and Richland, at Richland, April 19, 20. First Church, April 20, 21. Corsicana, at Eureka, April 26-27. Kirwin, at Cotton Gin, May 3, 4. Mexia Sta., May 4, 5. Kerens and Powell, at Powell, May 10, 11. Big Hill Ct., May 17, 18. Thornton Sta., May 16-18. JNO. R. NELSON, P. E.

Dublin District—Second Round. DeLeon Cir., at Morton's Chapel, April 5, 6. DeLeon Sta., April 6, 7. Duffau, at Shipper, April 12, 13. Irell, at Oden's Chapel, April 13, 14. Hico, April 15. Carlton, at Lamkin, April 19, 20. Proctor, at Graham Chapel, April 20, 21. Bluffdale, at Acree, April 26, 27. Tolar, April 27, 28. M. K. LITTLE, P. E.

Georgetown District—Second Round. Bartlett, April 5, 6. Grainger, April 5, 6. Florence, at Wesley Chapel, April 12, 13. Georgetown, April 13, at 8 p. m. Temple, at Seventh Street, April 20, at 11 a. m. Temple, First Church, April 20, at 8 p. m. Troy, at Pendleton, April 26, 27. Rogers, May 4, 5. T. S. ARMSTRONG, P. E.

Fort Worth District—Second Round. Kennedale, at Kennedale, April 3, preaching 11 a. m. Central, April 6, 7. Mission Ave., April 13, 14. Mulkey Memorial, April 20, 21. IEROME DUNCAN, P. E.

Cisco District—Second Round. Rising Star, April 5, 6. Pioneer, at P. Valley, April 6, 7. May, at Bethel, April 8. Sipe Springs, at Beattie, 11 a. m., April 9. Cisco Mis., at Bluff Branch, April 12, 13. Seranton, at S., 11 a. m., April 16. Desdemona, April 19, 20. Staff, April 20, 21. Cisco Sta., April 27, 28. Wavland, May 3, 4. Caddo, May 4, 5. Eolian, May 10, 11. Carbon, May 17, 18. C. E. LINDSEY, P. E.

Brownwood District—Second Round. Brownwood Mis., at Green's Chapel, April 5, 6. Indian Creek, at Bethany, April 12, 13. Coleman Sta., April 16. Talpa, at Valera, April 18. Gouldbusk, at Wesley Chapel, April 19, 20. Coleman Mis., at Thrifty, April 26, 27. Santa Anna, April 30. Banker, May 3, 4. Brownwood Sta., May 10, 11. I. H. STEWART, P. E.

Cleburne District—Second Round. George's Creek, at White Ch., April 4. Granbury Cir., at Hill City, April 5, 6. Glen Rose, April 6, 7. Joshua, at Egan, April 12, 13. Blum, at Lone Willow, April 19, 20. Morgan, at Morgan, April 26, 27. Walnut Springs, April 27, 28. Cresson, at Long Creek, May 3, 4. Granbury Sta., May 4, 5. Grandview Sta., May 10, 11. W. W. MOSS, P. E.

Weatherford District—Second Round. Whitt Cir., at Pease, April 5, 6. Loving, at Loving, April 12, 13. Graham Mis., at Rocky Mound, April 15. Graham, at Graham, April 16. Elmsville, at Murray, April 19, 20. New Castle, at Trapp, April 26, 27. IAS CAMPBELL, P. E.

Waxahachie District—Second Round. Red Oak, at Boyce, April 12, 13. Mansfield, April 15. Midlothian, April 16. Forrester, at Colliers Chapel, April 19, 20. Waxahachie, April 20, 21. Bethel, April 25, 26. Italy, April 25-27. Bardwell, at Avalon, May 3, 4. Italy, May 4, 5. J. A. WHITEHURST, P. E.

WEST TEXAS CONFERENCE

Cuero District—Third Round. Victoria, April 19, 20. Edna, April 26, 27. Ganado, at Louise, at Ganado, April 27, 28. Goddard and Fanning, May 3, 4. Hallettsville, at Mossy Grove, May 10, 11. Yoakum, May 17, 18. Port O'Connor, at Lone Tree, May 24, 25. Nursery, at Terryville, May 31, June 1. Fort Lavaca and Traylor at Traylor, June 7, 8. Midfield, at La Ward, June 7, 8. Palacios, at Caracahue, June 14, 15. President, at Boxville, June 21, 22. Nixon, June 28, 29. Smiley, at Elm, June 30, July 1. El Campo, July 5, 6. Gandara, at Gillette, July 12, 13. Stockdale, at Sunnyside, July 19, 20. Laveria, at Elmendorf, July 26, 27. Cuero, Aug. 2, 3. Runge, Aug. 3, 4. JOHN M. ALEXANDER, P. E.

Beeville District—Second Round. Kingsville, April 5, 6. J. H. GROSECLOSE, P. E.

San Angelo District—Second Round. Ozona, Apr. 5, 6. Sherwood, Apr. 12, 13. Sterling, at China Valley, Apr. 19, 20. Water Valley, at Carlshad, Apr. 20. Garden City, at Fairview, Apr. 24. Midland, Apr. 26, 27. Midland Circuit, at Prairie Lee, Apr. 26. Paint Rock Circuit, May 1. F. B. BUCHANAN, P. E.

Uvalde District—Second Round. Utopia Sta., April 5, 6. Sabinal Sta., April 6, 7. Del Rio, April 12, 13. Millett, April 19, 20. Pearsall Sta., April 20, 21. Laredo Sta., April 26, 27. S. B. BEALL, P. E.

San Antonio District—Second Round. Banderita, April 6. Medina, at M., April 6. S. H. C. BURGIN, P. E.

Llano District—Second Round. Mason, April 5, 6. Fredonia, April 6, 7. I. W. COWAN, P. E.

Austin District—Second Round. First Church, April 6, 7. South Austin, April 11, 12. Ward Memorial, April 12, 13. V. A. GODBEY, P. E.

Cuero District—Second Round. Cuero, April 5, 6. Runge, April 6, 7. Laveria, at Sutherland Spgs., April 12, 13. JOHN M. ALEXANDER, P. E.

NORTHWEST TEX. CONFERENCE

Sweetwater District—Second Round. Snyder Sta., April 6-7. Colorado Sta., April 13-14. Colorado Mis., at Plainview, April 19, 20. Fluvanna, at Crowds, April 26-27. Sweetwater Mis., at Ada, May 3-4. J. M. SHERMAN, P. E.

Abilene District—Second Round. Capps, at Wiley, April 5, 6. St. Paul, Abilene, April 6, 7. Ovalo, at Jim Ned, April 12, 13. Cross Plains, at Cotton Wood, April 19, 20. Nugent, at Moran, April 26, 27. Putnam, at Hamby, May 3, 4. Baird, May 4, 5. C. N. N. FERGUSON, P. E.

Vernon District—Second Round. Crowell Mis., April 4. Kirkland Cir., April 5. Childress Sta., April 5, 6. Chillicothe Sta., April 12, 13. Margaret Cir., April 19, 20. Odell Mis., April 26, 27. Vernon Sta., April 28. Crowell Sta., May 7. W. Hall Tuesday, Feb. 11, at 7:30 p. m. J. G. MILLER, P. E.

Amarillo District—Second Round. Piersons, Apr. 5-6. White Deer, Apr. 12-13. Biogard, Apr. 19-20. Middle Well, Apr. 26-27. Channing, Apr. 27-28. District Conference, at Canyon, May 9-14. O. P. KIKER, P. E.

Stamford District—Second Round. Westover, April 5, 6. Haskell Mis., April 12, 13. St. John's, April 20, 21. Throckmorton Sta., April 23. Throckmorton Mis., April 24, 11 a. m. Woodson, April 26, 27. Avoca and Bethel, May 10, 11. J. G. PUTMAN, P. E.

Clarendon District—Second Round. Goodnight, at Sunny View, April 1. Quail, at Quail, April 5, 6. Canadian, April 13, 14. Groom, at Groom, April 19, 20. Clarendon, April 27, 28. J. W. STORY, P. E.

Plainview District—Second Round. Silverton, April 5, 6. Turkey, at Whitehat, April 12, 13. Matador, April 13, 14. Afton at Dickens, April 19, 20. Lubbock Sta., April 21, 8 p. m. Lubbock Mis., April 22, 10 a. m. Happy, at Lakeview, April 26, 27. Plainview Sta., April 29, 8 p. m. I. T. HICKS, P. E.

Big Spring District—Second Round. Brownfield, at Gomez, April 5, 6. O'Donnell, at T. Bar, April 8. Tabora and Slaton, at Slaton, April 12, 13. Post, afternoon, April 14. Lamesa, April 19, 20. W. H. TERRY, P. E.

Hamlin District—Second Round. Rotan, April 5, 6. Sylvester, at Lovelace, April 12, 13. Jayton, at J., April 19, 20. Sacerion, at S., April 26, 27. Spur, May 3, 4. Knox City, at O'Brien, May 10, 11. Rockchester, at Judd, May 17, 18. Peacock, at P., May 24, 25. Vera, May 31, June 1. G. S. HARDY, P. E.

TEXAS CONFERENCE

Marshall District—Second Round. Rosewood Cir., at Marvin's Chapel, April 5, 6. Gilmer Sta., April 6, 7. Longview, April 13, 14. Harrison Cir., at Rock Springs, April 19, 20. Marshall, First Church, April 20, 21. Beckville Cir., at Allison's Cha., April 22, 23. Elysian Fields Cir., at Bethany, April 26, 27. Marshall Summit Sta., April 30. Kilgore Cir., at Cross Roads, May 3, 4. Henderson Cir., at Good Springs, May 10, 11. Church Hill Cir., at —, May 13. Kellyville Cir., at —, May 17, 18. Jefferson, May 18, 19. Hailville Cir., at Lagrone's Ch., May 24, 25. Bettie Cir., at Soule's Ch., May 28, 29. F. M. BOYLES, P. E.

Tyler District—Second Round. Whitehouse Cir., at Noonday, April 5, 6. Quitman Cir., at Salem, April 12, 13. Willis Point Cir., at Cragville, April 19, 20. Grand Saline, April 20. Marchionn Cir., at New Hope, April 26. Edom Cir., at Edom, April 27. Tyler Cir., at Center, May 3, 4. Tyler, Cedar Street, May 4. Mt. Sylvan Cir., at Mt. Sylvan, May 10, 11. Lindale Sta., May 11. Alba Cir., at Alba, May 17, 18. Mimcoia Sta., May 18. Edgewood Cir., at Small May 24, 25. J. B. TURRENTINE, P. E.

San Augustine District—Second Round. Kennard, at Kennard, April 12. Center Cir., at Sand Hill, April 19. Center Sta., April 20. Sellsville, at Sards, April 26. San Augustine, April 27. Gary, at Tennessee, May 3. Carthage Sta., May 4. Mt. Enterprise, May 10. Melrose, at Elm Grove, May 17. Hemphill, May 20. Geneva, at McMan's Chapel, May 24. Livingston Cir., May 31. Appleby Mis., June 7. Nacodoches, June 8. I. W. MILLS, P. E.

Pittsburg District—Second Round. Redwater, at Maud, April 5, 6. Winfield, at Bridges Chapel, April 12, 13. Mt. Pleasant (preaching), April 13 night. Boston Cir., at Old Boston, April 19, 20. New Boston and DeKalb, at N. B., April 20, 21. Hardy Memorial (conference), April 21, night. Texarkana, Central (conference), April 22, night. Linden, at Wells Chapel, April 26, 27. Douglasville, at Cedar Grove, April 27, 28. Winnsboro, at Shady Grove, May 3, 4. Hughes Springs, at Hughes, May 10, 11. Daingerfield (conference), May 12, 1:30 p. m. Cookville, at Maple Springs, May 17, 18.

\$3.50 Recipe Free For Weak Men.

Send Name and Address Today-- You Can Have it Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, falling memory and lame back, brought on by excessive manual drudgery, or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge. It is a simple, ordinary, sealed envelope to any man who will write me for it. This prescription comes from a physician who has made a special study of men and I am convinced it is the surest acting combination for the cure of debilitated manhood and vigor failure ever put together. I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop dragging himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, speedily and surely, and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing a prescription like this—but I send it entirely free.

Mt. Pleasant (conference), May 19, night. Dalby Springs, at Dalby, May 24, 25. Pittsburg Cir., at —, May 31, June 1. Pittsburg Sta., June 1, 2. Cornett, at Dalton, June 7, 8. Naples and Omaha, at Naples, June 8, 9. O. T. HOTCHKISS, P. E.

Navasota District—Second Round. Midway, at Greenbrier, April 5, 6. Madisonville Sta., April 6, 7. Grapeland and Lovelady, at Percilla, April 11. Augusta Cir., at Liberty Hill, April 12, 13. Montgomery Cir., at Stoneham, April 20, 21. Crockett Cir., at Letexa, April 26, 27. Crockett Sta., April 25 and 27. Cleveland and Shepherd, at Fostoria, May 3, 4. Cold Springs, at Point Blank, May 10, 11. Oakhurst Cir., at Dodge, May 11, 12. Bryan Mis., at Steep Hollow, May 17, 18. Bryan Sta., May 18, 19. Willis and New Waverly, at El Mina, May 24, 25. Huntsville Sta., May 25, 26. E. L. SHETTLES, P. E.

Beaumont District—Second Round. Sour Lake and China, at S. L., April 5, 6. Kirbyville, April 12, 13. Burkeville, at Pineland, April 13, 7:30 p. m. Jasper Mis., at Camp Ground, April 19, 20. Jasper, April 20, 21. Newton, at Farr's Chapel, April 26, 27. Call, at Bessmay, April 30, 7:30 p. m. Batson and Saratoga, at Batson, May 3, 4. Warren, at —, May 10, 11. Woodville, at —, May 11, 12. Port Bolivar and Stowell, at Stowell, May 17, 18. —, May 24, 25. Nederland, at —, May 24, 25. Port Arthur, May 25, 26. E. W. SOLOMON, P. E.

Brenham District—Second Round. Tanglewood, at Pleasant Hill, April 5, 6. Waller, at Kirby's Chapel, April 12, 13. Hempstead, April 13. Glen Flora, at Lago, April 19, 20. Bay City, April 20. Belleville, at Buckhorn, April 26, 27. Sealy, at San Felipe May 3, 4. Rosenberg, May 4. Brookshire and Patison, at P., May 10, 11. Lane City, May 17, 18. Wharton, May 18, 19. Wallis and Fulshear, at Wallis, May 24, 25. Richmond, May 25. S. W. THOMAS, P. E.

Jacksonville District—Second Round. Bullard Sta., April 6. Rusk Sta., April 6. Alto Cir., at Atoy, April 12. Alto Sta., April 13. Mount Selman, at Mixon, April 16. Elkhart, at —, April 19. Cushing, at —, April 26. La Rue, at —, April 29. Brushy Creek, at —, May 3. Huntington, at —, May 9. J. T. SMITH, P. E.

Houston District—Second Round. McKee St., March 30. Texas City, April 6. Grace, April 6. Cedar Bayou, April 13. Alvin, April 16. Houston, First Church, April 20. Geneva, April 20. Brazoria, April 23. Angleton, April 27. Iowa Colony, April 27. Acadia, May 4. Woodland Heights, May 4. Katy, May 11. Columbia, May 18. J. KILGORE, P. E.

Marlin District—Second Round. Calvert, April 5, 6. Durango, at Cego, April 12, 13. Lott and Chilton, at Lott, April 13, 14. Leon Mis., at Liberty, April 19, 20. Centerville, at Leona, April 26, 27. Fairfield and Dew, at Mt. Zion, May 3, 4. Teague, May 4, 5. Wheelock, at Edge, May 10, 11. Bremond, at Beck Prairie, May 17, 18. Hearne, May 18, 19. Kosse, at Alto Springs, May 24, 25. Milano, at —, May 30. Travis, at Sneed's Chapel, May 31, June 1. Rosebud Sta. and Bohman Mis., June 1, 2. F. DUTTS, P. E.

NEW MEXICO CONFERENCE

Pecos Valley District—Second Round. Hope, April 5, 6. Davton, April 12, 13. Arteson, April 19, 20. Pecos, April 22. Roswell, April 26, 27. I. B. COCHRAN, P. E. Albuquerque District—Second Round. Star, April 5, 6. Ricardo, April 8, 9. Tucuman, April 12, 13. Tucuman Cir., April 19, 20. San Jon, April 26, 27. Clayton Cir., May 3, 4. Cimarron, May 10, 11. H. MESSER, P. E.

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

KNICKERBOCKER SPECIALETTES.

We got \$500 more in Waco in our recent campaign. That makes \$15,000 for Waco, and \$25,000 for Waco District. We are going to beat any district in the State. Amen! So mote it be.

New Members of the Knickerbocker Special.

- Mr. and Mrs. W. H. Maloney, Waco.
- A Friend, Waco.
- A Friend, Navasota District.
- Rev. L. S. Barton, Dallas.
- Rev. C. N. N. Ferguson, Abilene.
- Jno. Williams, Williamsburg.

Brother Maloney is a farmer and a Methodist of most loyal sort. His wife is a Baptist of the "first water." They are both consecrated and thoroughly unselfish Christians who live for the good they can do. Of course they are happy and they make everybody about them glad. We give them a genial welcome on our train.

The modest "friend" who will not let us tell his name is in the apostolic succession and is going on to perfection. Later we will tell who he is and more about him.

Past the First Fifty.

We have passed the first fifty of our one hundred, and are working on the sixth "ten." We have several names on this ten. I want a name for these tens. What will it be—not Dekalog, for there are no logs "gum" or otherwise, in this bunch. Will coin a word and call 'em "Dekascentsum." That's ten and hundred, a tenth division of the Hundred Club. We'll add an "s" and spell it "Dekascendum," so folks will know we are on their trail like a "houn dawg" after a rabbit "Scendum" will stand for "scents" as well as cents and dollars.

The Sixth "Dekascendum."

- 1. Rev. L. S. Barton, Dallas.
- 2. A Friend, Navasota District.
- 3. Rev. C. N. N. Ferguson, Abilene.
- 4. A friend, Waco.
- 5. Mr. and Mrs. W. H. Maloney, Waco.
- 6. Jno. Williams, Williamsburg.
- 7. Rev. A. T. Coker, Provident City.
- 8. R. K. Traylor, Olivia.
- 9.
- 10.

Who will be the next? On with the battle! Everything is lovely and the goose honks high.

The Every-Preacher Campaign.

Next week we will publish a corrected alphabetical list by conferences of all the preachers who have subscribed so far to this great cause. Analyze the list. If you don't find your presiding elder on it sweetly, persuasively suggest that sub-bishops surely ought to do a "little something." If you don't find your name on there, be astonished and surprised at yourself and "get busy." Say to yourself, "Bud, there's no use in talking, you can't be a leader unless you lead and you must lead the children of the flock aright." You must practice the rule of "E pluribus unum mity," which being interpreted means, "Never do anything unless it would be right for everybody in the world to do the same thing." If everybody gave as liberally as you, how high could we build this great school? If you give nothing we couldn't build its walls as tall as Babel, the "Shoe-Hite." I'm going to write a personal letter to every preacher and urge my fellow pastors to help us some, help us a lot, by all helping now.

H. D. KNICKERBOCKER.

THE FIRST FIFTY.

- 1. Dr. M. L. Graves, Galveston.
- 2. Hon. L. L. Jester, Dallas.
- 3. S. S. Adams, Hearne.
- 4. J. S. Means, Andrews.
- 5. M. Hutchinson, Houston.
- 6. Hon. Geo. T. Jester, Corsicana.
- 7. Judge M. M. Brooks, Dallas.
- 8. W. T. Twyman, Marshall.
- 9. J. L. Halbert, Corsicana.
- 10. J. A. Thompson, Corsicana.
- 11. Hon. Jno. W. Robbins, Austin.
- 12. R. H. Kirby, Austin.
- 13. Mrs. Lula B. Wilson, Austin.
- 14. J. Scott, Houston.
- 15. Rev. W. F. Bryan, Paris.
- 16. Wm. Nickels, Eden.
- 17. L. B. True-love, Alvarado.
- 18. Wiebusch & Powell, Dallas.
- 19. Rev. C. B. Garrett, Center.
- 20. W. A. King, Jr., Center.
- 21. E. W. Grogan, Byers.
- 22. O. B. Carver, Hamlin.
- 23. Hon. Thos. H. Ball, Houston.
- 24. Clarence Hocker, Clarksville.
- 25. J. C. Kimmel, Abilene.
- 26. A Friend, San Angelo.
- 27. Rev. W. A. Thomas and Wife, Sanger.

- 28. Hon. R. M. Kelley, Longview.
- 29. J. P. Sebastian, Valley View.
- 30. Mrs. W. B. Chew, Houston.
- 31. Mrs. Annie L. Lewis, Houston.
- 32. Dr. J. E. Harrison, San Antonio.
- 33. R. L. Ball, San Antonio.
- 34. J. O. Terrell, San Antonio.
- 35. H. C. Carter, San Antonio.
- 36. Ed Rand, San Antonio.
- 37. Col. A. F. Bentley, Temple.
- 38. F. F. Downs, Temple.
- 39. W. M. and T. B. Bond, Hillsboro.
- 40. C. A. Milam, Glen Rose.
- 41. J. E. Fielder, Venus.
- 42. A. C. Buchanan, Temple.
- 43. Rev. J. G. Miller and Wife, Vernon.
- 44. M. K. Graham, Graham.
- 45. Mrs. W. H. Rivers, Elgin.
- 46. Dr. J. E. Brown, McGregor.
- 47. Rev. W. C. House, Nashville, Tenn.
- 48. W. M. Gunnell, Marlin.
- 49. Mrs. B. C. Nettles, Marlin.
- 50. Rev. H. D. Knickerbocker, Waco.

TELEGRAM.

Stockdale, Texas.
Frank Reedy, Bursar, S. M. U., Dallas, Texas:
Mouzon with us; collection \$3159.
JOE F. WEBB,
District Commissioner.
How is this for West Texas?

BR. BOAZ VISITS CORSICANA DISTRICT CONFERENCE.

At the earnest solicitation of Dr. John R. Nelson, Dr. Boaz visited the Corsicana District Conference, in session at Dawson, Friday, March 28. The interest of Southern Methodist University was presented to the conference and the Every-Member Campaign explained. At night an address was delivered in the auditorium of the High School (the church being too small to accommodate the audience) and the interest of the University presented. At the close of the address, the presiding elder led the subscription list with a \$500 pledge and others followed readily until—had been pledged. This was the beginning of the Every-Member Campaign for the Corsicana District. Under the leadership of the indomitable presiding elder and the enthusiastic District Commissioner, Corsicana is expected to be in the forefront.

Dr. Boaz reports a large attendance at the District Conference, much enthusiasm for all the work in the Church and peculiar interest in Southern Methodist University. Brother Nelson is a great leader and is doing great things in that district.

J. D. YOUNG WRITES.

I am headed for the office after a two weeks tour in the Central and Northwest Texas Conferences. I have presented the cause in the Lublin, Waco, Abilene and Sweetwater Districts and in each place I have found many enthusiastic supporters and ready contributors to this great fund. At Comanche in the absence of Brother Cartwright, the pastor, with the assistance of two spendid laymen, I secured \$1600. At Waco Dr. Boaz and I were together in a three-days' campaign. I will let him report that end of the work. At the Abilene District Conference, which met at Baird, in twelve minutes' time they readily contributed \$2200. At the Sweetwater District Conference, which met at Lorraine, they went Abilene one better. And in about fifteen minutes' time they very liberally subscribed \$3000. Yesterday I spent in the town of Sweetwater. At the close of the morning service these good people responded to the extent of \$1200. I also visited Bluff Dale, Tolar and Proctor. At each place the pastors cooperated, and the people generously responded to the cause. Total for this trip of ten days was \$8733. One of the best features of this trip, which I saw, was the great amount of enthusiasm on the part of both the pastors and laymen, in this drouth-stricken section of the country. While this is true, they appreciate the greatness of our cause and the opportunity that confronts our Church. They are doing their part to successfully close this campaign. Rev. C. N. N. Ferguson, the wide-awake presiding elder of the Abilene District takes passage on the Knickerbocker Special. Suffice it to say that he and Rev. J. M. Sherman, the presiding elder of the Sweetwater District, are doing business in their respective districts, and are greatly beloved by their pastors. Rev. J. W. Hunt, and Rev. Comer M. Woodward, District Commissioners, are doing things after a great fashion.

They expect to be at our rally, April 30, with a great report. I am sure this will be good news to the other commissioners in view of the fact that this country has suffered severely. But our cause is great, our people are loyal and success will surely crown our efforts. J. D. YOUNG.

THE PASSING DAY

The Texas Legislature adjourned sine die last Tuesday, the first instant. It left much work undone, among the items being the appropriation bill, which will make it necessary for the Governor to call an extra session.

It is expected that the Legislature will order a probe of the affairs of the penitentiary of Texas. Its affairs are overwhelmingly in debt and the service is very unsatisfactory.

The floods of Ohio and Indiana have been the worst in years, entailing a great many deaths and an appalling destruction of property. Dayton, Ohio, has had the worst experience, and the whole country is sending help to that town and other flood-districts.

Two of the Allens, who shot up the courthouse in Hillsville, Va., some months ago, killing the Judge, the Sheriff, the County Attorney and wounding several others, were duly executed last week. A strenuous effort was made to save them from death and give them a life sentence instead, but Governor Mann stoutly refused to interfere with the process of the law.

Justice Henry Bischoff, of the Supreme Court of New York, accidentally fell eleven stories down an elevator recently and was instantly killed. He was a prominent jurist, had been on the Supreme Court bench ten years and was sixty years of age.

General R. M. Gano, of Dallas, one of the pioneers of Texas, and a gallant Confederate officer, died at an advanced age March 28. He was also a minister in the Church of the Disciples, and prominent in many ways in this section.

The Allies have the Turks in a very bad way. Adrianople has fallen into their hands and Turkey is in great straits. She has called upon the Powers to interpose in her behalf and steps are being taken to bring about a cessation of hostilities. But the Allies are in a position to dictate terms.

The Southern Methodist Handbook is now out, and our House is handling it. We have a copy before us and it is a useful booklet. It contains in a nutshell very helpful information for the preacher and the student of Church work.

The cruel sentence imposed upon Baron Yun, of our Church in Korea, in which the Higher Courts of that country have forced him into a six-year prison term, is lamentable. No one who has known him has any confidence in the justice of that verdict. But there seems to be no remedy.

The liquor people have been telling us from time to time that the money they try to prohibit the sale of liquors the more of them is sold. But now a Cincinnati liquor dealer comes out and confesses that the Webb Bill recently passed by Congress will cost that city from \$7,000,000 to \$10,000,000 annually! What a confession! On with the battle!

Bishop Berry, of the Methodist Episcopal Church, recently told his presiding elders to tell the preachers where they were going to be stationed. This was at the session of the Philadelphia Conference. He said he had no secrets that his Cabinet was not at liberty to reveal. As to the wisdom of this innovation we are not prepared to speak. We want to watch its operation for a season, and then we will speak more advisedly.

The Baltimore School Board has issued an order that every member of the five highest grades in the city schools must write an essay upon "The Effect of Alcoholic Drinks on the Human Mind and Body." The nine children who write the best papers will receive prizes of \$50 each.

The financial income of Grace Episcopal Parish, New York, in 1912, was \$276,000. The cost of running the Church was \$60,000. St. Thomas Church, another fashionable and wealthy Episcopal Church in New York, spent last year in its own work \$46,000 and gave to others \$268,000.

Bishop Lambuth expects to go back to Africa in December. He has secured \$15,000 of the \$20,000 necessary for the first year's expenses of that

mission. He has four missionaries, a teacher and translator, a carpenter and blacksmith, an evangelist and a physician.

Two white men were hanged March 21 at Birmingham, Ala., for the murder of a negro.

According to Dr. Edgar E. Brandon, of the United States Bureau of Education, the schools and colleges of the Latin-American countries are abandoning the study of Latin.

Mrs. Elizabeth Milbank Anderson has given \$650,000 for social welfare laboratories to be conducted by the New York Association for Improving the Condition of the Poor. This will be known as the Milbank Memorial Gift.

Governor Trammell, of Florida, favors the issuing of \$5,000,000 bonds to drain the Everglades so that the land may be opened to farming.

The Isle of Pines, it is reported, desires to be annexed to the United States. Cuba is doing its utmost to defeat any such scheme.

We see it stated that the Webb Bill has put eight wholesale liquor houses in Winthrop, Mo., out of business. They had been flourishing by shipping liquor into Kansas.

That the State of Texas is a great agricultural State may be seen by the fact that her farm products last year were valued at \$400,000,000. Texas has 265,000 square miles of territory and 4,000,000 inhabitants. The next States in the Union in rank after Texas as agricultural States are Illinois, Iowa, Missouri and Ohio.

Prof. Clifford B. Beers, Secretary of the National Committee on Mental Hygiene, stated recently before the City Club of Philadelphia that there are more insane persons in the United States than there are students in American Colleges and Universities. He also stated that it costs annually \$135,000,000 to maintain our asylums.

Fire losses in the United States last year amounted to \$250,000,000. There is some relief from the dreadful loss these figures show in the fact that it was \$9,000,000 less than it was in 1910 or 1911.

The President's position on the Chinese loan, namely, that he will not ask American bankers to share in it, so far as this country is concerned, meets apparently the cordial endorsement of the people. Secretary of State Bryan says that the Chinese will also see the wisdom of the President's net when they are made to fully understand what it involves.

Birmingham, Ala., had in 1909, 38,415 population; in 1912, 170,000; deposits in bank in 1909, \$7,900,000; in 1912, \$26,500,000.



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The Legislature of South Carolina recently passed a compulsory education law, and it was promptly vetoed by Governor Bleasde.

President Wilson has at last found a man in the person of Walter H. Page of New York, to be our Ambassador to England. He is a wealthy publisher and a man of large literary reputation. But he is a new man in politics, as this is the first time he has ever been brought forward in any capacity of this sort.

The second trial of Baron Yun Chi Ho and others for alleged conspiracy to assassinate the Governor-General of Korea in 1910 was completed on March 29. Ninety-nine of the accused were found guilty, and Baron Yun, together with four others, was sentenced to six years in prison, his sentence being reduced from ten years. It is said that Mr. Yun is suffering from incipient tuberculosis, and that he is not likely to survive a six-year term of imprisonment.

According to the annual report of the American Telephone and Telegraph Company 8,427,000,000 conversations were held over the wire in this country last year. The daily average was 26,300,000. The company has telephone stations in 17,000 cities, towns and hamlets and this is 5000 more than the number of postoffices in the country and 10,000 more than the number of railroad stations. At the close of the year 1912 the company had 7,456,000 telephone stations. The net earnings of the company last year were \$26,500,000.

Special Silk Sale

In this sale we offer a more complete and varied collection of fashionable dependable silks than can be found in any other retail establishment in the Southwest.

- \$1.00 Tub Silks, the kind that washes 36 inches wide, every colored stripe; sale price.....69c
- \$1.00 Fancy Taffeta and Messaline, in stripes, checks and small figures, 19 inches wide, at.....59c
- \$1.50 Marquisette, 44 inches wide, all shades excepting black, on sale at half price.....75c
- \$1.50 Black Peau de Soie and Chiffon Taffeta, 35 inches wide; sale price only.....\$1.19
- \$1.00 Black Jap Silk, spot and perspiration-proof 27 inches wide; sale price only.....69c
- \$1.25 Natural Pongee, 36 inches wide, excellent heavy grade; sale price only.....79c
- \$1.00 Colored and Natural Pongee, 27 inches wide, color assortment somewhat broken; sale price.....69c
- \$1.25 Crepe de Chine, 24 inches wide, street and evening shades and black; sale price.....89c
- \$3.50 Crepe Charmeuse and \$3.00 Crepe Meteor, 42 inches wide, in every wanted street and evening shade and black and white; sale.....\$2.69
- \$2.50 Black Crepe Meteor, 40 inches wide; sale price only.....\$1.95
- \$1.00 Black Pongee, 27 inches wide, splendid black; sale price only.....79c
- 65c Black Jap Silk, 27 inches wide; sale price.....49c
- 85c Black Jap Silk, 27 inches wide; sale price.....59c
- \$2.00 Charmeuse, 40 inches wide, in a most complete color range of beautiful spring shades and black; sale price only.....\$1.39
- 85c Black and White and Blue and White Shepherd Checks, Taffeta and Louissine, 26 inches wide; sale price only.....59c
- \$1.00 Black Peau de Soie, Messaline and Taffeta, 35 inches wide; sale price only.....79c

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