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REVEREND J. FRANK NORRIS CLEARED OF THE CHARGE OF PERJURY

Rev. J. Frank Norris is pastor of the First Baptist Church in Fort Worth, and during the two years he has held that position he has made a persistent fight on the public vice of the city, not even sparing some of the city officials and prominent men back of these officials. Especially was he bold and vigorous in the Statewide prohibition campaign last summer. Not only in the pulpit, but in the press he has expressed himself with more aggressiveness than prudence. As a result it is said city officials became very much incensed at Dr. Norris, and sometime ago it was announced that a reply to the attacks of the minister would be delivered at the City Hall, and that the audience would be limited to men only. A large audience filled the building at the appointed time, and the speech was delivered.

Soon after the publication of the speech Dr. Norris received a threatening anonymous letter, warning him of what he might expect if he did not leave the city. One of his prominent officials received one of a similar character concerning the minister. Following this, the minister was fired upon twice while in his study, the bullets coming close to his head. Not long after this, the church was discovered on fire, and it was damaged several thousand dollars, and at the same time the minister's house was set on fire, but was extinguished without great injury. Then it was not long until the Grand Jury began an investigation, the city and private individuals having offered a large reward for the apprehension of the guilty parties. After several days of investigation nine of the jurymen brought in an indictment charging Rev. J. Frank Norris with perjury, alleging that he had sworn before that body that he knew nothing of the authorship of the anonymous letters, whereas the jury stated that they had evidence that the minister, himself, was the author of them. This set the city and the country wild with excitement and the papers were full of it.

At that time we stated that it was unbelievable that a Grand Jury with such a foreman would indict a minister for such a serious offense without sufficient evidence to convict him; and at the same time it was unthinkable that a minister would be guilty of such an offense against his own moral nature and against the laws of the State; but that we would suspend judgment in the case until the courts had made a full investigation of the matter. However, we stated that we would give Mr. Norris our full faith and confidence until the evidence of his guilt was beyond a reasonable doubt. And there we have let the matter rest.

Soon after this indictment the First Baptist Church was burned to the ground and the minister's house was consumed over his head, he and his family being narrowly saved from death in the flames. These

events added to the excitement, and additional rewards were offered for the arrest of those responsible for the crimes. It was not long until another Grand Jury indicted Mr. Norris for arson, making one sensation to follow another in rapid succession. The city and the country became more and more aroused and the whole State became interested.

Something over two weeks ago the perjury charge was called for trial, the jury was selected and the case proceeded. The daily papers published every scrap of the evidence from day to day, and it was soon discovered that the State actually had no case against Mr. Norris: that the whole prosecution rested upon circumstantial evidence of the flimsiest and most untrustworthy nature, and that a conviction would be out of the question. Then, as an afterthought, two women who had appeared before the Grand Jury in the arson case were brought into the trial as prosecuting witnesses; and while their testimony did not bear directly upon the perjury charge, nevertheless it was damaging in a general way to the minister's case. But as the trial proceeded the defense threw discredit upon this testimony and left the State nothing upon which to rely for conviction.

The defense proceeded upon the assumption that the whole indictment and the prosecution had their inspiration in personal resentment toward Dr. Norris, and while there was no hope for a conviction following the indictment, still it would put the minister under the ban, force him to stand a trial on a felony charge, besmirch his reputation and so cripple his influence that henceforth he would be a negligible quantity in the community. In proof of this a certain jurymen, a venerable citizen of nearly sixty years' residence in the county and a member of the Grand Jury, but who voted against the indictment, testified that a jurymen said to him just before the indictment was voted, "I do not believe myself that we have evidence enough to indict him," but soon thereafter voted for the indictment.

After about ten days the case was finished and went to the jury and after two or three hours' deliberation they rendered a verdict of not guilty. There was nothing else for them to do under the circumstances. Then followed one of the most remarkable scenes ever witnessed in a court of justice. Men and women laughed and cried and applauded and sang old religious songs until one was reminded of an old-time revival service rather than a trial for perjury in a court of justice. The minister mounted the witness stand and addressed the throng, thanking them, and the jury, and his friends for the verdict. The Judge sat and witnessed the excitement and after it was over he dismissed the jury and adjourned the court.

The effect of the verdict was not simply a vindication of Dr. Norris from the charge of perjury, but it was a rebuke to the Grand Jury which found the indictment. It would seem to mean that the Grand Jury had little, if any, ground for the indictment. The defense contended that it was personal ill-will toward the minister and a disposition to do him all the injury possible regardless of the evidence involved. That ill-will realized that the trial would give an opportunity to abuse and vilify Dr. Norris and present him before the community in the worst light possible, and that this would compensate for their failure to convict him. It would leave him in a bad plight as a man and a minister, and therefore accomplish for the most part the object of the indictment. This was the contention of the defense and the jury seemed to take that view of it, and they did all that they could do in the premises and cleared him of the serious charge. But the moral effect of the trial on the reputation of Dr. Norris will, to some extent, abide. There was no sort of ground for the indictment in so far as the evidence is concerned, and no such an indictment ought to have been found.

A word in conclusion: That the Rev. J. Frank Norris has not pursued the wisest course in the methods of his pastorate and ministry in Fort Worth is a fact that his warmest friends will acknowledge. He has been a trifle too spectacular and sensational both in the pulpit and in the press. His very extreme utterances, giving to them now and then a severe personal tinge, aroused bitter resentment. He thus rendered himself vulnerable and his enemies were quick to take advantage of the opening and they made the largest use of it. In some respects he placed himself at their disposal and became the victim of their malice and hostility. He could have accomplished better results had he been more discreet and less reckless, and in the end his enemies would have been deprived of their coveted opportunity to harass and distress him. Courage and aggressive attacks upon vice are not substantially aided by impetuosity and imprudence. A man must be sure of his ground when he enters into a warfare against the powers of evil and he must have his facts well in hand. Then he is invulnerable. Otherwise he weakens his cause, gives his enemies a vantage ground from which to attack him and his position. It takes a cool head, a courageous heart, a strong hand, a steady nerve and discreet generalship to carry the war into the camp of evil. At these points Mr. Norris evinced weakness, and hence the ordeal through which he was called upon to pass.

But he was on the right side of these great questions, and despite his indiscretions and lack of the wisest methods of leadership, the great bulk of his friends stood by him and rendered him valiant

service. And the moral sentiment of the country, generally, has remained with him; and there is widespread rejoicing because of his triumph over those who have sought to ruin him and to degrade the cause in whose behalf he has labored. And we indulge the hope that the severe lessons he has learned in this fiery trial will give to him wisdom in his future ministry.

THE TRUE MEANING OF CHURCH MEMBERSHIP.

Church membership is not like membership in a fraternal order or a lodge. It means that the man who belongs to the Church has entered into covenant relation with God, to love him, to serve him, and to do all in his power to make his life a blessing to the world. It implies faith in Jesus Christ as a personal Savior, the witness of the Holy Spirit, a renewal of his moral and spiritual nature, a transformation of his life and character. He who assumes Church vows takes upon himself a lifetime pledge to follow a life of righteousness, and he ceases to follow his own desires and inclinations, but he is to follow in the commandments of Christ.

It is the only membership of which he is capable that is not forfeited by death. It is eternal in its perpetuity. For when death brings him to the end of his earthly pilgrimage his membership in the Church of God continues. He merges it into the Church triumphant and in heaven he is still a member of the Kingdom of Christ. No man, therefore, ought to esteem lightly his membership in the Church. He cannot sever it at his caprice, or invalidate it by trying to withdraw. Of course his moral and religious dereliction is a factor in determining his continuance, but even this regulates itself on repentance and renewal of faith. Therefore, let every member of the Church bear in mind the fact that his relation is a sacred relation, that it brings him into direct touch with God, that it carries with it his fidelity, his rectitude and his persistent effort to grow in grace and increase in the knowledge of divine things. It stands out as the one great privilege and duty of his life as a Christian man. It means everything to his soul in this life and in the life to come.

Spring ushers in the era of a new life. The buds swell, the leaves grow, the flowers bloom and the fruit matures. It is the process of a natural resurrection. It is life following in the wake of a wintry death. So it will be in the end of the world. The dead awake and become rehabilitated with spiritual bodies and spiritual organisms. Rather the soul will be provided with these new endowments and enter upon the life eternal. It will never again know suffering, embargo, decay, death; it will be youth, development, joy and an eternity of blissful service in the kingdom of God.

FINISHING UP THE WORLD

Land of Elephants and of Adoniram Judson

By Dr. W. B. Palmore—Article Thirty-Eight

Some of the great forests of Burmah still abound in herds of immense elephants. The most popular and picturesque views, to strangers, along the Rangoon River, are the well trained elephants, lifting, pushing, pulling, and rolling the enormous Teak wood logs. The strength required for such work is amazing! This wood is almost as dense and heavy as metal and very valuable. The logs are the bodies of trees, brought down the Rangoon River in great rafts to the saw mills near the city. Coming down on the very high tide, they are left on the ground when the tide recedes. The elephants walk over these logs, stepping from one to the other with the accuracy and ease of cats, never making a misstep. They are generally very docile, but when one does get on a rampage he produces a cyclonic sensation on all his environment or neighborhood. Sometimes they have to be shot, although immensely expensive when well trained. They require very careful washing, food and attendance.

In 1813 when Adoniram Judson and Ann Hazeltine Judson landed on the mud banks of the river at Rangoon, Burmah, there was no Baptist Missionary Society in the United States, and the missionary outlook from the Baptist point of view was anything else but hopeful. At that time the "Hardshell" or Anti-Missionary Baptist Church was still alive and rampant in its opposition to Sunday Schools and foreign missions. It would not be far from the truth to write of

Judson as the Real Founder

or inspiration of the present American Baptist Foreign Missionary Society. This society now has 700 regularly appointed missionaries, including wives. Their total number of Church members in non-Christian lands is 152,000. They have work in 118 stations in the following fields: Burmah, Assam, South India, South East, Central and West China, Japan, Africa and the Philippine Islands. Burmah has thirty-one stations with two hundred missionaries, including wives. It has 321 churches with 62,000 Baptist Church members, who pay 220,000 rupees for the carrying on of their work, in addition to a much larger sum for the education of their children. It was our pleasure to go carefully through their great publishing house at Rangoon, which is one of the largest of such establishments in the foreign missionary fields of the world.

The centennial of the beginning of Judson's work in Burmah will be celebrated in 1913, by all the Baptist of the world. We tried in vain to find the exact point or place in Rangoon where Judson began his work. The city has been swept by fire so often that it has been impossible to locate the exact place. This is the reason that no special monument has been erected here to his memory. It occurs to us that a special monument should be erected on the spot further north where he suffered such torture in the stocks and chains of a barbarous prison. He was the only one of the prisoners who was allowed a pillow, and it was in this pillow that his manuscript of the Burmese Bible was concealed and so strangely and

Providentially Preserved.

The entire Christian Church of Burmah to-day, together with the American Baptist Foreign Missionary Society, with all their far-reaching movements, are his enduring monuments.

We were very much surprised to find how large a work the American Methodists have built up here in so short a time. Through an interpreter we delivered an address in a male school to an audience of one thousand students. In our own language on the same day we also spoke to a Methodist girls' college. In the spacious Methodist Church here we preached to large and very intelligently attentive audiences in our own language. In visiting the Hogarty Memorial Home here we were delighted to see on the walls pictures of our noble St. Louis friends, Doctor Hagerly and wife, whose names are household words throughout American Methodism. "Long may they wave and never waver!" The Young Men's Christian Association has here a strong and massive building, in which we occupied a room a few days.

Rangoon is a city of broad streets, running at right angles, with an air of prosperity. And with the gleam of gold in the morning and evening sunlight, above the city on the spires and domes of Buddhist pagodas there is an expression or suggestion of wasteful extravagance. The country is evidently rich in agriculture, timber and oil wells. The Burmese are not only extravagant in gold adorned pagodas, but also in the making of great bells.

The Mengdon bell is second only in size to the one presented by the Empress Catherine to the city of

Moscow, Russia.

The mode of casting such bells is quite primitive. A mound of clay is made to represent the inside. This is covered with bees' wax to the proposed thickness of the metal, and over this again is placed a heavy layer of clay, mixed with chopped straw. Through this outer covering there are a number of funnel holes in parallel rings nine inches apart. Through these the molten metal is poured in, melting and taking the place of the bees' wax, which flows out at the bottom. Straws inserted through the clay let out the air and steam. The copper and tin are melted together in small open-air furnaces and the crucibles are carried in little wicker baskets.

The casting is made quite as much a ceremony as it used to be in the Middle Ages in Europe. The whole district gathers to see the operation. Songs are sung, and bands clash and play while the actual casting is going on, and sometimes the vast multitude is wrought up to such a state of enthusiasm that women and children throw in their necklaces, gold and silver rings and bangles. Traces of these are seen on the inside of many bells in the shape of whitish or yellowish streaks. The workmen sometimes, in the case of large bells, try to strengthen them by twisting iron chains around the inner mould in the midst of the bees' wax. Throughout the whole country the bell is only used for sacred purposes.

We have studied the deteriorated and decadent Buddhism in China, Japan and the Dutch East Indies, but here in Burmah is the original type, and very much alive.

The Shoay Dragon Pagoda

is one of the most immense, extravagant and largely attended shrines in the world. Its peculiar sanctity is due to the belief among Buddhists that it contains actual relics of Gautama. The artificial mound on which it stands is reflected in a beautiful park of artificial lakes nearby, from which the material was taken to erect the mound. The upper terrace rises 166 feet from the level of the ground, and is 300 feet long by 685 wide. From the center of this rises the profuse gold and gilt center, 1355 feet in circumference and 379 feet high. A little higher than Saint Paul's in London. Much of the extreme or highest top part is adorned with many gold and silver jeweled bells, which tinkle melodiously with every breath of air. This top piece was given by one of the last kings and cost a quarter of a million dollars.

It is rather difficult to get an exact comprehension or the real significance of their worship. They disclaim very positively anything like idolatry, and yet there are thousands bowing down to alabaster images of Buddha. They do not believe in a personal God, and yet they seem to be uttering prayers. Their great dread is an unending transmigration of soul, and their great desire Nirvana, or an end of all sensitive and conscious existence. The two pedestals on which the whole thing seems to rest or stand are Pantheism and Metempsychosis, or transmigration of souls.

Their five great commandments are: First, thou shalt not take any life at all. Second, thou shalt not steal. Third, thou shalt not commit adultery. Fourth, thou shalt not lie. Fifth, thou shalt not drink intoxicating liquor.

In catching and eating fish, they deny taking life. When the fish is taken out of the water it dies without having to be killed! Their fifth commandment, together with a similar prohibition in

The Mohammedan Koran

have been a great and valuable restraint on about half of the human race. While they refrain from intoxicating liquors, they are horribly debased in the use of tobacco. Men, women and children smoke enormous cigars of tobacco and chew bettlenut. The bettlenut here is much cheaper for chewing than tobacco.

A man can divorce his life if she has no male children, or if she has no love for her husband, or if she persists in going to a house where he tells her she must not visit. A woman may divorce her husband when he is too poor to support her; when he is always ailing, when he does not work and leads an idle life or when he became a cripple after marriage.

Solomon in all his glory was not arrayed like many of the children of China and Japan, but here they are not so gorgeous. The handsomest little dude we saw in Burmah, was as

erect and symmetrical as a palm tree, his hair as black as a raven's wing, hanging down his back, wore a bracelet on each ankle and wrist, a silver chain around his neck and a shoestring around his waist! The first great event in a girl's life is the boring of her ears. She is not out of the doll stage till that happens. The tattooing of a boy's thighs is one of the great events of his life.

On the Bay of Bengal.

MAN CREATED IN THE IMAGE OF GOD.

By Rev. J. F. Clark.

NUMBER TWO.

Now we take it that not only was man before his fall like Christ his prototype, but that the entire redemptive scheme only serves to make him like Christ, his great forerunner, who has "entered into that within the veil," even Jesus our great High Priest, who also is the pledge of our resurrection. However much the physical body has been changed in the fall, and notwithstanding the fact that no two persons are exactly alike in personal appearance, yet there is a striking resemblance between all men, many features being very similarly marked in all, which is conclusive evidence that all were formed after an original pattern or prototype. I don't mean that Jesus had a material body before his advent into the world, but it does seem reasonable to me that the image or copy or pattern, as you please, could have existed in the abstract, and that the first Adam was its first expression in the concrete, and that the first Adam and the second Adam were the only human beings who possessed all the features of the plan in their perfection. If we examine the evidence of Scripture, we will be convinced that the body of Christ was essentially the same after his resurrection as it was before, and that his resurrection body is but his natural body glorified, and that without it losing its identity in any particular feature, and that when he ascended he carried the same body with him into heaven. Note, too, that the glory of God manifested in the person of Christ after the resurrection was not so essentially different from that manifested in him on the Mount of Transfiguration. Indeed the transfiguration of Christ is quite significant just here, and has a direct bearing upon the subject in hand. The transfiguration was but a "cross-figuring" wherein the glory of God invaded the realm of the natural, and brought about the supernatural change in the personal appearance of the Savior on the Mount, wherein his "face did shine as the sun, and his raiment was as white as the light." (Matt. 17:2.) Observe here that in the transfiguration the body of Christ was as truly glorified as his soul, and that while the glory of God was "shot" through his soul, the immaterial part, it was also "shot" through his body, the material part as well. I suppose that the glory of the transfiguration was the nearest approach, before his death, Christ ever made to the glory which he had with the Father before the world was. Then, again, if Christ, the visible image of God was our prototype in the creation, and we were made like him then, we believe he will be our prototype in the resurrection, and we shall be made like him then. John says, "Now are we the sons of God." As such we have restored to us the moral and spiritual features of the image of God, but the apostle would have us expect more in the resurrection. He says, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him." But says one, "John was speaking of the moral and the spiritual only, and had no reference to the physical. We admit that that is largely true, and perhaps that was all that John had in mind. But Paul emphasized the resurrection of the body as well; perhaps more so than any other. He says, "It is sown a natural body; it is raised a spiritual body." The natural is mortal consisting of flesh and blood which the apostle says "cannot enter the kingdom of heaven." At the same time, however, he introduces to us the mysterious process by which God purposes to overcome this difficulty; that is, by the wonderful transformation of the physical, mortal and corruptible into the spiritual, immortal and incorruptible. "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump." "This corruptible must put on incorruption, this mortal must put on immortality." "The dead in Christ shall rise first," and "shall be raised incorruptible," and "we who are alive and remain unto the coming of the Lord" "shall be changed" "into the same image from glory to glory," and then "we shall be like him" in body as well as in soul. So then as the physical form of man was a prominent feature in the perfect image of God in the creation, so will it be in the resurrection when it shall have

been changed into Christ's glorious image. We can hardly believe that the physical form of man was accidental; that this body just happened to take its present shape or form, but on the contrary we believe that this too was as much the subject of divine wisdom and mechanism as the moral and spiritual. Who knows but that the body in the creation before the fall was as immortal as the soul? Does immortality imply that one's existence can have no termination? Who can say but that God, if he sees fit, can terminate the existence of any being at any time? Who knows but that Adam would have lived forever had he not eaten of the "tree in the midst of the garden," of which God said, "In the day thou eatest thereof thou shalt surely die?" It seems that Adam had a grant of immortality before his fall, and by disobedience lost it, and who can say but that man's future state of glorified immortality may be cut off in case of disobedience just as truly as it was in his primitive state? Who knows but that in a limited sense the righteous will be put on an "eternal probation?" The writer is aware that he is on dangerous ground here, but we do not read of "angels which kept not their first estate, but left their own habitation" being "reserved in everlasting chains under darkness unto the judgment of the great day?" (Jude 6.) Do we not read that there shall be war in heaven, wherein Satan shall cross swords with Michael the archangel, and who shall with the fallen angels, be driven out of heaven? (Rev. 12:7-9.) It seems from this that many angels fell from their high estate when put on probation; we believe that many others did not fall, but who can say truthfully that the probation of the latter has ever ceased?

Furthermore, we doubt not but that it is God's plan to restore to man, or to restore in him the original image which he possessed at the creation, and we feel sure that the entire redemptive scheme was inaugurated for this purpose only. Whatever else may be included in the plan of redemption we are certain that this is primal, and the process by which man's complete redemption is to be accomplished strengthens my position that the physical form of man had a much greater significance in reference to the image of God than is commonly thought by Christian teachers in general. So we must not

overlook the fact that in man's fall from "original righteousness" that the death he died was one that embraced the whole man in every part of his nature, in the physical as well as the spiritual, and that God purposes not only to restore the original image of himself in man, but that in the completed and finished work of redemption he will exalt man to even a more excellent glory and honor than he possessed in the beginning. Observe the different processes made use of in the working out of the plan of complete redemption. In regeneration, which is virtually a new creation of the soul, man becomes a new creature in Christ Jesus. In this new creation God restores his image in the soul of man. "He restoreth my soul," is a plain declaration of David. In this God implants the seeds of immortal life in the soul, and gives power sufficient for man to bring his body in subjection to the will of God, and to make it an instrument of righteousness unto holiness. The body will eventually die, but God is not to be thwarted in his great purpose to restore man to his original image. He purposes to restore even the body to its original perfection and make it a prominent feature of the divine image in the consummation of all things. In order to do this he must and will perform another great work upon the body of man. This great work to be wrought upon man's body will be a resurrection to immortal life, wherein this "corruptible will put on incorruption, and this mortal will put on immortality."

This resurrection is virtually and necessarily a new creation of the body, and in this God purposes to finally make the restoration complete extending to and embracing every part of man's nature, the physical as well as the moral and spiritual. And as the resurrection body of Christ was not essentially different from his natural body as regards form, so in the general resurrection our glorified bodies will not differ essentially from what they are now so far as form is concerned, being made like Christ's, the prototype, in body as well as in soul. The bodily form, we have reason to believe, will be as perfect as that of Christ's glorious body, and the body itself will be as immortal as the soul. The order will be, "Christ the first fruits; afterwards those that are his at his coming." Stephenville, Texas.

THE PROPHET DANIEL

By Rev. JOHN D. MAJOR
Number Three

What do the conservative critics think of the books of Daniel and Revelation? What bearing have they on the all-important question, "What think ye of Christ, whose Son is he?" Prof. Porter says, "Out of the background to which they were relegated they have suddenly pushed forward, too far it may be, into the front rank of historical documents. They are no longer supposed to cast light on the actual constitution of the unseen universe, or upon our own present, and the time and manner of the end of the world; but they are found in high degree illuminating in regard to a past history; one, moreover, with which we are deeply concerned. It is, so we are told chiefly from the apocalypses, canonical and uncanonical, that we are to gain an understanding of the Jewish religion in the time of Christ. It is from these books that we are to get a true conception of the faiths and hopes, the motives and emotions of primitive Christianity. They are to serve as one of our chief helps to an understanding of the Pauline Christology, and even our principal way of approach to that central and supreme problem of the historian and theologian alike, the Messianic self-consciousness of Jesus himself. The apocalyptic eschatology was, we are now assured, the source and soul of Christ's own faith in his mission and the kingdom of God." If this is half true, let no man despise the apocalypses, canonical or uncanonical. Perhaps this is the reason the International Lesson Committee wanted to introduce into the new graded literature texts from Maccabees! Hear it, ye men who despise the book of Daniel, Enoch, Maccabees and the rest—they were "the source and soul of Christ's own faith in his mission and in the coming kingdom of God!"

But what does Prof. Porter think of the writer of Daniel? Hear him again: "It is hard for us to conceive of one who had a genuine faith and a serious message for his age adopting a literary form that was not genuine. Yet the writer of Daniel was certainly such a man, and as certainly used such a device. He wrote in the age of Antiochus, in the name of a seer of the Exile, and gave in the form of a prediction a review of post-exilic history with increasing detail up to his own time. Then on the basis of many predictions already fulfilled he would seem to claim the greater credence for his actual predictions of the fall of

Antiochus and the speedy coming of the kingdom of God." Prof. Porter is willing to admit that Antiochus really fell about three years after the book of Daniel was written. This is about the only prophetic element he is willing to admit is found in the book, and he thinks Daniel's guesses concerning this were only partly true. Yet the critics think such writings were the source and soul of Christ's faith in his mission and the coming kingdom of God! And they profess to be orthodox Christians! Certainly they were not very choice as to the sources of their faith!

But is not the book of Daniel a prophecy? Certainly it is. It is not as Prof. Porter says, merely a review of history under the form of a prediction. This I propose now to show. Let us look for a moment at Daniel's interpretation of Nebuchadnezzar's dream. "Thou, O King, sawest, and beheld a great image. This great image whose brightness was excellent stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till a stone was cut out without hands, that smote the image upon his feet that were part of iron and part of clay, and break them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the dust of the summer threshing floor; and the wind carried them away, that no place was found for them, and the stone that smote the image, became a great mountain and filled the whole earth. This is the dream and I will tell the interpretation thereof before the King. Thou, O King, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall rise a kingdom inferior to thee, and another kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. * * * And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces all

these kingdoms and it shall stand forever."

Now, suppose that we admit for argument's sake that Daniel, or the writer of Daniel, had in mind the empire of Greece under Alexander as the fourth world-kingdom, as Prof. Porter contends, and that he was really mistaken in his historical data? Then the fourth kingdom from that of Nebuchadnezzar was in reality the Roman empire, and it is a fact that when this empire was at its height the Son of Man came preaching the kingdom of God. It was in reality a supernatural kingdom. It marked the end of world-empires. It is filling the world. Monarchies are rapidly passing and republican forms of government are taking their places. If the interpretation of Nebuchadnezzar's dream was not prophesy, then what was it? It was not simply a review of past history.

Our Letter From Georgia

By Rev. Geo. G. Smith

Below I give a letter from one of our retired preachers. He is sixty-seven, and is therefore given a back seat, but he is by no means worn out. The letter was not written for any eye but mine, but the tale that precedes it will justify me for publishing all the lesson teaches, and it may help some brave boy. A redheaded country boy with scant education, entered the Confederate Army and in the battle of Seven Pines was desperately wounded. He bore an honored Welsh name, Hughes, and there was no better soldier in all the ranks. When the war ended he had nothing but his too strong arms to rely on and a knowledge of how to run a mountain farm. There was a widow with three girls who needed a manager for the farm, and employed him. He did his work well and then married the widow. He was a Christian and he wanted to preach, and entered the conference. He had heavy work for a youngster, but he did his work well and every year thereafter till he retired. He had little education when he began, but he studied hard in the best university a man ever entered—the traveling connection. He realized his need of a broader culture and he joined the Chautauqua circle, and after four years he graduated with a good knowledge of the curriculum and a diploma. He was never ambitious and took the hard work which came to him in his early years as a matter of course. He educated his stepdaughters, and provided well for his household and kept up his circuits.

He was an intense temperance man and fully believed the temperance sentiment in Georgia was strong enough to bring about State-wide prohibition. He opened the battle with his guns well charged. I doubted, and many doubted with me, but men like Chancellor Hill and President Geury, came to his aid and the battle was won. He had never had what the preachers call an easy work. Hard circuits in the hills and mountains called for much labor, but he did his work well, until it was evident that it was best he should rest but he had no home. A brave, warm-hearted layman said he should have one and he should have a good one, and when Wm. H. Morton does things he does big things. He called for subscriptions and they came in and so the redheaded boy of the war-days and the mission preacher, was snugly housed, as he says, and "in rest and dignity" he waits the coming of the Lord.

Few men ever had greater difficulty to encounter and few men ever met them more bravely or conquered them more completely. There is a lesson in this life for the Church. We are not prizing as we should the plain folk who work in our shops and who till our fields. We are not encouraging as we should the humble youths who have little education, and not much hope of ever seeing the inside of a schoolroom. At twenty-one, knowing only how to read and write, a young rustic feels that he ought to preach, but when he hears that he must spend three years in the academy, and four years in college, and three years in the seminary if he hopes to make a preacher, he loses heart and goes back to the plow. If Lovick Pierce, or James O. Andrew, or James Russell, or Jesse Boring, or Samuel Anthony had done that the Church would have been far poorer than she is; but they were taken by the hand, they were put to work on hard circuits and they made good. We have scores of circuits which need such preachers as these men were when they began. They do not need college-bred men. They would not value them if they had them. They need men who are plain and good and earnest and courageous; they care little for their defects of culture. When we become like Episco-

There was no mistake as to the kingdom of God and the time when it was to be set up. If he thought the kingdom was to be set up in the time of Antiochus he certainly spake wiser than he knew. If the writer lived and wrote 165 B. C., as the critics contend, then his fitting description of the supernatural kingdom of Christ and its effect upon the Roman empire and the kingdoms of the world nearly two hundred years later must be regarded as a prophecy. In order to refute Daniel successfully it is necessary to rewrite history.

But we cannot admit the contentions of Prof. Porter and the rest. Nor can we admit their far-reaching and dangerous deductions concerning the background of the Messianic self-consciousness of Jesus. There are some places that are too sacred and holy for profane feet to enter, and I am persuaded that this is one of them.

And, except a shaking that makes it difficult to write my name much of the time, and an occasional hoarseness I am in good health now. Sometimes there is a slight hoarseness connected with the hoarseness. I am 67 years old.

We have a five-room dwelling and outbuilding and an orchard on eleven acres, all inside the incorporate limits. We have plenty with the prospect of having enough. Mrs. Hughes' health is much better since we came here.

Goodness and mercy have followed me all my days and by the mercies of God and the mercy of Christ I hope to get to heaven. But I am about to write too much of myself. Affectionately,
A. J. HUGHES.

ing a letter to your wife and you said, tell her I am ready to die. Dr. Hedden added, not many of us felt ready to die.

I remember you said last year that notwithstanding your helplessness you would not care to exchange conditions with any one you know; My state is different from yours and I feel that I am one of the happiest men in Georgia. I have not had to stay in bed an hour with sickness in 57 years! I was wounded at Seven Pines and lay in the hospital for several weeks, my only lying-in of necessity, in nearly sixty years! How good He has been to me! When wounded I came as near being killed as any man ever did to escape death. Then I have had several narrow escapes since. He has kept me amid the destruction that walketh in darkness and that wasteth at noon-day.

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A. J. HUGHES.

SOME OBSERVATIONS FROM YALE UNIVERSITY.

At the last session of the Central Texas Conference I was appointed student in Yale University. On October 30 I reached New Haven, and entered the Middle class in the Yale Divinity School.

This being my first visit East, my eyes and ears have been open to learn all I could about Yale University, and also New England.

If the readers of the Advocate are one-half as interested in New England as the people of New England are in Texas they will be interested in a few first-hand observations, even though these observations may be immature and inconclusive. Without doubt Yale is the most widely known University in America, with the possible exception of Harvard. In fact she is known all over the world. Yale is so great, her influence so far-reaching, her student body so cosmopolitan and her alumni so scattered that she does not belong to New England, but the whole United States.

Almost every State in the Union is represented here, and many foreign countries. Texas leads the Southern States, with twenty-nine representatives.

But it is of the Divinity School and the religious aspect of New England that I want to speak of in particular.

While Yale and likewise the Divinity School is non-sectarian, there is a decidedly deep religious atmosphere pervading the entire institution. The Divinity School remains nominally Congregational, though the Methodists are crowding them for first place in point of members, while the Disciples are a close third. Of an enrollment of one hundred and two, twenty-five are Methodists, twenty-seven Congregationalists, twenty-four Disciples.

The religious activity at Yale would be a revelation to the majority of people. To speak of this department alone would make this letter much too long. This religious activity is not confined to the Divinity School, for the faculty and student body are active along this line. Besides sending ministerial students out to preach in from thirty to fifty pulpits every Sunday, Yale keeps up a number of missions in the city of New Haven, and carries on mission work and boys' clubs in surrounding towns and cities, besides various other work.

Yale trains and sends out many foreign missionaries.

She supports the Yale Mission in China, and is very active in foreign missions in many ways. Yale has the best mission library in the United States. The reading room is provided with some two hundred missionary periodicals from all over the world, and is the largest strictly missionary library in America. When she moves into the new Day Mission Building, which is almost completed, she will have the best, if not the largest, mission library in the world.

The courses in the Divinity School are very comprehensive and provide thorough training for almost every kind of religious service. The training provided is really that of four schools, called Departments; viz., The Department of the Ministry, or of pastoral service for the training of the home pastor and preacher; of Missions or Missionary Service, for the training of the foreign missionary, whether layman or an ordained minister; of Religious Education, or of



Patriotism

The stomach is a larger factor in "life, liberty and the pursuit of happiness" than most people are aware. Patriotism can withstand hunger but not dyspepsia. The confirmed dyspeptic "is fit for treason, stratagems and spoils." The man who goes to the front for his country with a weak stomach will be a weak soldier and a fault finder.

A sound stomach makes for good citizenship as well as for health and happiness.

Diseases of the stomach and other organs of digestion and nutrition are promptly and permanently cured by the use of

Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY.
It builds up the body with sound flesh and solid muscle.

The dealer who offers a substitute for the "Discovery" is only seeking to make the little more profit realized on the sale of less meritorious preparations.

Dr. Pierce's Common Sense Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the paper covered book, or 31 stamps for the cloth bound. Address World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y.

teaching service, for the training of the teacher of religion, in the Church or college, and of Social Service and Practical Philanthropy. In this last named department, social service, Yale was one of the pioneers, and is doing a great service in teaching how best to reach and uplift the thousands in our country who live on the lower levels of society, especially in the slum districts of our cities and in the backwoods country districts.

The new Dean, Dr. Charles R. Brown, who was reared and trained a Methodist, and coming as he does from twenty-two years of service as an active pastor, has put new life into things, and has added an evangelistic note. The problems confronting the Church in New England are remarkably similar to those confronting the Church in Texas.

In a conference of professors and students from twenty-eight theological seminaries, held at Yale Divinity School in November, the syllabus for discussion was practically the same as often found in a Texas District Conference. The treatment was a little more technical perhaps. The problems of the slum, the un-churched masses in the city; the country districts; the foreigner (which is a gigantic problem in New England); the present day demands upon the Christian ministry; the recruiting and proper training for the Christian ministry, were discussed at length.

Since coming to Yale I have traveled over a good deal of New England and have preached in three different States. The cold, formal, unemotional, unsympathetic Yankee audience is not nearly so hard to preach to as I anticipated. They are conservative, conventional, averse to much demonstration, but intellectual and always attentive listeners.

They are used to much dry, intellectual, unemotional type of preaching, yet if a preacher has fervor and enthusiasm he usually finds a responsive chord, even in old New England.

The aggressive, evangelistic spirit seems to be almost entirely lacking. The Methodists, as usual, show more zeal and enthusiasm than any of the other Churches (except the Catholic), but even the Methodists lack the evangelistic and progressive spirit of the West.

The Churches move along in a quiet, easy-going fashion, with no radical changes from year to year. The men are more intent on reaping the rewards of high tariff than of saving souls. Yet the people of New England are on the whole, religious; they go to Church and contribute freely to its support.

The methods of meeting the problems and of building up the Churches differ very much from the West and South. They depend largely upon the normal, natural growth for their increase of members. The children in the Sunday School grow up and are brought into the Church, and a few are added along, from the outside; but the ingathering through revivals is very small.

I think this reaction against the old-time revivals comes not so much as a result of the influence of the new theology, as some of the brethren seem to think, as it is a reaction against the abuses and extremes to which some of the evangelists and others have carried these revivals. The emphasis in the Churches here is on social service—make better moral and social conditions and thus make it easier for people to live right and do right.

Our wide-awake, progressive spirit and magnificent way of doing things in Texas, would be quite a revelation, if not a shock, to these new Englanders.

The Easter vacation is now on up here in Yale, and in all the colleges and high schools. From April 15-18, there will be a conference at the Yale Divinity School, of the alumni and preachers of Connecticut, and the Lyman Beecher Lectures will be given

at that time by the Rev. J. H. Jowett, D. D., of New York. His general theme is, "The Preacher: His Life and Work." The Nathaniel W. Taylor Lectures will also be given at this time, by Professor Gerald B. Smith, on "Modern Ethics and Theological Reconstruction."

A number of the Texas Methodists in Yale join me in sending greetings to the Texas Advocate, and the Lone Star State.

EDWARD R. STANFORD, M. A.

Whatever view of the authority of the Old Testament one may take, it is certain that in the noble literature which goes under that title there is a deeper, clearer, and fuller disclosure of the human spirit in its effort to realize itself and live its life than in all the historical works that have ever been written. For the real history of man on this earth is not the record of the deeds he has performed with his hands, the journeys he has made with his feet, and the material things he has fashioned with his mind, but the record of his thoughts, feelings, inspirations, aspirations, and experience.—Hamilton W. Mabie.

Man is a social creature; society is not only necessary for his well being, it is necessary for his being. The social instinct that on the material side of man demands society on the religious side demands the Church.—Bishop Hoss.

THE OLD PLEA

He "Didn't Know It Was Loaded."

The coffee drinker seldom realizes that coffee contains the drug, *caffeine*, a serious poison to the heart and nerves, causing many forms of disease, noticeably dyspepsia.

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use. (Tea is just as injurious as coffee because it, too, contains *caffeine*, the same drug found in coffee.)"

"At first I was troubled with indigestion. I did not attribute the trouble to the use of coffee, but thought it arose from other causes. With these attacks I had sick headache, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food."

"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion. I kept on with the coffee and kept on with the troubles, too, and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea and severe attacks of vomiting. I could keep nothing on my stomach and became a mere shadow, reduced from 150 to 125 pounds."

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered."

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals and I was soon a changed man, feeling much better."

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it, I did this three times before I had sense enough to quit coffee for good and keep on with the Postum. I am now a well man with no more headaches, sick stomach or vomiting and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in pkgs. for the famous little book, "The Road to Wellville."

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

Notes From the Field

Quitman.

We have some as good people as I ever saw. When I came on the charge it was in bad condition, but now our charge is growing in interest and attendance. We have just closed a revival at Quitman. Rev. W. H. Crum, of Greenville, was with us. He did some very fine preaching, and we had thirty-three conversions. We are praying the Lord to bless us all and give us a great year in the harvest of souls. Brother Crum is an effective preacher. We all love the Advocate.—J. M. Wilson.

Kosse.

One of the greatest religious revivals in the history of Kosse has just closed. Rev. Abe Mulkey, evangelist, had charge, assisted by the pastor. There was unusual deep interest manifested, and while the meetings were held in the Methodist Church and were held under the auspices of the Methodist Church, all denominations took hold and worked together, shoulder to shoulder, against their common enemy. Rev. Mulkey came to us after having four months of rest; rolled up his sleeves, faced the enemy and fought the battle to victory. He preached some very plain and pointed sermons, but every one of them earnest and convincing; and he carried the large congregations with him in every service. From four to five services were held every day and the results of every service were manifested. A feature of this meeting was the men's prayer-meeting service held in some store or place of business every afternoon; large attendance at every service. There were about 90 conversions and close to a hundred reclaimed, and 70 accessions to the several Churches and more to follow. The city of Kosse was stirred from center to circumference. For this great religious awakening we feel very thankful to God our Father, through Christ his Son.—W. H. Healy.

Iredell.

A protracted meeting which had been in progress ten days at the Methodist Church closed last Wednesday night. The revival was not what had been hoped for, but considerable good was accomplished by brinking about a better state of feeling among members, and there were ten or twelve conversions, but only six united with the Church. Rev. F. E. Singleton, of Dublin conducted the preaching service, except three sermons preached by Rev. R. W. Nation, of Hico, and the men that can preach better sermons than Bro. Nation are not found every day. Brother Singleton is a very good preacher and in some respects is far above the average. His descriptive powers are great and in the exercise of this gift he sometimes grows sublime. But his method of conducting a revival meeting is so different from anything the people have seen before it was a little hard for them to fall in and do the work that was needed to bring about a great revival. Our second Quarterly Conference came on two days after the revival closed and Bro. M. K. Little was on hand doing the work of a true "beloved" and the Quarterly meeting was a good one. But the people were very much disappointed in having the District Conference moved to Dublin, but conditions came about that seemed to demand it and they consented.—W. V. Jones.

Clarendon.

Five months have passed since we came to this splendid Church. Our receipt on was most cordial and each day brings some new expression of kindness or some act of genuine hospitality. My predecessors, each man in his time, have wrought a noble work for our Methodist here. Jno. R. Henson stormed the strongholds of sin, and largely through his influence the saloons were driven from the town; he also had a bout with the Catholics and the last of their little academy was moved from here a few weeks ago. This loyal membership holds in grateful memory all of their old pastors, among them being J. Sam Barcus, J. M. Sherman, B. W. Dodson, W. C. Hilburn, O. P. Kiker and S. E. Wasson. Through the broad vision, untiring energy and slavish devotion to duty, O. P. Kiker projected and finished and furnished one of the handsomest Church buildings in West Texas. The heritage which comes to a pastor through the labors of such predecessors quickens him to a higher appreciation of the brotherhood and challenges him to the best there is within

him. Since conference we have disposed of our old parsonage property and have bought an elegant two-story concrete home adjoining the Church, which gives us a most beautiful and valuable plant. We have just closed a most gracious revival, in which it was proven that pastor and people may co-operate in evangelistic campaigns with most satisfactory results. Up-to-date we have received about seventy-five members. The collections are provided for, the salaries are up to date and every department of the Church is well organized and doing effective work. The offering from the Sunday School on the First Sunday in March was \$75 for missions; the offering for the year will perhaps be \$300. I have never been connected with a greater school. The Clarendon College is in a most prosperous and prospering condition. Brother Slover has associated with him a very superior class of Christian teachers and their hold and stamp upon the student body is very evident. The college will not only pay its way, but will declare a profit of several hundred dollars for the current year. A beautiful three-story girls' dormitory is now in course of erection and when finished will be one of the most beautiful and modern among our Texas schools. It is expected to be ready for September next. The lines have fallen to us in pleasant places and we are very busy and very happy.—Henry M. Long.

Westbrook.

Lest some one might think that I am idle I will relieve their minds. I am striving to do the work of an evangelist and to prove myself. Our first Quarterly Conference was the last days in December and we had a fifth Sunday meeting in connection with it. Revs. W. E. Lyon, W. C. Hart and Rev. Shuford were with us. We had a good and profitable time. I got pretty well acquainted with the inestimable Simeon Shaw, our presiding elder. He proved himself. My people pledged themselves to the support of the pastor, and the Second Quarterly Conference proved beyond doubt that they mean to prove themselves. I held a meeting here in Westbrook the last days of March, running twelve days. We had to contend with the world, the devil and the flesh had weather and a week's traveling theater. Rev. W. C. Hart preached several times for us and I held on to God. Eight were saved and all joined our Church. I closed a meeting last night at Union. Bro. Shaw, presiding elder, was with us and preached six times on the Holy Ghost. Bro. Shaw is truly a great preacher. I never heard such wonderful sermons on the Holy Spirit. It was wonderful. He is laying himself out to lead his district to victory and success. We ran twelve days in our meeting and twelve souls were converted and sixteen added to our Church. Truly God is with us and I am expecting great things. Now, hear, Dr. G. C. Rankin will dedicate our church here the first Sunday in June, and we are glad. I serve a great and good people. It is easy to love them and they will gladly meet every demand of the Church and more. I have sent in sixteen subscriptions to the great Texas Christian Advocate, and shall send others. My people are prohibitionists, indeed. They not only love God but love humanity, too.—M. D. Hill, P. C.

Hearne Station.

Methodism is growing in this town. Every department of the Church has taken on new life. The prayer-meeting is good and well attended. The Sunday School has almost doubled both in interest and numbers. The congregations are increasing and the services spiritual. We have received thirty-nine into the Church since conference. Finances well up, the system is good, pastor paid monthly and the presiding elder paid quarterly. The conference assessments are being looked after and will be paid in due time. Our missionary assessments have been collected and sent to the conference treasurer. Our splendid two-story parsonage will soon be completed. It is up-to-date with all the modern equipments, and will be one of the best parsonages in the Marlin District. We have for our Building Committee, Dr. H. W. Cummins, W. A. Craig and T. P. Griffin—all good business men, who planned wisely and worked their plans, in the erection of a house, which would be a credit to Methodism in a town ten times as large as this one. It is indeed a pleasure to work with these noble men who look carefully and religiously to the greatest interest of the Church. The ladies of the W. H. M. Society have figured largely in this building not only by their influence, but with their money. The people generally

have encouraged and assisted in the work. This splendid building will not cost much, if any, over \$2500, but it is decidedly the best building for the money that I have ever seen anywhere. But that is no wonder to me nor to the preachers who have preceded me, for that is the way the Methodist people here do things. The parsonage is on the church lot, and we have put concrete walks in front of the parsonage, and on two sides of the church, and concrete steps to the church. We are also repairing the church, doing some necessary work on the inside, and repainting on the outside. So when Carr Linsey and others who have preceded me making it possible for me through this people to do this work come to see us, they will not know the place, but we will be glad to have them visit us, and rejoice with us over the great and good things the Lord has done for us. I say advisedly and frankly that no preacher ever served a truer and better people. They have willingly and cheerfully met every request that we have made of them since we have been with them. When we first arrived in the town they met and received us just like the people have always done where we have gone which convinced us that they knew how to treat a preacher and his family. And our confidence in each other and our love for each other has steadily grown until we are the happiest people in the conference. Many thanks to Bishop Mouzon and the presiding elder for sending us to Hearne Station.—L. H. McGee.

Mexia.

There are many good towns in Texas, but probably one of the most desirable in the State is Mexia, Limestone County. Mexia is pleasantly situated, being surrounded by a safe and satisfactory agricultural territory. It has excellent railroad facilities. Mexia has an inexhaustible supply of pure spring water. The citizenship of Mexia is above the ordinary. A larger per cent of the men belong to the Church than of any other town of which we know, with one possible exception. Mexia is now in good condition religiously. Lockett Adair recently conducted a successful co-operative meeting here. There was a large number of conversions. About 200 joined the Churches. The Methodist Church has already received 60. It affords me pleasure to recommend Lockett Adair as a safe and successful evangelist. Much interest is now being manifested in the work of the Sunday School. More than 100 men were present in the men's Bible classes of the Methodist Sunday School last Sunday. On Wednesday evening of last week there were 131 persons present at the prayer-meeting, 47 men, 44 women and 40 boys and girls. We are now studying at our prayer services the principal events in the earthly life of our Lord. The indefatigable John R. Nelson, presiding elder, against unfavorable weather and health conditions, has led on unflinchingly the work of the district. The services of Rev. E. Hightower during our recent Sunday School Institute were appreciated. He is the right man for the place. More than half of our conference collections has been secured and the assessments for home missions and the Orphanage have already been paid. Our Woman's Missionary Society, Junior and Senior Leagues are all active. We are contemplating the erection of a new church building. It is hoped that we shall be able to get things in readiness to begin building early in next conference year. The Advocate is fairly well circulated and the editor is held in high esteem.—E. P. Williams, Pastor.

Bellevue Station.

The lines have fallen unto us in pleasant places. The good people of Bellevue received us kindly in due and old-time style, for which we were thankful. Shortly after conference one of our consecrated women undertook the organization of a Junior League. Now there are sixty-one enrolled and the work is of a high order. Soon after conference we began shaping things for a revival, as many of our people were praying to that end. Beginning February 28, for eleven days we fought through bad weather, until suddenly the meningitis put a stop on our efforts. Four conversions and reclamations were the visible results. Then in just two weeks we began again and fought through the weather for several days, until both the sunshine of earth and heaven broke in upon our midst. The power of God fell upon us in the old-time way. Sinners were convicted and mourners were converted. On the second Sunday night of the second section, the whole house was converted into an altar where the altar had been filled and as fast as some were converted others took their places. Thirty souls made peace with God that night. The next night there were about twenty. From then on until the following Sunday night there were

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conversions every night—the entire number being one hundred and twenty-seven. It was our privilege to hear sixty-nine converts in one service testify that God had pardoned their sins and that they were at "the front of the battle." Never have we seen more will- and effective workers than these young converts. About ninety-four per cent have joined the different Churches of the town. The good people from the Baptist and Cumberland Presbyterian Churches rendered valuable assistance. Rev. W. P. Meroney, of the Baptist Church, was with us constantly urging the last week and did much faithful work, helping in whatever way occasion afforded. My father, Rev. I. N. Crutchfield, did the preaching at the ten o'clock services and directed the altar work largely at night. He is "senior pastor of the Bellevue parsonage and Texas District Missionary, as well as Czar of Russia" (for particular see Presiding Elder T. H. Morris). The good people of the town presented father with a substantial purse—over two hundred dollars—as a token of their appreciation of his services and his presence in their midst. We have organized a Senior League, with seventy-four members. Our Church is much stronger spiritually, and about forty-seven stronger numerically than when the year began. Our Second Quarterly Conference is a thing of the past. Our elder is in fine favor with my people, both as a preacher and as an executive. Finances are well up. We serve a faithful and responsive people—the kind that God uses in saving this old world. We are happy on the way, striving to make this the best year of our life, so far. To God be all the glory for the kindness we have received and the great meeting. May God bless all those who contributed in any way to the success of the meeting, especially dear old "Daddie."—F. A. Crutchfield, April 27.

Georgetown.

We have had since conference twenty-four additions on Corn Hill charge. Have more than four hundred on Sunday School roll. Planning for a great summer campaign. Corn Hill is now off Uncle Sam's map. Postoffice now known as Jarrell. Steps are being taken to build a modern parsonage at Jarrell.—C. G. Shutt.

Huckabay.

The Second Quarterly Conference for this charge convened at Huckabay April 11. Brother M. K. Little, our efficient presiding elder, was on hand and preached the night before a very fine sermon. Brother H. B. Clark, pastor on the Bunyan Circuit, was present and preached a very fine sermon at 11 o'clock Thursday. The good people had dinner on the ground. There was a fine turn-out of the officials and all report a very profitable time. On account of the affliction of my son I could not be present at the conference. I was in Dallas at that time. My son's affliction was such as to require an operation by a specialist, and at the very hour that Dr. Atkinson set to perform the operation was the very hour my Quarterly Conference convened. And our presiding elder said in opening the conference, "Let us pray for the pastor and his son that a successful operation might be done," and he led the prayer. And the operation was a complete success, and my

son is back at home. We hope he will soon be entirely well again. I feel that the hand of the good Lord was in it all; and to him be all the glory. My work is in a fairly good condition. I have filled every appointment since the annual conference. We have many good people in this charge, though we have some dead members to carry. My people don't forget their pastor. Our finances are well up considering the hard times. We have one of the best Woman's Home Mission Societies I have ever seen. Last year they put in a cistern for the parsonage, costing \$50, and gave their pastor a \$20 suit of clothes to wear to conference and this year they have put a \$22 cook stove in the parsonage, and have planted five acres of cotton to continue their good work in the future. May the good Lord bless every one of them. We have arranged for a central circuit camp-meeting at Huckabay to begin August 15. Brother M. J. Thompson is to do the preaching. All former pastors are invited to come and help us. Let every one who sees this pray for us that we may have a great revival. And I want to invite the editor of the Advocate to come and we will let you preach all you will. May the good Lord bless the Advocate with all its staff. I think more of the Advocate family since I visited them when I was in Dallas a few days ago. They were so kind to me, and I was made glad to see the amount of good work they are doing. May they live long to continue this good work.—J. E. Morton, P. C.

Telephone.

Telephone is a thriving little town, twenty miles northeast of Bonham, Texas, in the Bonham District, North Texas Conference. The writer took this circuit as supply about February 15, and wife and I landed here a few days later. When we arrived on the field we had no parsonage but by some good way or other the idea of a parsonage for the preacher got on a good woman's heart and it caught others as it went, and pretty soon a way began to loom up for the building of a new parsonage. The members of the Church at Telephone or a few of the faithful ones met and had the bill made for the lumber and work was commenced about February 25. The weather and bad roads have held the project until recently when it was so nearly completed that we moved into it yesterday, April 22. It is a modern house, four rooms down stairs and one up stairs. Will cost, when completed, something like five hundred dollars. It certainly is a nice little home and good enough for even a Bishop to live in. There was already some furniture which belonged to the old parsonage. The house would be a compliment to any nice little town, and in fact a real compliment to any Methodist preacher. The good people in and around Telephone put the house up and, in fact, have it most paid for, while the people from the other three Churches so far have not paid

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anything at all towards building the parsonage. This is a fine field out here for work. So far I have not done very much towards getting up my conference claimants, but am at work at it and making an "every-member campaign," and so far have not asked a single one but what is willing to give at least two cents per week for the year, and some will pay as high as 40 cents per week. We are glad we have been sent here, and hope to make this one of the best year's work ever done on the circuit.—Chas. L. Cole, April 23.

Portales, N. M.

We had a great day Easter. At the morning hour the church was full, and all took a deep interest in all parts of the worship. But the culmination came at the evening service. The house was packed to overflowing and many had to stand while others were turned away. The service consisted of an Easter cantata, the subject of which fitted thoroughly into the morning service. Our regular church choir, of which the Church and town are justly proud, were assisted by a few other voices. The cantata made a deep impression on the great audience and all went away feeling more the force of Easter than ever. We had worked hard for months to make this the greatest Easter ever held in Portales. To say we made a great success it but states it mildly. We are serving a splendid people who are doing a great work.—J. Rush Goodeor, P. C.

Seventh Street, Temple.

On last Sunday night, April 21, we closed a gracious revival, after running three weeks. Several things about it are worthy a note. It was a revival within the Church. If there had not been a single conversion the meeting would have been a success. It was a revival in the Sunday School. Nearly all the unconverted in the Sunday school were saved and brought into the Church. One hundred and fifteen professed conversion and reclamation and there were doubtless many reclamations that were not counted. Eighty-three have united with the Church to date, and there are others to follow. The singing, led by Prof. R. H. Oliver, of Ft. Worth, was great all the way through. Oliver is a great leader, and full of religion. The meeting has put new life and more power into all the machinery of the Church. The preaching, after the first three days, was done by Rev. M. J. Thompson, the lawyer evangelist, of Stephenville, Texas. While Bro. Thompson has been preaching only a little over two years, he is all ready a great preacher, and one of the sanest, safest evangelists I have ever heard. His preaching and methods are of a sound and solid character that are sure to bring permanent results. The visible results of the meeting would doubtless have been greater if we had had room to accommodate the great crowds that came. The freewill offering for the evangelist and singer amounted to \$248. All our work is in good shape. We have one of the best Sunday Schools to be found anywhere. All the available room in the church and parsonage is filled to overflowing with it, and before very long we will have to build something larger to take care of it. Praise God from whom all blessings flow.—John G. Pollard, P. C., April 23.

Sulphur, Okla.

We have a new Sulphur and a new Church in Sulphur. Our life and thought have been transformed by the recent revival here. We began the services on April 7, and closed on the 21st. We never witnessed a more earnest campaign for fifteen days. In fact, the revival began in the Sunday School a month before when the teachers pledged themselves to try to lead their pupils into the Christian life. They kept that pledge and as a result nearly all the pupils were converted. There were about 225 conversions. We received 73 into our Church on last Sunday, and there are many more to come in. We think the final results will be 100 members for our Church. About 30 have gone to the Baptists and some to other Churches. One of the most gracious results of the meeting is that nine young people consecrated themselves to special work: six young men to the ministry and three young women to the missionary field. Four of these young men will be licensed before these lines are read. There are many results of the meeting that cannot be tabulated. The members of the Church have been greatly revived and strengthened. The Church has been placed in a commanding position of influence and service in the community. The leaders in this campaign were Rev. D. L. Coale, of Fort Worth, and Prof. Robert E. Huston, of Missouri. Bro. Coale is a strong, safe and sane preacher of the gospel. He has no sensational or clap-trap methods. He preaches a plain,



MRS. MARY ELIZABETH HOOPER.

The above is a picture of Grandma Hooper, of Indian Creek, Texas, who died March 8, 1912, in her 90th year, and whose obituary appears in this issue. She has eleven children, thirty-nine grandchildren, fifty-two great-grandchildren, besides a number of great-great-grandchildren. She was a Christian eighty-five years, a widow fifty-one years, aided in building seven pioneer Methodist churches and a charter subscriber to the Texas Christian Advocate.

straight gospel to the hearts and consciences of men. From two to four times a day he pressed the claims of the gospel from the pulpit, and in between he pressed these claims in the home, in the stores and shops and on the streets. He is a tireless worker. After hearing him and observing his plans and methods we candidly say that we do not know a better, safer evangelist in our Church to-day. Prof. Huston is one of the finest choir leaders we have known. He knows how to get people to sing. His solos were powerful messages of the gospel in song. Under their spell the people wept, repented, believed, rejoiced. He was as fully at home in doing personal work. These two consecrated men are the complement the one to the other. Fortunate is that Church that secures their services. They already have another call to return to Sulphur for a meeting this fall.—W. J. Moore, Pastor.

THE CHURCH, OR KINGDOM OF GOD.

This is a most sublime thought; yet men so commonly speak of the Church as if they only thought of it as some public house where people of every shade of character were wont to visit for amusement or for pious purposes, as they were disposed to do. Yet the Church is of divine origin, spiritual, and is as pure as God, not having one particle of error in its makeup; this we learn by the scriptures, for Christ said: "The gates of hell shall not prevail against it." It is true, the visible Church, going under denominational names, is the outward manifestation of the true Church, reflecting the truth, as the gates of hell are closed to this visible Church militant. But this holy Church, which is the gospel or kingdom of God or kingdom of heaven, is worthy of our faithful consideration. So let us examine into this pure Church, where it is, what it is and what is its mission.

(1) Where is this Church? Christ says: "Upon this rock I will build my Church." Matt. 16:18. And Paul says: "That rock was Christ." I Cor. 10:4. Having now located this Church, that it is upon Christ, it becomes fit to find what this Church is, and since "the gates of hell shall not prevail against it" the grandeur of itself is manifest.

(2) Then what is this glorious Church, so pure and holy? (a) That we may gradually lead into this beautiful subject we should remember that God is spirit; that man is spirit "in the likeness of God," not flesh and blood; yet man is strayed off in ignorance, far from God, being "dead in sin and trespasses." "God is a spirit and they that worship him must worship in spirit and in truth." Jno. 4:24. Thinking correctly we can clearly see that to worship the Father is entirely in spirit, "having no confidence in the flesh." Phil. 3:3. (b) The true Church of God is spiritual and is also represented as a "household of God." Eph. 2:19. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone (v. 20), and is "an habitation of God through the Spirit" (v. 22). This scripture also, being entirely spiritual, reads as follows: "As new-born

babes desire the sincere milk of the Word that ye may grow." I Pet. 2:2. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (v. 5). That Christ builds his Church "upon the rock," which rock is himself, as we have seen, and this Church is a household of God," founded on Christ, the apostles and prophets of old, we can but draw the conclusion that it was upon the doctrines of Christ the apostles and prophets thus reaching back to the prophets for foundation and also that Christ was in the beginning and in the Old Testament, it is clearly seen this noble structure was begun in olden times, yet more fully developed after Christ's incarnation. That we are more clearly seeing the gospel Church is twofold, visible and spiritual, as this spiritual is the same as the kingdom of heaven, is certain. That this Church reaches back into olden times is plainly recognized by the New Testament making mention of the "Church in the wilderness." Acts 7:38. The Church loves and practices mercy from out of the heart only, bringing the vile body into subjection, doing the will of the Spirit, not willingly, but by subjection. (c) This house of God is not finished, but is going on to completion, as each individual soul is added thereto it is enlarged. As each soul approaches perfection the grandeur of this house, or Church, is illustrated. Each individual soul is an epitome of this structure, since God is pleased to dwell therein, magnifying Christ's glorious kingdom and is known by works of love and mercy; and this is the Church. As the Holy Spirit brings into this spiritual kingdom additional souls they become "lively stones" adding to the immensity of this great building, destined, in time, to fill the world, or the universe, no doubt. Since the Church of God is spiritual, the same as God is spirit and Christ is spirit and man is spirit, and "God seeketh such to worship him in spirit and in truth," we should readily see the visible Church only points to the true Church Christ set up. (d) The visible church is mixed with the good and bad; therefore cannot be where God dwells, except in the individual souls that are God's. So individuals, also, constitute the Church of God. As the bad and good are in the visible congregations, yet God dwells there, in the spirits of the good only, sanctifying with holy influence which is in spirit, proving that Christ's holy Church is the spiritual. As surely as God is spirit just so sure is the true Church spiritual. The visible Church is a sham, a fake, unless devout souls sanctify same "in spirit and in truth." While the visible Church has a mixed membership, intermingling one with the other, still it is a glorious earthly institution where the two kingdoms meet in deadly combat, partially under guise of friendship, the world and visible Church shaking hands, playing hypocrite. Also this visible Church is the arena where the drama of life and death vie for supremacy; it is the battle ground where the Prince of Life and the Prince of Death meet under the same roof with greetings, each striving to infuse into the other his way of thinking. Yea, this visible Church is the place where the true and false hearts meet, and while the truly devout soul waits upon the Lord, the dissembler makes a mock of God, trampling piety under foot. The battling of spirits goes on with terrific force to the limit of duration. But he that puts all in this fight for right, giving all the world as the price, will win Christ. Yes, this visible Church, though disgraced by bold intruders, still does good work, for it is the place where honest, but poor, ignorant, blind sinners learn to seek God through the leavening influence of the godly. (e) But the spiritual Church of God is very truly called a most noble structure. There is nothing so ancient since God has been in it throughout all eternity planning its development, and at various times speaking through the prophets of the glory of Christ's reign on earth. There is nothing so beautiful as this Church, since God is pleased to dwell therein, in spirit, thereby proving a spiritual Church. Nothing so extensive, since it has the world, yea the universe, for its domain. Nothing so lofty, since it reaches up to heaven into the bosom of God, where the dynamo of glory infuses light and truth.

(3) As to the mission of this glorious Church let us turn our longing eyes. We see the beneficence of God dispensing mercy, love and kindness to men and women longing for righteousness. This Church is spiritual, pure and holy, actuating the heart to noble deeds. The poor in spirit, the vagabond, the forsaken, the outcast, can and do find shelter upon only one condition, namely: repentance and following Christ in regeneration unto perfection. The visible Church, which is only a type of the true Church, has never done this, only in proportion to the good it contains; this good is in spirit, proving the spiritual Church. But it is true the spiritual Church, the

"household of God," the gospel Church, the kingdom of heaven, or the kingdom of God, all meaning the same, is the true and genuine Church. This is where God meets his redeemed, through Christ, and performs his marvelous works of love and mercy, raising the downcast, the faint, the weak; and to the accused, bid them "go, sin no more." In this Church we find heaven, Christ and God, and bidding sorrow depart there is rest for the weary. Amen and amen.

WILLIAM H. SMITH.

1574 W. Collin St., Corsicana, Texas.

Sunday Schools

CHILDREN'S DAY.

To the Pastors and Superintendents of the Northwest Texas Conference.

Children's Day programs are now ready. Order blanks have been sent to all pastors and superintendents of our conference. If you have misplaced your order blank just write to Smith and Lamar, Dallas, telling them the number of programs needed, giving them the name of your charge and your address, plainly. Your board has arranged with them to fill all orders from pastors and superintendents of our conference free of charge. Brother superintendents, see your pastor, and if he has not ordered programs, please make your order at once. It is expected of every Sunday School in the conference to observe the day, and make a nice offering to the Sunday School cause, this year. The day was observed by every school in the Memphis Conference last year. What they did we can do. We are not willing for them to beat us. Wishing for you a glad, joyous and profitable service.

R. B. BONNER, Field Secretary.

GAINESVILLE DISTRICT AND SUNDAY SCHOOLS.

At its recent session the Gainesville District Conference did some things that are worthy of consideration. It did not stop at a more or less general inquiry concerning Sunday Schools, but planned a forward movement in Sunday School work. A Sunday School Campaign Committee was elected. This committee has some definite aims, and has set resolutely to work to accomplish them. Among its purposes are "A Sunday School in every Church," "Every school a standard school," "A Children's Day offering in every school" and "The offering greatly increased over last year." Gainesville District claims to be the banner Sunday School district of Texas, who will dispute the claim. It has among other things a traveling Sunday School library for the district, is placing a good Sunday School institute in reach of every worker, and is seeing that missions are taught and a missionary offering made in every school. These things could be done in every district in Texas if somebody would take the trouble to do them. But no plan will operate itself.

IMPORTANT: CHILDREN'S DAY PROGRAMS FREE!

If you intend to observe Children's Day in your Sunday School read carefully the following instructions as to how to get programs free. If you are in the bounds of the North Texas, Central Texas, or Northwest Texas Conference send your order direct to Smith & Lamar, Dallas, Texas, and it will be filled without cost to you. If you are in the bounds of the West Texas Conference send your order to Rev. J. W. Black, Eagle Pass, Texas, and he will see that the programs are furnished free. If in the Texas Conference send cash with your order and get as many as you need. The programs cost twenty-five cents a dozen, or \$1.15 a hundred. Order as many as you need, but do not be extravagant, as the Sunday School Boards must

Glasses Absolutely Free

Now look here all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once as I am going to send you a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge. —These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim light. —These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on. —These "Perfect Vision" glasses will enable you to shoot the smallest bird off the tallest tree top on the cloudiest days. —These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance and as far as your eye can reach. —Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never. I therefore insist that you sit down right now—this very minute—and write me your name and address at once and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county. Address—DR. HAUX—The Spectacle Man—ST. LOUIS, MO.

NOTE.—The above house is perfectly reliable.

pay for these programs out of the receipts from Children's Day. We could not furnish this information sooner because it was not in our possession. In sending your orders be sure to name the conference in which your school is located. Failure to do this will cause an annoying delay. Program accounts are charged to the Conference Sunday School Boards, and the Publishing House cannot fill the order unless it knows where to charge the account.

GOOD FOR GAINESVILLE!

The pastor, Rev. Jno. E. Rouch writes concerning the Sunday School at Broadway, Gainesville, "At Broadway we are having a great Sunday School interest. Last Sunday we lacked but twenty-one of having our entire enrollment present, and the visitors and babies counted made the attendance larger than the enrollment, which is four hundred and three. We are going to build up a membership which is equal to the membership of the Church—five hundred plus. All Gainesville is enjoying this great growth." Good for Brother Rouch and his faithful band!

Trying to look like a sheep never puts any wool on the back of a goat.

If angels had to live with some men, there would be more fallen ones.

Doing God's will in little things is the surest way to know it in great ones.

DO NOT BE CARELESS.

We receive in almost every mail letters or postal cards in which the writers fail to give their postoffice address, and much trouble and delay result. Sometimes we fail entirely to locate the writer. When writing to us or to the Advocate always give your postoffice address, route or street number, and sign the name and initials to which your paper is addressed. BLAYLOCK PUB. CO.

Whiskey and Drugs

Contain a poison that destroys the brain, the nervous system—wrecking some of the most brilliant men and women of to-day. These drugs produce a disease known as Narcotism or narcotic disease.

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cures this disease by scientific painless methods. Hundreds of men and women throughout the country will testify to our assertion. If you are in the clutches of this disease, don't delay, but come to us at once and we will cure you to your own satisfaction. All correspondence confidential.

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For Old and Young

HUNTING THE DANGEROUS SWORDFISH.

John was noted among his mates for his eyesight. The skipper could tell you of incredible distances at which John could see a fin, and even pick out a swordfish's from a shark's. There is a difference, of course. A shark's fin is largely triangular, and his tail is always moving. There is a graceful wave to a shark's tail when he is cruising. A swordfish's fin is also three-cornered, but the edges of it are curved, and the tail as it slips through the water is almost without motion. When there was a slight breeze and the sea's surface was broken into a million little wavelets, every one looking like a fin, that was when John performed miracles to the masthead.

On the afternoon of that morning which saw us among the fleet we sighted a fish. A cry came from aloft. The skipper stood up and upslipped his long pole. Norman's back stiffened on the wheel-box. Bill came out of his trance, looked aloft, and shifted his gaze leeward. The bright, bald head of the cook shone up the forecastle-hatch, and then up came himself, smoking tranquilly. He cast a peek aloft, said "Fish-h!" and stepped on to the deck.

"Fair abeam to lo'ard!" John called, and Norman, with eyes on the compass, put the wheel up. The passenger was looking hard, but as yet could see nothing—nothing but the corners of a million little wavelets, which might have been fish, but which he knew were not. The skipper, erect now was balancing his pole, but without looking at it. His eyes were for fish only.

"Hard up!" came John's voice, and we all could see it swooping through the water, the curved fin and tail moving steadily after it, and judging by the distance between tail and fin, a fair-sized fellow. Our bow was swinging into line with him. Norman, at the wheel, could see nothing. "Steady!" called John. The swordfish was yet some distance ahead.

The skipper was swaying from the waist. A big-boned, rangy man, the skipper more than six feet high, and wide-shouldered, with a good reach and a muscular back. He hefted his pole—a week now since he had ironed a swordfish—and looked back to see that all was clear behind him. From his iron fifty fathoms of line ran back to a tub in the waist of the vessel. To the end of that line was a black-and-white painted buoy. Looking after line and buoy was the cook's business; and now the cook, interpreting the skipper's look sang out, "All clear!" and stowing his pipe in his stern pocket, stood by the tub.

We were within half the vessel's length of our fish when he disappeared. "Port!" called John, and port it was promptly. "Steady—ste-a-dy—Lard, man, steady!" We could not see the fish from the deck, but from the mast-head could follow his course under water.

The fin and tail showed again. We were headed for him, or rather headed to intercept him on his course. The skipper swayed forward and back, by way of loosening up his waist and back muscles.

We were almost on the prize now. He was cruising lazily. The skipper's right arm and shoulder were drawn back. On deck we were anticipating the stroke, but fin and tail took a sudden shoot. "Luff! luff!" yelled John. The vessel shot up, the skipper leaned far over the pulpit-rail. We, watching him, thought he was waiting too long; but looking at the surface of the water, we saw that fin and tail were in action again, the body just under the water. From the bow-rail we could now follow the blue-back shadow, and the shadow had turned suddenly and jumped ahead; and suddenly again he was shooting diagonally across our bow. And while still wondering if the skipper would get him, after all, the passenger saw the tall man rise on his toes—and he looked nine feet tall with

that long right arm raised above and behind his head—and then, whing!—a semi-circular swoop of the arm, a backward and downward thrust of the pole.

"Gottim," said the cook in his casual voice, and tossed the bight of the warp over the rail, and impassively bent on a new warp for the skipper's pole.—James B. Connolly, in Harper's Magazine for March.

THE STORY OF THE PUSSY WILLOWS.

There was once a great city in Asia, which was built so long ago that its name has been forgotten. Its inhabitants were very fond of cats, and a great number of them were all about the city. The people believed that cats were sacred animals, and, therefore, they fed them well and treated them kindly.

When the city had grown very old a great flood came, which covered all the earth. The cats and kittens could not live in the water, so they tried to find trees into which they could climb and keep dry. The old cats remembered that there was a forest of big trees on a mountain a long distance away, and started for it on the run. The little kittens started, too, but they soon grew tired of trying to run through the mud, so when they reached some tall willow trees beside a river they climbed up and nestled in the forks of the branches close to the trunks. Each kitten rolled itself into a ball, with its head between its paws, and went to sleep.

It rained and rained until the earth was covered with water, and only the tree tops remained above the surface. As the wind drove the waves back and forth they struck against the tree trunks and splashed a thick coating of sticky mud over the kittens till nothing but little brown balls could be seen along the branches.

After a while it stopped raining and the sun shone again, drying the mud until it cracked open and revealed the kittens underneath. Soon they wakened and pushed out of the mud shells, and along the branches where the brown balls of mud had been shone the smooth, furry balls of yellow and white and gray.

And now we call certain willows "pussy willows" in memory of the little kittens of the ancient city, and of the way they weathered the great flood.—Selected.

BACK TO THE FARM.

Farming requires the greatest industry, the keenest intellect and the best training of all of the professions.

A day's skilled labor on the farm at the present time produces twice as much food as it did fifty years ago.

Paying cash for labor is a burden to the farmer which is well-nigh intolerable; and yet if he does his own work he must have a very small or a very large family of boys and girls, who, moreover, are likely to leave him as they approach their maturity.

What, then, are we to do to stop the flowing of the best blood of the farm to the city? The answer, it seems to me, is a simple one: make the farm a more productive place than the city, and with prospects for a career more certain.

When people come back from the city to the farms, as I picture the farm in the future, it will not be to lead a life of dreary labor, but rather to engage in an occupation which will command intelligence and the best business capacity.

When the city comes back to the country it will come with culture, with intelligence, and with knowledge. The science and art of agriculture, drafting into its service, as it is doing at the present time, every other science, will so increase productivity that no Malthus nor Sir William Crookes will ever arise again and prophesy starvation for humanity.—Harvey W. Wiley, in the Century.

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

THE CRUST-BACKED BEETLE.

The beetle has an interesting life. His prenatal existence is spent in an egg deposited in some little crack or cranny. When the little worm appears he crawls down into the ground and there buries himself for protection. In other words he goes into winter quarters. Strange to say he remains about two years in the ground. In the second summer he comes forth and crawls up on the first object that rises above ground. He is encased in a crust that constitutes the covering for his back and sides. Before long a little crack may be seen running down the center of his back. It is the beginning of a new life. From within the new creature is moving. Slowly

he rises through the ever-widening crack till he is ready to crawl out of and away from his old shell. He has set the claws of the old life-case into the bark or the wood fibers, and they cling even in death while the new creature is emerging. Presently the entire body, legs and feet of this new creature, issue forth and crawl slowly a little way from the old shell. Here he exhibits his new wings spreads them a trifle and makes a mock effort at flying to test their strength, and he is ready to go forth and live his changed life from the worm buried into the ground to an insect with wings and voice. And now he bears the name of the cicada. But he must break through the crusted



I Recommend These Beans

Conscientiously, I can say that never yet in canned pork and beans, or in the home cooked, have I found any that in every respect so nearly approached perfection as do White Swan.

In the case of most beans, there are left behind, after each mouthful, several of the tough skins or husks—the careful hand picking, and the process of preparing and cooking White Swan beans, entirely does away with this—truly

White Swan

PORK AND BEANS

WITH TOMATO SAUCE

melt in your mouth. The rich, spicy tomato sauce—evenly distributed throughout; cooked with the beans—the firm but mealy, yet not dry, beans all of a uniformly large size—the delicate touch of pork flavor—it is, indeed, a combination that is truly and distinctively delicious—"that home-cooked taste."

And think of the trouble they save—they're all ready to serve, either cold or, just heat them and eat them. I know that they are clean in every particular of preparation and cooking—immaculately so. Again, I say—I heartily recommend these beans.

MISS WALKER.

Ask Your Grocer

he will be glad to serve you. Should he not yet have put them in stock, or should he be just out, ask him to get them for you—he can, easily; he will, of course.

Waples-Platter Grocer Co.
Dallas — Denison — Ft. Worth



shell that held him down before he could take on that higher life to which he was destined. And so must man.

THE LION OF LUCERNE.

At the edge of one of the parks in the city of Lucerne, Switzerland, there is a tall granite cliff. He is in this solid rock is the colossal figure of a lion, chiseled by Thorwaldsen, the Danish sculptor. This magnificent piece of work is usually assigned to him, as we have stated, but in reality he only designed it and his pupils executed the ideal. This lion is lying down, half crouching, with his huge paw upon a shield of the Bourbons with its bearings of the fleur-de-lis. It was executed in memory of the old Swiss Guard who fell in defense of the Tuileries, August 10, 1792.

THE BRONZE GATES OF GIBERTI.

The bronze gates of the baptistry of the Church of St. John in Florence, Italy, are the finest examples of art in that line in the world. There are ten panels in these folding doors or gates, and they represent in bronze ten scenes in Old Testament history: The Creation of Adam; the Expulsion of Adam and Eve; the Thank-Offering of Noah after the Deluge; Abraham's Sacrifice on Mount Moriah; Esau's Renunciation of His Birthright; Joseph and His Brethren; Moses With God on Sinai; Joshua Before Jericho; David and Goliath. The work occupied twenty-one years. They were finished and hung in 1452. They stand alone

in majesty of conception. Michael Angelo said of these doors that they were worthy to be the gates of Paradise. Ghiberti the artist.

HASTENING PLANT DEVELOPMENT.

Among the mystics of India there are devotees to the art of hastening the germination of seeds and development of plants. What their art may be is not known, but it is a fact that the American, noted for his aggressiveness in every field of investigation, has made wonderful advancement in shortening the period of gestation and maturity in seeds and plants. Mr. F. A. Waugh, of Vermont, has successfully tried the experiment of soaking seeds in a solution of diastase before planting. Not only do seeds thus soaked germinate more quickly, but the plants are more hardy. Especially has he succeeded with the tomato plant in this way. He has also soaked certain seeds in beer, and this has hastened the fermentation necessary to the germination and sprouting of the seeds.

THE TOILERS.

There are three and a half million people in New York City. Of this vast assemblage of people only about one-half work at manual labor or its cognate labors. Therefore, about half are proprietors, managers, men and women of leisure. Nearly four hundred thousand women toil for a living. The

largest single division of laborers is among the women. There are over 100,000 woman servants. About 15,000 stenographers. Nearly 20,000 make their living in laundries. About six thousand children under sixteen make a million dollars annually.

TO SAVE A DYING TREE.

If you have a tree that looks as if it were going to die, take a large gimlet or small augur and bore a hole into it near the ground, slanting the hole downward and penetrating about two inches. Fill this hole with ordinary calomel. In a majority of cases you will find the tree saved.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7076 Carney Ridge, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Fight shy of the man who is always shouting in Church and never paying his debts.

The back track is the hardest road in the world to travel.

DROPSY TREATER. Quick relief, soon removed, often entire relief in 15 to 25 days. Trial treatment sent FREE. Write Dr. H. K. Gross, Care, Box 7, Utica, Ga.

THE RIGHT APPROPRIATION OF MISSIONARY FUNDS.

There have been two articles in the Advocate recently, one of them indorsing the other, that in my humble judgment should not go unchallenged, and as the authors of them both are just common circuit men like myself I feel that I am not going beyond my sphere of work to answer, at least, one or two of their would-be points of argument which are only considered points in the most abstract sense of the word.

Now, this appears absurd in the abstract sense, but let us examine the conditions. The two places compared are Linden, Cass County, Texas, with a population of some three or four hundred, and Texarkana, a city of eighteen thousand population, a great railroad center and manufacturing city. Linden is a little obscure inland town that would not be what it is but for being the county seat.

I know something of Hardy Memorial; I have seen that section of the city this year. The city out there is growing very fast, and if we don't do the right kind of work now we cannot hold our place in the future, and while Brother Smith would have you think the man representing the district, which of course was the presiding elder, wanted to squander the missionary money, in my humble opinion he has acted very wisely in planning for the future in what is destined to be a city of considerable size.

The Church paid last year more than four dollars per member on pastor's salary alone.

Now let us examine the report from Linden charge in the minutes of 1911 session of Texas Conference. The report shows that Linden Mission paid less than two dollars per member on pastor's salary. Do you see now that if Linden Circuit would pay as much per member as Hardy Memorial it would pay fifteen hundred and eighty-four dollars to its preacher, and Brethren Smith and Saxon would be smiling all over their faces when the beloved came their way.

As to the comparison of the expenses of the two preachers any one knows that it costs more to live in a city than it does in an obscure inland town.

I have hesitated several weeks to bring to light the reasonable side of this question, as I thought some one else would. I have no axe to grind. I love these other brethren; they are good, honest men and faithful to their cause, and the work that God has as-

signed them to do. I know they are honest in what they have said, but were not properly informed. Brethren, let us be reasonable and look at both sides of the question.

JNO. B. BELL.

THOSE THINGS THAT BRO. COLLINS IS THINKING ABOUT.

For quite a while the readers of the Advocate have been served with food for thought from the pen of Bro. G. H. Collins. From first to last, I have been seeking for the motive of the writer, but I have sought in vain. One sentence is sufficient to set forth the contents of all these articles, viz.: A series of criticisms on the polity being pursued by our Church. The writer is evidently very much out of harmony with his Church, and, of course, believes himself right and the Church wrong. He deals almost altogether in generalities; says very little but implies and insinuates a great deal. That mistakes have been made, and that there is room for improvement in the management of our Church may be true, but for a physician to diagnose a case, and tell the patient that he is dangerously sick, but prescribe no remedy for his relief renders a very doubtful service, but this is just what Bro. Collins has been doing. I am sure that we will all appreciate his services more if he will now give us a remedy for all the ills that he has been pointing out.

Will he now say with Paul, "And yet show I unto you a more excellent way?"

We call the Advocate our junior preacher. What effect does the writer believe these articles will have upon the mind of the lay reader? Is he willing to read one of his articles in which he denominates the preacher as a "tax gatherer," and refers to the money contributed by the people as "a few dollars squeezed out to save the ministry from starvation and the enterprises of the Church from bankruptcy," to his own congregation, as an inspiration, just before asking for an offering for our Orphanage, or for the conference claimants?

Brother Collins has doubtless said some wise things, but I fear more that are unwise. A brief review of one of his articles will be sufficient for our purpose. Reference is made to article No. 9, published March 21. In said article there are eleven distinct paragraphs. In only one does he make a positive affirmation, but in the other ten he makes the inference clear that he believes the Church has or is in danger of doing the things stated in them. I notice just a few of them. He says: "The day our Church leaders turn us away from revival efforts * * * that day they will have disorganized the forces of God in this world, and submitted the ministry to the challenge of Sabbath picture showmen and theatrical managers to show a man moral and law-abiding citizenship than they." As to the truth or possibility of such a course being pursued I am confident no comment is necessary, and as to the challenge of our ministry by the showmen and theatrical managers I feel sure exists only in the imagination of the writer.

Next, we are informed that our pastors in order "to make good" in securing the men and money for the accomplishment of the desired aim of our General Conference and Annual Conference, resolutions must devote seven-eighths of our time, thought and vital force in this direction. I have always believed that our preachers are men of ability, but if we are giving our lives to this work and are accomplishing no more than we are, we must be a crowd of weaklings.

Again Bro. Collins would have us believe that there is no connection between what he calls "the external life," and the internal and spiritual life of our people. I am quite sure that the "internal and spiritual" life of the Church is always manifested by the external life in building up and carrying on the various enterprises of the Church. Again: Bro. Collins asks: "Why should the Church leaders expect the pastors to do what they themselves cannot do, that of being soul winners and philanthropic leaders at the same time?" Then states: "In looking through the annual reports, we look in vain for reports of souls saved by the individual efforts of these Church leaders." Every pastor knows that should any connectional man, even his presiding elder, go into Bro. Collins' charge and hold a meeting and any number of souls be converted through his "personal efforts," in our annual reports they would all be credited to Bro. Collins and not to the Church leader.

At last Bro. Collins makes one positive statement. He says: "There can be no doubt but that the pulpit has lost something of the certitude and saving power that was the equipment of our fathers." I not only doubt the correctness of this statement but deny it and challenge Bro. Collins for the proof of it. "Say not thou, What is

the cause that the former days were better than these? For thou dost not enquire wisely concerning this." Eccl. 7:10. J. R. MURRAY. Kirbyville, Texas.

A YOUNG PREACHER'S OPPORTUNITY AT VANDERBILT UNIVERSITY.

Article No. One.

Opportunities come and go. We may not recognize them or we may ignore them, but in the day of our regret, they will not return. The opportune time for the attainment of an education is in the years of early manhood. Is this an opportunity that we might regret letting pass by? I heard one presiding elder say, "It is not necessary to go to school. Come on and let me give you work." But he was sending his own boy to the University. "Actions speak louder than words." The almost universal voice of the Church to-day is for an educated ministry. Then should the minister's education be literary only, or should it be technical as well? We have trained dentists, pharmacists, physicians, lawyers, and are beginning to have trained farmers. Do we need trained preachers? The lawyer makes a special study of the law, the physician of disease, and the pharmacist of drugs, each making a specialty of the thing that is to be at the basis of his life work. Then does the minister of the gospel, under the direction of competent and consecrated men, need to make a special study of religion, the Holy Bible, and preaching, the things of primal interest in his life work?

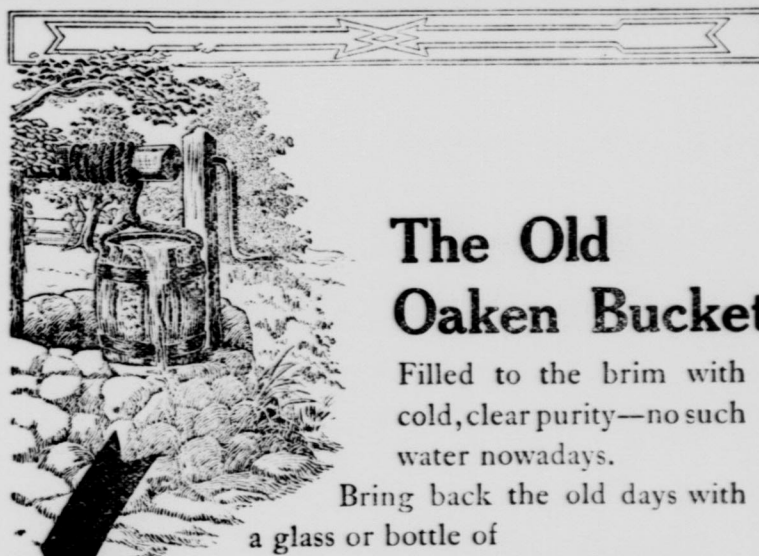
Bishop Mouzon answered this question some weeks ago when he emphasized the importance of special training for ministers of the gospel. Methodism is realizing that "a call to preach means a call to get ready." That many young preachers are alive to this fact is evidenced by the number of inquiries concerning the opportunities offered at Vanderbilt for such preparation. For the benefit of those making such inquiries, and others who may be interested, I take this opportunity, through the kindness of the editor, to mention some of the things that enlarge a minister's capacity for usefulness whether he be on the country circuit or in the city station.

First of all, is the text-book and class room work, of course. The entire course centers around the Bible. If the study is practical theology, its purpose is to give such a knowledge of preaching and pastoral work as to enable the preacher to carry the Bible message to the heart and life of his people. If it is a study of sociology, its purpose is to make the teaching of the Bible a reality in society. Thus we might proceed through the nine schools of the Biblical department showing that the purpose of each was to help the preacher to a better understanding of the difficulties of his task, and how to meet them in accordance with divine teaching, and it is right that it should be so; for the Bible is, and will always be the preacher's one Book. Whatever else he may know it will be of value to him only to the extent that it is an aid to his use of the Holy Bible.

But while the work as outlined in the curriculum is the thing of first importance, it is by no means the only thing to be taken into consideration in deciding the question, "Shall I go to the seminary?" One incentive to come should be the advantages of association. Perhaps at no place better than at Wesley Hall can you find an illustration of true Christian fellowship.

The constant association of men from all walks of life, from the farm to the most cultured home, and from the various Nations—America, China, Japan and Korea—makes the Christian conception of a universal brotherhood seem a reality. The association with men from Florida to Maryland and across to California and the lands across the sea, gives an opportunity to learn what the Church is doing. This naturally has a broadening effect on our lives, and gives us an enthusiastic interest in the greatness of God's work, but the man coming to Vanderbilt has not only the value of association with students, but with teachers as well. Our faculty is composed of men that you can get close to. Each professor is the student's friend, and if the touch of the student gives an enthusiastic outlook on life, that of the teacher inspires to a more saintly life of noble deeds.

University life brings a person in touch with the intellectual and spiritual messages of great men. Vanderbilt is fortunate not only in that it furnishes the best of these, but in that it does so without cost to the student. The Cole Lectures rank first among these because it is an endowed lectureship. As a result of this lectureship, three men bring us a message this session. Lyman Abbott, editor of The Outlook, America's greatest Congregational preacher, and a man of international reputation, addressed us on the subjects, "The Congregation,"



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"The Message" and "The Preacher." These were soul-stirring messages. Then Dr. Gregory, formerly an American, but now professor of Greek in the University of Leipzig, gave a series of lectures. One of them touching the political and religious conditions in Germany as compared with those in the United States was especially interesting. The third series is yet to be given by Dr. Faunce, President of Brown University. His lectures are to deal with the fundamentals of Christianity, such as "The Essence of the Christian Faith," "The Basis of Character," etc.

The missionary institutes are one of the most helpful things the student comes in touch with at Vanderbilt. The messages of returned missionaries telling of their own experiences, of the great need of the people in all lands for the gospel, and the need of men and money to carry it, show us the vastness of the missionary task, and stir our souls with religious zeal and fervor.

Dr. Tillett never loses an opportunity to supplement the Cole Lectures and missionary work by lectures from educational and religious leaders.

Among such this session was Wilbur F. Crafts, of the International Reform Bureau. He told of his work, and how preachers could aid in these reforms. From his statements concerning the difficulty with which reform legislation could be passed, it was evident that we needed men at Washington of sterling worth and not men of the Jake Wolters' type. But the lecturer of most direct interest to the Biblical Department was Dr. Inwood, representative of the Keswick movement in England. The object of this movement is for a deeper religious life.

There are many other advantages which are in no way connected with the University. Sunday in Nashville gives not only a chance to hear some of the best preachers, but also for activity on the part of the student. For example, such as teaching in the Sunday Schools, preaching at the suburban and country Churches, and holding religious meetings at the fire stations and various other places where the men are shut off from an opportunity to attend Church. Then Nashville has seventeen colleges and universities, rightfully claiming to be "The Athens of the South." Naturally such a city would be the recipient of many great movements. Among those of this session have been the Men and Religion Forward Movement, whose object is to find why sin is so much more prevalent among men than among women; the Southern Educational Conference, whose avowed purpose is to save the childhood of the

South, not intellectually only but spiritually as well; a boy scout rally under the direction of Baden-Powell, the originator of the movement, which is doing so much to check the destruction of the boyhood of the world—physically, mentally and morally. No one can estimate the value of such movements until he has come in touch with them, and no one can spend from one to three years at Vanderbilt, taking advantage of the opportunities offered, without being highly repaid for time and money spent. He will return to the work unto which the Master has called him a man of broader vision, of more practical knowledge and of deeper spiritual life.

W. E. GARRISON.

Catarrh.

Called an American disease, is cured by an American medicine, originated and prepared in the most sanitary of American countries. That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of acridities and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

Those who bring sunshine into the lives of others cannot keep it from themselves.—J. M. Barrie.

Where real righteousness is not found, wrought out by divine grace in the midst of human struggles, there can be no peace.—Bishop Hoss.



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DISTRICT CONFERENCES

Stanford, at Albany, 9 a. m.	May 1
Vernon, at Childress, 8:30 a. m.	May 2
Hillsboro, at Line Street	May 8
Gatesville, at Valley Mills	May 9
Albuquerque, at San Marcial, 9 a. m.	May 9
Flintsville, at Florida, 8 p. m.	May 9
Brownwood, at Bronte, 7:30 p. m.	May 13
San Angelo, at Junction City	May 15
Pecos Valley, Pecos, 9 a. m.	May 15
Georgetown, at Holland	May 21
San Augustine, Carthage, 8:30 a. m.	May 21
Sweetwater, at Elvanna, 2:30 p. m.	May 23
Greenville, at Lee Street, 9 a. m.	May 24
Brenham, at Lexington, 8 p. m.	May 27
Navasota, at Madisonville, 3:30 p. m.	May 29
Beaumont, at Orange, 7:30 p. m.	May 29
Hanlin, at Knox City, 8 p. m.	May 30
Marlin, at Franklin	June 24
Jacksonville	June 25
Tyler, at Lindale, 9 a. m.	June 26
Pittsburg, at Mount Pleasant, 9 a. m.	June 26
Dublin, at Iredell	June 27
Cleburne, at Joshua, 11 a. m.	June 27
Cisco, at Rising Star	June 27
Dublin, at Dublin, 2:30 p. m.	July 1
Marshall, at Kilgore, 8 p. m.	July 1

President Taft and Col. Theodore Roosevelt are engaged in one of the warmest personal and political controversies of recent times. The prominence of the two men has given significance to their contention, and they have given the country some inside facts about each other, very interesting to the people. Heretofore they have been the warmest of friends, but they are now far apart. Yes, they seem permanently alienated. They both want the Republican nomination for the presidency, and hence the trouble between them.

Governor Harmon, of Ohio, spent some days recently in Texas in the interest of his nomination for the presidency. He passed through the State, making speeches at different points. His addresses were dignified deliverances, thoughtful and intelligent, but not popular or especially attractive. He is a man of parts and made a favorable impression, but he created scarcely any enthusiasm.

DEATH OF MRS. PATSY OWENS COLE.

The death of Mrs. Patsy Owens Cole last Friday morning, April 26, was a touching and pathetic event in the Church circles of Dallas. She was the daughter of Rev. and Mrs. George W. Owens, and the young wife of Dr. R. K. Cole, a popular physician of this city. She was stricken with meningitis and in forty-eight hours, despite every effort of the most skillful doctors and nurses, she had passed to her reward. Her parents and her brothers and sisters, together with her devoted husband and a wide circle of friends and relatives, are deeply grieved because of her sudden departure. She was only twenty-eight years of age, and she had been married only two years. At the time she was attacked she seemed to be in her usual health, and no one dreamed of such a serious result. But notwithstanding the unexpected call of the Master she was ready and answered the summons without a murmur or complaint. We have known Mrs. Cole from her girlhood, and a more beautiful character does not belong to the range of our acquaintance. In person she was attractive and popular; in life, was pure and exalted; in disposition, gentle and confiding, and in her religious faith devout and spiritual. She was without a flaw, and her whole life was as bright and cheerful as spatters of sunshine upon a landscape. She was brought up under religious tuition, and she loved the Church and took great interest in its work and services. All who knew her loved her and her friends were innumerable. Her death has left a general feeling of sorrow and regret, but her end was one of peace and triumph. It was not like death; it was like falling asleep to wake amid the glories of the eternal morning. For the time being she is separated from us, but we will meet her again beyond the river and enjoy her association forever. May the good Father above deaf gently with those whose hearts are so deeply smitten.

County Attorney R. M. Clark, of Dallas, who has successfully fought the forces of evil in this city, has been forced to decline to stand for re-election on account of declining health. For some months he has not been well, and his physicians fear the excitement of a campaign would be serious for him. So he announces his withdrawal. Mr. Clark is a prominent Methodist, and a member of the Oak Cliff Church. We hope for him a speedy restoration to health.

Theology is the backbone of doctrine. The man who decries theology has not learned the primary truths of religion. He is lacking in that substantial knowledge that grounds him in the deep and strong things of God. No preacher is prepared to teach great truths until he has gotten a substantial knowledge of theology.

John Wesley was a theologian in a practical sense, but he was pre-eminently a doctrinal preacher and a great evangelist. He mastered the teachings of the Bible, not as a technical theologian, but as a great evangelistic preacher. There was doctrinal substratum to his preaching, but in addition to this he enriched his sermons with the deepest spirituality.

The Old Testament is the soil out of which the New Testament springs, and from which it draws its sustenance. Without the first the second would hardly be possible, but the New Testament is the matured fruitage developed out of the Old. In it we find life eternal--Christ the revelation of God.

Senator Bailey, though he announced his withdrawal from the politics of Texas sometime ago, and declined to stand for re-election to succeed himself in the United States Senate, is now in the State making speeches for the nomination of Governor Harmon

lected. It has also been shown that inexperienced men were in charge of the wireless telegraph office on the vessel; also that the searchlight was not of sufficient capacity to expose iceberg dangers. The officers and crew were careless on account of their belief in their security. It is now sure that proper precautions would have saved over sixteen hundred people who perished in the catastrophe.

Morris Sheppard opened his campaign against Col. Jacob Wolters for the United States Senate at Greenville last Saturday afternoon in the presence of one of the largest throngs of people ever gathered in that blackland city. The whole county, almost, turned out in force and contiguous counties and towns were numerous represented. His speech was a masterful effort, and he gave his opponent something to meditate upon for the rest of the campaign, and the enthusiasm was at a high-tide.

The Senator stands for certain political principles and he feels that the Ohio Governor occupies his platform, and he is here to throw, if possible, the vote of Texas to his support in the National convention. However, many of the warmest friends of the Senator are enthusiastic supporters of Governor Wilson, of New Jersey.

FORT WORTH DISTRICT CONFERENCE.

I spent one afternoon and evening with the Fort Worth District Conference. It met at Weatherford Street Church, of which Brother McGuire is the popular pastor. There was a good attendance both of the ministers and the laymen. Many of the charges of the district are within the limits of the city and its immediate vicinity. The pastor and his people made ample provision for the entertainment of all. Dinner each day was furnished at the church, and the sessions were practically all-day sessions. I spent the evening with that excellent layman and his good wife, Brother and Sister Erskin Williams, Dr. A. J. Weeks was present and addressed the conference on the importance of home mission work. He had a good hearing. Dr. Boaz was present the next day, and preached, and Dr. Culver the following night. I had a good congregation of attentive people the first evening of the gathering. I did not stay long enough to hear any of the reports. Rev. Jerome Duncan had charge of the conference, and was conducting it with ease and success. He is a most successful Church official, both in the pulpit and in the chair. He is full of energy and leadership and keeps all departments of his work on the move. The Secretary will furnish a report of the proceedings. G. C. R.

PERSONALS

Brother G. C. Sparkman, of Brandon, paid us a brotherly visit last week.

We are pleased to have had visits from Mrs. Stroud, of Harrold, and Mrs. Ragsdale, of Collingsville, recently.

Rev. I. E. Hightower, of Meridian, was a pleasant caller last week. He has just had a good revival service in his charge.

We had a pleasant visit recently from Dr. S. Garrett, of Springtown, and found him to be a very pleasant and brotherly man.

Rev. D. L. Collie, of Arlington, has increased his list of new subscribers to the Advocate to seventeen since we were with him a few days ago.

Dr. C. M. Bishop, of Southwestern University, will preach the commencement sermon at the Nashville Training School the first Sunday in June.

Rev. E. A. Smith, of the Cleburne District, has been a little out of repair on account of rheumatism, but

a few days' rest and the baths at Hubbard City have about straightened him out again. He is one of our active workers and tangible results follow his efforts.

Rev. W. R. Crockett, formerly of Blanket, Texas, has removed to Lovington, New Mexico. He writes that it is a fine country and he is buoyant as to prospects.

A great revival recently at Yoakum has left our Church in fine condition. Brother Webb, the pastor, has received nearly fifty members all told, and the spiritual tone of the people greatly helped.

Dr. W. B. Palmore had the misfortune recently to get his shoulder dislocated in the city of Paris. This veteran traveler has been all over the world time and again, but this is his first accident. He was doing well at last account.

Mrs. L. B. Saxon, of Douglassville, has the past week undergone a second operation, and is in Dallas under treatment. While the operation was very severe and she has been very ill, they are now hopeful of recovery. We join them in prayers for an early and complete recovery.

We had a delightful visit from Brother W. A. Walker, of Wellington. He has been a subscriber to the Advocate exactly forty years, and he says it is just as essential to his completeness of life as his daily meals. He is one of our best laymen in that section.

Rev. J. F. Tyson, of Indian Creek, writes: "This is my 18th new subscriber since conference. Only lack two more to double my Advocate list, and then more to follow." Bro. Tyson always sets his mark to double his list and he generally goes beyond it. What if every pastor in Texas would do that?

Dr. George S. Sexton has succeeded in raising the whole amount of money required to build the Washington Church except \$25,000. He has the bulk of it in cash and good subscriptions, and other assets equivalent to cash. He is an indomitable worker, and the amount still lacking will be sure to come. But let the friends stand by him and help through with it.

The editor of the Advocate, Dr. George C. Rankin, is now in Nashville, Tennessee, at the meeting of the Board of Missions. He left last Saturday and spent Sunday in Houston, and from thence will reach his destination by way of New Orleans on account of the Mississippi flood. Memphis is cut off and that route was impossible. He will be back sometime next week.

**Southwestern University's
Second Home Coming**

Last Friday, April 19, 1912, a day long expected and unstintedly planned for by the citizens of Georgetown, the Southwestern University and many hundreds of friends and lovers of their old alma mater, dawned propitious of a grand and glorious occasion. And never were omens truer, for the second homecoming of Southwestern University has been



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pronounced by the oldest faculty members and citizens and alumni to have been attended by the most numerous, thoroughly representative, enthusiastic and loyal assembly ever brought together within the walls of the old college. When the long roll, covering a period of almost forty years, was called it was found that Texas was represented from the Rio Bravo to the Red River, from the alligator swamps of the east to the barren hills bordering on New Mexico, by Senators, Judges, lawyers, doctors, divines, farmers, ranchmen, business men of every description—in short, by men whose names are known as far as the distant confines of the Lone Star State stretch, as well as by hundreds of private citizens—both men and women—their quiet, true lives the pride of their mother college.

One Thousand Present.

Special sleepers came from San Antonio, Houston, Dallas and Waco. Many came in automobiles, while all day Thursday and the days before every train brought the returning prodigals in. By actual registration the number of ex-students exceeded that of the homecoming three years ago by over one hundred. About three hundred and seventy-five out of town ex-students registered, and the total number is estimated at five hundred, there being a very great number who did not register. Then there were five hundred visitors—Trustees, automobile owners, prospective students, patrons, friends in every capacity.

While the day began clear and bright, by noon the clouds were gathered, and when the baseball game started it was raining, but not one bit of the ardor of the homecomers was cooled, not one moment of happiness dampened, and not any of the baseball ginger melted.

The day was marked throughout by informality, harmony and a general at-home feeling. Every element conspired to make the day a success. Georgetown had been made clean, every whit. The campus—old and new—had been trimmed and leveled and made to smile like a garden. The trees along the avenues had for weeks held back, and then they burst forth into a wonderful canopy of somber and green. Every bird was alert, and the roses bloomed as they did in the years gone by when those, who were to return long afterwards, spoke their last farewell to the quiet, quaint, sweet, old Georgetown. Every home almost in the city was open to the visitors, and the college portals, newly painted and swept, echoed the welcomes of a unanimous University body.

Time seemed to have been turned backward in his flight and

"The shining days when life was new, And all was bright with morning day,

The lusty days of long ago."

were again shimmering before a thousand to whom this sire was Joe.

and that was Bill, and yonder silver-headed mother was simply Annie. The "boys" lived over their wild, glad pranks once again, and more than one couple—both he and she married to strangers—strolled down the shady avenue as of yore, life as sweet and tender and fresh as ever. The only feeling of sadness or regret felt during the day was the thought of what those who did not come were missing.

The homecomers and others were loud in praise of Georgetown's hospitality, and perhaps never before were citizens, the college, and all ex-students so enthusiastically bonded together in the spirit of harmony.

After breakfast at Mood Hall and many private homes an effort was made to register the crowd. Then came a grand march of the whole student-body, past and present, from the old building, by Mood Hall, the Annex, and into the auditorium, the line being reviewed by the faculty, Trustees, and some prominent visitors.

In the auditorium Judge Tom L. McCullough, of Waco, President of the Ex-students' Association, presided, and on the platform with him were many celebrities, the faculty, Trustees and prominent ex-students, among them the following: A. K. Ragsdale, Master of Ceremonies; Judge W. L. Davidson, Editor W. A. Bowen, Senator Julius Real, Rev. Jno. M. Barcus and others. In the meeting enthusiasm and love for Southwestern expressed in song and oratory reached its sublimest heights. A dominant note of every speech was that Southwestern is secure in her future, come what will, and that her sons and daughters by thousands will give their own blood to her life.

Dr. Jno. H. McLean, of Waco, former President of Southwestern University, opened the meeting with prayer. Addresses of welcome followed by President C. M. Bishop, and Dean C. C. Cody. President Bishop expressed his unbounded confidence in the fidelity of the 10,000 ex-students and eternal life of the institution. Dr. Cody told how he had been at Southwestern for nearly a third of a century and knew and loved and had prayed for, by name, almost every student ever here. Professor Young, Dr. Allen, old members of the faculty, also spoke. Rev. O. T. Hotchkiss, of Pittsburg, Texas, in his speech claimed to be the first matriculate of Southwestern and pledged his loyalty. Then followed speeches by many ex-students, the years since 1873 being represented.

Senator Julius Real, of Kerrville, paid a most eloquent tribute to his alma mater, and to the lofty principles there taught, and to the faculty, saying that an institution could never be removed and that he stood ready to back it. Hon. W. A. Bowen, of Arlington, Texas, in words of fire expressed his love for his mother college and its founder. Other speeches were made by Judge J. A. Hamilton, of Austin; W. D. Burney, Center Point; Rev. J. M. Barcus, of Jacksonville.

Rev. John A. Rice, of Fort Worth, introduced by Rev. James Kilgore, paid a fine tribute to Southwestern, stating that wherever the hearts of loyal Southwesternites were to be found there indeed was Southwestern. Uncle Dud Snyder, a prominent benefactor of the institution, gave to the audience the last words of the founder of Southwestern, Dr. Mood, which were:

"Southwestern has gained such a hold and prestige on the people of this great State that she needs not the assistance of any one man. Her future is settled."

Mr. J. W. Snyder, a man who has

twice given up his home for Southwestern, spoke. Allan K. Ragsdale, of San Antonio, Secretary of the Homecoming Committee, and who for weeks has unselfishly given his time and money to working up the homecoming, was Master of Ceremonies, and, by his wit, knowledge of men and love for the cause, most efficiently presided.

Many beautiful tributes were paid to Dr. Mood, Dr. Sanders, Dr. McLean and Dr. Cody as well.

Following the morning exercises the visitors marched between a double column of the present Southwestern students, who stood with uncovered heads, their line joined to that of the public school children, stretching from the Main Building to the old building, a distance of six blocks, where, perhaps, the biggest barbecue ever given in Georgetown was spread. Twenty-nine yearlings, 1500 loaves of bread, 5000 pickles and other provisions equally as elaborate had been provided to feed three thousand people. There was room and meat to spare. Not a hitch was made in feeding the masses and many were the compliments made and much appreciation felt for Colonel W. K. Makemson, who handled the barbecue, giving days and money and his heart to the work.

There were about two hundred automobiles in line, all of which were decorated in Southwestern colors. They paraded during the morning, and a panoramic picture was made of a large number drawn up on the square. Following dinner came the automobile ride to Jonah and along the San Gabriel, many of the visitors wishing to again visit the old haunts. At Jonah ice cold lemonade was served and Southwestern decorations were flaunting everywhere.

In the baseball game between and her old friend and rival, Texas University, played before the largest crowd that ever witnessed a baseball game in Georgetown, about 2000, Southwestern won by a score of 6 to 5.

On account of the muddy field and heavy ball the game was well punctuated with errors, but it was breathlessly exciting, Mickle pitching brilliantly for Southwestern. Cowbells, whistles, flags, horns, pennants, and every form of noise and display evident of enthusiasm was there, and old-timers leading in the yells, while the rain never ceased.

Following the supper served in the Prep Building by the Federation of Women's Clubs—a splendid supper, came the final roundup in the college auditorium. Preparations had been made for holding the night session on the campus, but the rain prevented. With McCullough and Ragsdale again presiding, the day ended with an unbounded love feast, at which the wine of fellowship ran in rivers, and expressions of loyalty made the old rafters shake. There was much of good-natured banter and recounting of college day jokes. Until midnight the revellers in love lingered. About a hundred telegrams from over the State were read, expressing regret that the senders could not be present and sending the warmest expressions of love and fidelity.

Speeches were made by Judge Fain Milam, Fort Worth; Hon. S. J. (Skid) Thomas, Superintendent Deaf and Dumb Institute at Austin; Hon. John M. Mathis, Brenham; Charles M. Campbell, Temple.

Loving cups were presented to Dr. McLean, Dr. Cody, Mrs. F. A. Mood, Mrs. S. G. Sanders. Also a handsome token of appreciation and respect was given to Colonel Makemson, and words rich, eloquent and sincere praised the unselfishness, the earnestness and hard work of Allan K.

Ragsdale. Unanimous resolutions were passed, eulogizing the hospitality of Georgetown. The new ex-students' movement patterned after that of Yale was explained, and President Bishop made a mighty plea for the support of those present.

During the day panoramic pictures were made of the various groups, and a write-up with pictures is to be sent out to all ex-students whose addresses can be procured. Any one desiring copies can secure the same by addressing J. Frank Dobie, Secretary of Ex-students' Association, of Georgetown.

Most of the crowd left Friday night, but many remained over Saturday and Sunday.

Beyond a doubt the homecoming was a great success. Letters are coming in from those who were present telling of what a great day it was. It marks the beginning of a new era for Southwestern—an era in which ten thousand and added hundreds of ex-students are to be kept in close touch with their mother college. Work among the ex-students evoking towards raising a splendid emergency fund will begin at once.

J. FRANK DOBIE.

SHERMAN DISTRICT CONFERENCE, VAN ALSTYNE, TEXAS, APRIL 15-18.

Under the most auspicious circumstances the Sherman District Conference began its work at Van Alstyne last Tuesday morning with Dr. A. L. Andrews, D. D., presiding elder, in the chair. The opening sermon was preached by Rev. D. F. Fuller, of Howe, Monday night.

Dr. Andrews aroused the spirit of the conference on Tuesday morning by a moving and stirring address upon "The Forces That Have Made Our Methodism Great." It was a timely and needed address.

Considering the general conditions over the district our attendance was fairly good; certainly, the spiritual condition was always at a high watermark. There was not a dull moment during the three days' session.

Rev. W. D. Mountcastle, of White-wright, preached a most helpful sermon Tuesday night, but it was left to Dr. J. L. Morris, our pastor at Sherman, to lift the conference off its feet, and send every one home with a greater vision of the eternal! His discourse was a masterpiece.

Reports from all the preachers evinced much progress along all lines. Dr. E. W. Alderson's people contemplate expending at once about \$10,000 in improving Waples Memorial at Denison. Dr. J. M. Bunkley reported the completion of the new \$14,000 annex to the North Texas Female College, and, in his own inimitable manner, presented the claims of this institution. The conference heard with profit Dr. A. J. Weeks, Secretary of the Home Board of Missions for Texas, and the brethren gave him \$41.50 for his Mexican work. A splendid appeal for the Southern Methodist University was made by Commissioner L. S. Barton, and although he had a small audience he received \$575 in subscriptions, which makes about \$8,000 that has been raised so far in Sherman District, and it has not yet been half canvassed! We hope to raise somewhere between \$10,000 and \$15,000 by conference.

Rev. F. O. Miller, agent for Superannuate Homes, was heard with pleasure, and received \$50 in subscriptions for his great work.

The following visiting brethren were present and introduced to the conference, viz.: Rev. Chas. L. Spragins, presiding elder McKinney District; Revs. J. A. Old, of Sulphur Springs,

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Executive Secretary Evangelistic Committee of the North Texas Conference; J. B. Davis, of Nevada, and J. K. McMillan, of Brashear.

It was a real pleasure to have the following ladies address the conference in the interest of their work, viz.: Mrs. Scott Fulton, of Van Alstyne, District Secretary of the home department of the W. H. M. Society of Sherman District; Mrs. J. H. Elliot, of Van Alstyne, First Vice-President of the W. H. M. Society of the North Texas Conference, and in charge of the children's department and Mrs. L. L. Jobe, of Sherman, District Secretary of the W. F. M. Society of Sherman District.

The Rev. R. J. Kiker, of Denison, was unanimously recommended for the position of Chaplain in the United States Army. It is an exception and not the rule when you find a Protestant Chaplain in the army as nearly all are Roman Catholics.

Rev. Ernest Cecil Webb, of White-wright, was recommended by the conference for admission on trial in the Annual Conference, and the following lay delegates were chosen to represent Sherman District, viz.:

N. C. FERGUSON,
JOHN MARSHALL,
REV. G. A. MARVIN,
F. A. BASS.

Alternates:
A. B. Hardin,
R. G. Piner.

John Marshall, of Sherman, was elected lay leader for the district. The next conference by unanimous vote goes to Whitesboro.

The Evangelistic Committee appointed by the presiding elder to inaugurate a vigorous revival campaign within the bounds of Sherman District has already made assignments of all the station preachers to help in the weak places in the country.

In the future fifth Sunday meetings will be the custom and not the exception, and every effort will be put forth to strengthen the arm of Methodism in our rural territory. The Licensing Committee, which is to act in the interim of the Annual Conference, was given out as: J. L. Morris, E. W. Alderson, T. M. Kirk, E. A. Maness, J. W. Clifton, J. F. Archer.

Words cannot convey the thanks that are due J. F. Archer and his good people for the royal manner in which they entertained our conference. We will always remember their liberal hospitality and untiring zeal to make our stay pleasant.

LAWRENCE L. COHEN, Sec'y.

When the devil goes to Church, he doesn't always take a back seat.



Epworth League Department

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5115 Victor Street, Mungler Place,
Dallas, Texas.

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

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COMING MEETINGS.

Vernon District League, Childress, May 2, 1912.
North Texas Conference Epworth League, Terrell, June 13-16.
Texas Sunday School Encampment, Epworth-by-the-Sea, July 18-23.
Lake Shore Assembly, Wichita Falls, July 25-August 5, 1912.
Bowie District League, Wichita Falls, during Assembly.
Texas State Epworth League Encampment, Epworth-by-the-Sea, August 1-11.

CORRESPONDING SECRETARIES.

The following is a list of the Corresponding Secretaries of the League Boards of Conferences in Texas, viz.:
Central Texas: Rev. W. T. Jones, Blanket.
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Texas: Rev. T. R. Moreland, Houston.
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VERNON DISTRICT EPWORTH LEAGUE CONFERENCE, CHILDRESS, TEX., MAY 2, 1912.

District officers: W. Y. Switzer, Tolbert, President; Mrs. David McGhee, Quannah, Second Vice-President; Mrs. Carrie Hart, Crowell, Third Vice-President; Elliott Quattlebaum, Chillicothe, Fourth Vice-President; Mrs. W. Y. Switzer, Tolbert, Secretary and Treasurer.

Program.

Morning:
9:00. Devotional exercises, led by Luther Beck; report of District Secretary; enrollment of delegates, etc.
Voluntary, Misses Lida Miller and Maud Reed.
9:30. "The Qualifications of Officers of the Local Chapters and Their Relation to Each Other," J. W. Thwing.
9:45. "The Essentials of a Live Devotional Department," J. R. Baxter, Miss Beulah Mae Hillburn.
Open discussion.
10:30. "The Operation of the Second Department in the Country and Small Towns," Mrs. Carrie Hart.
"In the Larger Towns," Miss Willie Russell.
11:00. Address, "The Obligation of the League to Missions," S. L. Page.
Afternoon:
2:00. "The Epworth League and Intellectual Training," Mrs. T. C. Delaney.
2:15. "The League and Social Amusements," open discussion led by Miss Mabel Wyatt.
Special music: Duet—Mrs. C. W. Thompson and Mrs. Bessie Wells.
2:30. "The Cuba Special, Our Obligation, Our Opportunity and How It May Be Raised," open discussion led by J. T. Hamilton.
3:30. "Why There Should Be a Junior League in Every Charge," Mrs. E. B. Verneuil.
"An Ideal Junior League," Mrs. J. R. Henson.
4:00. Address: "The Call of God to Young People," R. H. Nichols.
Election of officers, business.
Evening:
7:45. Address, Rev. J. W. Hunt.

WITH DR. BOWMAN IN KOREA.

The subject of missionary work is such a comprehensive one and presents so many points for consideration, that I have thought best, at this time to discuss the relation of education in the work on the field and at the same time keeping in mind the relation of the missionary movement to the general welfare.

The missionary work in Korea may be summed up under three heads—medical, educational and evangelical. These three branches of work are correlated, each bound closely with the other and together they represent the scope of missionary work. Each of these divisions has been designed to meet the requirements of mankind in his state of equity, namely—physical, mental and spiritual.

Without minimizing in the least any other branch I wish to emphasize the importance of education in Korea based on Christianity, and in view of this need the three divisions have become the inseparable unit on the mission field.

Christian education is the foundation of human welfare in its broadest sense. It may be likened to the constitution in our legal system. The constitution is the foundation of our laws. There is not a State law or a city ordinance or police regulation that does not rest on it, or is not in conformity therewith, unless it be one that is bailable. Yet it is a possibility that the Christian world is thinking too little about constitutional Christianity, as we are enacting and enforcing the various ordinances because we take the constitution as a matter of course or that it is so much a part of us that it requires no special thought. To-day, as we turn our faces toward 810 Broadway, Nashville, Tenn., we do not see a beautiful dome, as of the National Capitol at Washington, D. C., U. S. A., but we do picture it as a great legislative chamber in which great issues momentous to human welfare are daily considered in the light of its Christian foundation on which it all so securely rests. The constitution is there, and without it the above named address would be nil to a missionary in a foreign land. So, education becomes a potent factor in the foundation for the propagation of Christian welfare, and we should perfect it, that we may lose sight of the more material administration, and give our contemplation and education as only a means to Christian welfare. There must be a medium established by which a heathen can hear the gospel of Jesus Christ. The mastery of this Korean language by a foreign missionary does not complete the formula by which the gospel plan becomes a living principle to an ignorant Korean. In a recent revival meeting here in Choon Chun I heard a heathen praying aloud in our Church in this manner, "Lord, I got drunk and then I got drunk again, but I got drunk and ate the food that had been sacrificed to an ancestor and lord; you know that wasn't right." The emphasis was on the latter act which illustrates a type of ignorance prevailing in Korea relative to the teachings of Christianity.

"A sound mind in a sound body"—"mens sano in corpore sano"—is an aphorism that has come down to us from antiquity (however it did not come the Oriental route), expressing both a truth and a goal to be obtained; but in the light of Christian education it is insufficient as a guiding sentiment, since it contains no mention of the spiritual, and this latter is included in Christian education which underlies human progress. To define human progress is impossible but of a certainty it is not defined in the word civilization alone. We recognize that human progress must be the uplift of a people, but that is not a definition, and yet without understanding it there is no doubt that we are all engaged in furthering human progress when we teach Christianity.

In studying the movements of the planetary bodies we learn that each has a motion, and when taken as a whole forms a definite unit of motion and is nominated as the true stellar motion. Each planet rotates upon its own axis and revolves in its own orbit while others seem to be fixed, yet there is a general movement of them all through space. The point of origin and their destination has not been given man to know, but it is sufficient to know they are moving on, so it is with man in the uplift that Christianity is making in the lives of this heathen people. To deny the progress would be to deny facts, as they present themselves here on every hand. While we do not attempt to explain it neither do we claim to understand the mysterious power that is ruling these forces, and the

best we can do is to ally ourselves with it, remembering at all times to bear the proper relation to it through prayer and self-sacrifice.

The ordained ministry and the lady missionaries perform an analogous service in the general plan of education. They preach and teach the Word of God in the highways and byways. They preserve and promote morality and spirituality, wherever they go. It affords me pleasure to assure you of their untiring energy in their effort to get men and women saved from sin, and in so doing they have a great work in the field of missionary endeavor that goes to make up the hope of this people's progress.

The missionary physician while ministering to the physical is also contributing to the mental and spiritual, performing his part as others are performing theirs which is absolutely essential to the general welfare, yet only one of several units that go to make up the plan of missionary education.

It is possible that this discussion may fail to interest, but I have attempted to ascertain the relation of education in missionary work, and at the same time make adequate reference to the relation of the missionary movement to the general welfare. With this understanding of the means accomplishing an end we are better able to perform the duties assigned us.

The duties of a missionary engaged in the actual work on the field are indeed manifold, and his relation to the public is an important one. The fact that he is a representative of Jesus Christ attaches importance and nobility to his ministrations. He is a boon to this people. He is more—he is a necessity. I once knew of a man who said, "If I had a son who wished to be a missionary I would advise him against it, but if he insisted I would tell him to go ahead, not because of the honor there is in the calling, but because missionaries are a necessity." The missionary must needs represent the best intelligence in matters of education and science, and possess a liberal acquaintance with the important questions of public interest, because at times his relations become such in a foreign country, as require the qualities of a diplomat, and besides ignorance is incompatible with his calling. The question of education alone should not be carried too far, but with proper limitations it is indeed helpful and beneficial to a missionary in his every day duties.

The language study is an important factor which he must indeed acquire, besides he must not be indifferent to what is interesting his heathen neighbors, the general interests of the community in which he resides and particularly to such things as would have a bearing on his duties as a missionary. The most natural sequence of a missionary is an interest in all matters that pertain to Christianity, and in this alone he has quite enough to concern him. The crusade against heathenism is the greatest work that man has so far ever attempted and the signs of the times indicate that there is a day coming when heathenism will no longer curse the Orient. How soon it will be would be folly to predict, but I do believe that depends upon the intelligence and earnestness of the effort that are put into missionary work. Its abolishment is by no means a small problem, it requires the combined intelligence and labor of all men and women who are interested in the welfare of Christian propagation. And the individual who regards missionary work with indifference certainly is not acquainted with the facts.

Ninety-eight per cent of the people who are dying in Korea to-day are heathens. Fifty per cent of the deaths can be attributed to practices that in the light of Christian intelligence would be criminal. For instance, practically every heathen child is burned severely by a red-hot iron or a red-hot needle resembling a knitting needle (called chin) as a means of treatment for some ill or fancied ill. A favorite site for burning a baby is on the hips just to each side of the spine, another just over the abdomen; in the latter instance the red-hot needle is usually plunged into the abdomen without regard to the structures. This is a means of killing worms. Some live in spite of the torture and others die. The mortality is very high. Fits are treated by burning a spot on the top of the head—a burn for every fit. Indigestion is often treated by passing the red-hot needle through the feet or hands, sometimes both, and if the case persists the hot needle is plunged directly into the abdomen. I could mention many other atrocious practices that come under my observation daily, but will reserve them for a future letter to you; however, these will be sufficient to illustrate.

With such facts staring us in the face, would it not appear that for an individual living in a Christian country with indifference to the appeals of this people is like becoming a party to manslaughter—not willfully or

maliciously, but by ignorance or carelessness he is after a fashion a moral criminal.

It is essential that we recognize our true relation to missionary endeavor before we can be entirely successful in our crusade against heathenism.

Let us be prayerful to this end.
NEWTON H. BOWMAN, M. D.
Choon Chun, Korea.

EPWORTH NOTES.

Things are rapidly shaping up at Epworth for the best summer we have yet had. We are attempting no great improvement, but lining up what we have to do our best with it. This year we will do what we have felt that we should do all along—try the plan of operating the Inn ourselves—run it as a good family boarding house with clean beds, good meals and a home atmosphere. We have secured as Manager, Mrs. Cora G. Callens, of San Antonio—a woman of refinement, experience and a sister of Mrs. Regna. Mr. and Mrs. Regna opened the Inn for us the first year, and the fact that Mrs. Callens is her sister is endorsement enough for the crowd who enjoyed the Encampment that year. Mrs. Callens is organizing her forces, will secure if possible some German women cooks and will want some of our own League and Sunday School girls to help in its operation. This will be an excellent opportunity for some of our teachers to get an outing, and attend the Normal in Corpus Christi. We do not want to employ low-grade professional help—this is a Methodist place, operated for the benefit of our people, and it does seem that we should find enough of our own people to help operate it without hiring, regardless of character. You help in Church festivals, and suppers at home—help us now to run our own house. If you are willing to do so, write to me or Mrs. C. G. Callens, at San Antonio. We want help mostly in the dining room; we will have women for the rough work, such as hall work and dish-washing. We have had a number of applications from the boys who want employment during the summer vacation, but Mrs. Callens prefers to give the girls a chance this year.

Write at once as we must be ready by June 1.

Our plan now is to accommodate regular boarders all through the summer, though this may be changed. The new hotel on the beach near Epworth will open soon, and will serve those who want a higher-priced service, though we at Epworth have the same beach and more privacy.

Tents may be rented after June 1 by the week. We are ready to book reservations for tents for Sunday School Assembly July 18-28, and the League Assembly, August 1-10.
A. K. R.

FROM A FARMER.

I can't preach nor lecture and it is raining so much I can't work on the farm. I had scanned over the Advocate of March 28, 1912, and I picked it up again and at the top of the second page I saw the words: "The Country Movement Again," by J. W. Madden. I read the article and it came so nigh coinciding with the sentiments of my own heart I feel constrained to say amen, if nothing else. I read, with great interest, the timely editorials on this subject and the article of Dr. Greathouse. I do not expect in my ignorance to add anything to what has been said nor to emphasize any point mentioned in those articles and feel a delicacy in even writing at all on a subject so ably set forth by my superiors in knowledge, but I feel that something needs to be done to give us

more preaching in the country and as I do not know myself how to take any steps to better the present condition of things I can only pat my hands and say hurrah! But I am glad there are those who are interested enough in this "country work" to discuss so exhaustively the real existing condition of things. I am not prepared to give any figures in regard to the relative cost of conversions in the city and those in the country—they all need salvation—but I know from a personal observation of fifteen years, some of the districts in which I have lived during this time have had very little Methodist preaching and from the same personal observation I can vouch for the truthfulness of at least the sixth proposition in Brother Madden's article, viz., "the Church is losing its influence in the rural districts."

There are many people, both saint and sinner, who would hear the gospel if carried into these neglected parts, but who from various causes will not go to the city and of course for some it is nearly impossible to do so. I think the step taken by the North Texas Conference in electing a Committee on Evangelism, about which J. A. Old writes in the Advocate of March 28, is surely a step towards a remedy for the present condition of affairs. If the resolutions set forth by this committee are carried out they are what we need, viz: (1) To promote in every way possible an increased interest in sane substantial and scriptural evangelism. (2) To seek to promote a genuine revival in every community in the conference. (3) To seek to secure, as far as possible, co-operation among our pastors so that the strong will help the weak, and needy places will have the services of our best-equipped men. (4) As we are able to secure funds, to send into the field well-equipped men who will be directed by us in conducting revivals in what is known as missionary territory. With an amen to these resolutions and all that has been written on the rural work and a higher appreciation of the Advocate than I can possibly express, I quit.

J. W. SMITH.

Clarksville, Texas.

What we can do to-day depends upon what we did yesterday.

"Always abounding in the work of the Lord" means a good deal more than standing still and blowing off steam.

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PLACE AND POWER OF HEALING IN EVANGELISM.

By Rev. L. O. Rodgers.

It has been accepted as the duty of the Church to carry the gospel message to unsaved men "into all the world." The New Testament brings to us the methods of evangelism of its times.

Healing was very notably on the front with Christ and his apostles. Rev. David Livingstone, M. D., said, "God had only one Son and he gave him to be a medical missionary."

When our Lord "had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." When he appointed the seventy he said, "Unto whatsoever city ye enter... heal the sick that are therein and say unto them, the kingdom of God is come nigh unto you."

The success was certainly marvelous. The time came when the religion of Christ became popular. The Emperor Constantine united the State and Church—a new method of evangelism was born—governmental prestige and penalties. Religion became ritualistic and its propagation political and martial.

The tendencies of the East toward the corruption of doctrine and life, however, were so great that Jehovah permitted severe persecutions in order to maintain greater purity. Later, persecution was allowed to sweep the Oriental Church out of existence by the mighty onrush of Mohammedanism. God raised up a reaction, after many centuries by the reformers to restore a more perfect and original form of evangelism. Those he called out, Luther, Calvin, Whitefield and Wesley, were preachers only who, having been driven from the Churches preached in the fields. There was no time to educate preachers, and even in the twentieth century a few can be found who oppose an educated ministry. To-day, practically all evangelical Churches are making some efforts toward the education of literary studies. Still many oppose scientific studies. It is of special importance that we note in the rapid development of modern Protestantism the education of healers has been allowed to slip out of the hands of the Church. The medical departments of Christian Universities are in the hands of worldly physicians who predominate as officers in medical schools, and they operate them on an irreligious basis. The Church is doing and has done almost nothing to secure the education of physicians in a thoroughly religious atmosphere and in the maintenance of that religious zeal which many students brought to the college of medicine.

The Roman Catholics being alert, have entered the wide-open door of both city and village by the wise use of trained nurse and hospital. I speak advisably; Protestantism can build and equip a hospital in any place. Catholicism is able to do so. Why not? Too many folk thoughtlessly pass this great arm of the Church. For the past three generations its immense utility has been shown a hundred times over in as many different places in the foreign fields where evangelism is so difficult and needs to have Christianity at its best strength, and endowed with the whole panoply of God. In order to break down the fabric of heathenism and show the superiority of Christ over the heathen gods, and the superiority of his religion and of his life over those of their heroes, it behoves us to bestir ourselves in this electric century by examining Christ's commands and the morals of his evangelism, and learn and learn quickly ere the day passes, of opportunities for work—how to evangelize as he and his apostles evangelized.

SOME MORE THINGS TO THINK ABOUT.

No Fourteen. By G. H. Collins.

"Pronoun" and "connectionalism" become very important terms sometimes and with some people. It was so with the elder brother in our Lord's parable of the prodigal son. For some reason the elder brother's name was not mentioned in the homecoming of the younger; therefore, he proceeded to read the riot act to the entire family. It is marvelous what a bug-bear

A WOMAN'S APPEAL

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

some men can see in a pronoun when it fails to capitalize them or the interest committed to their special care. The bug-bear such men discover in the pronoun "their" instead of "our" reminds me of a fable I heard when I was but a child. The story ran this way:

"A gentleman from the city had moved into the country to spend his life upon the farm. One evening between sundown and dark he sent his son, a youngster of some 12 summers, down to the woods-pasture to drive up the cows. The boy had not been gone but a little while from the barnyard, where his father was busy putting away the teams for the night, when he returned crying like as if his heart were broken. His father ran out, saying, 'Son, son, what in the world is the matter?' The boy, between his sobs, replied, 'I saw a thousand black bears down there!' 'Oh, son, son, you didn't see a thousand black bears down there!' 'Well, there must have been a hundred.' 'Oh, son, you didn't see a hundred bears down there.' 'Well, I am sure there were ten bears down there.' 'Oh, no, son, you are mistaken; you didn't see ten.' 'Well, father, it must have been a black stump!'"

When the leaders of the two most important institutions of our great Church leaders who are in touch with the bone and sinew of Methodism tell us that they "do believe that instead of requiring our presiding elders to devote all their energies to mere financial details we ought to give them time and opportunity for becoming expert leaders in such special departments of work as missions, religious education, etc. What else can we fellows say who are so far away from the great hub but that "it would appear from the many articles that appear in the Christian Advocate that many of the Church leaders around Nashville, Tennessee, believe the presiding elder is about to become, or ought to become "a thing of the past." Is there any conclusion for a wide-awake man to reach than to "suspect that Dr. Gross Alexander, Dr. Ivey, Dr. McMurry, Dr. Anderson, Dr. Parker, Dr. Lamar and Dr. Pinson would want to be at the remaking and have the presiding elder big enough and brave enough to hatch out their eggs in every district of the whole connection?" In this "statement" there is no need for me to "revise" nor have I "been dreaming," but I have established beyond all question that I am loyal and true to Methodism and "have" not "forgotten that Southern Methodism is a connectional Church." Indeed the above conclusion shows beyond all doubt a contradiction that it was my "eggs and incubator" that furnished the Christian Advocate with the following language: "That no man placed by the General Conference in charge of a connectional interest is under more obligation to administer its affairs than is any Bishop, presiding elder or pastor to assist in such administration; that the responsibility for the failure or success of this interest must generally be shared by Bishops, presiding elders and pastors; and that when the spirit of our connectionalism becomes even indifferent to what are known as our connectional interests, or, in other words, localized, adopting 'their' instead of 'our,' as its pronoun, then connectional Methodism begins to lose its birthright and power." If I can see straight and read intelligently it is the Christian Advocate in its "Disclaimer and a Reminder" that has placed the emphasis upon the pronoun "their" instead of "our." "These are frank words, but frank words are always best."

Naples, Texas.

IS WATER BAPTISM A BURIAL?

Number Eight. B. W. Dodson.

Immersionists claim that baptism symbolizes death, burial and resurrection; and yet few, I dare say, will maintain that John's baptism was charged with this symbolism (which was utterly foreign to the Jewish illustrations). The Church Fathers, however, never lost sight of the fact that the fundamental symbolism of the rite was cleansing (see Conant's "Baptism" for abundant proof), and with them "the baptism of tears, of blood, of fire," always meant "purification by tears, blood, or fire;" and no special mode was needful in order to symbolize this cleansing. And we cannot forget that our Lord Jesus Christ himself said, on a memorable occasion, "He that is bathed needeth not save to wash feet, but is clean every whit," while Jehovah said long before that he would "sprinkle clean (pure) water" upon his people, "and they (ye) shall be clean;" and these two passages clearly teach that immersion is not necessary in order to symbolize a complete cleansing.

From the fourth century onward, the Fathers connected baptism with the death, burial and resurrection; but for nearly, or quite three hundred years they did not teach, so far as I can find, that the sixth chapter of

Romans referred to water baptism. Origen (185-254), the greatest scholar and theologian of the early Church, maintains that it refers to spiritual baptism. In modern times that prince of Baptist scholars, Dr. Broadus, professor of New Testament Greek, says: "I freely confess that, after being a Bible student for over fifty years, I do not know whether it means water baptism or not." (See Methodist Review, October, 1911.) Evidently, this great Baptist was great enough to rise above that sectarian prejudice which prevents many men from confessing unpleasant truths.

The baptism here spoken of undoubtedly saves, for it puts a man "into Christ;" but the "baptism of the Spirit" alone works this great miracle, for by one Spirit are we all baptized into one body." Surely neither the "death" nor the "crucifixion" mentioned here are literal death or literal crucifixion. Why, then, must the "burial" be literal, and, since water is never referred to, why must it mean a literal burial in water? If the burial is literal, then the death must also be literal, and it, therefore, follows that all who were baptized by the apostles were literally put to death by drowning, and that God raised them from the dead again as he did our Lord Jesus Christ, which, though logical, makes nonsense. The parallel passage in Col. 2:11, 12, which speaks of a "circumcision not made with hands," must surely refer to a spiritual work; and it further says that they "were buried with him by baptism," but "raised by faith" (R. V.) Now, no man has ever been raised out of a "liquid grave," so-called, "by faith;" it takes main strength and awkwardness to lift people out of the water—all of which shows that this passage does not teach immersion.

"Planted together" (Greek, suphutoi, "grown together or united") is used to teach immersion; but, if "planted" means "buried" in water, then Paul was still buried, and had not been raised; because the future tense is used just after "planted"—"for if we have been planted * * * we shall also be in the sameness of his resurrection;" and, therefore, Paul, at the time he wrote, had his resurrection still in the future, and was, therefore, still "buried" under water—a conclusion which makes utter nonsense, but is strictly logical.

The keynote of this chapter seems to be, "How shall we that are dead to sin live any longer therein?" The purpose for which Christ died was to destroy the dominion of sin. Our consecration to him is a consecration to all that his death signified. We were crucified with him; we have become utterly dead and buried to the old life, and we have been raised from the dead to a new life; therefore, we must not continue in sin. The whole argument of Paul rests, not on the mode of the outward ordinance, but upon the effect of Spirit baptism as the beginning of the new life. "Our old man is crucified with him, that the body of sin might be destroyed." It is clear that the "body" that is "crucified" is the same "body" that was "buried," and this "body," this "old man," is "crucified, dead and buried" that it "might be destroyed."

And this "old man" is "crucified, dead and buried" by "baptism"—that is, by the baptism of the Holy Ghost sent down from heaven; so that he who is "baptized into Jesus Christ is baptized into his death," "is buried with him by baptism into death"—the death of sin—and raised into newness of life by the glory of the Father, the glorious power of God, through Jesus Christ our Lord, so that he can reckon himself "dead, indeed, unto sin, but alive unto God, through our Lord Jesus Christ."

It seems very clear, therefore, that the sixth chapter of Romans does not teach that water baptism represents a burial and resurrection, because the apostle in this passage is not referring to the mode of water baptism at all, but is emphasizing the effect of spiritual baptism, which alone can cleanse the heart, crucify the "old man," and impart the power of the new life in Christ. Memphis, Texas.

ROSENBERG, THE COMING METROPOLIS OF SOUTHEAST TEXAS.

In spite of the prevailing disadvantages resulting from bad weather conditions which have overshadowed almost every period of public effort, which we designed should be history-making, as far as we could make it so locally, we have continued to grow in many respects, for which we could not have hoped under the circumstances. In fact, the limitations of our faith which resulted from our eyes being fixed upon untoward conditions, instead of being fixed upon God, with "whom all things are possible," has rebuked us most effectively.

Interest in our Church work has not relaxed, however, but has increased in all those directions which charac-

CONQUERING FORCES OF THE KINGDOM

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- Bishop Candler: "These sermons strike me as uncommonly good."
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Dr. W. W. Pinson: "This volume is a worthy contribution to sermonic literature. The affectionate appreciation of Bishop Mouzon is a worthy and deserved tribute to this prince among men—simple, sincere, golden-hearted."
Dr. Jno. M. Moore: "Bishop Ward's friends will be surprised that he left such well-written, thought-bearing and thought-provoking, forcible and stimulating sermons."
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Dr. G. C. Rankin: "No Methodist library is complete without this volume."

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terize a steady, healthy, permanent growth. Every department of our Church work is receiving the attention its importance demands at the hands of those who take the initiative according to our polity. Bro. J. C. McKean, our lay leader will doubtless make a success of his important work. Our Sunday School is growing in statistics with an average attendance of 80 per cent of the enrolled membership. We have inaugurated the messenger service which under the direction of Bro. Oscar Goar is doing a rare work. Every messenger is efficient. Our Home Department, under the superintendency of Mrs. Geo. Seydler, is doing the most successful work, as her painstaking report indicates, and the same may be said of the Cradle Roll Department, under the management of Mrs. Board. Our Wesley Adult Class, which was recently organized, indicates an awakened interest in effective study.

From the superintendent down our Sunday School workers are busy, and the teachers keep their classes interested. We are grading our students in a way not to shock the individual or in any way confuse the class work and class spirit, but gradually, in a way to cultivate the esprit de corps.

Last Sunday twelve were called before the Sunday School and received their certificates of promotion from the Primary and Junior Departments, and nine received their certificates of promotion from the Junior to Intermediate. It was a brief service and one which impressed the recipients with the importance of their work as students in the Sunday School.

Our Woman's Missionary Society is carrying on its work in a way to make the entire Church realize its importance. It is occupying all the territory allowed by the law of the Church, and doing its work with a completeness that is rare indeed. It has been busy in furnishing the parsonage, and embellishing it in many ways. The storm (not shower) which these ladies brought the parsonage a few days since demonstrated excellent skill, and rare good taste; the speech of presentation, by Mrs. Perkins, was neatly said, as was that of Mrs. Ridley's accepting the offerings. The frequent "Tifins" which come our way never lose their effect.

Our Junior and Senior Leagues, of forty members each, are doing as fine work as I have ever known. The former under the superintendency of Mrs. W. W. McClafflin in its general work, and under the direction of Mrs. Oscar Goar in its missionary department: it is forging ahead and is coming on to be heard from. The Church here is entering upon a season of marked advance, and this is well, and it must do so to keep abreast of the material advancement which is manifest on every hand. To lead in the moral uplift of our people it must be equipped to sustain this important relation intelligently. To this end I want to see the Texas Christian Advocate in every home, and in addition see our literature reinforcing it. And why not? Our presses are issuing as fine literature as ever adorned the mind, or the library. Intelligence in our work will keep us abreast of the procession, of which we ought to be proud to be members, and we will endeavor to make every factor active which engages to that desired end. In material things this country is looming up in a way to extend its horizon beyond the limits which were formerly set by some of the wisest in our midst.

People are coming here from North, Northeast and East—German, Bohemian and American; quite all of the

former are native born, and all are excellent citizens and progressive in their enterprises. And not one fails to buy a home in our town, or a farm in the country, and not an acre of land has ever reverted to the seller because of the failure of the buyer. Many pay off their notes before they are due, and all have bank accounts growing into the thousands.

I am indebted to Hon. H. O. Schulz, Chairman of our Board of Stewards, for the above information. He is the attorney for the M. & F. Land and Loan Company. Why this unexampled growth? It is the most productive land and in its resources as such is inexhaustible.

We need to be here with an efficient force in the field working for corresponding success on behalf of the Redeemer's kingdom. Our people need often to be admonished of the fact that this is God's country—his rich bequeathment to them to hold in trust and to share with them and his cause a part of its munificent yield. Here is an opportunity for the Church that is wise enough to see it and has the courage to initiate its work with an unstinted hand, and I can but believe ours has these virtues to such an extent that it will act without much further hesitancy. G. V. RIDLEY, Rosenberg, Texas.

HOW SWIFTLY THEY ARE PASSING.

Seeing in the Advocate of April 4 the obituaries of two beloved preachers—Rev. Levi F. Collins and Rev. Emerson C. Austin—has awakened in me memories of a long gone past.

When I was admitted on trial by the Northwest Texas Conference at Belton in 1878, I was appointed to Belleplaine mission, which then included fifteen appointments, covering all of Callahan County.

Rev. Levi F. Collins was my predecessor, and also my next neighbor pastor to the west. The following year I was assigned to the same charge, with Brother Collins my next neighbor to the south. Although he was then a little more than double my age we became very warm friends. Brother Collins was a veteran frontier ranger, who was not afraid of man or devil. He was sweet-spirited, unobtrusive, and deeply consecrated to God and his work—always open, free and fair. Truly a noble man has passed away.

These same two years, 1879 and 1880, I was the pastor of Rev. Emerson C. Austin. They were my first years as a pastor, and his first two years as a local preacher, and in the same community in which he has lived and died.

Brother Austin was one year older than I. We were much together in the Lord's work, and became fast friends for life. He had his boy, I believe his first boy, christened by my name (Riley Austin). Although separated by long distance for many years, a feeling of sadness has come over me because these two good men are gone. They were both faithful and true. We shall meet again in a better world. G. W. RILEY, Nederland, Texas.

Langue and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer.

Let us be content, in work, to do the thing we can and not presume to fret because it's little.—E. B. Brown, Ing.

New occasions teach new duties.—Lowell.

ARE YOU INSURED? Are You Co-Operating? National Mutual Church Ins. Co. OF CHICAGO THE METHODIST MUTUAL Under a plan that gives you a part in a great work which helps and protects you while it helps others. Insure church parsonages and pastor's property on advantageous terms—and no assessments. Get particulars. HENRY P. MAGILL, Secretary and Manager. JAMES B. HOBBS, President. M. A. GOODRICH, Vice-President. N. W. JONES, Treasurer.

Woman's Department

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

NOTICE.

The Missionary Institute for Terrell and Greenville Districts will be held in Kaufman, May 23. The names of all delegates should be sent to Mrs. M. O. Spikes, Kaufman.
MRS. H. GOOLSBY,
Corresponding Secretary Kaufman Auxiliary.

IMPORTANT TO LADIES.

I am sorry to have to insert this notice to the effect that we cannot undertake to find entertainment for more than one delegate from each missionary society in the Texas Conference at the approaching Women's Conference in Houston. This is to save embarrassment all round. If more than one should come from each society, let their local society provide funds so they can go to a hotel. This seems hard, but it is positively the best we can do. So many of our members rent rooms in the city that it is impossible to get entertainment.

W. F. PACKARD.

ATTENTION MISSIONARY AUXILIARIES NORTH TEXAS CONFERENCE.

The time is rapidly approaching when we must render our accounts. Have you wrapped your talent in a napkin? I trust not. I am still hoping and praying for a full report from each auxiliary. Let us not go empty handed to our Annual Conference in Greenville May 13. I earnestly urge and request, Captains of Home Guards, send me your reports at once. We are so anxious for this department of our work to succeed, realizing that it reaches so many that otherwise could not have the blessed privilege of enjoying and contributing to our missionary work. Let us redouble our efforts and come to our annual meeting with full reports and glad hearts, so that we might be said of each of us, as of that godly woman of old, "She hath done what she could."

MRS. W. F. PIERCE,
Superintendent Home Guard Department North Texas Conference, Anna, Texas.

SOME THINGS ACCOMPLISHED IN 1911.

- The change of the fiscal year gave us but ten months in 1911 in which to write the following history:
1. An increase of 22 adult auxiliaries and 1365 members; a net gain of 112 Young People's auxiliaries and 1598 members. A decrease of 5629 Junior Division members.
 2. A total cash collection of \$141,587.41; City Mission collection by voucher, \$46,851.33; total, \$188,438.74; expended on local work, \$281,745.39; total, \$470,184.13.
 3. Sixty-four parsonages helped, to the amount of \$8600. Seven hundred and ninety-six boxes, valued at \$27,246.58, sent to preachers, mission schools and orphanages.
 4. Twelve schools maintained, employing 88 teachers to instruct 1876 students, at a cost to the Church of \$36,655.86.
 5. New buildings: Chapel and class room, Mary Helm Hall, Alameda, \$2500; Ruth Hargrove Institute, completing Bruce Hall and repairs, \$999.80; Sue Bennett School, finishing girls' dormitory and heat connections, \$7366.95; Virginia Johnson, building complete, \$49,374.52; old notes taken up on Paine Annex, \$2000; total, \$71,142.27.
 6. Enlargement of work among foreign people and extension of organized District or City Mission Boards.
 7. Inauguration of negro extension work by which Bible classes, civi-leagues and negro settlement betterment is being effected.
 8. Conversations, character building and awakened purposes are some of the fruits.

SOME THINGS DONE BY THE COUNCIL.

1. A definite policy adopted for the use of the conference half of dues.
2. Eleven deaconesses consecrated by Bishop E. R. Hendrix.
3. Appropriations amounting to \$114,878.45 were made.
4. Appointments given to 104 deaconesses and city missionaries.
5. A special committee appointed to draft and adopt a plan for work among the French people of Louisiana.
6. The Indian work of the Foreign Department turned over to the Home Department.
7. The management of Laredo Seminary tendered the Home Department of the Foreign Department; this act agreed to go into effect June, 1912.
8. The monthly Bulletins for Home

and Foreign Departments to be issued jointly in future.
9. A committee appointed to make investigations concerning the development of a vocational school.
10. More than ten thousand dollars pledged to the Foreign Department by individuals present at the session.

OUR POLICY FOR 1912.

1. Diligence in carrying forward the forward movement slogan: "Double Our Membership; Double Our Offerings."
2. An earnest effort to team with each other in this effort to "Save America to save the world."
3. Guide the earth with our prayer for the coming of Christ's kingdom.
4. Wipe out every standing financial obligation on our buildings, and by systematic collection prevent borrowing money for current expenses.

POLICY FOR USE OF CONFERENCE HALF OF DUES.

The following policy for the direction of the fifty per cent of conference dues was adopted. It may be used:

1. For conference expenses.
2. Deaconess and missionary scholarships.
3. Connectional enterprises and other work approved by Woman's Missionary Council.
4. Enterprising missions, approved by Executive Committees of Conference Society, with the approval of the Council.
5. Salaries of workers where communities cannot assume same; workers to be approved by the Woman's Missionary Council.
6. Permanent investment in approved city mission enterprises; two-thirds of the purchase price on building fund having been secured, a promise of a refund being made to the Conference Society for the return of these grants in the event of fire, tornado or sale.
7. These grants to be made due in the annual meeting of the Conference Society; in an emergency by the Conference Executive Committee.
8. A report of these grants shall be made to the General Office. Orders for the payment of these grants shall be signed by the President, Corresponding Secretaries and Treasurer of Conference Society.

BIRMINGHAM THE NEXT PLACE.

Birmingham, Alabama, was the city chosen for the next session of the Woman's Missionary Council. Invitations from El Paso and Los Angeles were extended, so the Council will look forward to a meeting in the far West some day.

HOME DEPARTMENT APPROPRIATIONS.

Florida Coast Work, \$22,276.95; Gulf Coast Work, \$9287.50; Industrial Work, \$18,050; Mountain Work, \$21,824; Pacific Coast Work, \$10,280; Department of Sociology, \$2350; Deaconess Work, \$3000; City Missions, \$5500; Annuities, \$1000; Cost of Administration, \$15,650; Negro Extension Work, \$4650; Contingent, \$1000; total, \$114,878.45.

- #### Spec. als.
1. Week of Prayer collection, to meet outstanding obligations incurred in buildings at Sue Bennett, Ruth Hargrove, Brevard and Vashti Industrial School.
 2. New buildings at Brevard Institute, Brevard, North Carolina.
 3. Cottage at Paine College Annex.
 4. Endowment Fund, Scarritt Bible and Training School.

Young People.

Girls' Dormitory at Sue Bennett School.

Children.

Junior Division:
1. Chapel at Mary Helm Hall, Alameda, California, for Japanese.
2. Ruth Hargrove Institute, Key West, Florida.

Baby Division:
1. Wesley House, Tampa, Florida.

OUR MISSIONARIES ACCEPTED AND APPOINTED TO WORK BY THE COUNCIL.

City Missionaries.

Miss Florrie Ellison, Milledgeville, Georgia; Miss Helen Burr, Fort Screven, Georgia; Miss Hazel Scott Cooper, Linden, Alabama; Miss Anna Kock, Henrietta, Texas; Miss Ruth Diefendorf, Clinton, Mississippi.

Kindergartners.

Miss Willie Terrell, Flovilla, Georgia; Miss Effie Pate, Owensboro, Kentucky.

IN BETHANY HOUSE.

This beautiful book by our deacon-

ess, Miss Mary Elizabeth Smith, is just issued from the press. The first copies, wet from the press, were sent to the Woman's Missionary Council at Washington in order that the Secretaries and other Council members could see and purchase it. The general make-up of the book is in keeping with the fine quality of its thought and diction. It is a book for every auxiliary to have, as it gives in beautiful pictures the social ministry of a lovely Christian girl. Price, \$1.25. Order from Mrs. R. W. McDonell, 810 Broadway, Nashville, Tennessee.

CONSECRATION OF DEACONESSES.

On Monday evening, April 15, Bishop Hendrix officiated at the beautiful consecration services of the following deaconesses:
Miss Mary DeBardeleben, Birmingham, Alabama; Miss Lillie Black, Blossom, Texas; Miss Ellen Cloud, Pembroke, Kentucky; Miss Mattie Cunningham, Columbia, Missouri; Miss Etta Hefflin, San Diego, California; Miss Aletha Graham, Shellmound, Tennessee; Miss Eliza Iles, Dry Creek, Louisiana; Miss Kate Kell, St. Louis, Missouri; Miss Sallie Regan, Sparks, Georgia; Miss Lois Tinsley, Leslie, Georgia; Miss Nellie Wynn, Egan, Texas.

A large congregation assembled in Mount Vernon Church to witness the beautiful and solemn ceremonial of our Church in the consecration of our deaconesses.

Dr. W. W. Pinson conducted the devotional service. The Mount Vernon Place choir furnished special music, and Bishop Hendrix made the address and offered the prayer of consecration.

Miss Bennett presented the class of eleven noble young women to the Bishop, who, taking in succession the right hand of each candidate, pronounced the following words: "I admit thee to the office of deaconess in the Church of God in the name of the Father and of the Son and of the Holy Ghost. Amen."

Mrs. R. W. MacDonell presented the certificates and Miss Gibson, followed by Miss Haskin, offered special prayer for the class, Bishop Hendrix closing the prayer with the benediction.

The ceremony, deeply touching in its simplicity and earnest directness was also absorbingly interesting.

Each young woman, with absolute absence of any consciousness of self, told in a brief talk of three minutes her reason for becoming a deaconess. The presence of the Holy Spirit moved upon the audience, and hearts were thrilled again and again with the miracle of his love experienced in a human life.—Council Daily.

MISS MILLAR'S BIBLE LESSONS.

Miss Eleanor Millar, whose Bible lessons were so helpful to every one who heard her at the Council meeting, is from Australia, and is engaged by the Moody Bible Institute, of Chicago, in its extension work. Her gifts are unusual, and her presence at any conference meeting would be a blessing. Any who may need her services can arrange with Dr. Parley Zarman, Moody Bible Institute, Chicago, as he directs her itinerations.

OUR LAST SINGLE BULLETIN.

At the Council meeting it was determined by popular vote to unite the Bulletins for the Home and Foreign Departments, so this May issue from each department goes as an "adios." Plans have not been matured for the combined Bulletins, as the action of the Council was taken too late to effect the combination for this month. The June issue will contain items from both fields, and an effort be made by both offices to make the new monthly visitor strong and helpful. It was also agreed that room for laity rights paragraphs would not be given in the combined Bulletin. The Home Department concurred in this agreement because it was felt that we needed more space and greater freedom in pressing this vital question.

NOTICE!

Texas Conference, Home and Foreign Departments, Woman's Missionary Council:

All roads lead to Houston, and they have generously given us the round trip rate of one and one-third fare for our meeting, May 15-20. Date of sale May 14 and 15, limit to May 23. Ask your agent for it and be sure to be there the opening session and stay to the closing.

MRS. GEORGE CALL,
MRS. C. A. HOOPER.

FROM THE WOMAN'S MISSIONARY SOCIETY OF BARTLETT.

Our conference Press Superintendent requests the occasional sending of reports to our Church papers, and so it occurred to me to tell about two events which lately made us happy. The first was the installation of officers, which, on account of various hindrances had to be put off until April 14. Our pastor, Brother Berry,

who is in deep sympathy with our work and helps us in every way possible turned the evening service over to the society, and a splendid program was listened to by a large and most appreciative audience.

Five excellent papers were read showing forth the beautiful labors, the needs and the results of our great Southern Methodist Society. I never felt more truly proud of and thankful for women than I did for those five mothers, who so faithfully and efficiently presented the work of their respective departments and plead for the enlistment of more women, and for hearts, hands and means more consecrated to our Master's cause.

The "True Blues," our much loved Jun'or Society, contributed an interesting number. Five girls and two boys, dressed in costume, represented different heathen countries and told the stories of their lives. Throughout the program was interspersed with really choice selections of vocal music and congregational singing.

The solemn installation of officers was the closing feature. The Church had been tastefully decorated with our colors and beautiful ferns and cut flowers, which added so much to make the service sweet and impressive. A handsome free-will offering was given to our cause and we feel altogether as if we had been truly blessed and graciously revived.

The second event was a splendid dinner on Saturday, April 14. Two former attempts had been rained out. The third time we decided to have the dinner, rain or shine, and it seemed that when God saw that we were really in earnest, he forbade the threatening clouds to pour down their contents and gave us a most enjoyable day and a glorious success, financially.

We hear so much of the need of giving, especially to young people, enjoyment and sociability. I never saw a crowd of old and young people having a better time than during this dinner. Mrs. Harlan, our able and consecrated president, had assigned definite duties in serving to each one, so there was no conflict and no burden, but just a jolly, congenial half day of profitable enjoyment.

The Bartlett people, always big-hearted, gave us a most generous response, which makes us love them more than ever before.

M. WACHER,
Press Superintendent,
Bartlett, Texas.

THE WOMAN'S MISSIONARY SOCIETY.

The Woman's Missionary Society held its regular meeting last Wednesday at the home of Mr. and Mrs. John Pitts. After the devotional exercises the business part of the program was taken up with Bible quotations in answer to roll call and after the reading of the minutes the Treasurer reported \$125.50 in treasury. Mesdames G. B. Beaumont and J. V. Pistole were elected delegates to the Woman's Missionary Conference that convenes at Cleburne, Texas, May 7-10. Mrs. W. H. Howard, Secretary for Home Department, and Mrs. R. H. Overall, Secretary for Foreign Department, will also attend the big gathering at Cleburne. Those who wish to know the daily reports and program of the Cleburne Conference can do so by sending 25 cents to Mrs. J. G. Oliver, Midlothian, Texas.

MRS. CRAWFORD,
Press Reporter.

PROGRAM.

Of Joint Meeting of the North Texas Conference Home and Foreign Missionary Societies, May 13 to 17, 1912, Greenville, Texas.

Monday, May 13.

3:30 p. m.—Executive meeting in Sunday School room and Workers' Conference in auditorium of Wesley Church.
8:00 p. m.—Devotional, Rev. R. G. Mood; Conference Hymn, Lead On, O Blessed Spirit; Administration of Lord's Supper; Address, Forward Movement of Women's Work, Mrs. L. P. Smith; Member of General Board of Missions; Special Music; Hour of Good Fellowship.

Tuesday, May 14.

9:00 a. m.—Devotional, Mrs. L. S. Barton; Organization; Secretarial Reports of Woman's Missionary Council, by Mrs. W. H. Turney and Mrs. P. C. Archer.

11:30-12:00—Ministry of Intercession.

Afternoon Session.

2:00 p. m.—Devotional, Miss Davies; Reports of Superintendents and District Secretaries.

Evening Session.

8:00 p. m.—Devotional, Rev. D. H. Aston; Address, Mrs. A. L. Marshall, Editorial Secretary Woman's Missionary Council.

Wednesday, May 15, Morning Session.

9:00 a. m.—Devotional, Mrs. R. W. Baird; Reports Continued.



See the Glass Cap

The very best jar from the cap—down!

It is no trouble to "jar" things these days. Even many vegetables that you never thought of "canning"—it is easy in these all-glass jars.

No spoiled vegetables or fruit—no sweltering over hot stoves for nothing! Just put up most fruit and "garden stuff" whole and get best results from the

E-Z SEAL JAR

This jar is safe. The glass cap fastens with a wire spring—it closes with a touch and opens with a tilt—no wrist-turning, no neck-twisting, no shattering or splattering!

Then—the heavy, green-tinted glass keeps out the light. Your fruit opens fresh and plump instead of faded and wilted. Try the E-Z Seal way.

Free Jar—Free Book

Cut out this coupon, take it to your grocer—he will give you one E-Z Seal Jar—FREE. Be sure and write us for FREE Book of Recipes—it tells many things you should know. Get the Jar from the grocer. Get the Book from us.

HAZEL-ATLAS GLASS COMPANY
Wheeling, W. Va.

1-Qt. E-Z Seal Jar DR FREE for the Coupon

Please note—in order to secure free jar this coupon must be presented to your dealer before Sept. 1st, 1912, with blank space properly filled out.
HAZEL-ATLAS GLASS CO.,
Wheeling, W. Va.

This is to certify, that I have this day received one "Atlas" E-Z Seal Jar Free of all cost and without any obligation on my part. This is the first coupon presented by any member of my family.

Name _____
Address _____
To This Dealer—Present this to a jobber from whom you received E-Z Seal Jars. All coupons must be signed by you and returned before Nov. 1st, 1912.
DEALER'S CERTIFICATE. This is to certify, that I give away one "Atlas" E-Z Seal Jar to the person whose signature appears above.

Dealer's Name _____
Address _____

11:00 a. m.—Ministry of Intercession.

Afternoon Session.

2:00 p. m.—Memorial Service, led by Mrs. Nash; Reports of District Secretaries concluded; Committee Work.

Evening Session.

8:00 p. m.—Address, Miss Daisy Davies.

Thursday, May 16.

9:00 a. m.—Devotional, Mrs. H. A. Boaz; Reports of Committees continued.

11:30 a. m.—Ministry of Intercession.

Afternoon Session.

2:00 p. m.—Devotional, Mrs. B. J. Williams; Reports of Committees continued.

Evening Session.

8:00 p. m.—Devotional, Rev. O. S. Thomas; Address on Social Service Work, Rev. O. T. Cooper; Song Service.

Friday, May 17, Morning Session.

9:00 a. m.—Devotional, led by Deaconess; Election of Officers and Selection of Place of Meeting.

PROGRAM.

Annual Meeting Central Texas Woman's Missionary Society, Cleburne, Texas, May 7-10, 1912.
Tuesday, 8 P. M.
Devotional and Praise Meeting—Miss Tucker.

Communion Service. Announcement of Nominating Committee.

Wednesday, 9 A. M.

Devotional—Mrs. C. C. Sanders. Organization. President's Message—Mrs. J. W. Downs.

District Reports. Quiet Half Hour—Miss Tucker.

Wednesday Afternoon.

Devotional—Mrs. J. B. Bishop. Announcement of Committees. Report of Nominating Committee. Election of Officers. District Institute.

Wednesday, 8 P. M.

Devotional—Mrs. Jim Langston. Report of Conference Secretaries. Foreign Department—Mrs. M. L. Woods. Home Department—Mrs. J. T. Bloodworth. Adjournment.

Thursday, 9 A. M.

Devotional—Miss Alice Hiles. Report of Officers—First Vice President, Mrs. C. L. Cartwright; Second Vice-President, Mrs. J. B. Price; Third Vice-President, Miss Alma Sullenger; Fourth Vice-President, Mrs. E. H. Wynne.

Miscellaneous. Quiet Half Hour—Miss Tucker.

Thursday Afternoon.

Devotional. Report of Officers—Treasurer Foreign Department, Mrs. W. W. Mulkey; Treasurer Home Department, Mrs. W. L. Perry; Press Superintendent, Mrs. J. H. Stewart; Supply Superintendent, Mrs. L. H. Guthrie. Committee Meetings.

Thursday, 8 P. M.

Devotional—Miss Tucker. News from the Field, Far and Near, Deaconesses and Missionaries.

Friday, 9 A. M.

Devotional. Forward Movement Plans. Miscellaneous. Sermon—Rev. E. A. Smith, P. E.

Friday Afternoon.

Devotional. Report of Committees. Where Shall We Meet? Friday, 8 P. M. A Contrast—Two Auxiliaries. The Children's Department—A Dialogue.

BRIDGEPORT MISSIONARY SOCIETY.

It has been almost a year since we united our Home and Foreign Societies into one great Missionary Society with our Home and Foreign Departments. All our ladies seemed glad to make this union and all have worked so well together we find it better in all ways.

Our local work is well looked after by Mrs. B. E. Brazelton. We raise all funds by titling and voluntary offerings. We are all learning there is strength in union.

On two Mondays we are studying Dr. Hamill's Teacher Training Book "Legion of Honor" under a fine teacher, Miss Geneva Wilson.

We have divided our 37 members into circles with a leader to try to get better attendance and other women of our Church interested in this work. We are to have our District meeting here in connection with Bowie and Deatur District Institutes.

We owe a great deal to our faithful and efficient President, Mrs. W. W. Barber. We have our delegates already for the Greenville meeting. We are trying to be wide-awake on all lines. We have no pastor's wife to help and encourage us, but we are trying to help and encourage our pastor in the great work of raising alone his boys to follow in the footsteps of our Savior. While we have done some things, still we are trying to do greater things through Christ who strengthens us.

MRS. J. L. BARTLETT, Press Reporter.

HOMES NEAR EPWORTH.

The property immediately adjoining Epworth to the north has at last been put on the market in lots 50x130 feet, some facing the beach and the rest facing the railroad. The sale was begun last week and fifty lots have been sold already. In order to accommodate a number of our Methodist people who have expressed a desire to have a summer home on the beach I have secured control for a few days of the block of fourteen lots next to Epworth to dispose of to our crowd.

These lots are from \$400 to \$550, terms \$50 cash and \$25 per month at six per cent interest. These are the only lots left on the whole beach—the best family beach in the South—and we are anxious for our Epworth friends to secure them. If you want a lot remit me the first payment stating kind you prefer and I will make selection for you subject to change for one of your own selection when you come down. We would prefer to sell one lot to each town—the Methodist people going in together and owning their own location and building a lodge or camp house—as they may prefer. Several pastors have expressed a wish for this kind of arrangement. Please let me hear from you at once.

A. K. RAGSDALE, San Antonio, Texas.

TEXAS' GREATEST SUNDAY SCHOOL CONVENTION.

Sunday School Workers of All Denominations to Have a Feast. 3000 Delegates Expected to Attend Dallas Convention, May 6-10.

The State Convention of the Texas Sunday School Association, composed of all denominations, will convene in the First Baptist Church of Dallas, Monday night, May 6, closing Friday night. Indications point to the largest and most representative attendance of any convention ever held in the State.

Each year's conventions have been growing in magnitude and power, and now only the largest cities can take care of them in boarding houses and hotels, as each delegate pays his own expenses.

Last year's convention, held at Fort Worth, had 2000 delegates, and probably 1500 visitors in the various meetings. These delegates came from 116 counties, 272 towns and 426 Sunday Schools, some delegates traveling as many as 1400 miles.

The world's greatest Sunday School leader, Marion Lawrence, and a number of other noted world experts, will be present throughout the convention. It will be a great school of methods on every phase of the Sunday School work.

Among the noted world leaders who will be present to give their very best instruction will be Marion Lawrence, the General Secretary of both the World's and International Associations; Rev. Wm. A. Brown, International Missionary Superintendent; Rev. W. C. Merritt, International Field Secretary; Prof. E. O. Excel, the world's most noted song leader, and the wonderful Alvin W. Roper, the world's most noted sacred pianist; Rev. R. P. Shepherd, the noted specialist in the Christian Churches; Rev. Chas. D. Bulla, General Superintendent of the Wesley Adult Department of the Methodist Episcopal Church, South; Miss Minnie T. Allen, one of the South's elementary specialists; Miss Minnie E. Kennedy, General Secretary of the Birmingham City Association and a noted specialist in the "Teen Age"; Dr. B. G. Lowery, formerly one of Mississippi's greatest educators and Baptist laymen; General Secretary W. Fred Long, of Mississippi, and more than fifty noted State specialists in various lines of departmental work.

Any pastor, superintendent, officer, teacher or pupil in any Sunday School in Texas may become a delegate by enrolling and paying the registration fee of \$1, which entitles one to a reserved seat in the main auditorium, a song book, badge, note-book, pencil, etc.

The railroads have granted special round-trip rates of one fare and one-fifth on sale Monday, May 5; Tuesday, and up to noon Wednesday; good returning until Saturday, May 11.

The local committee at Dallas has secured a list of hotels and boarding houses where delegates can secure lodging for 50 cents, 75 cents and \$1 per day and upwards, and meals can be secured in hotels, boarding houses and restaurants at any price desired. All delegates should write at once to J. W. Logan, chairman, 408 Flateau Building, Dallas, to secure for them needed lodging.

The program is full of interest, including addresses, expert instruction and conferences on every phase of the Sunday School life, so that no one present will fail to receive a blessing in the special line in which they are working.

Some of the special features will be a great parade, when it is hoped 10,000 people will march in line, headed by the Baraca band, of McGregor, a great banquet for adult Bible class workers, noon day luncheons for workers in the various divisions, a missionary mass meeting, temperance rallies, teachers' meetings, pastors' and superintendents' conferences, vesper services, street meetings.

An exhibit of Sunday Schol supplies, specialties and hand-work of pupils of various departments will be on display as a unique feature.

The Texas Sunday School Association is a co-operative effort of all denominations to extend and improve Sunday School work in our own State.

It is the only organization which aims to help every Sunday School in the State. It seeks helpful co-operation, not union. Its conventions and institutes discuss methods of work, not Church doctrine. It works by way of suggestion, not by authority. It, therefore, helps thousands, it hinders none. Its conventions and institutes are free schools of method, open to all Sunday School workers. The leaders in Sunday School thought of the various denominations co-operate and actively help in this. The convention system is the mother of all Sunday School improvement and work. No one who desires to have a better Sunday School or be a better worker will miss one of these conventions. Whenever you put any time, talent or money into this organized Sunday School work you get back all you put in, and all that everyone else of all denominations put in.

Pastors and superintendents are urged to call a meeting at once, and select delegates from their school to attend the convention and appoint one of the number as a convention booster, to arrange with the delegates from other schools to come in a body. Be sure and see that J. W. Logan, Chairman, 408 Flateau Building, Dallas, is advised at once as to the number.

ROBERT H. COLEMAN, State President, For Committee.

CLEBURNE DISTRICT.

Notice to the Pastors, Sunday School Superintendents and Epworth League Presidents: Remember that our District Sunday School and Epworth League Conference will be held at Walnut Springs May 29-31. Rev. E. Hightower will be with us and have a prominent part in the Sunday School program. Printed programs will be sent out in a few days. Elect your delegates. Let every church, Sunday School and League send a large delegation. The first service will be at 2 p. m., May 29. E. A. SMITH, P. E.

DEDICATION NOTICE.

Notice is hereby given that the first Sunday in July has been decided upon as the time for the dedication of our new church at Thornton, Texas, and that Bishop Key has accepted the invitation to perform the ceremony and preach the dedication sermon. All neighboring congregations have been invited. There will be "dinner on the ground" and a great time. All former pastors at a requested to be present. C. W. MACCUNE, P. E.

A CALL FOR HELP.

On last Sunday, the 28th, the town of Tatum, on the Beckville charge, in the Marshall District, was almost completely destroyed by a storm. Every home, business and residence was damaged and many completely wrecked. Our church was wrecked, and this is to ask you to help us rebuild. Our membership is small here and it would be a strain to build under unfavorable conditions, but with the general loss in the town it is impossible without outside assistance. Please send amount as you will to Rev. H. G. Williams, Beckville.

NEW MEXICO CONFERENCE.

To the Pastors and Sunday School Superintendents: I am notified by the Publishing House that the Children's Day Programs are now ready. You all know Children's Day is the third Sunday in May.

According to the teller's report we had only about \$1 per charge last year. This ought not so to be. Very few charges reported a collection at all. Your board is handicapped for lack of funds. We were able to do a little work this year. We want to do much more next. Hold a service at every appointment and take up a collection. If you think you can't have a regular Children's Day, let the pastor hold a children's service and take a collection. Tell them beforehand you want a collection. Don't take snap judgment on them. They will not be prepared. Let every one know you want a contribution for Sunday School work in our conference. Read the law on the subject (see Discipline, pp. 126-128). We are having calls that are embarrassing the board.

Children's Day programs will be furnished free to those who will use them and take up a collection and forward the same to the conference teller. Write to Dallas for programs and have them changed to the Sunday School Board of the New Mexico Conference. Let the preacher o. k. the order before it is sent in. Let us all join in making this a red letter day for our Children's Day.

J. RUSH GOODLOE, Chairman New Mexico Conf. Sunday School Board.

AN URGENT CALL.

The town of Tatum, on the Beckville Circuit, was almost blown off the earth yesterday. Every house is damaged and many are a complete loss. Many people are hurt, but no loss of life in the town. Our church is a wreck and those people cannot rebuild it, for many of them will have to have help themselves. Please let the people know our company of them will have to have help them who can to help us. I never have asked the public for help before, though I had my own ransomer blown down in time past, and I have said that I never would call on the public. Pride must give way before such conditions as I now see at Tatum. Do what you can for us. H. G. WILLIAMS, P. E.

CONCERNING CHILDREN'S DAY.

To the Pastors and Superintendents of North Texas Conference:

Many of you have not ordered your Children's Day programs. Others of you have sent in the order, but have not received your programs. I have just heard from Smith & Lamar, Dallas, and give here the letter. In a few days these programs will reach you, if you have filed your order. Let every pastor secure at once the Children's Day program. Here is what the House has to say: "Rev. O. T. Cooper, Denton, Texas."

"Dear Brother: Replying to your recent favor, beg to state that orders for Children's Day programs are coming in nicely from schools in your conference and are being entered ready to be filed. Our shipment has been delayed on account of the high waters on the Mississippi, but we are assured that same will now reach us in a day or two, when all orders will have prompt attention. Yours truly, "SMITH & LAMAR, Agents."

Letters are coming to me of many who are enthusiastic about Children's Day in North Texas. Rev. J. F. Pierce, P. E., of Gainesville

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.

CHOIR LEADER.

Choir Leader and Organist ready to engage for churches. Address B. C. CALLAWAY, Jacksonville, Texas.

EVANGELISTS.

Rev. H. B. Dalay, Evangelist, of Tyler, Texas, is looking open for engagements to hold meetings. Please write him, if you need him. Write me for references. C. E. GARRETT, P. E.

FOR SALE.

A desirable ten-room residence in Georgetown, near cotton gin, large lot, barn, orchard, near school and church, good neighborhood. Address J. B. JONES, Box 73, Georgetown, Texas.

HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after leaving 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 income independent for life. Write at once for full particulars. Address E. R. MARIEN, Pres. The National Co-operative Real Estate Company, 1-551 Market Building, Washington, D. C.

District, has appointed a special District Sunday School Campaign Committee. This committee has written a special letter to every pastor and superintendent in the district urging that every school observe the day. I hope other presiding elders will follow this good example set by Brother Pierce. Altogether for Children's Day and our Sunday Schools! O. T. COOPER, Chairman.

METHODIST TRAINING SCHOOL.

The commencement sermon of the Methodist Training School will be delivered on Sunday, June 3, at the West End Methodist Church, Nashville, Tennessee, by Dr. Charles M. Bishop, President of Southwestern University, Georgetown, Texas. It is expected that the commencement service on Sunday afternoon will be conducted by Bishop W. R. Lambuth. On Monday evening in the Chapel the Junior Day exercise will be held. Class day exercises will take place on Tuesday evening and the graduating exercises on Wednesday morning at 10 o'clock. The address will be delivered by Dr. A. M. Trawick, former professor of psychology and sociology in the school.

The graduating class is composed of sixteen young ladies and three young men. These students represent ten States. Four are from Tennessee, four from North Carolina, three from Georgia, two each from Texas and Alabama, one each from Arizona, Kentucky, Missouri, South Carolina and Virginia. Misses Cunningham and Louder have been consecrated as deaconesses. Misses Cherry, Moss, Tate, Terrell and Willoughby become kindergarten teachers. Misses Burr, Cooper, Hunter, Koch and Rector enter the home field. Miss Boyles will go to Japan, Misses Green, Hays and Troy go to the Republic of China. Revs. Robert Allen, Arceley Gordon and Wilber Wiscoy enter the pastorate. This is a class of unusual possibilities.

There are several students from Texas in the school. Only one in the graduating class this year, which is Miss Anna Koch, of Henrietta, Texas. Miss Koch is splendid in mission work and is under appointment to Lampas, Fla. W. M. F. O'NEILL.

AN EXPLANATION.

Many Sunday School Superintendents are writing to know why their orders for Children's Day programs sent in, some of them, weeks ago, have not been filled. The House first announced that these programs would be ready about March 25, but it seems that those who were to get up this program have held up the work, and in the meantime many schools are waiting, and their plans for the observance of Children's Day have been seriously disarranged. No blame for this attaches to the Dallas House, for they have not yet been supplied with programs, nor to the Sunday School Board, for all orders for programs have been sent in promptly. This explanation is made in order that the responsibility may rest where it belongs. We regret the delay, as many schools had found it convenient to plan for an earlier observance of the Day than that specified in the Discipline. We hope all will soon receive the programs, and that we may fully realize our ambition for a great advance in the observance of Children's Day in the West Texas Conference. J. W. BLACKBURN, Sec. Treas. West Texas Conf., S. S. Board, Eagle Pass, Texas.

DISTRICT CONFERENCES

MARSHALL DISTRICT.

The Marshall District Conference will convene at Kilgore July 2, at 8 p. m. Opening Sermon—C. T. Cummings. The following committees are appointed: License to Preach—L. E. Elrod, H. G. Williams and G. A. Daugherty. Orders and Recommendation to Annual Conference—C. A. Tower, J. M. Smith and J. J. Whitfield. F. M. BOYLES, P. E.

NOTICE, GATESVILLE DISTRICT.

To the Local Preachers of the Gatesville District and Adjoining Districts: You are hereby invited to come together at Valley Mills, May 9, at the time of the District Conference, for the purpose of discussing the organization of a Local Preachers' Brotherhood. Why should not the local preachers organize for mutual as well as spiritual happiness? Come and let us talk the matter over. Brother Vaughan will give us time during the District Conference. L. G. GRIMES.

NOTICE, DUBLIN DISTRICT.

In order to conform with the date of the District camp-meeting the time and place of the Dublin District Conference is changed from June 27 to July 1, and from Ireland to Dublin. Brother Shuler will lead the camp-meeting and there will be twenty-one separate camps led by twenty-one pastors. It will be a great meeting. M. K. LITTLE, P. E.

Hillsboro District—Third Round.

(In Part.) Covington and Osceola, at Covington, May 11, 12. Itasca, at Itasca, May 20. Cooledge, at Cooledge, May 26, 27. Mungler, at Dover, June 1, 2. Hubbard, at Hubbard, June 2. HORACE BISHOP, P. E.

MISCELLANEOUS.

WANTED—A man or woman to act as our informant, regarding the market for our goods. No experience necessary. \$50 to \$100 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 700 Association Building, Indianapolis, Indiana.

FREE ILLUSTRATED BOOK tells about our 300,000 provided positions in U. S. service. More than 20,000 vacancies every year. There is a big chance here for you. State and government pay. 37 1/2 time employment. Easy to get. Just ask for book let A-929. No obligation. Earl Hopkins, Washington, D. C.

BROKER accidentally discovered road will sure both houses back and independent. Gladly send particulars. J. B. SULLIVAN, Hot Springs, Ark.

REAL ESTATE.

SCHOOL FOR SALE—I have for immediate disposal the splendid tenth school plant. It is 32 miles from Dallas and just the thing as training school for the new Southern Methodist University. Only cash, or half cash, sale considered. Rev. J. J. Morgan, 1816 1/2 Main St., Dallas, Texas.

Pecos Valley District—Third Round. Dayton, April 27, 28. Hazelman, May 4. Erida, May 4, 5. Hope, May 11, 12. Pecos, May 15. Toyah, May 19, 20. Clovis, May 25, 26. Blackwater, June 1, 2. Texico, June 8, 9. Fortnails, June 8, 9. Rogers, June 22, 23. Carlsbad, June 29, 30. Mosaga, July 2, 3. Roswell, July 6, 7. Dexter, July 7, 8. Orosco, July 13, 14. Ft. Stockton, July 17, 18. Artesia, July 20, 21. Sacramento Mission, July 27, 28. J. B. COCHRAN, P. E.

Sweetwater District—Third Round. Puro, at Ira, May 11, 12. District Conference, May 22-26. Hermitage, at Ft. Hancock, June 1, 2. Blackwell, at Blackwell, June 8, 9. Cedar Springs, at Crossland, June 22, 23. Westbrook, at Cuth, June 29, 30. Colorado Station, June 29, 30. Lorraine, at Lenoir, July 6, 7. Roby, at El Paso, July 13, 14. Hyden, July 20, 21. Colorado Mission, at McKenna, July 27, 28. Sweetwater Mission, at Greer, August 3, 4. Roscoe Station, Aug. 10, 11. Roscoe Mission, Aug. 17, 18. Snyder Mission, Aug. 24, 25. Sawyer Station, Sept. 1, 2. Flavanna, Sept. 7, 8. Sweetwater Station, Sept. 14, 15. SIMÉON SHAW, P. E.

San Antonio District—Third Round. Alamo, April 28. South Heights, May 5. Prospect Hill, May 8. Kerrville, May 12. Travis Park, May 12. Laurel Heights, May 19. Tabernacle, May 19. Center Point, May 26. Pleasanton Circuit, at Christine, June 2. Borden, June 2. Potet Circuit, at Potet, June 9. West End, June 16. Government Hill, June 16. San Antonio Circuit, at Englewood, June 23. Lauper Circuit, at Ingram, June 30. Boomer Circuit, at Boone, July 7. Banda, July 14. Medina Circuit, at Tamplay, July 21. S. H. C. BURGIN, P. E.

Llano District—Third Round. Center Circuit, Knox, May 4, 5. Mullin, May 11, 12. Goldthwaite Circuit, S. Bennett, May 18, 19. Goldthwaite Station, night, May 18. Richland Springs, Varco Chapter, May 25, 26. Llano Circuit, Willow City, June 1, 2. Marble Falls station, June 8, 9. Kempner Circuit, at Lakada, June 15, 16. Cherokee, Salem, June 22, 23. Mason, Loyal Valley, June 29, 30. Bertram, Strickland, July 6, 7. Burnet, July 8. Fredonia, July 13, 14. Loneta, Stanley, July 20, 21. San Saba Circuit, July 27, 28. San Saba Station, July 29, 30. Johnson City, Sandy, Aug. 3, 4. Blanco, Love Oak, Aug. 10, 11. J. D. SCOTT, P. E.

Uvalde District—Third Round. Pearsall Station, May 5. Moore, at Lytle, May 12. Millett, at E. F., May 19. Dilley, at Leonia, May 26. Uvalde Station, June 2. Crystal City Station, June 9. Sabinal Station, June 12. Batesville, at Friso, June 16. Topa Station, June 19. Devine, at Teihuacana, June 23. Cottulla Station, June 26. Del Rio Station, July 7. Laredo Station, July 10. Eagle Pass Station, July 14. Hondo Station, July 21. Asherton, July 24. Rock Springs, July 29. S. B. BEALL, P. E.

Uvalde District—Third Round. Center Circuit, Knox, May 4, 5. Mullin, May 11, 12. Goldthwaite Circuit, S. Bennett, May 18, 19. Goldthwaite Station, night, May 18. Richland Springs, Varco Chapter, May 25, 26. Llano Circuit, Willow City, June 1, 2. Marble Falls station, June 8, 9. Kempner Circuit, at Lakada, June 15, 16. Cherokee, Salem, June 22, 23. Mason, Loyal Valley, June 29, 30. Bertram, Strickland, July 6, 7. Burnet, July 8. Fredonia, July 13, 14. Loneta, Stanley, July 20, 21. San Saba Circuit, July 27, 28. San Saba Station, July 29, 30. Johnson City, Sandy, Aug. 3, 4. Blanco, Love Oak, Aug. 10, 11. J. D. SCOTT, P. E.

Uvalde District—Third Round. Pearsall Station, May 5. Moore, at Lytle, May 12. Millett, at E. F., May 19. Dilley, at Leonia, May 26. Uvalde Station, June 2. Crystal City Station, June 9. Sabinal Station, June 12. Batesville, at Friso, June 16. Topa Station, June 19. Devine, at Teihuacana, June 23. Cottulla Station, June 26. Del Rio Station, July 7. Laredo Station, July 10. Eagle Pass Station, July 14. Hondo Station, July 21. Asherton, July 24. Rock Springs, July 29. S. B. BEALL, P. E.

"Children are sometimes heart-starved for a little hearty praise. Conscientious teachers and parents refuse to on principle. They are conscientious fools for their pains. Boys will set up to the estimate put upon them, or at least try to, if they are worth their salt. A hearty word of commendation is meat and drink to them for the next endeavor. It is just so with men. The strongest of us cannot work without some recognition of our work. We want to know that it is considered good. Our own judgments are not sufficient for us. A 'Well-done,' now and then, makes us certain of better doing still in the future."

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 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 Ordinary 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.

FISER.—Andrew Lea, son of Lea and Emma Fiser, was born March 22, 1874; departed this life in Waco, at a sanitarium where he had gone for treatment at 5:39 o'clock Friday morning, March 29, 1912, being 38 years and 7 days old. He was born in Mooreville, Falls County, Texas, and was reared to manhood there by devout, Christian parents. After having attended the Mooreville high school through the years of his childhood, he entered Southwestern University at Georgetown, where he remained for two years. During that time he professed religion and joined the Methodist Church there. While it is true that he had never removed his membership from that place, or otherwise attached himself to the Church here in Mart, he had, only a few weeks before his death, expressed his purpose to do so. His business career was begun in Waco as a lumberman. From there he removed to Mart about eight years ago and here he had pursued successfully the same line of business up to the time of his fatal sickness. As a friend he was faithful and true. As a business man he was intelligent, painstaking, systematic, honorable and efficient and was honored as such. He was united in marriage on April 29, 1908, to a most estimable young lady, Miss Dru Orgain, daughter of Captain Orgain, of Bastrop. To their credit be it said that at the beginning of their married life they erected a family altar in their home and kept it up to the end of his life, and since his death we learn from his devoted wife that at that altar on Sunday night preceding the Monday on which he was taken ill he prayed the best prayer she had ever heard. This fact, no doubt, will ever be to her a sweet and consoling memory. They lived very happily together. No man could have been more kindly affectioned, more thoughtfully considerate, more tenderly devoted to a wife than he. To all human appearances, it would seem that death came and claimed him all too soon; but when we remember that God is good and that "he doeth all things well" we can but humbly bow in submission and exclaim: "Thy will, O Lord, not ours be done!" Besides the grief-stricken wife of his bosom, there is a sweet little fatherless boy babe, upon whose tiny form the father's eyes were never permitted to rest. He was born three days after his death. His father and mother still reside at Mooreville. One brother, B. M. Fiser, lives at Corpus Christi. Five sisters are left behind to mourn him: Mrs. H. H. Langford, of Haskell; Mrs. E. E. Williamson, of San Marcos; Mrs. A. E. Hurst, of Royse; Mrs. C. S. Middleton, of Lubbock; Miss Kate Fiser, of Mooreville. Those who attended him in his last illness say that he bore his suffering with great fortitude and that he was so very patient through all that trying ordeal. We tender our heartfelt sympathy to his grief-stricken wife, his sorrowing father and mother and his bereaved brother and sisters and commend them to the grace of God for consolation in this sad hour of their great bereavement.

A FRIEND.

RATLIFF.—Marvin Ratliff was born August 4, 1904, and after four days of suffering he died of meningitis, February 5, 1912, in Brownwood, Texas. Marvin was a very bright and promising boy, of a kind and cheerful disposition. He was the youngest of ten children, being 7 years, 7 months old. He was dedicated to God in baptism in infancy, and soon learned to love the Lord, the Church, his pastors and all good people. How hard it was for his mamma and others, quarantined from his sweet presence during his suffering to be thus denied ministering unto him in his last moments. This is the first death to occur in this large happy family during a period of thirty-seven years. It has cast a dark pall of heart-crushing gloom over this excellent family, which nothing but time and God's boundless grace can remove. Yes, Little Marvin, mamma, papa, brothers and sisters dear, weep o'er your departure. Though gone, you will never be forgotten. Your vacant place and empty chair will continually remind your loved ones of your sweet gentle character. Your teachers, classmates and all will love you still. Weep not dear heart-broken ones. Marvin is not dead, but sleepeth. In the resurrection morn he will rise again and you shall clasp him so fondly to your once aching but then happy bosoms. Yes, with beckoning hands, he is waiting and watching for your home-coming. Good-bye, dear Marvin, till we meet you again. J. F. TYSON.

BAXTER.—Grover Carl Baxter, little infant son of Brother and Sister W. S. Baxter, was born September 6, 1911, and died January 23, 1912, aged four months and seventeen days. The writer did not have the privilege of visiting this home and looking into his sweet face till after the death angel had come for him and his spirit had been summoned to a heavenly home, where it could be with Christ who often gathered little children into his arms and blessed them, and said of them, of such is the kingdom of heaven. It's hard to understand why Little Grover Carl could not stay longer on earth but he who doeth all things well knows best; he has need of him; heaven is made more real and attractive to his parents and loved ones to know Little Grover Carl is waiting up there in the city not made with hands, eternal and in the skies, where suffering and parting will be no more. The funeral service was conducted by the writer after which the little body was laid to rest in the Senora Graveyard. We thank God that our Savior made it possible for us to meet our loved ones, where parting and suffering will be no more. Brother and Sister Baxter have the heartfelt sympathy of the entire community. T. D. WILSON, P. C.

JORDON.—Mary Jane Jordon (nee Turner) was born in Barbour County, Alabama, August 12, 1841; was married to H. G. Jordon, February 18, 1874; was the mother of eight children, five of whom preceded her to the better world. She came to Hill County with her husband in 1877 and settled near Abbott. She died in Quitman, Wood County, Texas, March 12, 1912. Sister Jordon was converted when 11 years old, and joined the Baptist Church in which she remained until her marriage to H. G. Jordon. She then united with the Methodist Church and remained until she passed to her final reward. I have this statement from her daughter, with whom she lived: Mother was a true mother, a good wife, a kind neighbor and friend and a true Christian. May God bless all the family. W. N. CURRY.

McMILLAN.—Martha Jane McMillan (nee Spears), wife of J. K. McMillan, who is now pastor of the Brashear Mission, was born in Bedford County, Tennessee, May 28, 1844. While in infant age her father moved to Coffee County where she grew to womanhood. She was converted in her 19th year, but became dissatisfied and for seven years did not attach herself to the Church. She was married on Jan. 2, 1868, to J. K. McMillan, to which union were born eight children, seven of whom are still living, one having died in infancy. The Lord came to her again in the year of 1872 and restored the joy of his salvation, and from that time to the day of her translation she was a devoted Christian wife and mother, and while I write these lines the room seems to be filled with the glory of God and her divine influence. She was always at her post of duty and ready to assist her husband in his work. Her last suffering was short. She was taken with pneumonia on the 28th of March and on the 31st of same, at 3:15 in the afternoon, the end came. It was peace to her, but sorrow to her loved ones. These were those of her children present at her death: W. T. McMillan, of Van Alstyne, Texas; Lee McMillan, of Denison, Texas; Mrs. Roy Staylor, of Denison, Texas; Mrs. Mary Howard and husband, of Bonita, Texas; and Mrs. J. C. McMillan, of Van Alstyne. Our hearts are overwhelmed with sorrow, but, thank God, we shall soon have a joyful meeting. The funeral was held at Van Alstyne, Texas, conducted by Revs. J. A. Old, of Sulphur Springs; W. H. Brown, of Dallas, and J. F. Archer, pastor at Van Alstyne, after which we laid her to rest. Her husband. J. K. McMILLAN.

PENNINGTON.—L. A. (Asbury) Pennington was born in Upshur County, Texas, Dec. 11, 1860, moved with his parents to Coryell County in the fall of 1869 and in Station Creek community he spent the remainder of his life, which ended April 7, 1912, after only four days' illness with meningitis. Brother Pennington professed faith in Christ in 1883 in a meeting held by Brother Stevenson and united with the M. E. Church, South, at Station Creek, where he remained a member until death. He had been steward some fifteen years. During the present pastorate, of which this is the third year, he never missed a service. Like the immortal Abel of Heb. 11:4, being dead yet speaketh in home, community and Church. In his suffering we could only say, "Poor Brother Penn." But now we may use the Lord's term, "Blessed are the dead which die in the Lord." He was truly a good man, a faithful steward, true to his Church obligations, a noble, generous, kind-hearted husband and father. He leaves a wife, five children, four brothers and two sisters. We miss him so much, yet we know he can't come to us, but we can go to him. A. C. LACKY.

WHITE.—Mrs. W. H. White (nee Vick) was born in Hinds County, Mississippi, January 1, 1827, and died at Porter Springs, Texas, April 15, 1912. June 25, 1846, she was happily married to W. H. White, in Attala County, Mississippi. To this union seven children were born, five girls and two boys. One daughter and one son preceded her to the better world. She came with her husband and family to Texas in 1854, and settled in Walker County. From there the family moved to Porter Springs, in Houston County, in 1856, where she lived in one house till the day of her death. Sister White joined the Cumberland Presbyterian Church at the age of eleven, later uniting with the Methodist Church in which faith she died. She was a consistent exemplary Christian all the days of her life and her children rise up and call her blessed. She suffered much during the latter years of her life, especially the last few weeks. But through it all she was patient and submissive, though praying the Father frequently to take her home. She is at rest. God took her husband sixteen years ago. She leaves four daughters, Mrs. F. E. Dean, Mrs. E. J. Woelfley, Mrs. M. M. Hancock, Mrs. M. A. Nelson, and one son, W. H. White to mourn their loss. GEO. W. DAVIS.

CROW.—J. W. Crow, Jr., infant son of J. W. and Exie Crow, was born November 4, 1911; died of pneumonia March 14, 1912. His little form was tenderly laid to rest in the Chireno Cemetery. With empty arms and breaking heart another mother grieves for the touch of baby fingers and the smile of her little one's face. When the Alpine Shepherd wishes to lead his flock to greener pastures, he carries a lamb in his bosom; so Christ has carried home your babe, mother, knowing that "where your treasure is your heart will be also." Baby's hands beckon you to follow him to his bright home of rest, where you will feel no more the anguish of pain and parting. Look to Christ who alone can give comfort and strength in the hours of darkness, and some glad day God will call you to join your darling where storms of sorrow never come and tears and partings are no more. May God comfort this lonely little mother. PET L. SMITH.

MASSEY.—Sarah Ann Massey (nee Henderson) was born in the State of Georgia Sept. 25, 1861. She came to Texas with her parents when a child. Was married to Rev. G. M. Massey Oct. 21, 1880, and died at Rosehill, Kaufman County, Texas, April 13, 1912. Sister Massey professed religion and joined the Methodist Church in early life. She was the mother of fourteen children, ten of whom are still living. About a year ago she was made a widow by her husband being thrown from a wagon and killed. Sister Massey was a good woman in the full sense of the word "good." Her home was one of hospitality and good cheer, and she was loved by all who knew her. The memory of her will linger like sweet aroma, and though dead, her influence will live to lure others heavenward. O. P. THOMAS.

McCULLOUGH.—"Grandma" N. A. McCullough (nee Fairchild) was born in East Tennessee Oct. 29, 1829, where she was reared. She married Daniel McCullough and remained in Tennessee until after the war, when in 1870, with the family, she came to Texas. They secured a good home and settled in Parker County. In 1880 Brother McCullough died, from which time she fought faithfully and successfully the battles of life in lonely widowhood until March 17, 1912. The tired body, under the long pressure of ninety-one years, seemed to suddenly stop as she remarked, "I am so tired I can hardly live." In a few minutes she seemed to sit down to rest at the foot of life's hill, under the shade of the trees, and was no more on earth. The religious history of this dear old saint is, in part, that she professed religion in early life, joined the Methodist Church and was a loving, loyal and faithful Christian woman until death. Hers was truly a Christian home, always with open doors and a hearty welcome to God's servants in the gospel. Sister McCullough was a faithful member of Bethel Church, on Weatherford Circuit, for forty-one years, noting and taking part in all the changes of the community, which is now one of the best. Her son-in-law, W. T. Harrington, who purchased the old home place, married the only child now living. In the home of this devoted daughter, she has spent the last several years. Grandma was the pleasure of her grandchildren and the delight of her great grandchildren. It was my pleasure as pastor to visit and talk with her only a few weeks before the end came. She crossed the river at the upper ford where the stream is narrow, the water shallow and the boatman firm. Her faith failed not in that hour. We laid her body to rest in the cemetery at Harmony. The high esteem in which she was held was evident by the large circle of relatives and friends attending the service. Good-bye, Grandma, till we meet again. C. F. KIKER.

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ANDERSON.—James A. Anderson was born in Butts County, Georgia, May 27, 1835; moved with his parents to Mississippi when quite young. Was married to Miss Ora E. Taylor Feb. 14, 1858. To them were born eleven children, five of whom have crossed the river, the six remaining are four boys and two girls who were with him in his last illness. Moved to Texas in 1870, and settled near Minden, Rusk County. Was converted and joined the M. E. Church, South, at old Minden, under the ministry of Brother Jule Bridges. This, to him the crowning act of redeeming grace, took place in 1871. He died of pneumonia at the home of his daughter, Mrs. Phillips, in the town of Appleby, Feb. 25, 1912. This scribe was his pastor for two years, and as I reflect upon his noble Christian life, how keenly I feel my incompetency to give to the world a pen picture that will do him justice. He impressed me as being one of the most consecrated men I ever knew. On the streets, meeting with the busy throng, he always found a place to say something about the "precious promises of God." In his home he was loving and kind. He enjoyed the companionship of his family and took delight in relieving his wife and daughters of those little drudgeries that tax their otherwise busy lives. There he goes, as busy as a bee, bringing in the stovewood, gathering vegetables, drawing water and nursing the children, but never too busy to sing "Oh, How I Love Jesus," to instruct the children in the right way and to every one that came along he just would say something about the "old time religion." Both night and morning he gathered his family around the altar and prayed his Father's blessings upon them. It's needless to say he was a good citizen, for good Christians always make good citizens. He was a Southern soldier, serving both in the field and the postoffice department at Marshall. He served the Church in the capacity of steward, Sunday School superintendent and class leader. The word faithfulness underscored tells the story of his useful life in these various departments of Church work. Of course, as he lived the life he died the death of the righteous. As the shadows of death grew thick and dark around him, he said to his wife and daughter, "The Lord is showing me such a good place. I am still trusting." Soon he fell on sleep and was gathered to his fathers. He sweetly sleeps beneath the shadows of the oaks in Bethel Cemetery, Appleby, Texas, awaiting the resurrection of the just. In conclusion we say to this grand old saint of God: Good-bye, but not forever, for by and by the trump of God will sound and our sainted dead will come forth immortalized and spiritualized and amidst the shouts of angels and archangels he'll crown us heroes of everlasting life. Then with songs on our lips and with harps in our hands we'll sing as we meet one another again. His old pastor and friend. L. F. SMITH.

citizens. They are worthy of a mother's influence and blessing. They truly rise up and call her blessed. Sister Halley was all that a faithful wife could be to her husband, and God alone knows how he will miss her. While they passed through many hardships and trials, their devotion to God and their positive stand for the right could not be shaken. It was my good fortune to have been the pastor of this godly pair for four years. They proved themselves to be the salt of the earth. More faithful servants of the Church and of Jesus Christ, our Lord, I have not known in a pastorate of twenty-three years. Sister Halley's sickness did not exceed thirty minutes, but she was fully ready when the summons came. In the presence of a large and sympathetic audience this scribe joined her faithful pastor, Rev. G. F. Campbell, in the funeral service, and on last Wednesday evening we laid her body to rest in the McGregor Cemetery to await the resurrection morn. Her spirit has gone to God who gave it and there she will greet her loved ones, husband, children, as they cross the river one by one. Farewell, but not forever. "Our people still die well."
J. M. SHERMAN.

BLOODWORTH.—The subject of this sketch, William Levi Bloodworth, oldest son of Jas. H. and Mollie Bloodworth, was born at Honey Grove, Texas, Nov. 13, 1880, and died at Celeste, Texas, March 5, 1912, after four days' suffering with meningitis. Was born into the kingdom of grace at the age of 12 under the ministry of Rev. J. T. Bloodworth. Was married by Rev. S. M. Ownby to Miss Emma Lusk in 1898. To this union four children were born, all living, who, with their mother, mourn the loss of a loving father and husband. He came of the purest type of Methodists and though he grew indifferent about his soul's interest, under the ministry of Rev. Hugh E. Anderson he renewed his covenant with God five years ago, remaining consistent and happy in the Master's work till death. He had a cheerful and friendly disposition and added to his wide list of friends all who touched him in a social or business way. The loss of his loved ones is great, but what a consolation that they do not weep as those who have no hope! Remember, mourning ones, this statement is still true: "Blessed are the dead which die in the Lord." Let us be faithful and in the "land of perfect day" we shall see him again and be "forever with the Lord."
JAS. O. DAVIS.

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Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

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GRANDMA HOOPER.

Mrs. Mary Elizabeth Hooper (nee Smith) was born in Baldwin County, Georgia, near Milledgeville, September 29, 1822. She died in Indian Creek, Brown County, Texas, March 8, 1912, in the home of W. M. Hooper, her only surviving son. In 1826 her father moved to Texas and in 1839 she was married to G. W. Hooper, A. J. McGowan, officiating. To this union eleven children were born. They moved to Williamson County in 1850, and settled twenty miles west of Georgetown on the San Gabriel River. William Smith, J. W. Whipple and others preached in Brother Hooper's home until a Methodist Church was built. Again returning to San Augustine County, another pioneer home was used until a church could be built, with the cooperation of such men as W. J. Joyce, John Adams and J. C. Woolam. After the death of G. W. Hooper, August 17, 1861, Sister Hooper returned to Liberty Hill, Williamson County, thence to San Marcos and finally to Brown County, where she spent the last thirty years of her eventful life, the last eighteen years of which her afflictions were such that she was unable to walk. Grandma Hooper was converted when four years old. She says she remembers it distinctly. Her mother was a devout "Hardshell" Baptist, hence she did not unite with any Church until she was eleven years old, when she joined the Methodist Church. She was baptized by Dr. Lovick Pierce. Bishop Pierce baptized her son, William, at a large camp-meeting near San Marcos, in which scores were converted and joined the Church. While living near San Marcos, Dr. I. G. John made a special visit to her home. At the above mentioned camp-meeting, Dr. Fisher preached a noted sermon on Infant Baptism and baptized over 100 infants and children. Grandma's life was strictly a pioneer life. She loved her pastor, her Church and above all her Lord. The pioneer itinerant always found a hearty welcome in her home, while blazing the way in a wild country where savages and outlaws ran at will. During her afflictions she was patient and uncomplaining. Often special services were held in her room by such pastors as C. V. Oswalt, J. W. Story, Claud Smith, G. W. Harris and others. These services were bright spots in her earthly pilgrimage. All who knew Grandma loved her dearly. A large concourse gathered about her home to attend her funeral, which was conducted by her presiding elder, J. H. Stewart, assisted by her pastor. During her afflictions she was ministered to lovingly by her children and grandchildren. Grandma's departure leaves a great break in life. But God "who notices the little sparrows fall" watched over her. Her sufferings are ended, her labors are over and her reward is sure. Her children and children's children rise up and call her blessed. The Churches she has helped build, the communities she has blessed, the lives she has helped to mould, are the living monuments of her greatness and of God's abounding grace. Grandma was a charter subscriber to the Texas Christian Advocate and a life-time reader of the same and now a large list of her children and grandchildren are constant readers of the paper she always loved. Good-bye, Grandma, we rejoice with you, while the ages roll yours will be a blessed sleep. May your loved ones and friends who mourn your departure be loyal and true and some sweet day will meet you in the sweet bye and bye. J. F. TYSON.

WILLIAMS.—As a soldier of the cross, L. N. Williams received his promotion and was called home to reap his reward April 2, 1912, in the 69th year of his life, and to his two sons he leaves a rich heritage of Christian parentage. He was a man in the true sense of the term, and true husband and father, loyal to God and the Church he so faithfully served for nearly the whole of his three score

years and nine. His acquaintance was wide, for he possessed what might be termed a genius for friendship; that he was one of nature's noblemen, was attested by those who knew him best, for they loved him most. His heart was too big to harbor unkind or uncharitable things, and he never hated anything but wrong and the littleness of man. "Pappy" Williams, as he was affectionately called by those near to him, was the soul of generosity and the needy were never sent away empty-handed. The young preacher found in him a true friend and wise counselor, the orphan an open door and hearty welcome to his home, the widow a benefactor and protector, the sinner an example of the highest type of Christian manhood, in whose life there was no guile. Verily a prince in Israel has fallen; through death he has come into his inheritance and has gone to join the innumerable caravans on the golden shore to travel the realms of eternity throughout undissolving time.

ANNIE PEELE MCKNIGHT.
1007 Lamar Ave., Paris, Texas.

JONES.—The subject of this sketch, Mrs. Sallie Jones (nee Mitchell), was born Jan. 13, 1874, in Grimes County, Texas, and passed out of this life March 29, 1912. She married in Walker County to Davis Jones July 26, 1888. In her early childhood days she was happily converted and united with the Missionary Baptist Church, and lived a consecrated Christian life until God called her home to live with him. Her husband says of her: "She was a true Christian." We know what it takes to constitute a saved soul. She was as gentle and sympathetic as an angel. She would spend her life for the needy. She loved Jesus and she trusted in him. At the last her faith looked up to God and she assured her husband, daughter and near relatives and friends that she was ready and willing to go home. By their fruits ye shall know them. Her loved ones feel the blight of the cloud which took her away. My own heart is sad when I think that I shall see her no more on earth. But we know in a fairer land and a happier home Sister Jones waits for us all, and some day I expect to see her again, with others, where hurts and misunderstandings are unknown and where sorrow and sadness and separation can not come. Her friend, S. W. STOKELY.

MILLS.—Mrs. Sallie Mills was born in Tennessee about 1821, and died March 18, 1912, at the home of her son, Samuel Mills, near Killeen, Texas. She was about ninety-one years of age. She married Thomas Mills in 1843 and to this union were born eight children, three of whom survive her. She came to Texas in 1844 and settled in this community of which she has been a faithful and loyal citizen until just a few months before her death. The community feels keenly that it has sustained a great loss in the death of this mother in Israel. Sister Mills has been a true and devout member of the Methodist Church for more than forty years, and those who knew her had the utmost confidence in her life as a Christian. She loved the Church and the principles it represents, and she was always one of the few who was ready to sacrifice and to suffer, if necessary, to extend the limits of the kingdom of God. The Church realizes that it suffers a great loss in the death of this good woman. We would say to the children who survive her not to weep, for they know where to find her as she followed Christ. J. B. BERRY.

MARTIN.—Silently the years roll on and bring us to our rest. This is true of the righteous. The departure of our loved ones is naturally sad, but this sadness need not be without its joy. When we think of a well spent life, and the joy upon which it has entered, our own joy should exceed all sorrow. With such a view as this we may look upon the departure of our friend and brother, Leroy D. Martin. Brother Martin was born in Hardin County, Tenn., February 14, 1832; moved to Arkansas in 1842; from Arkansas he went to Mississippi and from there he came to Texas in 1851. In 1853 he was happily married to Miss Mary E. Phillips, near Tyler, Texas. He lived in several counties of the State. It was in Wise County June 4, 1885, that his consecrated Christian wife went home to God. The last twenty-three years of his life were spent with his son, J. H. Martin, and family. The past fourteen years they all lived in Wood County, Texas. Jan. 24, 1912, the final summons came to this home, calling the oldest member from the trials of earth to the joys of heaven. We would believe that this summons was gladly answered, and that our brother entered upon his well-earned rest. Let our pathway be that of the just, which shineth more and more unto the perfect day, that we may see him as he is. Not as human hands placed him, but as our Heavenly Father has placed him. A FRIEND.

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

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

A Home Company with Dallas Headquarters

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

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

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

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

Main Office:

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DALLAS, TEXAS.



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

FRAZEE.—James Frazee was born in the year 1839, and died in Fort Worth March 31, 1912. If he had lived two more days he would have been eighty-two years of age. He came here from his home in Collin County, Texas, and was living temporarily with his two daughters, Mrs. Laxton and Mrs. Williams, where he died in great peace. Brother Frazee had been a faithful follower of our Lord for many years, and had reared his eight children, four boys and four girls, in the lap of the Methodist Church. He was a friend to the Church and her ministry. Such a citizen, though dead, yet lives. His influence shines forth in his children and others. A father in Israel has gone from us, but our loss is his gain. To his devoted wife, who has been his faithful helpmeet so long, I would say, cheer up. The way is not dark. Children meet father in heaven and you may tell him how you missed him, but in the meantime do not grieve—he has gained a victory through our Lord Jesus Christ. JOSEPH B. DODSON.

FIELDS.—D. F. Fields, an honored and highly respected citizen of Fairview, passed away August 31. He was a Confederate veteran and was buried at Dresden Cemetery. The following old veterans acted as pallbearers: F. S. Hollingsworth, age 64; Rev. Watts, age 64; Wes. French, age 64; I. N. Wilkinson, age 71; J. C. Matthews, age 70; Frank Hagle, age 77; R. J. Wright, age 74; J. S. Williams, age 80; W. A. Griffin, age 70. The corpse was dressed in a Confederate uniform and the metallic casket was also the color of the Confederate gray. Rev. Griffith conducted the service at the grave. The service was very appropriate and the old grayhaired veterans stood around the casket with bared heads, knowing that they, too, would soon have to answer to the last roll call. Brother Fields was 74 years of age, and the average age of these old pallbearers was 64.3 years. Comrade Fields was also a faithful soldier of the cross, being a worthy member of the Methodist Church, and our loss is heaven's gain; therefore we say to the bereaved wife and children, Look up, the loving husband and kind father has gone before to reap the reward of the faithful. Brother Fields had many friends and no enemies, as we know he was loved by all who knew him. He and his loving wife raised a number of children, all to be soldiers of the cross. A FRIEND.

HARRIS.—Mrs. Annie Harris was born in Washington County, Texas, Dec. 14, 1876; died April 16, 1912. While yet a child her parents moved near Georgetown, Texas. At the age of 17 she identified herself with the Methodist Church, in which Church she remained a consistent member until the time of her death. She was married to John Harris in her 19th year. After their marriage they remained in Williamson County until the year 1906, at which time they decided to come to Coleman County with their family, then composed of three sweet, fair-faced girls. Mrs. Harris has made this her home since that date. Her remains were laid to rest in the cemetery at Brown Ranch Sunday, March 17, 1912. Brother Carnega, of Talpa, conducting the funeral services. Mrs. Harris leaves, besides a host of friends and neighbors to mourn her death, a father, mother, one brother (John Parrish), one sister (Mrs. Whitley), a husband and five darling children. She was loved by all who knew her. It can be truly said of her that to know her was to love her. As a neighbor and friend she was ever ready to lend a willing hand to promote the welfare and moral standing of her community; as a daughter ever cheerful and obedient, as a sister ever dutiful and kind, as a wife ever devoted and true, and as a mother always affectionate, noble and pure. To the bereaved loved ones we would say, Mourn not for her who is now in heaven. Let us all so live that when we are called from our earthly home we can join her in the celestial realms above. A TRUE FRIEND.

RASH.—True Rash was born in Hopkins County, Texas, Nov. 12, 1893, and died at the home of his grandmother, Mrs. Nancy Fowler, in Hunt County, on Feb. 2, 1912. He died of meningitis, only being sick a few hours, but his sufferings were intense and he bore it with such Christian fortitude. True was a fine young man, one of sterling character. He was converted when 19 years old and united with the M. E. Church, South, and was faithful unto death. He was loved by all who knew him. Many came from twelve to twenty miles to attend his funeral. He left a father and two sisters and grandmother, and several others of kin, and many friends to mourn his loss. Cheer up, loved ones, he is not dead, but went to sleep to awake in a better world where there is no death. His pastor, CHAS. B. GOLSON.

STREET.—Robert Samuel Street was born in Virginia May 13, 1836; married to Miss Mary Jane Brown Jan. 14, 1866; joined the Methodist Church in 1890; died in Wellington, Texas, March 13, 1912. Brother Street was one of the most lovable characters I have ever known; true to every trust confided to his keeping, as a soldier, citizen, companion, father and member of the Church, he was among the noblest. Though well advanced in years he was bright and cheerful in his disposition. To him God was real and never happier than when engaging in public worship. Only the day before he died he came to see his pastor and talked about how precious God seemed as he grew older. While the end came without a moment's warning he was ready to go. Truly a father in Israel has fallen, but the impress of his godly character is very evident in the lives of his children who are the most princely of God's elect. We can but say "that he was, but is not; for God has taken him," and may our Christ, so precious to him, comfort the aged wife and children. His pastor, H. L. BOWMAN.

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

What is love worth, if it does not kindle the flames of spirit, open the gates of feeling, and widen the heart to shelter all the little loves and great loves that crave admittance?—Kate Douglas Wiggin.

Mrs. John Drew Better
McLeansboro, Ill. — "About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month, I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

A Fighting Cock

"I feel like a fighting cock" is the expression of the man with an active liver—he tackles his work with vim—he is successful—nine times out of ten you will find he takes

Tutt's Pills

which have been used by a million people with satisfactory result. At your druggist's—sugar coated or plain.

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

AN ADEQUATE ENDOWMENT FOR COLLEGES.

(Continued from last week.)

Medical Schools.

The heavy endowment of Columbia, Harvard and Washington are necessary to support their great medical schools. This form of education has now become the most expensive of all.

Table No. 1 is a heterogeneous collection of institutions, some of which are well equipped for their present work and others so inadequately supplied with funds that their financial problems are serious.

Under Care of Religious Bodies. In nearly every case those institutions having a very small endowment are under the care of some religious body.

Some realization of this fact is manifested by the Methodist Episcopal Church, which has declared that its official indorsement and recognition is to be extended only to such of its colleges as have an endowment amounting to at least \$200,000.

Absolute uniformity cannot be demanded of all colleges. Each in a measure has its own peculiar mission. The proportion of graduates to undergraduate students will vary.

Our State has already joined the great forward movement in the matter of medical instruction. Having back of it the powerful influence of the American Medical Association, our State Board of Medical Examiners have felt justified in so raising the standards of medical instruction that medical colleges can exist only when liberally supported by State aid or are richly endowed.

Judgment of Students. While the student does not ask if an institution has met such a condition, and while he judges of the ability of the college to meet his needs by the visible plant of buildings, books and apparatus, still it is this endowment hidden away from public gaze that largely determines the ability of the college to direct and sustain him in his efforts to secure a diploma of recognized worth.

tion, and while he judges of the ability of the college to meet his needs by the visible plant of buildings, books and apparatus, still it is this endowment hidden away from public gaze that largely determines the ability of the college to direct and sustain him in his efforts to secure a diploma of recognized worth.

Since the purpose of this conference is to promote education, an important part of its work is to educate the public as to what financial support our in-

stitutions for higher learning must have. The citizens of Texas should be given to know what income is necessary for the support of our great State University. They should be made to understand that as its student body increases there must be larger sums appropriated for its support; that its graduate department cannot be developed without an income beyond that which it now receives.

The friends of private and denominational schools must also be made to understand that their institutions must be endowed, and that this endowment should not fall short of \$2000 per student. Some of these have 100 or more students. They, therefore, need at least \$1,000,000 of endowment funds invested in such a manner as to insure an annual income independent of tuition fees.

TABLE NO. I.

Table with 6 columns: Colleges of New England, Tuition, Ratio, Endowment, Income, Students. Rows include Amherst, Tufts, Williams, Dartmouth, Bowdoin, Average.

TABLE NO. II.

Table with 6 columns: Women's Colleges of New England, Tuition, Ratio, Endowment, Income, Students. Rows include Simmons, Radcliff, Smith, Wellesley, Vassar, Mount Holyoke, Average.

TABLE NO. III.

Table with 6 columns: Endowment, Income, Student. Rows include Columbia, Harvard, Princeton, Brown, Washington, Cornell, Yale, Average.

TABLE NO. IV.

Table with 6 columns: Endowment, Income, Student. Rows include Hendrix College, Mercer University, Emory College, Northeastern University, Knox College, Lake Forest, Wabash College, De Pauw, Butler College, Rose College, Deane University, Tulane University, Bates University, Boston University, Colby College, Boston University, William Jewell, Rutgers, Hamilton College, Hobart, Colgate, Rochester, Syracuse, Trinity College, Western Reserve, Ohio Wesleyan, Wooster, Dickinson, Lafayette, Lehigh, Swarthmore, Washington and Jefferson, Vanderbilt, University of South, Randolph Macon, Washington and Lee, Richmond College, Beloit, Radline, Miami, Average.

DONATION OF LANDS.

Brothers R. M. Means and J. L. McNamy, two of the best laymen in our Church, have made deeds recently to the University of lands easily worth \$2000. Thus the great campaign goes on.

A BIG TELEGRAM.

Claude, Texas. University, Dallas, Texas: Raised five thousand three hundred here. Start north. Prospects encouraging. J. T. McClure.

A GREAT WEEK.

Bros. Boaz, Barton and McClure secure splendid results. Only a portion of Bro. Barton's report is in, but the week's aggregate is already over \$3000. Dr. Boaz reports \$4250, and, just as we go to press, Bro. McClure wires \$5300. Making a total for the week of \$12,550. "On with the battle."

NEWS FROM THE FIELD.

The week closing April 28 has been one with interesting disclosures and good results. I have attended several District Conferences with only a few hours to remain at each one. The University cause was given every consideration, but it was found that nearly all present who were able to make donations had already subscribed.

Carpets and Rugs

Wilton Velvet Carpets—A large and varied assortment of conventional and Persian designs, suitable for reception halls, libraries or dining rooms, with borders to match and stairway carpet for all small hall patterns; regular \$1.50 quality, special, per yard. \$1.25. Axminster Carpets—in this quality of carpet we show a variety of light colors in conventional and floral effects, suitable for sitting rooms and chambers. We offer for this sale a special selection of our regular \$1.25 quality at special price, per yard. 95c. Tapestry Brussels Carpets—Designs are in colors suitable for chambers, sitting rooms and halls. We have a large variety and offer the best quality Tapestry Brussels at special price, per yard. 75c. Wilton Rugs—For general durability this quality of rug can not be excelled, easily swept and cleaned; will always lie smooth on the floor. The designs for library rooms this season are very attractive. We offer a line of our regular \$38.50 quality in the 9x12 size at special price. \$34.50. Body Brussels Rug, 9x12—The designs and colorings in this excellent quality are suitable for dining rooms and libraries. We have a number of single Rugs of our \$27.50 that we offer for this sale to close at. \$23.75. Axminster Rugs, Size 9x12—We show 100 different designs in this popular quality of rug in the Hartford, Bigelow and Smith qualities. The designs are in Persian, floral, medallion and conventional and in colors to harmonize with all furnishings. We have a special selection of \$19.50 and \$21.50 values that we offer for this week at the very attractive price of. \$17.85. Crex Rugs—This rug so popular for summer use for porches and living rooms. We are showing a very attractive line of colorings for this purpose and in all the different sizes. 9x15, with fancy borders, in green and brown; special at. \$11.25. 9x15, in plain colors; special. \$9.75. 9x12, in a large variety of fancy borders and reversible; special. \$9.00.

SANGER BROS. DALLAS, TEXAS

MERIDIAN COLLEGE.

All friends of our Methodist schools will be glad to learn of the prosperity of Meridian College. This splendid school is very happy in its location. Meridian is a town of about 1200 people and has one of the most remarkable health records of any town in the State. There has not been a case of typhoid fever originated in the town for more than twenty years. The scenic beauty of Bosque County with its small mountain ranges, fertile valleys and flowing streams has given it the name, "The Scotland of Texas."

This is only the third year of the school's history and more than 200 different individuals have been enrolled, which represents about 20 per cent increase in attendance. The summer normal was one of the largest in the State. The summer school will open May 28, and already quite a number have reserved rooms for that time.

The Waco District Conference adopted Meridian College as their district school. This increases the territory in patronage as well as helps to guarantee the school's success. The finances of the school are in good condition, there having recently been raised \$12,000 to provide for its indebtedness. The plant is worth more than \$80,000 and its internal affairs are on a self-supporting basis.

taking all denominations into account, from fifty to sixty-five per cent of the graduates go on to college, ten per cent going to State institutions and from forty to fifty per cent attending Church schools. In Meridian College \$5 per cent of last year's class entered college. This year all of the present graduating class expect to enter next year. This shows that the secondary schools are needed to foster the college spirit and feed our Church colleges. Many teachers also attend the secondary schools who never get to go to college.

With a hearty co-operation on the part of our people the Commission of Education will be able to work out for us a very fine system of correlated schools, each doing the work that the other cannot do so well.

G. F. WINFIELD.

FROM SOME OF OUR GREAT LEADERS.

If any should doubt that our great leaders are fully in line with the movement for S. M. U. they have only to investigate. Last week there appeared a letter from Bishop Key. We beg to submit herewith a few more. Let all Texas Methodists rally to our leaders:

BISHOP E. R. HENDRIX.

"The scheme for the Southern Methodist University is not too ambitious for Texas, which is several States in one. Moreover it appeals to large ideas for the future, such as Texas Methodists must take into account if they would fill their rightful place in the kingdom of God. There is no investment that is better safeguarded and of increasingly large returns than such a University. It now already arrests the eye of the Nation by the approval and the generous gift of the General Board of Education. Let us measure up to our great opportunity."

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers, and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

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By THOS. N. IVEY, Editor Christian Advocate.

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"I procured a copy of this book, and intended to read it at the end of my journey. Alas for my intentions! A friend picked it up, dipped into it, and just had to take it off and read it. In due course of time I got it back, for my friend was one of those rarely honorable men who return borrowed books. But another person had dipped into it; and to dip into Bildad's book has the effect of swallowing a test tube full of typhoid germs. You're in for a spell. A second time the book came back, and I dipped into it myself. After that I would not have loaned it to my wife. I just had to finish it."—Rev. Walter G. Harbin.

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during the PANAMA PACIFIC INTERNATIONAL EXPOSITION, including first-class transportation, Pullman double berth, two weeks in modern hotel, admissions to exposition grounds and twenty special attractions, sight-seeing trips in and around San Francisco. Will be given in return for some pleasant work during your leisure hours. Write at once, giving references. H. ROSS DOUGLASS, State Manager, San Francisco Exposition Tour Co., 710 Wilson Bldg., Dallas, Texas