

# TEXAS CHRISTIAN ADVOCATE

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

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## A Spiritual Ministry Is A Vital Ministry



**SPIRITUAL** ministry is a ministry separate and apart from a worldly ministry. It is made up of men who deny the flesh, turn their back upon the world and take up their cross and follow the Master. Their one business is to see men converted and built up in truth, soberness and correct living. They do not turn aside to subordinate their high calling to anything qualified to vitiate their lofty commission, or to taint their lives and characters with things secular or carnal. They leave themselves free and hold themselves in readiness to denounce sin, to expose iniquity, and to advance the cause of righteousness.

They are not namby-pamby men, seeking to be popular and pandering to the public sentiment about them. They have profound convictions and they are sufficiently possessed of courage to express those convictions wisely, firmly, openly and persistently. They do not strive to stroke people the right way in order to secure their favor, neither do they rush into the excesses of speech and unnecessarily alienate men who differ from them. They are stalwart men, with rich blood in their veins, and with hearts that sympathize with the weak, the afflicted, the struggling and the down-trodden. And, like the Master, they go about doing good.

They are studious men, putting in their morning hours studying the Scripture, reading useful books and in meditation and prayer. They strive to store their minds with knowledge, to expand their reasoning faculties, to enlarge their intellectual horizon, and to grow in grace and increase in the knowledge of Jesus Christ. It is their aim to be full men, mentally and spiritually, so as to be furnished for every good word and work. When they enter the pulpit it is with a purpose to give the people a well-prepared message, and to give it to them in the demonstration and power of the Spirit. They are not men to beat the wind, or to consume the hour in rambling thoughts and commonplace platitudes. They are to stand between

God and the congregation and bring out things new and old from the treasury of wisdom, and thus feed the people upon food convenient for them.

They are also men of systematic pastoral habits. In the afternoon they go out among the people, visit them in their homes, in their offices and in their places of business, so as to know them personally. In this way they study the needs of their flock, find out their afflictions, their temptations, their state of grace, their hopes and their fears; and with the aid of this knowledge, gained at first hand, they diagnose the spiritual needs of their people and on Sunday they speak to them intelligently and directly. They keep in touch with their flock, win their confidence, and lead them to fountains of living water. They know their people and their people know them. There is mutual confidence and sympathy between them. This condition can only become a reality as the preachers know and love their membership.

They are evangelical in their ministry. They know how to preach spiritual truth and promote and successfully conduct revivals. They train themselves in the best methods of work at the altar or in the inquiry room. They know how to lead a penitent soul to the Savior where light is found and peace obtained. A little excitement in altar work does not alarm them and the cry of penitence is the sweetest music that can fall upon their ears. They have a hunger for soul-saving, and the shouts of a pardoned sinner give them an inspiration. Where they live and labor there is no moral and spiritual cemetery, no epitaphs at the graves of backsliders, no dry bones without flesh or life. The Master's business is to the front and the truth has free course and is glorified.

These are the characteristics of a spiritual ministry. They speak for themselves and they are known and read of all men. Christ carries on his enterprises through them, and men see their good works and glorify God in life and experience. Such a ministry is the hope of the world, the life of the Church!

## The Training of Sunday School Teachers



**W**E desire to call the attention of our pastors and superintendents to the greatest present crying need of our Sunday School work—the training of a company of earnest and consecrated Church members who will vol-

unteer to undertake the work, fully realizing the responsibility of teaching the Bible; who are willing to give the time necessary to fully equip themselves in the only moral and spiritual school on earth. The Church of the future, the Church that wields the greatest power in

the coming generation, will be that Church whose pastors quickest realize this great and much neglected need and who give themselves assiduously to training of officers and teachers. At present our laymen are not aroused to this need and the few schools attempting this work successfully are inspired by the pastor. There are few exceptions.

In Texas our Church is lagging in teacher training and we rank about third. Recently we heard a pastor of another denomination make the prediction that they would have no trouble in controlling the situation of handling the great majority of the young people in the future, if they kept up their teacher training record, and this is

true. This pastor was just graduating a large class and he was in a small town. We are paying much attention to the material equipment of our Sunday School rooms, but how about the intelligent and spiritual equipment of our operating force, our officers and teachers? Let our pastors awake, let them take hold of this need and organize a class in each school, special chosen ones, hand-picked fruit, volunteers. Let them take Hamill's Legion of Honor instead of the regular lesson. Let him get his regular teaching force together once a week, study the conditions and needs of the school and give them thirty minutes of a teacher training course.

Let our pastors awake.

## The Evil Influences of Pernicious Literature



**F** late we have gone to the trouble to make an examination of the character of certain types of popular literature now going into the homes of the people in order to know something of the nature of its contents. Take for instance certain popular books, now all the rage in reading circles, books of fiction, and are they indiscriminately worthy of a place in our homes? Are they the sort of literature that our grown-up boys and girls ought to read? Is their influence of the right sort?

We unhesitatingly say that some of our most popular authors of fiction are pandering to the worst there is in human nature. They are digging into the scandals of domestic life, bringing out the hidden skeletons, clothing them with the glamor of popular style, and holding them before young boys and young girls. They tell of illicit loves, of violated domestic vows, of midnight revelries, and divorce courts. They paint these things in life-size and describe the details of home tragedies in such popular and fascinating style as to make decency blush and modesty bow her head in shame.

And in these portrayments of domestic tragedies these writers connect them with the attractive side of the upper-crust of the underworld and present the scarlet life of shame as it feasts upon the virtue of home and creates the conditions of marriage disruption. The descriptions of some of these scenes and the delineations of some of these characters are painfully real and distressingly suggestive.

And, before many of these books get into permanent form and binding, these stories often run through the dollar monthlies and, month af-

ter month, these pernicious chapters, saturated with vice and licentiousness, are permitted to drag themselves through our homes and around our firesides. Our young daughters and young sons often have access to them and thus degrade their pure minds with filthy intimations, with corrupting outlines, and with the disgusting details of sin and social impurity, before we are really aware of it. We now have in mind two of these monthlies that have popular runs at our news stands, and pose as high-class literature, whose contents ought to exclude them from the mails and banish them from decent homes. We could call some of these pernicious books, and more than pernicious monthlies by name, and thus warn the home circle against them, but we do not wish to advertise them further than they are now known.

The influence of such literature is damaging beyond measure. It is teaching our children, through this popular medium, things that decent grown people ought not to know. It makes their minds impure, it inflames their passions, it gives them a false idea of virtue and a morbid idea of voluptuous and convivial habits among fast men and faster women. It lowers their ideals and brings wedded life down to the level of the brothel, and gives them the impression that men and women are without virtue, and that married life is a cloak of convenience for the indiscriminate indulgence of passion, and that around the domestic altar there is neither confidence nor sincerity.

And all these moral lapses in men and women are hunted up, either in real life, or in the fetid imagination of the writers, and clothed in the

(CONTINUED ON PAGE FOUR)



## THEN and NOW *By Rev. W. H. Hughes*

### Class Meeting and Love Feast.

Any account of early Methodism which does not give prominence to class meetings and love feasts is woefully imperfect. These two meetings belonged exclusively to early Methodism, in which heartfelt or experimental religion was the only thing talked about. The roll of Church membership was always called the class book, which was in the custody of the class leader, who marked those present as well as the absentees at class meeting. "Then they that feared the Lord hearkened, and head it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I spare them as a man spareth his own son that serveth him." Mal. 3:16, 17. Attendance on class meeting was a condition of continued Church membership. If a member was absent from Church for six months without a good reason he was dropped from the roll. These meetings were intended exclusively for Church members, but serious outsiders were permitted to come once or twice. These meetings were held with doors and no coming in or going out during service was permitted. After reading the Scriptures, singing and prayer, the class leader addressed each one present and inquired about his spiritual condition and gave each one such advice as he in his godly judgment thought best. While the experiences differed widely in some of the details, it was remarkable how completely they harmonized in the great essentials. They all knew Christ as their personal Savior and that it was not hope-so religion, but each told the time and place when he passed from death into life.

An unconverted man would be as dumb in a class meeting as the man who came into the wedding feast without the wedding garment on. If we have no personal religious experience we have no use for class meetings. Attendance on class meeting was once a condition of continuance in the Church, but is now out of the Church itself.

The main difference between the class meeting and the love feast was, in the former all present spoke and in the latter only those who volunteered to speak, and in the manner of conducting them. When we dropped these two meetings we lost our right arm. But without experimental religion we have no use for them.

### The Pastorate.

Then, as now, the pastoral charges were divided into districts, stations and circuits. A district then covered as much territory as an Annual Conference does now. Each charge had to be visited by the presiding elder four times a year on horseback, for then there were no railroads. To be a faithful presiding elder it required consecration, labor and sacrifice. But sacrifice for Christ always accomplishes good. These presiding elders, not being able to reach home on account of the great distance, remained with the people and the preacher in charge, and often the Quarterly Conference was protracted and hundreds were converted. Even as late as when this writer first traveled the Dallas District it covered more than two-thirds of what is now the North Texas Conference. Then stations were few and confined to cities and large towns. Circuits were large and often covered more territory than a presiding elder's district does now. They were divided into two and four weeks' circuits. Four weeks' circuits had from twenty to thirty preaching places and to them two preachers were appointed. One was a man of experience who was in charge and was generally a man with a family. The other was a single young man. In those days there was an unwritten law requiring a young preacher to travel four years and graduate to elder's orders before he married. They preached every day in the week and often to as good congregations as we now have on Sunday. Methodists were not then too busy to be religious during the week. Pastoral visiting, such as we have these days, was out of the question. As they had to preach every day they could not go home and therefore were compelled to stay with the families of their charges. Here again the sacrifice of the preacher's comfort resulted in good. It threw him in contact with the families of his charge. The children learned to know and love him, which drew them into the Church. They did not make a little mechanical visit for a few minutes as now, but a day or night, and the children were delighted to see the preacher come. Parsonages were few and far between, and the preacher's family was compelled to stay at home, if he had one, or else rent a little hut, for his salary

would not justify him in renting anything else. Then the salary of a married preacher was fixed by the Discipline at \$300 for a man of family, and that of a single preacher at \$150, and often they failed to get it. This was a meager salary compared to that which is paid now, but taking into consideration the purchasing value of a dollar now and then there was not so much difference as seemed at first glance. They could then buy for \$1.00 almost as much as we can now for \$4.00, or \$5.00. Three hundred dollars was worth more than \$1000 is now. Then the preacher received many personal presents, which were not counted churches, in school houses and free of rent are the greatest advantage in ministerial support of the present over the past. Then we preached in miserable little huts called churches, in school houses and under brush arbors, and I once held a protracted meeting in a big barn. Now decent chapels have sprung up all through the country, and in the towns and cities magnificent temples of worship are in evidence everywhere. Through the liberality of our people schools, colleges and universities are being multiplied. In the lifetime of this writer he has seen the time when the Church had not one dollar's worth of property in Dallas County, while today a conservative estimate would place it at largely over a million.

### Enforcement of Law.

Perhaps no question involves the honor and success of the Church more than the proper enforcement of her Discipline, or law. The constituency of no government, whether civil or ecclesiastic, can expect the respect of the world, or even of its own members, which allows its laws trampled under foot with impunity. In the State a failure to enforce law always results in riots, mobs and anarchy. Hence the cry all over the land for better enforcement of law. If the State were to neglect to enforce her penal laws as completely as the Church does her law against immorality, there would be no safety for life, liberty or property. Where is the distinguishing line between a member of the Church and an outsider when we permit men to stay in the Church who swear profanely, gamble, get drunk, visit bawdy houses, and are guilty of every other immorality? These are humiliating facts and yet I have not known an ungodly member expelled from the Church in the last quarter of a century. In the days of our fathers no man guilty of gross immorality was permitted to stay in the Methodist Church. Then to be a Church member was an endorsement of moral character. How can we expect sinners to respect the Church when they see immoral men honored leaders in our communion? But the Church has grown numerous, rich and influential, and her gates are crowded with people, some of whom come with sinister motives, and we have reached the danger point, and it behooves us to be on the alert. We must have a better enforcement of the law or abide the consequences. The Church has never backslidden while poor, oppressed and persecuted. It was so in the Jewish state of the Church, but when she grew rich and prospered she became proud and idolatrous and was forsaken of God.

The early Christian Church with fidelity fought her way through blood and fire, and the ashes of the martyrs became the seed of the Church until she was able to put a Christian King upon the throne, and then she degenerated into the corrupt and ritualistic Roman Catholicism. Methodism is today at the crucial point. With purest doctrines, the best Church polity, and a consecrated ministry, it is drifting from experimental religion into ceremonial formality, which is always the first step toward degeneracy. Some wise man said in substance that we had better abandon the A. & M. College than to suffer her laws to be violated and thereby teach our young men insubordination to law. I heard the sainted Marvin say the Methodist Church was born in a revival and that God raised her up to spread experimental religion, and if we failed to do this work God would raise up another people. Let us inquire for the old paths and walk therein.

Dallas, Texas.

### JUST ONE THING AFTER ANOTHER

By Gulliver.

The preacher by every token should be a gentleman in the truest and best sense of that term. He should be an "ensample to the flock" not only in prayer and other religious observances, but also in the common walks of life—in society, as a citizen and in all other relations that obtain among men. It was Mr. Whitfield's politeness and general urbanity that obtained for him a welcome among the

great people of his day. He was equally at home in the hovels of the poor and in the palaces of the rich. In the home of a noble or a nobody he was always at ease. Such gentleness and cultivated carriage heralded his gospel message in many places where otherwise it could not have found entrance. The apostle's injunction to the preacher "to show himself approved," and to have a good report "from them without," should be thought on by every one who would insinuate himself and his message among the people upstairs and down. To sneer at either high or low is fatal to a minister's influence. To sneer is not Christian anyway. The real follower of Jesus does not sneer. He rather goes to work to better conditions. The sneer belongs to the world, the flesh and the devil.

Of course, it is not expected that a minister shall in any way compromise the truth or partake of that which is inherently sinful for any cause. Such conduct would lose him his influence on all sides. For the world has some idea of what the preacher ought to countenance and what he ought to condemn. He cannot hope to curry favor with the sinful world by "partaking of their deeds." By no means. I have known some very good men who, in order to "make friends of the mammon of unrighteousness," in order to "get on the good side" of certain people in the hope of catching them for Christ, to step too far and spoil the whole game. No; there is no use to be of the world while we are in it. It will not do at all.

But there are a thousand and one little courtesies and observances that people consider quite important to good breeding which if the minister neglects or ignores loses him caste and cuts him off from opportunities to do good which he otherwise might have had if he had conformed to the common custom. Paul said that to the Jews he was a Jew and to the Greeks a Greek in order that he "might save some." Of course, sometimes to observe all these little amenities is burdensome. The parade and artificiality that the minister must witness, and, in a sense partake of, often causes him to greatly desire to go out and get kicked. Imagine this writer in a shad-bellied coat, low vest, with silk handkerchief deftly folded and placed between his vest and his shirtfront; with his few remaining hairs shining with "camp-meeting draps" and the odor of rosewater all over him. Think of him standing there for three mortal hours on these corns of his and shaking hands with the coming and going crowd who attend the reception given in his and his wife's honor. Just contemplate him in this toggery and try to imagine how he looked and felt! And yet he went to it. He buckled right up against it. At a recent reception of that sort, some one asked this writer in a whisper how he felt; and dear old Mother Conscience compelled him to answer that he "felt like an old fool." But he toughed it out, and everybody said "How lovely."

I have pulled off many such stunts in my time, and always with the same feeling. But I make such occasions teach me—as I try to make all occasions teach me—things I ought to know in order the better to reach "those who have pleasure therein." The very artificiality and make-believe that constitutes the "more part" of such functions are eloquent of the tribute the vain and foolish world pays to real and genuine social intercourse. No matter how false, the world wishes to be considered sincere. It would have us think that all its smiles and blandishments spring from the heart, and are prompted by a real love for those upon whom it smiles. In other words, what Jesus commanded and what every Christian observes, if he is true to his Lord, are by the poor hollow world pretended and simulated. "Be true," that is the command; "I will pretend to be," that is the world's answer.

The real Christian, therefore, is the only man who can be a real gentleman. Any man can "act the gentleman," but the man who loves his Lord, love also his fellowman, and therefore need not simulate nor pretend. The real Christian is the only man who is perfectly and absolutely free to do as he pleases. He can always do as he pleases, because he always pleases to do right—see? The "law of liberty in Christ Jesus" makes us free not only "from the law of sin and death," but is the only "perfect law of liberty," and that is true is what the Apostle calls it. Why; Oh, why, should not all men choose to be free?

You notice mottoes and placards ever and anon, something like this: "Smile! blame you, smile!" and "Join the Don't Worry Club," etc. All that looks well and sounds well, but who can smile and smile and smile when in his heart he knows and feels that he is a sinner and that his peace with his own conscience and with his God must be made sometime, but is not

yet made; how can he smile? Not long since I read an article on how to keep from worry and distress, and the burden of the advice was to "forget it in a play." If the heart is sad for any cause, forget it in a play. If sin hurts the conscience, forget it in a play! Ah! but the play gets done. The gay and giddy crowd breaks up, and there you are with your same old trouble! Forgetting or ignoring a thing does not do away with it. That is one point, among many others, where Christian Science, so-called, breaks down. It tries to get rid of disagreeable things, sin included, by denying their reality. But it will not work. When the deceitful opiate ceases to deaden the nerve, back comes the same old pain. Better recognize the Scriptural diagnosis that "the whole head is sick and the whole heart is faint; there is no soundness in it, but wounds and bruises and putrifying sores; they have not been bound up, neither mollified with ointment." Bad case, truly. But the Gospel brings a remedy, or rather Christ does. He is able to save to the uttermost. Great fact! Glorious truth! No wonder it is called good tidings of great joy to all people. But I did not intend to preach when I opened up my typewriter. I only wished to say just one thing after another.

A lady called the other day with a book to sell which told mothers how to unite utility with recreation in the play of their children. Good trick. I have often thought that this might be done and ought to be done. Let Johnnie "make something" with the kit of tools Old Santa brought him on Christmas. Yes. Let him make a little flowerstand, a footstool or some little thing for some part of the house or garden. It is just as really "play" to him, and at the same time he is developing himself and "doing something." My grandfather used to say that he had no hope for the man who "whittled" unless he made something out of his pine stick. Something to think about in that, eh? In fact, work is the law of health and life. It is quite impossible for us to think of any power or "attribute" of God himself, as unemployed. "My father worketh hitherto and I work," said Jesus. It must be. Everything from the least to the greatest in nature, we are told, is in motion. All move. And to disobey this law is to court disaster. Man must work. The minister must work; work as hard and as many hours as any man in his charge. A lawyer brother said once to me, in all kindness: "Come 'round and loaf with me, brother." Loaf! As Mr. Wesley said, the Methodist preacher has enough "to keep an angel busy." I have found that work as hard and as constant as I would; I never did measure up to the low standard set for a man of my work. Loaf! Nay, verily!

We often bewail the fact that our knowledge is so limited. It is "far better" in regard to some things that this is as it is. The sorrows of this world are manifold and the number we meet with are often enough to almost break our hearts. What would we do if we were cognizant constantly of all the wretchedness that exists among men? There is only one who is able to bear it, and he is able because he is able—able "to save to the uttermost" all who will call upon him. I often feel, or hope, rather, that "next year things will be better." Next year! Yes, next year I will have my work better in hand and will be able to do more for the Lord and his Church than the year that has past. And I will enjoy myself better. I will not be so burdened. Next year and the next. I have about come to the conclusion that the period I am hoping for lies not this side the horizon.

And yet the goodness of God enables us to "feel the future in the instant." This is our only comfort, the only fond, sometimes against despair. What do men and women feel and suffer who know not God and have no hope in Christ. It is surely a blank, dreary old world to such.

The greatest paradox imaginable is the possibility of joy in the midst of sorrow. This is possible only to the Christian. His joy is independent of environment. Paul and Silas in jail, with backs beaten into pulp, are heard singing at midnight in the depths of the dungeon. To the man whose happiness is based upon environments, this is impossible even to believe. The result is that the world calls the happy Christian who suffers a crank. The old Roman governors tried often to save the Christians from the penalty of the imperial decree that all who refused to worship the statue of the Emperor must die, on the ground that "the poor creatures were crazy." The martyrs, to them, were "beside themselves." "Much learning" or something else had "made them mad." Why not recant and live? An American infidel who made quite a noise in the world for several years, said, in speaking of the martyrs, that if it had been his case he would have told those old Roman governors that he

was only joking and would willingly and gladly recant. Certainly! But martyrs and infidels are made of different kinds of stuff. It is only the man who trusts Christ who is able to "endure as seeing him who is invisible." Ah! yes; it is the man with a vision who sees what others do not, who is able to "rejoice in tribulation."

But here I am preaching away as though the columns of the Advocate were a sermon bulletin. I will desist. Let all who love the Lord Jesus Christ in sincerity remember me and all the preachers in their prayers. Amen.

### A WORD FROM NEW ENGLAND.

At the last session of the Central Texas Conference I was appointed student in Yale University for a second year. Since conference the "Notes From the Field" have been exceedingly interesting, and several times the impulse has come to me to pen a few lines from "Old New England."

The Christmas magazine number of the Advocate and the editorial message of encouragement and good cheer to the preachers of January 9 brought my love and loyalty for Texas Methodism to the surface. One has to get clear away, and become acquainted with other parts of our great country, to rightly appreciate Texas and Texas Methodism.

My appointment was to Yale University, but that is only a part of my parish, for I spend half my time in Waterbury, Connecticut, a thriving city of 72,000 people—the brass manufacturing city of the United States as well as the home of the "Waterbury watch."

In Waterbury I am serving as assistant pastor of the First Congregational Church. The Church was founded 221 years ago. Many of the manufacturers and their employes belong to this Church.

As the Methodist Churches are always supplied with pastors, many of the Methodist men in the Divinity School do supply work in Congregational Churches.

The Congregational Church is the leading Protestant Church in New England. They had the field pretty thoroughly occupied before Methodism began her honorable career in this section. The Congregational Church seems to be well adapted to the peculiar New England conservatism.

The early Methodists met much opposition in New England, but the revival fires broke out and the spiritual wave spread throughout all the Eastern States. Today Methodists are found in every nook and corner of New England. The old opposition has entirely passed away. At one time Congregational ministers and Churches strongly opposed the entrance of Methodism, but today Methodist ministers are gladly received in all Congregational pulpits. In fact, many of the leading Congregational Churches are supplied with men who are ex-Methodists.

For the first time in the history of the Yale Divinity School, Methodists lead all other denominations. The fellowship and brotherly spirit between all denominations is beautiful. Methodists, Baptists, Congregationalists and Disciples mingle together in perfect harmony and are received in the surrounding Churches with almost no regard for denominational lines. The Congregational Churches are usually liberal in this particular.

During the Christmas vacation "my chief," Dr. Charles A. Dinsmore, the best preacher in Connecticut, granted me a week's leave-of-absence, which was spent in "doing Boston." I visited all the old historic landmarks in and around Boston, and incidentally learned much of our most thrilling early history over again. As a boy, Bunker Hill, Lexington, Salem, Charlestown and Plymouth did not mean much to me, but as I visited many of these old historic spots my patriotism rose to a high pitch and much of our early history became real for the first time.

Boston is very different from New York. The people are not in such a mad rush! They take more time to live, more time for enjoyment and for general culture. The Boston people are uniformly courteous and polite. This is true of men in all stations of life, from street car officials and policemen to business men and men wearing tall silk hats.

Boston is, of course, a great literary and musical center, but the "culture" for which Boston people are noted is not offensive at close range. While in Boston I visited Longfellow's home, Lowell's birthplace; Faneuil Hall, the "Cradle of Liberty," the Old State House, where the "Child of Independence" was born, from its balcony the Declaration of Independence was read. Franklin's famous printing press is kept on exhibition here and among many relics is a bottle of tea saved from the "Boston Tea Party."

I was entertained by four Texas boys in Divinity Hall of Harvard University, and saw much of Harvard its classic old buildings, with the ven-



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erable atmosphere and modern activity, make a tremendous impression on a visitor. Harvard is located in Cambridge, seven minutes run by subway to the heart of Boston.

Boston University (Methodist) with three thousand students is in Boston proper. Also Boston School of Technology.

Of modern Boston, the new State House, the Public Library and the New England Conservatory of Music are among the chief points of interest for the visitor.

The churches of Boston are numerous and full of interest. Old South Church, the first Congregational Church in the city, is 244 years old. I heard Dr. George A. Gordon preach Sunday morning in the new Old South Church. In the evening I heard Dr. Courtland Meyers, in Tremont Temple, preach to about five thousand people. I visited Trinity Church, Phillips Brooks' old Church; the Christian Science Temple, the largest in the world, built as a memorial to Mrs. Eddy. I also saw two Unitarian Churches and the church where the Emmanuel Movement began.

A few of the men who come East to study become very much attached to the eastern surroundings. The most excellent advantages of the large cities are very attractive, but for my part there is no place like Texas. When I finish my course in June I expect to turn southward, and when the Central Texas Conference meets in Temple next November I expect to be on hand ready for an appointment at the hands of the Bishop.

E. R. STANFORD.

Yale University.

**PASTORS' CONFERENCE AND MISSIONARY INSTITUTE.**

According to the custom of Methodism everywhere, the Sweetwater District held its Pastors' Conference and Missionary Institute early in the year; this time meeting on February 4 and 5 at Colorado. There was a fine attendance, only one pastor failing to appear. Our presiding elder, Brother Sherman had outlined a fine program which was carried out almost as printed.

We arrived in Colorado Monday night near eleven o'clock and were met by Brother W. E. Lyon, the pastor, and Brother M. K. Jackson, lay leader, who quickly escorted us to our homes. Brother J. C. Moore, who had arrived on an earlier train, had preached the opening sermon at the evening hour. Those who heard it spoke very highly of it and it seemed to be the fitting beginning of what was one of the most pleasant and interesting conferences we have ever attended.

Monday morning at 8:30 Brother Sherman called the conference to order and conducted the devotional service. After a strong appeal to the preachers to preach the Word, he called upon the brethren to engage in a prayer and testimony service. For an hour a delightful spiritual season was enjoyed. The talks and prayers were seasoned with the Divine Presence and the remarks of Brother Sherman on the need of secret prayer were sealed to every heart by the power of the Holy Spirit. The fellowship of the brethren and the wonderful presence of the Savior were like the dew upon Hermon. Bless be the tie that binds our hearts in Christian love. Did not our hearts burn within us?

The program for the occasion was opened by Rev. W. E. Caperton with an address on "Four of the Fundamental Doctrines of Methodism." It was an earnest and illuminating presentation of the first four Articles of our Faith.

Rev. W. H. Terry, presiding elder of the Big Spring District, and Rev. W. C. Hines, of Stanton Station, were introduced to the conference. Brother Terry remained with us during the day and Brother Hines during the entire session of the conference.

An address by Brother Lyon, of Colorado, and the sermon by Brother Smith, of Loraine, were up to the standard of the occasion, and the noon hour found us all too soon.

At 2 o'clock Brother Hines conducted the devotional service and the program was launched with a discussion of the subject, Ministerial Courtesy. Brother Moore led and many others took part. J. W. Hunt spoke on the much discussed theme, "Shall We Pay Tithes Now?" Brothers Sherman and Terry both added helpful remarks.

After a fifteen-minute recess, Brother A. M. Martin, of Sweetwater, delivered a very fine, practical address on Mission Study and Missionary Sunday. Brother Martin always delivers the goods when he gets up to

parade and he has delivered the goods in one of the most remarkable feats ever accomplished in the church building history of the West. At Sweetwater in the face of the long drouth and hard times, he has completed a \$20,000 church, with all the wise-acres on the ground predicting disaster and defeat and some doing their best to help fulfill their dire prophecy.

This address was followed by Brother G. H. Gattis, of Fluvanna, with a most helpful discussion of the missionary education of the Church in the Sunday School. Brother Gattis is one of our new men, this being his second year in the conference, but his gifts are such that he will make good and rise rapidly.

At the evening hour, 7:30, the able and inimitable Rev. C. N. N. Ferguson, of the Abilene District, gave us his famous sermon on "The Genius of Methodism." For an hour and a half he held his audience spellbound with his facts, logic, eloquence, wit and bubbling humor. We laughed and cried and the Rev. C. N. N. roared and soared. It is a great address that every Methodist ought to hear. This is our Beloved Ferguson, hear ye him!

The exercises Wednesday morning began with the devotional service by Brother M. W. Clark, of Roscoe. The subject was "Light, Strength, Salvation," and the way in which it was handled by the speaker was inspirational. A fine experience meeting followed. Brother McCarley, of Stamford College, was present and was introduced to the conference.

Brother Clark then led the program with an address on "Creating a More Definite Missionary Conscience." Brother C. E. Jameson, of Hermleigh, gave us a most illuminating address on the League Study Course. The speech was a masterpiece and illustrated the fact that there is no telling to what sublime heights he might rise if he were to read that same course. Excellent! Brother J. R. Plant made a happy speech on the call to do mission work at home and abroad, and at eleven o'clock Brother Martin preached a strong sermon on the "Parable of the Leaven in the Loaf."

At two o'clock Brother C. F. Carmack, of Westbrook, gave us a helpful talk on "Full Collections and Full Salaries." This proved to be a popular topic and many others took part in the discussion.

J. F. Neal, of Sweetwater, lay leader, talked on the Laymen's Movement in a very interesting manner. He is a live wire and an example of what a help a layman can be to the Church when he tries.

At this point Mrs. J. C. Merrett, district secretary of the Woman's Missionary Society for the Sweetwater District, was called to the chair and presided during the talks and papers of the Home Mission women who had the rest of the program. These addresses were among the very best of the conference. Mrs. J. F. Neal, of Sweetwater; Mrs. M. K. Jackson, of Colorado; Mrs. M. W. Clark, of Roscoe, and the secretary, Mrs. Merrett, all took part. Mrs. Merrett is a wide-awake leader in the district and the conference.

At 7:30 the writer closed the conference with a sermon on "A Sacred Trust."

During our stay we were the guest of Mr. and Mrs. M. K. Jackson, and a more delightful home and association was never granted a visitor or delegate. A standing vote of thanks was extended the pastor and Church of Colorado for their fine, old-time hospitality and thoughtful courtesy. It was truly a delightful conference.

J. W. HUNT.

**FORT WORTH DISTRICT MISSIONARY INSTITUTE.**

The Pastors' Conference and Missionary Institute of the Fort Worth District was held February 6-7 at Missouri Avenue Church. The attendance was gratifying considering the severe weather conditions. The fellowship of the brethren, the information and inspiration received will give an impetus to the work of the district during the year. The opening devotion was conducted by the presiding elder, Rev. Jerome Duncan. The first topic discussed was "The Pastor in the City," by Rev. Sam. G. Thompson, who emphasized the importance of our Church developing great pastors as great preachers. Brother Thompson sets his brethren a good example in the matter of pastoral care and oversight of his flock. He was followed by Rev. B. F. Alsop, who made a very practical talk on "The Preacher in the Country." The closing address of the afternoon and opening session of the institute was delivered by Dr. John A. Rice. His subject was "The Preacher and His Message," and it was indeed a masterly address. At the evening hour Rev. H. W. Knickerbocker preached a sermon of profound depth on "Christ and Him Cru-

cialized." It was designed especially for the preachers but was also applicable to all present.

The second session which was Friday morning was opened with devotional exercises by Rev. W. S. P. McCullough. Dr. Rice then spoke on "The Preacher and His Books," asserting that books are worth what they contribute to the spiritual life. He was followed by Rev. D. L. Collie, whose message rang clear and strong on "The Preacher as a Factor in Community Morals." It remained for Rev. S. J. Rucker to cap the climax of the morning session by giving "the cream of his life" on the subject of "Christian Stewardship." His presentation of this vital theme was so forceful and elucidating that the brethren, by motion, requested him to reduce his speech to writing for publication in the Texas Christian Advocate and also that same might be printed in pamphlet form for distribution.

At the noon hour the good women of Missouri Avenue Church spread a splendid dinner for us in the Ladies' parlor, which was enjoyed very much by all.

Rev. L. G. White was the first on the program after dinner and he gave us a very practical talk on "The Preacher and the Business Affairs of His Church." Rev. Ed R. Wallace was next. He opened the discussion on "How to Secure a Full Financial Report for the Fort Worth District This Year." He was followed by Rev. J. F. Isbell, Revs. Collie, Thompson and Vance also spoke in this connection. After a talk on "The World's Missionary Opportunity," by Dr. Rice the presiding elder introduced Miss Eugenia Smith, deaconess and missionary to the foreigners in North Fort Worth. She spoke of the condition of these foreigners, her labors among them and the need of adequate facilities as a basis of operation for the future. She was followed by Mrs. J. T. Bloodworth, president of the Women's City Mission Board, and the presiding elder, both of whom spoke in the interest of establishing a Wesley House as a center of operation for Miss Smith's work. The meeting then took a practical turn and it was agreed that the pastors would raise funds in their congregations to purchase a building site and the Woman's City Board assumes responsibility for erecting the building upon it. Prof. C. F. Webb represented the Layman's Missionary Movement and Rev. W. W. Watts the interest of Southern Methodist University.

A resolution of thanks to Brother Thompson and the good people of Missouri Avenue Church for their hospitality was unanimously adopted. The institute came to a close at the evening hour with a missionary sermon by Dr. F. P. Culver. It was a great sermon. Among other good things he said, "Our Lord's final command is as binding upon us as baptism, the sacrament or even the ten commandments."

J. E. CRAWFORD, Secretary.

**MISSIONARY INSTITUTE AND PASTORS' CONFERENCE.**

The Missionary Institute and Pastors' Conference of the Beeville District, was arranged to meet in three sections because of the size of the territory of the District. The first section met at Kennedy January 20, 1913, at 11 a. m., with Rev. J. H. Groseclose, P. E., in the chair. At that hour Rev. T. F. Sessions, of Corpus Christi, preached a very helpful sermon. The afternoon session was taken up with matters in the program. Rev. George M. Boyd was down for a review of a book on the atonement, "The Cruciality of the Cross." It was the first thing at the opening of each session all through the district. It became to us a real feast of spiritual things. The tide of spiritual power resulting from this review rose higher at each succeeding session. It was not a criticism of the book, but a setting into array the great facts of this doctrine as set forth by Dr. Forsyth. Brother Boyd presented it with such force and clearness that the laymen as well as preachers listened with rapt attention.

In all these sessions religious education had a distinct recognition. At Kennedy Brother Sessions delivered a great address on Monday night on education. He brought us a splendid message on "Our Literature" the next day, which was replete with the best thought.

"Some Preachers' Don'ts" was handled by Rev. A. W. Wilson at Kennedy and by Prof. Hallmark at Harlingen. The second session of the Institute met at Robstown Wednesday. Rev. W. W. Nunn preached the opening sermon. "A Round Table on Evangelism" was the first matter before us, and we struck "oil" the first thing. The kind of preaching that produces a real revival, and what constitutes "pastoral visiting," was allowed plenty of time. A large delegation of laymen, including women, were in at-

**Children Poorly? Go To Your Doctor**  
Talk with your doctor about Ayer's non-alcoholic Sarsaparilla. Ask him if he prescribes it for pale, delicate children. Ask him if he recommends it when the blood is thin and impure, and when the nerves are weak and unsteady. Ask him if it aids nature in building up the general health.

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

tendance here, and helped to make the occasion more inspiring.

Nearly every preacher and layman on the program for this section was present and filled his place. Brother Sessions gave a "Survey of the Mission Fields;" "Methodism's Opportunity in the Corpus Christi Country," by W. N. Carl; and "Our Literature," by E. Y. S. Hubbard; Brother Pyle discussed the "Budget System," and George F. Harris "Missions in Leagues and Sunday Schools."

Sister Ida B. Foster, the District Secretary of the Missionary Society, was present at both Kennedy and Robstown, and added much to the missionary cause.

The missionary problems of this district were looked into carefully. We have a distinct problem down here. We decided to help the presiding elder place a man in the field whose duty it shall be to look after several new propositions that have sprung up by reason of the new railroad from San Antonio to Rockport. It looks as though two new charges will result from the rapid advances made down here this year.

When Bishop Atkins put Rev. J. H. Groseclose on this district he made no mistake. The presiding elder has a big supply of religion, sense and energy. These qualities will make success anywhere.

C. W. GODWIN.

**THE ORPHANAGE.**

That the people may know just what we are doing at the Home I want to write a few lines.

We have been here two months and have been torn up all the time, but we have the consolation of knowing that there will be an end to it some time in the future, and then we will be in good shape; that is, if the friends of the Home will come to our relief with money to help us to pay for the improvements we are making.

We are having a great deal of work done in order that the Home may be put in a good sanitary condition and that we may have more room which is very necessary to accommodate the children we now have in the Home.

We are having new toilet rooms with concrete floors and modern fixtures with bath rooms supplied with hot and cold water, which the Home has not had; we have also had the kitchen floor concreted and put in a new range with other necessary furnishing, and we have had a room built for washing dishes and keeping dishes in; the floor of this room is of concrete. We have had a storage room built for groceries and one for milk. These will have concrete floors and will be mouse and roach proof so the groceries and milk will be perfectly sanitary.

We are also having the dining room made nearly as large again as it was with concrete floor so it will be easily cleansed. By this addition we will have much larger dormitory room; and besides this we are having all the doors and windows screened from bottom to top so we will be as nearly free from flies and mosquitoes as any home in the land. When we get all this work done the Home will be as sanitary as any place in the State.

All this work was absolutely necessary in order that the inmates of the Home be free from all diseases which are the result of bad conditions. I would be glad for the friends of the Home to come to see us as soon as we get all this work done and see just how nice we are. We have put new mattresses on every bed in the dormitories so that all the children have nice clean beds to sleep on.

Now all this work will cost us a good deal of money, and I am appealing to those who are blessed with the things of this world and want to do something for the good of humanity to send me money, and we are praying that the hearts of the good people will open up and that we will get all that we need.

We now have in the Home 143 children. Have received since the first of December fourteen, and have secured good homes for eleven, so the good work goes on to the great delight of the manager and his assistant.

We have gotten about seventy-five of the children provided with clothing for the year and every day some one writes to us that a Sunday School or Missionary Society will clothe one or more children. Many of them prefer to send us the money necessary to clothe a child, which will be about \$3 per month. That is, for the small children; of course it will take more for the girls of larger size. But how easy for a Sunday School or Missionary Society to do this, and like one has already written us, "You will nev-

er know how this one act has tied us to the Home." And another writes, "Already we feel a great interest in our boy, and we pray for him every day that he may make a great man." Now, if we can tie the children who have no parents on to those who have them not and can succeed in getting the children here to understand what it all means (and we will) what a great work that will be.

May God bless all who think of us. Pray that we may be instrumental in making good men and women out of these who have been and may be committed to us. I would be glad for any one who may send money to tell us what conference you live in. Our German brethren have done more in proportion to their numbers than any conference in the State. May God bless that noble band.

The health of the Home is good. Come and see us when you are in Waco.

R. A. BURROUGHS, Manager.

**A BUNCH OF FLOWERS.**

There are some men who are not dead and have helped me.

Let me place these little flowers in the path of these good men while they live. I thank God I ever met them. Their godly example, great sermons, visits and prayers in my home were a great blessing to me. Their encouraging words and patience made a great impression which will be as lasting as eternity.

The following are the men I wish to mention: Revs. J. P. Mussett, J. H. Stewart, C. L. Browning, J. A. Ruffner and S. A. Barnes.

O, I wish I could go back and live over the days when these brethren were my pastors. How much better I think I could treat them. I know now just a little of how a pastor feels and think when I become a superannuate I will know how to treat them.

May heaven bless them, may the angels sing to them in their dark days, may the Lord b their guard by day and their guide by night and may the end of life's journey be as bright as the glorious sunset.

This is my tribute of love and respect to my former pastors who are this day alive.

BEN CROW, Graford, Texas.

**AS TO FLAVOUR**

**Found Her Favorite Again.**

A bright young lady tells how she came to be acutely sensitive as to the taste of coffee:

"My health had been very poor for several years," she says. "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain. (Tea is just as injurious, because it contains caffeine, the same drug found in coffee.)"

"My condition finally got so serious that I was advised by my doctor to go to a hospital. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks."

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling."

"One day I got a package of Postum, and the first taste of it I took, I said 'that's the good coffee we had in the hospital!' I have drunk it ever since, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years." Name given upon request. Read the famous little book, "The Road to Wellville," in pkgs. "There's a reason."

Postum now comes in concentrated, powder form, called Instant Postum. It is prepared by stirring a level teaspoonful in a cup of hot water, adding sugar to taste, and enough cream to bring the color to golden brown.

Instant Postum is convenient; there's no waste; and the flavour is always uniform. Sold by grocers—45 to 50-cup tin 30 cts., 90 to 100-cup tin 50 cts.

A 5-cup trial tin mailed for grocer's name and 2-cent stamp for postage. Postum Cereal Co., Ltd., Battle Creek, Mich.

**MORPHINE.** Opium, Cocaine, cured at home. No suffering. Whiskey habits guaranteed. Endorsed by physicians, ministers, and others. Book of particulars, testimonials, etc., free. Tobaccoline, the tobacco cure, 31. Established 1892.

**WILSON CHEMICAL CO., Dublin, Tex.**



(CONTINUED FROM PAGE ONE)

most bewitching manner for the delectation of the fireside. They are woven into attractive literary plots, they are colored sufficiently to make the disclosures exciting, and they work in it suggestions of the most prurient nature until the tragic climax is reached and the results stand out startlingly before the mind. In this way our boys and girls are familiarized with the habits and the practices of the low, the vicious, the vulgar, the coarse, the impure and grotesque members of society; and their innocency is gone by the time they reach their teens!

And the most appalling thought is, that this sort of literature is popular, and there is a demand for it. Hence, these writers and these publishers are feeding the public on this sort of literary pabulum because a depraved taste is not only tolerating it, but calling for it and reveling in it. It is high time that fathers and mothers were making diligent inquiry into the sort of monthly periodicals and books of fiction being devoured by their children. As it is, boys and girls are becoming old in their knowledge of certain things long before their day. Their minds and hearts are becoming the cesspools into which is being dumped the filthy output of these literary scavengers of our modern life. Such influence is des-

tinued to make moral monsters out of boys and girls if it is permitted to continue its work in the homes of our people.

And, mind you, we are not writing of "yellow literature," the trashy and the cheap sort that is sold and read clandestinely, but of the popular and attractive literature that passes openly and welcome from the hand of the reliable book stalls and news stands of the day—literature that has the impress

### "Pastor Russell" Rebuked By A Jury Of His Peers

"Pastor Russell," who has managed to hoodwink some of our dailies and many of our weeklies for several years past, into publishing his erroneous and peculiar interpretations of the Scriptures, sent out in the form of syndicate sermons, was truthfully cartooned sometime ago in the Brooklyn Eagle, and he suffered so much in the way of mental anguish that he brought suit against the publication for damages to the amount of \$100,000. The cartoon represented him in the act of being called away from his task of peddling "miracle" wheat to join the "Onion" Bank directors. "Pastor Russell" objected seriously to the cartoon on the ground that it was an unfair characterization, which pictured him as a crook and fit company for the men who had wrecked the Union Bank. "Mir-

acle" wheat was proclaimed as a grain that would produce a miraculous yield. He sold thousands of pounds at a dollar per pound. It was just common grain and Russell was accordingly rebuked by the jury returning a verdict of acquittal in favor of the Eagle. These facts we gather from the Northwestern Christian Advocate, one of our most versatile and reliable exchanges.

Yet some of these daily papers and a number of weekly papers throughout the length and breadth of the land, have made it their business to reproduce "Pastor Russell's" evaporations each week for the benefit of their readers. But his scheme to keep himself and his performances before the public in this way have become understood, and it is to be hoped that we will

see less of his enfeebled "theology" in the secular prints.

And strange to say, we have been told that in certain quarters of Texas this prepared stuff of "Pastor Russell," has gotten hold of some of our Methodist people, and they have become infatuated with his "notions." Just how an intelligent Methodist could be inveigled into believing the sort of mixed diet gotten out by him, is more than we can understand. True, he has often put some real truth into what he has committed to the press, but it was only enough truth to make his errors look plausible. We are not disposed to treat the matter seriously, but give it in the above form so as to disabuse the mind of any beclouded Methodist who may have been influenced by his weekly output. "Pastor Russell" is not a safe or a wise leader, in matters of religious teaching, for the followers of John Wesley. His effort at spiritual sowing is just about as productive of sound results as his effort at selling "Miraculous" wheat at one dollar per pound, with the understanding that it would produce a "miraculous" yield. The Brooklyn Eagle had the proper estimate of "Pastor Russell's" performances, and the jury sustained its caricature of him.

Things that make us cry when we are young, make us laugh when we are old.

## Notes From the Field

### Leonard Station.

We have begun our second year under favorable circumstances, and everything is promising for a good mid-week prayer-meeting, a growing Sunday School and the best Woman's Mission Society in the Conference. Our presiding elder has been with us and everybody is pleased with him. The faithful Board of Stewards paid the salary up to date. Everything is harmonious and pleasant. Good wishes to all of the brethren.—Minor Bounds, Feb. 11, 1913.

### Handley and Howell's Chapel.

Our charge this year consists of two Churches, Handley and Howell's Chapel, one directly east of Fort Worth eight miles and the other as directly west the same distance. Not having a parsonage we selected middle ground and live in Fort Worth. This seemed a little hard, for two reasons: First, we had been on charges with furnished parsonages so long that we hardly knew what to do when we found ourselves out of doors without a piece of furniture and to rent and furnish, too, is not as easy as some things we might do; secondly, it seemed hard because under the circumstances we could not be among the people we served. But things are adjusted now and the work is moving along and quite a number of good things have found where we live from our people. Last week some of our women from Harwell's Chapel gave us a real good old-fashioned pounding of too many good things to mention in this space, but the pounding consisted of good substantial things to eat, which we appreciate fully for their real value in that sense, but more for the motive behind them, from which we take courage. About three months of bad Sundays have interfered somewhat with our plans, but, considering the weather, there is much to encourage hope and inspire pastor and people to earnest effort. We have received about fifteen members since coming to the work and the Sunday School has grown in interest and members and there are a few more in attendance at prayer-meeting.—C. A. Evans, P. C., 1011 West Weatherford Street, Fort Worth, Texas.

### Hermleigh.

We were delighted to be returned to the Hermleigh charge for another year. We labored with these people through drouth and other adversities until we learned to love them and desired to share their distress through another year. This work was enlarged at conference and three of Camp

Springs' best appointments were added, so you see I have enough to keep me busy. There are six appointments and I reach them all once a month and no man preaches to more appreciative congregations. Some of God's noblemen are here, and they seldom murmur about anything. Very few complain of hard times; they are faithful and true, always encouraging their pastor in some way. I am send-

home." Our presiding elder is loved by all who have met him.—C. E. Jameson, Jan. 28.

### Sierra Blanca and Clint.

It has been about three years since we wrote to the dear old Advocate telling about our work in the New Mexico Conference. Those years have been fraught with hard, persistent toil, and our Heavenly Father has graciously blessed the effort. We came from Hagerman, New Mexico, to Sierra Blanca, October 24, 1911, and received a most hearty welcome from these good people. One of the stewards met us at a station thirty-five miles away

paid in full. At the end of the year we had grown so we could swarm and create three separate works. Van Horn was made a three-fourths station; Sierra Blanca gets one-half time with Clint; and Valentine goes with Fort Davis. We have just completed our assessment for the present year for pastoral support and the total is \$1100—Sierra Blanca assessed \$573 and Clint assessed \$527. How is that for a total membership of 78? We have received nine into the Church since conference, and the outlook is good for a great harvest of members this year. Clint is twenty miles east from El Paso, Texas, and is in a fine ir-

comfortable parsonage with a pound- ing! Also a magnificent speech of welcome from Dr. J. A. Dodd who knows just what to say on such occasions. Our first Quarterly Conference passed pleasantly with a nice raise in pastor's salary. Our presiding elder, Rev. O. T. Hotchkiss, preached some excellent sermons. He is a presiding elder for any district to feel proud of. The circulation of the Advocate has about doubled since Conference, and a great deal has been planned for execution in 1913, looking to the strengthening of God's cause here. All our Sunday Schools are doing well. One of them, Eylan, has just been organized. Prayer-meeting at Nash is well attended. The pastors who have preceded on this charge have wrought nobly. God grant that the foundations laid may be built upon. We are praying for revivals and looking forward to a great year along all lines of Church work. Expect to report "Collections in full," at Nacogdoches.—A. G. Hall.

### Wallis.

At our last session of the Texas Conference at Marshall Bishop Mouzon read me out for Wallis and Fulshear charge and I came back immediately after the session adjourned and began my second year work on this charge. I was truly glad to be returned for another year, and my people gave me a hearty, cordial reception back at both places. We have been trying to do our work faithfully on all lines since conference, but have been greatly hindered by wet, cold weather and sickness nearly all the winter up till now. I had a severe spell of lagrippe, which lasted over a week and kept me out of the pulpit one Sunday. We have not been pounded yet (that may come later on), but our people have certainly been very kind to us and have sent in fresh meats of different kinds and they have treated us royally all the time. Our first Quarterly Conference was held February 1 and 2 at Fulshear, with Rev. S. W. Thomas in the chair. He gave us two very fine sermons and our people enjoyed them very much indeed. On Saturday at 11 a. m. he preached on "Seeing the Invisible Things," text, 2 Cor. 4:17, 18. The sermon was clear, comforting and edifying to the soul. At 11 o'clock Sunday his sermon was based on the text in Gal. 6:14, and in that sermon he showed the wonderful uplifting and saving power of the cross of Christ. I want to say just here that the good Bishop and Cabinet made no mistake when they put S. W. Thomas on the Brenham District, for he lends weight and dignity to the office. We predict for him a successful career on this, one of the most difficult districts in the State of Texas. The stewards assessed for the pastor's salary \$861, a slight raise over last year, and



The above is a photo of W. R. Guinn, wife and children and their grandchildren, with the exception of the old couple standing behind Grandpa and wife, who are Grandpa's sister and husband. Grandpa is one of the old type who "commands his children and his household after him." He is eighty-one years old and his wife is seventy. They are State-wide pros and always on the right side. They attend Sunday School and prayer-meeting regularly. C. E. JAMESON, Pastor.

ing a photograph of Grandpa Guinn, wife and children and grandchildren, which you will see in the Advocate. These dear old people have been married over fifty years, and Church members for more than that length of time. They both attend Sunday School and prayer-meeting regularly. We have reorganized two Sunday Schools and sold some good books. Have received two new subscriptions to the Advocate, and had one conversion. We are on upgrade every way, except financially, but our faith does not waver. We are not looking forward to the "summer revival," for we are revived every service. God is good to us and though we are sometimes embarrassed, he cares for us and supplies all our needs. Brethren, let us pray more. God has not called us to ease, but to denial of self, toil and sacrifice. "The way of the cross leads

and came back with us to Sierra Blanca. We found the ladies had been waiting at the parsonage for us, but our train was more than nine hours late and they had to return to their homes. (We got here at 4:30 a. m.) Since the first day here to the present we have received every kindness possible. There has been placed in the parsonage a \$30 range, a nice oak dining table, and a kitchen vessel shower. We have built a nice fence around the parsonage that cost \$133, and the parsonage received a new coat of paint. I have never seen such earnest, persistent work done by any Home Mission Society as is done by these women here. They raised more than \$400 last year. When we came to the work it consisted of Sierra Blanca, Van Horn and Valentine, and had paid the former pastor about \$600. They gladly raised our salary to \$850 and

rigated valley. We have a nice Church there that will do credit to a town of several thousand population. The people are cultured, thrifty, and many nice homes grace the community. The day is not distant when there will be interurban service from Clint to El Paso. Then watch Clint grow. If I am not greatly mistaken you will hear from us later. It will not be a report to be ashamed of.—George H. McAnally, February 5.

### Nash.

I am a transfer from North Mississippi, having come here December 10. I cannot describe the welcome we received—it was such as only Texans can give. We were entertained for several days by J. W. Peavy, M. P. Mintle, Dr. Creamer and their families. About a week after getting into the



paid at this Quarterly Conference the sum of \$235.50, divided as follows: To the presiding elder \$25 and to preacher \$210.50. Wallis reported \$92.50 and Fulshear \$143. This was a good report for the first quarter. Both towns have agreed to pay their pastor's salary monthly as they did last year. We have some of the finest people here at both places we have ever served, and we are praying and laboring that we may have a happy and successful year and good revivals at both places. Brethren pray for us that the Lord may bless us abundantly.—W. W. Horner, Feb. 10.

Gatesville.

We have had a pleasant reception at Gatesville. The work is encouraging. The salary has been increased five hundred dollars. Yesterday we took our first public collection for our new church. It amounted to \$10.455. This was increased by a little hustling on the part of committee and pastor on Monday morning to \$12.427.50. We are going to be able to increase this to near \$20,000. We are expecting to be worshipping in the new church before conference.—Clovis G. Chappell.

Jacksboro Mission.

We were kindly received on the work by the brethren, and found a splendid people. We made our home at Jacksboro for awhile, but owing to conditions, we then moved to Vineyard, one of our appointments, and these people did all they could to make us comfortable and happy. They found us a nice place to board. We have made the round a time or two and have found the best of people we have ever seen anywhere. They have treated us with kindness and love. They have bought two new organs for the churches. Our services have all been good, and have had good congregations at all the churches. At our first service at Vineyard every un-saved person in the house came and took us by the hand and said pray for us. I think these are the nicest young people I ever saw. They fill the church at every service and most of them are religious. We happened to the misfortune of losing our horse while at Burwick, but at the Sunday morning service the brethren got together and soon had enough money to buy another. To Brothers Massie, Myers, Smith, Dodson Haag and others are due thanks. We now have a good horse and him paid for. These are the best people we have ever served. Our friend and brother, Rev. J. F. Alderson, of Jacksboro Station, has been a friend to us. He is making good at Jacksboro.—Thomas J. Durham.

Gustine.

Since writing last we have had our first Quarterly Conference: had a good conference, with the elder, Rev. M. K. Little, in the chair. Brother Little preached a real good sermon on "The Resurrection," which stirred our hearts. We have just closed a great revival which our Church needed very much, as well as the preacher. On January 19 we began a meeting with Rev. J. M. Bond as helper. Brother Bond did some very faithful work. It did my soul good to sit and listen to his many good words. He stayed with us until January 27, and then Rev. M. J. Vaughan, of Bluffdale, Texas, came to us and stayed with us until the close, which was last Wednesday, February 5. The meeting grew in interest and in numbers all along. The cold weather and rain

did not bother much as the people came just the same. Brother Vaughan did some of the best preaching I have ever had done. Any preacher will do well to get him to help them at any time and place. Some one stated that there were at least forty conversions in the Church, to say the least. We have the best foundation laid to build on that has been laid in some time. We have two as good Sunday Schools as any one has in the district. At Gustine we have two live Leagues, one prayer-meeting, a Woman's Society and a live, up-to-date teachers' meeting. All in all, we are doing the best we can. We hope for greater things. I want the best report in the conference.—Henry Francis.

Josephine.

We are in the midst of a great revival at Josephine. Many are being turned away from the church on account of the lack of room. Up to date there have been forty-three conversions and twenty-three accessions to the Church. We are holding three services a day, all of which are well attended. Meeting will continue for another week. Great interest is being manifested in the meeting and we are hoping and praying for one of the greatest revivals Josephine has ever had. Rev. E. S. Hursey, North Texas Conference Evangelist, who lives at Paris, is conducting the revival. Brother Hursey and wife are all that can be desired in a meeting. The brethren can make no mistake in getting them. Full report will be made later.—W. E. Barberce.

Ovilla.

Yesterday was a bright and sunny day, the first nice Sunday we have had since conference. We had good and attentive congregations at three services. Last Saturday about 2:30 p. m. a great crowd came to the parsonage from Ovilla, Long Branch and Onward bringing almost everything to eat for the preacher and family. Yes, it was a real wedding; twenty-five chickens, two sacks of flour, six dozen eggs, five pounds of nice butter, about five dozen jars and cans of fruit and preserves and many other things. Well, in short, we have a pretty good prospect for a living for some time. We serve one of the best circuits in Methodism and as good people as can be found anywhere. We had a real enjoyable time at the pounding, both in a social and spiritual way. After a brief talk from the pastor and his wife we had some songs and prayers and a goodly number of the brethren and sisters made fine talks, all of which were greatly enjoyed by all present. We are looking forward for a great success this year.—I. E. Hightower.

Blooming Grove.

The Bishop surprised us when he read us out for Blooming Grove and many of the brethren expressed words of sympathy, and one facetiously added the executioner's closing words to the condemned—"And may the Lord have mercy on your soul!" What wrong impressions does not rumor often create! I warrant the assertion there is not a man in the conference who has a more loyal, more hospitable, more generous lot of Methodists with whom to work than the one who serves this people. They want you in their homes as well as in the pulpit. Our congregations have been exceptionally good; the Sunday School has an enrollment of some 132, but this is more than the church can accommodate should they all be present. Our antiquated building will soon be a gem for memory, as plans for a new church, costing some \$9000 when complete, have already been adopted. This building will have six class rooms, a large mission room, a separate primary department accommodating some seventy or eighty, a pastor's study and an auditorium together with the class rooms with a seating capacity of 500. Already the finance committee has \$7000 in cash and negotiable notes bearing ten per cent interest. Salary has been paid in full for the past three months; eighteen have been received into the Church. The ladies have placed a new stove in the kitchen, linoleum on the floor and dishes and vessels sufficient for any household larger than our own. So, brethren, we are in a goodly land with fine opportunities and by strength divine we shall make this a good year.—Eugene B. Hawk.

Rochester.

Well, about three months of the conference year have passed. At last conference at Abilene Bishop Atkins read me out for Rochester charge for the third year, and we have not been idle since. We have lots of fine people. Pounded! Yes, and lots of it in due and ancient form. The Lord is blessing me in my work. The first Quarterly Conference was held the first Sunday in February and Saturday before. Brother G. S. Hardy, presiding elder, was present and presided.

Our people love him and are always glad to see him come. Just closed a good meeting; had about fourteen professions and reclamations, seven additions to the Church with more to join, and a great revival in the Church for those who attended. We had more to contend with than in any meeting I think I ever attended, in the Church and outside; indifference in our Church, prejudice by some others of a sister Church; shows at nights, cold, bad weather, etc. Rev. R. J. Tooley, of Weatherford, did the preaching, and did it well. He is one of our most successful revivalists. He did us lots of good. Our people love him and want him again in the summer. He knows just how to help a pastor, as well as people. We have a good Sunday School, fine superintendent and teachers, good Senior League, very fine class of young people, good W. H. M. Society, some real good consecrated women, very good prayer-meeting. Brother J. M. Reising, our efficient class leader, looks after it well. We love the Advocate because it is the liveliest and best paper in or out of Texas.—J. H. Watts.

Burnet.

On coming to Burnet, the people received us heartily with the regulation pounding and other marks of loyalty to their Church and preacher. We have a well-organized Church here at Burnet with regular and intelligent methods worthy of a station, and a loyal and enthusiastic set at Lake Victor, with less mature organization, but with ample consecration and energy. The Sunday School interest at both points is splendid. Outlying school-houses are mostly abandoned, or in the hands of other denominations. Until the rainy weather set in we seemed to have promise of a great year. Since then I have been down for several weeks, and on account of my health and the Texas law (which has been invoked in my case requiring that person infected with tuberculosis or suspected of being infected with tuberculosis be prohibited from attending any public assemblage subject to a fine of from ten to a thousand dollars for violation after notice, my presiding elder has relieved me. For nearly four years I have kept up the fight against odds, in order to remain in the work that I love so well, but now I cannot see that the cause will be helped by any further butting against a brick wall. I am seeking to plan for outdoor life somewhere in extreme Western Texas, on a homestead or otherwise. If I should be restored, I shall always be at the service of the Church at that place where in their judgment I can do the most good.—R. B. McSwain.

FORT WORTH METHODISM.

All the pastors of the city were present Monday and the presiding elder in the chair. The reports follow: Rucker: Good congregations; \$2000 to date secured on church debt; ten additions since conference. Rice: Great crowd at 11 o'clock and fine service in interest of mothers' meeting; fifty-seven additions since conference. Knickerbocker: Fine Sunday School, great sermon at 11 o'clock; thirty-seven additions since conference; pastor planning to hold revival in May. Isbell: Big congregations; 150 at Sunday School; three additions, making thirty-five since conference. Wallace: Fine day with six accessions, making forty since conference; Miss Smith had seventy-five in her Sunday School. Bickley: Preached on "Child's Welfare," by request of ladies; large attendance at night; planning for meeting in April; twenty-nine additions since conference. Culver: Had busy day; attended Sunday School; preached at 11 a. m.; held a funeral; baptized a baby; attended League; preached at night. Boone: Preached at Kennedale on Brother Alsop's charge; had a fine day and large congregations; a splendid Sunday School at Kennedale; also a big opportunity for a revival. McCullough: Raised funds to floor Highland Park tabernacle; 169 at the two new Sunday Schools yesterday; one backslider reclaimed at night service and received by vows and one added by certificate; thirty accessions since conference. White: Prayer-meeting attendance has reached seventy-four; moving out of parsonage to make more room for Sunday School; thirty-seven officers and teachers installed at morning service; big congregation at night; thirty-one additions since conference. Crawford: Best congregations of the year; good sermon by Rev. Jas. A. Walkup at 11 o'clock; sermon by pastor at night on "The Church's Need of a World Field;" balance on parsonage debt paid; twelve additions since conference. Evans: Good service at Harwell's Chapel; splendid congregation at

Handley; eighteen additions since conference.

Thompson: Considerable sickness in community, which lessened attendance; twenty-five new scholars at Sunday School; seven additions to Church, making thirty-two since conference.

J. E. CRAWFORD, Secretary.

GOLLIHUGH TOOK CAKE FOR UGLINESS.

The Missionary Institute and Conference of pastors and workers of the Marshall and Pittsburg districts of Texas Conference met in First Methodist Church, Jefferson, Tuesday, Wednesday and Thursday.

The first meeting was held Tuesday night, and as most of the ministers had arrived, a good program was carried out. Meetings were held morning, afternoon and night of each day and the program was a very in-



REV. W. W. GOLLIHUGH Who Took the Cake for Being Voted the Ugliest Man in Two Districts.

teresting one, and very spirited and instructive throughout. The joint meeting was well liked by all and well attended.

Thursday night a 6 o'clock dinner was tendered to the visitors by the Methodist ladies at the school building and about 150 attended, after which the closing services were held.

The banquet was a swell affair, served in courses and enlivened with music by the Jefferson band. A toast to the ladies was drunk in the artesian water for which Jefferson is famous, but the happy event of the evening was the presentation of a cake to the ugliest man in the two districts, by vote of the preachers. Toastmaster Sherrill stating that by vote it had been awarded to Rev. W. W. Gollighugh, of Marshall. Mr. Gollighugh was equal to the occasion and made a happy response and offered a flowery resolution of thanks to the people of Jefferson for their entertainment.

Mr. Gollighugh had a hard time getting away with the cake. After the closing exercises, in which Rev. W. G. Harbin preached a fine sermon, he took the cake with him to the depot and had to stand guard over it while they waited for a late train. When the train arrived it brought the Pythian delegation that had been to Texarkana and the ladies tried their best to induce Mr. Gollighugh to surrender the cake, giving the distress sign and all that, but to no avail. He got the cake into the house safely.

In response to the tender of the cake at the banquet Rev. Gollighugh said in part, under the inspiration of the hour:

"I receive this cake with great fear and trembling. I was 20 years old when I was married, and that might never have been had I not courted my wife when she was a child and married her just as soon as she was of age. I have lived in suspense ever since that time and now when the news reaches her I wonder what the results are going to be. To think that the Woman's Home Missionary Society has caused all this trouble, after I have trusted them so long. They have cared for me ever since I have been in the ministry. They have cared for the house in which I lived, and have fed me and often measured for a suit of clothes to make me look handsome. And now to think that they have turned me loose under such conditions, makes me almost lose

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No More Humiliation; the Wonderful Stuart's Calcium Wafers "Get Right After" those Pimples, Boils and Skin Eruptions.

No need for anyone to go about any longer with a face covered with pimples, blotches, eruptions, blackheads, and liver-spots. These are all due to impurities in the blood. Cleanse the blood thoroughly and the blemishes will disappear.



"A Short Time Ago My Face was Full of Pimples. Now They're All Gone! I Used Stuart's Calcium Wafers."

That's what Stuart's Calcium Wafers are intended to accomplish and do accomplish. Their principal ingredient is Calcium Sulphide, the quickest and most thorough blood cleanser known.

These wonderful little wafers get right into the blood, and destroy eruptive substances present in it. In some cases a few days is sufficient to make a marked improvement. And when the blood is pure the whole system is a hundred per cent better.

Go to any drug store and get a 50 cent box of Stuart's Calcium Wafers. Get them today.

Don't fret any longer about those blackheads, pimples, boils, tetter, eczema, spots or skin eruptions; they all go and "go quick" if you use Stuart's Calcium Wafers.

heart, but I will not surrender until I have to. I have trusted them so long that I will trust them one more time and take the cake," which he proceeded to lift from beside the toastmaster's plate.—Marshall Messenger.

NOTE FROM ARIZONA DISTRICT.

I am sending you a field note from Arizona. Am always pleased to hear of the splendid success you are having down in Texas in your fight for righteousness. Our problems are largely the same.

Evangelist M. J. Thompson, of Stephenville, Texas, has just finished a campaign in Arizona that resulted in about eighty accessions to the Churches where he labored. He, with his singer Ira T. Huckabee, spent about two weeks each with Hyatt, at Cartwright, J. Coy Williams at Bethel, and I. W. Longacre at Nogales. The people are unanimous in their praise of the type of work done. It was my privilege to be present at many of these services and I think it would be difficult to commend too highly the true gospel preaching and singing and the earnest, effective appeals to the people to come to Christ. Many people seem to think it is impossible to have a revival in the West. The Lord is helping the brethren to disprove this false notion. I wish we could keep Brothers Thompson and Huckabee with us at least half a year. The brethren are to be congratulated upon securing their services even for so short a time.

One of the pastors mentioned above, J. Coy Williams, is a Texas boy and he is making good. If you have any more couples like him and his model wife send them out. Arizona wants and needs the best.—S. M. Cheek and needs the best.

S. M. CHEEK, P. E.

MARRIED.

Cameron-Thomas.—At the home of the bride near Atlanta, Texas, December 22, 1912, Mr. R. Pruitt Cameron and Miss Ada Maud Thomas, Rev. E. D. Watson officiating.

McClung-Johnson.—At the Methodist parsonage at Atlanta, Texas, December 29, 1912, Mr. O. Clark McClung and Miss Minnie Louise Johnson, Rev. E. D. Watson officiating.

\$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, failing memory and lame back, brought on by excessive sexual drains, or the failure 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, in a plain, 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 deficient 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, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3535 Lack Building, Detroit, Mich., 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 \$2.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

WHISKEY, DRUG and CIGARETTE HABIT

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## Devotional Spiritual

### CONSCIENCE.

Let me remind you that God is ever present, and sees the inmost thoughts; and while he allows every one to act freely, he gives to such as earnestly and honestly desire to do right all needed strength and encouragement to do it. Therefore, do not cheat yourself by doing what you suspect may be wrong. You are as much accountable to your Maker for an enlightened exercise of your conscience as you would be to me to use due diligence in taking care of a bag of money which I might send by you to some one else. If you were to throw it upon deck, or into the bottom of the coach, you would certainly be culpable; but if you packed it carefully in your trunk, and placed the trunk in the usual situation, it would be using common sense. So in the exercise of your conscience; if you refuse to examine whether an action is right or wrong, you voluntarily defraud yourself of the guide provided by the Almighty. If you do wrong, you have no better excuse than he who had done so willingly and wilfully. It is the sincere desire that will be accepted.—Amos Lawrence.

### LIVE PRAYERS.

After a prayer-meeting, at which a female had been among those who spoke aloud in prayer, a person slightly observed, "As for that woman, she could pray all night."

"Yes," replied a devout friend, "and I do not doubt that she has often done so."

This was a first-rate reply. Of how few could it have been spoken? Yet those who are much in prayer alone are those who pray to the purpose in the assembly. You can tell the other sort, however ready their utterance. It is as per usual. It is parrot; too glib to be earnest, too professional to be deep. This kind of praying is a mist which does not wet you, a fire which does not warm you. You could sleep from "Our Father" to "Amen" under such a performance. Yet it is very good and proper. There is nothing the matter with it except that it is dead—dead as the woman's child, which neither of the two mothers cared to own in Solomon's court. O for more living children! We mean true, crying, struggling prayers. These can only come from those who in private wrestle and weep and prevail.

An occasional break-down is very refreshing. To observe a heart too full to express itself with the tongue is most arousing to the soul. O that some of our brethren would or could break down! They are too far gone in routine to be able to rise into the natural, much less into the spiritual. While such machines press like a nightmare on our prayer-meetings, things cannot much improve. O for deliverance!—Rev. C. H. Spurgeon.

### IS THE WORLD GROWING BETTER?

From your own observation of the doings of men and women in social life, in commercial industries, in all the dealings of people with one another, what is your judgment on the question, Is the world growing better? Every daily paper is filled with records of crime of every name and order. The whole category of law-breaking and the entire scale of inhumanities are perpetuated every day in almost every community on earth. Crime is a profession followed by millions. Dallas is dealt out not only by thugs and sandbaggers, but by "men of influence," who manufacture foods that poison and destroy life. It requires as much money to "probe" political evils, and to investigate trusts and to penalize the doings of monopolies as it takes to run the government. There is more poverty and misery in the world today than ever before. There is more heedless regard of the married life and the sanctity of the marriage vows than ever in the history of the world.

The home is the first civic institution. Without it no civilization was ever great or enduring. Yet today there is less veneration for its sanctities than ever before. The modern tendencies seem rushing away with the household gods to destroy them. There was never such luxury against chastity, never such powerful influences brought to bear upon young men

and women to destroy them utterly as exist at this time. There has never been such disregard for the Sabbath day, never such disrespect for the gospel of Jesus. The world is not satisfied with speeding on wheels; it is literally flying to destruction.

This is not an exaggerated picture. No thoughtful and observant man can deny these statements. But is the world growing worse? In making up your judgment on this question what are the forces that oppose these destroying activities, and what are these righteous forces accomplishing? To judge justly you must look well at both sides of every question. While all the foregoing statements are true, it is nevertheless also true that there is more happiness in the world than ever, more humanity, more philanthropy, more gentleness from man to man, more broad, deep fraternities, more real righteousness, more of the Christ spirit in the souls of men.

About the worst sinner in all the category is the pessimist who prefers to believe in the apparent success of evil rather than the profounder workings of good. This is God's world, and it not only is not growing worse, but it cannot grow worse while it is His. Wrongs there are and will be, but God has not departed from the human heart, man still retains the image of his Maker, there is longing and striving everywhere for the better life, God's longing and striving meets the longing and striving of man, and the Infinite is on the side of the finite to lift it and ennoble it and preserve it and consecrate it to all that is best in the great heart of God himself.

Do not permit your ire to be blighted with pessimism. Trust to the virtues that have kept the world from ruin and must maintain the character of the race at a high level. Believe in good and God and yourself. Let no atheism becloud your sky. Suffer no calamity to shake your faith in the beneficence of the Infinite. Cling with clean hands to the ideal elements of human character and strive hourly to bring them into realization. If there remains one good man, one good woman on this earth it is enough to prove that the salvage of God's love is in the land, and that it cannot pass away. The world is growing better, and it is your exalted privilege to stand high, to reach down, take hold and pull.—Selected.

### FAITH THE MAINSPRING.

Faith, which is the source of so much human happiness, is the mainspring of human activity. It moves more than half the machinery of life. What leads the husbandman, for example, to yoke his horses when, no bud-bursting to clothe the naked trees, no bird singing in the hedgerows or frosty skies, nature seems dead? With faith in the regularity of her laws, in the ordinance of her God, he believes she is not dead, but sleepeth; and so he plows and sows in the certain expectation that he shall reap and that these bare fields shall be green in summer with waving corn and be merry in autumn with sun-browned reapers. The farmer is a man of faith; so is the seaman. No braver man than he who goes down to see God's wonders in the deep. Venturing his frail bark on a sea plowed by so many keels, but wearing on its bosom the furrows of none with neither path to follow nor star to guide, the mariner knows no fear. When the last blue hill has dipped beneath the wave, and he is alone on a shoreless sea, he is calm and confident—his faith in the compass-needle, which, however his ship may turn or roll or plunge, ever points true to the north. An example his to be followed by the Christian with his Bible; on that faith venturing his all—life, crew and cargo—he steers his way boldly through darkest nights and stormiest oceans, with nothing but a thin plank between him and the grave. And though metaphysicians and divines have involved this matter of faith in mystery, be assured there is nothing more needed for your salvation or mine than that God would inspire us with a belief in the declarations of his word, as real, heart-felt, and practical as that which we put in the laws of Providence—in the due return of day and night, summer and winter, seed-time and harvest.—Thomas Guthrie.

### OUR FATHER'S CARE.

We shall not require our daily bread in heaven, nor need deliverance from temptation there. But, while upon earth, it is the happy privilege of each child to know that he is verily under the loving care of his Father in heaven. Heavenly Father is a name which implies our being upon earth. How

often did the Lord teach that our heavenly Father knows all our need! It is in such assurance of earthly parents that little children rest, for if aware that their father knows what they want, they are satisfied. Their simple hearts are content in the wisdom, the resources, and the love of their father. They do not question; they do not plan, and the fact that our heavenly Father knows that we need the things of life, should quiet our hearts before him. It would be a strange and unnatural spectacle to see a child endeavoring to right those things which the father's hand was itself arranging. Our Father in heaven has planned out our path. He has numbered the very hairs of our head. Not one single incident, of however

trifling a character, can occur to us without his knowledge. Many would be the anxious hours spared if the child's heart simply accepted and acquiesced in his Father's care—many the disappointments and sorrowful results avoided, if the child of God had waited for his Father's time to act on his behalf. He who has blessed us with all spiritual blessings in the heavenly places in Christ Jesus, has, in his wisdom and love, appointed for his children their due of food and raiment, their bodily strength and mental power. "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. \* \* \* Your Father knoweth that ye have need of these things." (Luke 12:29-30.)—Anonymous.

## For Old and Young

### GROWING OLD.

A little more tired at close of day,  
A little less anxious to have our way,  
A little less ready to scold and blame,  
A little more care for a brother's name;  
And so we are nearing the journey's end,  
Where time and eternity meet and blend.

A little less care for bonds and gold,  
A little more zest in the days of old;  
A broader view and a saner mind,  
And a little more love for all mankind;  
And so we are faring adown the way  
That leads to the gates of a better day.

A little more love for the friends of youth,  
A little less zeal for established truth;  
A little more charity in our views,  
A little less thirst for the daily news;  
And so we are folding our tents away,  
And passing in silence at close of day.

A little more leisure to sit and dream,  
A little more real the things unseen;  
A little bit nearer to those ahead,  
With visions of those long loved and dead;  
And so we are going where all must go,  
To the place the living may never know.

A little more laughter, a few more tears,  
And we shall have told our increasing years;  
The book is closed and the prayers are said,  
And we are a part of the countless dead—  
Thrice happy, if then some soul can say,  
"I live because he has passed my way."

—R. J. Wells, in Chicago Record Herald.

### COUSIN OLIVE'S WAY.

"Amy, how do you manage to keep your things in such good order?" groaned Ethel, as she watched her cousin neatly and quickly fold away her belongings in the little dresser Mrs. Gilbert had set aside for her use. "I just open the drawers and throw my things in anyway. I just hate to be tidy!"

"I used to feel that way," laughed Amy Proctor, "but Cousin Olive reformed me. It's a way she has with her young relatives, and it certainly is very effective."

"How does she do it?" demanded Ethel.

"I won't tell," said Amy, "because you are to visit her next month, and you'll find out."

"She won't reform me—I won't let her," declared Ethel. "I don't like to have things in order."

"Wait and see," warned Amy. "She has a way about her that accomplishes many things. Everybody says so."

Ethel registered a little vow that all Cousin Olive's ways would not move her, and then she forgot all about it in the delights of nutting frolics, picnics and other good times planned for her Cousin Amy. She loved Olive Peterson dearly, though she was more than twice as old as herself, but she had never visited in her home, and she felt that if Cousin Olive thought it her duty to reform all her relatives, she would find herself mistaken in one certain thirteen-year-old girl. The whole family had labored with Ethel to no purpose, so it was not likely that a young lady, and almost an invalid at that, could do much in six or eight weeks.

"Ethel, dear, my Embroidery Club meets here this afternoon," said Miss Peterson the second day Ethel was with her, "and I wish you would show them upstairs to take off their wraps, if you will. Just take them to your room, as the guest chamber is cold when the wind blows from the west. I suppose I should have had a fire

started in the furnace, but the grate fires are much more cheerful."

"I will be glad to do it, Cousin Olive," said Ethel heartily, and then she thought of her room. "How—how soon will they be here?" she faltered.

"About two-thirty, I think. They usually meet at that time."

Ethel flew upstairs in haste, for it was then one o'clock, and everything was in disorder in the pretty room. She crammed the dresses and shoes hastily in the closet, and shut the door and then she disposed of the other belongings in drawers and boxes as fast as she could. She was barely through when the doorbell rang, and she had to scurry down to usher the guests in and up the stairs. She pulled down the shades to hide anything she might have missed in her haste, and rejoiced that the day was dark and gloomy.

Next day the room was as disorderly as ever, and Ethel was shocked to hear her cousin say to a neighbor who happened in for a little chat: "Mrs. Burt, you wanted to see that blue frock of Ethel's when you were here yesterday morning, but she was away from home. If you have time now Ethel can take you up to her closet and show it to you."

Ethel fairly gasped as she thought of that closet, but Mrs. Burt relieved her by her answer. "I am in a hurry this morning, Miss Peterson, and if Miss Ethel will be home this afternoon I'll come then."

Ethel spent the rest of the morning putting the closet to rights, and then she turned to the bureau drawers. "I might as well get these ready," she grumbled; "there's no telling who'll want to nose around in my possessions next."

The "next" person happened to be her new-found friend, Cecilia Morgan, who offered to help her dress for a hastily-arranged drive, ending with a hot supper at a little country inn. "It's no wonder you said you could be ready in five minutes, Ethel Gilbert," she said. "If Miss Peterson keeps your things in this beautiful order and everything right under your fingers, you needn't take any credit for your hurry. Joe Blake said yesterday that you were the most sensible girl he ever saw, for you didn't keep the crowd waiting hours when you went any place. I shall tell Mr. Joe to thank Miss Peterson for it all."

"You can save yourself the trouble," laughed Ethel. "I put those things in order myself." She did not mention that her neat ways had been painfully and quickly acquired, but she did rejoice that she was able to be ready for the hack when it came, and thereby win for herself a shower of compliments from the chaperone and the boys of the party. "I'm glad I had that scare, and put things in order," she said to herself. "I wonder whether it wouldn't be a good thing to keep things straight all the time?"

Ethel had a most delightful visit with her cousin, and when she went home the family remarked about her improved appearance. "How beautifully you have kept your clothes, dear," said Mrs. Gilbert. "Cousin Olive must have tried her magic way on you."

"Yes," said her younger sister, Mary, "it is a joy to go into Ethel's room now. Everything is neat and tidy, and her belongings are properly cared for. I think somebody should write and thank Cousin Olive for her kindness."

"Cousin Olive had nothing at all to do with it," said Ethel loftily. "She never said one word on the subject of keeping things in order. She is just lovely, and never scolds a bit. In fact, she never mentioned my room, nor how it was kept. I did it myself."



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ter, to work such a complete change."

"Well, she didn't," said Ethel complacently. "I just saw how much nicer it is to have things in order, so now I keep them that way."

"Didn't Cousin Olive ever send anybody up to your room, Ethel?" said Mary Gilbert, striving to keep the smile out of her voice and eyes. "Didn't she ever—"

"Is that the way she does it?" cried Ethel as a sudden idea penetrated her quick brain. "Why, I wonder whether that was what made me always have things in order. It must be, and thought I did it all myself."

"That is Cousin Olive's way," said Mrs. Gilbert. "She always allows the girls to think they did it themselves. But it doesn't matter who did it, dear; I am very happy to know that my big-little girl is getting neat and orderly habits, and that is enough for me."—Hilda Richmond, in the "Pittsburg Advocate."

### HOW TO HAVE YOUR OWN WAY.

This is a secret which we would like to whisper to the boys and girls, if they will put their ears close enough.

You have long wanted your way. You have become tired of hearing mother say, "Come right home after school," "Don't be late," "Be sure to tell the teacher." It is "Do this," and "Don't do that" all the time. You are sick of it, and would like to have your own way.

Well, put your ear down while we whisper the word "Obey."

Oh, you think I am making fun! No, I am not. I know a boy who decided to do just what his father said. He never offered excuses, never tried to get out of work, until finally, his father came to trust him perfectly. His father said: "I know that Harry will do what is right." When he went out at night, or to school or to play, his father never said a word, for he had come to have perfect confidence in his boy.

Honestly, obedience is the road to freedom. If you want to have your own way, just begin to obey, and you will find that you are having the happiest time of your life.—Apples of Gold.

A man was standing in a telephone booth trying to receive an important message, but had great difficulty in hearing. He kept saying, "I can't hear." The man at the other end of the line said, after a while, "If you will shut the door you can hear." When the door had been shut all the noises from the street were shut out. Many a Christian is going through life with spiritual weakness and worry because he does not more frequently shut the door that silences for a time the din of the world. The "shut door" is one condition of the peculiar blessing of God.—Exchange.

### Old Lady's Sage Advice

Knoxville, Tenn. — Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me, before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

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# THE SUNDAY SCHOOL

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

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

### PUT HIM TO READING.

Brother pastor, for mercy's sake get your superintendent to read a book on the Sunday School. The density of the ignorance of many superintendents as to the real significance of the Sunday School is marvelous. We could name some who have had charge of a school for many years and have been trotting in a small circle the whole time without so much as once lifting their eye from their own narrow path. They do not seem to know there is another Sunday, or a Sunday School specialist, in the whole wide world. Make your superintendent a present of a good new book on the Sunday School. It does not matter so much what book just so it has enough pepper in it to open his eyes and make him sneeze and so break the dams in his sluggish mental circulation and put his mind to working.

### THE MUSIC.

Make much of the music in your school. It is not only a stimulating exercise which should prepare the school to receive the lesson truth, but it is a part of the worship of the hour and is also an important educational factor.

The kind of songs that are sung in the Sunday School and the way they are sung will determine the musical taste of the pupils. The chief reason why our young people do not join readily and heartily in the singing of the great hymns of the Church in its regular services is because they have been accustomed to songs and tunes of an entirely different order in the Sunday School. We are glad to note that in the new song books Dr. Chappell is getting out for our Sunday Schools prominence is given to our standard hymns and tunes. Let such hymns be much used in the Sunday School. This course will cultivate a good musical taste and will also greatly improve the congregational singing in our Churches.

### "DOG-EARED" SUNDAY SCHOOLS.

Did you ever see one? The song books are in the cheapest binding, the front and back leaves are missing, and if the superintendent wants the whole school to sing he must confine his selections to a few songs right in the middle of the book. If there are maps and blackboards in the school they are dilapidated, faded, broken, minus the rollers, not used and a general reminder of departed glory. There is not enough literature, and what there is stays on the benches week after week as the scholars have not enough interest to take it away with them, and nobody thinks to gather it up and take care of it. The superintendent gets in late and fumbles through the exercises like a fifteen-year-old boy making his first visit to his first youthful sweetheart. The whole situation reminds one of an old, thumb-worn, dilapidated, dog-eared, out-of-date, blueback spelling book. And then we wonder why our nice, energetic, ambitious, educated young people show a reluctance to go to Sunday School.

### THE EDITOR'S BOOK SHELF.

"Efficiency in the Sunday School," by Henry F. Cope, A. M., D. D. Dr. Cope is General Secretary of the Religious Education Association, and is perhaps as well qualified to discuss matters relating to religious education as any person now living. In the preface to this, his latest work, the doctor says: "This is not a handbook of 'tricks and devices' warranted to speedily insure Sunday School success. It is an attempt to consider the Sunday School seriously as an

educational institution, having in mind the needs of intelligent teachers and officers who are earnestly seeking to make their school more efficient. For one we gladly welcome such a book. We have read book after book dealing more with plans than with principles and were sighing for change. This book deals with fundamental principles, and does so in a masterly way. The editor has read it with pleasure and profit and intends to lend it to his superintendent and then make of it a textbook for future study. In fact, if we had to part with every book that we possess on the Sunday School save one, this is the one we would keep.

### ATTENDING SUNDAY SCHOOL UNDER DIFFICULTIES.

By Rev. C. G. Shutt.

As some people allow little things to keep them from Sunday School possibly a short chapter from my experience might be helpful to them. Now it came to pass when I was a small boy that a Sunday School was organized in the little log Methodist Church called Zion, upon the Blue Ridge River in Southwest Virginia. As my parents were Baptists they did not much encourage the movement, but I made up my mind to go to the school if possible. The church was three or four miles away and Bluestone River and Widemouth Creek did business between our home and the little church. No bridges. However, the river was provided with a canoe and the creek with a footlog. There were no banisters on the footlog and it was high and dangerous, but I could cross all right on all-fours. The school was not provided with literature for small children, but each one that could read was required to bring his own New Testament. Now there lay a great difficulty. I had no Testament and knew of none for sale or loan. A race was on among the boys on memorizing verses, and I must have a New Testament by all means. I found one old lady in the neighborhood who had a small New Testament, so I asked her if she would sell it to me. It was not for loan. Things looked dark and gloomy for me. I put my wits to work to study a plan. The old lady was smoking her pipe and would answer by questions between puffs. As the smoke rose in curling columns toward the ceiling a happy thought struck me. When I look back to that eventful day it looks like divine inspiration. As I looked at the smoke I thought of my little stock of tobacco. I asked the old lady if she had plenty of tobacco. She replied, "No, I am just about out." I now had a key by which I could solve the difficulty. I knew well enough that when tobacco users got out that they were in an awful fix. Though there were eleven in family at our house not one of us used tobacco in any form. However, I did take one chew once, and a big one, and swallowed the thing, so I am up on tobacco using for the next hundred thousand years. Well, I told the old lady that I had some tobacco, and if she would let me have the Testament to carry to Sunday School I would keep her in smoking tobacco all the summer. They were words fitly spoken, like apples of gold in pictures of silver. A sparkle in her eye showed plainly that I had gained my point. There were two souls made happy at once. The contract was speedily closed. I rented the New Testament at a stated number of twists of tobacco a month. When she handed me the little book I was one of the happiest beings imaginable. I felt like I could run, jump, halloo, sing, shout, fly or any thing to express my joy. I had in my hands a sure-enough New Testament and it was to be my own hired property for several months. I have no idea of the number of tobacco twists that I carried to that old lady during that summer as rental on the Testament, but the sum was considerable.

I have often heard the expression "a rocky road to Jordan." I had a rocky road to church on Bluestone. The main road has been blockaded during the war by felling big trees in it, and so remained for some time after the war. There was a footpath around the blockade and this was my path to Sunday School. Rattlesnakes and copperheads abounded. I was barefoot and often my toenails would come in contact with a rock and the blood would fly. The way lay through a chestnut forest and sometimes when off guard my heel

would come down with full force on a big chestnut burr, and I would stop for a time to pull out the tiny briars. But I was now a Sunday School scholar and I was going in spite of distance, rocks, chestnut burrs, high waters and the loss of a few nails. When I had gotten well under way I met another difficulty that looked to be insurmountable. My father was no Sunday School man and did not take to my adventures very readily. However, he never did tell me plainly that I should not go. He went off one Sunday morning while I was away from the house leaving word with my mother that if I went to Sunday School that day he would take all the hide off me when I returned. It was not a command to go, but a certain penalty if I did go. I went. Now I was against a real difficulty. To lose all my cuticle at one operation was a serious matter. But to me, to give up my Sunday School class was more serious. But I knew I was not to take my father's threat literally; that it only meant a first-class flogging well administered. I made up my mind that I would take the flogging in all its force rather than be absent from my class. I left a note for my father stating how anxious I was to meet my class and how I was in the race for the most verses and that I just could not miss. The note must have appealed to him, for that was the only flogging I was ever promised that I did not receive, as I remember, though I looked for it for many days. Well, I went on to Sunday School and as I grew up I became secretary and finally superintendent.

### HOME AND SUNDAY SCHOOL.

About two and a half years ago I was appointed superintendent of a Sunday School, in which I rejoice. We have not had any meeting for some time on account of the weather. Our school has been getting along very well, but we are not doing what we ought to do. A great many think Sunday School is for children only, but that is a mistake. Every Church member ought to be in the Sunday School. "Train up a child in the way he should go and when he is old he will not depart from it," so says the Scriptures. If we want our children to make Christian men and women we ought to send them—no, go and take them—to Sunday School. Most of the time if our children do not make Christian workers we parents are to blame. Take the little children on your lap, mother, and teach them the lesson. Tell them about Jesus and how he called them to him and took them up in his arms and said, "Except ye be converted and become as little children ye cannot see the kingdom of God." Let all boys whose fathers say a boy must sow his wild oats demand a Philippian jailer conversion: who, when at the age of forty, fell down at Saint Paul's feet and cried, "What must I do to be saved?" The last words of our Lord Jesus, before he was caught up in a cloud and went home to heaven, to his disciples were that they should be witnesses of him to carry the gospel all over the world. Did he mean the one hundred and twenty who were converted during the three and one-half years he went to and fro in the earth, or was he talking to the Christian man or woman who lives today, too? More than half the world has not yet heard that there is a Savior. The message was to the world and did start at Jerusalem. And by the earnest prayers of the saints and the strength and blessing, wisdom and power of Almighty God in heaven it has spread thus. Then as a band of Christian workers we ought to pray and work in the way that will count for the most. We know that about nine-tenths of the conversions come from the Sunday School. Then let us work and pray for the Sunday School. Have the cottage prayer-meeting. Pray for the pastor instead of finding fault. Pay the preacher and take him home with you for dinner. Let us join hand in hand and work together to drive back old Satan, the one that deceived men and women.

GEORGE RENFRO, Gilmer, Texas.

### LOUISIANA LETTER.

When I learned that Bishop Mouzon had read me out in Louisiana Conference, in December, to serve as pastor at Bernice, La., this year, I was in Middle Texas, and packed up and came at once to my pastoral charge. I had spent the most of my past life in Texas. The last twelve years I did nothing else but pastoral work and I've served in that capacity in every conference in Texas except the Northwest, and have preached even there. It was indeed a great sacrifice to bid adieu to dear old Texas and the dear relatives and friends, but such is incident to the ministry. The Master says, "Go, preach the gospel to every creature, and lo, I am with you

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A few minutes of your time for a few days and I will demonstrate to you, without expense to yourself, that I have a medicine that drives Uric Acid poison from the system and by so doing cures kidney trouble, bladder trouble and rheumatism. I don't ask you to take my word for it, but simply want you to let me send you some of this medicine so that you can use it personally.

I am trying to convince sufferers from these diseases that I have something far better than the usual run of remedies, treatments and such things, and the only way I can demonstrate that fact is to go to the expense of compounding the medicine and sending it out free of charge. This I am glad to do for any sufferer who will take the time to write me. Understand, I will not send you a so-called "sample, proof or test treatment," nor will I send you a package of medicine and say that you can use some of it and pay for the rest, but I will send you a supply free of charge and you will not be asked to pay for this gift nor will you be under any obligations.

All I want to know is that you have a disease for which my medicine is intended, as it is not a "cure-all," and I give herewith some of the leading symptoms of kidney, bladder and rheumatic troubles. If you notice one or more of these symptoms you need this medicine, and I will be glad to send you some of it, if you will write me the numbers of the symptoms you have, give your age, and your name and address. My address is Dr. T. Frank Lynott, 9132, Deagan Building, Chicago, Ill. You promise me nothing; you pay me nothing for it. All I ask, so there shall be no mistake, is that you send me the numbers of your symptoms or a description in your own words, and that you take the medicine according to the directions I send you. It is my way of getting publicity for my medicine so that it will become widely known. You will agree when you have used it that it dissolves and drives out uric acid poison. It tones the kidneys so that they work in harmony with the bladder. It strengthens the bladder so that frequent desire to urinate and other urinary disorders are banished. It stops rheumatic aches and pains immediately. It dissolves uric acid crystals so that back and muscles no longer ache and crooked joints quickly straighten out. It reconstructs the blood and nerves so that you soon feel healthier and more vigorous, sleep better and eat better and have energy throughout the day. It does all this, and yet contains nothing injurious and is absolutely vouched for according to law.

Sufferers from these dreadful and dangerous diseases can surely afford to spend a few minutes each day for a few days to demon-

strate to their own satisfaction if they are curable, especially when you consider no expense is involved, and I willingly give you my time and my medicine. All any fair-minded afflicted person wants to know is if a certain thing will cure HIM or HER, and here is an opportunity to find out without cost, obligation or important loss of time. THESE FEW DAYS may be the turning point in your life.

All who are interested enough to write me for the free medicine will also receive a copy of my large illustrated medical book which describes these diseases thoroughly. It is the largest book of its kind ever written for free distribution, and a new edition is just being printed. I will also write you a letter of diagnosis and medical advice that should be of great help to you; but in order to do this I must know that you need my medicine. Write me the numbers of the symptoms that trouble you, and your age, and I will promptly carry out my promises. Show an inclination to be cured and you will be.

### These Are the Symptoms:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urine.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—General debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.

always, even unto the end." This inspires to action. We met a warm reception and find ourselves in the hands of good people who will care well for us. Good things have been coming to the parsonage ever since our arrival, but two days ago a general pounding was on us, too much to tell, but suffice to say, a little army marched in procession, and deposited enough to supply our needs for many days to come. We have a nice parsonage home and are pleased with prospects and hope for a good year. We have a nice town and fine school. Bernice has 1500 population, located on the Rock Island Railroad, in North Central Louisiana, fifteen miles south of Arkansas. We have fine water, average health and a good farming and fruit country, with good citizenship. We have a good membership, spiritual, loyal and in peace and harmony and fellowship, and easy to lead. I have found no "butting" sheep in the flock. All considered, I feel like singing, "Where He Leads Me I Will Follow." All church property free from debt, and considerable wealth in my Church. The church and parsonage are furnished with electric lights free. I served as pastor last year in North Texas Conference, Sulphur Springs District, under the presiding eldership of Rev. R. C. Hicks, and our relation was quite pleasant, for he is an honorable Christian gentleman, full of the Spirit of Christ and much loved by the pastors and people. I send greetings to all friends in Texas. Also to the dear old Advocate and editor, and all its force. We hail its weekly visits with delight. It is like the familiar face of a dear friend. Success to you all. We ask an interest in the prayers of you all. God bless us all.

J. B. GREGORY.

### SHE ENDORSES DR. SCOMP.

Please allow me through the Advocate to most heartily commend Dr. D. A. Scomp's brilliant and exhaustive article proving that the word "obey" has no place in the marriage vow. He has thus rendered a great service to the cause of truth. The gratitude of every man and woman who reverences truth is stirred by Dr. Scomp's painstaking and thorough effort to reflect light upon this subject. It is to be hoped that the Metho-

dist Church, which has so long practiced this error, will expunge from her marriage vow words which provoke the suspicion that they emanated from heathenism. Most cordially,

MRS. J. J. ANSLEY, Marshallville, Georgia.

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla. (Advertisement)

### SHALL TIRED MEN GO TO CHURCH?

Yes; most assuredly! Where else should he find rest—rest for the weary soul? Many persons of both sexes oft-times imagine they are tired, when, in reality, they are not; they are only lazy. After a hard day's work how many will go to a theater and enjoy it, and laugh as heartily and go out between the acts "to see a man," as often as those who have not worked during the day? Some men and women will go to a ball and dance all night after a hard day's work. A man now in this city was telling me only last Saturday that for four years he averaged at least five nights a week at balls and parties, after working hard all day in the stock department of a wholesale house. He says he is now suffering from the evil effects of his actions. Depend upon it, it is either laziness or unwillingness, or both, that keeps people from Church. How often you will see aged, infirm and crippled children of God being led into the house of worship! There would be more excuse for them to stay at home than there is for those who are able to do a good day's work, and are in health. Besides, our blessed Savior says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And where will you find closer communion with him than in his sanctuary? — Southern Churchman.

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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.)

Cuero, Stockdale, 8 a. m. ....	March 25
Ahlens, Baird, .....	March 26
Sulphur Springs, Cumby, 8 p. m. ....	March 27
Hamlin, McCaullay, 8 p. m. ....	March 27
Deatur, Bridgeport, .....	March 28
Sweetwater, Loran, .....	March 28
San Marcos, Waelter, 7:30 p. m. ....	March 31
San Antonio, Bandiera, 7:30 p. m. ....	April 1
El Paso, Deming, .....	April 9
Greenville, Campbell, 2 p. m. ....	April 14
Austin, Flatonia, .....	April 15
Gainesville, St. Jo, .....	April 15
Georgetown, Temple, 9 a. m. ....	April 16
Pecos Valley, Portales, 9 a. m. ....	April 17
Sherman, Whitesboro, 9 a. m. ....	April 22
Fort Worth, Arlington, .....	April 22
Weatherford, Olney, .....	April 22
Dallas, Grand Prairie, 9 a. m. ....	April 24
Livable, Carrijo Springs, .....	May 1
Clemson, Hedley, 7:30 p. m. ....	May 2
Amarillo, Canyon, .....	May 9
Brenham, Brookshire, .....	May 12
Gatesville, Oglesby, .....	May 15
Waco, Aquilla, 10 a. m. ....	May 15
Brownwood, Winters, 3 p. m. ....	May 15
Nansota, Nansota, .....	May 21
Cisco, Cisco, 7:30 p. m. ....	May 27
Stanford, Throckmorton, .....	June 26

The meeting at Denton Street Church, Gainesville, under the pastorate of Rev. J. L. Pierce, assisted by Rev. J. W. Andrews, the evangelist, was one of the most successful revivals held in that Church in the past seventeen years, so the people up that way say. It reached the whole town, more or less, and it was crowded at every service. A great many were converted and a large number of lukewarm members were greatly revived. The spiritual tone of the membership is at high temperature, and the congregation is renewed.

Rev. O. F. Sensabaugh, presiding elder of the Dallas District, had all his preachers and the editor at the district parsonage last Tuesday to an all-day heart-to-heart talk on the best plans for the successful work in this territory. It was a sort of council of war and much interest was manifested by all present. Every phase of the work was discussed and doubtless much good will come of the consultation. Mrs. Sensabaugh prepared an elegant feast for the whole company, and the occasion was a delightful one.

San Antonio and Houston are far away from Dallas, but they have connected themselves up very closely with us now, since they did so nobly for Southern Methodist University. And we venture the assertion that they have only begun their work in this direction. They have some robust Methodists and they are not afraid to put their money in a big Church enterprise if it does happen to be located in this city. It is not a local institution, however, and belongs to San Antonio and Houston Methodists, and their citizenship generally, as to Dallas and North Texas. The local pastors and Bishop Muzon did valiantly in the work of raising money for this great institution.

**SUNDAY LEGISLATION.**

Representative Parks, of Dallas, has introduced a bill in the Legislature to give to us a local option Sunday, and it is intended to appeal to the Sunday amusement element in our cities, so as to throw open picture shows, theaters and the like on Sunday; and if passed, it will be a terrible blow to the sanctity of our Sunday. Mr. Parks has no sympathy with our ideas of Sunday observance, and it is said that he is opposed to the Church and her ministers taking any part in trying to maintain our Sunday laws. He is on the wrong side of almost all moral issues as we understand them, and it is perfectly natural for him to do his best to undermine our Sunday laws. On the contrary, Senator Latimore, of Fort Worth, has introduced a bill for the larger protection of Sunday, and by all means the Legislature ought to pass that one and kill the one introduced by Parks. And the friends of our Sunday, as one of our Christian institutions, ought to get busy with their representatives, and prevail upon them to stand by the Latimore bill.

**THE BOARD MEETINGS AGAIN.**

There is much interest in the meeting of the various Connectional Boards in Dallas this spring. The fact that they all meet within the space of a little more than two weeks will lend added interest to the occasion. It will offer an opportunity to view a general panorama of all our Church work. Those who have the opportunity to stay through the entire series of meetings will get a grasp on the details of our Church work possible in no other way, and we are sure there will be a large attendance.

In addition to the regular routine of the work of the Boards, each will provide a popular program for the evenings embraced in the dates of the meeting of each board. All the programs are tentative so far, but acceptances are coming in from Bishops and our other strong speakers in such numbers that programs of unusual strength and attractiveness are promised. All indications point to a great occasion.

Reduced railroad rates are being arranged for and an active committee on hotels and boarding houses is collecting data for the use of visitors.

We cannot close this paragraph without at least a mention of the importance of the Board of Missions. If it is true that "The Mission of the Church is Missions," this Board should occupy first place in all our thoughts and plans as really the influence back and above all the rest. When the work of this great Board prospers and bears fruit, all lines of Church activities are correspondingly helped.

All the work of this as well as all the other Boards will pass under review, and all meetings are open to the public, while the popular addresses each evening will be inspiring. We bespeak a large attendance on all these meetings.

**A PLEASANT OCCASION.**

Last Saturday evening a few friends gathered at "Uncle Buck" Hughes' residence, Oak Lawn, to celebrate his eighty-fifth birthday. Rev. W. C. Young, our venerable local preacher, now eighty-six years old, Rev. W. F. Clark, eighty-two years old, Rev. W. E. Edwards, seventy-nine years old, and Grandma Knight, sister of Uncle Buck, now ninety-odd years of age, were present as the friends and contemporaries of this splendid old man of God, to enjoy the occasion with him. Also Uncle Jim Cochran, Rev. J. A. Old, the pastor, and this writer. The devoted daughters of the venerable man, Mrs. William and Mrs. Lee Hughes, prepared an elegant feast for the occasion, and it was good to be in such company and to partake of the hospitality and good cheer of the occasion. Uncle Buck holds his own physically with the passing years. His health is good, his spirit bright and cheerful, and his faculties are all intact. He lives in the present, reads

good literature, and once in a while writes some most readable articles for the Advocate. No man in all this country is held in higher esteem than Uncle Buck Hughes, and his name is a synonym for all that is good, noble and true. It is a benediction always to have such a man of God in the community and in the Church. His influence is like ointment.

**MADERO'S GOVERNMENT FALLS.**

In the last few days things have moved in the Mexican Capital. Last Tuesday night Madero's leaders realized that the fortunes of war and of public sentiment had turned against him, or they saw that the situation had gone beyond him, and his two leading Generals, Blanquet and Huerta, went into a conspiracy, arranged a plan to capture the President and his cabinet and bring matters to a crisis. So the plan was carried out, Madero was taken a prisoner and those about him, and General Huerta was 'eclared Provisional President of the Republic. Immediately he and Blanquet began negotiations with General Felix Diaz looking to a cessation of hostilities and the reorganization of the Government. At this writing the result of this effort is not yet apparent, but President Huerta has given it out that he will hold the reins of government until Congress can call some suitable man to the office and then he will turn civil affairs over to him. The revolution has been disastrous to life and property in the city. It is estimated that more than 2000 have been killed and at least 8000 wounded. The destruction of property cannot approximately be estimated.

**A DELIGHTFUL DAY AT ANGLIN STREET CHURCH.**

For some time I have been under promise to spend an hour of worship with Rev. H. F. Brooks and his people at Anglin Street Church, Cleburne. So I fulfilled the promise last Sunday morning. This Church is located some distance from the center and among a fine class of working people mostly. They have a splendid church building, built of cement blocks, covered and partly furnished, and they are using it for the present, though it will require a good deal of money yet to complete it. When completed, it will be a beautiful and commodious structure. They have a membership of something over 400, 230 of whom have joined the Church during the pastorate of Brother Brooks. They have something over 200 in Sunday School. It is a veritable beehive of activity. I have never seen a more devoted band of people and they are making progress. Brother Brooks is a man of great energy and enterprise and he is making a wise leader of that flock. The Sunday School Superintendent is a wide-awake man and he is putting the work of the school under the graded lesson system. When Brother Brooks went to the Church he found considerable debt on it and the parsonage, and he has paid off a large part of this, and hopes to finish it this year. Then the way will be open for progress on the new building. He also found about a dozen copies of the Advocate taken, but now his people are taking fifty-three copies, and his work in the interest of the paper is going forward.

We had the house packed full of enthusiastic auditors Sunday morning. Chairs were brought into requisition with which to seat the overplus. Quite a number of the Main Street Church people were present. I have not faced a more interesting and inspiring audience. They were attentive and responsive. The day was bright and pleasant and the people were full of good cheer. It was a delight to preach to them, and the service was a very helpful one indeed. At the close, the good people gave me the glad hand and expressed much interest in my work in the Advocate. There are large possibilities in that congregation. They are the sort of people out of which stalwart Methodists are

made, and at no distant day there will not be a more desirable appointment, in every sense of the word, than Anglin Street Church.

I had the pleasure of meeting Rev. W. W. Moss, the efficient presiding elder of the district. This is his first year in this sort of work, but he is taking hold of it like a veteran. He is a strong, well equipped man for such duties and will leave his impression on every department of work. I heard the best of reports of his first quarter's work for this year.

Rev. W. H. Matthews, pastor of First Church, was ill and not able to be at his post on Sunday. He had an attack of lumbago, and Brother Moss filled his appointment for him. First Church is one of the strong congregations of the Conference, and it is firmly entrenched in the center. Brother Matthews is held in high esteem by his people.

Rev. L. L. Felder, of Brazos Avenue charge, is making good progress. He has the newest of our charges in the city. This is his second year and he has a good grip on the situation. Cleburne is one of our best towns. It has a fine population, in the midst of a good country, with good railway facilities, and there is enterprise among its citizenship. And our Church has all the opportunity for holding the most aggressive line of frontage in the city.

G. C. R.

**A SUGGESTIVE AND REFRESHING BOOK.**

Rev. Marcus L. Gray, of the Missouri Conference, has recently published a book and named it "Conservation of Spiritual Life as Taught by St. John." It is not a large volume, less than one hundred and fifty pages; but it is packed full of good meat. It is written in clean and expressive English, has a perspicuous style, and its thought is well digested. It begins each chapter with apropos quotations from leading writers, and then he takes up some phase of his subject and gives a clean-cut presentation of its content. Each chapter abounds in beautiful and striking illustrations; and there is a freshness that runs through it from beginning to end.

"Uncle Buck" Hughes wishes us to say to his many friends who have written to him expressing their pleasure in his writings in the Advocate, that he appreciates their many kind expressions and would love to answer them all personally, but his strength is not equal to the task. Nevertheless, their letters to him afford him much pleasure.

Wesley College, Greenville, is fortunate in having the Interurban railway to change its purpose and run by that institution. The authorities of the road had about concluded to take another route in its right of way, but Brothers Harless and Bounds made an earnest appeal to them, and they finally consented to take in the college on their route. This will be a wonderful advantage to the school and we make note of it with pleasure.

The Episcopacy of the Methodist Episcopal Church costs the Church the sum of \$243,810.88, a large increase over any preceding year. This increase is accounted for on the ground that the last General Conference, in order to relieve the tax on the Foreign Mission Board, took the Missionary Bishops off the Mission fund and placed them on the Episcopal fund; and now the treasurer of the latter comes out in the press and states that his fund is in distress.

Toward the beginning of the year, there died near Corsicana, Texas, a most remarkable woman and a Methodist of great purity of life and character—Auntie Poitevant, as she was familiarly called. She was eighty-three years old and had been a member of the Church seventy years. In the olden time the home belonging to her and her devoted husband—who preceded her long ago—was the resting

place of the old circuit rider and his faithful horse, and the Church received their support and affection. She was greatly loved by a large circle, and her going to the better land has left a wide vacancy; but she has left a splendid record where she was known so long.

Rev. Homer Eaton, D. D., for twenty-four years the publishing agent of the Methodist Episcopal Church, died recently full of years and usefulness. He was born Nov. 16, 1834, and went to his reward Feb. 9, 1913. Methodism generally mourns his death.

Rev. E. L. Spurlock, business manager of the North Texas Female College, is a vital factor in the work of the institution. He has been connected with this part of the work of the school so long until he is familiar with its details and knows how to handle propositions that naturally develop and present themselves for thought and study. He is intimately acquainted with everything in and about the campus, and Mrs. Key has learned to depend upon him by day and by night in times of emergency. He has made himself almost indispensable to the progress and development of the institution.

In a private note from Rev. Thomas R. Moreland, pastor of Grace Church, Palestine, he tells that his church building and parsonage burned last Monday morning the 17th inst. The property was partially covered with insurance. The plucky pastor writes that they will continue their services without interruption and that they will begin at the earliest day to make preparation for rebuilding. The church was an old structure and the congregation for some time have contemplated a new enterprise, and now the fire will force them into it at once. May they have large success.

Those Vernon people, under the leadership of Dr. Boaz, did a magnificent thing when they went to work and provided for their Church debt. And they did it so unexpectedly that they have not yet gotten over the surprise. They showed their spirit when they turned round and subscribed liberally to the Southern Methodist University. All you need to lift those Panhandle people over the hill is just to get a fulcrum and a good strong lever and when they start down grade there is hardly any stopping them. Brother Hall now has an open field and the year promises much for him.

**PERSONALS**

Rev. Knox Porter, of Travis Street Church, Sherman, was a pleasant visitor at this office last week. He had been to Arlington and stopped over in passing.

Rev. A. T. Bridges, of Irving, was a pleasant visitor to this office the other day. This is his first year on that charge, but he has already won his people, and the outlook is promising for a good year.

Dr. Flemming, of Mt. Vernon, dropped in to see us recently. Some years ago we were pleasantly entertained in his good home and it is always a pleasure to meet him or any member of his household.

Rev. N. G. Ozment has just undergone an operation for appendicitis, and our prayer is that he may speedily recover and be himself again. We have no truer man than he, and Marble Falls is delighted with his ministry.

Rev. T. M. Kirk, at Key Memorial, Sherman, is doing a splendid work. He has an important field and he is cultivating it wisely and successfully. He is an earnest preacher and a diligent pastor. And when it comes to looking after the material work of the Church, he knows how to guide



## Loss of Appetite

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The best medicine to take for it is the great constitutional remedy

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his people, and make them helpful in the cause.

Brother H. L. Griffin, of Henderson, was a pleasant visitor to this office last week. He is a staunch layman down that way and takes a leading part in Church affairs.

Rev. M. J. Allen, of Liberty Hill, is one of our devoted preachers and pastors, and the outlook is hopeful with him for a good year. He and the Advocate are on most intimate terms, and this speaks well for both of them.

Rev. J. F. Archer is starting of well at Celina, notwithstanding the inclement weather since Conference. He has a splendid people, devoted and true, and he is making himself a wise shepherd. We have no more devoted minister than Brother Archer.

We had a delightful visit recently from Rev. J. E. Moore, of Big Spring, who is a useful local preacher, and the Secretary of the Y. M. C. A., at that town. He spoke in high terms of the work being done out that way by our pastor, Rev. C. W. Hearon.

Rev. H. B. Owens, pastor of Mason, was in the city this week and made the Advocate a delightful visit. Since Conference he has had a slight tussle with lagrippe, but he is about well again. He has all his Conference assessments provided for, and his Church is in good condition.

Mrs. E. B. Woodard, of Snyder, Okla., is now eighty-two years of age, and she is a veritable mother in Israel. In a note from her daughter, she tells us that one of her mother's greatest pleasures is found in reading the Advocate. The world is richer for having these aged saints to linger with us.

Rev. E. M. Sweet, superannuate member of the Central Conference, was to see us this week. We are rejoiced to state that his surgical operation at the Baptist Sanitarium, recently, was a great success and he now seems perfectly well again. He will return in a few days to San Angelo for the time being.

Rev. C. E. W. Smith, a superannuate member of the Texas Conference, and who has been living at Gulfport, Miss., for some time, is now back in Texas and is living near Brownsville, where his daughters are engaged in teaching. His health is very much improved and he hopes to be ready for work again before long.

Rev. W. P. Garvin, of Haskell, is beginning his second year with much encouragement. He has a plucky band of workers. The dry weather over that way for the past three or four years has been trying on that section, but those people are doing their duty in the face of this hardship, and they are hoping now for a better year this season.

### BISHOP MOUZON MAKES SOME NEW APPOINTMENTS.

You will please announce the following appointments:  
Commissioner of Education, W. W. Watts.  
Pittsburg, Jesse Lee.  
Madisonville, G. H. Collins.  
Mineola, W. H. Crum.  
Brothers Lee, Collins and Crum will occupy their new pulpits Sunday, February 23. EDWIN D. MOUZON.

### THE SECRET FOUND OUT.

Rev. J. D. Young recently said: "Wherever I find a regular subscriber to the Advocate, in nine cases out of ten, I find a ready subscriber to the Southern Methodist University." He has found the secret, and it is only another proof of the value of the Advocate in the homes of our people. Rev. J. D. Young, Commissioner of Southern Methodist University, is now in full



was the guilty man, and stated that the other one executed had no part in it or knowledge of it. So that mob killed an innocent man, and this is a demonstration that mob law is wicked and ought to be condemned by all law-abiding citizens. Two crimes do not average one. It only makes three instead of two.

Judge Pope, of Beaumont, District Judge of that district, died the other day in a sanitarium in Waco. He was a lawyer of reputable standing and a jurist of integrity and ability. His death is generally mourned throughout the section where he lived and labored.

A large gathering of Progressive Democrats met in Dallas last Saturday to urge the Legislature to submit the opportunity to the people to say by their vote whether or not they desired a Constitutional Convention. Strong speeches were made and a committee appointed to draw the paper and send it out to the public. The Governor is opposed to such a move.

Five members of the West Virginia Legislature have been indicted by the Grand Jury for receiving bribes. So it seems that this State so close to the South is not satisfied to permit Illinois and Ohio to have a monopoly in the crime of Legislative bribery, but her Representatives must rush into the front and bring her also into disgrace.

The Beall Sneed trial at Vernon, for killing Albert Boyce in Amarillo several months ago, is still dragging its slow length along. The prosecution has rested, and the defense and the argument of both sides to follow will occupy several days yet.

The Bathing Trust Company, whose members have been on trial in the Federal courts for some time, was convicted the other day and various fines were imposed upon the members of the trust. The courts seem bent on breaking up the graft practices by trusts, but it is having a hard time to accomplish that end.

A Legislative Committee is investigating the trouble among the students of the A. & M. College, in which a number of upper class men were expelled for hazing, several hundred others were dismissed for demanding of the faculty that the dismissed upper men be reinstated. Of course, it will be shown that the faculty did the right thing, but to satisfy a few men who are unnecessarily excited, the investigation was ordered.

President-elect Wilson has not yet intimated who the members of the new Cabinet will be, but public sentiment concedes the appointment of Secretary of State to William Jennings Bryan. He is the foremost Democrat and statesman in America and it is right and proper to thus honor him and at the same time honor the Nation.

Governor Colquitt has vetoed the Katy Merger Bill passed by the Legislature and it has given offense to that great corporation and to the people living along the Texas Central road from Waco as far out as to Rotan. They greatly desired the success of this bill in order to get larger facilities out that way.

Toronto has now a women's court, where female prisoners will be tried without the presence of any men except Col. Denison and the witnesses. Two lady policemen are also to be appointed. This is somewhat of an experiment in Toronto, but it promises well.

The city of Chicago spent last year on education \$27,399,275. The building fund for repairs and new buildings expended \$12,099,770, while the educational fund for salaries and other allied necessities made an outlay of \$15,299,505. As a business institution the Educational Board of that city is equal to a National bank of the first rank.

Mrs. Grover Cleveland was married recently to Prof. Thomas J. Preston, Jr., by President Hibben, of Princeton University. The utmost simplicity marked the ceremony.

It is estimated that the loss as a result of the strike of ready-made suit workers in New York City, in effect since December 30, 1912, aggregates \$20,000,000, the manufacturers having lost in business \$20,000,000 and the strikers being out the remainder in wages.

Kansas and Oklahoma are two good prohibition States. Kansas has a good-sized penitentiary left over from its earlier history as a wet State, and since it became dry it has trouble in filling it; so it is renting accommoda-

tions in it to its dry neighbor, which has not enough prisoners to warrant building a penitentiary of its own. Here is one of prohibition's failures—it cannot even fill a penitentiary decently.

Germany's trade for 1912, according to the official report issued recently, showed large gains over previous records. Imports total \$2,573,000,000, a gain of \$146,500,000 over 1911 and exports were \$2,222,000,000, a gain of \$197,000,000 for the year.

During the year 1912 the United States Revenue Cutter Service—the Red Cross to the sea—assisted 260 distressed vessels, and rescued 2212 persons from danger. Cargoes valued at \$11,000,000 were saved by the cutters. These facts are brought out in the annual report of the service made by Capt. E. P. Bertholf, its commandant.

Twenty-five thousand dollars is the amount appropriated to cover expenses for the inauguration of President Wilson.

Ambassador James Bryce has been appointed by the British Government a member of the Permanent Court of Arbitration at The Hague. His departure from the United States will depend upon the settlement of the Panama Canal question. Mr. Bryce will succeed on the Hague tribunal Sir Edward Frey, the president of the British delegation, who will be eighty years of age next August.

The ratification by more than three-fourths of the States, of the Sixteenth Amendment to the Constitution of the United States, authorizing Congress to lay and collect a Federal tax on personal incomes, opens the way for the passage of a law to that effect. It is generally expected that the special session to be called by President-elect Wilson for revision of the tariff will enact an income tax. The talk so far indicates that the law will tax all incomes of \$5000 and over, though some propose to make the limit of exemption \$6000. Representative Cordell Hull, of Tennessee, the Ways and Means Committee's authority on the income tax, estimates that a one per cent tax levied on incomes exceeding \$5000 a year will return a revenue of nearly \$100,000,000 a year.

The first monument to the Blue and the Gray is to be erected in Fitzgerald, Ga., at a cost of \$150,000, and will be constructed of granite, bronze and glass. It was designed by E. M. Viquesney. From the base to the winged figure of Peace it will be 125 feet. The four granite steps leading to the entrance typify the four years of the war. There will be four doors, each surmounted by an inscription. The one to the north reading "Grand Army of the Republic," that above the south door "To the Confederate Veterans," and those to the east and west, "To the Daughters of the Confederacy" and "The Woman's Relief Corps." Inside, facing each other, will be life-size statues of Jefferson Davis and Abraham Lincoln. The immense bronze figures over the north entrance represent Lee and Grant.

### A BEAUTIFUL SERVICE.

On Sunday afternoon of February 2, at the home of Rev. Geo. W. Owens, it was my privilege to assist, with the pastor, Rev. Ed R. Barcus, Brother Owens in the baptism of four of his grandchildren:

Lawrence Owens Diamond, son of Lawrence and Alma Owens Diamond.  
George Darton Blaylock, son of Louis W. and Margaret Owens Blaylock.

Alice Lorena Owens and Jane Owens, daughters of Everett S. and Cecil Reagan Owens.

After the reading of the beautiful baptismal service, one by one the children were presented in the arms of their parents to the grandfather, who tenderly dedicated them to God in holy baptism. When all had been baptized Brother Owens touchingly referred to the circumstances of his own baptism, emphasizing the impression that it made on him and how it had abided with him all through his life. How delightful it is to hand down from generation to generation this holy blessing offered by the Church.

The grandparents present were: Brother and Sister G. W. Owens, Brother and Sister W. L. Diamond, Brother and Sister L. Blaylock, together with the wide circle of relatives.

The service will long be remembered by those present and a prayer was registered at the throne of grace that our Heavenly Father's tenderest blessing might abide on these precious children consecrated to his service.

O. F. SENSABAUGH.

A child is like a waxed sheet of paper capable of being equally impressed with lessons of virtue or vice.

### FROM REV. J. A. CRUTCHFIELD.

Dear Doctor Rankin:  
I wrote an open card Tuesday morning telling of the death (that morning) of my dear beloved wife, Mattie Crutchfield, after a brief but most painful illness. She was operated on in a hospital on Saturday and died the following Tuesday. No mortal skill could have saved her. She sleeps in peace and is gone to rest. She sleeps in Oakwood Cemetery with no kindred dust near, to wait the resurrection morn when the just shall first arise. O, she was a good and true woman—Christian friend and wife. She had passed her sixty-first year, having been born in Pike County, Missouri, December 12, 1852. Myself and five children are left in grief.

Her soul went out to find the place Where dwell the people saved by grace.

That happy, white unnumbered throng Who fought and were 'gainst sin and wrong.

And were rewarded with a crown, This sun to never more go down; They're in God's temple day and night.

The face of Jesus is their light!

JAMES ALLEN CRUTCHFIELD,  
960 E. 65th St., Chicago,  
Chicago, Ill., Jan. 30.

### A HAPPY EVENT.

At 4 p. m. on the afternoon of January 28, 1913 at the residence of Rev. and Mrs. John P. Cox, 2821 Avenue F, Polytechnic, Texas, Mr. Samuel G. Lemons, of Cresson, Texas, and Miss Ida L. White, of Chickasha, Okla., were united in marriage, Rev. John P. Cox officiating. Brother Lemons' first wife was Miss Sallie Withers, and she has been dead about eight years. She was a splendid woman and a devoted member of the Methodist Church. His present wife is a woman of splendid character, and is a Methodist of whom any preacher and Church may well be proud. Brother Lemons has lived near and in Cresson for many years and has always been esteemed one of her very best citizens. He is a loyal Methodist, having served as a steward since 1873, and many pastors owe to him the fact that they have received their salaries in full. The Advocate extends congratulations. JOHN P. COX.

### PELLAGRA IN THE UNITED STATES

There were from thirty to fifty thousand cases of pellagra in the United States within the last six years with a death rate of about thirty-nine per cent. These figures constitute only a rough estimate of the number of cases, owing to the defective machinery for securing vital statistics in this country.

Lavender, of the United States Public Health Service, has gathered figures on the prevalence and distribution of pellagra in the United States. Figures have been secured from State authorities, from public institutions and from private sources. A map shows that pellagra has been reported from every State in the Union except New Hampshire in the East and the group of Western and Northwestern States comprising Idaho, Minnesota, Montana, the two Dakotas, Utah, Wyoming and Nevada. The greatest prevalence is found in the group usually spoken of as the Southern States. In only one State is the disease reportable by law. Pellagra cannot be compared in prevalence with such a disease as typhoid fever, for example, yet the large number of cases and the high mortality rate together with its wide and apparently increasing distribution make it a disease of National importance, and afford an additional reason why every State not already having adequate vital statistics should at once enact such laws. The aid which accurate figures and facts concerning this important disease would give in the solution of the problem of pellagra, says The Journal of the American Medical Association, should alone be sufficient to demand the enactment of such laws in the coming Legislatures of every State not now within the registration area.

### OUR BABY.

Who is the king who has no crown, Though he is dressed in a velvet gown?

Ever since first to town he came Everybody's loved him—what's his name?

This is His Majesty, and his suite All in a court dress nice and neat.

Whenever to hold his court he goes, They follow his ten wee toddling toes.

His sceptre's a rattle, I must own; Mother's lap is his nicest throne;

His army's tin and his navy's wood; His subjects love him, he's so good! Where is his kingdom? Don't you know?

Why, in the hearts that love him so. Though he is only a baby small, He is a king, so say we all.

—F. Gray Severne.

### Secular News Items

On account of the death of two members of the Legislature, Hon. Thomas H. McNeal, of Caldwell County, and Representative Killingsworth, of Longview, having died of meningitis, and Representative Hunt, of Canyon City, having been stricken with the same disease, the Legislature of Texas has taken a recess until February 23.

The United States Government at Washington has grave fears of the outcome of the revolution in Mexico, and its effect on American citizens and their property in the Republic. Strong talk of intervention has been heard, but as yet the Government has taken no action. Madero has requested earnestly that no steps be taken yet toward intervention.

At Houston, Miss., the other day a woman was killed by a negro and a mob ran down a suspect and took his life. A few days later the right negro was caught and confessed that he



## Epworth League Department

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

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

### STATE LEAGUE CABINET.

President—Rev. S. B. Beall, Uvalde.  
First Vice-President—H. M. Whaling, Jr., Houston.  
Second Vice-President—(To be supplied.)  
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Fourth Vice-President—Rev. O. T. Cooper, Denton.  
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Junior League Superintendent—Miss Olive Ferguson, Corpus Christi.  
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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, Blanket.  
North Texas: Rev. W. B. Douglas, Forney.  
Northwest Texas: Rev. W. Y. Switzer, Tolbert.  
Texas: Rev. T. E. Morehead, Houston.  
West Texas: Rev. C. R. Cross, San Antonio.

### FROM HOUSTON.

First Church League, Houston, has hit upon a good plan to increase interest and attendance at its monthly business meetings. Supper is served about forty-five minutes, on the second Wednesday of each month, before prayer-meeting. After this the members attend prayer-meeting in a body and later to their rooms or the business meeting. The suppers are served for fifteen cents per plate—the cost—and the attendance at the business meetings has been doubled in this way.

FRED WIZZELL,  
First Vice-President.

805 Clay Avenue.

### THE COMING OF THE EPWORTH LEAGUE BOARD.

The General Epworth League Board is to meet again in Texas. It met last year at Epworth-by-the-Sea, during the Encampment period and at that time the decision was tentatively reached to meet at one of the other summer assemblies this year. But other of the General Boards have planned to meet in Dallas, coincident with the gathering here of the Bishops in May and it was thought wise to bring the League meeting here. So Dr. Parker has announced that this will be done. The dates are to be May 4-6, and an elaborate three-days' program is being worked out by the Dallas Leaguers which will leave the Board only the afternoons of two of these days for their sessions.

On Sunday, May 4, it is planned to have a great mass meeting, with Leaguers from nearby towns joining forces with the Leaguers of the city of Dallas. At this hour one of the Bishops will speak. This is expected to be a great occasion in Texas League circles, especially in North Texas, and the plans for Monday and Tuesday include a big banquet at which all the Bishops will be present and a large number of the leading connectional men present on other Board sessions. The full details of all these plans are to be carefully worked out under a committee from the City Epworth League Union. Already a fund has been started to care for the necessary expenses of the oc-

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casian. Dr. Parker writes that there will be a full meeting of the Board.

### SHALL IT BE DISCONTINUED.

A letter comes to us this week from Miss Mary Hay Ferguson, chairman of the Ruby Kendrick Memorial Mission Fund, McKinney, Texas, in which she refers to the new department recently inaugurated in these columns, the Missionary Vice-President's Digest, and says on account of the lack of visible results she feels that the work should not be continued. We are publishing this portion of her letter. We do not believe the Leaguers of Texas will let Miss Ferguson discontinue this work. It has been exceedingly well executed, presenting in a very comprehensive manner facts and figures about our Mission work that have been very helpful and inspiring. We hope the Leaguers will join us in urging upon Miss Ferguson to continue the work. Here is her

### Comment:

"About the middle of November at my suggestion space was given to the Missionary Vice-President's Digest," and at this writing I feel convinced that the new department has not made a place for itself; therefore, the proper thing to do is to discontinue the department. So far, I have failed to see or learn of a single visible result of the material sent in. My purpose was to help shape the missionary thought of the conference and to help develop a missionary conscience."

### MISSIONARY INSTITUTE OF THE BOWIE AND DECATUR DISTRICTS.

On Tuesday afternoon, February 4, the preachers of the Bowie and Decatur Districts met in a joint Missionary Institute in the hospitable little city of Decatur. The presiding elders, Revs. Morris and Riddle had prepared a very interesting and timely program, which was carried out almost to the letter. These two men are masters when it comes to anything pertaining to the interest and work of the Church. The manner in which they presided over the sessions of the Institute made it an occasion which was very helpful and inspiring to all who were present.

The occasion was made more enjoyable by the manner in which the visiting brethren were entertained. Our host, Rev. A. R. Nash, and the good people of his congregation, spared no means by which our stay among them could be made pleasant. I don't think I ever saw a conference of this kind more royally entertained. The brethren who were not present missed quite a good deal by not meeting with the good people of Decatur.

These meetings were set to a very high key, spiritually, in the very beginning by a sermon that was deeply spiritual, delivered by Rev. R. L. Patterson, our pastor at Sunset. As he spoke from the text selected from the sublime words of St. Paul, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal;" and as he, in the progress of his discourse, spoke of the beauties, the grandeur, the glories of those things that are discerned only by the eye of faith; and as he told of his experience as a minister of God and the Church, we felt the fire burn within our breast and our hearts were strangely warmed."

Following this service, at 7:30, we were again blessed by the privilege of another great service. At this hour, Rev. W. C. Howell, our pastor at Bowie, delivered one of the best sermons we ever heard on the subject of Missions. This sermon made a great impression on the congregation. Howell had the facts and figures well in hand and gave them to us so eloquently and attractively that the impressions made, and the inspiration engendered will be lasting.

These two services for the first day gave such momentum to the occasion that the following morning session was attended with great interest and enthusiasm. After devotional exercises, with Brother Morris presiding, the following topics were announced and discussed in their order: "How to Make the Quarterly Meeting Worth While;" "What Can We Do to Make Methodism Progressive in the Two Districts?" "Missionary Activity." These topics were discussed by J. W. Hill, A. R. Nash, L. D. Shawyer, W. C. Howell, R. E. Porter, S. C. Riddle, F. A. Crutchfield, J. L. Sullivan and others. Many good and interesting things were said by these brethren on these important subjects. The interest of the meeting did not

drag for a moment for there was always someone ready to speak. I want to say right here, lest I do not have an opportunity to say it elsewhere, that it was the pleasure of the institute to have present Mrs. John, of Bridgeport, who told of the great work that she and others are doing over there among the Mexicans of that place. We are always glad to have the women in such meetings and speak of the great things they are doing for the Church. Oh, what a power they are in the land! My hat is always off to them and I honor them for their noble consecration to the service of God.

At this time Rev. R. B. Moreland came before us with a well prepared sermon on the subject of "Revivals." Brother Moreland, being somewhat a specialist in this line, is qualified to speak on a subject like this. The sermon was instructive and inspiring. He described the genuine Bible revival, which is the only kind worth having, and such as comes only through the preaching of the old-time Gospel. He gave us the very best and latest method of advertising our revival services. It is the best I ever heard, and it is one that will be sure to succeed. The method is to go out and find some lost man, bring him to the altar and pray him into the Kingdom, then let him tell the story of God's wonderful power to convert a sinner. Moreland certainly did hit the keynote here.

In the afternoon at 2 o'clock, we gathered again to take up the topics of our interesting program. After devotional services conducted by Rev. F. A. Rosser, our pastor at Henrietta, with Brother Riddle presiding, the subject of Revivals was discussed by men who had real experience in the work, and they gave their experience, and did not discuss theories. This all important subject was spoken to by such men as Revs. T. H. Morris, R. E. Porter, F. A. Crutchfield, R. L. Patterson, C. P. Martin, and others, but the climax was reached when our honored old veteran in the ministry, Rev. M. B. Johnston, rose to his feet and told us of a definite experience which was his own in revival work. God bless these old men in the ministry. Their lives, as they have been lived out before us, are the richest heritage that can come to us of the younger generation.

At the service beginning at 7:30 the high watermark was reached, when Rev. J. W. Hill, of Wichita Falls, delivered a masterful sermon, using the language of St. Paul, recorded in Acts 17:23, as the basis of his theme. It was a great sermon, the only kind that we could expect from J. W. Hill. He so clearly and forcibly set before us the contrast between the gods of the Athenians and the "Unknown God whom they ignorantly worshipped and whom Paul declared unto them." He clearly and distinctly showed that all the gods of this world—wealth, pleasure, honor, etc., would not and could not satisfy the cravings of the immortal soul of man.

All in all, it was a great meeting. It was an enjoyable occasion throughout. The services were all uplifting, instructive, and inspiring. It was one of the best Institute meetings we have ever attended. Brethren, "It was good to be there."

E. H. CRANDALL, Sec'y.

### THE MASCULINE CHRIST AND HIS GOSPEL

By Rev. Lawrence L. Cohen.

What the world needs today is not a feminine, but a masculine gospel. Not a weak, fragile and apologetic discourse mediating between the gross materialism and bold pantheism of our day, but a strong, virile and vigorous proclamation of the truth as it is in Christ Jesus.

The appeal of the Gospel for today must have in it such vital elements as to arouse the robust qualities of the soul and stir to its innermost depths the dignity of human nature. The gospel for today must have in it iron for the blood, masculine fiber for the mind and the firmest spiritual texture for the soul.

The gospel that Christ preached was crowded with such elements of power. Indeed, his was a searching gospel, disturbing the indolence of the apostate Jews, awakening the Gentiles from their spiritual apathy and arousing the pagans from their idolatrous worship. He fired their souls with the hot breath of truth, which like a ploughshare burrowed its way through the empty ceremonialism and cold formalities of the age.

Christ was the knight-errant of the giants of God. He was the forerunner of the prophets of redemption; in him we find our model preacher of the holiness, the righteousness, the justice and the love of God. With a chivalric faith in the indestructible power of the Word, and with a heroism that could not die, he proclaimed the everlasting gospel.

We, too, must become catapults of

truth in the hands of the Eternal. Our gospel must be sunk deep and its shaft of divine light must reach to the dark abyssal depths of the soul, burning with an unquenchable fire, consuming as it descends the stratum of being, the dross and moral debris of human nature; and wherever it resounds along the corridors of the soul our gospel must be magnetic in person, impelling in appeal, propelling in power and expulsive with life. It must be dynamical, if we are to check and hold the seething masses, the restless tide and remorseless pagans of our age. We must reach them!

Christ's gospel was charged with a lofty patriotism, crowded with the spirit of sacrifice, illumined with heroic service and impregnated with an undefiled and unrivaled love for human kind. His was no soft, delicate and effeminate proclamation of truth. His appeal to the "strong-willed" children of his age was revolutionary in character, reconstructive in nature and charged with an imperial force sufficient to break up the callous condition of the heart of apostate men and fallen women.

Christ's gospel was not weak and puerile, but throbbled with a masculinity that was strong, vigorous and powerful! Stamped upon its face is the virility of youth, the puissance of age and the glorious optimism of an unterrified strength. Indeed, the genius of God and the indomitable will of the Eternal is back of it.

Jesus was no theorist, but a Christian pragmatist; he was no sophist, but a religious dogmatist. His gospel was not idealistic, but in the most intensified sense, it was realistic. There was nothing of the apologist in Jesus. His was not a negative, but a positive gospel. His messages trembled with a moral earnestness and with a militant power. His gospel had God for its subject. He wrought with the Eternal. Aye! the heroic crowded his every utterance, glowed in his benignant face, vibrated through his every nerve and bursting out from him reverberated along the Judean hills which rocked and heaved beneath his majestic tread.

His metaphors were not pale, but enkindled with heavenly lightning; his figures were not false, but literally afire with truth; his periods were not feeble efforts, but clothed in the thunder-tones of judgment. His was an irresistible appeal and men were drawn to him by the moral glory and splendorous attractiveness of his person. He was, as he is today, the loadstar that guides, the magnet that holds and the "golden chain" that binds our feet around the throne of God.

The magnetism of his person was not its feminine weakness, but its masculine strength; the radiant beauty of his character was not its timidity, but its gentleness; the effulgent glory of his manhood was not its timidity, but its lionine fearlessness. He was in truth the "Lion of the tribe of Judah."

His nature was not soft and pliable, but handled with the temper of love and flexible with the spirit of sacrifice. The soul of Jesus did not burn with a simmering glow, but with a volcanic flame, pouring out the hot and molten lava of divine truth and melting the hearts of all Judaism. His was an impetuous nature, grand, mystic and peerless in its solitary and isolated manhood!

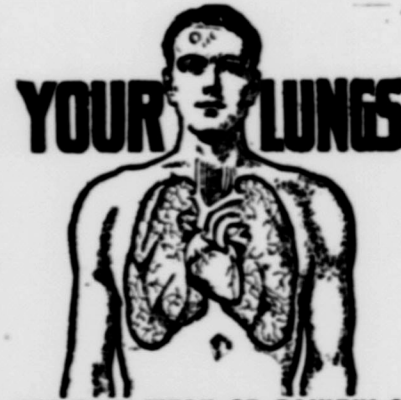
Jesus was no craven, but stood foursquare to the blinding and withering criticism of his day; and whether it was from his throne of dirt along Genosaret's bank, or from his mountain pulpit shouldered against the Judean sky, he stood, with none to entice and none to make afraid, and hurled the javelins of burnished truth into the very teeth of his inveterate foes; and with an unappalled and unterrified heroism he dared to fling the gauntlet of the moral law at the feet of his most malignant traducers and vile calumniators.

Christ was a manly man, aye! a God-man, a cosmopolitan figure. In him the gospel glows, radiates with godliness and pulsates with a marvelous and unparalleled power. He never truckled to the whims of his age, nor did he ever

"Crook the pregnant hinges of the knee  
Where thrift may follow fawning."

He was a man! Not a pusillanimous, sniveling, whimpering modernist, but a stalwart, resolute and implacable preacher of righteousness. He had no meditative or emasculated gospel to present to men. His was an inflexible, irrevocable and irrefragable gospel, clothed in lightning and charged with thunderous appeal.

In his gospel there was no "sliding scale of morals," as between the pagan and the Christian, the laity and the clergy. His gospel afforded no place for a "double moral standard" by whose iron and inhuman law the female is condemned and the male



### ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?  
Do you have night sweats?  
Have you pains in chest and sides?  
Do you spit yellow and black matter?  
Are you continually hacking and coughing?  
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

### 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 the German Treatment, has cured completely and permanently cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Cystitis 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 German. 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 German has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung German together with our new 60-page book (in colors) on the treatment and care of Consumption and lung trouble. JUST SEND YOUR NAME LUNG GERMAN CO., 577 1/2 So. 1st St., JACKSON, MISS.

escapes. Nay, in Christ's gospel there is but

"One God, one law, one element  
And one far-off divine event,  
To which the whole creation moves."

Namely, the universal redemption and reclamation of a lost world! It was because of this consciousness of the world's need of him that Christ "emptied himself," taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea the death of the cross.

Such was the man Christ Jesus, and such is the gospel he preached, and such is the gospel that he has called us to present to the "children" of this materialistic and pantheistic age.

### LOSING BOTH WORLDS.

It is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God. Others put it in a second place. Then prayer-meetings are dull, and fellowship gatherings are uninteresting; but the moment a man begins to seek first the kingdom of God and his righteousness, all things are right. Any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, may be religious; but there is something he loves more, and both worlds are spoiled to him. He has neither the cream of the one nor of the other. The great desideratum of the present day is not more Christians, but a better band of them.—Prof. Henry Drummond.

### IF THE BABY IS CUTTING TEETH

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

The least forgiving are the least forgiven and they who pardon most are most pure.

### Mrs. Powell Almost Dead

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly, I was almost dead. Now, I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients, that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.



THE POWER OF SONG.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." "Admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." These two verses give us an idea of Paul's estimate of song. Whether Paul fully understood the meaning of his words or not, there is certainly a power in song which but few fully appreciate.

Song must first be in the hearts, then sung to one's self, then to a neighbor. If the song be spiritual, it will uplift one's own heart, then be a blessing to another. If songs are to be helpful they must be sung "with grace in the heart," for otherwise they have no power. Singing is one way to show the lining of a glad heart to the outside world. Sing and others will be cheered. Spiritual songs reveal a blessed Christ, but songs without spirit touch no heart. When children are happy they often sing; so with older folk. Music, it is true, appeals more to the feelings than to the intellect, but we must not forget that both must be fed. Neglect the feelings and one's heart will grow cold. Sing more, warm up.

Run the scale of the fine arts. We are told that landscape gardening is the lowest of the fine arts and music the highest; between these is found literature, sculpture, painting, etc. One must be trained to enjoy good literature, the hand will hold those who know how to value painting and very few have tastes sufficient to appreciate landscape gardening, but all enjoy music. From hovel to palace, from laborer in the ditch to Governor in the mansion, from native land to foreign shore, everywhere all hearts are attracted by music. Some one has said "that when God saw how many of his earthly children dwelt in houses to which had not yet come gold or painting or sculpture or poetry, that the Creator, having given to the mind genius that could paint and carve and build, at last said: 'I shall now create an art for the whole people, an art for city and country, for palace and hut, for the vast assembly or the single, lonely heart—I shall give the mind music.'" It thus became as widespread as the green grass, as cheap as wild flowers. 'Tis true, music is the gift of God.

The beautiful story of Comfortas, the priest, the child and Apollo's lute tell in a beautiful way the power of music and impresses students of literature and students of soul-life with a desire deeper than ever to study music. Take the patroness of music, St. Cecilia, who firmly refused to sacrifice to idols, and suffered bitter persecutions and find her power over men; it was music. Study the artists and you will find many of them picture St. Cecilia as always looking into heaven. The music that had such power had itself come from above.

Luther said, "The devil cannot stand music." David Swing uttered these words, "The foot always steps more lightly and willingly when there is a band of music in front." Beecher paid his tribute to music when troubles come, go at them with songs. When griefs arise, sing them down. Lift the voice of praise against cares. They sing in heaven, and among God's people on earth; song is the appropriate language of Christian feeling." In classic literature music is credited with much power, for Amphion is said to have played on his lyre and stones of their own accord took their place in the wall with which his city was being fortified.

If music has power, sacred music has much power. It has been demonstrated that men cannot play cards near Epworth Leaguers who sing with the spirit "Nearer, My God, to Thee." The power is overwhelming. Paul and Silas inside prison walls sang so earnestly that the prisoners heard them, and God heard them. I don't know what they sang, but I think that song had something to do with faith; and who will say that music in the beginning did not bring the earthquake to the end? Music in that prison was a prayer put into song. If classical mythology credits the sirens with power of song sufficient to lure mariners to their destruction, and if the Troubadours actually had such a tremendous sway over people with music, and if today it still be true that "music hath charms," ought we not give more heed to music in private and public worship?

Harold Begbie tells us in his "Souls in Action" of a certain young girl born in the slums of a great city, who as a victim of circumstances, went down and down in the scale of respectability, until living with the lowest of the low and all hope gone, was rescued by a "trifling occurrence." The voices of Christians singing a gospel hymn reached her ear. And at midnight that night she could still hear the words of that song, and those words were the means of finally

bringing her to Christ and respectability and life.

Hymns have power. Who can estimate the value of such hymns as "Jesus Lover of My Soul," "Happy Day," "There's a Wilderness in God's Mercy," "Lead Kindly Light," "My Father is Rich," etc., etc.? If you are sorely tempted then learn the worth of these words—

"In fierce temptation's darkest hour, Save me from sin and Satan's power; Tear every idol from thy throne, And reign, my Savior, reign alone."

If you feel blue and discouraged, the old Foundation hymn will feed you—

"Fear not, I am with thee, O be not dismayed, For I am thy God, I will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand; Upheld by my gracious, omnipotent hand."

If troubles of doubt and lack of assurance have assailed your soul, try

"Arise, my soul, arise; Shake off thy guilty fears; The bleeding sacrifice In my behalf appears; Before the throne my surety stands, My name is written on his hands."

Should Satan ever again present himself to you in some dark hour and try to persuade you that the effort to live the Christian life is useless and no use to keep up the battle, give him these words:

"My soul, be on thy guard; Ten thousand foes arise; The hosts of sin are pressing hard To draw thee from the skies."

"O watch and fight and pray; The battle ne'er give o'er; Renew it boldly every day, And help divine implore."

Perhaps you have met with afflictions and are now a shut-in; sing this:

"O for a faith that will not shrink, Though pressed by every foe, That will not tremble on the brink Of any earthly woe!"

For old age what is better than this? "In age and feebleness extreme, Who shall a helpless wretch redeem? Jesus, my only hope thou art, Strength of my failing flesh and heart; O could I catch one smile from thee, And drop into eternity!"

The above lines were dictated by Charles Wesley to his wife during his last illness, and only a few days before his death.

If death comes nigh thy dwelling then join with the Cornish miner in singing—

"Abide with me! Fast falls the evening tide, The darkness deepens, Lord, with me abide! When other helpers fail and comforts flee, Help of the helpless, O abide with me!" etc.

There is no need of the human soul, no burdens, no load, but that there are songs which will help. Verily songs have power.

Michael Angelo called song God's richest gift to mankind. And if it be such a gift then all parents ought to teach their children to sing the grand old hymns of our Church, and we ourselves ought to begin the study.

Heathen religions have no music. They have noise and sometimes you find a "kind of a song," but for real music you must come to Christianity, for it is the greatest singing religion in the world. Congregations should not leave the singing to a few, because the singing is then lacking in volume and spirit. If song has such power and blessing in it the advantages and blessings accruing to one's self and others, make it a positive sin for one not to at least try to sing. Sabbath song ought to set all the week to music; it ought to have more volume and more expression. The Church would have tenfold more power if all the worshippers would bring to Church all the annoyances of life and all the burdens and then draw them out with a joyous song service.

About the time the "Thirty Years' War" came to a close a great cotton famine was on in England. Mills were shut down, thousands of employees were thrown out of employment and conditions had produced a terrible crisis among the laboring class. The darkest hour has often been just before day. So at this instant a train loaded with cotton reached Staleybridge. Almost within

the twinkling of an eye, the news had reached the remotest part of town. Presently men arrived with wagons and teams ready to remove the cotton to the factory, and women and children had by this time gathered from all parts of town. Even the atmosphere seemed surcharged with joy. Cotton meant work, work was a synonym for money, and with money the necessities of life could be purchased. When the first wagon was loaded the suggestion was made to unhitch the team, that the men themselves might in a way show their appreciation of the arrival of the cotton. This done, the great, brawny men put their strength against the great load, and just as it began to move toward the factory, some voice began to sing, "Praise God From Whom All Blessings Flow," and in a moment that motley crowd became a "heavenly choir." It was an entire town singing from the heart.

For a long while many of our Churches have had a "song famine." May we wait at the depot of God's grace until our needy hearts be filled with the fulness of the Holy Spirit; and then let us all gather together to sing with the spirit and the understanding the grand old hymns of our Church. Let all the people sing.

S. B. KNOWLES, Bruceville, Texas.

ISAIAH'S VISION OF THE MART OF NATIONS.

The twenty-third chapter of Isaiah gave a wonderful prophecy of the great changes that the events of time were to produce between his own days and the days of the future. He lived to see the city of Tyre holding the trade and traffic of the Mediterranean Sea as a great commercial city sending forth ships to other ports, and others entering within its harbor. The name itself signifies in the Hebrew language a rock. The prophecy in this chapter foretold that another city would arise in the future in the land of Chittim or western country that would be recognized as the mart of nations, before God's throne, meeting with the misfortune of losing its great ruler, or king, for seventy years. The predictions of the prophet all point, in figurative language, to the city of Rome where the events spoken of were fulfilled in all of their details as the seat and throne, where the Christian people would look for the rock of its foundation.

With these brief words of introduction it is essential to give the prophets own declarations.

Isaiah 23 Chapter.

1. The burden of Tyre. Howl ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in from the land of Chittim it is revealed to them.

2. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon that is over the sea, have replenished, Zidon meaning hunting, fishing, venison.

Persons called crafters in this day, appear to be given here as being the principal cause for these changes of time that assisted in building the great city of Rome in the land of Chittim and its great power.

3. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is the mart of nations. Sihor meaning black; trouble. Prophecy describes its prosperity and riches flowing continually into its coffers, as the river Nile enriches Egypt through its overflow from year to year. Her revenue is spoken of as being of a temporal nature.

4. Be thou ashamed, O Zidon, for the sea hath spoken, even the strength of the sea, saying I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. The words of Isaiah have only words of shame against such a throne that established itself for the ingathering of riches; pointing out its false mission in the world as being of no benefit in God's kingdom, in not training mankind in the pathway of truth and righteousness.

5. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6. Pass over to Tarshish; howl ye inhabitants of the isle. God's faithful servants could never look upon Egypt and its people as seekers of light and knowledge or as endeavoring to obey God's laws, neither were they to look upon Rome and its rulers as being faithful servants in God's kingdom.

7. Is this your joyous city, whose integrity is of ancient days? But her own feet shall carry her afar off to sojourn.

The city of Rome, enjoying favors that no other city in the world could attain unto, is described in prophecy as being a misleading power through its own foundation that it established to perpetuate its own light for mankind.

8. Who hath taken this counsel

The Fountain Head of Life Is The Stomach



A man who has a weak and impaired stomach and who does not properly digest his food will soon find that his blood has become weak and impoverished, and that his whole body is improperly and insufficiently nourished.

Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY makes the stomach strong, promotes the flow of digestive juices, restores the lost appetite, makes assimilation perfect, invigorates the liver and purifies and enriches the blood. It is the great blood-maker, flesh-builder and restorative nerve tonic. It makes men strong in body, active in mind and cool in judgement.

This "Discovery" is a pure, glyceric extract of American medical roots, absolutely free from alcohol and all injurious, habit-forming drugs. All its ingredients are printed on its wrappers. It has no relationship with secret nostrums. Its every ingredient is endorsed by the leaders in all the schools of medicine. Don't accept a secret nostrum as a substitute for this time-proven remedy of known composition. Ask your neighbors. They must know of many cures made by it during past 40 years, right in your own neighborhood. World's Dispensary Medical Association, Dr. R.V. Pierce, Pres., Buffalo, N. Y.

against Tyre, the crowning city, whose merchants are pioneers, whose traffickers are the honorable of the earth?

9. The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth.

The words in the eighth verse are given as a question before mankind, why such changes were to be the lot of such a wonderful city upon the earth, and through what power it was to fail in its designs. Rome had the power to crown kings and emperors of the Roman empire and also bishops of Christians. Verse nine gives the explanation, showing that God, through Christ, as the Lord of hosts, had purposed it, so mankind would look upon its throne with disdain, scorn and contempt with all of its representatives that labored under its banner, protecting the same.

10. Pass through thy land as a river, O daughter of Tarshish; there is no more strength.

11. He stretched out his hand over the sea; he shook the kingdom; the Lord hath given a commandment against the merchant city, to destroy the strongholds thereof.

Prophecy illustrated this city as a representative power of a life-giving stream; but showing also that its principal aim is to gather the world's riches in calling it the daughter of Tarshish. The influence of Roman authority is outlined as extending over a great portion of the earth, shaking kings and kingdoms; all in harmony with history of centuries that passed over the world's history, wherein the popes of Rome reigned supreme.

12. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise, pass over to Chittim, therefore also shalt thou have no rest. Zidon meaning hunting, fishing, venison.

The government of the city of Rome is referred to as being composed of men loving temporal things in the land of Chittim. For all the reasons given in prophecy, the city with its form of government shall pass through troublesome times.

13. Behold the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness; they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

Chaldea meaning as demons, or as robbers; Assyrian, the country of Asher.

The words of the prophet appear to give in this verse a representation why Rome itself had arisen to such a greatness over mankind; showing that Rome was of no greater importance than any other city till the Assyrian assumed to be a universal ruler over the human family; portraying thus the papal throne of Rome; being the cause of its towers and palaces being erected within its walls, but leading its people to ruin before God's throne.

14. Howl ye ships of Tarshish; for your strength is laid waste. This mart of nations arising above all other cities upon the earth with its outward appearances and authority; prophecy says shall all be in vain.

15. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to one king; after the end of seventy years shall Tyre sing as an harlot. The pope Clemont reigning from A. D. 1305 to 1314 selected France as his future residence.

This movement of this pope inaugurated the seventy year's captivity, destroying to a great extent the authority and prestige of the Papacy in Europe, paving the way for the great revision in the Roman empire. Other popes arose in opposition to seek a movement and changes. In the year 1376 at the earnest solicitations of all who desired harmony in the Church, Pope Gregory XI left Avignon in France and took up his residence in Rome. Prophecy saying according to one king, refers unmistakably; reign-

ing as ruler under one form of government.

The great city of Rome was again remembered, as Isaiah had foretold in the next verse, to-wit:

16. Take a harp, so about the city, thou harlot that hast been forgotten, make sweet melody, sing many songs that thou mayest be remembered.

The condition of the times must have been fully realized and fulfilled, as the prophet described by the inhabitants of Rome, between the years 1305 and 1376.

17. And it shall come to pass after the end of seventy years that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

The events, thus foretold of the seventy years actually taken place in Rome, prove conclusively that Tyre referred directly to Rome and its prominent position over the Christian people as the city of Chittim, or far to the west from Palestine where all these predictions were fulfilled. The prophet Isaiah gave a graphic illustration of the centuries of time that have passed since 1376 in proclaiming that the papacy in Rome would be actively engaged again in her missionary work from the time her king returned again to the city with its false and misleading doctrine, holding communications with all the kingdoms of the world.

Verse 18. And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently and for durable clothing.

The doctrines and commandments that the Roman Catholic Church has advocated for many centuries amidst the Christian people upon the earth, are in this last verse of the twenty-third chapter given as being holiness to the Lord, or of a divine and holy authority; but is denounced by God's own prophet Isaiah as a delusion, its prayers and doctrines shall be worthless before the throne of the Almighty; benefiting only those that are seeking temporal pleasures, eating, drinking and wearing durable clothing.

The first three verses of the next chapter give additional illustrations of the state and condition of Christianity of the fourteenth century in saying:

1. Behold the Lord maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2. And it shall be with the people, as with the priest; as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3. The land shall utterly be emptied, and utterly spoiled, for the Lord hath spoken his word.

Isaiah foretold that such were to be the times when Rome, as the mart of nations, reigned over nations.

BERNHARD EISENTROUT, Beaumont, Texas.

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

Advertisement for BLYMYER BELL, MENEELY & CO. WATERLIET, and BOWLDEN BELLS. Includes text about durable bells for churches and schools, and contact information for Cincinnati, O.



## 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 Ragdale, care Texas Christian Advocate, Dallas, Texas.

The people of Dallas have been especially favored the past week by the presence of four remarkable women.

Mrs. Alice Stebbins Wells, the policewoman from Los Angeles, Cal., has been in consultation for the betterment in many ways of Dallas in looking after the wayward and fallen.

Mrs. Julia Proctor White is devoting her time to furnishing high-class amusement for the people; lifting them out of the depths of vulgarity and promoting moral, mental and bodily cleanliness.

Then comes Mrs. Maud Ballington Booth—"Little Mother"—pleading for the man behind the bars. Through her simple exposition of the doctrine of the "Brotherhood of Man," she urges the people to lend a helping hand to make good citizens of those who have been unfortunate.

Our own Texas woman, Mrs. Percy Pennybacker, comes on matters pertaining to the work of the National Federation. The club women are doing much every way for the welfare of working women and children. Our Home Department of Missions is affiliated with theirs and hope by a united effort to relieve much of the distress experienced by the toilers of our land.

Through the courtesy of The Dallas News we will have with us during next week Miss Clift, who will give demonstrations in cooking which is a good finale to the work recommended by the women just mentioned. Nothing conduces more to making a husband contented and the home happy than well prepared meals.

The Board of Missions will meet here in May. All the women members of the Board will be present. Let all the Methodist women of Dallas and vicinity take advantage of their presence.

The annual meeting of the Woman's Missionary Society of North Texas Conference will convene May 12-16 at St. Mark's Church, Oak Cliff, Dallas.

The Institute at Denton will meet June 2-13. Send all your District Secretaries and urge many women to attend.

We are grateful to the women for the many items of news sent us. The reports show that the women have not been idle.

### A LONG SENTENCE.

For Texas Conference Auxiliary Press Superintendents.

May I say again what I rally believe is true. Your office is on of the most important.

You bring to the meeting what all other Methodism is doing for missions the world over—Europe, Asia, Africa, America, Australia. You are telling this by pictures, pencil, pen, print or word of mouth. You are holding your hearers spellbound and fascinated by facts, figures and portrayals. You are pouring out information from headquarters which only you receive (in your Bulletins), and with which you only are supplied. You are taking notes all during the meeting, or you have appointed some one to do this in your rare absence. You are sending a report immediately, before the news gets stale, to one or more newspapers in a bright, attractive, original style every week. You are creating an interest in and a taste for this kind of news, filling a want, spreading the gospel of missions, doing your duty, growing in grace.

### If or And, Which Shall it Be?

If stands for tragedy along with Alas! And signifies more and the way broadens and brightens and beckons. All along this way grows reward, and at the end the star and the crown, and, above all, the "well done." Read this long sentence all over again, and end it with your choice of these two words, "and may the Lord have mercy on your soul."

Please write or wire me your your decision. Just the one word of your choice and your name.  
MRS. W. T. SPENCER.  
Texas Conference Press Superintendent.  
Marshall, Texas.

### WESLEY HOUSE TO BE OPENED IN SAN ANTONIO.

Miss Belle H. Bennett, President Woman's Missionary Council, and Mrs. R. W. MacDonald, Corresponding Secretary of the Home Department, spent three days in San Antonio, guests of the Board of City Missions. Their visit here was in the interest of the Wesley House and to assist in creating a larger interest in settlement work. On Wednesday night Miss Bennett spoke of the relation between city missions and settlement work. On Thursday they were honored with an elegant luncheon at the Travis Club. On the afternoon of the same day a mass meeting was held in the auditorium of Travis Park Church.

Mrs. A. W. Shaw, president of the City Mission Board, presided at both meetings. Miss Bennett spoke of how and where settlement work was begun and how rapidly the good work has multiplied, etc.

Mrs. MacDonald told of our Wesley Houses in the Southland and what they are doing to give many a chance in life.

Both talks were full of interest and information. This was followed by an informal reception.

Mrs. G. W. Moore, President of West Texas Conference, was also present at the meeting.

Miss Ella Bowden, Deaconess of the M. E. Church, South, a well known worker in San Antonio, will be in charge of the work.

MRS. WILLIAM WILL.  
Press Superintendent Travis Park Auxiliary.

### McKINNEY WOMAN'S MISSIONARY SOCIETY.

The installation of the officers of the Woman's Missionary Society of the First Methodist Church in McKinney was very interesting as well as beneficial. On January 20, 1913, the following officers were installed: President, Mrs. George Brown; First Vice-President, Mrs. Frank Smith; Second Vice-President, Robt. Brown; Third Vice-President, Mrs. Frank Crozier; Fourth Vice-President, Mrs. John Bristol; Recording Secretary, Mrs. E. L. Burton; Corresponding Secretary, Mrs. Hay; Local Treasurer, Mrs. I. R. Dillow; General Treasurer, Mrs. Frank Emerson; Press Reporter, Miss Claude Stiff.

The ladies decided to pursue the same financial plan as was followed during 1912. Each member pledged a certain amount per month besides the regular dues. The plan has proven to be very successful.

PRESS REPORTER.

### ALBUQUERQUE WOMAN'S MISSION AUXILIARY.

I do not know that you have ever had a communication from the Albuquerque Woman's Missionary Society, so I would like for you to make our acquaintance.

We have a very live Auxiliary of about thirty-six active members which meets each week. We raised right around nine hundred dollars last year, and we have no millionaire members either.

We have just built and are worshipping in a beautiful new \$25,000 church, which we feel very proud of. All who are familiar with the situation here know what a struggle it has been, and how we have had to practice that Christian grace of self denial to build it; but we give God all of the glory. We are to entertain the Annual Conference, and in connection with it that of the women this fall, so you may know that we are working to get ready for it. We still lack quite a bit of furnishing and finishing outside of the main auditorium, and we are hoping and praying some monied friend to the Church will see our needs, and make us a present of a pipe organ. Of course, any smaller gift would be very acceptable.

We have just lost one of our members who has been our faithful leader for seven years. She goes to help in the work of that fine new church at Temple, Texas. Our loss is their gain. Below is a list of our newly elected officers, and their addresses: President Pro-tem, Mrs. S. E. Allison, 716 S. Edith Street; First Vice-President, Mrs. C. S. Blackwell, 204 N. Edith Street; Second Vice-President, Mrs. J. H. Messer, 706 S. Arno Street; Third Vice-President, Mrs. J. D. Emmons, 310 S. Walter Street; Fourth Vice-President, Mrs. Jeff Roberts, 609 S. Walter Street; Recording Secretary, Mrs. W. C. Thaxton; Corresponding Secretary of the Home and Foreign Department,

Mrs. T. M. Dorris, 711 S. Edith Street; Treasurer Home Department, Mrs. George Mackey, 1201 S. Walter Street; Treasurer Foreign Department, Mrs. Ira Bacon, 910 S. Edith Street; Local Treasurer, Mrs. Thos. Sculley, 420 E. Central Avenue; Press Superintendent, Mrs. Thos. Sculley, 420 E. Central Avenue.

MRS. S. E. ALLISON.  
716 S. Edith Street.

### DIMMITT MISSION SOCIETY.

The Auxiliary of Dimmitt, Plainview District, Northwest Texas Conference, met in business session December 11, 1912, and the following officers were elected for 1913:

President, Mrs. C. H. Clifton; First Vice-President, Mrs. M. F. Barber; Recording Secretary, Mrs. Mattie Biddle; Corresponding Secretary, Mrs. Effie Jacobs; Treasurer, Mrs. I. A. Smith; Press Reporter, Mrs. I. A. Smith; Agent for Voice, Mrs. Etta Brashers.

While we are a united society we did not elect all the Vice-Presidents, as our society is so few in numbers, but while few in numbers we hope to be able to do our little mite to forward the mission cause.

PRESS REPORTER.

### HARWELL'S AUXILIARY.

Harwell's Home Mission Society is still alive; we now have fifteen members. Our efficient First Vice-President has raised the number in the Brigade from twenty-three to forty-eight; they are an enthusiastic band of workers. Their leader keeps their interest continually stimulated by new kinds of entertainment from month to month. They have a library, purchased this year, worth about \$30. Master G. W. Grant is librarian. I do not know their other officers, because I have not been able to attend their meetings.

In December our Society elected Mrs. Suderth President. She seems to be the right person in the right place. She is the only President we have had and is loved none the less for that, and holds our society together as perhaps no other member could. May God bless her and give her grace and wisdom to steer our little ship safely through the breakers of the present year. Mrs. Roy Farmer is First Vice-President; Mrs. C. H. Norman, Second Vice-President; Miss Ward Evans, Third Vice-President; Miss Alma Alford, Fourth Vice-President—a position she has held with honor since our organization in 1910. Mrs. May A. Grant, Recording Secretary, is unanimously elected every year. We all think she is a number one. Mrs. Lucy Stripling was elected Corresponding Secretary to take the place of Mrs. Dennis, who resigned the office; Miss Georgie Harwell, Treasurer, and Miss Truma Conser, Agent for the Voice.

During the year we have given in local work about \$25. We have paid \$18.20 for dues, sent \$2 to Searritt and \$18 to the Waco Orphanage.

The year 1912, with all its joys and sorrows, hopes and fears, is a thing of the past; 1913 holds forth alluring hands filled with bright anticipations and glad hopes that we, made more careful by the mistakes of the past, may so watch and pray that the work of our lives shall be pure gold without a drop to make us sorrowful or ashamed. Not many of us mission women, I am afraid, give a tenth of our time to the service of the Lord; yet a tenth is the minimum, and are we not as accountable for our time as for our money? MRS. FANNIE ALFORD.  
Press Reporter.

### FULSHEAR AUXILIARY.

Part of the work last week at the regular monthly meeting of the Fulshear Woman's Foreign Missionary Society was the thorough organizing of the Home Department.

As the membership of the Societies is small it was decided to have the officers serve in the order as given below:

President of Home and Foreign Department, Mrs. E. S. Wilson; Vice-President of Home and Foreign Department, Mrs. E. M. Huggins; Treasurer of Home Department, Mrs. Frank Fields; Treasurer of Foreign Department, Mrs. R. P. James; Corresponding Secretary of Home Department, Mrs. H. P. Harris; Corresponding Secretary of Foreign Department, Mrs. T. H. Bellow; Recording Secretary of Home and Foreign Departments, Mrs. T. H. Bellow.

One meeting each week throughout the year will be observed at the homes of different members of the Society with a specially prepared program dealing with subjects of interest in both the Home and Foreign Departments.

Our most efficient District Secretary, Mrs. R. L. Harris, will soon have mission charts enlarged and one enlarged copy will be sent to each society in this district.

The year book that is used by the Bay City ladies will be a valuable assistance to our society in the great

work we have planned and with the kind guidance of Him who watches over us, we will enjoy the success as a Home and Foreign Department that was once when only the Foreign Department existed. It was founded many years ago, long before anyone ever dreamed there would one day be a town here. Though the membership is not very large, the amount of work has been never lacking in interest. Such interest should always be manifest for the Master's cause.  
MRS. T. H. BELEW, Sec.

### SAN ANGELO—CHADBOURNE STREET.

For the encouragement of others, allow me to tell the Woman's Department in the Advocate about our mission study.

We are now taking "The Church of the Open Country," with Brother Hardon, our pastor, as leader, and we find it a most interesting and inspiring mental and spiritual exercise. When we have no other program of importance we announce a chapter in Dr. Wilson's book and find every hour thus spent short and thrilling. So much better than the old way of spending the hour largely in doing nothing in particular. Each member of the class has lived in the country, but never realized the importance of our rural schools and Churches till now. O that every Methodist in town and country would only read this book. With the same leader our Senior League is taking "Korea in Transition," and some of our women are in this class also. We find in this book a modern Acts of the Apostles. If we count souls, Pentecost is not to be compared to the revival in Korea.

With Mrs. Sperry as leader our Junior Leaguers are taking "Why and How" of missions. And even this little book is so interesting that one cannot lay it down till it is finished. These true stories of our mountain and mill schools read like modern fiction.

In addition to these courses, our Sunday School is indeed and in truth a missionary society. Each first Sunday is Missionary Day, with special features on the program and missionary collection. On these days a great missionary map of the world hangs over the altar and attention is called to all our mission fields, and prayers offered for our missionaries.

Though ours is a small Church of poor, working people, such work is already bearing fruit and we expect still greater fruit. Our little Church has produced a preacher for every year of its life, and we now have one fine young man preparing for the ministry, and two of our sweet girls are fully determined to be missionaries.

Through the whole-soul goodness of our brother in Christ, E. G. McGlathery, and two others, we have recently been able to secure a parsonage and we are now furnishing the house and improving the property.

If we, the least of God's children, can do these things out of our poverty and with no trained workers, others need not get discouraged.  
MRS. A. CUNNINGHAM.

### RISEING STAR WOMAN'S HOME MISSION SOCIETY.

Our little Mission band increases in numbers and interest with each year and we have reason for renewed hope as we revise our roll and add new names without the loss of any old ones save our former pastor and wife which was occasioned by change of pastors. We are encouraged by receiving the names of two men as honorary members. Officers for the year are as follows:

President, Mrs. E. M. Nance; First Vice-President, Mrs. Jas. Irby; Second Vice-President, Mrs. R. F. Terry; Third Vice-President, Mrs. J. H. Vincent; Fourth Vice-President, Mrs. Levi McCollum; Corresponding Secretary, Mrs. Coleman Tunnell; Recording Secretary, Miss Clara J. Walker; Treasurer, Mrs. J. G. Robinson; Agent for Missionary Voice, Miss Dora Bucy. Nearly one-half of our members are also members of the Foreign Department. We have been a united society for somewhat more than six months and the plan works beautifully.

We are starting out with more definite aims in view for our year's work and hope to accomplish more than in previous years. While we are not, in the least, ashamed of our past record, yet we see that our opportunities are increasing and with each new opportunity we feel responsibility that resolves itself into the command, "Go ye into my vineyard and work."

Our society has taken one step forward in the line of charitable duties. That is, we have promised to clothe a little girl in our Orphanage at Waco. This was considered just as important as anything in the realm of Mission work, for the Master said, "Inasmuch as ye have done it unto the least of one of these ye have done it unto me." We have voted to meet four times each month instead of twice, which gives us double the time for

work and study that we have formerly had.

On the first Monday in each month we have a devotional meeting, the program being prepared from the Year Book and Missionary Voice supplemented at times, by other appropriate matter. The second Monday is devoted to chart study. The third Monday to the study of the Life of Lucinda B. Helm. The fourth Monday is devoted to business and presentation of facts from the Bulletin. We trust that each member of every Auxiliary will be much in prayer for the success of our Mission work this year, and "let us not be weary in well doing for in due season we shall reap if we faint not."

MISS CLARA J. WALKER.

### MADISONVILLE AUXILIARY.

Report of Woman's Home Missionary Society for Year Closing December 31, 1912.

As we take a retrospective view of the work done by our society during this year we feel greatly encouraged, for this has been a very successful year with us. There has been an increase of seven members in our Adult Auxiliary, making an enrollment now of thirty-five members. The Young People's Society has fourteen members. The Juvenile Society and Baby Division have grown rapidly, having now a membership of sixty, thirty being added during the year.

The amount of money raised by the little folks was \$20.54. The Adult Auxiliary has raised for connectional work \$124.60, and has expended for local purposes \$69.85.

Money and supplies to the amount of \$39 have been sent to the Methodist Orphanage, Waco.

Full amount sent Connectional Treasurer, \$143.15.

Amount now in the treasury, \$143.15. Number of visits made to sick and strangers, 264.

The following officers have been elected to serve during the year 1913: Mrs. W. T. Hawkins, President; Mrs. W. D. Evans, First Vice-President; Mrs. T. J. Ford, Second Vice-President; Mrs. R. P. Turner, Third Vice-President; Mrs. W. L. Turner, Fourth Vice-President; Mrs. W. A. Yarbrough, Corresponding Secretary; Mrs. Emma Evans, Recording Secretary; Mrs. Frank Dean, Connectional Treasurer; Mrs. L. Manning, Local Treasurer; Mrs. Dan Connell, Superintendent of Supplies; Mrs. W. Crutchfield, Agent Missionary Voice; Mrs. C. E. Bullard, Press Superintendent.

PRESS SUPERINTENDENT.

### RHOMB WOMAN'S HOME MISSION SOCIETY.

At a recent meeting of the Woman's Home Mission Society held at the church the following officers were elected: President, Mrs. J. P. Morris; First Vice-President, Mrs. J. M. Scott; Second Vice-President, Mrs. C. E. Martin; Third Vice-President, Mrs. A. E. Wright; Fourth Vice-President, Mrs. G. R. Hoge; Corresponding Secretary, Mrs. W. W. Morris; Recording Secretary, Mrs. Wm. Grey; Treasurer, Mrs. N. G. Holt; Agent for Voice, Mrs. A. A. Vanmeter; Press Reporter, Mrs. E. S. Smitherman.

We have a very interesting society of twenty-one members, and we are planning for a great year and with the help and guidance of the Great Leader, we are sure of success.

PRESS REPORTER.

### CARLTON AUXILIARY.

The Home Mission Auxiliary of Carlton met January 14, and elected the following officers for the ensuing year: President, Mrs. W. A. Clark; First Vice-President, Mrs. C. E. Ghaliger; Secod Vice-President, Mrs. C. E. Ghaliger; Third Vice-President, Mrs. J. T. Curbo; Forth Vice-President, to be supplied; Recording Secretary, Mrs. B. H. Thomas; Corresponding Secretary, Mrs. Tom Schockley; Treasurer, Mrs. J. C. Carter; Press Reporter, Miss Vida Hill; Agent for the Missionary Voice, Miss Vida Hill.

Trusting in the Great Guide and walking hand in hand with our new President, we are determined to do more efficient work this year than we have in the years past. We feel very sure that we will find in our new pastor, Rev. W. A. Clark, a co-worker and helper. Though we be few in number we will do what we can. May God be glorified by our works.  
(Miss) VIDA HILL,  
Press Reporter.

### This Beautiful 20 Year Watch \$3.75

Special engraved GOLD FINISHED case. 20 Year Guarantee. \$3.75. HUNTER WATCH CO. DEPT. E-9 CHICAGO, ILL.



RESOLUTIONS IN MEMORY OF BROTHER YOUNG BURGHER.

We, the Committee on Resolutions of Respect to Brother Young Burgher, beg to submit the following:

Whereas it has pleased our Heavenly Father to call from our midst our much beloved and only honorary life member, whose name was ever a synonym of good deeds, we feel like crying out with the Psalmist, "We are indeed bereft."

He was always willing and ready to help us in any way that he could, not only with his gifts, but with his prayers and encouraging words. He was ever heeding the Macedonian cry. In recognition of his good works, sorrowfully, yet thankfully, we pay tribute to his memory. Sorrowfully, because we will miss him as a faithful friend and co-laborer. Thankfully, because of his consecrated Christian life. "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."

As a united Missionary Society, we resolve:

First. That in the death of our Brother Young Burgher we have lost one of our most worthy members.

Second. That our town, our Church and the whole of Southern Methodism have suffered an irreparable loss.

Third. That we endeavor to follow the beautiful example he has left, and put forth our best efforts to carry on this work which was so dear to his heart.

Fourth. That these resolutions be published in the Honey Grove Signal, in the Weekly Citizen, and in the Texas Christian Advocate, and that these resolutions be preserved in our Memorial Book, and a copy be sent to the family of the deceased. Signed: MRS. A. N. NORWOOD, MRS. H. E. NEBLETT, MISS EFFIE WILLIAMSON, Committee.

MARRIED.

McKinnon-Crawford.—At the Methodist parsonage at Atlanta, Texas, January 9, 1913, Mr. Ellis C. McKinnon and Mrs. India Crawford, Rev. E. D. Watson officiating.

Jones-Wallace.—At the home of the bride's sister, Mrs. Nat Moseley, in Atlanta, Texas, Mr. Homer Jones and Miss Epsie Wallace, of Bivins, Texas, Rev. E. D. Watson officiating.

James-Davis. — In the County Clerk's office, Fort Worth, Texas, January 30, 1912, Mr. A. W. James and Mrs. Maud Davis, Rev. Thos. Reece officiating.

Butcher-Powell. — At Fort Worth, Texas, February 6, 1913, Mr. J. P. J. Butcher and Miss Rose Powell, Rev. Thos. Reece officiating.

Cockrell-Moore.—At the home of A. H. McAmore, at Woodland, Tex., Feb. 5, 1913, Dr. C. C. Cockrell and Miss Jim Moore, Rev. T. L. Huffstutler officiating.

Rose-Jones.—At the home of the bride's mother, Mrs. I. Clark, Woodland, Texas, February 10, 1913, Mr. J. H. Rose and Miss Ethel Jones, Rev. T. L. Huffstutler officiating.

Massey-Mitchell. — Sitting in their buggy in front of the parsonage at Dexter, Texas, January 9, 1913, Mr. Chas. Massey and Miss Willie Mitchell, Rev. J. W. Cannon officiating.

Carlisle-Ranne.—At Methodist parsonage at Nolanville, February 2, 1913, Mr. John R. Carlisle and Miss Sallie Ranne, Rev. L. E. Hill officiating.

Aulds-Coker.—On January 21, 1913, at 2 p. m., at the home of Mr. and Mrs. Will Castleberry, near Palace, Texas, Mr. Austin Aulds and Miss Ora Coker, Rev. Frank Everitt officiating.

Cashion-McDougal. — At the residence of the bride's mother, Mrs. Rily McDougal, eight miles east of Tyler, on Sunday, January 26, 1913, at 2:30 p. m., Mr. R. L. Cashion and Miss Laverna M. McDougal, Rev. John Adams officiating.

Albright-Woods. — At high noon Christmas Day, 1912, at the home of the bride's father in Alamogordo, N. M., Mr. William Oliver Albright and Miss Loma Elizabeth Woods, Rev. Geo. H. Givan officiating.

Beaver-Ball.—At the Methodist parsonage at Atlanta, Texas, January 12, 1913, Mr. John W. Beaver and Miss Onie Ball, Rev. E. D. Watson officiating.

Knight-Jackson. — At the courthouse, December 25, 1912, Mr. Paul Knight and Miss Eugenia Jackson, Rev. Thos. Reece officiating.

Oey-Gale.—At the courthouse, Fort Worth, Texas, January 25, 1913, Mr. Sam Oey and Miss Georgia Gore, Rev. Thos. Reece officiating.

Craddock-Allen.—At the Methodist church, Vann, Texas, February 2, 1913, Mr. Irl Craddock and Miss Ruby Mae Allen, Rev. G. W. Reynolds officiating.

POSTOFFICE ADDRESS.

Rev. T. E. Graham, Lynch, Okla.

MEXICAN BORDER MISSION CONFERENCE.

One of the most interesting sessions of the Mexican Border Mission Conference of the Methodist Episcopal Church, South, which convened in Monterrey, Mexico, has adjourned. Bishop Eugene K. Hendrix, who presided over the conference, read the appointments for the year. Bishop Hendrix and Dr. G. B. Winton left for the City of Mexico, where the Central Mexican Conference will be held. Dr. Winton comes from Nashville, Tenn., in representation of the Board of Missions, whose headquarters are in that city. Dr. Winton was for many years a missionary in this country and speaks the language fluently and is well known throughout the country. He was at one time pastor of Trinity Church in this city.

Rev. L. Reynolds, appointed to Monterey District, is in Indiana for his health. Until he returns Rev. N. E. Joyner will act as presiding elder.

The appointments as read by Bishop Hendrix follow:

MONTEREY DISTRICT.

Lawrence Reynolds, Presiding Elder. Allende—R. G. Farias. Camargo—Ignacio Escalante. Monclova—To be supplied. Monterey (American)—N. E. Joyner. Monterey (Mexican)—E. B. Vargas. Rio Grande—Matilde Trevino. Saltillo—Benjamin Fernandez. Teran—Pedro Grado. Villahermosa—E. P. Munoz. Institute Larens—N. E. Joyner, Director. Hospital Monterey—Dr. J. G. Harrison, Director; Miss M. L. McNeill, superintendent nurse training. Colegio Ingles, Miss Lelia Roberts, Director; Miss Frankie Hooper, Missionary.

SAN ANTONIO DISTRICT.

D. W. Carter, Presiding Elder. Austin—Basilio Soto. Cotulla—Santos Romo. Corpus Christi and Alice—D. Macune, P. G. Verduzo. Del Rio—A. R. Cardenas. Eagle Pass and Piedras Negras—E. Chavez. Falluris—D. T. Torres. Hidalgo—Zenon Merado. Kennedy—Alicjo Alvarado, supernumerary. Laredo—J. M. Vasquez. McAllen—L. F. Castro. Pearsall—A. R. Penn. San Antonio—J. A. Phillips. Seguin—B. R. Soto. San Marcos—Ramon Lopez y Lopez. Tobey—A. C. Kiosas, supernumerary. Laredo Seminary—N. E. Holding, director; Misses Delia Holding, Edith Park, I. V. Wright and H. K. Norville, missionaries. Juan N. Pascoe, student at Vanderbilt University.

Tarso Reyes, transferred to the Central Mexico Conference. D. MACUNE, Sec.

IMPORTANT CHANGE—CHURCH EXTENSION.

The time for the meeting of the Executive Committee of the Church Extension Board of the North Texas Conference has been changed from March 4 to March 11. The change was made because an important member of the committee could not attend on the date first published. The committee will meet at the Publishing House at 2 p. m. All persons desirous of applying to the General Board for loans or donations amounting to more than three hundred dollars, will send in their applications to Rev. J. H. Griffin, Clarksville, Texas. Applications must be in his hands, properly signed up, when the committee meets. JAS. W. HILL, President Bd. Ch. Ex. North Texas Conf.

THE MARSHALL TRAINING SCHOOL.

Dr. J. T. Curry and Prof. W. J. Moyes who have been in charge of Marshall Training School since the death of Prof. Marshall, last July, have purchased the school property and equipment from Mrs. Marshall, and will hereafter have entire charge of the property and school. Under their management this school year has shown an increase of attendance. They now have the largest enrollment of students of any school for boys in the city, which places this school at the head of schools for boys in Southern and Southwest Texas.

Under Mr. Marshall the same high standard of literary work set up by Goshup H. Harrison, was maintained. Affiliation with universities was a matter of course.

Since Prof. Moyes, who was at the head of the teaching department under Mr. Marshall, remains in charge of that work now, we may expect the same high grade literary work in this school. J. E. HARRISON.

MID-YEAR MEETING BOARD OF MISSIONS.

The Mid-year Meeting of the Board of Missions of the Central Texas Conference will be held at Fort Worth, Texas, March 20, at 9 a. m. Place of meeting will be given later. This announcement is made in order that other dates may conform to same. Only one day's business meeting.

At a recent meeting of the Executive Committee in Waco, the request was made that every pastor send in the assessment for Home and Conference Missions by the 1st of March, if possible. Your Board has no funds with which to pay the Second Quarter's drafts, due March 15th. M. S. HOTCHKISS, Sec. W. H. MATTHEWS, Pres.

WEATHERFORD DISTRICT.

Missionary and Educational Institute will convene at Mineral Wells March 4th, at 2 p. m. JAS. CAMPBELL, P. E.

Loss of Appetite.

A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure.

Thousands take it for spring loss of appetite and everybody says there's nothing else so good as Hood's. (Advertisement)

Jacksonville District—Second Round.

Athens Sta., March 2, evening. Malakoff, at Walnut Creek, March 14. Trans Cedar, at Ham, March 15. Eustace, at Mallard, March 16. Frankston, at Pleasant Hill, March 19. Neches, at Pleasant Grove, March 22. Grace Church, Palestine, March 23. Centenary, Palestine, March 23. Keltys, at Keltys, March 26. Jacksonville Cir., at Dialville, March 29. Overton and Arrp, at Arrp, March 30, afternoon. Troup, at Troup, March 31. Jacksonville Sta., March 31. Gallatin, at Gallatin, April 2. Bullard Sta., April 6. Rusk Sta., April 6. Alto Cir., at Atoy, April 12. Mount Selman, at Dixon, April 16. Elkhart, at Elkhart, April 19.

Cushing, at —, April 26. La Rue, at —, April 29. Brushy Creek, at —, May 3. Huntington, at —, May 9.

Despite the fact that the first round has been almost entirely rainy weather we have had a splendid round, good attendance, fine arrangements made for the support of the pastors, good settlements on same, and a spirit of expectancy that bodes only good. We urge pastors and people to renewed effort on this second round. Pastors, make every effort possible to have good attendance, have reports ready and everything looking to good meeting. I exhort the stewards to keep up the good start made. Pray much for success. God is with us; let us keep with him. J. T. SMITH, P. E.

Hillsboro District—Second Round.

Coolidge Charge, at Coolidge, March 1, 2. Line Street, Hillsboro, at L. S. March 3. Malone Charge, at Rienzi, March 7. Irene Charge, at Mertens, March 8, 9. Munger Charge, at Dover, March 15, 16. First Church, Hillsboro, at F. C. March 23. Covington and Osceola, at O., March 29, 30. Itasca, at Itasca, March 30, at 7:30. Brandon, at Bynum, April 3. Abbott, at Belle Springs, April 4. Whitney, at Whitney, April 5, 6. Hubbard, April 11. Kirk, April 12, 13. Delia, April 13, 14. Peoria, April 19, 20. Lovelace, April 26, 27. The Preachers' Conference and Missionary Institute will convene in Hubbard at 1:30 o'clock, March 4, and continue through the 5th. All the preachers, traveling and local, are urged to be present. The Lay Leaders and Sunday School Superintendents are also urged to be there, especially on the second day. HORACE BISHOP, P. E.

Houston District—Second Round.

Crawford St., Feb. 23. St. Paul, Feb. 23. McAshan, March 2. Trinity, March 2. Brunner, March 9. Harrisburg, March 9. Galveston, First Church, March 16. Galveston, West End, March 16. Pasadena, March 22, 23. Washington Ave., March 23. Humble, March 30. McKee St., March 30. Texas City, April 6. Grace, April 6. Cedar Bayou, April 13. Alvin, April 16. Houston, First Church, April 20. Genoa, April 20. Brazoria, April 23, 5. Angleton, April 27. Iowa Colony, April 27. Arcadia, May 4. Woodland Heights, May 4. Katy, May 11. Columbia, May 18. J. KILGORE, P. E.

Bonham District—Second Round.

Bonham Cir., at Edlube, March 22, 23. Bonham Sta., March 23. Rock Point and McCraw, at McCraw, March 29, 30. Honesty Grove Sta., March 30, 31. Ector Cir., at Savoy, April 5, 6. Petty and White Rock, at Petty, April 12, 13. Ladonia Sta., April 13, 14. Dadd Cir., at Lannus, 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.

Navasota District—Second Round.

Anderson and Bedias, at Bedias, March 1, 2. Shiro Cir., at Shiro, March 2, 3. Onalaska and Carmona, at Onalaska, March 8, 9.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

A BARGAIN.

ONE (21 Vol.) set "The New International Encyclopedia," in first-class condition. Cost me \$85, will take \$50 for immediate cash sale. REV. J. T. HOWELL, Post City, Texas.

AGENTS WANTED.

REPRESENTATIVES wanted by one of the largest novelty manufacturing companies in America to introduce Hawthorne's Automatic Self-Winding Clothes Line. Send one dollar for sample (money will be refunded on return of sample), with an illustrated book in colors showing the various uses of the Hawthorne line in the kitchen, bath room, hospitals, stores, camping parties, etc. Direct commissions will be paid on all sales to department, hardware and house-furnishing stores. Good proposition for mail orders and canvassers. We take this method of finding responsible salesmen. Anyone making good can become our direct representative and represent our complete line, which includes metal specialties, electrical devices, motorcycle, bicycle and carriage lamps. Hawthorne Mfg. Co., 11 Spruce St., Bridgeport, Conn.

1000 AGENTS wanted to sell a Self-Heating Sad Iron; fuel and labor saver; pay salary or commission; agents make \$15.00 to \$20.00 per day. Write IMPERIAL SAD IRON CO., Fort Worth, Texas, Box 285.

EGGS FOR SALE.

EGGS from egg machines, Indian Runner ducks; fresh full blood, \$2.50 per setting. Address MR. DAVID MOODY, Alvin, Texas.

HAIR COMBINGS.

LADIES, send me your hair comings; I will make them into switches and braids. Satisfaction and work guaranteed. Write MRS. WILHE BREEDLOVE, Florence, Ark.

Navasota Sta., March 11. Magnolia Mis., at Magnolia, March 15, 16. Groveton Sta., March 22, 23. Trinity Sta., March 23, 24. Huntsville Cir., at Blackjack, March 29, 30. Conroe Sta., March 30.

Midway, at Greenbriar, 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 Letexo, 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. Navasota District Conference at Navasota, May 21. E. L. SHETTLES, P. E.

Fort Worth District—Second Round.

Weatherford Street, Feb. 23, 24. Highland Park and Hemphill Heights, Feb. 23, 25. McKinley Avenue, March 2, 3. Riverside, March 2-4. Polytechnic, March 9, 10.

MALE HELP WANTED.

LOCAL REPRESENTATIVE WANTED.—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. National Co-operative Realty Company, H-551, Marden Building, Washington, D. C.

MISCELLANEOUS.

McGEE TOMATO—1200 bushels per acre. Please send me your address for full particulars. M. C. McGEE, San Marcos, Texas.

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

GODBEY'S Triumph Sweet Potato, ready for the table sixty days after planting. Yield twice as much as any other sort. Quality unsurpassed; blight proof; keep all the year; price \$4 per bbl. of 3 1/2 bu. L. o. b.; 11 lbs. by parcels post, prepaid \$1.35. Vegetable plants of every description. Catalogue free. T. K. Godbey, Waldo, Fla.

MONEY TO LOAN.

WE have money to loan on improved farms in North and Central Texas. Any amount. Low interest and prompt service. Write us. S. A. TEMPLE MORTGAGE CO., 409 Wilson Bldg., Dallas, Texas.

PERSONAL.

REV. CHRISTOPHER STOVALL, who was a Methodist minister in Texas about fifteen years ago, or his children, if he is dead, can learn something of interest by addressing P. O. Box 735, Beaumont, Texas.

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. Hen feed \$2.25; chick feed, \$2.50 per 100 pounds delivered at your station. LAWTHER-BURGHER GRAIN CO., Dallas, Texas.

Handley and Harwell's, at Handley, March 9-11.

Grapevine, at Minters, March 13. Glenwood, March 16, 17. Boulevard, March 16-18. Smithfield, at Smithfield, March 20, preaching 11 a. m.

Brooklyn Heights at Sycamore, March 22, 23. Diamond Hill, March 23, 24. Arlington, March 26, 8 p. m. First Church, March 30, 31. Kennedale, at Kennedale, March 3, preaching 11 a. m.

Central, April 6, 7. Mission Ave., April 13, 14. Mulkey Memorial, April 20, 21. District Conference, at Arlington April 22. JEROME DUNCAN, P. E.



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.

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## Obituaries

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

### Poetry Can in No Case be Inserted.

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

### A GOOD MAN GONE.

"Your father died suddenly at two o'clock this afternoon of heart failure." The above telegram came to my desk last Monday, the 3rd inst., and fell the heaviest weight that ever touched my soul. Providence never blessed a life with richer dowry than in the gift of Christian parentage. He never touched a child with sadder shock than when deprived of such a love and counsel and care. My father was a good man. His life was an open book within the circle of his acquaintance. He never did a little thing. He was always frank and open, and never espoused an immoral cause. As a soldier he served four years with honor to him self, his family and his country. He believed in the cause for which he fought, and never swerved from duty's call or danger's path. My father's father was a patriot before us, and bears the distinction of having been wounded in the battle of San Jacinto, and of having been borne from the field in the arms of Sam Houston. It is something after all to be in the succession of men who can live or die for their convictions. My father was not a great man. He was of the rank and file of America's nation builders. Not too great to desire to shirk life's hardships, nor too small to wish them less. No task that ever presented itself was ignored; no knock at his door went unheeded. He touched many of the hardships of life and always left them smoother. He loved labor for its own sake, and died when he was worn out in the service of his country and his God. It may therefore be truthfully said that of such is the Kingdom of Heaven. As a member of the Methodist Church from early manhood, he loved its doctrine, its polity, and its institutions. He was progressive in his views, apostolic in righteousness, Methodist throughout. He left the richest legacy ever yet bestowed: The memory of an unsullied character and an unwavering faith. My father died suddenly. He had not been ill for one minute. He finished his life's work at three score and ten, and was translated without a weary moment and without a pain. A last look into his manly face recalled the words of Jehovah relative to his servant Moses. "His eye was not dim, nor his natural force abated." The angels called with heavenly attire to exchange for an earth-worn robe which had been worn with honor to himself and his Redeemer. They took from him the outgrown habiliments of earthly toil, and robed him in celestial light and glory. So while we were tenderly laying to rest the form we so much revered, God and the angels were doubtless giving a heavenly welcome to the newly sainted one who went sweeping through the gates. He left an aged wife and two children besides others near and dear by ties of nature. But they are satisfied. He had fought a good fight and kept the faith, and they do not begrudge him the crown of life which the Father has in store for the finally faithful. We crave an interest in the prayers of those who find audience in the presence of our Redeemer. His son,

WALTER DOUGLASS,

Forney, Texas.

BRASWELL.—Mrs. Mary J. Braswell (nee Brock) was born October 4, 1858, in DeKalb County, Alabama; married to J. J. Braswell October 7, 1877; converted September, 1887, and joined the M. E. Church, South, at Unity Church in Cherokee County. Her removal to Texas is unknown, but has resided in Camp Springs community for a number of years. Departed this life January 4, 1913. Just before death she moved to California for her health. The dreaded disease, tuberculosis, grasped her and did its mighty work. Her remains were shipped to Camp Springs and laid away January 9, 1913, in the Camp Spring Cemetery, the services being conducted by the writer. She lived a most consecrated Christian life, was devoted to the Church, never missing a service that she could attend. We think of her as an angel of light beckoning us to heaven so bright. She leaves a husband and four children to mourn her departure. Peace be unto all the bereaved ones. Live for Christ and meet her in the land of delight.

E. S. DORSETT, L. P.

### MRS. HARRIETTE C. HUGHEN.

This good woman was born in Mississippi March 30, 1841. She was converted in early childhood and united with the Methodist Church. In 1862 she was united in marriage to James H. Stovall, who lived only a short time. On July 12, 1864, she was married to George W. Hughen with whom she lived as a faithful wife until his death in 1892. To this latter union were born six children. One of these died in infancy and the other three sons and two daughters survive. One of these sons is Rev. Frank Hughen who is now, and has been for some years, an effective member of the old Northwest and Central Texas Conferences. Since her husband's death, Sister Hughen has made her home with her children. She was a quiet, sweet, undemonstrative Christian. She loved God, the Church and her children. She seemed to be specially thankful that God had honored her in calling one of her sons into the ministry and she loved all preachers for his sake. About the first of January, 1913, she came to Italy to spend some time with her daughter, Mrs. Ammett. On Thursday, the 30th, about 7:30 a. m. she took a lamp from off the mantel in order to blow it out and it exploded in her hands, throwing burning oil all over the front of her clothing. She ran out onto the gallery and called for help. Her daughter had gone to assist a sick neighbor and there was no one in the house but a little girl and she was too badly frightened and excited to do anything. A neighbor heard her cry for help, as did also her daughter, and they rushed to her rescue and did everything that could be done, but she was fatally burned and after several hours of great suffering she fell peacefully to rest at 2:30 p. m. During her conscious hours, although in great pain, she talked calmly and confidently about the future and sang a verse of her favorite hymn: "Jesus, lover of my soul, let me to thy bosom fly." She knew that the hand of death was stretching out to her, but she knew also that the hand of her Savior was stretched out to receive her and she felt no fear. On Friday, the 31st of January, we buried her in the beautiful cemetery at Frost. The services were held by the writer in the church, which was well filled with relatives and friends, who thus testified to their love and respect for this good Christian. She had performed well all the duties of wife, mother, friend and Christian and after a long life of more than three-score years she sleeps well. Beside her children she is survived by twenty-one grandchildren. May a covenant-keeping God answer her prayers and bring these all at last to a happy reunion in that house not made with hands, eternal in the heavens.

JOHN M. BARCUS.

BEAUCHAMP.—Rebecca J. Leftwich was born in Troupe County, Ga., September 19, 1845; removed to Cass County, Texas, 1855; was married to Peyton Beauchamp March 25, 1869; joined the Baptist Church in maidenhood days; united with the Methodist Church October, 1876; died at her home in Collinsville, Texas, December 21, 1912. This elect lady endeared herself to all who knew her by a kind and truly Christian life. Few have lived so long and so well. Plain and unaffected in her manners, kind and sympathetic in nature, Christian to the core in her principles, she was a model woman. No one questioned her piety; nor did she in any sense herald it, except by her daily walk and conversation. There was no self-seeking. Christ was all in all. Her neighbors believed in her. Her husband could but love and trust her. After years of close acquaintance, the writer cheerfully says no word or act of hers known to him needs explanation. Her influence will live for good, especially with those to whom she was mother. Their manly lives attest her gracious care and sweet influence. Conscious her end was at hand she gave directions for her funeral home of the King. Soon loved ones tender adieu and went home to God. Her last months were full of pain and blindness. But now her pains are no more and her vision is perfect in the home of the King. Soon loved ones shall join her. There the loving husband, whose untiring devotion during her long illness, attested his love, shall find compensation for the great loss he now sustains. May the Good Shepherd lead him through this darkness and unite them again in the sweet bye-and-bye.

D. F. FULLER.

### MRS. SARAH FRANCES THOMAS.

Mrs. Sarah Frances Thomas, wife of Rev. I. A. Thomas, of the North Texas Conference, was born near Quincy, Ill., August 2, 1848, and died in Terrell, Texas, February 6, 1913. At the age of nineteen she was married and walked by her husband's side through joy and sorrow, sunshine and shadow, for nearly forty-five years. Early in

life she gave her heart to God and for half a century she exemplified in her life the beauties and truths of our holy religion. Sister Thomas was the mother of five children, one of whom preceded her to the Father's House. As a wife and mother she was unselfishly devoted to her family and her sweet, womanly life was given to their comfort and service. For thirty-two years Sister Thomas was the wife of an itinerant Methodist preacher. Her husband gave up all for his Lord and has served the hard and unremunerative works of his conference with fidelity and success. During these years of sacrifice Sister Thomas proved an ideal itinerant's wife. Her's was the hand that made the meager salary suffice for a growing family, and it was she who, looking on the bright side of life, made a bright fireside and a happy home. If this writer were called on to name the ones that have sacrificed to make our great Methodism, he would name the wife of the circuit preacher. She alone has made the work of the itinerant possible. As an angel of light she has cheered his heart and brightened his home, and has ever urged him on to the fight for God and against sin. She is our real heroine! She is Methodism's uncrowned queen! She it is who builds the home and trains the little ones for usefulness and heaven. All honor to the circuit preacher's wife. No monument of marble or brass will likely mark her grave, yet she has built her own mausoleum in the lives she has blessed and the children that she has reared. In this honor roll of immortals Sister Thomas justly belongs. Her life was modest, sweet and womanly and her works, while unostentatious, were real and abiding. For some months past this good woman has been in declining health, and was finally brought to Terrell where her children could assist in caring for her. She lacked no attention that skill could afford or love suggest. Her husband gave up his work that he might remain by her side and the children nursed her with a beautiful devotion. Sister Thomas was not afraid to die nor did she have any preparation to make. Her last hours were given to comforting her husband and children and urging them to be true to one another. With her feet touching the chilly waters she exclaimed, "I have no dread at all!" The end came quietly and as her gentle spirit passed away from earth she entered the open gates to dwell in the house of the Lord forever. The funeral was conducted by Revs. O. P. Thomas, C. Pugsley and the writer. We laid her away in the Terrell Cemetery knowing that we would see her again some sweet day. May God bless Brother Thomas and the four children and keep them all safe for the happy reunion bye-and-bye.

A. L. ANDREWS.

TARRANT.—After a sudden attack of that terrible disease, cerebro-spinal meningitis, Emma Fisher Tarrant passed into the spirit world at nine o'clock on the last Sunday evening of the old world. She had been in a somewhat weakened condition for several days from the effect of cold and sore throat, but contrary to the advice of her physician she continued in the performance of her duties as teacher in the Dawson school until the Christmas holidays gave her an opportunity to rest. Under the direction of our physician I administered such treatment as was recommended at regular intervals, but at noon of Saturday, December 28, I called in Dr. Hill, as I did not perceive any improvement in her condition. He gave her a careful examination, not, however, discovering any cause for alarm, and prescribing such remedies as he thought would give her relief within reasonable time. He remained about an hour and we engaged in social converse, she joining in with interest. At about nine o'clock at night she without any alarming symptom passed into a deep sleep, from which she did not arouse in the least, and just at nine o'clock of the last Sunday evening of 1912, she without the least struggle crossed the river of Death. In accordance with a desire that she had frequently expressed, her body was laid in the bosom of mother earth at Navasota, near the place of her birth fifty-eight years ago. Emma Fisher was only ten years of age when her father, whose memory she fondly cherished, then a surgeon in the Confederate Army at Galveston, died of yellow fever. She with her mother and sisters made her home for several years with their uncle and aunt, Captain Joseph and Sallie Dunham near Courtney, Grimes County, Texas. Emma from early childhood manifested a desire for learning and she by unflagging perseverance and industry became one of the most cultured women of our land. Graduating first from the Female Institute at Covington, Tenn., then teaching for several years in schools of Tennessee and Texas, and afterwards graduating from the University of Nashville, she was eminently

## FREE TO YOU—MY SISTER



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

fitted for the positions which she held as presiding teacher in Opelousas Institute and Mansfield College, Louisiana, and Chappell Hill College, Texas. She was specially strong in history and general literature, and was selected as instructor in those branches in connection with summer normal institutes. She was also a critical student of the Bible, and made an extensive study of coeval Babylonish and Persian history in corroboration of Hebrew literature. A member of the M. E. Church, South, from early life she became more fully consecrated as she advanced in years. For several years she had made it a rule to read through her Bible twice every year. I became acquainted with Miss Emma Fisher in 1900, while she was a teacher in Chappell Hill College. Discovering her strong Christian character and literary attainments, I sought and won her hand as a companion for life; I made no mistake, for she proved herself a true helpmeet in every time of need. Besides a lonely husband who must trudge down the hill of life, she leaves her aged mother, Mrs. Sophia G. Fisher, and sisters, Miss Mary Fisher and Mrs. R. W. Adams of Huntsville, and Mrs. Sophia Bennett, of Navasota, Texas, to treasure her memory till we all meet again in the Beulah land. (REV.) E. W. TARRANT, Dawson, Texas, Feb. 9, 1913.

KENNON.—Mrs. Mary E. Kennon (nee Moore), aged 72 years, passed to her reward January 14, 1913, from her home, 721 Taylor Street. Sister Kennon was born in Columbus, Ga., September 3, 1840; was married to J. W. Kennon at Girard, Ala., December 24, 1859. To this union were born two sons, K. K. Kennon, of Waco, and a brother much his senior, who died early. For the past twenty-four years Sister Kennon has resided in Waco, and for sixteen years has been a member of Elm Street Methodist Church. Her life, an open epistle, known and read of a large circle of friends, was a most complete vindication of the doctrines of the Christian religion. If one had never seen Jesus he might have seen him in the life of this saintly woman. Possessed of a queenly physique, a brilliant intellect, a heart as tender and fragrant as the bank of flowers that covered her grave, she was easily a superior woman in any circle. But she was happiest when in a circle of Christian friends worshipping at a throne of grace. She was a member of the Church all her life. From the home we shall miss her; from the Church pews we shall miss her; from the holy sacrament we shall miss her, but in heaven we shall find her bye-and-bye. J. J. CREED.

EARLS.—Mrs. Ellen Earls, aged 79 years, for thirty years a resident of Waco, died January 5 at the home of her daughter, Mrs. Wilbur H. Farmer 916 Reynolds Street. Sister Earls had been an invalid for several years, but her death was occasioned by a more acute illness of the last several weeks of her life. She had almost reached the four-score mile-post and was indeed ripe for the harvesters when the angel hand came to carry her home. She was a consistent and devoted member of Elm Street Methodist Church and during the long period of her useful life had done much for the cause of her Master. Her pastor, J. J. CREED.

McCARROLL.—Mary Callice, wife of J. G. McCarroll, and daughter of Dr. George W. and Mary E. Taylor, departed this life January 7, 1913, to be with her Lord. She was born in Morrilton, Arkansas, February 11, 1872. She was married to James G. McCarroll on December 18, 1889. They were

a happy union, each loved the other devotedly. She professed religion and united with the Methodist Church at the age of fourteen years. Her conversion was sincere and true, for the light of her Savior's love always shone in her face. She was sweet and kind, always gentle, desiring to give only pleasure to those around her. For a long time her health had been bad, but she bore most patiently and trustingly her aches and pains. The family moved from Gatesville, Texas, a year ago to Memphis, Texas, thinking the climate would help her, but God wanted her with him. We should not be sad, for we know that she is beyond all suffering and sorrow. A year before she died she lost her dear little boy, her baby, and it seemed as if her heart would break. But now, oh, how happy she must be with him in the great beyond! There still remain her mother, her husband, two sons, and a daughter. How she is missed in that home, only God knows. But he who comforteth as a mother will give them the balm to heal their grief. May they look to him as the great Burden Bearer, and live closer to God because of this. The two boys are at an age when they need a mother's deep love and understanding. May they not forget that their mother is waiting with outstretched arms to receive them some day. I pray that God will comfort all who mourn for her, and that he will sanctify this to their good. Her plate of suffering has passed forever; let us not wish her back, but praise God for letting us have her sweet presence as long as she was with us. Her cousin, MARY S. BROWN.

BOYER.—Mrs. Beckey Ann Boyer (nee McAllister) was born in Van Buren County, Arkansas, in 1854, came to Collin County, Texas, in 1867, where she was married to H. M. Boyer June 29, 1870. She professed religion and joined the Highland Methodist Church in 1871. With her husband she moved to Brown County in 1873. The past twenty-one years have been spent in Blanket where she lived a quiet, modest life and where she has blessed the Church and her home. Of the children, one died young, Mrs. Jennie Ham, of Menard, James M., D. H., Mrs. Annie Tucker, of San Angelo, and Mrs. Whitehead, of Brady, all professed religion and joined the Church. All was done for her that human skill could devise, but her time seemed at hand. Her spirit waxes caught up by the angels on Sunday afternoon, February 2, 1913. She will ever be remembered by her loved ones and a host of friends as a good mother, faithful friend, loving companion, and consistent member of the Church. WM. T. JONES, P. C.

## Quarterly Conferences

### NORTH TEXAS CONFERENCE

#### McKinney District—First Round.

Carrollton and Farmers Branch, at F. B., Feb. 22, 23.  
Blue Ridge, at B. R., March 1, 2.  
Farmersville, March 2, 3.  
McKinney Circuit, at B. C., March 8, 9.  
CHAS. A. SPRAGINS, P. E.

#### Decatur District—First Round.

Oak Dale, at Barton's Chapel, Feb. 22, 23.  
Jackboro Sta., at Berwick, Feb. 23, 24.  
Jackboro Sta., at Berwick, March 1, 2.  
Bryson and Jersey, at Bryson, March 2, 3.  
Justin and Roanoke, at Roanoke, March 8, 9.  
S. C. RIDDLE, P. E.

#### Greenville District—First Round.

Caddo Mills Sta., at C. M., Feb. 22, 23.  
C. M. HARLESS, P. E.

#### Paris District—First Round.

Deport Circuit, at Cunningham, Feb. 22, 23.  
W. F. BRYAN, P. E.



Sulphur Springs District—First Round. Sulphur Bluff, at Natta, Feb. 22, 23. Purley, at Harmony, March 1, 2. Winnaboro Sta., March 2, 3. Birthright and Tira, March 8, 9. Sulphur Springs Sta., March 9, 10. R. C. HICKS, P. E.

Bowie District—First Round. Crafton, at Red Bud, Feb. 22, 23. Sunset, at Sunset, Feb. 23, 24. Dundee Mission, March 1, 2. T. H. MORRIS, P. E.

Gainesville District—First Round. Rosston Mis., at Rosston, Feb. 22, 23. J. F. PIERCE, P. E.

Greenville District—Second Round. Jones, Bethel and Wesley, at Wesley, March 1, 2. Celeste Cir., at Celeste, March 8, 9. Campbell Cir., at Caney, March 15, 16. Wesley Sta., March 16. Kavanaugh Sta., March 23. West Lee Street Sta., March 23. Commerce Mis., at Mt. Zion, March 28-30. Commerce Sta., March 30, 31. 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.

Dallas District—Second Round. (Preaching Services) Forest Ave., 11 a. m., Feb. 23. Ervay, 7:30 p. m., Feb. 23. Tyler Street, 11 a. m., March 2. St. John's, 7:30 p. m., March 2. St. Mark's, 11 a. m., March 9. Fairland, 7:30 p. m., March 9. Trinity, 11 a. m., March 16. Oak Lawn, 7:30, March 16. (Quarterly Conferences) Grand Prairie, March 23, 24. Tyler Street, March 26. Cedar Hill and Duncanville, March 29, 30. St. John's, April 2. 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, 28. O. F. SENSABAUGH, P. E.

McKinney District—Second Round. Anna, at M., March 15, 16. Princeton, at W. C., March 22, 23. Allen and South McKinney at S. M., March 23, 7:30 p. m. 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.

Terrell District—Second Round. Fate Cir., at Millwood, Feb. 22 and 23. Royce City, Feb. 23, 24. Garland, March 1, 2. Rockwall, March 2, 3. Chisholm, at Allen's Chapel, March 8, 9. Terry, March 15, 16. College Mound, at Morrow's Chapel, March 22, 23. Elmo, March 29, 30. 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. Quinlan, 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. Whiteside, February 23, 24. Pilot Grove Cir., at Blackmon's Chapel, March 1, 2. Travis Street, March 8, 9. Key Memorial, March 15, 16. Waples Memorial, March 22, 23. Bella 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. Whiteboro, April 26, 27. Howe Cir., at Ferguson's Chapel, May 3, 4. Sadler and Gordonville, at Sadler, May 10, 11. Postboro and Preston, at Postboro, May 17, 18. Harlan Chapel, May 18, 19. Sherman Cir., at Southway, May 24, 25. R. G. MOOD, P. E.

CENTRAL TEXAS CONFERENCE Gatesville District—Second Round. Turnersville, at T., Feb. 22, 23. Killeen Sta., March 1, 2. Meridian Cir., at Montgomery Springs, March 8, 9. Meridian Sta., March 9, 10. Valley Mills, at V. M., March 10, 2 p. m. Gatesville Sta., March 16, 17. Copperas Cove, at Pidoke, March 22, 23. Killeen Cir., at Reece Creek, March 29, 30. Nolanville, at N., March 31, 11 a. m. McGregor, April 5, 6. Inesboro, at Union Grove, April 12, 13. Evant, at Cox Chapel, April 16, at 11 a. m. Fair and Lanham, at L., April 19, 20. Hamilton Cir., at I., 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. J. VAUGHAN, P. E.

Corsicana District—Second Round. Harmony Ct., at Brushy, Mar. 1-2. Frost Ct., at Emmett, Mar. 2-3. Krone and Powell, at Powell, Mar. 8-9. Horn Hill Ct., at Cedar Island, Mar. 15-16. Groesbeck Station, Mar. 16-17. Purdon Ct., at Mt. Zion, Mar. 22-23. Dawson Station, Mar. 23-24. Barry Ct., April 5-6. Eleventh Ave., April 6-7. Chatfield, at Tupelo, April 12-13. Rice Station, April 13-14. Kirvin Ct., April 19-20. Mexia Station, April 20-21. Corsicana Ct., at Eureka, April 26-27. Wortham and Richland, at R., May 3-4. First Church, May 4-5. Hill Ct., May 10-11. Thornton Station, May 9-11. JNO. R. NELSON, P. E.

Gainesville District—Second Round. Marysville Cir., at Sive's Bend, March 1, 2. St. Jo Mis., March 8, 9. Woodbine Cir., at Whaley's Chapel, March 15, 16. Bonita Cir., at Starkey's Chapel, March 22, 23. Denton St. Sta., March 23, 24. Broadway Sta., March 29, 30. 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. Rossion Cir., at Bolivar, at S., May 3, 4. Sanger and Bolivar, at S., May 3, 4. Montague Cir., at Dye Mound, May 17, 18. Dexter Cir., at —, May 24, 25. J. F. PIERCE, P. E.

Cleburne District—Second Round. Burleson, at B., Feb. 22, 23. Grandview Cir., at G. B., March 1, 2. Main Street, Cleburne, March 2 and 23, at 7:30 p. m. Alvarado, March 8, 9. Venus, March 15, 16. Godley, at Concord, March 22, 23. Lillian, at P. G., March 29, 30. 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.

Dublin District—Second Round. Dublin, March 2, 5. Harben and Green's Creek, at H., March 6. Comanche Cir., at Cottonwood, March 8, 9. Comanche Sta., March 9, 10. Harmony, at Hebron, March 15, 16. Gustine, March 16, 17. Stephenville Cir., at Rock Falls, March 22, 23. Stephenville Sta., March 23, 24. De Leon Cir., at Morton's Chapel, March 29, 30. De Leon Sta., March 30, 31. Bunyan, at Lingleville, April 5, 6. Hockabay, at Pigeon, April 12, 13. Duffan, at Shipper, April 12, 13. Ireddell, 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 Acre, April 26, 27. Tolar, April 27, 28. M. K. LITTLE, P. E.

Georgetown District—Second Round. Taylor, Feb. 23, 24. Bartlett, April 5, 6. Granger, April 5, 6. Thrall, at Beaukiss, March 8, 9. Belton, March 16, 17. Holland, at Wilson's Valley, March 22, 23. Belton Cir., at New Hope, March 29, 30. Hutto, at Round Rock, March 2, 3. 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.

Cisco District—Second Round. Thurber, Feb. 25. Breckenridge, March 1, 2. Eastland, 7:30 p. m., March 7. Ranger, at P. Grove, March 8, 9. Strawn and Mingus, at M., March 15, 16. German, March 22, 23. Gordon, at Mt. Zion, March 29, 30. Rising Star, April 5, 6. Pioneer, at P. Valley, April 6, 7. May, at Bethel, 11 a. m., April 8. Sipe Springs, at Beattie, 11 a. m., April 9. Cisco Mis., at Bluff Branch, April 12, 13. Scranton, at S., 11 a. m., April 16. Deslemona, April 19, 20. Staff, April 20, 21. Cisco Sta., April 27, 28. Wayland, May 3, 4. Caddo, May 4, 5. Eolian, May 10, 11. Carbon, May 17, 18. C. E. LINDSEY, P. E.

Brownwood District—Second Round. Bangs, at Concord, Feb. 22, 23. Norton, at Hatchel, March 1, 2. Winchell, at Trickham, March 8, 9. Ballinger, March 15, 16. Wingate, at Darsco, March 22, 23. Winters, March 22, 23. Glen Cove, at Crews, March 29, 30. Brownwood Mis., at Green's Chapel, April 5, 6. Indian Creek, at Bethany, April 12, 13. Coleman Sta., April 18. 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.

Weatherford District—Second Round. Azle, at Peden, Feb. 22, 23. Springtown, at Knob, Feb. 23, 24. Millsap, at Mt. Vernon, March 1, 2. Mineral Wells, at M. W., March 9, 10. Santo, at Brazos, March 15, 16. Weatherford Circuit, at Weiland, March 19. Aledo, at Ben Brook, March 22, 23. Couss Mem., March 29, 30. Weatherford, March 29, 31. Whitt Circuit, April 5, 6. Loving, at Loving, April 12, 13. Graham Mis., at Rocky Mound, April 15. Graham, at Graham, April 16. Eliasville, at Murray, April 19, 20. New Castle, at True, April 26, 27. Olney Mis., Q. C., April 27. JAS. CAMPBELL, P. E.

Waxahachie District—Second Round. Trumbull, at Carroll, Feb. 22, 23. Ferris, Feb. 23, 24. Britton, at Webb, March 1, 2. Ennis, March 7-9. Palmer, at Garrett, March 8, 9. Ovilla, at Onward, March 22, 23. Mayspear, at Auburn, March 29, 30. 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 Aviation, May 3, 4. Italy, May 4, 5. J. A. WHITSHURST, P. E.

WEST TEXAS CONFERENCE Cuero District—Second Round. Yoakum, Feb. 22, 23. Hallettsville, at Rock Island, Feb. 23, 24. Port Lavaca and Traylor, at T., March 1, 2. Port O'Connor, at Bloomington, Tues., Mar. 4. Nursery, at Ford Tran, March 5, 9. Midfield, at Markham, March 15, 16. Palacios, March 16, 17. El Campo, Tues., March 18. Smiley, at Westhof, March 22, 23. Nixon, March 23, 24. Pandora, at Caddo, March 29, 30.

Stockdale, at Stockdale, March 30, 31. Cuero, April 5, 6. Lunge, April 6, 7. Lavernia, at Sutherland Spgs., April 12, 13. JOHN M. ALEXANDER, P. E.

Beeville District—Second Round. Robstown, at Banquetta, Feb. 22, 23. Bishop, Feb. 23, 24. Karnes City, at Petrus, Feb. 26. Rockport, March 1, 2. Aransas Pass, March 2, 3. Floresville, March 5. Kenedy, at Kenedy, March 6. Oakville, at Bethel, March 8, 9. Beeville, March 12. Mathis, March 14. Corpus Christi, March 15, 16. Taft, at Gregory, March 16, 17. San Benito, March 22, 23. Harlingen, March 23, 24. Harlingen, March 26. Mercedes and LaFaria, at LaF., March 27. Sinton, at Odem, March 29, 30. Kingsville, April 5, 6. J. H. GROSECLOSE, P. E.

Llano District—Second Round. Blanco, at Blanco, Feb. 22, 23. Johnson City, at Round Mountain, Feb. 25. Goldthwaite, March 1, 2. Mullen, at Mullen, March 2, 3. Star, at Pleasant Grove, March 8, 9. Center City, at Bethel, March 9, 10. Llano Cir., at Willow City, March 15, 16. Llano Sta., March 22, 23. Cherokee, at Cherokee, March 23, 24. San Saba Sta., March 25. Richland Springs, at Lockett, March 27. Lometa Cir., at Benton, March 29, 30. San Saba Cir., at Colony, March 30, 31. Mason, April 5, 6. Fredonia, April 6, 7. I. W. COWAN, P. E.

San Marcos District—Second Round. Dripping Springs, Feb. 22, 23. Luling, Feb. 26, 27. Gonzales, March 1, 2. Lockhart, March 2, 3. Staples, at Harris Chapel, March 8, 9. Martindale, March 12, 24. San Marcos, March 16. Seguin, March 22, 23. Belmont, at Mill Creek, March 25, 26. Leesville, March 27, 28. Waelder and Thomsonville, at Thomsonville, March 29, 30. THOMAS GREGORY, P. E.

San Angelo District—Second Round. Miles, Feb. 22, 23. Eden, at Live Oak, Mar. 1, 2. Lohn, at Pear Valley, Mar. 3. Wray, Mar. 8, 9. Rochelle, at Live Oak, Mar. 9. Junction, at Junction, Mar. 15, 16. Menard, at Menard, Mar. 17. Sonora, Mar. 22, 23. Eldorado, at Eldorado, Mar. 29, 30. Ozona, Apr. 5, 6. Sherwood, Apr. 12, 13. Sterling, at China Valley, Apr. 19, 20. Water Valley, at Carlbad, 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.

Austin District—Second Round. Elgin, Feb. 22, 23. McDiade Cir., at Watterson, Feb. 24-26. Mastrop, March 1, 2. Manor, March 8, 9. Webberville Cir., at Colorado Chapel, Mar. 15, 16. University Church, March 16, 17. Liberty Hill and Leander, at L. H., March 22, 23. Walnut, March 29, 30. St. Luke's, March 30, 31. First Church, April 6, 7. South Austin, April 11, 12. Ward Memorial, April 12, 13. V. A. GODBAY, P. E.

Uvalde District—Second Round. Cattula Sta., Feb. 22, 23. Eagle Pass, March 1, 2. Moore, at Leona, March 8, 9. Devine, March 9, 10. Asherton, at Big Wells, March 15, 16. Leakey, March 19. Uvalde Sta., March 22, 23. Rainsville, at L. P., March 23, 24. Rock Springs, March 26-30. Utopia Sta., April 5, 6. Del Rio, April 12, 13. Millett, April 19, 20. Pearsall Sta., April 20, 21. Laredo Sta., April 26, 27. The Uvalde District Conference will convene in Carrizo Springs May 1-4, 1913. S. B. BEALL, P. E.

San Antonio District—Second Round. Travis Park, Feb. 23. Prospect Hill, Feb. 23. West End, March 2. Alamo Heights, March 2. Potter Cir., at P., March 9. South Heights, March 9. Harper Cir., at Ingram, March 9. Kerrville, March 16. Center Point, March 16. Boerne Cir., at Comfort, March 23. Alamo, March 23. San Antonio Cir., at Oak Island, March 30. Government Hill, March 30. Bandera, April 6. Missionary Institute and District Conference at Bandera April 1-4. Opening sermon April 1, 7:30 p. m., by Rev. Nat. B. Read. S. H. C. BURGIN, P. E.

NORTHWEST TEX. CONFERENCE Sweetwater District—Second Round. Sweetwater Sta., Feb. 16; business meeting April 2. Hermeleigh, at Guinn, Feb. 22-23. Roscoe, at R., March 2-3. Roby, at Fairview, March 8, 9. Westbrook, at Cuthbert, Mar. 15-16. Blackwell, at Hylton, Mar. 22-23. Loraine, Mar. 27, at 3 p. m. District Conference, at Loraine, Mar. 28-30. 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. Clyde Mission, at Oplin, Feb. 22, 23. Hawley, at Hodges, March 1, 2. Anson, March 2, 3. Trent, at Cross Roads, March 15, 16. Merkel, March 16, 17. View, at Buffalo Gap, March 22, 23. First Church, Abilene, March 23, 24. Cap, at Wiley, April 5, 6. St. Pauls, Abilene, April 6, 7. Ovalo, at Jim Ned, April 12, 13. Cross Plains, at Cotton Wood, April 19, 20. Nugent, at Hamby, April 26, 27. Putnam, at Moran, May 3, 4. Baird, May 4, 5. C. N. N. FERGUSON, P. E.

Waco District—Second Round. Aquilla, at Lebanon, Feb. 22, 23. Mart, March 2, 11 a. m.

Clay Street, March 2, 7:30 p. m. West, at Elm Mott, March 8, 9. Bruceville and Eddy, at E., March 15, 16. Lorena, at Oak Grove, March 16, 17. Fifth Street, March 23. S. Bosque and Horn, at Harris, March 29, 30. 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. B. ANDREWS, P. E.

Vernon District—Second Round. Fatteline Cir., March 1, 2. Dumont Mis., March 7. Paduash Sta., March 8, 9. Tell Cir., March 15, 16. Tolbert and Fargo, March 19. Quanah Sta., March 21. Quanah Mis., March 22, 23. Medicine Mound Mis., March 29, 30. Crowell Mis., April 4. Kirkland Cir., April 5, 6. 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.

Hamlin District—Second Round. Hamlin Sta., Feb. 15, 16. Aspermont Sta., March 1, 2. Rosston, at Afton, March 8, 9. Tuxedo, at Anderson's Chapel, March 15, 15. Rule, at Rule, March 22, 23. McCaulay, at M., 8 p. m., March 27. Rotan, April 5, 6. Sylvester, at Lovelace, April 12, 13. Jayton, at J., April 19, 20. Sagerston, at Afton, April 26, 27. Spur, May 3, 4. Knox City, at O'Brien, May 10, 11. Rochester, at Judd, May 17, 18. Peacock, at P., May 24, 25. Vera, May 31, June 1. District Conference will convene at McCaulay, at 8 p. m., March 27, and continue over Sunday. Following are the committees: For License to Preach—J. H. Hamblen, V. H. Trammell and M. L. Story. Recommendation for Admission into the Annual Conference—J. H. Watts, C. B. Smith and M. B. Beavers. Deacons' and Elders' Orders—A. B. Keen, T. E. Williams and O. M. Addison. G. S. HARDY, P. E.

Stamford District—Second Round. Haskell Sta., March 1, 2. Weichert, March 3, at 11 a. m. Munday, March 5, at 2 p. m. Ward Mem. and Leaders, March 8, 9. Albany, March 12. Bomarton, March 15, 16. Seymour Sta., March 21, at 8 p. m. Seymour Mis., March 22, 23. Goree, March 29, 30. Westover, April 5, 6. Goodnight, at Sunny, April 12, 13. St. John's, April 20. 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. Newlin, at Salisbury, Feb. 22, 23. Hedley, at Hedley, Feb. 24. Shamrock, Mar. 1, 2. Wheeler, at Locust Grove, March 5. Plymouth, at Lee's Chapel, March 5. McLean, March 8, 9. Wellington, at Sunny, Olympus, March 15, 16. Wellington Station, March 17. Mobeetie, at Mobeetie, March 22, 23. Cataline, at Gagey Valley, March 25. Miami and Pampa, at Pampa, March 27. Washburn, at Fairview, March 29. Claude, March 30, at 7:30 p. m. 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. Plainview Mis., Feb. 23, 24. Bartonsite, at Pierses Chapel, March 1, 2. Hale Center, March 2, 3. Kress, at Vicks, March 8, 9. Lorenzo, at Estacado, March 15, 16. Crosbyton, at Cove, March 16, 17. Lockney Mis., at Roseland, March 22, 23. Lockney Sta., March 23, 24. Dimmitt, at Olten, March 29, 30. Silverton, April 5, 6. Turkey, at Whitehat, April 12, 13. Mataro, 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. J. T. HICKS, P. E.

Big Spring District—Second Round. Seminole, Feb. 23, 24. Andrews, at Shafter, March 1, 2. Stanton, afternoon, March 4. Big Spring Sta., afternoon, March 5. Big Spring Mis., March 8, 9. Gail, at Gail, March 15, 16. Coahoma, at R. Bar, March 22, 23. Plains, March 30, 31. Brownfield, at Gomez, April 5, 6. O'Donnell, at T. Bar, April 8. Taboka and Slaton, at Slaton, April 12, 13. Post, afternoon, April 14. Lamesa, April 19, 20. W. H. TERRY, P. E.

Amarillo District—Second Round. Stratford, Feb. 22-23. Lipscomb, Mar. 1-2. Higgins, Mar. 2-3. Park Street, Mar. 8-9. Buchanan St., Mar. 9-10. Hereford, Mar. 15-16. Canyon, Mar. 16-17. Vega, Mar. 22-23. Ochiltree, Mar. 29-30. Plemons, Apr. 5-6. White Deer, Apr. 12-13. Blodgett, Apr. 19-20. Middle Well, Apr. 26-27. Channing, Apr. 27-28. District Conference, at Canyon, May 9-14. O. P. KIKER, P. E.

TEXAS CONFERENCE Bonham District—First Round. Telephone Ct., Feb. 22, 23. Forest Hill and Bell Chapel, Mar. 1, 2. Ravenna Ct., Mar. 8, 9. Window Ct., Mar. 15, 16. S. THOMAS, P. E. San Augustine District—First Round. Mt. Enterprise and Caro, at Mt. E., Feb. 22, 23. Timpon, Feb. 23. Appleby, at Prairie C., March 1, 2. Center Cir., at New P., March 8, 9. Carthage Sta., March 9. Livington Cir., at Mt. E., March 15. J. W. MILLS, P. E.

El Paso District—Second Round. El Paso—G. Hill, Feb. 23. El Paso—Mission, Feb. 23. Alamogordo, Feb. 26. Tularosa, Mar. 1-2. Las Cruces, Mar. 5. Lordsburg, Mar. 8-9. Deming, Mar. 12. La Mesa, Mar. 15-16. J. ALLEN RAY, P. E.

Jacksonville District—First Round. Elkhart, at Elkhart, Feb. 22, 23. Brusby Creek, at B., Mar. 1, 2. J. T. SMITH, P. E.

Tyler District—First Round. Mt. Sylvan, at Harris Chapel, Feb. 22, 23. Lindale, Feb. 24. J. B. TURRENTINE, P. E.

Marlin District—First Round. Travis Cir., at Travis, Feb. 22, 23. Rosebud Sta. and Bohemian Mis., Feb. 23, 24. I. F. BETTS, P. E. 510 Chambers Street, Marlin, Texas.

Brenham District—First Round. Richmond, Feb. 22, 23. Rosenberg, Feb. 23, 24. Somerville, March 2, 3. S. W. THOMAS, P. E.

Beaumont District—First Round. Warren, at Midway, Feb. 22, 23. Woodville, at Woodville, Feb. 23, 24. E. W. SOLOMON, P. E.

Marshall District—First Round. Hallville Cir., at Hallville, Feb. 22, 23. Bettie Cir., Glenwood, March 1, 2. P. M. BOYLES, P. E.

Pittsburg District—First Round. Cookville, at Argo, Feb. 22, 23. Mt. Pleasant, Feb. 23, 24. Pittsburg Cir., at Union Ridge, March 8, 9. Pittsburg Sta., March 9, 10. O. T. HOTCHKISS, P. E.

Beaumont District—Second Round. Robert's Avenue, March 2, 11 a. m. Silsbee, at Silsbee, March 2, 7:30 p. m. Kountze, at Kountze, March 8, 9. Kountze Mis., at Voth, March 9, 7:30 p. m. Orange and Orange Mis., March 15, 16. First Church, Beaumont, March 16, 7:30 p. m. Liberty, at Liberty, March 29, 30. Dayton, March 30, 31. 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 Bossman, April 30, 7:30 p. m. Baton and Saratoga, at Baton, May 3, 4. Warren, at —, May 10, 11. Woodville, at —, May 13, 14. Port Bolivar and Stowell, at Stowell, May 17, 18. Nederland, at —, May 24, 25. Port Arthur, May 25, 26. E. W. SOLOMON, P. E.

Brenham District—Second Round. Lyons, at Cravy, March 1, 2. Somerville, March 2, 3. Giddings, at Burton, March 8, 9. Lexington, at Lexington, March 9. Thorndale, at Pleasant Retreat, March 15, 16. Rockdale, March 16, 17. Chapel Hill, March 22, 23. Caldwell, March 29, 30. Brenham, March 30. Tanglewood, at Pleasant Hill, April 5, 6. Waller, at Kirby's Chapel, April 12, 13. Heston, 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 Fairlie, at Wallis, May 24, 25. Richmond, May 25. District Conference will convene at Brookshire, May 12 to 14. The following committees are appointed: On License to Preach—F. O. Favre, J. C. Carr and C. M. Meyers. On Admissions—D. S. Burke, W. W. Horner and A. C. Bigger. On Deacons' and Elders' Orders—C. F. Smith, J. F. Carter and A. S. Whitehurst. S. W. THOMAS, P. E.

Marlin District—Second Round. Normangee, at North Zulch, March 1, 2. Marquez, at New Baden, March 8, 9. Jewett, at Oakwood, March 9, 10. Franklin, March 12. Reagan, at Stranger, March 15, 16. Marlin, March 16, 17. Davilla, at Davilla, March 22, 23. Buckholts, at Buckholts, March 23, 24. Maysfield, at Maysfield, March 29, 30. Cameron, March 30, 31. 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 Bohemian Mis., June 1, 2. I. F. BETTS, P. E.

NEW MEXICO CONFERENCE Pecos Valley District—Second Round. Rogers, Feb. 22, 23. Hagerman, Feb. 26. Malaga, March 1, 2. Carlbad, March 2, 3. Lovington, March 8, 9. Sacramento Mount, March 15, 16. Odessa, March 22, 23. Pecos, March 29, 30. Hope, April 5, 6. Dayton, April 12, 13. Artesia, April 19, 20. Portales, April 22, 27. Roswell, April 26, 27. I. B. COCHRAN, P. E.

Albuquerque District—Second Round. Albuquerque, Feb. 22, 23. Cerrillos, Feb. 25. Watrous, Feb. 26. Melrose, March 1, 2. Moriarty, March 8, 9. Carrizo, March 15, 16. Corona, March 22, 23. McAlester, March 29, 30. 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.



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- Squad No. 1.  
 1. Dr. M. L. Graves, Galveston, Leader.  
 2. L. L. Jester, Dallas.  
 3. S. J. Adams, Hearne.  
 4. J. S. Means, Andrews.  
 5. M. Hutchinson, Houston.

- Squad No. 2.  
 1. Hon. Geo. T. Jester, Corsicana, Leader.  
 2. Judge M. M. Brooks, Dallas.  
 3. W. T. Twyman, Marshall.  
 4. J. L. Halbert, Corsicana.  
 5. J. A. Thompson, Corsicana.

- Squad No. 3.  
 1. Hon. Jno. W. Robbins, Austin, Leader.  
 2. R. H. Kirby, Austin.  
 3. Mrs. Lula B. Wilson, Austin.  
 4. J. Scott, Houston.

- Squad No. 4.  
 1. Rev. W. F. Bryan, Paris, Leader.  
 2. Wm. Nickels, Eden.  
 3. L. B. Trulove, Alvarado.  
 4. Weibusch & Powell, Dallas.

- Squad No. 5.  
 1. Rev. C. B. Garrett, Center, Leader.  
 2. W. A. King, Jr., Center.  
 3. E. W. Grogan, Byers.  
 4. O. B. Carver, Hamlin.

- Squad No. 6.  
 1. Hon. Thos. H. Ball, Houston.  
 2. Clarence Hocker, Clarksville.  
 3. J. C. Kimmel, Abilene.  
 4. "A friend," San Angelo.  
 5. Rev. W. A. Thomas and wife, San-ger.

- Squad No. 7.  
 1. Hon. R. M. Kelly, Longview, Leader.  
 2. J. P. Sebastian, Valley View.  
 3. Mrs. W. B. Chow, Houston.  
 4. Mrs. Annie L. Lewis, Houston.

- Squad No. 8.  
 1. Dr. J. E. Harrison, San Antonio, Leader.  
 2. R. L. Ball, San Antonio.  
 3. J. O. Terrell, San Antonio.  
 4. H. C. Carter, San Antonio.  
 5. Ed Rand, San Antonio.

- Squad No. 9.  
 1. Col. A. F. Bentley, Temple, Leader.  
 2. F. F. Downs, Temple.  
 3. W. M. and T. B. Bond, Hillsboro.  
 4. C. A. Milam, Glen Rose.  
 5. J. E. Fielder, Venus.

- Squad No. 10.  
 1. Dr. Jno. M. Moore, Nashville, Tenn., Leader.  
 2. Rev. J. G. Miller, Vernon.  
 3. M. K. Graham, Graham.  
 4. Mrs. W. H. Rivers, Elgin.

The race begins neck and neck. Two leaders have not yet sent in their intention fee but we are confident they will, so we count 'em before hand. We want all the squad members to write their leaders any helpful information and vice versa. Remember, the leader whose squad numbers ten, first, gets a specially designed solid gold medal.

NEW MEMBERS OF THE KNICKER-BOCKER SPECIAL.

- This Week's Catch.  
 1. A. F. Bentley, Temple, Texas.  
 2. F. F. Downs, Temple, Texas.  
 3. J. S. Fielder, Venus, Texas.  
 4. O. B. Carver, Hamilton, Texas.  
 5. M. Hutchinson, Houston, Texas.  
 6. Mrs. W. B. Chow, Houston, Texas.  
 7. Thos. H. Ball, Houston, Texas.  
 8. J. Scott, Houston, Texas.  
 9. Miss Annie L. Lewis, Houston, Texas.

Ain't that a handsome bunch? All of 'em took prizes when they were little and have been growing ever since. We will have them keep their faces at the windows and a great crowd will wait to travel with such pulchritudinous pilgrims.

NEW NOMINATIONS FOR KNICKER-BOCKER SPECIAL.

1. Rev. C. N. N. Ferguson, of Plainview. A dynamo of intellectual and spiritual energy, church builder, leader, magnetic spirit, a success. He will light a thousand candle power on our train.  
 2. Rev. A. T. Culbertson. Brother Culbertson is a remarkably successful captain of finance as well as a preacher. He's so used to a big bank account here he's bound to make big deposits in Heaven's bank. He will greatly help us by his influence with leading business men.  
 3. C. H. Bencini, Fort Worth, Texas. Brother Bencini, a rich oil well man, who has always led in generous gifts to the Church. A big thing like this appeals to him. The first time I saw him he had tears in his eyes as he was giving \$500 to the old preach-

ers. I want him to get aboard right now.

This is all the nominations we have room for this week. We expect to elect ninety per cent of the ticket heretofore nominated.

HOW TO GET OFF THE SLOW TRAIN ONTO THE KNICKER-BOCKER SPECIAL.

There are a lot of men riding on the slow train who ought to get on my train De Luxe. The method is simple. Let them add to their former subscription enough to make it a thousand dollars. Then I'll give them a through ticket on our great \$100,000 Special. Write me and I'll send a blank note and how to fill it and to make it good for a ticket in the golden train of big success.

Brother Henry Jackson of San Antonio, has a \$500 ticket he ought to develop at once for a thousand dollar ticket. There are a lot like him. Come in boys, I'll give you to boot a dining car ticket, good for a feast of joy, here and hereafter.

PLEASANT MOUND.

Let it be hereby fully known to Methodism everywhere that Pleasant Mound Church, Terrell District, is very emphatically on the map. Of course there are others in Texas, but great as Texas is it would be a thousand times greater if every charge in Texas was of the class of Pleasant Mound. To be definite, the University office was visited yesterday by Mrs. A. B. Jones, of Pleasant Mound charge who stated that she was authorized by that community to contract for one room in the Men's Dormitory, and that whatever has not been raised of the necessary \$1000 they would guarantee. This good "Mother in Israel" is of that great body of Methodist women that consider the enterprises of the Church as personal matters and though she is not by any means as young as she once was yet her ability in pushing Methodist enterprises is marvelous. She has about raised the necessary funds and took out enough notes to finish the balance and Texas Methodism may understand from this good time that those notes will be returned and every one of them be paid. Let other charges in Texas now measure themselves according to the standard of Pleasant Mound.

The following District Commissioners have already begun to send in "brick mortar" for the University: S. J. Rucker, Fort Worth District; L. L. Cohen, Sherman District; I. S. Ashburn, Bonham District; G. J. Bryan, Corsicana District; J. C. Carr, Brenham District; F. A. Crutchfield, Bowie District; C. C. Hightower, Gatesville District and San Antonio District. We have received notice from others that they will have something for us a few days and all this before we have gotten our report blanks thoroughly scattered. To be sure we are doing things.

TERRELL DISTRICT AND S. M. U.

Our Terrell District S. M. U. meeting was held in Terrell February 11. It rained all day and froze at night, but most of the preachers were present. Brother Barton was there with all of his enthusiasm and all of his speech. Dr. Sensabaugh was there. His address was strong and full of inspiration. Our own beloved always touches the keynote and his address was no exception to the rule. The pastors are full of enthusiasm on the subject of S. M. U. When the general roll is called Terrell District will answer "Everything in full, Bishop."

At this writing we began our movement for an every-member campaign. We mean to stir it and stew it until the world shall know that a Methodist University is being built in Dallas, Texas, which shall be second to none this side the north star. The people who know the facts about it are anxious to give. Therefore, we mean to tell it abroad in faith and cry it in the valleys until the hills echo.  
 Everything we have as Texas Methodists is at stake and Terrell District knows it. Watch the Advocate! Watch the Campus! Watch Terrell District on the 20th of May!

Our district meeting developed the fact that all the pastors are interested and many of the laymen. When everybody gives S. M. U. will "rise from a dead level to a living perpendicular" and generations to come will bless the day of our donations.  
 WALTER DOUGLASS,  
 District Commissioner

A MEDITATION.

By Rev. D. F. Fuller.

How often in this life do we come so near the eternal that we almost catch glimpses of its glory, and hear its notes of unmixed joy. God is very present at such times and places. We do not see His form, nor hear His voice with our blurred vision and dull ears, but in our soul of souls we realize His nearness. It can not be such circumstances could be, but for His presence. Tonight I hold the hand of an aged man who is rapidly passing from this time-world. I have known him intimately more than half a dozen years. His life has been most uniform in Christian consistency. He has had a struggle through life to keep the wolf from the door. But recently he has had glintings of light upon his pathway, and has had comfort and sufficiency. His gratitude was manifested in a generous liberality. And now tapping upon death's door, God gives him a vision of the beyond, and to witness his smiles and hear his notes of joy is to feel God is here. Soon his voice will mingle with the songs of the upper choirs, his eyes shall behold the King, and, beautified by the vision shall be at home in the eternal kingdom where are no tears, no night, no death. Well did the greatest of English poets say:  
 "The place where a good man meets  
 Is privileged above the common walks  
 of life;  
 Quite on the verge of heaven."

A SUNDAY SCHOOL WITH A HISTORY.

Rev. D. F. Fuller.

I came to Grayson County, Texas, January, 1870, and located in Preston Bend which is on Red River (and the extreme northern part of the county. At that time it was, perhaps, the best settled portion of the county and had some as noble people as I have known. Rev. Thos. W. Mitchell was in charge of the circuit, with Rev. Eugene Taylor Bates as his junior preacher. Rev. J. M. Binkley was presiding elder, and resided on his farm near Kentuckytown. Rev. M. H. Neely had charge of Sherman and Bonham, while Rev. Wm. Pitt Petty was principal of the school in Sherman. Only Travis Street Methodist Church stood in Sherman. The Cumberland Presbyterian was the only other organized Church, and they had one Sunday in the Travis Street Church per month. The circuit mentioned above began on Red River north of Gordonville, continued south to Pilot Point, east to Farmington, north to Carpenter's Bluff on Red River, west to Gordonville. It was an eight-week circuit. We saw our old and beloved pastor once in two months, as also our excellent young pastor.

There was not a Methodist nor other Sunday School in this territory north of Sherman. Nor had there been one. We, wife and I, were in the first year of our married life, and were timid among strangers. But God in a most blessed way opened the door by giving us undivided favor with the people. So on the third Sunday in April, 1870, quite a company responded to a call for organizing a Sunday School. The day being pleasant and the crowd too large for the 18x20 house, used for school, etc., we assembled under a large oak tree, and after usual service, proceeded to organize the first Sunday School in Preston Bend, Texas, with an enrollment of sixty, which embraced most of the population. Wm. Quillian was elected Superintendent; Judge Porter, Assistant Superintendent; Adolphus Law, Secretary, and some eight teachers completed the staff. There were less than a dozen Catechisms, not a Question Book, and of course no literature at that time. Bibles were ordered from Nashville, Tennessee, and came by way of New Orleans and Shreveport to Jefferson, by water transportation, thence to Sherman by a team. So it was August when our books came.

Meantime a great revival came and young and old were swept into the Kingdom of God. At the noon hour the children held meetings and had several conversions. In this great meeting the junior preacher, Brother Bates, was able to participate, and made some of his greatest conquests for our Master. He will live in my memory here, and we shall join each other in the beautiful beyond some sweet day. Oh, good reader, think of it—to furnish the people with songs! He, wife and I, would write music and words, and distribute among the people. The children would learn the music and commit the verses to memory, and all would sing. That revival made the Methodist Church the spiritual leader of Preston and she so continues.

The Sunday School has been in successful operation there for forty-three years. It has a great history. Among its boys are Rev. J. D. Young, and his lawyer brother; the father of Rev. Lovick Pierce Law, etc. Among its

gifts, \$10,000 to Southwestern University. Among its enterprises, a movement to have the Sunday School children of America erect a monument to our beloved and martyred President, William McKinley. This act so touched Mrs. McKinley that she sent some pressed flowers from the President's casket, a picture of his grave, his autograph, a picture of the church as the funeral service progressed, and another of the Church Index so we can distinguish various persons seated in the audience. J. W. Fawcett, present Superintendent has the precious mementoes in safe keeping.

As also letters from Hon. John Bright, British Ambassador to America, and the Chinese Ambassador, and others acknowledging gifts to famine sufferers in China, and elsewhere. There is much more that I might write but will say, praise God, my wife did not come teaching the young girls to dance, nor I the men to drink and gamble. We did not know what we were doing when we organized Preston Bend Sunday School, but all the money of Wall Street would not buy our history in just this one labor for our Lord.

Before closing let me say, I feel awed when in two places in Preston Bend, Ohio, the cemetery, where sleeps so many I knew and loved, and expect to see gain. The other, the old Coffey-Porter home. What memories are here? There stands a few storm-stripped catalpas, grown from seed brought the mistress of the manse from California, seeds brought by Albert Sidney Johnson, in return for kind hospitalities extended. Here too, Robert E. Lee, George B. McClellan, J. B. Hood and Jefferson Davis found food and bed and shelter and welcome, as they came and went at their country's call. But enough. I listen for the moment. As bells far out at sea, I hear some sounds which say, haste thee! Soon the day shall break and thou shalt be as they.  
 February, 1913.

THE BOARD MEETINGS IN DALLAS.

Bulletin No. 3.

From Dr. Ed F. Cook, one of the Secretaries of the Board of Missions, we learn that plans are maturing for a meeting in Dallas of unusual interest. Bishop Lambuth will be present with plans for the extension of our work in Africa. His addresses dealing with conditions in Africa as he and his companion saw them are thrilling and inspiring in the extreme, and his public addresses and speeches on various phases of our missionary work in many lands will be of intense interest. A world-wide and life-long traveler, "a born" missionary in every sense of the word, and ablaze with zeal for the spread of the Gospel of Jesus Christ in all lands, he will contribute much of real interest to the Board meeting. Bishop Hendrix is at this writing holding conference in Old Mexico and will bring an interesting message from that turbulent Republic. Bishop Murrah will bring messages of hope and promise from China, and Bishop Candler will, as ever, strive to keep the situation and needs in Cuba before the Board. Dr. W. W. Pinson, General Secretary of the Board, will be home by that time from a tour around the world and a study of missions by first hand.

The debates as to the relative importance and needs of the various mission fields will be full of interest to all who attend these meetings. We understand they are all open to the public. Those desiring to learn more of the real inside facts of our missionary effort will be repaid for spending as much time as possible attending these public meetings of the Board of Missions.  
 W. C. EVERETT,  
 Chairman.

TO THE PASTORS OF NORTH TEXAS CONFERENCE.

Dear Brethren:  
 The last General Conference of our Church authorized the Board of Missions of each Annual Conference to appoint a Committee on Evangelism, whose business shall be to plan and promote evangelistic work in all neglected portions of the conference and to cultivate the revival spirit throughout the conference.

The committee of the North Texas Conference recently met and spent some hours carefully and prayerfully considering every phase of the work thus committed to them; out of that consideration the following appeal and suggestions were evolved:

The most fundamental need in our conference just now is a conference-wide evangelistic campaign, planned for the entire year and conducted on the sanest methods—methods that will enlist in the work the entire membership of each Church. All will agree that the work of first importance in the Church is making disciples of the people. Every other work that the Church may properly attempt is dependent for its life, to say nothing of its possibilities, upon a vital, vigorous evangelism. The very fact, there-



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fore, that we have other Church problems of mammoth proportions engaging our attention, makes it all the more imperative, both for the sake of a living, growing Church, and that these problems may be worked out satisfactorily, that we at once lay definite plans for unusual evangelistic endeavor and that we consecrate to this work our highest energies. The Methodist Episcopal Church, through a committee on evangelism appointed by their last General Conference, have determined to devote this entire year to a membership campaign with a ten per cent increase in membership as the goal toward which they shall work. What could be done within the bounds of our conference that would so certainly advance all the interests of the Church and infuse new life into every movement as a conference-wide revival that would bring hundreds into our membership along with the intense spiritual quickening such a work always brings?

To accomplish this it is the judgment of your committee that we need not rely upon professional evangelists, as this would make a general campaign impossible. We believe our own forces can accomplish this work and that results will be far more satisfactory when our own men, preachers and laymen, come to feel their personal responsibility for the conversion of those about them and then determine to meet that responsibility. We are profoundly impressed that the individual Church in the majority of cases is capable of conducting its own revival under the leadership of its pastor, and that one of our greatest needs is an intelligent and determined effort upon the part of pastor and official board to bring this to pass. Such a plan is pregnant with possibilities in every congregation.

Those who feel that they must have help can secure this in many cases by making arrangements themselves with neighboring pastors. Those who cannot in this way make satisfactory arrangements should write at once to the secretary of this committee. We have secured promises from leading pastors in the conference to give some time during the year to assisting brother pastors who may desire help. Pastors writing us will immediately be furnished with the names of men capable of giving them satisfactory assistance.

We also have now in the field, appointed by the last conference, and working under this committee, two evangelists who are ready to make engagements—J. R. Atchley, of Denton, and E. S. Hursey, of Paris. Engagements can be made by writing these men directly or through this committee.

Let us urge all of our brethren to begin this campaign at once. If it is as fundamental as we have indicated, then all the interests of the Church demand that this work receive our first attention; thus we will lay the foundation for a year of marked progress in the whole life of the Church.  
 G. M. GIBSON,  
 Chairman.

AN EARNEST APPEAL.

Rev. W. P. Davis, a supernumerary member of the Northwest Texas Conference, who is now living at Clarendon, Texas, is passing through deep affliction. His wife's affliction is such that he is confined constantly at her bedside. They need help. The Church at Clarendon has rendered assistance to them for more than a year, and has done a noble part. Brother Davis has no income of any kind, and consequently no means of support. I write this believing that his brethren of the Northwest Texas Conference, and the members of the Church, as well, would be glad to come to his relief with material things in this time of sore need. Let those desiring to help Brother Davis, send money to Rev. H. M. Long, pastor, or to W. T. Hayter, Clarendon, Texas.  
 J. W. STORY, P. E.,  
 Clarendon District.