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WHAT memories start up at the mention of the old country graveyard! The long years are forgotten and again we enter the gate, wander through the walks and gaze upon the spot where, in the long ago, we stood and wept as we saw the silent forms of loved ones pass into the yawning cavern out from our misty view. The one about which we are writing was two hundred yards back of the old country church, with a picket fence around it, surrounded by a grove of trees. It was a silent and sacred place. We never entered it without removing our hat and speaking either in a whisper or under muffled lips. The dust of those who once moved in busy life, spoke words of love and comfort, made the world better as they passed through it, and caused us to shed tears when they passed away, was sleeping there. A solemn thought always came to us and sad emotions were stirred as we entered that quiet retreat and looked upon those voiceless mounds.

Yet, somehow or other, we always took pleasure occasionally before the Church service in stealing away and entering that city of the dead for a few moments of meditation. It never failed to take our thoughts away from the world and

The Old Country Graveyard As We Used to Know It

worldly things, and invariably put us in better frame of mind to enjoy the service to follow. We never could explain just why, but we always felt closer to heaven and in communion with the better world after a few minutes alone within the enclosure. How deeply silent was the experience! The footfalls of angels could almost be heard and the flutter of white robes could almost be seen. Yes, we could almost hear the sound of silent voices and feel the touch of hands long vanished. The song of the birds in the nearby trees was a sweet inspiration, the spring flowers in full bloom reminded us of the resurrection, and the brightness of the vernal sunshine told of that city whose lights never go out.

At eventide, neither before nor after the service, did we ever enter the old country graveyard. We had heard too many thrilling stories from the old black mammies, back in the impressionable days of childhood, to think of entering a place like that after nightfall. The gloom of darkness, the chirp of the cricket and the katydid, and the weird

threnody of the whip-poor-will in the thicket near by brought to us an uncanny feeling and we gave the country graveyard a wide berth when night came on. Just why we feared the sacred spot in the dark had no other explanation than the one above given. Its white tombstones looked like ghosts and, as the starlight fell upon the spectral environment, it gave us the creeps. We wanted to move on.

But not so on the beautiful Sabbath morning in the springtime, when all nature was throbbing with new life and was vocal with the songs of wooded choristers. We loved the place then. How we would delight to revisit it once more and drop a flower, made moist with tears, upon the graves of those we used to know and love! It has been so long since we grasped them by the hand and felt the tender flow of their sympathy and good will. Throughout those long years, filled with struggle and heartache, and occasionally made bright with joy, we have traveled away from them, until we wonder sometimes if we will know them again in the sweet

bye-and-bye. Will they look like they did when they were with us? Where are they today? Back there in the old country graveyard? No! Only their dust is sleeping there. The better part of them is up yonder, and amid the dreary walks of life here we often realize that they are looking through the golden portals of the city of God and are still taking an interest in us. We have never forgotten them, neither do we believe that they have ever forgotten us. We loved each other then and we love each other still. Love never dies.

Then, let us never neglect the places where our rural dead are sleeping in the dust. They are sacred places, full of sentiment and tender with memories, and to keep them in repair is one of the highest evidences of Christian civilization. But, let us never feel that the better part of those who left us when the morning dew was upon our brows, is in the old country graveyard. They are happy with God, clothed in immortality and regaling their spirits with songs of praise and deliverance; and some sweet day they will greet us beyond the river with a loud shout of welcome! Thank God, there will be no graveyards, or sighs, or tears, or lamentations over there!

THERE is much said in the Old Testament about vows, their binding nature and the duty of carrying out their purpose and spirit; and in many striking instances individuals are reminded of their failure to fulfill these pledges to the Almighty. A vow is a solemn oath made to the Father and it possesses a sanctity inviolable; sooner or later it must be redeemed or divine disfavor follows as a necessity. To forget it is reprehensible, and to openly disregard it is very nearly criminal. God holds us responsible for the vows we make to him and he does not forget them, neither does he pass them over lightly.

Once upon a time Jacob was forced to leave his home and his kindred and go into a far country to escape the wrath of Esau. The first night out he slept upon a mountain and as he slept the visions of the darkness came to him and he had a vivid dream. He saw the heavens open and angels visited him and when he awoke with the early morning the thought of God came to him. In fact, God was with him as the night dragged its slow length away, and he knew it not. And

Our Long-Forgotten Vows Again Renewed and Revived

when he became conscious of it, he entered into a solemn covenant with God and registered it with a stone upon which he poured oil, and then went on his far journey.

It matters not where we go or where we spend our days or nights, we can not get away from God. We may become unconscious of him and banish him from our thoughts, as did Jacob on this occasion, but God never forgets us and he never leaves us alone. In many ways he reminds us of his presence. It may be he does it through a dream in the night time, or it may be through the awakening of long-buried memories that arouse themselves and stand out before us like things of life. Or it may come through the law of suggestion; but in it in some way it comes to us that God is not far away; and it startles us into a recognition of his presence and we are often afraid. But why should we be frightened at the thought of God? He is our best and truest friend. What would have been the

fate of Jacob if God had forgotten him?

After this solemn dedication, Jacob passed on beyond the confines of the land of his birth and childhood. Days passed by and he found himself with his kindred in a far country. He ingratiated himself into their favor and began life anew. He was shifty and had a quick eye for bargains, and as the years passed by he was prosperous, a man of large family, and filled with the concerns of the world. But in his prosperity he forgot God and, for the time being, blotted out all recollection of his solemn vow at Bethel. His conversation, his conduct and his business transactions were separate and distinct from God. He was a man of the world and riches supplanted his feeling of obligation to God.

Does not history repeat itself in matters of this sort? How often it happens that in the quiet retreats of country life we are one with God, we pay our vows to him and take

delight in his service. The world is not uppermost in our thoughts. We have simple notions and simple habits of life, our spirituality is deep and abiding and our piety grows with our years. But the vision of a larger life dawns upon us and we long for wider activities and closer contact with the centers of living in nearby communities. We want better opportunities, as we think, for our children, and we want our families to have luxuries not afforded to them in the old environment.

So we pick up and move to the large town or the city and begin life over under different circumstances. We form new associations, we enter another circle of society, and our wealth increases. Yes, we go into the Church and still take part in the services; but as we learn more of the ways of society and our families begin to throw off their rural habits and style of living, we become more liberal and broad in our views. We adopt the ways of the world and see no harm in things that would have shocked us back yonder when our love for God was simple and our lives natural. We drop into the theater, we peep into a saloon now and then, our children

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Looking in on Plainview

It was my great privilege, upon invitation of the powers that be, to spend a Sunday in the thriving town of Plainview, the chief city of the South Plains country.

I was the recipient of many courtesies during my visit among the good people of this thriving town. One can but be greatly impressed with the magnitude of the many growing enterprises of this country. Commercial prospects loom ominous against the horizon of their future, and when one takes into consideration the soil, the climate and the water there can be but one answer to the question of her commercial greatness. A New York corporation is spending a million and a half dollars putting down large pumping plants to bring up the oceans of water that seem to lie so full and so close to the top of the ground. Intensive farming is the word that spells new life for an already prosperous land. Thousands of fruit and ornamental trees are being planted. I noted that every farmer had a large bunch of fat hogs, and at most places a large silo could be seen. Some of the wells have a capacity of 2000 or more gallons per minute. Attention is being given at this time to large dairying enterprises and soon this will become a leading interest in this section. One is greatly surprised at the thrift that is everywhere manifest in the rural places. Splendid homes have been built and modern school-houses are being built and they, too, are commodious and adequate.

Religious interests are in a most satisfactory condition down that way. The Plainview Methodists certainly are a fine folk. The Sunday School was an inspiration to look upon. I dropped in at the close of the lesson hour and witnessed their closing exercises. To hear them sing was a treat to one's soul. The whole house seemed full of a mighty presence. Over four hundred were present at that session. The Primary Department, or rather one class that department, has an enrollment of about eighty and under the direction of a skilled leader, the pastor's wife, Mrs. C. A. Barnes. This good woman has known nothing else all her days than to give an unselfish service to her Lord's Church. She has a rare spirit and mixes well among all the people and is in every way a worthy helpmate to her distinguished husband, Mrs. Barnes is a daughter of the "Old Ironsides" of the Northwest Texas Conference, Rev. G. S. Wyatt, now of Quanah.

The Church is well organized and, with every interest sustaining its portion of labors, this Church can but accomplish a great work as the years come and go. The footprints of the only and irrepressible and inspirational Ferguson are to be seen, as well as those of others of merit before him. The pastor, Rev. S. A. Barnes, is hard at work and is happy therein. He needs no eulogy from me, for his work speaks in louder tones that carry commendation that I could not give in few words. Tall and commanding, with a classic face, he with frankness and earnestness bears his ministry before his people. He is the friend of man, the foe of hypocrisy. His heart is as tender as that of a mother's and yet he is as brave as a knight. A Chesterfield might envy his genial manners. Preach? Yes! He says things that ought to be said. He puts a fine stamp of personality into his messages and his sayings have teeth, in that they take hold upon the people. There is nothing "bookish" or of the "essay" order in his style, yet he is one of the best self-educated men in our ministry. Great throngs wait upon his ministry each Sabbath.

It was a pleasure to meet the presiding elder, Rev. J. T. Hicks, who came in from an appointment and was with us in the Sunday night service. He has caught the step of the Panhandle West and is rushing over the plains in an auto and is making things hum in his district. He is high in the esteem of all his people and preachers and their work is progressing.

A sad privilege was ours on Monday, March 30, to assist in the burial of little Claud, the seven-year-old son of Rev. and Mrs. Leon Henderson, of Lockney. Little Claud died on Sunday night just as he was about to undergo an operation. Brother Hicks conducted the service and Brother Barnes and myself, with some local ministers of Lockney, assisted. When we gathered with our stricken brother and his family around the casket, we dared to espouse his sorrow as best we could and were willing to join them in this sad hour. It was a touching sight as the scores of public school children came by the casket to witness the last of mortality in their little friend.

Seth Ward College, Plainview, under splendid management, is now closing a good year. Prof. Pearce, the presi-

dent, is making good in every respect. His cultured wife is a worthy helper in his many arduous labors. The Fine Arts Department gave a splendid entertainment on Monday evening. Tuesday morning I was with them in their chapel exercises and enjoyed meeting them as a body, and many of them personally. A number of young preachers are in attendance. Brothers Fee, Ross and Wilkins are serving charges near Plainview and attending school the while. I was made happy as I was introduced to so many fine young people, children of our preachers. There were the Henrys, noble young men. The children of the presiding elder impressed me as doing well in school. During the Monday night entertainment I asked about a certain fine looking young fellow whom I did not know, and was told that his name was Mr. Claud Terry, a son of Presiding Elder Terry, of the Big Spring District, and that he had another son in school, and that both were doing well. I met some of the young Forts. Miss Daniels, a most charming and talented young woman, is in the faculty—a teacher of music—and is the daughter of Rev. C. W. Daniels, of the Central Texas Conference; and, if I am not mistaken, Miss Shook, a very acceptable member of the faculty, is the daughter of a Methodist preacher. Well, it does my heart good to note these things.

Best of all, my old-time friend and friend of my papa and mamma, whom I was overjoyed to meet, was Rev. A. B. Roberts, a most worthy superannu-

ate, who lives right close by the city of Plainview. Brother Roberts has a home out there and some hundred and more acres. Everybody loves Brother and Sister Roberts. Brother Barnes says, "It's an inspiration to preach to him." Brother Hicks remarked that Brother Roberts can show all Methodist preachers how to successfully superannuate. Their children have all departed to homes of their own save Miss Sybil, their baby daughter. We had a fine dinner at this superannuate home on Monday. It seems to me that some of the best friends that I have ever had in the many places where I have labored are now in Plainview. The Dunnaways, formerly of Italy, are now living in Plainview and doing well; the Rogers family, formerly of Killeen; Andy Long, whom I have known all my life. It was a pleasure to meet him and his family again. Tuesday, with the pastor and family, we dined at the home of T. E. Richards. Mr. Richards is the leading merchant of the town and is a loyal member of the Baptist Church and is their Sunday School superintendent. Mrs. Richards was an Oxford before she became Mrs. Richards, and is a sister of Judge Oxford, of the District Court in Stephenville, and also a sister of Rev. B. H. Oxford, of the Central Texas Conference. She remains, of course, a staunch Methodist. The Trueloves, late of Amarillo, are now living in Plainview and are taking rank with the leading workers in the Church there.

Time would fail me to tell of all those whom we so pleasantly met and we shall ever remember the Sabbath and other days spent on this trip.

Just One Thing After Another

By Gulliver

I hope that no candidate for General Conference will accuse me of trying to unduly influence him (if, indeed, he happens to make the landing), when I suggest that it would be well for all our Texas delegates to make a long pull, a strong pull and a pull all together, to get the General Office of the Church Extension Board located in the city of Dallas. I could offer many, and, to my mind, sufficient reasons for this move, and if it should get in the mood I will do so; but I will now mention only one or two:

1. Texas now holds more than one-seventh of the entire M. E. Church, South.

2. The work of the General Board is increasing more and more in the West, and for that work Dallas is the best possible point of departure.

This is all I have to say until I hear from the other fellow; but I believe that if our Texas people should take this matter up in a sane and proper way, the next General Conference could be influenced to make the change suggested.

Another change might be made to profit, as some people think. Our State Epworth League Assembly might be moved to Georgetown. I understand that we can get a fine price for our holdings down there at Corpus Christi, and as that point is so far away from the center of our Methodist population if this change could be made without financial loss it certainly would be a great gain in other directions. Take only one fact: Our Summer School of Theology is an institution. It has come to stay. It employs—the writer eliminated—the best talent that can be possibly had at home and abroad every year. Men of not only State and National, but of International, reputation deliver from four to six lectures each on the most vital themes before that school every summer. Epworth has also employed some of the best talent that could be had on its annual programs. Now all this costs money, and a healthy attendance is the only desideratum that can insure the financial success of either institution. So far they have both managed to keep going, but I hold that should they pool their interests; if they should come together at the same time and place—well, "what a gathering there would be!" It would be the biggest thing this side of the great New York Chautauqua itself.

And it can be done. I happened to write the Constitution of the State League which authorized the establishment of an Assembly for our young people, and I know that it can buy and sell, sue and be sued, and perform all the duties and suffer all the embarrassments of a first-class, bona fide corporation. The Trustees can do anything with that property except to alienate it from the Church for the benefit of its young people. And to remove the Assembly to Georgetown would not only insure a much larger attendance, and bring it into touch with all that the Summer School of Theology means, but all the festive features could be conserved as well. The beautiful San Gabriel River furnishes all the water needed for bath-

ing and boating, and while no inland place could take entirely the place of a coast situation the real needs of a first-class Chautauqua can be secured at Georgetown.

If Lake Wichita were not so far on the other side of the State, much might be said in its favor as the site of our Epworth League State Encampment; but it suffers the same drawback as does Epworth-by-the-Sea—it is not near enough to the center. But Georgetown is, and whatever may or may not be done, it might be well for the Trustees of our property at Corpus Christi to keep an eye on the "main chance" down there, and also to "walk about" Georgetown and "mark" what she has to offer in these premises.

Now if the foregoing remarks are likely to precipitate a row, I now and here affirm that I am a man of peace. However, I would be glad to know what the brethren think about these things.

I have just returned from the Bowie District Conference at Henrietta. Great time we had in that pleasant little city. From start to finish there was not a jar. Had some big preaching, too. This district is well manned, and the "beloved," Rev. T. H. Morris, is magnifying his office. T. H. is a live wire, try to remember that; and he is getting a move on this district which means much for the Church of the future in this fast developing country. Old Frank Rosser is the pastor at Henrietta, and is a conference host after the most approved pattern. Every preacher and delegate felt like he had the best home in the town. I know I did, for I was entertained in the home of Bro. and Sister W. E. Douglass, and everybody who knows them knows that they can not be excelled in the matter of entertaining a preacher. All the Churches called in their services on Sunday evening, and the people assembled at the Opera House (now the property of the Y. M. C. A.), and I tried to preach to a house packed and jammed from pit to gallery, from parquet to "buzzard-roost." It was a great opportunity. The man who could not preach a little on such an occasion as that ought to surrender his credentials.

Before leaving this matter I wish to say "one word more" about old Frank Rosser. I love that old codger. I have known him more than a quarter of a century, and I never knew a truer, better man. And old Frank is no man's fool, either. He is one of the best read men in Texas Methodism, and no one remembers to have ever heard him make a failure in an attempt to preach. He has a large and well-assorted library, and he knows what his books contain, too. Frank's weakness is Uncle Remus. When he gets tired of reading heavier matter he regales and solaces himself with that wonderful folk-lore classic. And he can read old Remus, too. It takes a Southern man to do it. It takes a Southern man to write such a book. The negro dialect of a Northern writer is the dialect of the slums of the great cities. It is not that of the old plantation. And that dialect is fast

playing out, as the type of Uncle Remus is fast fading away. The modern "colored gentleman" belongs to quite another class from Cuffy, Sambo and Uncle Remus. Joel Chandler Harris deserves the thanks of all learned men

and of all men for catching the "passing shadow as it flew"—for canning up and conserving the language and folk-lore of a "peculiar people"—the study of whom is an important lesson in the evolution of the human race.

Notes From Korea

In this quiet, quaint "Land of the Morning Calm," far removed from the Western civilization, where one loses sight of modern habiliments, and where everything and all things suggest the past, there are many tragedies practiced in the name of the art of healing, which in the absence of a better, I have called Domestic Medicine.

Such knowledge as the people possess of drugs and so-called remedies is based on traditional superstitions beliefs which are not incorporated in any book or books, but are handed down from generation to generation unto the present time.

These superstitious beliefs, when viewed as a whole, represent a kind of religious ritual composed of the merest trifling product of a superstitious imagination of every leisure moment of every age, out of which has grown much of the magic art practiced by the Korean people in the treatment of their sick. Therefore, medicine and heathen worship have largely become a single factor as applied to disease.

The Supposed Causes of Disease.

It is believed that there is a spirit for everything, both animate and inanimate, with "passions, loves and hates, hopes and fears like to their own spirits of good intent and spirits of evil, bringing health and prosperity, sickness and pain," as the case may be, into their lives. This led to the custom of employing certain ceremonial rites (devil worship), embodying claims and incantations, conducted by a mudang or a pansu, who are the official mediators between spirits that cause disease and their victims.

These spirits are supposed to have been incarnated in the form of people at some near or remote time, but have since died. They inhabit the trees, the rocks, the lakes, the rivers, the mountains and in their wanderings they become "hungry spirits," and seek abode in living human beings which, if effected, may cause misfortune or disease; therefore, it is deemed highly essential to feed the spirits food in order to prevent disease. These hungry spirits are usually in evidence at meal times and it is the custom, when eating to pinch off a bit of food and throw it out to the spirits. Should this act of consideration be neglected, the spirits are likely to become offended and to avenge themselves by showering misfortune or causing disease. Then again, a friend or a loved companion may die and the spirit enter the body of the living one to continue the relation which they enjoyed while the dead one was yet alive. This is certain to cause a sickness. Hence, the custom to sacrifice to the spirits immediately after the death of any one, requesting the spirit to go on its way and not to cause further sickness in the household. Irreverence of the spirits by disbelief or disrespectful remarks may be punishable by disease. Should a man meet a crazy spirit, insanity is likely to result.

Accidents, such as falling from the side of the mountain, are attributable to the influence of the spirits which happen to be residing in that locality, or possibly a rock is overturned suddenly and the spirit residing in or under it becomes offended and causes disease. The visiting of a house after the death of a neighbor, friend or acquaintance is especially dangerous, because the wandering disembodied spirit of the dead person is likely to follow the visitor home and sickness be the result. The eating of food sacrificed to the spirits or disregard of an old stately tree (devil tree) in which surely resides a spirit, is highly productive of disease.

These are only a few of the many supposed causes of disease but are sufficient to illustrate the fact that these beliefs and customs are based on the history of infection, to the Koreans unknown, yet observed; but in the light of their interpretation of disease with such mysterious causes, how else could they but meet mystery with mystery? Therefore, the mysterious cures and offerings to the spirits.

The Offices of the Mudang and Pansu and How Acquired.

These personages are a woman and a man respectively, embodying every principle of heathenism, superstition and magic art known to the Korean people and are represented to the English speaking mind as "sorceress" and "sexorcist" or "witch" and "wizard."

The Mudang is a woman of low class, usually married and correspond-

ing somewhat to a fortune teller. She acquires her power of administration during some long continued seige of sickness or by dying, as they would have you believe, and being restored, by the spirits, to life, health and prosperity. She claims to possess an intimate acquaintance and distinct persuasive powers with all the spirits.

The Pansu is a man always blind, which is a prerequisite, and his powers with the spirits are somewhat extended beyond the persuasive powers of the Mudang. He claims to possess power over the spirits and often reprimands or punishes them severely by whipping the air, ground, a tree, or side of the house, according to the location of the spirit.

The Mudang and Pansu are to spirit worship (devil worship) what priests are to other forms of religion, or what doctors are to disease but they have no temples, monasteries or hospitals and are content with fetishes and shrines which are found throughout Korea.

The Ceremonies of the Mudang and Pansu as Applied to Disease.

The services of these handicrafts are seldom employed by the better classes of Koreans, who consider it a disgrace to associate with such low class persons. The working or lower classes employ them in many different ways, such as deciding the lucky days and places for feasts, marriages and funerals.

The ceremony is called a Kut or Mudang incantations and there are five different kinds in common use but the one most often employed is for the relief of the sick. In moderately mild cases of illness when only persuasive methods need to be enjoined, the Mudang is all-sufficient, but in violent or stubborn cases the Pansu is required because of his great power over the spirits. Then again, both are employed to omeiate in the same ceremony if the patient has sufficient money to justify such an elaborate service. Occasionally they are only consulted by the patient or his representative to know what spirit is causing the sickness and what procedure is necessary to secure relief. If the patient or family be too poor to pay for a ceremony to secure relief the Mudang will, after hearing all the symptoms, name the spirit and prescribe something like this: That the family tie up some rice, together with a small amount of money, to be carried a certain distance in a given direction and thrown, after which the treatment is completed.

There are three places for holding these ceremonies and they are given in the order of their importance, which are (1) at the shrine, (2) at the Mudang's home and (3) at the patient's house. The shrine, such as are erected about all over the country, are usually owned by some individual who is not averse to renting them to the Mudang for the purpose of conducting a public ceremony in behalf of her patients. This variety of ceremony is the most expensive and only those who have money can afford it; therefore, in these days of "hard times" at Kut, at the public shrine, where every one in the neighborhood is invited, is seldom employed. The one at the Mudang's house has of late years become equal in importance from the point of frequency only to the ones that were held at the public shrine in former years, because of the sentiment of disbelief that has arisen by virtue of the Christian influence now developed amongst the people. In order to cope with the increasing disbeliefs against these ceremonies, many of the Mudangs have erected shrines at their houses where the Kut may be conducted in greater privacy, for the accommodation of those who yet believe in them but are averse to public criticism. Also for the purpose of conducting a ceremony without the consent or knowledge of a patient, as in the case of one member of the family objecting because of disbelief, or of a mother for a child. This, as in the ceremony held at the public shrine, requires a fair price; because the Mudang has to wear a costume in keeping with the occasion and furnish all the food with which to feed the spirits. The costume and food varies according to the requirements of the spirits to be appeased. For instance, the offended spirit of a near relative, especially an elder spirit, like that of a grandfather, demands a more pretentious ceremony than is required for some distant relative, like that of a cousin.

In the country districts and amongst the poorer classes the ceremony is

conducted at the house of the patient, because it is the cheapest form of ceremony and the family or patient prepares all the food according to the instructions previously given by the Mudang. Upon arriving at the patient's house, she immediately assumes charge of everything and after seeing that all is in readiness proceeds with the ceremony.

Method of Conducting the Ceremony.

The Mudang is always aided by an assistant who accompanies her at all ceremonies and who arranges all the minor details for worship, according to the circumstances of the occasion, whether at a public shrine, at her house or at the house of the patient.

Beginning, the Mudang seats herself complacently upon the ground with a basket before her over which she rubs two sticks together that make a frictional noise, which is done to call up the spirits. Thus the spirits are summoned and upon their arrival she becomes "possessed of the spirit." Then she rises with a long knife, much larger than a butcher knife, in her hands, begins to leap, dance, sling her body in frantic manner, swinging the knife about in the air and occasionally passing the knife between her feet, as if to cut to pieces some invisible object. During the performance she announces the spirit that possesses her and informs her spell-bound audience that she now speaks the wishes of the spirit, which follows that the spirit causing the disease makes known its grievance against the patient or household and states what the recompense shall be. Oftentimes the grievance is so great that it becomes necessary to pay the Mudang more money before she can appease the wrath of the spirit and, if all requirements are met by the money being cast at her feet, she now throws the knife. If then the knife falls on the ground, it points toward the house, the ceremony is continued, for the evil spirit yet remains. But should the knife fall with the point from the house then it is known that the evil spirit has gone out. With a frantic leap the Mudang now makes for a table on which has been placed a big bowl of rice and a bowl or soon, the National beverage, for the spirits. She begins to drink the sool and cram the food into her mouth with both hands and swallows it without any effort at chewing.

Thus having fed the hungry outgoing spirit, the ceremony is concluded. All the while the ceremony has been going on her assistant has been beating a tom tom on a big drum that sounds like the noise of a chariari where a tin dishpan is the chief instrument in the band.

The Medicines, So-Called Remedies and How Employed.

There is a weed known to the English speaking world as the mugwort that has a "soft, shrubby, fine, silky, hairy stalk," growing all over Korea, and which is employed to make what the people call a medicine ch'im, of which there are two kinds: (1) The poultice and (2) the fire ball. The weed is gathered in the later summer, tied into a bundle and hung up in the house to dry until needed.

The poultice is prepared by boiling a quantity of the stalk and leaves, placed in a cloth and wrung until the water is expressed, leaving the biomass to be used as a poultice.

The fire ball is made by crushing a small quantity of the stalk and rolling it between the palms of the hands until a ball about the size of a partridge egg is made. This ball is set on fire and placed over swollen limbs, joints, pit of stomach or other portions of the body and allowed to burn until nothing is left of the ball but ashes. In the meantime the patient is forcibly held to suffer the agonies of the demons of torment. The dried inside portion of the bark of the mulberry tree is used in exactly the same manner for the same purpose. These two remedies are favorites for treating children and babies who suffer from worms, malaria and fits. In the first named condition, two fire balls are applied, one on each side of the spine at its juncture with the hips; in the second over the stomach and in the third on top of the head, to be repeated as often as the fits recur, which they often do. The medicine ch'in is supposed to possess certain medicinal virtues when employed in the manner described.

Sessamum oil is used in Korea as a good oil just as olive oil or cottonseed oil is employed in other countries, but it is also used as a medicine for the treatment of old sores anywhere on the body. The sore is washed around with a rim made of rice flour dough, the surface of the sore being the bottom of the improvised container, into which is poured the boiling hot oil and allowed to cool, the treatment being then completed. The cost of ginseng practically prohibits its use among the poorer classes, to whom it is well known as a great panacea for all ills. However, there are

many simple herbs used in the form of hot teas and decoctions, that would not be of interest to mention.

Claws, hoofs of animals, frogs, snakes, human flesh, dried or baked rats, boiled crows, magpies and dogmeat come in for their share as remedies for disease, but for the sake of brevity will only discuss a few.

Snakes and frogs are employed for tuberculosis of the lungs or other continued forms of sickness. A live frog and snake are gathered together, allowing the snake to bite the frog, after which both are killed and put into a jar containing some yeast, rice and water. The jar is sealed and buried in the public road, just where another crosses it, and is allowed to remain exactly one hundred days, when it is taken up from underneath the ground and inspected. If there is a good sized "mother," such as forms on vinegar, floating on the surface of the fluid, the product is considered finished and ready for immediate use as a medicine. The "mother" only is taken and that at one dose. There is usually, what the Koreans call a "snake preparing man," living about over the country in most every locality, who prepares the medicine for sale. Shortly before the expiration of the hundred days, the manufacturer or, possibly better said, the brewer goes around over the country inquiring if there are any who are in need of the medicine. If so, the price is agreed on, which ranges anywhere from a few yen (one yen equals fifty cents) to fifty. On the last day of the one hundred days, the seller and purchaser go together to the place where the remedy is buried in order to note two things: (1) whether the remedy is buried at the crossroads, and (2) whether or not there is a good "mother" in the jar when it is opened, whereby all possibility of buying a "fake" remedy is avoided.

The flesh of dead human beings has been stolen and eaten with the hope of curing epilepsy. Certain portions of the mother's flesh is regarded as highly essential for the cure of any disease that a child may have.

During the summer months, when seasonal diseases are most prevalent, dogmeat is very popular for the sick, and in days gone by in Korea there were dogmeat restaurants where the people could go and buy a mess of dogmeat. But these conveniences are now a thing of the past and the people have to kill their own dog. When a family kills a dog they generally divide with their neighbors, and by this reciprocal process dogmeat may be had in convenient quantities without expense or waste.

The medical profession in Korea is daily face to face with these problems of which the outside world hears only a distant cry, and while they may appear a bit weird and gruesome, they are conservatively true to the subject of domestic medicine as practiced by the Korean people.

NEWTON H. BOWMAN, M. D.
Choon Chun, Korea.

MESSAGE FROM DR. JOWETT.

The apostolic life abounds in suggestions of power. It is not only that there is power in some particular direction, there is basal executive force which gives impetus to everything. The life is filled with "go" and "drive" and strength of character and conduct. Power resides behind every faculty, and every disposition, and every form of service. The life is efficient and effective. It is as though a man had a fine equipment of tools, but his hand is weak and trembling, and suddenly there is given to him a mighty strength of grip, and he is able to seize upon every tool and make it accomplish its appointed purpose. "Ye shall receive power when the Holy Ghost is come upon you," and that energy empowered everything, and gave intensity and strength in every exercise of the apostle's life. Let us look at one or two directions in which this holy power was revealed.

The apostolic life was distinguished by the strength of its relationship to God. It was powerful in its ability to believe. We can do nothing more vital to any man than to encourage and strengthen his finest faith. When our faith in the Highest is limp and uncertain, everything lacks assurance. When there is lameness in the movements of the spirit our conduct can never be firm. And therefore did the Holy Spirit energize the early apostles in their supreme relationships and steadied them in their faith. Now faith is, first of all, an attitude and then an act. It is primarily a spiritual posture which reveals itself in moral obedience. And to be rich in faith is to possess a poise of soul which steadily contemplates and rests in the love of God, in sunshine and in shower, and through all the changing seasons and temperatures of our years. When the soul is thus quietly steadied in this spiritual assurance, its faith is

expressed in manifold holy ministries of hope and love. This ability of faith is one of the radiant characteristics of the early Church, and it was the creation of the Holy Ghost.

But just as apostolic life was empowered in its relationship to God, so was it quietly empowered in its resistance to the enemy of God. There are two phrases used by the Apostle Paul in which this sovereign ability is described, "able to resist the wiles," "able to quench the darts." I do not know any third way in which the enemy of God approaches the souls of men. He draws near to us in wiles, he dresses himself in all kinds of flattering guises, he exercises himself in deceitful mimicries, he uses glosses innumerable. He disguises the ugly by throwing about it a seductive limelight. He hides his destructiveness in bowers of roses. The Boers used to send their ammunition about in piano cases; and this is a fitting symbol of many of the stratagems of our foe. He comes to us as an angel of light, hiding the lightning which is his peculiar equipment. He makes the broad way fascinating. While the narrow way often appears repellent. The entrance to the broad way is marked by a glittering crown, while a heavy cross is hidden not far away. The entrance to the narrow way is marked by a cross, but the crown of life is not far away.

And so, all through the generations, this wily antagonist has been seeking to ensnare the children of God. He uses attractive euphemisms. He deceives us by grand speech. He makes us think we are striding out in glorious liberty when we are really moving in servitude. Now one of the great distinctions of apostolic life was the power to discern and resist the insidiousness of the foe. Their eyes were anointed with grace, and they were able to pierce the mere appearance of things and to discriminate between the holy and the profane. They could distinguish mere ease from holy peace, and all transient flimsiness from the things that abide. And this vigilance and strength were the equipment of the Holy Ghost. He kept the soul awake and vigorous, and they were not taken by surprise.

But another apostolic ability is expressed in the kindred phrase, "able to quench the darts of the evil one." For sometimes the enemy comes to us in sudden flame, and not in seductive light. He leaps upon us in an irritation rather than steals upon us in some soothing consolation. Some inflammatory suggestion is flung across the threshold of the mind, and our life is all ablaze. The fiery dart finds congenial material and life is consumed with unholy passion. A spark from a passing engine can kindle a fire which can destroy a countryside; and the spark of an infernal suggestion, or the merest hint of criticism, or some transient incident can convert the soul of the unwary into a house of unclean fire. Now these early apostles had a power to quench these darts. It is a wonderful equipment to be kept so cool and quiet in disposition that when the inflammatory thing is thrown it finds nothing congenial and speedily dies out. This is the ministry of the Comforter.

"Breathe through the pulses of desire
Thy cooling and thy balm."

And this "cooling" is the blessed service which the Holy One fulfills in the souls who entertain Him as their guest.

But there is still a third kind of power distinguished in apostolic life in relation to the evil one. It is "mighty to the pulling down of strongholds." Every generation is face to face with established devilry. Castellated wrong rears itself on every side. There are great vested interests built upon iniquity. Vice lifts itself in very proud mien. Wick-edness builds itself a lofty palace. Injustice girds itself with legality. Mischievous is formed by a law. There are strongholds of iniquity. Every great reformer has levelled his attack upon a stronghold. There were many in the days of the early Church, and a great many still remain; and our power of assault, definite in aim and invincible in attack, is to be found in the indwelling and fellowship of that mighty Advocate who is himself also the Minister of our peace.

There is a third great relationship in which the New Testament describes the power of those who are in communion with the Holy Ghost, and that is their power in their relationship to the children of men. "With great power gave the apostles witness." That is an ability which distinguished the early Church, the power to arrest the indifferent by the proclamation of spiritual truth, and by the confession of spiritual experience. Their words were weighted with the significance crashed through opposition. How empty our words can be! The Turks have been deceived into using empty cartridges, and the ministers of

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the Kingdom are often victims of a like deception. We indulge in empty words, and the men on the strongholds laugh at our impotence. There is nothing more tragical than the employment of forceless speech. But when there is life in the word, how tremendous is its passage! "The words that I speak unto you, they are spirit and they are life." They do not drop like dead lead, or like dead feathers; they go forth like living ministers endowed with the terrific life of God. The Holy Spirit is the indwelling Partner who fills our cartridges, who endows our speech and makes our words the very vehicles of heavenly power and grace.

"Wing my words that they may reach
The hidden depths of many a heart!"

There is one other power which I should like to name which is mentioned in the apostolic record: "Able to comfort." Is there any gift more gracious than this—to have a walle! filled with oil and wine, that when we meet the bruised and the fainting we can minister healing and inspiration? Is there any more beautiful ministry to which any child of man can be called? To be able to speak words that console, to have a presence that heartens and cheers, to give a witness that lifts the despondent into the light of hope—this may be the privilege of all the friends of Jesus Christ. They may have a ministry in time of sorrow like that of sunlight falling upon dark clouds. They may go down the gloomy ways of man, lighting lamps of encouragement and hope. "Able to comfort." They have the power to apprehend the ailment and the sorrow, and they have the equipment to soothe and to bless. "Ye shall receive such power when the Holy Ghost is come upon you."

I feel that all these things are only as a little handful of the abilities mentioned in the Word of God as distinguishing those who are the companions of the Holy Ghost. I return to the word with which I began. Spiritual power, as given to us by God, is executive power, lying behind all our faculties and dispositions. It is a fundamental dynamic, and in it everything finds its strength.

THE SUMMER SCHOOL OF THEOLOGY.

The end of the college year and the beginning of the work of the summer school will soon be upon us and it behooves us to be making all necessary arrangements to be present and get all the benefit possible from the good things provided for the entertainment and instruction of whomsoever will. The faculty of the summer school have made earnest effort to provide lectures equal to the best we have had in the past and take the greatest pleasure in announcing that the program which has been prepared will furnish a rare treat to every one who will be present. Our own Bishop Lambuth, with his great missionary heart and experience and wonderful power of graphically portraying conditions upon the faraway fields of the world and impressing minds and moving hearts with the stories of the triumphs of the gospel among the nations, will be worth all the trouble and expense necessary to enable any one to get here and hear him. Besides preaching our commencement sermon on Sunday, June 15, Bishop Lambuth will deliver five addresses, beginning Monday night and closing Wednesday following, and below is the list of subjects:

1. David Livingstone, the Path Finder.
 2. The Inadequacy of the Non-Christian Religions.
 3. The Adequacy of the Gospel: A Cloud of Witnesses.
 4. Brazil: The Neglected Continent.
 5. How We Found Wembo Niamba. Can any one whose duties permit his coming to hear these addresses afford to miss them? Unless duty calls elsewhere and very clearly, does not duty call to the taking advantage of such an opportunity and being refreshed and inspired with the presentation we shall have from this one of the greatest missionary authorities and leaders of today?
- The second lecturer will be Dr. William Adams Brown, of Union Theological Seminary, and the general subject of his lectures will be "Modern Theology and the Preaching of the Gospel." In his letter of acceptance of our invitation, he offered as a tentative program for his six lectures the following subjects:
1. The Contribution of Modern

Theology to the Preacher's Equipment.

2. What Does It Mean to be a Christian?
3. The Bible, What It Is and How to Use It.
4. The God of the Christian.
5. From What and to What Are We Saved?
6. The Church, Its Present Opportunity and Duty.

Dr. Brown is, of course, one of the foremost American theologians and the hearing of the discussion of such themes by such a scholar and thinker may well mark an epoch in the theological and spiritual experience of those who have not been accustomed to hear men of such notable attainments as are Dr. Brown's.

The subjects of the lectures to be delivered by Bishop Hughes will be announced later but the well-known reputation of the lecturer, a Bishop of our sister Methodism, is sufficient assurance that the subjects and their discussion will be of the highest order.

Act upon the good impression of the moment and begin making definite arrangements to be here and enjoy these and other good things which are being provided, among which will be the discussion of the very urgent problem of the Rural Community, led by our own Texan, A. J. Week. Help to make this the greatest summer school to date.
H. L. GRAY.

HEAVENLY MEDITATION.

By Rev. J. P. Clark.

As I stood alone on the plains of light,
And the host of the ransomed see;
I heard them sing their songs of praise,
Their songs of eternity.
The songs they sang my soul did fill,
With rapture and joy and glee;
While thus they sang, the host redeemed,
Of the Savior who died for me.
The words they sang on those plains of light,
While the music in cadences fall,
Are like the waters that ripple in flight,
The music the sweetest of all.

I like to think of the time when we,
The blood-bought through shall stand
On the plains of light, and there see
The glories of the heavenly land.
The songs we shall sing will rend the sky
With vibrations quick and strong:
"Praise the Lord, the Lord Most High."
Will be our happy song.
O joyous, happy, golden days
They will be when we all get there,
With voices attuned to heavenly lays,
In a land forever fair,
Iredell, Texas.

FRIENDS HELP

St. Paul Park Incident.

"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down."
Tea is just as harmful, because it contains caffeine, the same drug found in coffee.
"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.
"Another lady who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and using Postum. Still another friend told me that Postum was a God-send, her heart trouble having been relieved after leaving off coffee and taking on Postum.
"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy."
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. (Advertisement).

(Continued from page one)

take part in the dance; and it is not long until we are formal in our religion and perfunctory in our Church duties. Yes, we forget God, for the most part!

But Jacob had another awakening. He wanted to return home and gathered up his belongings and under the cover of night, fled the country with his wives and children, and herds, and servants—for he was then a man of large possessions. However, as he reached the confines of his native land, he received evil tidings. Esau was on his way to meet Jacob and take vengeance upon him because of an unrequited grievance. Alarm seized him, and then he remembered his long neglected vow! The thought of God

came back to him and he was worse frightened than on the other night in his boyhood when he slept on the hill of Luz. He made certain arrangements, sent his caravan forward at eventide, and then he retired to the banks of the Jabbock and spent the most harrowing night of his life. From dusk until dawn he literally wrestled with God's angel—perhaps one of the same he had seen on the ladder back in his youth. It was an awful struggle of penitence and confession, and when the morning had come he had conquered a peace! He had again found God, brought forth his forgotten vow, repudged his life-service, and from that day forward he was not Jacob, but Israel!

It often requires a calamity to

awaken us from our lethargy. It may be a serious affliction of a personal kind, or it may be an empty crib, it may be a reverse in fortune. What a pity that so many of us pervert God's goodness to us, and instead of being made better by his blessings of health and prosperity, we forget him and grow cold and indifferent, and sometimes we become actually sinful! But even then his mercy does not forget us, and in his own way he reminds us of our neglected and forgotten vows. But he is almost forced to what seems harshness as a means of reminding us of our degeneracy and remissness. Oh, that men would be true to God and to their vows to serve and to love him! Why will we forget him in the midst of our worldly

prosperity? How is it with you, gentle reader? Do you owe God some long unfulfilled vows? Search the records, and after close self-examination, then answer this serious question.

Some people disturb themselves about death and really become unhappy because they do not feel willing to die. Why should any man or woman in good health and ready for life's burdens feel willing to die? He wants to live and he ought to want to live. The fact is, if we live right, death will only be an incident in our experience anyway. It is a waste of time to brood over the thought of death. Let us make the most of life. This is why God has given us life that we may bear life's burdens.

Notes From the Field

Petersburg.

Not often writing for the paper, will simply say we are getting along nicely. We have fine congregations.—W. H. Carr.

Pittsburg District.

In my writup of the work of the Pittsburg District for the first quarter, nothing was said of Naples and Omaha. I do not know why, but suppose I must have overlooked that charge in copying. They deserve better treatment, for they are good people, and the two towns together make a splendid charge. Brother R. C. Anderson is the pastor and he has made a fine start. The people brag on him and well they may, for he is first-class. Preacher and people are planning and working for a good year and they will have it, unless the most promising signs fail.—O. T. Hotchkiss.

Myra.

The second Quarterly Conference for Myra and Hood charge was held at Hood last Saturday and Sunday. After a good sermon on Christian education in general and S. M. U. in particular, by our Commissioner, Rev. J. E. Roach, the ladies served a fine dinner on the ground. Rev. J. F. Pierce, our presiding elder, called the Quarterly Conference at 2 o'clock p. m. There was a good attendance of the official members. Reports all showed a healthy condition of the work. The salary of the preacher was paid up to date, and some ahead. The people of this charge have been very kind to the preacher and his family. Almost everything possible has been done to make us comfortable and to feel at home. About \$120 worth of furniture has been placed in the parsonage since we came to the work; this, added to what they already had, makes it one of the most comfortable homes in the conference. Besides this the Board of Stewards have placed the salary of the preacher at \$100 above what the work was ever assessed before. Our presiding elder is in great favor with our people and is looking after every interest of the Church. Roach rolled up a good subscription for the S. M. U. All in all, this was a great occasion. Roach and our elder both showed that they were experts in eating ham and pie. This scribe also, no doubt, lined up at the front and expects to stay there not only in eating, but every line of work.—J. T. Bludworth.

Harleton.

Our second Quarterly Conference at Smyrna March 29, 30. Brother F. M. Boyles, our live, wide-awake presiding elder, was on hand Saturday at 11 a. m., preaching us a most excellent sermon to the delight and spiritual uplift of all present. Brother Boyles is one of the best expository preachers in the Texas Conference. He has plenty of time to look after all the details of the Church, never in a hurry to go home until all the work of the Church has been looked after carefully and minutely. My people are perfectly delighted with our presiding elder; not so much with his size and looks, as with his wonderful preaching and his management of the affairs of the Church. Hurrah for Bishop Mouzon! He knew just how to give Marshall District a sure enough presiding elder. We had a fair turnout of the Official Board, and they considered carefully the pastor's salary, raising it two hundred dollars over last year's assessment. After preaching at 11 o'clock on Saturday, the good sisters spread a dinner that would have tempted the appetite of a half-sick man, much less

a well fellow with a vigorous appetite. My! Our presiding elder is not only a full team in the pulpit and in running the business of a Quarterly Conference, but in going after things good to eat! After he had done his best on that dinner, there was plenty left to feed two more crowds the size of the one we had. My! How those good ladies know how to fix up fine grub! The pastor was given a warm welcome on his return for the second year, and many expressions of kindness and appreciation have been received, for all of which the pastor acknowledges with a heart full of gratitude to one and all. Harleton Circuit is coming to the front.—J. M. Smith, P. C.

Lohn Circuit.

We had a good time Saturday night, Sunday and Sunday night. We received Sister Lane into the Church Sunday night. I think we all felt that it was good to be there. I preach at seven different places, but there are just six regular appointments. We organized a Sunday School at Lohn about three weeks ago. Now we just have two Sunday Schools in the bounds of Lohn charge. Last Sunday the Sunday School at Lohn appointed a committee to go around and see what they could do for a family that had lost all their household goods in a fire that broke out Saturday night. At present they have about \$55 worth in cash groceries, furniture and clothing. Our presiding elder was with us the first Sunday in March and held our second Quarterly Conference for us and did some good preaching for us. Sunday evening his text was, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Sunday night the subject was "The Parable of the Savior." With best wishes to the Advocate.—R. R. Cumble.

Clarendon Station.

How swiftly the conference year passes! It is always a matter of deep personal regret that so little is accomplished in the time and the only thing which saves from positive remorse is the consciousness that we have done our best and have realized some little good to ourselves and to others. Certainly nothing is more gratifying to the pastor's heart than to be able to say good things about his people and to live in happy and harmonious relation with them; but after all it is not what he may say of them or they of him, but rather what they together may be able to do in the service of our Lord. It is not written of pastors that they are to "occupy," in the sense of inactivity nor of our people that they are to "wait upon his ministry" in the hope that he may now and then be able to make some pleasing statement, but rather that both pastor and people shall sacrifice together to make the time given and their lives count most for God and humanity. We are very grateful to God for the evidences of His blessings upon us thus far during the year. About the first of January the Official Board was called together and we found that there were outstanding notes against our church property here for about \$17,750; these figures also include an obligation on the parsonage property which was acquired last year in an exchange. It was agreed, in that conference, that the task of securing the debt be turned over to the pastor and he make a personal canvass of the membership and that this be done during the months of January and February. At the outset the undertaking was not

very inviting nor very promising, but as the weeks passed the debt dwindled until at the expiration of the time allotted the great thermometer on the wall indicated that the amount had been pledged. There was general rejoicing among the people when this announcement was made. This statement would be neither fair nor complete should we fail to recognize that the former pastor who projected this beautiful church, Rev. O. P. Kiker, had seen a great vision and laid himself upon the altar to accomplish it's realization. The inspiration of his faith and sacrifice was upon us while we worked for the desired end. This task finished, the conference collections were next, and it required but the mention before the congregation and a little personal solicitation to finish that item. The very latest and best note of general interest is the most gracious revival which has just closed. The preaching was done by Rev. C. B. Meador, Missionary Evangelist for the Northwest Texas Conference. Brother Meador is one of the strongest, truest and most faithful helpers I have had in a meeting. His own personal experience is rich and full and his life in the ministry has been filled to the brim with tender ministrations to the people; consequently he has a vast fund of personal experiences which when told appeals to the heart of our common humanity. He preaches the Word also and his ministry is of the kind which has always been the power of God unto the salvation of anxious, burdened hearts in search of something beyond the reach of self. Bruce Meador is both self-made and God-made and fortunate will be any pastor securing his services. The most gratifying features of the meeting were the things accomplished among our young people. But very few were left in the dormitories unsaved. Two bright young men surrendered to the ministry and a splendid student offers for a medical mission. These are three good cases, old enough to know their minds and strong enough to execute their purposes. At the closing service we received twenty-three new members into the Church, this making about seventy-five new members since conference. Words of strongest praise are to be spoken of President Slover and his faithful and devoted faculty. They presented a solid front and were a unit in their efforts to win the students, and it is largely to the faithfulness of our Christian teachers that hundreds of our students are won to Christ. The college was never in better favor and is prospering in all ways. Clarendon Methodists are devoted to the Church and they believe also in the college. Last year this local Church paid \$10,000 on a dormitory and met every claim upon them and closed with an excess on benevolences; this year they will do more than last. During the past they have paid for church and college more than \$100,000. Where will you go to find a more liberal or devoted band?—Henry M. Long.

Elmo.

Methodism is developing rapidly at Elmo. Brother E. B. Jackson, the pastor, is universally beloved. The third Quarterly Conference elected Brother C. F. Griffin superintendent of the Sunday School. He is the son of a local preacher and has been a member of the Methodist Church since he was seven years old. He closes his drug store on Sunday to attend Sunday School. Miss Bertha Pringle is the efficient organist. The superintendent has a corps of consecrated young teachers, therefore we are expecting some fine results from the Sunday School. The pastor now gives half time to Elmo Church. We are planning for a great revival in the near future, and if God will thus bless the

Church and town we will be thankful. Yes, we are anxious to hear the old-time shout. We still believe in heartfelt religion notwithstanding what others write against emotional religion. The shout of triumph thrills and delights my soul. "Shout! shout! we are gaining ground!" is an expression I love. Brother Sherwood preached for us last Sunday and preached an old-fashioned Methodist sermon which did us good as it doth the upright in heart. Made me think of Uncle Caleb Smith and Uncle Dick Thompson.—J. V. Griffin.

Munday.

We have just had one of the greatest revivals in the history of Munday. It began March 2 and closed March 19. Rev. M. M. Beavers, of Aspermont, did the preaching, and to say that it was well done is to make a superfluous statement, to those who know him. He is the most fearless and close-searching preacher that I know of anywhere. Brother R. H. Woods, of Abilene, led the singing and was fine in personal work. With that combination it is no matter of surprise that the meeting was a large success. The old-time mourners' bench is a feature of Beavers' meetings, and as a logical consequence there is a depth of conviction and genuineness of conversion that brings forth the old-time shouts of praise and victory. There were seventy-three conversions and reclamations and to date thirty-two have joined the Methodist Church, with possibly others to follow. Every branch of the Church has been enlarged and quickened and particularly is that statement true of the Sunday School. Practically every young man of the town was brought under the influence of the meeting and saved. And we have organized a Young Men's Timothy Class with twenty-seven members to begin with. We thank God for the great meeting and press on to greater things.—W. C. Childress.

Kelleyville.

The first Quarterly Conference for the charge was held some time ago at Moore's Chapel. Our presiding elder, Brother Boyles, was in the chair. He preached an interesting sermon at 11 o'clock a. m. on Saturday. He then dismissed for dinner. The good women spread their good and bountiful dinner. Immediately after dinner we returned to the house for conference. Our preacher in charge, L. H. Mathison, was present. His salary was raised. This is his third year on this charge and his salary was paid up in full to date. He is one among the best preachers we ever heard. He is much loved throughout the charge and wherever he goes he has a host of friends. He is doing good work on this charge and is always at his post, with his heart full of love. We are planning to do great things this year.—S. M. Hatcher.

Woodville.

We have been blessed by the visitation of the Holy Spirit. We have just closed out one of the best meetings of its kind I have ever witnessed. We had Brother Cullen with us. We did not have so many conversions as I notice some report, but the thing Woodville needed most was the Church revived. Some years ago a split came in this town in the Methodist Church and both factions went dead; then the Devil put the Baptists to sleep and

he was having a good time. But he is not asleep now. Men who have never been touched before were touched during this meeting. We had quite a number who joined the Church, and more to follow the next time I preach here; and some will go to other Churches. The Spirit of God was working. The next morning after we had closed our meeting there came a woman who was under deep conviction and, after talking to her a few minutes, she was converted and said that she would join the Church the next time I preached here.—W. C. Hughes.

A Trip to Turkey.

Not to Turkey, in Asia, but to Turkey Circuit, in the Plainview District, Northwest Texas Conference, where I spent nearly two weeks in preaching the doctrine of Methodism. Six days and nights I tarried at Whiteflat, eight miles from Matador, in Motley County. My home was with W. R. Tillson, a prominent stockman and farmer, and the kindness and hospitality of this fine family will never be forgotten. Whiteflat is a fine farming community where they have a nine months' school and one of the best country Churches that I have seen anywhere in the West. Last year they had a great meeting here, and it seemed advisable that a series of sermons on Methodist doctrine should be preached in order that our people might know what we believed and why. Good congregations attended the preaching and seemed very appreciative. I preached also at Flomot and Turkey and delivered a humorous lecture at Turkey and Quitaque; so I traveled over the entire circuit. This is one of the best circuits in the conference and includes such a fine farming country that I could not but wonder why the railroad at Spur did not extend its road from Spur to Memphis, via Matador, Whiteflat and Turkey. Rev. T. C. Willett, the pastor, is in high favor with his people and well deserves their confidence and esteem. He is consecrated, wide-awake and progressive and will be heard from in the days to come.—B. W. Dodson, Memphis, Tex.

Atoka, Okla.

We have just closed the greatest revival Atoka ever had. That is to say, the special services have closed, but not the revival—it continues. Rev. J. B. Andrews and his helpers, Mr. L. C. Smith and wife, as leader of choir and solo singers, and Ruby Jane, accompanist, came to us, at the request of the pastors of the city, and began a union revival on March 3, and ran four weeks, closing Sunday, April 6.

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The meeting was held in the opera house, which we secured for \$25 a week. There were 266 conversions, besides the restorations, and every member of the Church in town was either moved up several notches, or moved back where he really belonged. There were 216 who signed up to join some Church, and many of those who expressed no Church preference will join some Church. Among the converts were the leading business men of our city. I am told that all but two of the American business men were converted. All officers in two of our banks, from president down, the Sheriff of our county and county officers, merchants, clerks and almost the entire High School, and some of the teachers, who were not already Christians. The collection for the workers was the most phenomenal collection I ever saw; in a few moments Sunday morning \$797 were subscribed and all paid in cash on the spot. There was \$100 overplus in the incidentals, and the committee divided that between the wives of the four pastors. The Quarterly Conference ordered the sale of all our church property, and the purchase of a large lot, and the erection of a new church and parsonage. "Everything is lovely and the goose honks high."—L. M. Ellis.

Textline.

Good meeting, assisted by the Rev. Erwin and son, of Amarillo. They are splendid help. Seventeen conversions and fourteen accessions, making twenty-three since conference; six more to follow. The basement is about complete for our new brick church. A live home mission society. Sunday School attendance increased 50 per cent since conference. Prospects bright for a good year. Brother Kiker, the great, is still agoin'.—Gordon B. Carter, P. C.

De Leon Circuit.

Through request of our beloved and faithful pastor, Brother J. D. Smoot, I will send to the Advocate a brief account of our second Quarterly Conference and Sunday School rally which convened at Morton's Chapel on April 5 and 6 with Presiding Elder M. K. Little in the chair. It was not our privilege to attend the business session of the conference on Saturday, but from reports it was certainly a marked success, in proof of which we give you the presiding elder's statement saying, "It was the best he had held anywhere in the district during the year." Brother Little also preached on Saturday night and on Sunday at 11 o'clock we were permitted to listen to a forceful sermon from him, after which the sacrament was administered. Following this the good ladies of that place spread a most wholesome and bountiful dinner sufficient to tempt the appetite of the most dainty, of which we all partook freely. At 2 o'clock in the afternoon we reassembled in the church for the carrying out of the program for the Sunday School rally. Had a number of very pointed and interesting talks on different phases of the Sunday School work. (1) Qualifications and Duties of Superintendents, by Brothers Nabors and McKelvy; (2) Duties of Teachers to Superintendent and Class, by Mrs. McKelvy; (3) Who Should Be in Sunday School? by Miss Mary Ellen Morton; (4) Importance of Teachers' Training Course, by Presiding Elder Little; (5) How May We Interest Parents in Sunday School? by Brother Rufus Morton. Last on program was a round table talk on How Can We Make Our Sunday School Better? A number of good suggestions were offered. Before closing, allow me to speak a word of praise for the people of Morton's Chapel as to their manner of entertaining visitors and for the zeal they have in their Sunday School and Church work.—W. R. Greenwaldt, Layman.

Dilley.

The Lord has done great things for us at Dilley. We have had a real revival. Bro. W. G. Callihan, of Moore, Texas, did the preaching. He is all right. He teaches, reproves and inspires. He is great as a personal worker. The business houses and the public school closed for the morning services. The house was filled at most of the day services and at night we could not seat the crowds. We received twenty-one members on profession. The Church is greatly revived. We have secured three new subscribers for the Advocate.—J. E. Morgan.

Killeen Circuit.

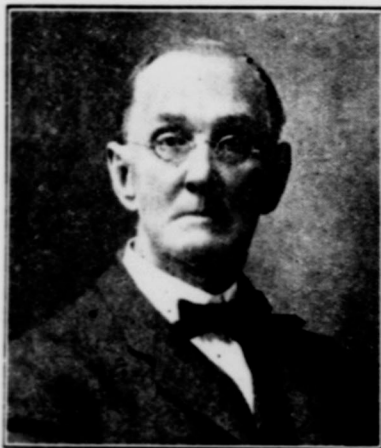
This is our second year on the Killeen Circuit, during which time the Lord has wonderfully blessed us. Our second Quarterly Conference is just past, being held in connection with the fifth Sunday Institute at Buna Vista where we have just completed a nice country church, at the cost of \$1400, and it was dedicated to the service of God on this occasion. This was the greatest occasion Killeen Circuit has ever witnessed. Rev. S. J. Vaughan, our presiding elder, with the

help of Rev. C. C. Hightower and Rev. Jack Adams, brought before the large congregations the doctrines of our Church in a very effective and impressive way. Mrs. Cosgrove, our District Secretary of W. H. M., was with us and organized a very promising auxiliary. There were several good Sunday School talks made and the indications are good for a very live Sunday School at this place. The day was indeed a great one and one that is not to be forgotten soon. Often, though, the brightest day is followed by an extremely dry one; one, so in this case. On Monday heavy clouds began to gather and a deep rumbling was heard in the distance. Soon the raindrops began to fall in the form of packages into the parsonage, the drops became showers and before the sky cleared and the sun shone out again the kitchen was literally filled with good things to eat. We doubt if a boy ever received a good pounding when he less deserved it, yet our hearts are full of gratitude to the good people that brought this blessing and to our Heavenly Father who sent it. We certainly live among and serve a good people, and surely a people never had a greater and nobler presiding elder than it has been our fortunate lot to work under. This year closes his quadrennium and his kind, gentle Christlike manner has already set the people to wondering how they can do without him. Weather conditions have hindered much of our work this year, but since the weather has cleared and

Methodist. The preaching in Spanish was done by Brother Sien, Methodist Episcopal Missionary marooned here until Mexico grows saner. In English Brother Plack, of the Presbyterian Church, and myself preach. My, but it was the old-time religion with spiritual power! Twenty-nine have been received into the Mexican Methodist Church. Still others have tasted of the joys of salvation, but prefer the Church of their parents—Catholic. Do missions pay? Come and see.—B. W. Allen.

Westover.

In company with Rev. J. G. Putman, April 4, we boarded the northbound Wichita Valley, our destination being Westover. We soon found that Rev. Sam Small was to deliver his famous lecture on "His Satanic Majesty, the Devil." So we concluded to stop off at Seymour, spend the night and hear him. We were met at the depot by Rev. Ben. Hardy, pastor, who took us to his home where we found royal entertainment by him and his good wife. They certainly know how to make a preacher feel at home. We were up early next morning to catch our train, which we found to be a little late—just late enough to have us miss our breakfast. But, arriving at Westover, we were met by Brother Ed Tharp, the popular pastor, and his good wife, and in a few minutes, my, such a breakfast as we had! We certainly did justice to it. In a little



MR. AND MRS. D. M. CLOWER.

Daniel Morgan Clower and Ellender P. Nelson were married on March 23, 1854, in Union County, Arkansas. They moved to Texas in 1863 and to Dallas in 1879. They are now seventy-eight years old; have four children, thirteen grandchildren, and four great-grandchildren. The oldest, Jonathan M. Clower, of Cleburne, Texas, Annie Clower Dechman, of Jacksonville, Fla., W. M. Clower and Maude Clower Patterson, of Dallas, Texas, Francis M. Clower died in Dallas years ago, leaving his widow, Mrs. Willie Clower, and one son Joe W. Clower, of Dallas, Texas, and one daughter, Louise Clower Chinn, of Marble, Colorado.

D. M. Clower entered the telephone company's service when they first started in Texas, April 1, 1881, and built the Dallas, Fort Worth and other exchanges, and is still with them signing the pay roll regularly.

D. M. Clower's father lies in the graveyard in Bastrop, Louisiana, and

spring has come, we hope to be able to fill all of our appointments and to do more personal work. We have sent in five new subscribers to the Advocate and hope to send in more soon. We are praying God for great revivals this summer over the entire work.—Chas. B. Diltz.

Laredo Seminary.

Did you know that we had such an institution? Really I do not remember to have seen even a brief note from this school since the death of the saintly Sister Park. That was many years ago. But here it is, and, like "Topsy," it has "just grown." No philanthropist has ever put up a single building. No conference has ever levied an assessment for its maintenance. To the Mission Board it has been less expensive than any of our mission schools. The Misses Holding have guided its destinies for these thirty years. It sits directly upon the banks of the Rio Grande. In fact, so close to Mexico that a recent battle was in full view, and the buildings caught two or three stray bullets. The campus is beautiful with trees and flowers. There are five substantial brick buildings, and some three or four frame ones. The property is valued at \$75,000. This belongs to the Mexican Border Conference, so I am writing only as a spectator. Brother Vazquez is the pastor. The point of this letter is to tell you of the gracious revival in the school. Of the 200 pupils, the great majority are from Catholic homes, but I find that God speaks to a Catholic as well as to a

while the people began to gather at the church for worship. They came in wagons and hacks, and you could see by the unloading of boxes and baskets that a feast was to be spread, but not until we had listened to a stirring sermon by the presiding elder. His theme was Consecration. Nearly everybody in the congregation shook hands in a vow of consecration, and then followed as fine a dinner as I have been at in a long time. My, the good ladies know how to prepare good things to eat! Then followed the Quarterly Conference, which was a good one, the reports showed that in every respect it was above the first one. At night this scribe undertook to preach as best he could. Sunday morning dawned bright and clear. It was the day for the dedication of the Church, and after another splendid sermon by Brother Putman, his subject being, The Way to Heaven, the house was presented by the Trustees, Brother Webb being President, and it formally set apart to the worship of God. Preaching at night by this scribe closed the series. I went to visit my brother, Rev. A. B. Mills, whom I had not met for two or three years. It was a great pleasure to me to spend a few days with him and family. Brother Tharp is in fine favor with his people and I predict for him a great year.—I. L. Mills.

Evant.

Just closed out a very successful revival meeting of two weeks' duration last night. Bro. A. P. Lowrey and his consecrated and efficient wife were

the leaders in this hard fought battle for God and the right. Old grudges were erased from the docket, old vows paid and new ones made. Some of the old citizens say the best all-round meeting for Evant for many years. Several new family altars were erected. Some old men lead in prayers for the first time. The Wednesday night prayer-meeting came to life, with the promise of several strong men to stand by it. There were some twenty-five or thirty conversions and reclamations, eleven members on profession of faith and one by certificate, add to the Church. All things considered, we regard the meeting a very great success. Brother Lowrey knows how to handle and deal with hard problems. He probes to the bottom of the disease and offers the remedy for sin in that humble Christ-like spirit that it is hard for the sinner to resist; the plowing was deep, the good seed have been sown, much fruit has been gathered and we believe much more yet to come.—J. W. Bowden.

Winfield.

The second Quarterly Conference for the Winfield Circuit has come and gone. Had a good Quarterly Conference. Finances a little behind, but had a fine time. Our presiding elder, O. T. Hotchkiss, was on time and in good trim. He brought Brother G. L. Taylor from Mt. Pleasant and preached him Saturday, and he gave us a sermon that did us all good. We were glad to have him with us. He is a fine preacher. Then the presiding elder took charge and, after a great dinner that we need not say was enjoyed, the business part of the conference was held. I know that I always learn to love my presiding elder, but O. T. Hotchkiss gets better all the time. He is a good elder and did us good. He preached two good sermons. We are going to build a new church at this place. How do you know? We know it, for we have torn down the old house and have let the contract for the new one and bought the lumber and will go to work soon. Of course we will build, for we are at it with the men who do not falter. Winfield is coming to the front and will be the territory for two good works some of these days. With Winfield and New Hope for one work and Bridges Chapel with two Sundays in the month, then Pleasant Chapel one, then another appointment or two linked on will make another, and we have the territory for it. Well, you folks might think that we are boasting, so we will call a halt.—S. N. Allen, P. C.

THE BOARD MEETING IN DALLAS.

The complete program of all the series of Board and Commission meetings in Dallas is now being printed and will be ready for mailing Friday or Saturday of this week. They will be mailed to all the preachers as soon as they are issued from the press and one should be in every preacher's library by Monday of next week. Any preacher failing to receive one will confer a favor by dropping a line at once to Smith & Lamar, 1308 Commerce Street, Dallas, Texas, and one will be sent at once. Anyone else desiring a program can get it by return mail by addressing as above. A large number has been printed and there are enough for all.

Another thing: All indications point to a large attendance. The opportunity to see and hear most of the leading men of our Church and bear all the problems of the Church discussed in one series of meetings is an unusual experience that has never been in our reach before and may never occur again. The committee has labored diligently to make the Board meetings

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a success and we earnestly hope the attendance will be large as we are sure the result on our Church activities will be manifest for years to come. W. C. EVERETT, Chairman.

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Devotional Spiritual

LONELINESS.

The world is lonely, and my heart tonight Is full of vain forebodings—while the ears, Like raindrops from the eaves of other years Foregathered, yet retarded in their flight...

—Florence Earle Buck.

DON'T CARRY A BURDEN IF YOU CAN SET IT DOWN.

An aged, weary-looking woman, with a heavy basket upon her arm, entered the train at one of the way stations. Carrying her burden with some difficulty down the aisle, she found an empty seat, of which she took possession...

How much of human nature there is in this little incident! Some people never try to "ease the burden" which circumstances has decreed shall be theirs...

EARNESTNESS IN RELIGIOUS WORK.

Christianity is an earnest movement, or it is just nothing at all. Anything with so serious a purpose and history must be serious in itself. The author of Christianity was an earnest being, weeping over human woe and dying for human guilt...

Sin is Christianity's great foe, and its struggle therewith is long, severe, bloody, terrible. Governments have enacted laws against it, and kings and emperors have decreed its destruction.

Skeptics have questioned its claims, infidels have prophesied its defeat, and blasphemers have ridiculed and cursed its sacred truths.

Amid persecutions and fire and scorn and peril and death, its votaries have held on their way, rejoicing in being partakers of Christ's sufferings that when his glory shall be revealed they may be glad also with exceeding joy.

Even today the cross of Christ is an offense to many, and an idle tale to more. Not one of the great facts of life, or death, or hell, or heaven, has changed; yet the world is reconciled to the awful fate of sinners.

Science, with all her boasted victories, has opened up no new way of escape from the fires of perdition. Philosophy has devised no new methods of eluding the wiles of the evil.

There is no new cure for sin-sick souls, and no modern device to save from eternal death. Satan is bold and confident, sinners careless and indifferent, and the world is given to riot and wickedness.

Yet Christians lack earnestness. Were it not so, the arena of the conflict would soon change the boast of infidelity, quicken the faith of faltering believers, and make the angels rejoice.

Our Churches would be full of hearty Christian worshippers, and

our societies overflowing with eager religious workers.

Instead of a paltry million of dollars for the support of Methodist foreign missions, the treasury would overflow with many millions, and every out-going steamer would be laden with consecrated missionaries to bring the heathen world to Christ.

Instead of the similar amount which we now contribute to sustain our domestic missions, we would literally pour out our gifts and thank-offerings for the uplifting of the fallen around us.

Instead of revival efforts once a year, to promote the declining vigor of our membership, and possibly save a scattering few of our neighbors and kindred, our Churches would witness a perpetual baptism, and the shouts of redeemed souls would continually ascend to the God of our salvation.

Instead of ear-pleasing and conscience-lulling essays from our pulpits, we should hear voices lifted up like trumpets, sounding the notes of needed warning and expostulating with men to forsake their evil ways and turn unto the Lord their God.

The charge of fanaticism would not then be feared, or the character of an enthusiast shunned. Rev. Rowland Hill, addressing the people of Wotton, exclaimed: "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel pit fall in, and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of near a mile. Help came, and rescued two of the sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrevocably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am no enthusiast in so doing; and I call on thee aloud to fly for refuge to the hope set before thee in the gospel."

O for more of this deep, fearless earnestness for the salvation of souls! Every great evangelist has it. That is what gives "Billy" Sunday his crowds. Every successful revivalist in the regular ministry is impelled by it. Earnest appeals! earnest work! burning zeal for the rescue of lost souls! These are the needed qualifications of the hour.

We have numbers sufficient in the Church, and adequate organization and equipment to go forth and capture the world for Christ. The machinery, it would seem, is well nigh perfect. O for the power to set in motion! We would like to see the "wheels within wheels" of Ezekiel's vision, as now fulfilled in the machinery of the Churches, made to speed on their errands of mercy, and fairly hum with the momentum of the Spirit's energy.

Earnestness will place us in the way of all this. Earnest prayer, earnest consecration, earnest faith and earnest work on the part of all Christians, would at once inaugurate the grand climacteric of the world's evangelization.—Michigan Christian Advocate.

THE CHEERFULNESS OF JESUS.

Too much has been made of the remark by somebody that it is twice recorded that Jesus wept, but not once that he ever smiled. Unfortunately, many people have been influenced by that remark to think that Jesus may never have smiled. His mission was so serious, we are told, and the burden he carried upon his heart was so heavy, that he had no impulse to smile.

That does not exalt but lowers our conception of Jesus. A life without a smile is a very imperfect life. We are sympathetic and pitiful toward crushed and broken-hearted people who have passed into the permanent eclipse of sorrow and whose eyes never fill with the light of joy, and whose lips never break into the music of laughter. We pity and excuse them, but we do not make the mistake of thinking that they represent life's highest ideal.

Why, then, think of Jesus shrouded in gloom? We are too much disposed to think of him, in his incarnation, as burdened and afflicted with the consciousness of his humiliation. That is to think unworthily of God. When the Son of God undertook the redemption of the world by taking on him the nature of man he did it joyfully, not dejectedly and gloomily. His mission was serious and his burden was great; but do we not know that the men who have had the hardest tasks, and who have stood under the world's heaviest loads, have been men

of good cheer and glad hearts? The spirit out of which smiles and laughter spring is most important to the very people who fight hardest and suffer most. Was Jesus weaker than scores of the great men of history that he could not carry his burdens and be cheerful? He came into the world to do such a work as none other could have done; but his strength was sufficient for it, and he showed us how the joy of the Lord may be the strength of the mightiest.

Jesus smiled. In the long journeys with his disciples we may believe his conversation with them was sometimes broken by laughter soft and clear as music. And can we think of him without a smile upon his lips or with face unillumined with joy, when he took little children in his arms and blessed them?

Such a thought of Christ in his life in the flesh contradicts the revelation of him given in the lives of men and women now. He who is the inspiration of the world's deepest and sweetest joy; that breaks like sunshine and the music of fountains in perpetual smiles and laughter and songs, cannot himself have been sad and joyless.—John T. McFarland.

THE PRICELESS THING.

"Why don't you throw away that old cracked plate? It is really not presentable—and you have so many pretty dishes that you surely do not need it." So questioned and argued the progressive young girl who was

helping an aunt with the tea things. "My dear, I'd rather lose every piece of my new tea set than that same disreputable looking old plate," she answered. "It belonged to my grandmother. It was the plate on which she always liked her toast served. It grew cracked and burned and stained in the service of a dear old saint—and it has enough memories connected with it to earn it much more than the bit of room it takes."

To the girl it had seemed but a worthless piece of china, unsightly and in the way of finer ware. To the owner it was priceless and precious, fraught with tender memories, and the sweet inspiration of its first owner's Christian life.

It is so with many things. Their worth lies not in the price they might bring in the market place. Often they would not find a purchaser at any price. But to those who hold them dear they are worth more than money value. Precious memories, gentle counsel, kind and loving warning, all come to mind at sight of some cherished thing with which they are associated.

One thing in common is filled with holy memories and associations for us all. That is the Bible. It may be some particular copy, well worn and shabby, that was conned by eyes now closed. Or it may be some loved passage, learned as a child. Whatever it is, it has an inspiration, an uplift for which we would not accept wealth's richest gifts in exchange.—Onward.

For Old and Young

THE KISS THAT MOTHER DIDN'T GET.

I saw them on the platform of a railway station, walking slowly up and down as they waited for the train. She was a thin, middle aged woman with hair turning gray; the expression on her sharp featured face was one of chronic anxiousness.

Pathetically, nervously, her dark eyes were turned to the youth at her side, who showed himself self-consciously aware of her look by the very care with which he avoided it.

He held himself very erect, towering above her; his young face was coldly set as he gazed straight before him. He walked with long strides, faster than the woman could move without effort, so her pace was a hurried striving to keep step with him and at times became almost a run.

His sharp set features were of the same mold as hers, his eyes were of a like color, his hair was a younger shade of the same mouse-brown as hers. Clearly they were mother and son.

I noticed that now and again as they walked her hand would seek his arm timidly, but he must have shaken it off by an imperceptible movement, for each time she dropped it with a limp air of discouragement. Then she would struggle with herself and endeavor to restrain the feeble show of affection, but beaten, her hand would creep up again, to be once more repulsed.

She was talking eagerly, anxiously; he seemed to turn an impatient ear, and although his indifference never amounted to rudeness, it was with the polite, forced attention of a disinterested stranger that he listened.

His silence, his occasional brief remarks, never daunted her. She prattled on with feverish persistency, beseeching his bored ear, one imagined, with injunctions about quinine and warm flannels and dry boots and the weekly home letter.

He looked quickly along the line for the coming train. He glanced peevishly at the growing crowd on the platform. I could have shaken the young cub—he was ashamed of his mother's open solicitude.

A pile of luggage waited near, under the charge of a porter—he was going a long journey, to a distant country, I think—and he fretted to feel his mother's hand on his arm.

The train steamed in noisily. The crowd hustled and jostled good humoredly, and exchanged affectionately clinging farewells.

The young man hurried—his mother after him—to secure a corner seat. He threw in his papers and traveling bag and turned in uneasy silence to endure that uncomfortable five minutes when all the last words have been said, yet it seems one must say something.

She talked in spasmodic gasps. He threw in a word occasionally. Her fingers were twisted together—her eyes pleaded; he shuffled with his feet and glanced impatiently down the line.

Doors slammed—the guard's whistle blew. Faces were pressed—hands clasped—in good-bye at the windows. Standing behind the shut door the young man held out his hand. His mother clutched at it desperately, and

raising herself on tiptoe lifted her face to his.

He seemed not to see the piteous, pleading eyes—the pursed lips. He shook her hand and dropped it, with an uneasy, self-conscious glance at the unseeing spectators.

"Don't forget to write to—" said he. "Stand back there!" said the guard. The train moved off by inches faster and faster until it had gained such a speed that the woman's limbs could no longer keep pace with it.

The mother fell back from the window and stood looking after the monster that was bearing her beloved—life of her life—irrevocably away from her to the distant seaport.

The son fell back from the window into his corner seat, and with a faint frown on his face took up a weekly magazine and buried his troubles there.

The woman's lips twitched once—those lips he had not kissed—then grew tight and strained. A red spot burned in each cheek. Her eyes held the pain of tears without their refreshment. She lifted her hand once to wave it after the retreating train; then let it fall wearily—heavily. He was not looking out—Eileen Elizabeth in Richmond Virginia.

MY RIDE WITH WILD ROAN.

One time at night, when I was a little girl—a small, small baby—my mother went out to the pasture gate to milk the cows. My mother always did the milking. On one arm she carried two big bright tin pails, and on the other arm she carried me, her little three-year-old baby daughter, and I had my arm tight around her neck.

The cows were waiting at the gate. My mother set one of the milk pails on one of the big, flat-topped gate posts, and then she placed me, her little baby daughter, carefully on the other. It was my accustomed seat at milking time. It was a flat, large, nice post, and I remember what a nice, safe, high seat it was, and how well I liked to sit there. I could see all that was going on, and my mother and I often chattered merrily together while she was milking.

One of the cows was called "Wild Roan." She was a large, long, lithe cow, the most ungentle of the herd, but one of the best for milk and butter.

Wild Roan was very restless that night of which I am telling you. She pushed the other cows around roughly, and just as my mother was sitting down to milk one of them she made an angry, savage rush at gentle Moolley, a kind, peaceful cow, with not a horn on her head. Wild Roan had the habit of using her own horns so freely that my father had thought it wise to cut off their sharp points and replace them with blunt brass tips that are sold expressly for that purpose.

When Wild Roan ran at Moolley she had to pass by the gate post where my mother had placed me, and at the very moment when she threw up her head with a mad toss she was passing right under my feet, and her two brass-tipped horns went right under my stout gingham dress, and with

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one flirt my little self was sitting right on her big, bony head right between her horns, and the next second the astonished cow was making a wide sweep out into the middle of the pasture with me sitting on her head and holding on by her two horns.

Of course my mother was scared, but my mother was always calm and sensible. She called out to the cow, "So, Roaney, so!" And then she called to her little baby girl, "Sit still, baby! Don't cry! Hold tight!" And then she called again to the cow, "So, Roan! So, Roan, so! Come Wild Roan, and get your supper!"

But Wild Roan ran wildly entirely around the pasture, and came back near the milking place and went by without pausing or taking any notice of mother.

By the time she had come circling round again my mother had a pall of bran mash ready, and when she came near went toward her, calling gently and steadily; but again the frightened cow swept steadily away, bearing me along. Mother, however, could see that I safe. I was sitting up firmly between Wild Roan's horns, with a little hand holding tightly to each.

Round the pasture with me once more went the cow, circling back near the milking place, but much more slowly, so that my mother was allowed to draw nearer, nearer, and at last Wild Roan came to a full stop, and soon her nose was in the pail of bran, held out in one trembling hand, while with the other my mother lifted me high over the horns and took me safely off.

Afterwards, at the house, a neighbor wondered how a baby happened to be so brave and so sensible.

The baby herself promptly explained: "It didn't dus happen! Dus as Wil' Woaney's horns went up, I heard mamma callin' things to me. I minded her quick wif my han's and hel' on tight. An' wif a minded her wif my mouf an' kep it shut tight and didn't say a word an' didn't ky. Course I minded; oo ought a'fays to min' our mamma. An' I settled and wided all woun' an woun' e' passer on ol' Woaney's top-head."

I perfectly remember my ride around the pasture seated between Wild Roan's horns, but I cannot recollect making the explanation to the neighbor. Nevertheless, I am sure if I had not minded my mother's call to me I should not now be telling this story to the little children of today; so I say to the little dears, as I said then, "Oo ought a'fays to min' oor mamma." —Kate W. Searcy.

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

At times it will seem an uphill task, but we shall be disposed to ask ourselves if the game was not worth the candle.

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THE SUNDAY SCHOOL

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

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

MISLEADING FIGURES.

This week we gladly surrender the space usually given to editorial work to a very instructive article from Dr. Chappell on Sunday School Statistics. In doing so we feel constrained to say that no plans for securing accurate Sunday School reports have yet been devised. Every year our Church takes credit for more Sunday School scholars than it has. This is caused by the fact that every school is expected to report its gross enrollment for the year. There is no system of transferring scholars from one school to another. While in reporting Church membership a pastor takes the number of members reported at the preceding conference, adds the gross number enrolled during the conference year and then deducts from the total the number removed by certificate, death, or otherwise. In the Sunday School report he takes no account of those dismissed or transferred, but adds to those on the roll the first Sunday after conference all who were received into the school from any quarter during the conference year. Thus it occurs that if one pupil moves from place to place and belongs to a dozen schools in the course of a year he is counted twelve times in footing up Sunday School statistics. In our cities where there are several Churches and many of the members do not own homes it frequently appears that one person will belong to several schools between annual conferences, and the same thing often takes place in smaller communities. There should be a plan for transferring scholars from one school to another similar to our system of Church certificates. Furthermore, nobody has yet learned how to keep many of our pastors from guessing at statistics, and stretching their guessers when they guess. For instance, the Central Texas Conference shows a net loss in Sunday School scholars last year of 4655 in face of the fact that every presiding elder in the conference reported an increase in Sunday School interest and a gain in Sunday School enrollment in his district. The explanation is that the year before much wild reporting was done. Some pastors confessed to this editor that they had reported union and other non-descript Sunday Schools. Others acknowledged that they had been careless. Still others, who had new charges, accused their predecessors of overestimating the Sunday School enrollment. An assessment of five cents per capita on the Sunday School had a sobering effect. The brother who had reported six hundred when the gross enrollment was about two hundred and was asked to collect thirty dollars from his school for Sunday School Extension reported only two hundred last fall. And the charge where union schools had been included in the report carefully eliminated them after an assessment was levied against the Sunday School enrollment. Whatever the facts as to other conferences the above statements are the correct explanation of the apparent loss in the Central Texas Conference. Still Dr. Chappell's facts and figures afford much food for thought. In view of its importance the Sunday School is not making the progress that it ought to be making, either as to increase in numbers or efficiency. We therefore urge every preacher and Sunday School worker to give Dr. Chappell's article a careful reading.

SUNDAY SCHOOL STATISTICS.

By E. B. Chappell, Sunday School Editor.

The Sunday School record of the Methodist Episcopal Church South, for last year, as shown by our recently published General Minutes, is in one important respect sadly disappointing. The net increase in enrollment which ought to have been at least 100,000, was in reality a little less than 15,000. Some of the conferences made substantial gains. The North Georgia Conference led with a gain of 6677. Next to this came the South Carolina Conference with a gain of 4452. Little West Virginia took third place with a gain of 3066. Other conferences showing an increase of a thousand or more are: North Carolina, 2434; Tennessee, 2369; Louisiana, 2302; South Georgia, 2230; Alabama, 1468; St. Louis, 1370; White River, 1339; Mississippi, 1310; Louisville, 1309; West Oklahoma, 1149; West Texas, 1112; Kentucky, 1041, and Florida, 1017. The following had increases or less than a thousand: Arkansas, Brazil, Cuba, China, Columbia, German Mission, East Oklahoma, Holston, Mexican Border, New Mexico, Northwest Texas, South Brazil and Virginia. In loss the Little Rock Co-

ference comes first with a decrease of 5272. Western North Carolina is a close second with a decrease of 5241. Other conferences showing losses of one thousand or more are Central Texas, 4655; Japan, 2968; Texas, 2530; Memphis, 2140, and Illinois, 1947. Those showing a loss of less than a thousand are Baltimore, Central Mexican Mission, Denver, East Columbia, Korea, Los Angeles, Missouri, Montana, North Alabama, North Mississippi, North Texas, Northwest Mexican Mission, Pacific, and Southwest Missouri.

Out of nine conferences in the foreign mission field, four show a loss in Sunday School enrollment, while Brazil, China, Cuba and the Mexican Border Mission made small gains. All the conferences in the far West except New Mexico and Columbia show a loss. The great State of Texas had a net loss of 5651.

There are indications that these figures in some instances may not be trustworthy. For instance, the Illinois Conference reports a gain of five schools, and 602 officers and teachers, but a loss of 1947 pupils; the Little Rock Conference, a gain of sixteen schools, but a loss of 159 officers and teachers and 5272 scholars; the North Alabama Conference, a gain of nine schools and 319 officers and teachers, but a loss of 181 pupils and the Western North Carolina Conference a gain of seven schools and 156 officers and teachers, but a loss of 5241 pupils. About the only reliable information to be gained from such contradictory reports as these is that some of our conferences are still the victims of a good deal of careless and inaccurate bookkeeping.

But after making all reasonable allowance for errors, there is still enough in these statistics to provoke us to serious consideration. It is well known that the Sunday School is at present the chief source of our increase in Church membership. What about the volume of the stream when the fountain begins to fail? Another fact to be seriously pondered is that more than half of our population under twenty years of age are not in the Sunday School and are receiving almost no religious instruction. If these millions are not won for Christ within the next few years, the probability that they will ever be won is exceedingly meager. But if the reports given above are even approximately correct, we are doing almost nothing for them; since it is evident that we have not even kept pace with the normal increase of children in our own Church.

What is the matter? Is it possible that, in spite of all our talk about the importance of the religious training of the young, we are not really giving to this department of our work the intelligent and emphatic attention which it ought to receive? Or, are we lacking in agencies needed for extending and improving the Sunday School work? Perhaps there is some ground for affirmative answers to both of these questions. It is not easy for a great organization to make a radical change in its viewpoint. Adult evangelism has so long had the leading place in our thinking and planning, that we find it exceedingly difficult to put the child first and the adult second.

It is generally assumed that our presiding elders and pastors are to be held responsible for Sunday School extension and development, and this is largely correct. But most of the great denominations are finding it expedient to put special Sunday School workers in the field to supplement the efforts of their regularly established agencies. For instance, the Methodist Episcopal Church has twenty-five Sunday School field secretaries working under the direction of the General Sunday School Board, while the Southern Baptist Association has more than thirty and the Northern Presbyterian Church more than one hundred. Possibly we need to increase our force of Sunday School field workers.

But whatever the trouble may be, it is clear that the situation calls for serious attention. We cannot afford to permit our Sunday School work to lag. Whatever is necessary in the way of time and money for its larger success must be given.

SOME INTERESTING NEWS ITEMS.

Several accounts of the meeting of "The Sunday School Council of Evangelical Denominations," have appeared in our Southern press but the following interesting facts, have not been brought to notice so far as I have seen. Before giving these items I will state that this Sunday School Council is composed of twenty-eight evangelical denominations, our M. E. Church,

South, being represented. Our Publishing Agent, D. M. Smith, is treasurer of this Council.

Item One.—Adopted by the Council on the principles of lesson making, namely: That they should meet the immediate and future religious requirements of those taught at each stage of development; should be graded and progressive; should provide for complete religious development—physical, intellectual, emotional, volitional and social; should be based upon the Bible; should be co-ordinated in every part as closely as may be and vitally correlated with the rest of education and of life and should be prepared with reference to actual conditions and to particular types of conditions in city and country and should be determined by the Sunday School agency of the denomination which is to use them.

Item Two.—Plans were outlined for lesson courses for use in foreign fields and a committee appointed to study the question of religious education of incoming foreigners.

Item Three.—Plans were made for educational Sunday School exhibits in the place of the commercial exhibits.

Item Four.—Outlines of types of summer schools to be established and a number of plans for initial investigations in different fields of Sunday School teaching, development and propagation.

Item Five.—Two joint sessions were held by the Council and the Executive Committee of the International Sunday School Association, at which efforts were made to find a common basis of co-operation. Nothing definite was accomplished, however, and added emphasis was given to the right of the denominational leaders to initiate all plans for Sunday School work within their own denomination.

Item Six.—An editorial in the "Sunday School Journal" for November, 1912, calls attention to the action of the last General Conference which commits to the Methodist Board of Sunday Schools the supervision of all lessons for their schools. Following this action this Board has appointed a special committee on curricula.

Stating the reason for this independent action the editorial goes on to say: "The fatal thing about every effort to prepare for common use in all demonstrations is that it is a clog upon progress. Of necessity any course that would be tolerated in all Churches must be a compromise course, which means a leveling down. In that process all independent, progressive initiative is ruled out. Scant chance is given to new ideals. It means practically that progressivism must surrender to objecting conservatism; or, if the surrender is not complete, it will be so nearly so as to make the rate of progress most imperceptible. The progress of the world has never been accomplished by advancing en masse; the few have first detached themselves from the mass and gone forward, setting up new standards and preaching new ideals. When the progressive program has been tried out in independent experiment the conservative columns have moved forward. But the pioneers must be given freedom of action in order to incite the majority to advance. The rear column is prompted to march only when it has discovered that the front column has left it behind. The front and rear columns should keep within hailing distance of each other, but the rear column should not be permitted to determine the line or rate of march."

These facts are heralds of a new day for the Sunday School, and should greatly encourage its leaders, who have been going the monotonous rounds of superficial Bible study, if study we may call it, with the use of tricks and devices to increase the collections and draw the crowds.

God speed the day when our people shall feel the need of and demand a higher efficiency in the study of God's Word which will fit the individual for effectual work in the Church.

God's Word correctly taught will attract the crowds and impel liberality, yea will make straight all the various crooked paths of life.

MRS. V. A. GODBEY.

ALAMO HEROES MONUMENT.

I am an invalid, nearly ninety years old, and read no newspapers but the Texas Christian Advocate and the Home and State. But on the fifth page of the Advocate of April 3, I find an article of the above caption, which surprised me and excites a spirit of inquiry, which I hope you will answer so far as you can, as I judge that there are many others who will gladly appreciate the information.

The article referred to describes a monument to be built on the Alamo grounds to the memory of the heroes of the Alamo, which will tower 802 feet high, with an immense base containing a room for each county in the State and reserved space for rooms for counties yet to be created, besides



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other costly fixtures, and the top of the dome is to be given to the United States for an observatory, but it does not say who planned it, who is to supervise the building of it, how much time will probably be required to build it, what it will probably cost, who is to pay for it, nor who will be its custodians.

Several of those heroes were my personal friends; and had I not been prevented by circumstances which I could not control I would have been one of them, though I was not quite sixteen years old. Hence, I think that the interest that I feel in a monument to their memory is not surprising.

I say positively that such a monument ought not to be built on the Alamo ground, for it would ruin the view of the ground on which the battle was fought; and for the same reason the Hugo Schmeltzer Building, which was erected several years after the battle, ought to be pulled down and removed. Then the Alamo Plaza would contain the exact area of the fort which our heroes defended while one of them lived, except the chapel, which was east of the area, though joined to it. This was our hospital for the sick and wounded and ought to stand during all time. The Alamo ground ought to be preserved as nearly as possible precisely as it was before the battle, or immediately after it.

Such a monument, if built at all, might be properly erected in some other part of San Antonio, but not on the Alamo ground. It ought not to be built in Austin, for the modest structure in front of the capitol, with the heroes' names engraved on its pillars and the statue of a sentinel on its arch, is a striking reminder of their courage and self-sacrifice, and far better than the gigantic monument under consideration.

I am opposed to it also on economical grounds. I do not believe that the State is able to pay for it, if it be built by the State.

Further, if the State builds such a monument no part of it should be given or sold to the United States or any other power. Texas alone should own and control it all.

Now the questions which I propose to propound: Who planned it? Who is to supervise the building of it? In what probable time can it be built? What will be its probable cost? Who will pay for it? Who are to be its custodians? W. P. ZUBER.

Austin, Texas.

Don't be a coward in the sense that you conform to another's views contrary to your own. Don't be a moral hireling in the sense that you place your convictions on the block to be sold to the highest bidder.

A FIFTH SUNDAY MEETING.

The pastors and several laymen on the north side of the Stamford District, met at Bomarton Friday night, March 28, and were in session till Sunday night. The history, polity and distinctive doctrines of Methodism were discussed.

Although Bomarton is only a village of two or three hundred, and the Baptists were in session there at the same time, our people became so interested and enthused, and the other points on the circuit turned out so well, that the capacity of our house was taxed several times.

The preaching, papers, talks and discussions were pitched on a high plane, and our people expressed themselves as having a higher appreciation of our great Church than ever before.

Rev. W. C. Childress and Rev. Ed. Sharp, who were to have been with us, were kept away on account of sickness, very much to the regret of all.

The preaching was done by R. D. Steward, W. M. Murrell and the writer, Rev. J. B. McReynolds, our pastor at Bomarton, and his people were unstinted in their hospitality. Brother Therwanger, one of our consecrated laymen from Weinert, entered intelligently and enthusiastically into the discussions, as did several laymen from Bomarton.

The claims of the Advocate were urged as one of the very best agencies for the establishment and growth of Methodism everywhere.

We left fully convinced that the meeting had been one of great profit and that this should not be the last one of its kind. BEN HARDY.

After the grip, or other serious illness, Hood's Sarsaparilla is the medicine to take to restore the appetite and strength. (Ads.)

Don't gush over people—just stick to them.

Terrible Picture of Suffering

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years, I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the state said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists.



G. C. RANKIN, D. D., Editor

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DISTRICT CONFERENCES

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

Table listing district conferences by location and date, including Austin, Flatonia, Gainesville, Georgetown, Pecos Valley, Terrell, Paris, McKinney, Sherman, Fort Worth, Weatherford, Waxahachie, Llano, Dallas, Uvalde, Clarendon, Gatesville, Vernon, Amarillo, Big Spring, Breham, Hamlin, Waco, Brownwood, Plainview, Marshall, Dublin, Navasota, San Augustine, Cisco, Houston, Hillsboro, Pittsburg, Cleburne, Beaumont, Stamford, Marlin, Tyler, etc.

MEETING OF THE CHURCH EDITORS.

Rev. James A. Anderson, of the Western Methodist, Little Rock, Ark., has issued a call to all the Church editors to meet at the Dallas Branch House for consultation on Wednesday, May 1, at 9 o'clock a. m. The object of the meeting is to bring the editorial work of the Church into something like concert of action and suggest plans and methods for mutual improvement in the matter of advertisements, circulation and general progress in all matters of enterprise. The publishers of Church papers are included in the call and it is to be hoped that we will have a large attendance of these important workers of the Church.

We had the pleasure, the other day in the city, of meeting Col. Thomas H. Ball, of Houston. He was here on business. The Texas people will never forget the gallant leadership of Col. Ball in our State-wide prohibition campaign. No man ever put up a better fight for a great cause and he did it on a high plain and in the most superb style. He is one of the great men in Texas, and it is nothing to his discredit that he is a loyal Methodist and an efficient official member of St. Paul's Church, Houston. He spoke in high terms of the work of his pastor, Rev. Sam Hay. He stands foursquare on all parts of the ground when it comes to moral and religious questions.

For one to go all to pieces, or for one to give full rein to a suspicious nature, is like standing at your bank of strength weakening your reserve fund by perpetual overdrafts.

HEADED FOR HIGHER GROUND

The 100 per cent or Unit Board Campaign is progressing and it is promised that it will not be long until a goodly portion of the charges have reached the goal. It is the ambition of most pastors to attain this position as they realize an Official Board that is a unit on the Official Organ list is most generally a unit on all things pertaining to the best there is in the Church and the uplift of humanity. The best work is always obtained by pastors from a Steward Board that is abreast of what's going on in Methodism, and he cannot be abreast or even keep up with events if he does not join the procession. The procession is now on the move. It is headed for "Higher Ground," and if you stand ready, you can fall into line and when the campaign ends your charge will be invited to the "front and center," and announced on the Honor Roll. It's worth the effort. Join the 100 Per Cent Campaign. Do it now, so that we can report your charge next week.

A SUNDAY IN IOLA.

Last Sunday I spent in Iola, a pleasant town, situated on the Brazos and Trinity Valley Railroad, more than half way between here and Houston. It is a part of the Normangee charge, and Rev. R. H. Lewelling is the popular and efficient pastor. This is his first year, but he has thoroughly won the love and confidence of his people and of the people of his charge generally, and he is bringing things to pass. The people at Iola moved their Church organization to the town three years ago from the old location, long known as Zion, and they built a good churchhouse, tasteful and commodious--and Brother Lewelling had the remainder of the debt paid off and it was ready for dedication. Iola is a sort of a twin town. The old town of that name is out nearly a mile from the new one, but when the railroad was completed through there the new one sprang up and the business is all conducted there. The old residences are in the former place. Both of them are small communities, but they make up a good, substantial moral citizenship. They have about half way between them a splendid brick district school building and they have a real good school. Ours is the only churchhouse in the immediate town. The Baptists are a mile out of both places. While there I was entertained at the home of Brother M. F. Gilpin, a substantial farmer. He is the son of a Methodist minister, who died at Chattanooga during the Civil War. Brother Gilpin has lived in the Iola community for a great many years and he is one of the stewards in the Church. It was pleasant to enjoy his whole-souled hospitality.

We had service Saturday morning and night. Brother Lewelling preaching at the morning hour. At night the house was nearly filled and I preached to them. Sunday morning they had a good Sunday School, with Brother D. M. McMillan as the superintendent, and he is quite active. Rev. T. J. Darby is the efficient local preacher and he has been an Advocate reader for many years. One of the leading officials in the Church is Brother J. H. Sollock. He has been in that community nearly all his life and he has been reading the Advocate since the sixties. He is an Englishman, a very devout man, and he often responds during the sermon if it goes to suit him. Rev. J. J. Barnes is also a good local preacher, well informed and sound in theology.

At 11 o'clock every available inch of the church was packed with people, well-dressed, quiet and very correct in deportment. The singing, led by Brother Worley, was good and generally joined in by the congregation. I have never seen better attention and more responsiveness to the sermon. It was a very religious occasion. Following it the church was presented by the officials and it was set apart for the worship of God by the use of our ritual. The entire audience was invited to remain to a great basket din-

ner spread under the grove, and it was ample and satisfying to the entire crowd. The social feature was excellent. Everybody was in fine spirit. At three o'clock the audience again assembled and I preached to them again. Thus ended a very inspiring day for Methodism in Iola.

There are still two other appointments on the charge in addition to Normangee. Church improvements are on foot at both of them. A new parsonage has just been finished at Normangee and the preacher and his wife are moved into it by this time. The Advocate is very well read on that work. Some thirty new ones go there since the pastorate of Brother Lewelling. He has now more than fifty and will get several others soon. At two o'clock Monday morning I boarded the train, crept into a berth and got what sleep I could between there and this city. All in all, it was a delightful day and the services will be helpful to our people in that section.

I heard good reports of the work of Rev. I. F. Betts, the efficient presiding elder. He lets no grass grow under his feet, but moves actively all about his work, helping in all the enterprises. He is one of the most successful elders in the State. G. C. R.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference held its annual session, beginning last Tuesday, at Campbell. It was presided over by Rev. C. M. Harless, the efficient and aggressive presiding elder. It was also a brotherly conference and the communion was delightful. Those preachers are a noble band of brethren and there is not one element of discord among them. We had a splendid address on education by Rev. L. S. Barton. It was one of the best we have yet heard on that subject. And it made a profound impression. Notwithstanding that many had already made their contributions to the Southern Methodist University, yet under that efficient appeal, the response showed \$1200 more added to the sum. The Advocate was given the right of way and we had the ear of the conference at all times. The paper is popular in that section and both the elder and his preachers are its steadfast friends. They promised to increase its circulation. Tuesday night we heard a most remarkable sermon from Dr. E. W. Alderson on the Atonement. He swept nearly all the present-day theories aside and confined himself largely to the letter of the Scriptures on the subject; still much of it was new and it made the brethren sit up and take notice. Dr. Alderson is our strongest pulpit man, perhaps, in Texas. In the evening the good women gave the conference a "Hobo dinner" in one of the large yards, and it was greatly enjoyed. All in all, it was a most religious conference and it planned largely for renewed work for the remainder of the year. Dr. Harless is leading the activities of the district wisely and progressively. After the evening services we boarded an auto with Brother Aston and Brother Barcus, ran down to Greenville and spent the night with the latter and got an early morning train back to the city. G. C. R.

A YOUNG LADY WITH GOOD SENSE.

We do not assume that young ladies as a rule are not possessed of good sense, but it is true that occasionally we meet a few who are frivolous and strive to be popular at the expense of discretion and prudence. But now and then we find one who has no taste for domestic life and who looks upon work as a drudgery and burden. Once in awhile we find young ladies of a different type, and one of them wrote us a letter the other day. It was not intended for publication and she will be much surprised to read it in print; but it is so practical and sensible that we here reproduce the most of it, without giving the name of the writer or the place of her residence. But if some young preacher is looking for

a helpmate, in deed and in truth, and will write to us, we will be glad to furnish him her name and place of residence, provided we can recommend him as worthy of such a young woman. But read her letter:

One of your editorials in last week's paper did me so much good I want to thank you for it. "Pernicious Teachings by the Ladies' Home Journal," is the one of which I speak. I agree with you exactly in regard to such teachings. I guess the reason this editorial did me so much good is because I am never invited to dances and such places, but I do not feel about it as that young lady did. I think the Christian, home-loving girls are not invited to such places, because "that set" knows we are living on higher ground. Bro. Green said in his Railroad Sermon, "Let a young lady be running a Christian race; everybody knows she is in earnest. She doesn't get invitations to balls, card parties and other places of doubtful amusement. You can't stop her at such flag stations." When I have the preachers on my side I do not feel that I am unpopular. True, I do not have any admirers among the young men and am not seeking any. I think girls would be appreciated more by their husbands when they do get them if they would let them do the seeking. However, if I were looking for a husband I would never go to a ball or card party to find him. I think I'd go to a Methodist Conference.

I'm a little country school teacher, and am away from home about six months in the year. I believe you, too, once taught in the rural district and know from experience that it is not all sunshine, but one's reward comes in knowing one has won the confidence and respect of the pupils by trying to teach them to live higher and nobler lives.

Many girls consider work degrading. To me work is pleasure. I am not ashamed of the fact that when school is out I come home and help mother and father. I can do fancy work and drive nails, too. I consider each hour well spent that I spend in trying to make home pleasant and attractive. I think it is a blessed privilege to work. And "whatsoever your hands find to do, do it with all your might," is my motto. I enjoy reading all your editorials. They are so edifying. I am going to read the story of your life when father finishes it.

When I want advice, may I ask the editor of the Advocate instead of the editor of the Ladies' Home Journal?

Rev. S. A. Barnes, of Plainview, has secured thirty-four new subscribers to the Advocate in his charge. All of his twenty-three stewards, his three Epworth League Presidents, his Sunday School Superintendent, and all of his trustees but two are on the list of subscribers. This is a fine record, and we take pleasure in making special note of it. No wonder that Plainview is to the forefront in all Church enterprises.

We are sorry to hear of the serious illness of Rev. O. P. Thomas, of Terrell. He is one of the best known and dearly beloved ministers not only in the North Texas Conference, but throughout the State as well. For a number of years he has been on the superannuated list, but he has preached more or less during this time. But it seems that he is nearing his end.

Rev. John R. Nelson, of the Corsicana District, is leading his work along all progressive lines and his district is in first-class condition. At certain points Church enterprises are on foot, especially at Blooming Grove. There Brother Hawk and his people are finishing a splendid building. This is remarkable under the circumstances. Good meetings have been held at several points. The Southern University movement in that district is second only to the work in the Dallas District. We had a visit from Dr. Nelson recently and he is full of plans and enterprises for his entire section.

Rev. Abe Mulkey has just closed a meeting at Missouri Avenue, Fort Worth. He was in this office last Monday, and while he did not speak of his meeting as a sweeping revival, such as he has had in many places in the past, yet he said it was a good Church revival and the charge will receive a good number of members from it. Brother Thompson, the pastor, is doing well. Brother Mulkey has been resting at his home in Corsicana during the winter, by plunging into every

movement for the building up and renovation of the city. You cannot keep him idle, even when he tries to rest. He is looking well and very much improved in health. May he long live and flourish as one of our most successful revivalists.

SLIGHT CHANGE IN TIME OF TERRELL DISTRICT CONFERENCE.

Dr. A. L. Andrews, presiding elder of the Terrell District, has kindly consented to set his District Conference date forward one day in order to give some of us an opportunity to attend its sessions. Three other District Conferences are announced for next Tuesday and Wednesday and so was the Terrell; but the Terrell will meet in Kaufman on Wednesday morning, the 23rd, instead of Tuesday, the 22nd. The preachers have already been notified of the change and so have notified their delegates, we presume. Let them all bear in mind that Wednesday and Thursday of next week will be the date of their meeting. Much obliged to you, Doctor.

"FIVE YEARS ON THE FIRING-LINE."

The above is the title of a booklet recently issued by Rev. J. O. Hanes, of the North Alabama Conference, and whose residence is Birmingham. It comprises twelve chapters with seventy-seven pages, and the aim of the volume is to set forth the experience of the author as an evangelist whose life is devoted to the work of promoting the interest of revivals. He has devoted a number of years to this specific work and his methods and plans, together with the results of his experience, are worth something to the minister who wants to make his pastorate evangelical. Brother Hanes recently conducted a successful revival at Terrell, Texas, and he has many friends in this State. His book, therefore, will have features of interest to them. It is a product of the Methodist Publishing House.

GOUCHER COLLEGE IS SAVED TO THE CHURCH.

Not long since we mentioned the fact that Goucher Female College, Baltimore, a leading school for girls, owned by the Methodist Episcopal Church, was in jeopardy on account of a heavy debt. It looked like it was going under the hammer; but the friends of that great institution throughout that virile Church aroused themselves and the work to raise the necessary million dollars required to meet the impending emergency have been secured, and the institution bearing the name of one of the most gifted and superb men in Episcopal Methodism will continue as a Church institution, and its work will now multiply itself largely. Good for the Methodist Episcopal Church. They know how to do things on a large scale.

PERSONALS

Brother W. E. Hawkins, our Sunday School worker, was in to see us the past week. Such has been his strenuousness in that field that he has been forced to take a needed rest and give his nerves time to recuperate.

Rev. L. A. Hanson, Business Manager of North Texas Female College, was a pleasant caller at this office last week. He is already installed in his new work at Sherman and is prosecuting it with vigor.

Rev. J. R. Atchley, Conference Evangelist, living at Denton, was a pleasant caller this week. He had just closed a good meeting with Rev. J. W. Clifton and one of his congregations on the Sherman Circuit. Brother Atchley is kept busy and he is doing a good work.

Look at the label on your paper. It shows how you stand.

That Tired Feeling

That comes to you every spring is a sign that your blood is wanting in vitality, just as pimples and other eruptions are signs that it is impure.

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"I felt tired all the time and could not sleep nights. After taking Hood's sarsaparilla a little while I could sleep well and the tired feeling had gone. This great medicine has also cured me of scrofula." Mrs. C. M. Root, Box 25, Glen, Conn.

ONE HUNDRED PER CENT BOARD OF STEWARDS.

In the following charges all the stewards take the Texas Christian Advocate:

- Dallas District:
 - Erway Street, Rev. W. D. Thompson.
 - Oak Lawn, Rev. J. A. Old.
 - First Church, Rev. Geo. M. Gibson.
 - Forrest Avenue, Rev. E. L. Wright.
 - St. John, Rev. C. A. Long.
 - Cedar Hill and Duncanville, Rev. O. T. Rogers.
- Fort Worth District:
 - Boulevard, Rev. Ed. R. Wallace.
 - Glenwood, Rev. L. G. White.
 - Hemphill Heights, Rev. W. S. P. McCullough.
 - Brooklyn Heights, Rev. J. W. Glance.
- Houston District:
 - Woodland Heights, Rev. H. M. Whaling, Jr.
- Greenville District:
 - Jacobia and Wesley Chapel, Rev. S. L. Crowson.
- Terrell District:
 - College Mound, Rev. N. W. Oliver.
- Cuero District:
 - Nixon, Rev. J. W. Rowland.
- Big Spring District:
 - Post City, Rev. J. T. Howell.
- Cisco District:
 - Cisco, Rev. K. P. Barton.
 - Destlemona, Rev. W. H. Whitworth.
- Cleburne District:
 - Anglin Street, Rev. H. F. Brooks.
- Georgetown District:
 - Temple, Seventh Street, Rev. E. V. Cox.
- Waco District:
 - China Springs, Rev. M. L. Lathan.
- Waxahachie District:
 - Venus, Rev. T. E. Bowman.
- Sulphur Springs District:
 - Sulphur Springs, Rev. J. B. Gober.
- Marshall District:
 - Harleton, Rev. J. M. Smith.
- Plainview District:
 - Plainview, Rev. S. A. Barnes.
- Bowie District:
 - Bowie, Rev. W. C. Howell.

Methodist congregation in Houston, a reader of the Advocate.

This is a new Church, organized on the first Sunday in January, 1913. We have made a good start by putting the Advocate in every official home, and we hope to keep up a good gait, for the Advocate will surely be read wherever it goes.

H. M. WHALING, JR. Woodland Heights, Houston.

PRESIDING ELDERS ENDORSE THE MOVEMENT.

I always urge the claims of the Texas Christian Advocate at my Quarterly Conference, and will, during this quarter, do my best to get the pastors to join the 20 Club. It strikes me that there are but few pastoral charges in Texas where, with proper effort, there may not be 20 new subscriptions taken. The 20,000 Campaign, when we think of the impetus it would give every interest of our Church in the State, ought to fire the heart of every pastor and every loyal member of the Church. I am delighted to see so many Official Boards taking the paper. Wherever this happens there is something doing in that pastoral charge. I hope to be able to make a rousing report from Bonham District.

O. S. THOMAS, Bonham District.

I regard the Church paper as the only medium through which the Church can always obtain a hearing before the public. The pulpit is too local, and the secular press is too much under the control of interests which are not in sympathy with the ideals of the Church. I think sometimes that the best way to enlarge your list of subscribers would be to suspend publication for about six months, and let every presiding elder, pastor and official member see how much work you are doing every week for the advancement of all the interests of the Church. You save each presiding elder more than ten dollars worth of time every year by publishing the round on the district. If you cut out any of the departments of the paper, Sunday School, Woman's Department, or the like, you hear a great cry of disapproval. The people know that we need the Advocate, but they take it for granted that it will run without aid. I have been carefully pushing the interests of the paper in my district, and have been able to get some new subscribers, but I hope that we shall do something worth while during the year. I shall do what I can for the paper. I am glad to say that both editor and publisher seem to be in good favor in all my territory.

V. A. GODBEY, Austin District.

THE 20 CLUB.

Rev. J. W. Beck, of Archer City, is a member in full connection, having sent 24 new subscribers this year.

New recruits are coming in every day, both on the 20 Club and the 100% Board.

Rev. W. H. Matthews, of Cleburne, has sent 10 new subscribers and has all but four of his 20 stewards on roll this week. He found only nine subscribers out of twenty-two and has added the others this week. He writes: "The battle has just begun."

Rev. J. B. Gober, of Sulphur Springs, has just put all his stewards on roll this week. He found only nine subscribers out of twenty-two and has added the others this week. He writes: "The battle has just begun."

THE YOUNGEST FIRST.

In Dallas it is considered a distinction to have the Advocate in the home of each of the members of the Board of Stewards.

You will find below a list of subscribers which makes every member of the Quarterly Conference of Woodland Heights Church, the youngest

Telephone M-5729. Hours: 9 to 7, 3 to 5

W. D. JONES, M. D.
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the Vernon District. The preachers in the Vernon District are all progressive men, and our people are for the most part progressive, and I feel sure that this movement will appeal to both preachers and people and that you will have our loyal support in this most important matter.

J. G. MILLER, Vernon District.

I am enlisted in the new subscriber campaign, and we are making some progress on this district. On some of the charge where we have had trouble getting the officials to take the paper, I am instructing the pastor to take their subscriptions with the understanding that after giving the paper a trial, if they feel that they made a bad bargain in subscribing, to so report to the pastor and I would pay the subscription price. I have confidence in the Advocate vindicating every good thing we can say for it if only given a chance. It is a good paper and merits a place in every Methodist home; in fact, the equipment of no Methodist home is complete without its weekly visits.

F. M. BOYLES, Marshal District.

I have been reading the many letters appearing from time to time in the Advocate from the elders, preachers and members with reference to the help the paper has been to them in their Christian life and work. It is now twenty-two years since I was converted and joined the Methodist Church. I became a subscriber immediately after, and to my certain knowledge I have never missed a number. I have no way to adequately express how much help it has been to me, but if I had to discontinue all my papers but one the Texas Christian Advocate would stay. I am unable to see how our membership can afford to be without it. I am laying stress in all our Quarterly Conferences on the value the Advocate can be made in promoting the various interests of our Church, to say nothing of the helpfulness it is to our religious life. I trust we may soon see the circulation not one less than 50,000 in Texas.

E. L. SHETTLES, Navasota District.

THE 20,000 CAMPAIGN.

I am in heartiest sympathy with the campaign to get 20,000 new subscribers for the Advocate and sincerely wish for its success. I wish that we could get 1000 in my district, for I know of nothing that would bring larger or more permanent good to us. Wherever I find the Advocate making its weekly visits, the work of the Church is more intelligently and faithfully done, and our people are much more dependable and responsive. In all of my Quarterly Conferences I give prominence and special emphasis to our Advocate, and send in, through the different pastors, not a few new subs; often with the distinct understanding if the subscriber will read it for a year and says at the end of the year he has not gotten his money's worth, I'll pay for it, but not one have I had to pay for yet. May the new subs roll in by the hundreds.

O. T. HOTCHKISS, Pittsburg District.

FORT WORTH METHODISM.

The meeting of the pastors Monday, April 14, was well attended and full of interest. The elder was in the chair. The reports follow:

Rucker: Congregations not quite normal, good Sunday School and League services.

McCullough: Fine day in every way, four additions.

Glance: Three additions at Brooklyn Heights April 6, and one baby baptized; good congregation at Haslet yesterday, service very spiritual. Woman's Missionary Society organized.

Crawford: Fine Sunday School, congregations normal, system of weekly offering for benevolences introduced and is working, meeting in progress in a schoolhouse at the end of Rosen Heights car line with Rev. E. F. Boone doing the preaching.

Isbell: Two hundred and five at Sunday School, collection \$7.39, daily prayer-meetings being held preparatory to revival.

Evans: Attendance lessened by scourge of measles, one accession at Handley.

White: Over 200 at Sunday School, 109 in home department, eighty members of Missionary Society, crowded house at evening service.

Knickerbocker: Four hundred and seventy-one at Sunday School, two additions on profession.

Bickley: Revival meeting just closed, between fifty and sixty conversions, eighteen members received with possibly sixteen more to join, subscriptions on conference collections taken Sunday.

Thompson: Revival meeting in which Rev. Abe Mulkey assisted has

NOW READY Children's Day Programs

Price Per Doz., \$1.50 Per Hundred

All of the various Conference Sunday School Boards have authorized us to fill orders for programs equal to one-half the school's enrollment and charge to their account, except the West Oklahoma Conference in which all orders must be sent to the Board. The Texas Conference limits the larger schools to 100 copies.

In ordering programs charged to the Board you agree to send your offering to your Conference Secretary (see list below).

- West Texas Conference.....Rev. J. W. Black, Eagle Pass, Texas
- Northwest Texas Conference.....Rev. V. H. Trummell, Tuxedo, Texas
- Central Texas Conference.....Rev. A. D. Porter, Waco, Texas
- North Texas Conference.....Rev. Ed. Barcus, Sta. A., Dallas, Texas
- Texas Conference.....Rev. W. F. Davis, Athens, Texas
- New Mexico Conference.....Rev. G. H. McAnnally, Seirra Blanca, Texas
- Louisiana Conference.....Rev. T. W. Hollowman, Alexandria, La.
- East Oklahoma Conference.....Rev. J. E. McConnell, Stillwater, Okla.
- West Texas Conference.....Rev. R. S. Satterfield, Pauls Valley, Okla.

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just closed. There were about thirty-eight conversions in the Sunday School and fifteen others received by certificate and ritual. Great work accomplished in Church, old differences settled and harmony restored.

Rice: A splendid day, fourteen accessions.

Wallace: Revival in progress with Rev. Tom Sexton assisting, a spiritual uplift already manifest in the Church and about twenty requests for prayer among the unsaved.

Dr. Culver was absent, being in San Antonio assisting in a revival. He recently closed a great meeting at Polytex in which he was assisted by Rev. Ashley Chappell, of Waco, Texas. There were more than 100 conversions and reclamations and about sixty were received into the Church.

The District Conference will convene at Arlington, Tuesday, April 22, at 2 p. m. with Bishop James Atkins presiding.

J. E. CRAWFORD, Secretary.

INEXPRESSIBLE—OVERWHELMED—STILL IN THE LEAD.

The parcels post pounding for the presiding elder and his family, of the Jacksonville District, began on the first day of the month, and this is the fourth day and it still goes on; so earthly telling when it will stop. It has poured in by mail and express from every part of the district outside of Jacksonville, and in Jacksonville it came by the wagon load. It is a sight to behold. We could almost start a grocery and drygoods store. We would give a list of donors and enumerate articles, but it would be an imposition on the Advocate. Here are a few samples: Pickles and honey, grape nuts and hog ham, flour by the

sack, and on and on. Good Scotts, hush! Things to put on; neckties for the year, shirts and pants of the finest weave, and latest style; socks, stockings, handkerchiefs, silk, linen, all sizes; Panama hat. Genuine box of money. O ye good preachers and people of Jacksonville District, our mouths, hearts, hands and parsonage are open unto you. We thank you one and all. Come again. Brother I. F. Betts, the princely leader of the Marlin District, in giving an account of a parcels pounding at his end of the line, wonders what Brother J. T. Smith will say this time, "as he always claims to be ahead in everything." At this end, Brother Betts, it is inexpressible. We are overwhelmed and still in the lead. J. T. SMITH.

CHURCH EXTENSION RECEIPTS.

I am giving below comparative statements of Church Extension receipts by years, 1906-12, inclusive:

Year ending	Amount
March 31, 1906	\$156,934 47
March 31, 1907	203,701 36
March 31, 1908	203,299 82
March 31, 1909	246,512 48
March 31, 1910	289,643 72
March 31, 1911	296,328 70
March 31, 1912	317,214 66
March 31, 1913	387,908 99

The above figures show the growth of the work of Church Extension so far as cash receipts are concerned.

W. F. McMURRY, Corresponding Secretary.

Don't advertise your powers too freely; you thereby increase your responsibility manifold; the great outside world levies its demands based always on your personal claims.

Epworth League Department

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

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

STATE LEAGUE CABINET.

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Second Vice-President—Miss Dora Brack, San Antonio.
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CORRESPONDING SECRETARIES.

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

FORT WORTH TO INVADE DALLAS ON MAY 4.

The Leaguers of Fort Worth are an aggressive type of young Methodism. It tentative plans for attending the great mass meeting at the State Fair Coliseum on Sunday afternoon, May 4, are to be taken as an indication—and certainly they should be. Already we hear talk of one or more special trains and a fifty-cent round trip rate with 500 people aboard. The committee in Dallas are bestirring themselves to give these Fort Worth visitors a royal reception and will designate a special section in the Coliseum for them. The Leaguers of these two cities, so near each other, have never come together in a really big affair and this occasion will, it is thought, mark the beginning of a closer relationship between them.

Other Cities Coming.

From all points of the compass, covering the whole of North Texas and reaching almost to the borders of the State on every side, come inquiries indicating the interest in the General Board Meeting in Dallas May 4-6, and practically every town from which these inquiries come will send a delegation to the mass meeting on May 4. The towns along the several interurbans, especially, will be well represented. Denison, Sherman, Van Alstyne, Plano, McKinney, Paris, Terrell, Waxahachie, Cleburne, Arlington, etc., each will send a large crowd. Brother O. L. Hamilton, now a resident of Denton, says there will be 100 or more from that section. A. B. Hardin, Conference President, will head a special car from Denison, while Ralph DeShong will come from Paris with all the folks he can muster. State President Beall is to be here and also Dean Glenn Flinn, of the State encampment.

Special Railroad Rates.

Both the steam roads and the interurbans will make special rates. The steam roads have announced their selling dates as follows: May 3, and for all trains arriving in Dallas May 4, with round trip limited to May 12. Leaguers interested in special rates or special cars should consult their local agents immediately and failing to obtain the desired information should write to Rev. J. J. Morgan, Dallas, Chairman of the Transportation Committee.

About Entertainment.

Mr. Frank L. McNeny, of Hann & Kendall, is Chairman of the Hotel Committee, and all communications regarding matters of this kind should be addressed to him. The Dallas Leaguers will not undertake to provide homes for this occasion, except for the members of the General Board, the State Officers and specially invited guests. But accommodations can

be had at nominal rates and in hotels or private homes as preferred.

Banquet Tickets.

The seating capacity of the Scottish Rite Cathedral, where the big Epworth League banquet is to be held—1000 plates being provided—is limited and there seems to be no question about the full 1000 being taken. Those desiring places reserved should write immediately to Miss Josephine Wolf, 4928 Crutcher Street, Dallas, or the League Editor, and arrange for their wants. The tickets will be \$1 each.

PERSONNEL OF THE GENERAL BOARD.

Within a short while we expect to be able to publish the photographs of the members of the General Board and give a brief sketch of the life and work of each, so that our readers may become familiar with them before they reach Dallas. For the present, however, we shall be content with giving their names and home addresses, which are as follows:

President of the Board Bishop James H. McCoy, Birmingham, Ala.; Vice-President, Rev. Paul B. Kern, Bellbuckle, Tenn.; Secretary, Rev. Fitzgerald S. Parker, D. D., Nashville, Tenn.; Assistant, Rev. J. Marvin Culbreth, Nashville, Tenn. Brother Culbreth is also Superintendent of the Boys' Work. Junior Superintendent, Miss Ada Trawick, Nashville, Tenn.; Directors, Rev. H. Walter Featherston, Gloster, Miss.; Rev. R. W. Hood, Mayfield, Ky.; Dr. E. C. Hamilton, Abington, Va.; Mr. Hugh A. Locke, Birmingham, Ala.; and Gus W. Thomasson, Dallas, Texas.

SAN ANTONIO WANTS THEM.

Some time ago we suggested that an itinerary be formed for the General Secretary of the League, Dr. Parker, and his co-worker, Rev. J. Marvin Culbreth, following their visit to the General Board Meeting in Dallas, May 4-6. Brother Basil E. Ryan writes us from San Antonio as follows, regarding the matter, viz.:

"Do you think you could arrange a chain of towns for Messrs. Culbreth and Parker, also for Bishop McCoy after they are through with the Board meeting there in Dallas? If so, we here in San Antonio would like to do our part in order to get them here.

"We are planning for a banquet for about May 8 or 9. Would be pleased to hear from you. Yours very truly,

"BASIL E. RYAN."

Likewise Taylor.

That the League at Taylor is interested also in having a visit from our chief leaders is evidenced by the following note, viz.:

"Please tell me when Mr. Culbreth or Mr. Parker can visit the Epworth League of Taylor, Texas. We would appreciate a visit very much.

"Respectfully,

"MISS IDELL JOHNSON,
Secretary."

These Letters Suggest a Route.

Both San Antonio and Taylor are on the M. K. & T. Railroad. Why not the towns between Dallas and San Antonio having League Chapters arrange to have Dr. Parker and Mr. Culbreth with them? It can easily be done if prompt action is taken and the expense will be but nominal. Write to the League Editor at once if you are interested in this plan.

The New Central Officer—Miss Trawick.

Few of our Leaguers seem to realize that the initial appearance of the new Junior Superintendent, Miss Ada Trawick, of Nashville, Tenn., is about to be made in this State. She will be a member of the party which comes to Dallas for the Annual Board Meeting. While we have not had an expression from her, we are sure she will be glad to join Dr. Parker and Mr. Culbreth in their visits to the Chapters of Texas. Our local Junior Superintendents should avail themselves of this golden opportunity to have this gifted woman visit their Chapters. Where the Seniors do not arrange for a visit why not the Juniors? Now let us hear from you on this trip. It is your one opportunity.

G. W. T.

NORTH TEXAS CONFERENCE LEAGUE.

June 5-8, 1913, Paris, Texas, is the time and place of the Twenty-First Annual Session of the North Texas Conference Epworth League.

Leaguers throughout the conference, from Wichita Falls and Jacksboro to Clarksville and Winnsboro, from Lancaster to Denison, are urged to commence at once on plans to attend and

to see that every Chapter is represented.

It will be fine if delegates and visitors can group themselves according to their respective districts, and arrange to have banners denoting the district represented.

Especially do we want large delegations from the two best organized districts in the conference; we must have full reports from them so the conference can learn how to maintain the District League from year to year. District Leagues come and go, but Decatur and Dallas Districts go on forever. Let others follow suit.

Remember the Date—June 5-8.

The opening session on Thursday evening will be one of the best of the meeting. The subject will be "The Keynote of the Conference—Are You in Tune?"

Rev. O. T. Cooper, of Denton, will preach the conference sermon Sunday morning.

Dr. Parker, of Nashville, the General Secretary of the League, will be there; also Brother Collyer, our representative in the Korean field. Can you afford to not attend?

League Rally Day is the first Sunday in May. Make it a red-letter day. I will gladly supply you with free programs. Write me at once. Don't forget the special collection.

A. B. HARDIN,
Conference President.
Denison, Texas.

FIRST CHURCH (HOUSTON) LEAGUE.

First Church League, Houston, is conducting one of the most unique membership campaigns ever waged, calling it "The War of the Roses," starting Sunday, March 30, and running until Rally Day, May 4. The membership was equally divided between two captains, one side calling themselves the "White Roses," while the other is the "Red Roses." So thoroughly was each side organized that forty new members were enrolled the first Sunday and thirty-seven the second Sunday, and we expect larger results during the remaining Sundays. The "White Rose" captain has been issuing war bulletins to his lieutenants and privates, while the "Red Rose" captain has kept her telephone busy night and day issuing dispatches to her army. A rally was held the first week, which was largely attended, and a battle of flowers fought, rose petals being used for ammunition, which caused much merriment. War songs and marching formed a part of the program as well, and every one declared they had not enjoyed a social affair as much in a long time. At each of the rallies the different "armies" spring surprises on the other which causes considerable interest and enthusiasm. This "War of the Roses" campaign is giving our League more publicity, not only in our own Church, but in the entire city, than anything we have ever done. Our Sunday night attendance is already trebled. We score two points for new members, one point for every member present, and one point for each one taking part.

FRED H. WIGZELL,
First Vice-President.
Houston, Texas.

KEMP JUNIORS.

The Junior Epworth League at Kemp, Texas is composed of a fine lot of young Methodists. They do things. This week they send \$3.10 to apply on the special hospital fund which the Juniors of North Texas are raising through the Ruby Kendrick Memorial for use in Korea by Dr. Bowman. Mrs. Eva Buchanan is Superintendent, and she has this to say regarding the work of this chapter, viz.:

"I put the button contest on in our League and interest has been increasing. We have forty enrolled. We hope to do more in the future than we have in the past. One of my greatest difficulties is in keeping the children interested in the work; there are so many things to sidetrack them. The indifference of many parents hinders, too."

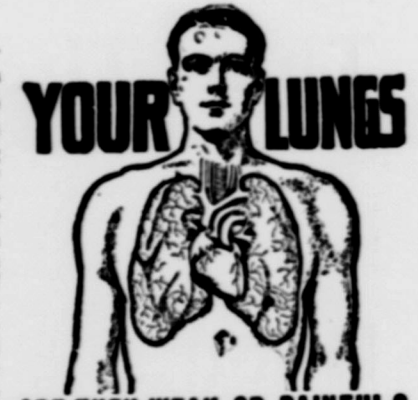
(Editor's Note—Some of you Junior Superintendents who understand this good woman's problems—maintaining interest of children and winning cooperation of parents—write her and give her the benefit of your suggestions. Do not delay the matter, but be businesslike and do it today.—G. W. T.)

Don't laugh at the man who builds his castles in the air. It may be the vision that is stirring his latent powers. The world's greatest achievements began with some man's day-dreams.

Don't rail at life's odds! After all, renunciation and pain are the necessary means of growth. Life is the product of antagonisms.

A DOCTRINAL INSTITUTE.

The Vernon District Doctrinal Institute is a thing of the past so far as the work thereof is concerned, but the results I am sure will remain through the years to come. The presiding elder of the Vernon District has a way of doing things that counts in the advancement of the great cause of our Church. So, in accordance with an agreement entered into between him and his preachers at the meeting of the Missionary and Preachers' Institute, he proceeded to work out a program suitable to the occasion, and called us to meet at Margaret, the head of the charge of J. B. Wood, Thursday, March 27. All of the pastors came except two, one of whom started out and had to go back because of sickness. The institute opened at 8 p. m. with a good audience present, with a sermon by Bro. T. B. Hilburn on "Methodism and the Holy Spirit." It was up to the high mark, as usual, coming from this most excellent preacher, and set a splendid example of spiritual unction in the work of the institute. At 11 a. m. Friday, Bro. L. B. Tooley being absent on account of sickness, the presiding elder secured the services of Bro. M. Phelan to take the place of Tooley in delivering a sermon on "Methodism and Early Conversion." It was one of the best deliveries of the occasion. Phelan never disappoints you unless it is to the good. He always rises to the demands of the hour and by the force of his reasoning carries you with him. "Methodism and the New Birth" was the sermon delivered at the 3:30 hour in the afternoon by Leslie Roberson. It was a most thoroughly thought-out sermon delivered by this young man, and was well received. At 8 p. m. A. W. Hall of Vernon gave us a fine sermon on "Methodism and the Sunday School." There were few, if any, when he was through, but believed that the great Wesleyan revival was the occasion of the mighty Sunday School movement in modern times, having had its beginning through the agency of Mr. Wesley, and was suggested to Robert Raikes by a Methodist woman. The sermon made a fine impression. At 9:30 a. m. Saturday, Bro. G. J. Irvin gave us a very strong sermon on "Methodism and Money." It was clear, scriptural, and carried conviction to the hearers. Bro. Irvin is well posted on the Bible teachings regarding the right use of money, and presents his knowledge to the edification of those who hear him. At 11 a. m. Bro. Griswold of Childress gave us a most convincing sermon on "Methodism and Apostasy." He largely followed an outline on the subject given by Bishop Hargrove in a sermon he had heard the Bishop preach years ago. The speaker was very happy in his deliverance. While he was exceedingly strong in his presentation of the fact that Methodists do not believe in apostasy, but only in the possibility of it, he was devoutly spiritual and oftentimes moved his audience to a very high religious fervor. Griswold handles his theme well, and every one said it was a splendid effort. At the evening service Bro. Phelan gave us another great sermon on "Methodism and Missions." Phelan never goes into the pulpit without thorough preparation, and he soon lets you know that he has been over the ground covered by his subject. Sunday was crammed full of services, beginning at 9:30 a. m., with a sermon by Bro. C. S. Cameron of Paducah on "Open Communion." The speaker showed clearly that the teachings of the Bible were to allow a person to examine himself and so let him eat; that no man or body of men had the right to sit in judgment to decide who was to be admitted to the Lord's table, or who was to be excluded. The preacher had prepared himself and strongly presented his sermon. At 11 a. m. the presiding elder, Rev. J. G. Miller, consumed one hour and twenty-five minutes in delivering a great sermon on "The Nature and Design of Baptism." The preacher proved to the satisfaction of all who listened attentively to his powerful logic that while the Bible did not mention any specific mode of baptism, yet the general teachings were in favor of baptism by affusion. He was especially strong in showing the impossibility of Jesus being immersed. It was thought by many of the brethren that that part of his sermon was the best that they had ever heard. The sermon as a whole was up to the high mark and convincing to any unprejudiced mind. Brother Miller always stirs up the snakes among our friends who believe in immersion as the only mode of baptism when he preaches on baptism. If your people need indoctrinating on that subject you could not do better than to call him to preach it to them. At 3:30 p. m. the writer preached two hours and a quarter on "Infant Baptism." It would not seem modest in me to say that it was done well. At 8



ARE THEY WEAK OR PAINFUL?

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

These are Regarded Symptoms of Lung Trouble and CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes. We Stand Ready to Prove to You absolutely that Lung Germin, the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germin. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germin has cured advanced Consumption. In many cases over five years ago, and the patients remain strong and in splendid health today.

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We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germin together with our new 48-page book (in color) on the treatment and cure of consumption and lung trouble.

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p. m. the crowd, seemingly as fresh as though they had had no preaching through the day, came back to be present at the concluding service. The subject for the evening was "A Bird's-eye View of Methodism." (a) "Origin of Methodism" (twenty minutes), T. B. Hilburn; (b) "Polity of Methodism" (twenty minutes), A. W. Hall; (c) "What Methodism Has Done, and the Outlook," G. S. Wyatt.

The crowds were good from the beginning, and the interest did not drac at a single service. Though the preaching consumed something like seven and one-half hours during the Sabbath, yet at 10:30, when we closed Sunday night, the people seemed as fresh and as anxious to hear the Word as they did in the beginning. It was a great occasion. Our own people and others understand far better what we believe and teach as a Church than they ever did before. The Lord honored the occasion with His presence and power. It would be a good thing for all of our presiding elders to put in their fifth Sundays in this way. It is well for all of the preachers to attend and to add influence and power to the occasion by their presence. They should go and stay till the close. There was left on the Margaret community an impression of what Methodism is and what she teaches which that community could not have received in any other way. The next doctrinal institute for the Vernon District will be held in Estelline the fifth Sunday in June, and then perhaps one in Kirkland the fifth Sunday in August, if the preachers are not too busy in their revivals.

The people of Margaret entertained us royally and showed every appreciation of our coming. The pastor seemed to be almost ubiquitous in his unceasing effort to make us comfortable and happy. He is full of energy and untiring in his efforts to build up the work committed to his charge. All the preachers fell in love with the preacher in charge and his good wife, and their most attractive little girl, for their unstinted and ceaseless efforts to add to our pleasure. God bless them. G. S. WYATT.

Stopped Those Pains

Copper Hill, Va.—Mrs. Ida Conner, of this place, says "For years, I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Carudi, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn out and discouraged on account of some womanly trouble. Are you? Take Carudi, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it.

IMMERSION VERSUS SPRINKLING.

In reading the last three verses of the fifty-second chapter of Isaiah our minds are impressed with the belief that the promised Messiah is there plainly alluded to, and something of his mission to earth plainly foretold. Are we really correct in this belief? If so, what is meant by the statement that he - Christ - shall "sprinkle many nations?" Is that declaration sufficiently plain to our comprehension or must we have a "Philip" now, but must rely on our own judgment for an explanation. Then we take it for granted that Christ is the real Messiah and that his teaching is to some extent plainly outlined by Isaiah, as well as by other prophets of the Old Testament Scriptures. As Christ was to be the great deliverer and the Savior of mankind, how would he bring about the salvation of man? We naturally suppose that his great mission was to teach mankind what they should do and to instruct his followers and especially his disciples to "observe all things whatsoever he had commanded." Then his disciples were to teach and make disciples; and, to designate them from others, the apostles were commanded to baptize all converts in the name of the Holy Trinity. Then comes the question "how should they baptize them?" Why, unquestionably in the same manner in which he himself was baptized, and that was with water, and in the same manner that the priesthood and all others that were consecrated to a holy life from the day of Moses down to the advent of Christ. Well, how was that done? The answer is plain enough - by sprinkling. Christ knew what the law was, and what the mode was. But John the Baptist felt unworthy to consecrate Christ, but Christ said, "Suffice it to be so now for then it becometh us to fulfill all righteousness." Then John must have sprinkled Christ and thereby set him apart for the office of the priesthood and to the sacred mission for which he came into the world. Then we reasonably conclude that the word "baptize" simply came into use instead of "sprinkle," just like many words in our day are used in place of old words in old Saxon language, but are now obsolete. Then Christ in his great commission to his disciples said, Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. And they did as he commanded them, and converts to their teaching were inducted into the Church or kingdom which Christ had founded as Christ had directed. Now, how does all this comport with what Isaiah had hundreds of years before prophesied concerning Christ? Isaiah said he should "sprinkle many nations," and Christ said that believers in him should be inducted into his Church by the consecration of baptism (or sprinkling). The vast crowds of believers then that embraced Christ's teachings were baptized (sprinkled) by the disciples, for St. John says that Christ "made and baptized more disciples than John." This we suppose was done anywhere that the people embraced the new faith, whether there was "much water" in the vicinity or not, just like it was either in or at the temple on what was once the famous Mt. Moriah, then as now right in Jerusalem. And his great baptizing of three thousand persons must have been done by sprinkling also, for there was absolutely no means of immersing such a vast crowd of people as were brought into the Church in such a short time of a few hours only. Then we have a right to conclude that sprinkling was the proper mode of baptism, but now at this late day we have some over-anxious zealots, I may say, who are not satisfied with Greek scholars; and to make their own opinion more plain, they propose to insert the word "immerse" in parenthesis in the great command of Christ! Thereby changing the Scriptures to suit their own belief. Now, is this right? Is it fraternal and according to simple rules of brotherly kindness? Is it not an attempt to force their own people to cling more closely to their own view and cause others to have a like belief? It is not right; it is not charitable. All reasonable people believe that the mere mode of baptism has nothing to do with the salvation of anybody and attach but little importance to it, anyway. When I was a boy of sixteen years I knew little or nothing about baptism or any other Scripture doctrine, but I believed the Methodist Church was really a Church, that its preachers had a right to preach and to baptize, and after going on probation for six months in the spring of 1845 I was admitted into full membership, and ever since then I have been fully satisfied with the Methodist view of baptism (immersion in parenthesis excepted), and, after studying the whole question for nearly seventy

years, I am better satisfied than ever in my previous life. So immersion in parenthesis will not afford me any comfort or change my opinion in the least, but rather provoke me to derision and to disgust, and I believe it will have the same effect upon thousands of others. W. J. WILSON. San Saba, Texas.

DECATUR DISTRICT CONFERENCE.

The sixth session of the Decatur District Conference met in Bridgeport, Friday, March 28, and adjourned the 31st, embracing the fifth Sunday. Bridgeport is a prosperous little city and its citizens are both intelligent, hospitable and prosperous. Its population numbers twenty-five hundred or three thousand, and it is located at the intersection of the Jacksboro branch with the main line of the Chicago and Rock Island Railroad. It is near the fertile valley lands of the West Fork of the Trinity, as well as being surrounded by a splendid sandy loam section, giving it resources to insure a good trading point and a fine market for products of the farm and ranch. Bridgeport also has valuable mining interests, and its semi-monthly pay roll amounts to several thousand dollars. The mine workers are principally Mexicans. The religious and educational interests of the town are in keeping with that of the business, for on the highest point in the town there stands an imposing school building, modernly equipped throughout, erected at a cost of more than twenty thousand dollars, and the churches are neat and well kept. Brother Moreland has his hand on the situation and his people, as well as the others of the community, are very devoted to him. It would do you good to hear him tell of the "aftermath" of the monthly meeting of Board of Stewards. He and his good people entertained us most royally. The District Conference was a most helpful and delightful occasion, as every one present testified. Brother Riddle, our presiding elder, had planned beforehand that it should be so, and conducted its sessions in such manner as to realize his plans. He looked carefully into all the details of the Church's interests, and directed the conference with a steady hand and a brotherly heart. Considering the extremely unfavorable weather prevailing since the annual conference, the progress of the district has been gratifying indeed. Conference collections are being secured; all the different departments are increasing in interest and numbers; and besides many minor improvements over the district. Bridgeport has spent about two thousand dollars on the church, and the pleasing report is brought by Brother A. R. Nash, our pastor at Decatur, that he and faithful band have secured, in notes, \$18,500 on their new twenty thousand dollar church. Roy Myers, a young man of Chico, was licensed by the conference to preach the gospel; and Santiago Gomez, pastor of the Mexican Mission, Lud M. Chambers, Thomas J. Durham, and Richard S. Marshall were recommended for admission into the annual conference. Revs. F. O. Miller, Agent Superannuate Homes, L. S. Barton, Commissioner for Southern Methodist University and J. A. Old, representing the Conference Committee on Evangelism, were with us and very ably presented their claims. Brother Miller secured one hundred and fifty dollars and Brother Barton eight hundred and ten for their respective interests. The preaching was of a very high order, save the one feeble effort of the writer, as indicated by the brethren who filled the pulpit, namely, Revs. J. F. Alderson, A. R. Nash, J. L. Sullivan and E. L. Silliman. Brother W. J. Wilson preached effectively for the Mexican brethren Sunday evening. Following are the lay delegates to the Annual Conference: WILLIAM TURNER, I. S. BOGY, J. R. BOURLAND, REV. P. W. BYRD. Alternates: D. B. Buttrell, M. L. Johnson, E. L. SILLIMAN, Secretary.

CALLING ALL OF US TO JOIN THEM, BUT OPPOSING ANY OF THEM JOINING US.

Many of our Northern Methodist brethren never weary of calling for "organic union" with our Church, and, after the Northern habit of South-lecturing, they speak with a tone of censure for us that we are not more ready to accede to their demands for what they call "a united Methodism." But do they really desire Christian unity as much as they lust for ecclesiastical union and domination? At their General Conference, held

last May in Minneapolis, the following action was taken with the obvious purpose to discourage any of their members who come South from joining our Church:

"Whereas, It is an evident fact that many thousands of the members of the Methodist Episcopal Church emigrate from the East and North and West to our Southland - undriven by their pastors where they may find out Churches in the cities and country in the South; and, "Whereas, It is an uncontrovertible fact that a very great per cent of such members emigrating from the East, North and West to the South - drift into other Churches to the great loss and detriment of our beloved Church; and,

"Whereas, Our Church in the Southland is able and anxious to administer unto their spiritual wants, in the English, German and Swedish tongues.

"Therefore, be it resolved, That our pastors be most earnestly admonished to take due cognizance of the aforesaid facts, for the purpose: to advise and direct such members to be loyal to our Church, when they reach the South, to the honor of our great and beloved Church, and to the glory of God."

And this action was taken, notwithstanding the agreement reached unanimously by the Joint Committee of Federation as far back as January, 1898, of which the following is a part:

"Where one of these Churches has been long and firmly established, gives evidence of healthy and vigorous life, is growing surely and rapidly, and is active and enterprising in providing for the spiritual needs of the community, according to the doctrines and usages of Methodism it seems unwise that the other should enter and seek to divide the Methodist people. If a feeble start has already been made, the societies which have been formed make slow and doubtful progress, and are maintained year after year by the help of missionary funds; to withdraw would endanger no interest of the Kingdom of God, but remove an unseemly and unprofitable competition, and augment the resources in men and money for the cultivation of needy fields."

In supporting the resolution in the General Conference at Minneapolis (a resolution in the teeth of this agreement of the Commission of Federation) it was said by one of the speakers, "It is an evident fact that there are thousands of our people in the South, emigrating from the North, who are constantly seeking out Churches, and not finding them drift into other Churches." This statement shows what "a feeble start" the Northern Church has made among the white people of the South; when their Churches are hard to find they must be "feeble." And their negro membership is not so great as some have supposed. After counting their large negro membership living in Delaware, and about Washington City, it appears from their own Year Book that scarcely one-seventh of the negro Methodists in the United States are in the Northern Methodist Church.

But notwithstanding all these facts the Northern General Conference took the action, which we have quoted, to stop any of their members who come South from uniting with our Church. Do they really want Methodist unity as much as they think they do? If our Church is not a good place for any of their members coming South, would it be well to force them into our Churches by organic union? If we can not minister to them now, could we do better for them then? And if they are not enough at home in our Churches now to find in them fellowship, comfort, and edification, what would be their case if they were brought into our Churches by the coercion of "organic union?"

We fear our Northern brethren, who clamor so loudly for "organic union," wish to swallow us in bulk while they are unwilling to endure us in detail. They still pursue the old policy of Bishop Ames - the policy of "disintegration and absorption." But this policy will fall, as it has always failed. Their own people, coming South, are generally too fair-minded to endure such a policy; and, hence, they come into our Church. This explains the action of the General Conference at Minneapolis, which is so utterly inconsistent with the agreements of the Joint Commission on Federation.

White people from the North, coming South, do not like the policy of the Northern Church with reference to the negro; and the negroes evidently prefer other Church relations, for most of them (an overwhelming majority) refuse to join the Northern Methodist Church. Nevertheless, the General Conference at Minneapolis declined to consider the recommendation of the Joint Commission to set the negroes apart into a General Conference of their own; ignored the whole plan of unifying American Methodism by re-

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organization: increased the number of resident Bishops in the South; and then took the action, which we have quoted, which was obviously designed to stop any of their white members in the South from uniting with our Church. All these acts can mean but one thing, namely, "the disintegration and absorption of the Methodist Episcopal Church, South;" and that result they can not achieve.

Perhaps it might be well enough to dissolve finally the Joint Commission. When fraternity is used for unfraternal ends, it seems scarcely worth the cost of keeping up "the appearance." What is the use?

We may add the expression of the wish that at our next General Conference the fraternal messengers from the North may give us fraternal addresses and not "maternal" lectures on "organic union." They might even moderate some warmth of affectionate expressions, in view of the action of their last General Conference, lest some evil-minded Bourbon should say, "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him" (Proverbs XXVII:14). - Wesleyan Advocate.

GUSTINE METHODIST RALLY.

I am herewith sending you a report of our Methodist Rally which met at Hasse, Texas, the fifth Sunday in March. Owing to the wise leadership of our presiding elder, Rev. M. K. Little, his district has been divided into four or five parts and in each part the pastors and laymen held what we called "A Methodist Rally." The Comanche Division, which is made up of Comanche Station, Comanche Circuit, Proctor Circuit, Harmony Mission and Gustine and Energy, met at Hasse, Texas, on Friday night before the fifth Sunday in March, and embraced the fifth Sunday.

The meeting was opened with song and prayer led by Rev. T. J. Lassetter, the pastor of the Hasse Church, after which Rev. H. B. Clark, of Comanche Circuit, preached a very able sermon on "The Living Christ and the World-Hope." Saturday morning, Rev. T. J. Lassetter gave us a strong sermon on "The Design and Subject of Water Baptism." He made it so plain that any ten-year-old child could understand it.

Our Laymen Rally at 3 p. m., led by C. M. Marshall, of Comanche, was indeed great. Brother Marshall is a live man and up on the works of the Church and of course he made us a good talk. J. H. Steward, J. H. Watson, J. A. Jones, Prof. Britt and many others, made good speeches on "My Duty as a Steward." The writer endeavored to establish the Mode of Water Baptism, and did to his mind and others.

Sunday 10 a. m., we had a talk from Revs. H. B. Clark and T. J. Lassetter on Missions. Then at 11 a. m. the writer was given the subject, "Methodism." I will say that I had a big subject. I could talk on any part of the Bible and not get off my subject, but I noticed Methodism as to Founder, Origin, Name, Growth, Leader and our claims to the Origin of the Church, Our Polity, Our Officers, Our Sent Ministry, etc., which was received very well by the people.

Our Sunday School Rally at 3 p. m., Sunday, was a great success. O. M. Simmons, of Comanche, made a telling speech on the Sunday School work. Others made good talks. Sister H. B. Clark, of Comanche, and Miss Buna Fritz, of Gustine, gave us good papers on the "Woman's Work." Our women are doing things down this way. The best was left for the last, which was a sermon by Rev. H. B. Clark,

"The Possibility of Apostasy." This is a sermon that ought to be preached often in every revival meeting and everywhere else.

This meeting was worth more to Hasse than anything else that might have happened to the town. Our Church is strengthened and will be respected by other people more by their being made to know more about our doctrine.

The next meeting will be at Gustine the fifth Sunday in June. We are glad to have them come and be with us. Yours for a better informed Methodism. HENRY FRANCIS, Secretary.

NOTE FROM I. N. ANDERSON.

How a Methodist in Texas can be content without the Texas Christian Advocate I can not understand, for it is always full of interesting matter that is helpful, especially the number of April 3. The editorials are worth the price of the year's subscription. The old-fashioned country church for those of us who lived in the older days. And then, the answer to the pernicious teaching for our girls, etc. In fact, there is something for old and young alike in every issue.

The photo of old Brother Samuel Morris and the write-up carried my mind back to my childhood days, when my father, who had been skeptical on the subject of infant baptism, took his family seven miles and camped at a camp meeting. Brother Morris was doing the preaching. After having a talk with him, father came to the camp and notified mother and the five children of his conversion on the subject. He at once proceeded to the arbor where the services were held and arranged the four sons and one daughter on a bench, and Samuel Morris proceeded to baptize us. I was 7 years old. That was fifty-four years ago. I have never met Brother Morris since, but have always looked back to that time as a turning point in my life. I can still see him as he laid his hand upon my head and asked God to bless these boys. There were four of us and we are all members and lovers of the Methodist Church. Brother Morris was a fine-looking young man, and as fine a preacher. Your race is nearly run, Father Morris, but your work will go on until the judgment. I love you for your works' sake, and when we get to heaven we will renew our acquaintance. My father's name was T. W. Anderson, and it was at Liberty Campground, Hempstead County, Arkansas, that he had us baptized. From that time on he kept the family altar ablaze with devotion to God and his family as long as he lived. I believe we ought to preach more on infant baptism and the obligations of parental training of the children in the home. God bless the Advocate and its great editor. I. N. ANDERSON, Roby, Texas.

Loss of Appetite. A person that has lost appetite has lost something besides - vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla - that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite and everybody says there's nothing else so good as Hood's. (Advertisement)

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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.

DO YOU KNOW?

That nine physicians and three trained nurses comprise our entire medical force in our six great mission fields? This is one medical missionary to each 3,300,000 people. In the same ratio, Texas would have only one physician or nurse, and the entire United States less than thirty.

That in per capita gifts to missions we stand next to the bottom among the great denominations of the United States? That the annual assessment of Southern Methodism for the mission cause average only twenty-one cents per member—less than two cents a month—for the salvation of a world?

CENTRAL TEXAS MEETING.

For account the Central Texas Missionary Society, Georgetown, Texas, April 22-25, 1913, lines interested will authorize sale of tickets to Georgetown, Texas, and return at rate of one and one-third fares for round trip, tickets on sale April 21 and 22, limited to leave Georgetown April 26, 1913.

MRS. W. L. PERRY.

CHANGES IN OUR GALVESTON WORK.

The Government has at last finished the new building for the reception of immigrants at Port Galveston; and with the opening of that building the Galveston Immigrants Home, which we have jointly maintained with the men of the Board of Missions and the Texas Conference for the past four years, is now relieved from service. There will always be need of missionary work when these people land, and the Woman's Missionary Council will in the future carry on this part of the work. Rev. J. F. Reifsnider will be the port missionary, and will have an office on the mainland and a desk at the Government port. In addition, he will continue our German congregation at Galveston, which will be gathered in the house rented for his headquarters. With the development of the work there will be need of a port deaconess, which will call for the appointment of a deaconess later on.

We have carried the Immigrant's Home for five years, and while we rejoice that the Government can now do a better part by our foreign friends as they enter Port Galveston, we have a sense of loss as we turn from the larger work to the more direct and less pretentious effort.

PROSPER AUXILIARY.

Prosper Home Mission Society is still alive; we now have twenty-three members. The following are the officers for this year:

President, Mrs. I. A. Greenwood; Second Vice-President, Mrs. J. J. M. Harper; Third Vice-President, Mrs. R. L. Ely; Fourth Vice-President, Miss Annie Collins; Recording Secretary, Mrs. M. M. McElhannon; Corresponding Secretary, Mrs. C. W. Harper; General Treasurer, Miss Mary Chapman; Press Reporter, Miss Annie Collins.

February of this year we organized a Bible Study Class, which has been the greatest help our society has ever undertaken. We have a very enthusiastic leader, Mrs. R. L. Ely.

We meet every Monday. First, we use for the business meeting, third for the social meeting, second and fourth for Bible study, second and fourth for Bible study. We hope to progress on all lines of work, especially on the spiritual side. We are planning great things for this year, and it is our aim to have every Methodist lady a member of the Woman's Home Mission Society. Wishing all auxiliaries a great year and a great harvest.

MISS ANNIE COLLINS.

Press Reporter.

HAMLIN DISTRICT MEETING.

The Hamlin District Meeting of the W. M. Society meets at Hamlin, May 6-8. A splendid program has been prepared by our District Secretary, Mrs. Elsie Malone McCollum. Programs will be printed and mailed out soon.

Mrs. D. L. Stephens, Mrs. C. M. Woodward, Mrs. N. G. Rollins and Mrs. W. B. McCowan, all Conference officers, will be with us. We are expecting a rare treat from these elect women, as well as all others on the program, besides delegates and other visitors. The pastors of Hamlin District and their wives are cordially in-

cluded. We are hoping for a full attendance and a very interesting and profitable meeting. Send names for entertainment to Mrs. J. E. Stephens, Corresponding Secretary Hamlin Auxiliary, Hamlin, Texas.

QUARTERLY REPORT OF ROSEWOOD W. H. M. SOCIETY.

On Jan. 23, 1913, the Methodist ladies of Rosewood met and organized a Woman's Home Mission Society. The society is in good working order, having made good progress in every way. It is our intention to help furnish and repair the parsonage, and we feel that, considering our number, we have done well so far, as we have already bought and placed there about \$40 worth of furniture. We meet twice a month, on Thursdays, at the home of members, and have excellent attendance. Though we be few in number, each member seems deeply interested, and we believe that we are doing good and know that we are all getting good from our work.

PRESS REPORTER.

BUNYAN AUXILIARY.

Due to bad weather, sickness and death in our community the Society at this place has only met twice this year. However, we have elected officers and want to make up for lost time if possible. The officers are as follows:

President, Mrs. M. M. Smith; First Vice-President, Mrs. Florence Snively; Second Vice-President, Mrs. D. Wright; Third Vice-President, Mrs. Mary E. Crouch; Fourth Vice-President, Mrs. T. J. Shillingburg; Recording Secretary, Mrs. Vandyke; Corresponding Secretary, Mrs. R. C. Sniveley; Treasurer, Mrs. Joe Sones; Agent Missionary Voice, Mrs. Emma Devenport; Press Reporter, Mrs. Mary E. Crouch. We believe we did the best work of our lives last year, with Sister H. B. Clark as President; indeed, she is a grand and noble woman, a Godsend and a blessing to the parsonage home. We were sorry to part with her, but are sure all things work together for good to those who love the Lord. We know she will be a blessing to the Society where she is. We are delighted with our new minister's wife, so we are still happy in the work and want to make this the very best year of our Home Mission Society. We have nine members and nine tithers. We have pledged ten dollars for Home Mission Schools. We want to do what we can in the vineyard of the Lord.

PRESS REPORTER.

MORGAN MISSIONARY SOCIETY.

The annual election of officers in December resulted in the following named ladies for the ensuing year:

President, Mrs. D. B. Hunter; Secretary, Mrs. C. C. Kate; Treasurer, Mrs. T. Bonner Ford; Press Reporter and Agent for Missionary Voice, Mrs. Albert Rogers.

In the absence of the different Vice-Presidents, our society is divided into three circles of ten names each. The leaders are Mrs. H. F. Morrow, Mrs. O. D. White and Mrs. J. R. Carter, and three more earnest and wide-awake ladies could scarcely have been selected, each looking well after the interest of her circle. Taken all together, I have never been associated with a more loyal and wide-awake society. Our meetings are held twice a month; a business meeting on the first Monday afternoon and a social meeting the third Monday.

After reading the result of our last social meeting how the pastor's wife was given a "birthday shower" you'll join me in saying "We have indeed a worthy band of ladies." Below is a list of the donors and gifts: Embroidered towel, Mrs. J. C. Dyer; lace collar, Miss Ella Cate; silk hose, Mrs. C. C. Cate; two linen handkerchiefs, Mrs. R. G. Cate; silver pie fork, Mrs. M. B. Winston; cream ladle, gold lined, Mrs. D. R. Hunter; olive fork, silver Mrs. Claud Martin; lace jabot, Miss Annie Mae Carter; silk gloves, Mrs. J. D. Cate; lace jabot, Mrs. Carter Rogers; linen napkins, Misses Morrow and Cate; one jar preserves, Mrs. Morrow; collar and jabot, Mrs. Bonner Ford; embroidered linen handkerchief, Mrs. Gillis; harpin, Mrs. J. R. Carter; six individual crocheted doilies, Mrs. H. O. Wintz; two cans beans, Mrs. W. A. Lee; one china cup and saucer, Mrs. T. L. DeSpain; china pitcher, Mrs. Dudley White.

MRS. H. B. URQUHART.
Morgan, Texas.

HOME DEPARTMENT.

City Mission Boards of the Methodist Episcopal Church, South, conduct work among foreign-born people at fourteen centers, among cotton mills at twelve centers among eight native crowded centers, and at one negro center.

Consecration of Deaconesses.

There will be nine deaconesses ready for consecration Monday evening, April 14, at the Council Meeting this year. Bishop I. H. McCoy will officiate. We could locate twenty times this number.

The number of deaconesses to be called for this year is as follows:

Negro work	15
Trained nurses	25
Domestic science teachers	25
Superintendent boys' clubs	25
Kindergartens	10
Day nurseries	10
House mothers	20
Travelers' aid	25
Church deaconesses	20
Total	175

Our Japanese Work's Loss.

On February 16 our dear Mrs. Edna Standefer, for eight years teacher of our night school at Mary Helm Hall, Alameda, Cal., was called to her reward. Fidelity, efficiency and love were the characteristics of Mrs. Standefer's ministry. Our Japanese students and Church members will miss her loving thought. Who can take her place?

Southern Headquarters for Mormons.

Chattanooga, Tenn., is regarded as Mormon Southern Headquarters. Outside of Salt Lake City, the largest Mormon printing house in the world is located at Chattanooga, Tenn. The largest number of workers report there, and the largest number of converts are listed there.

From San Francisco.

Miss Mattie Wright, deaconess, recently appointed to city mission work in San Francisco, with her usual pluck and ability has gotten located and is already at work. She has secured a flat in a section of the city where there are many industries which offer business opportunities to young women. The City Board at once furnished it with necessary articles; and by subletting rooms to four young women they have actually begun the co-operative home work. Miss Wright's joy at being at work again, after an enforced absence of nearly eighteen months, is contagious, and the members of the City Board have caught the spirit. There is joy among Southern Methodist women in San Francisco.

Our Co-Operative Homes.

The reports of our City Boards show that they now carry five co-operative

homes for young women where Christian influence and protection may be given. These homes are the Young Woman's Co-operative Home, at Houston, Tex., Jackson, Tenn., Lexington, Ky., the Wilson, Richmond, Va., and the Rebecca Sparks Home, Waco, Tex. These reports show 348 young women regularly cared for and seventy-five given temporary shelter; 166 aided in securing positions.

Travelers' Aid.

Four of our workers served as travelers' aids this year (1912). They report 979 young persons assisted, 1401 directed to hotels and lodgings, and in various ways 5209 were helped by their ministry.

Fifteen deaconesses have been employed as Church deaconesses this year. They show 16,334 visits made and 1745 received from Church people who have needed their help. They have conducted 490 religious services and induced many to attend Church. More than a hundred conversions are reported, while 225 children are taught in night schools and 208 in industrial clubs.

Foreign Department.

Our missionaries in Mexico City, Misses Case, Churchill, Wilson and Fox, will have thrilling experiences to tell of those days when war waged so fearfully in the city. News was anxiously expected from them, and relief came with the telegrams and letters that reached the office during those days of suspense.

Misses Molling, Alfter and Cunningham are still at San Luis Potosi, and Misses Massey, Varner and Boothe remain at Guadalajara, as do Misses Wilson and Harper at Chihuahua. Those at Durango, Mrs. O'Beirne, Misses Pierson, Cain and Ford, left that city about the middle of February by the advice of the Consul. A few days later Misses Roberts and Hooper, of Saltillo, were advised by the Consul to leave Saltillo which had become the center of active rebellion. Letters from some of these have reached the office since their safe arrival at home.

All the Mission Boards in Korea agreed upon the point that primary Christian education is one of the greatest needs today in Chosen, and that primary day schools are specially needed in the country districts of the work.

A cable received from Japan at the Missions Rooms a few days ago told of the death of Miss Willie Park Sandersville, Ga., on Feb. 19. Miss Park was stationed in Kobe, Japan, having been in the employ of the Board of Missions for four years. She is a sister of Miss Clara Park, of Me-Tyeire, Shanghai. Miss Clara spent the summer and fall months in Japan by the bedside of her sister. I am

sure her many friends will pray daily for her during these hours of sorrow. Mrs. J. P. Campbell, who has been extremely ill in Seoul, Korea, was improving satisfactorily at the time the last reports were received.

Dr. and Mrs. Pinson, after a trip of eight months spent in studying the mission work in Japan, Korea and China, are expected to reach Nashville March 18.

OUR CHURCH BELLS.

Mrs. W. F. Spencer.

Among the old things that are passing away, with nothing as good to fill their places, are our church bells.

The "Old Oaken Bucket" is supposed to be alive with germs—the greatest disseminator of disease possible, a menace to the human race. We believe it and heartily approve of its passing. And along with it a lot of other useless and harmful relics and village customs. But not the church bell, not the soft insistent call to prayer. With its passing goes a something from the heart that is hard to define. As the stained and scriptural windows give the "dim religious light," so the ringing of the bells call us softly from the glare and fret of the world to the Sabbath peace. How many times has it marked the hour for us! How many times has it reminded us of neglected duty, blessed privilege, God's holy day! How many times has it called us from contemplated or actual worldly tasks and pleasures at the appointed hour of service and we have not been able to resist its appealing sweetness! How many times has it brought a holy hush to the souls of men, a comfort to the sick, and a solace to the dying! What is more beautiful than the sound of the church bells in the twilight hour of a summer eve, and the worshipers wending their way to the house of God. It calls and pulls that way, and not toward the haunts of men.

More than ever it is needed today. Nothing else in the world should proclaim itself more, above the din and strife of sin, than the Church of God. The silent beauty of the architecture is not enough. "Architecture is but frozen music" and the soft, persuasive, suggestive soul of it in the music of its bells would soften many a heart and awaken many a tender memory and lead back many a wanderer.

This is a work for women. Can we not use our influence for the Sabbath sound of the church bells to be heard again in our midst? And as it peals out, we will drop our wearing, worldly cares and go and sit in peace. The hurrying world needs just this hour and this reminder.

An effort to prove one's self smart always results in proving the opposite.



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DALLAS,
TEXAS.

THE PASSING DAY

Last Sunday there was a violent attempt to assassinate the King of Spain on the streets of Madrid by an anarchist, but the attempt failed by a hair's breadth. The assassin was overpowered, but much excitement ensued.

The funeral of the late J. Pierpont Morgan, the great American financier, took place in New York last Tuesday amid imposing ceremony. His remains were brought back from Rome where he died two weeks ago. After the funeral his body was taken to Hartford, Conn., for interment.

The whole country within the past few days was visited by a cold snap and the growth of vegetation has been arrested. The fruit crop is probably very seriously injured and it will be very short this season. Otherwise the farming conditions are most favorable. Good seasons have been put into the ground.

Mrs. Kit Flanary, of this city, who a year or so ago shot and killed her husband on Elm Street, and who had already had three trials resulting each time in a hung jury, was again tried and cleared last week by a Denton County jury. The verdict was rendered, according to the report, on the ground that she was insane.

Congress is considering the revision of the tariff and they have before their committee a drastic bill looking to large reductions on the necessities of life. The only friction among the Democrats is on free wool and free sugar. The majority of the party in the Senate is only six, and four of them are raising objections to the reduction on the two articles mentioned. It awaits to be seen whether the President will be able to put the measure through both Houses.

The coal lands of Alaska, according to William Griffiths, a mining expert, extends over an area of 900 square miles, and contain 1,500,000,000 tons of coal.

The State of Colorado went wet by vote the other day. The city of Denver, however, makes total abstinence a qualification for a position on the police force.

The Arlington wireless station, just out of Washington, has by test been proved to be second to none in the world, not even excepting the one on the Eiffel Tower. This is brought out in a preliminary report just issued.

Minnesota has placed itself in a class all its own by passing a system of pensions for mothers. Governor Eberhart has affixed his signature to the act, which provides a pension of \$10 a month for every child, to be paid to the mother, upon proof being furnished of inability to care adequately for the family.

According to the latest reports, Ohio's loss in the recent floods now figures as follows: 460 lives lost, 4200 homes destroyed, 40,500 persons made homeless, and 9000 families, outside of Dayton, Columbus and Cincinnati, in need of rehabilitation.

In the city election at St. Louis April 2 Henry W. Kiel, Republican, was elected Mayor by a plurality of 2139 over John H. Simon, Democrat.

The Department of Health of New York City has announced that inoculation against typhoid fever has passed the experimental stage. It is now believed that typhoid fever can be as easily prevented as smallpox.

On the two days, Sunday, March 30, and Monday, March 31, there landed at the port of New York 12,084 immigrants. On the 31st the classification was as follows: From Italy, 1882; from Antwerp, 1520; from Bremen, 1206; from Havre, 1477; from Glasgow, 560; total, 6745.

The Japanese Government has lodged formal protest with our State Department against the proposed enactment by the California Legislature prohibiting the alien ownership of land in that State. The proposed law is to prevent the ownership of land in California by Japanese.

At London, Postmaster General Samuel has announced the institution of night "lettergrams," the same being telegrams sent during the night at the rate of six words for a penny, and to be delivered by the first mail in the morning, with the idea of benefiting people who have missed the last post at night.

The well-known French metallurgist, M. De Launay, at Paris, has estimated that from the earliest time

to the present, diamonds of the weight of twenty-eight and two-fifths tons, and having a value of about \$1,000,000,000, have been taken from the earth. According to his figures, India has contributed stones worth \$85,000,000, and Brazil to the amount of \$100,000,000, both of which fields, he now asserts, are practically exhausted.

READY FOR WORK.

Please say to the presiding elders, if they have anything in the way of circuit or mission that is not able to support a preacher just call on me. I am ready to go anywhere; am not seeking a fat place, would rather have one lean and make it fat. After twenty years in the active work I feel lost without a place or crop to cultivate in the vineyard of my Lord. Denison is looking up religiously. Many things point to a better day for Denison in a spiritual way. We believe that Denison is nearer ready for a revival than we have ever seen it. All the preachers are hard at work and seem to be in sympathy with each other. J. M. HOLT. Denison, Texas.

SAN MARCOS DISTRICT CONFERENCE.

The San Marcos District Conference, which met at Waelder April 1-4, has passed into history, and will long be remembered by those who attended. All the preachers of the district were present except one, who was absent in a distant State on account of the serious illness of his mother. A goodly number of laymen were also present. The session was unusually interesting and helpful, and will be counted as one of the best conferences ever held in this district. The splendid program prepared and rendered, the good fellowship, the gospel preaching, the soul-stirring singing, the gracious hospitality extended by the good people of Waelder, and best of all, the evangelistic note of "saving the lost," sounded out strong and clear by the presiding elder and preachers evangelizing the neglected places, and last but not least, the business-like way with which the work of the conference, in all its details, was dispatched, conspired to make the conference a memorable one.

The first service was held Monday night. Rev. Theophilus Lee, of Lockhart, preached a deeply spiritual and most helpful sermon on "The Two Keynotes of a Successful Revival." Tuesday morning was devoted to the Missionary Institute. A fine program had been carefully prepared by the presiding elder, which was carried out by the preachers. Every man, to whom a duty had been assigned, filled his place in a most creditable and acceptable manner. The first address was made by W. H. Biggs, on Brazil. It is good enough to be published in the Advocate. Brother Biggs is still young, and strong in heart and mind.

The missionary cause as represented by our Church in the foreign fields was strongly and interestingly presented by the following preachers, viz: Lewis McVea, Marcus Williamson, J. D. May, J. A. Phillips, and a short talk by the undersigned. The afternoon session was given to the Woman's Missionary Society. Miss Bunting, of Kyle, presided, and in a most pleasing and captivating address, presented the different departments of work, which are being carried on by the Society. The reports, discussions, and addresses, demonstrated fully that the women should be allowed to vote, or do anything else they desire to do, toward hastening the coming of the kingdom, or the evangelization of the world.

Mrs. W. F. Robertson, of Gonzales, delivered an address in a most telling manner, that was full of practical information and wholesome instruction. The preachers thoroughly enjoyed these addresses. Wednesday morning was given to the regular work and organization of the District Conference. No dull moments were ever discovered between the opening and the close, Thursday night. Our new presiding elder, Thomas Gregory, distinguished himself as a presiding officer. He has a good-natured way of keeping all the preachers busy and on the alert. He is a prince among men, and knows just how to get the most and the best out of men and subjects. Nothing escapes him, even to the smallest detail. We have never seen a man who was more tender with his preachers, more considerate, more conscientious, or more thoroughly practical and painstaking in his dealing with any subject, problem or interest of the Church. "We have a sure-enough, all-round, ideal presiding elder" was the common verdict of all.

The laymen went away from the conference feeling that the District Conference was about the biggest thing, and one of the best institutions of the Church. The work of the laymen was magnified. One evening was wholly devoted to the laymen's work.

Four laymen, G. G. Johnson, J. T. Ellis, W. J. Bright, and Brother Hughes of San Antonio, delivered splendid addresses, each strongly setting forth the different phases of the laymen's work. The conference passed a ringing resolution urging the laymen throughout the District to attend the Quarterly and the District Conferences.

We were not favored with many visitors. Rev. Sterling Fisher, President of Coronal Institute, San Marcos; L. C. Lilly, of Flatonia; W. H. Vaughn, Agent of Southwestern University, Georgetown, and J. D. Scott, of Elgin, each made a short call.

The following are the delegates: G. G. JOHNSON, J. T. ELLIS, W. J. BRIGHT, W. A. SCOTT.

Alternates: D. H. Gunn, J. H. Combs.

The reports of the committees showed a large increase in salaries all over the district, and a large increase in collections on conference assessments; also, a large number of conversions and a good increase in membership. The district intends to pay out in full on every claim, and as much more as possible this year.

Next year the District Conference will meet with Brother Robert Paine, at Luling, which place, he says, is the "hub of the district, and the center of the surrounding country."

Waelder charge, under the splendid and popular leadership of Rev. J. G. Forrester, the pastor, has lifted itself enduringly to the highest pinnacle of fame, in the estimation of the preachers and laymen, because of their generous entertainment and unbounded hospitality. Large congregations attended upon the preaching of the Word during the sessions. D. E. Carr, Theophilus Lee, A. Y. Old, Robert Paine, Lewis McVea, and one other, preached to the edification and spiritual profit of the people.

A. B. DAVIDSON, Secretary.

A CARD OF THANKS.

In answer to the many letters of love and sympathy from our dear friends in this hour of sorrow and grief we would say, We thank you for every word you have said and for all you have felt in your hearts for us. Oh, how it helps our poor hearts to bear up under this great affliction! Words are inadequate to express our love to the dear home friends and pastors for their many tokens of love, and the willing hands that prepared our dear one for burial. I. L. MILLS AND DAUGHTERS.

APPRECIATES THE ADVOCATE AND REV. W. W. WATTS.

Since I have been a subscriber to the Texas Christian Advocate for several years, thought I would write a few words and tell you how much I enjoy and appreciate the splendid paper you are giving us. Every copy is full of interest from cover to cover. And while I take the Dallas Morning News, I must say that I am always more anxious to get the Advocate than the News or any other periodical as for that, because when I read a thing in the Advocate I know it is sound and worth 100 cents in the dollar.

Brother Watts was with us yesterday and preached two most interesting sermons along the line of Education and Christian Character-Building. His talks were both practical and helpful. About fifteen years ago I went to school to Brother Watts' sister, Miss Lela, at Beckville. He visited her and was present in the school and we recited several lessons to him. I had not met him since that time until yesterday, and after studying me a second he recalled my given name, and also asked me if I remembered a little incident he got into with one of his sister's pupils. I was indeed glad to meet him. W. E. SMITH. Pine Hill, Texas.

ANOTHER PREACHER'S WIFE.

Reading Sister Smith's letter in Advocate brings to mind some of our experiences on different works. We, too, went to the woods, cut logs, rived boards and built a log house with stick and dirt chimney, cut and split pickets to fence garden clearing and some boarding; till we could get up a room.

We have received as little as \$250 salary. Of course, we did not live on that. On one work where parsonage had sold, after Mr. T had got a new one built with some debt, some of the officials wanted to rent to pay it out of debt, so we moved into the country and rented a place for our little boys to work. We did not want them to be idle anyway. That kept them em-

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 3477) removes iron rust, ink and all unwashable stains from clothing, marble, etc., with magical effect. Good seller, big margins. House-to-house agents and store salesmen wanted. The original, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

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

BEES! BEES! BEES!

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

HELP WANTED.

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

MISCELLANEOUS.

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

played while they were not in school. We have been on works in drouth-stricken places where, if we had not been able to live on our own means, we could not have stayed on the work.

In the drouth of 1887 we moved out in the country in a house with one of our stewards where we could get water, grass and buttermilk. In 1886 and 1887 on the Buffalo Gap Mission our people absolutely made no crops of any kind either year.

The picture of the old McMahan Church in Advocate reminds me that this was my husbands' first work after we were married. Here we built the house in the woods. We raised money the next year to build a parsonage for next preacher. I could not refrain from shedding tears when I saw that picture and thought of the good meeting we had in the old McMahan Chapel. That was in 1881. Many changes since that time. Friends and loved ones have crossed over the river of death for a brighter home. We have no permanent abiding place here, but, thank God, when we get up yonder we will have a "house not made with hands, eternal, in the heavens."

We have nearly worn our lives out in this old world, but we will not have much longer to stay here until God will call us home. MRS. B. A. THOMASSON.

BROTHER MORRIS CHANGES.

The going from Big Spring to Denison of Rev. J. E. Morris makes everybody here both sad and glad; sad, because the Y. M. C. A. is to loose his efficient superintendency and the town his congeniality; glad, because his field is enlarged and opportunity given him for expanding his influence.

He has been here five years and seven months. He found about four hundred members of the Y. M. C. A.; the past four years he has maintained an average of six hundred and over, the present membership being about six hundred and fifty. There have been about five hundred conversions due to the Y. M. C. A. activities since he came.

He holds midnight services at the shops every Saturday night, serving hot coffee and gospel, also every Friday at noon conducting gospel services at each.

His co-operation with the pastors, his ever-ready and helpful thoughts have been an inspiration to them; he informs them of all newcomers to the Y. M. C. A. in order that they may get in touch with them.

The Y. M. C. A. owns a nice lot, 75x140 feet, on which the building stands. She is out of debt and has a bank account.

Mr. Morris will be remembered for the good he has done and his most estimable and helpful helpmate is also worthy of proper commendation. The Advocate is kept on file. PINKNEY HAWKINS. Big Spring, Texas.

READY FOR WORK.

We are getting ready for revival work. I have felt especially called to this work for years. I strongly believe in the specialist in revival work. It obtains in everything else where things are "doing." Many things have hindered or this announcement could have been in the Advocate long ago. Mrs.

POULTRY FEED.

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

RAISE MONEY FOR YOUR CHURCH.

WE OFFER YOU an easy method. Send us a photograph of your church, your pastor and we will send you 500 high-grade post cards with photograph on each card. Sell these cards at 10 cents each. When sold remit us \$20 and you keep the balance. You can do this in a week. Write today. TEXAS BOOK CO., Desk 2, Waco, Texas.

WILL HELP IN MEETINGS.

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

WANTED TO HELP IN MEETING.

EVANGELISTIC singer and choir director. C. C. COCKING, Box 486, Palestine, Texas. C. C. COCKING, Box 486, Palestine, Texas. Rev. Thos. R. Morehead, Pastor.

Bloodworth and my son, Lloyd, will assist me when and where needed. My son can conduct the music department and is pronounced a good leader. We are ready to help you, brother pastor, in city or hamlet. An Advocate agent and am anxious to enlarge the great paper. I am much gratified with the growing interest in the paper all over Texas and elsewhere. Don't be afraid to call for us where souls are to be saved. T. T. BLOODWORTH, Polytchnic Sta., Fort Worth, Texas.

DISTRICT CONFERENCE NOTICES.

Beaumont District. We have two services over the T. & N. O. from Beaumont to Woodville. You can get here now at 11:17 a. m. and 4:50 p. m.—that is from Beaumont. Before you start to the District Conference, look up the connection at Beaumont and Kountze. W. C. HUGHES.

San Angelo District. San Angelo District Conference will be held at Sterling City, beginning Thursday, June 3, 1913, at 9 a. m.

Committees are as follows: License to Preach—J. T. Morris, J. S. Bowles, R. S. Alair. Address on Trial—C. W. Rylander, C. W. Hardon, N. E. Braeg. Deacons' and Elders' Orders—A. J. Weeks, J. D. Worrell, W. M. Churchfield. Every interest of the Church will be carefully considered. Preachers in charge are requested to have complete reports of their work up to the meeting time of the District Conference. Definite information with regard to what has been done for Southern Methodist University is expected. Local preachers will please be present, if possible, otherwise have written report of work at the conference. Representatives of commercial interests of the Church will be given a cordial welcome. A splendid body of lay delegates is being elected on the second round and we look forward to a great conference. The pastor, Rev. J. T. Redmon, will make announcements concerning entertainment. F. B. BUCHANAN, P. E.

McKinney District. District Conference will meet at Richardson, April 22-24. Opening sermon at 11 a. m., April 22. We expect you to be with us, and by your presence, prayers, and hearty cooperation, help to make it an occasion of profit and pleasure. CHAS. A. SFRAGINS, P. E.

BOARD OF MISSIONS, NORTH TEXAS CONFERENCE.

The Board of Missions of North Texas Conference will meet in Dallas, May 6, at 10:00 a. m. C. W. DENNIS, Secretary.

NORTH TEXAS BOARD OF MISSIONS.

I see that you have my call for the meeting of the Board of Missions at the North Texas Conference for May 7. I suppose the mistake is mine. It should be May 6 and you please make the correction? Put it May 6 instead of May 7. O. S. THOMAS, P. E.

TO THE PASTORS OF THE NORTH-WEST TEXAS CONFERENCE.

Dear Brethren: Please make your arrangements to obey that command of the Discipline which directs you to hold Children's Day services "on the third Sunday in May, or as near thereto as practicable." Remember that your Sunday School Board will furnish programs free to all Sunday Schools that will observe the day, and take a collection and send it to Rev. M. E. Hawkins, Canadian, Texas. You can magnify the children of the Church in your Children's Day program, if you will, and make the day very helpful to your Church. But please do not stress the old idea that the Sunday School is the Nursery of the Church, because we want all our young people, as well as children in the modern Sunday School, to strive to emphasize our duty toward childhood and make Children's Day a blessing to all. E. W. DAVIS, Chairman.

San Marcos District—Third Round. Manchaen, at Sheppard's Chapel, May 19, 11, Harwood, at Tillman, May 27, 18, Martindale, preaching, May 28. Gipping Springs, at Fitzhugh, May 31, June 1, Kyle and Buda, at Buda, June 7, 8, Gonzales, June 14, 15, Lockhart, June 16, Lytton Springs, at Clark's Chapel, June 21, 22, Leesville, at Floods, June 28, 29, Waelder, July 3, Belmont, Oak Forest, June 5, 6, Luling, July 12, 13, Sognny, July 14, San Marcos, July 20, Staples, Harris Chapel, July 26, 27, Martindale, July 30. THOMAS GREGORY, P. E.

Obituaries

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

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

OUR MOTHER IS GONE.

A feeling of inexpressible sadness and loneliness fills one's mind and heart when he realizes that his first best friend has gone hence. So felt one sister and four brothers and a great host of other relatives and friends when "upon the first day of the week, very early in the morning," of April 6, 1913, their dear mother finished up life's work of useful toil and service and crossed over into the new eternal Sabbath. She was eighty-one years old; had been a devout consistent Christian from childhood and a member of the Church, "in whom there was no guile," for sixty-five years and more. She was the most unselfish, charitable person this writer, her eldest born, has ever known. Her life was literally given, and joyfully, too, for others. The hundreds and thousands who came in touch with her beautiful life will, with her children, "rise up and call her blessed." She walked the lonely vale of widowhood for more than forty years, heroically met the battle of life, raised two families, her own and that of a deceased daughter. She fought the last battle bravely and submissively. So when on tomorrow we lay her tired body to rest in the cemetery at Granbury, Texas, with others of our sacred dead, we shall do it, not as those "who have no hope," but as those who with an eye of faith penetrate the dimness and darkness that veil the future and with the songs of triumph in hearts we shall declare "our mother is gone," but not dead. She lives evermore and we shall see her again. W. J. MOORE.

GREEN.—Rosa L. Green, wife of Charles Green, departed this life March 14, 1913, near Porter's Bluff, Texas. Was born in Ellis County, Texas, near Middleton, September, 1853; married May 29, 1879. Four children were born unto them, three of whom preceded them to the grave, and one left to battle with the ills of life alone. She was converted in early life and joined the M. E. Church, South, and tried to live a faithful Christian. When her last days came she said she was ready to go and sang some of the sweet songs of Zion with her niece on her deathbed. May the good Lord help us to so live that when death comes we will like her, be ready and willing to go where no sin nor sorrow can ever come. Her sister, FANNIE FORRESTER.

CAMERON.—Christie Cameron was born in Austin, Texas, October 26, 1899; graduated from the Baker School January, 1912. Was elected poetess of her class which place she filled with dignity, distinction and honor. She entered the High School of which she was a pupil at the time of her death, which was on Saturday morning, February 1, 1913. Hers was a bright, sunny disposition, bringing sunshine and cheer to all who came in contact with her. In the home, at school, among her associates, and in the Church we find her in the same cheerful humor; always ready and willing to lend a helping hand wherever it was needed. How the younger sister and brother enjoyed saying, "Sister said so!" How the parents had learned to lean upon and look to her for help! Just as she was blooming into beautiful womanhood, just as the bud was unfolding into the fragrant flower, after two weeks of intense suffering, following an operation for appendicitis, she sweetly and quietly fell asleep in Jesus' arms to awake in the Beautiful City, where there is no more pain or sorrow, suffering or death. She has only gone before to prepare the way for others, that we following the example she set, may too, rest with Him and bask forever in the sunshine of God's love. She was tenderly laid away by loving hands here in Austin where she spent her short, sweet young life, amid a mound of lovely flowers which only reflected the beautiful life she had lived. As long as life itself lasts, the influence of her sweet life will abide with us that knew her, for to know her was but to love her. We that are left behind ever think of the flower that has been gathered into God's garden whose fragrance will last forever and ever. MRS. C. H. C.

THOMAS.—Mrs. Martha E. Thomas was born March 1, 1851, in Meigs County, Tenn.; died at Salesville, Texas, Dec. 31, 1912. She married Mr. R. H. Thomas, Aug. 27, 1876, in McMinn County, Tenn. God gave them three lovely children, two boys and one girl, all of whom are married and live near the old home at Salesville. When they came to Texas they first settled in Hood County. She gave her heart to God and became a happy Christian at the age of eighteen and ever lived devoted to God. She was confined to her bed six months before her death. In all her affliction she was patient and exemplified the true Christian spirit. Her conversation was on the Church and its welfare and was anxious for her family to contribute to the building of a church at Salesville, which they did, and the church is now being built. May they all meet at the river that flows from the throne of God. Her pastor, B. S. CROW.

ELY.—Arthur Gordon, little son of Brother and Sister A. W. Ely, was born October 26, 1906; died March 29, 1913. Little Gordon was sick several weeks and suffered quiet a great deal, but was always submissive and obedient. I have never witnessed a more beautiful patience on the part of a little child. We laid him away to rest in the beautiful cemetery at Merkel, Texas, where in peace his little body may await the resurrection day. Remember father, mother and dear brothers and sisters, that your little Gordon has gone home to be with Jesus in the Father's house of many mansions, and in that sweet home, so free from all sorrow and suffering, he will await your home-coming and welcome you at the beautiful gates of pearl. Be faithful and meet your little boy in heaven. C. E. LYNN, P. C.

WILLIAMS.—Sister G. H. Williams (nee Duke) was born September 28, 1818, in Lafayette County, Mississippi, and departed this life January 23, 1913, at Blackwell, Texas. At the tender age of thirteen years she gave her heart to God, hence more than a half century was spent in the service of her Lord. She was married to G. H. Williams October 10, 1865. Nine children were born to them. She made her kingdom the home of the homeless, for in addition to her own children she mothered thirteen orphan children. Surely her reward is great in her Father's house. Her body rests at Bonanza, Hopkins County, Texas, but her soul is with God waiting to greet husband and children. CAL. C. WRIGHT, P. C.

SARTAIN.—Mrs. Martha A. Sartain died at her home in Gibtown, Texas, March 23, 1913. She was born Oct. 13, 1832. Was converted and joined the Church in early life. She was the mother of a large family, all except one being members of the Church. Sister Sartain is gone, but her works do follow after. How can we measure the life of a good mother! "Many will rise up in that day and call her blessed" because of the "leaven" she hid in the lives of her children. Sorrow not, dear ones; it's true the parting is grievous, but the reuniting will be joyous. Mother is gone, but you shall soon see her. Do you want to live with mother in eternity? Then accept Jesus as your leader. He will lead you to her and reunite you again. God bless the grief-stricken ones, and may the memory of mother constrain you when you are tempted to turn aside into forbidden paths and keep you in the straight and narrow way that leads to God. Her pastor, W. W. BARNETT.

DOOLIN.—Mrs. Ella Doolin (nee McGee) was born in Milam County, Texas, Sept. 28, 1893; departed this life at Paris, Texas, Feb. 19, 1913; laid to rest in the Campshed Cemetery, Delta County, Texas, to await the resurrection morn. Sister Doolin was married to J. W. Doolin in 1908. To this happy union two children were born. Sister Ella Doolin was converted at the age of 12 years and joined the M. E. Church, South, and lived a faithful member until her death. She leaves a husband, two children, a brother and a host of friends to mourn her death. I would say to the husband and friends to look to Him who is able to comfort in the midst of trouble and let the will of Him who is our guide be done, and press on to the city where there shall be no separation. Sister Doolin has paid the debt that we all must pay. So I would say, live for Him who died for thee. May the richest blessing rest upon the motherless children, and may the father be directed by the Spirit of God to raise his children to be useful. Blessings on all of the bereaved. J. C. GIBBONS. Lake Creek, Texas.

FINCH.—Syntha Jane Finch (nee Phillips) was born in Alabama, September 1, 1859; moved with her parents and settled in Lamar County, Texas, in 1866; married to W. F. Finch December 23, 1875. She, with her husband, moved to Fisher County, Texas, in 1889; died in their home seven miles west of Roby, February 7, 1913. She was the mother of five children; three preceded her to the better land. One daughter and one son, with the devoted husband, two brothers and nine grandchildren are left to mourn her departure. Sister Finch was converted and joined the M. E. Church, South, under the ministry of the sainted C. L. Ballard. She was a devoted companion, mother and neighbor and Christian, always at her post when able to be at Church. Her neighbors speak of her in the highest terms. She had been teacher in the Fairview Sunday School for years. Her home was the home of the pastor, whenever he felt he needed rest. She was a good woman and everybody loved her, and all miss her in the community. We mourn, but not as those who have no hope. We expect to meet her again. We laid her body to rest in the Roby Cemetery February 8, 1913, amid the sobs and tears of a host of relatives and friends. Her pastor, L. N. ANDERSON.

Roby, Texas.

STEPP.—Frances J. Stepp (nee Alfred) was born in Noxubee County, Mississippi, Jan. 14, 1838; moved to Texas with her parents in 1849; was converted and united with the M. E. Church, South, when fourteen years of age; was married to Rev. N. L. Stepp March 28, 1859. Four children were born of this union, three of whom are still living—Rev. D. F. Stepp, local preacher, of Karnes charge; Mrs. W. M. Huggins, of Corsicana, and Mrs. T. O. Griffith, of Tecumseh, Okla., at whose home Sister Stepp died, Aug. 24, 1912. The writer was Sister Stepp's pastor for three years while on the Kerens charge, and knew her to be a good woman in deed and in truth. It was always a blessing to me to visit her home. There was a spiritual atmosphere in that home which made me a better man because of the visit. During the last years of her life her suffering at times was great, but she endured as seeing Him who is invisible; not a word of complaint. "Her life went out as sweetly and peacefully as the dying winds of heaven expire amid the last heard murmurs of the aeolian harp." She being dead, yet speaketh. Speaks of a life of self-sacrifice and devotion to duty; speaks of that simplicity of faith in the providence of God and of that triumphant faith in a life of immortality beyond the grave. Dear sister and friend, farewell, but not forever. We shall meet again in that land of fadeless flowers—where we shall see the King in his beauty, in whose presence is fullness of joy, at his right hand are pleasures forevermore. G. W. KINCHELOE.

MAYFIELD.—Sam Mayfield, infant son of Brother and Sister J. S. Mayfield, was born at Coryell, Texas, Aug. 15, 1912; departed this life March 12, 1913, aged 6 months, 27 days. This precious babe's stay on earth was brief, but it was long enough to entwine itself strongly in the heart's dearest affections. As it was not often well doubtless it suffered much pain, but now it dwells in resplendent realms where suffering never comes. Its immortal spirit awaits father and mother, who are "pressing with holy vigor on." L. B. SAWYERS.

EDENS.—Tipp Edens was born in San Angelo, Texas, to B. A. and Mattie R. Edens, July, 1894. When four years old his parents moved into the R-Bar community, Howard County, where Tipp grew almost to manhood. In 1910 he, with his parents, moved to Winkelman, Arizona. Last July his parents returned to R-Bar, Howard County, the former home, leaving Tipp with an elder brother in Arizona, not thinking that they were bidding the baby boy an eternal earthly farewell. He was stricken with that dread disease, spinal meningitis. His father went to him and all that was possible was done for him, but to no avail. Tipp was born from above at R-Bar Church, in 1908, under the preaching of Rev. Simeon Shaw. His life was ever consistent. He loved his Lord, read the Bible and lived its truths, hence his was the life beautiful. No one doubted his Christian life, because he eschewed evil and walked by faith and kept himself unspotted from the world. The writer held the service and we laid his body to rest in the Salem Cemetery, Feb. 23, 1913, to await the resurrection morning. Dear papa and mamma and loved ones, Tipp has only gone on to the home of the blessed and is watching and waiting for you. M. D. HILL, P. C.



The Tenderfoot Farmer

It was one of these experimental farmers, who put green spectacles on his cow and fed her shavings. His theory was that it didn't matter what the cow ate so long as she was fed. The questions of digestion and nourishment had not entered into his calculations.

It's only a "tenderfoot" farmer that would try such an experiment with a cow. But many a farmer feeds himself regardless of digestion and nutrition. He might almost as well eat shavings for all the good he gets out of his food. The result is that the stomach grows "weak" the action of the organs of digestion and nutrition are impaired and the man suffers the miseries of dyspepsia and the agonies of nervousness.

To strengthen the stomach, restore the activity of the organs of digestion and nutrition and brace up the nerves, use Dr. Pierce's Golden Medical Discovery. It is an unfailing remedy, and has the confidence of physicians as well as the praise of thousands healed by its use.

In the strictest sense "Golden Medical Discovery" is a temperance medicine. It contains neither intoxicants nor narcotics, and is as free from alcohol as from opium, cocaine and other dangerous drugs. All ingredients printed on its outside wrapper.

Don't let a dealer delude you for his own profit. There is no medicine for stomach, liver and blood "just as good" as "Golden Medical Discovery."

METTAUER.—Mary Ann Crisp was born at Chireno, Nacogdoches County, Texas, Sept. 8, 1848; died at her daughter's residence, Mrs. J. H. Brantley, in the town of Nacogdoches, March 26, 1913, at 2:30 a. m., aged 64 years, 6 months and 18 days. She was married to John T. Mettauer, Dec. 19, 1867. They lived together forty-five years, three months and six days. To the union there were born ten children, five boys and five girls, four of whom preceded her to the spirit land. Surviving her are R. E. Mettauer, of Chireno, Texas; J. M. Mettauer, of San Francisco, Calif.; G. C. Mettauer of Saralla, Texas; Ida Thrash and Lizzie Brantley, of Nacogdoches, Tex.; Mary Daniels, of Long Branch, Texas. The husband and father of these children lives at Rockland. In 1881 she professed religion and joined the Methodist Church at Chireno and remained true and faithful to her vows and obligations to the hour of her death. She was buried by the Eastern Star Chapter, of which she was a member at Rockland. Her health was not good for several years, and for the last twelve months she was unable to go about her household duties. Her suffering was great, but her spirit of submission and patience enabled her to await the time without a murmur. She realized her condition and was ready to welcome her release. Her home was a happy one, and always made welcome the preachers who chanced to come that way. Her home was always open to the preacher, and not only to them, but to hosts of friends. The Advocate was always a welcome visitor to her home. She has been a subscriber for the paper for years. She leaves the husband, stricken in age, alone in the home, to miss her more than all others. The children and grandchildren and a host of friends will miss her, but their loss is her gain. We can only point the sorrowing ones to her Lord and his grace, who was her stay and support through life and comfort in death. "Blessed are the dead which die in the Lord, they shall rest from their labors." Written by one of her former pastors who knew her well. A. G. SCRUGGS.

MRS MARY E. ZIMMERMAN.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." It is easy for one, without consideration to say, thus and so "is a jewel of first water." But how often it is said without meaning or truth! Paste diamonds cannot bear pressure; only genuine ones are put to the test in this way. The great Alchemist, however, has the art of putting his jewels through gradations of pressure whereby he "transmutes the most inferior into noblest types. The only question always is, will they bear the pressure? If, after the slight pressure is let down on them, they hold together, this guarantees a resistive force mightier for every succeeding test which is sure to follow, for the great Artist loves the best, and it is in this way the transmutation is perfected. "When thou shalt be old, another shall gird thee, and carry thee whither thou wouldst not." "Whom He loveth He chasteneth, and scourgeth every son whom He receiveth." This is the invariable order, and thus the work is completed. While writing the above I had in mind Mrs. Mary E. Zimmerman, relict of Rev. T. H. Zimmerman of the South Carolina Conference. Her maiden name was Hammond, one of the best families of South Carolina, the State that has given to the Nation so many noble men and women, as to make her famous on that line. Her exemplary life spanned eighty years and six days, having been born March 2, 1833, in South Carolina and receiving her translation March 8, 1913, in Naples, Texas. Her remains were laid to rest unto the resurrection in the little cemetery at Union Chapel, Texas, March

10. Her three surviving children were present at the obsequies, and with long and loud lament they bewail their loss, for a great loss it is, since mother has been taken from them. She was mother of seven children, five boys and two girls, who bore the noble name of Zimmerman, and one or two by a former husband. She and Brother Zimmerman were united in marriage by Rev. W. A. McSwain, of the South Carolina Conference, May 1, 1860, and since 1887 she has been a widow, patiently awaiting her call to join the loved ones gone before. Now that long expected union has been effected, "and, oh, what joy it must be to be there!" Sister Zimmerman was converted and joined the M. E. Church, South, at old Sandy Springs Campground during a great meeting held at that place in September, 1850. Hers was a genuine conversion, of the true type, renovating and renewing the whole nature which gave an impetus that moved with accelerated velocity till the time of her taking away. The campmeeting was a great affair in those days. Men gathered from far and near, camping on the ground for a week and more, and the great preachers came from distant places, and for the time the tide ran high, and the shout of victory was heard on the grounds and through the woods round about. It was in the midst of a glow, begotten in a scene of this character, that Sister Zimmerman was "born again." Her life thereafter justified her then profession. She was baptized and received into the Church by Rev. John McCall under the ministry of Rev. Milas Puckett. For twenty-seven years Sister Zimmerman occupied the parsonage home, and sometimes it was only their "own hired house," as parsonages were not so numerous in those days as now. But, whether humble or more noble, there was always a queen in that home who moved with evenness of temper, and perseverance in patience and buoyancy of hope that begat confidence and gladness. Her religion made her as a ray of sunshine, for she was always bright and naturally she scattered light and joy about her. It was refreshing to commune with her. She knew the "secret place of the Most High," and many souls she was able to lead thither. She was a great help to her noble husband; for he was a mighty man in his day, moving with gravity and solemn mien, and upright dignity of bearing and great force of character. He filled some of the best charges in his conference, and always, everywhere, she was able to cope with the situation and move in the circles about her with composure and helpfulness. Sister Zimmerman was a woman of extraordinary mind, clear in her vision of things, and what we call a level-headed woman. She never flew from a proper balance, but with a clear head she held steadily on to the right way and if any about her were disposed to the doubtful or the extreme and thus lead off into questionable conduct she was able to bring them around and steady them in the right way. She was clear in her understanding of the Scriptures, and she loved and studied them much. She was a woman of much prayer and meditation and as a consequence she ripened into a perfected Christian character? There was a sacredness that pervaded the atmosphere about her; you felt that you were in the presence of one of God's elect ones when with her. She was kind, amiable, sympathetic, and withal, maintained a dignified carriage that compelled respect as well as love. She was a real disciplinarian, which was demonstrated in the fact that she ruled her own house. Hers was a discipline of the old-time type. Her children obeyed, but they also loved her. A proof of her authority in her own home is found in that all her children were and are Christians. Three of her sons became preachers of the gospel

she so much loved and exemplified. Sam, the oldest, was a member of the South Carolina Conference until his death a few years ago, and Walter died a member of the Gulf Mission Conference and Olin F. is now a member of the Texas Conference, and is a promising young preacher. Sister Zimmerman, though true and tried in all that makes a Christian, was not without those trials that perfect God's children. The pressure of test was let down heavily on her, but as a genuine jewel she sustained the severest trial. She was called upon to grieve for two devoted husbands and four grown children who preceded her to the land of the blessed. Only they who have gone that way can tell of such sorrow, or truly sympathize with sorrowing ones. But she had trodden the winepress, and drunk deep of its dregs. She came forth a stronger and brighter Christian character. It is pleasing to think of such noble works of God as is seen in such a this devout woman presents. She departed as she had lived. When her time came she had but to lay down her armor and enter upon the eternal life of joy and heavenly service. She left a good testimony, a good name, and a hallowed influence behind her. Her children rise up to call her blessed as well as do many others.

A. S. WHITEHURST.

WALKER.—J. E. Walker of Grandview departed this life March 6, 1913. He was born in Williamson County, Texas, near the present site of the town of Round Rock, Dec. 27, 1858. His parents were J. B. Walker and Mary Blair Walker. He came of pioneer stock, and his early days were spent in the atmosphere of frontier life, and much of the frontier spirit and hardihood flowed in his veins. We find him when he was quite a child as a cowboy on the cattle trail across the prairies and plains. He was married in early manhood to Miss Louise B. Sproul in Hamilton County, and there came to this union seven children, only three surviving him. About twenty-eight years ago Brother Walker came to Grandview, and he had been identified with all the movements of the town ever since. Something more than twenty-four years ago, in a meeting during the pastorate of H. C. Jolly, conducted by R. R. Raymond, he was converted and became a member of the Church, and all realized that a new life and a new spirit had come to Eph Walker, as he was familiarly called by his friends. J. E. Walker was a man who did his own thinking and hewed his own way in the world, very ardent in spirit, bold and fearless, exceedingly impulsive in all his nature. Sometimes he was wrong, and at times would be aroused beyond due limit, but was ready, when shown that he was wrong, to turn quickly to the right, and was ready to apologize when he discovered that he had been unjust. He was a courteous man and ever ready to serve his friends and loved ones. He was scrupulously honest, and through all of his active business life friends and enemies alike declared their faith in his honesty. As a business man, it was one of his chief delights to find men who were down and out, whom he believed were honest and only needed a chance, and aid them; and while he lay upon the bed in his last sickness, as long as he was conscious he delighted to talk about these men who had made good, and of their loyalty to him. He would say that this was worth living for. He was a man who was on one side of every proposition. As a business man he was active. He was alive to all the calls of business, and knew his business; as a citizen he was interested in politics, local and National, giving his time and money to the enforcement of law, and was on the side of civic righteousness. He was active in educational matters, serving for many years as a school trustee on the local school board, and he had shown interest in the educational enterprises of his Church, making donations to the same, only some months ago making a subscription of \$500 to the Southern Methodist University. He was active in Church affairs, being an official for many years, and had no small part in the development of Methodism in Grandview. In fact, J. E. Walker has written himself in all the movements of this town for more than a quarter of a century. They brought his body to the Church and there gathered the largest assemblage ever gathered in Grandview to show respect and honor to the dead, making the longest funeral procession ever witnessed in this town, and as they carried his body to the church all business ceased and hushed with closed doors until his body was laid away in the earth. The sacred funeral service of the Church was conducted, followed by the service of his Masonic brethren. Several of his former pastors were present to pay him

honor and to show their love. Sweet and beautiful were the floral offerings that came from far and near, and as these rested on the raised mound that marked his resting place, they were radiant with voices whispering of the glorious immortality that awaits us in the fields of light above. And while we must say good-bye, and it was hard, for we will miss him when we take up again the work of life, yet let us thank God that the tired, suffering body is at rest; the noble spirit capable of generosity, and also so capable of suffering, is at peace. And therefore "we will not sorrow as those who have no hope, for if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with Him."

W. J. HEARON.

WAGSTAFF.—Mrs. Jane Wagstaff (nee Sykes) was born in Mercer, Pennsylvania, April 5, 1839; married to John Wagstaff July 7, 1857. To this union were born five children, two sons and three daughters. One son and the three daughters remain to mourn her departure.—C. R. Wagstaff, of Dallas, Texas; Mrs. C. A. Rout, of Warren, Ohio; Mrs. H. L. Rout, of Kinsman, Ohio, and Mrs. E. C. Jenkins, of Roby, Texas. She with her husband, moved to Texas and settled in Dallas in 1904; was left a widow in 1906. Sister Wagstaff joined the M. E. Church in 1857, and remained a devoted member to her Church and her God, until the Lord said it is enough on March 18, 1913. She died at her daughter's, Mrs. E. C. Jenkins, in Roby, Texas. Her son, C. R. Wagstaff, and daughter, Mrs. Jenkins, watched over her and did all that loving hands could do. The writer conducted services in the home on March 19, and her body was shipped to Dallas for burial. I never knew a more devoted Christian, strong in faith and cheerful in spirit.

I. N. ANDERSON, P. C. Roby, Texas.

McGUYER.—Sister Nannie J. McGuyer, wife of A. J. McGuyer, was born in Hines County, Mississippi, March 8, 1838. She came to Texas with her parents when she was a child. Her parents settled in Harrison County, near Elysian Fields. She was converted and joined the Cumberland Presbyterian Church when she was fourteen years old. After her marriage to Brother McGuyer she went with him to the Methodist Church. She was always a consistent and active Christian. She was the mother of four children. Her oldest child was a boy who died when he was four years old. Mrs. Effie Taylor, wife of State Senator Chas. Taylor; Mrs. Mary Arnold, wife of Geo. Arnold, of Robert Lee, Texas, and Miss Jack McGuyer, of Lampasas, Texas, and her husband survive her. She was stricken with paralysis nine months before the change came on February 20, 1913. There being no school near her, for nine years she taught her own and her neighbors children. She was a daily Bible student. Best of all, she daily exemplified the precepts of this precious Book.

J. T. H. MILLER.

Quarterly Conferences

NORTH TEXAS CONFERENCE

- Gainesville District—Second Round. Aubrey and Oak Grove, at Cooper, April 19. Denton Sta. (Q. C. Friday night), April 20. Era and Spring Creek, at S. C., April 26. Valley View Sta., April 27, 28. Sanger and Bolivar, at S., May 3, 4. Roanoke Cir., at Hardy, May 10, 11. Montague Cir., at Dye Mound, May 17, 18. Dexter Cir., at Dexter, May 24, 25. J. F. PIERCE, P. E. Bowie District—Second Round. Ringgold, Belcherville, April 19, 20. Nocona, April 20, 21. Byers, Valentine, April 26, 27. Petrolia, Petrolia, April 27, 28. Megargal, Amerene, May 3, 4. Archer City, May 4, 5. Vashit, Vashit, May 10, 11. Post Oak, Buffalo Springs, May 11, 12. Crafton, Park Springs, May 17, 18. Sunset, Dry Valley, May 24, 25. Dundee, Dundee May 31, June 1. T. H. MORRIS, P. E. Bonham District—Second Round. Dodd Cir., at Lannius, April 19, 20. Bailey Cir., at Pleasant View, April 26, 27. Trenton Cir., at Blanton Chapel, May 3, 4. Leonard Sta., May 4, 5. Brookston Cir., at High, May 11, 12. Telephone, May 18, 19. Forest Hill and Bells, at Bells, May 26, 27. Ravenna Cir., May 31, June 1. Wandom Cir., June 7, 8. O. S. THOMAS, P. E. McKinney District—Second Round. Frisco, April 19, 20. Weston, at Roseland, April 26, 27. Celina, May 6, 7. Wylie, at St. Paul, May 10, 11. Plano, at 7:30, May 11. Renner, May 17, 18. McKinney, at 7:30 p. m., May 10. Josephine, May 24, 25. Nevada, May 25, 26. Farmersville, May 31, June 1. Carrollton and F. B., at C., June 7, 8. McKinney, at 7:30 p. m., June 8. Blue Ridge, June 14, 15. McKinney Cir., June 28, 29. CHAS. A. SPRAGINS, P. E.

- Greenville District—Second Round. Merit Cir., at Antioch, April 19, 20. Fairlie Mis., at Kizer, April 26, 27. Wolfe City Sta., April 27, 28. Kingston Mis., at Kingston, May 10, 11. Caddo Mills, at Hendrix, May 17, 18. Greenville Mis., at C., May 24, 25. C. M. HARLESS, P. E. Dallas District—Second Round. Irving, at Bethel, April 19, 20. First Church, April 23. Trinity, May 13. St. Mark's, May 14. Wheatland and DeSoto, May 17, 18. Oak Lawn, May 21. Grace, May 25, 28. G. F. SENSABAUGH, P. E. Terrell District—Second Round. Mabank, April 19, 20. Kemp and Becker, at R., April 20, 21. Pleasant Mound at Rose Hill, April 26, 27. Quinlan, at Oak Grove, May 3, 4. Lancaster, May 10, 11. Hutchins and Wilmer, at H., May 11, 12. Kaufman, May 18, 19. A. I. ANDREWS, P. E. Sherman District—Second Round. Trinity, April 20, 21. Whitesboro, April 26, 27. Howe Cir., at Ferguson's Chapel, May 3, 4. Sadler and Gordonville, at Sadler, May 10, 11. Pottshoro and Preston, at Pottshoro, May 17, 18. Harless Chapel, May 18, 19. Sherman Cir., at Southmayd, May 24, 25. R. G. MOOD, P. E. Sulphur Springs District—Second Round. Rely Springs Cir., at Parks Chapel, April 19, 20. Como and Forest Academy, at F. A., April 20, 21. Yowell Cir., at Pecan, April 26, 27. Sulphur Springs Mis., at Wesley Chapel, May 3, 4. Brashear Cir., at Gafford's Chapel, May 10, 11. Winsboro Sta., May 17, 18. Sulphur Bluff Cir., at Sulphur Bluff, May 24, 25. Birthright and Tira, at Tira, May 25, 26. Sulphur Cir., at Pleasant Hill, May 31, June 1. Sulphur Springs Sta., June 1, 2. R. C. HICKS, P. E. Decatur District—Second Round. Rhome, at Annville, April 19, 20. Greenwood, at Shidell, April 26, 27. Bryson and Terman, at Terman, May 3, 4. Jackboro Sta., May 4, 5. Boyd, at Garvin, May 10, 11. Bridgeport Mis., at Sand Flat, May 17, 18. Willow Point, at Gibtown, May 24, 25. Mexican Mis., May 26. Oak Dale, at —, May 31, June 1. Jackboro Mis., at —, June 1, 2. Bridgeport Sta., June 7, 8. Justin and Roanoke, at R., May 17, 18. S. C. RIDDLE, P. E. Paris District—Second Round. McKenzie at Johntown, April 19, 20. Bogata, at Rosalie, April 26, 27. Lamar Avenue, May 4, 5. Avery, at Henrietta, May 3, 4. Bagwell, at Liberty, May 4, 5. Paris Cir., at Hopewell, May 10, 11. Depot Cir., May 17, 18. W. F. BRYAN, P. E. CENTRAL TEXAS CONFERENCE Gatesville District—Second Round. Fair and Lanham, at L., April 19, 20. Hamilton Cir., at L. und, April 26, 27. Hamilton, April 27, 28. Crawford, at C., April 30, 2 p. m. Gatesville Cir., at Winfield, May 3, 4. Oglesby, May 10, 11. S. I. VAUGHAN, P. E. Hillsboro District—Second Round. Penelope Charge, at Mesquite, 11 a. m., April 17. Peoria, April 19, 20. Whitney Sta., at W., May 4. Hubbard, at H., May 11. ROBERT BISHOP, P. E. Waco District—Second Round. Hewitt, April 19, 20. Herring Ave., April 20, 21. Bosqueville, at Bosqueville, April 26, 27. Elm Street, April 27, 8 p. m. Austin Ave., May 4, 11 a. m. Morrow Street, May 4, 8 p. m. W. B. ANDREWS, P. E. Corsicana District—Second Round. Wortham and Richland, at Richland, April 19, 20. First Church, April 20, 21. Corsicana Cl., at Eureka, April 26-27. Kirvin, at Cotton Grn., May 3, 4. Mexia Sta., May 4, 5. Kerens and Powell, at Powell, May 10, 11. Big Hill Ct., May 17, 18. Thornton Sta., May 16-18. JNO. R. NELSON, P. E. Dublin District—Second Round. Carlton, at Lankin, April 19, 20. Proctor, at Graham Chapel, April 20, 21. Bluffdale, at Acra, April 26, 27. Tolar, April 27, 28. M. K. LITTLE, P. E. Georgetown District—Second Round. Temple, at Seventh Street, April 20, at 11 a. m. Temple, First Church, April 20, at 8 p. m. Troy, at Pendleton, April 26, 27. Rogers, May 4, 5. T. S. ARMSTRONG, P. E. Fort Worth District—Second Round. Mulkey Memorial, April 20, 21. JEROME DUNCAN, P. E. Cisco District—Second Round. Desdemona, at Victor, April 19, 20. Staff, at S., April 20, 21. Cisco Mis., at Reich, April 26, 27. Cisco Sta., April 29. Eolian, at Baker, May 10, 11. Caddo, at Mt. Zion, 11 a. m., May 15. Wayland, at Gunsight, May 17, 18. Carbon, at Romney, 11 a. m., May 23. C. E. LINDSEY, P. E. Brownwood District—Second Round. Talpa, at Valera, April 18. Gouldsburg, at Wesley Chapel, April 19, 20. Coleman Mis., at Thrifty, April 26, 27. Santa Anna, April 30. Banket, May 3, 4. Brownwood Sta., May 10, 11. J. H. STEWART, P. E. Cleburne District—Second Round. Joshua, at Egan, April 12, 13. Blum, at Lone Willow, April 19, 20. Morgan, at Morgan, April 26, 27. Walnut Springs, April 27, 28. Cresson, at Long Creek, May 3, 4. Granbury Sta., May 4, 5. Grandview Sta., May 10, 11. W. W. MOSS, P. E. Weatherford District—Second Round. Graham, at Granam, April 16. Eliasville, at Murza, April 19, 20. New Castle, at Tru, April 26, 27. JAS. CAMPBELL, P. E.

- Waxahachie District—Second Round. Forrester, at Colliers Chapel, April 19, 20. Waxahachie, April 20, 21. Bethel, April 25, 26. Italy, April 25-27. Bardwell, at Avalon, May 3, 4. Italy, May 4, 5. J. A. WHITEHURST, P. E. WEST TEXAS CONFERENCE Cuero District—Third Round. Edna, April 26, 27. Ganado and Louise, at Ganado, April 27, 28. Goliad and Fanning, May 3, 4. Victoria, 8 p. m., Tuesday, May 6. Yoakum, May 10, 11. Hallettsville, at Mossy Grove, May 17, 18. Port Connor, at Lone Tree, May 24, 25. Nursery, at Terryville, May 31, June 1. Port Lavaca and Traylor, at Traylor, June 5, 6. Midfield, at La Ward, June 7, 8. Palacios, at Caranacube, June 14, 15. El Campo, June 21, 22. Provident, at Boxville, June 28, 29. Nixon, July 5, 6. Smiley, at Elm, July 8, 9. Pandora, at Gillett, July 12, 13. Stockdale, at Sunnyside, July 19, 20. Lavernia, at Elmendorf, July 26, 27. Cuero, Aug. 2, 3. Runge, Aug. 3, 4. JOHN M. ALEXANDER, P. E. Llano District—Third Round. Marble Falls Cir., at Kingsland, April 19, 20. Burnet, at Lake Victor, April 20, 21. Cherokee, at Cherokee, April 26, 27. Johnson City, at Johnson City, May 10, 11. Blanco, at Blanco, May 11, 12. Marble Falls Sta., May 14. Lampasas, May 21. San Saba Sta., May 24, 25. San Saba Cir., at China, May 25, 26. Mullen, at Duran, May 30. Center City, at North Brown, May 31, June 1. Goldthwaite, June 1, 2. Star, at Knox, June 7, 8. Cometa, at McCrevelle, June 11. Llano Cir., at Click, June 14, 15. Llano Sta., June 18. Mason Cir., at Loyal Valley, June 20. Fredonia Cir., at Pontotoc, June 21, 22. Richland Springs, Varga Chapel, June 28, 29. J. H. COWAN, P. E. San Angelo District—Second Round. Sterling, at China Valley, Apr. 19, 20. Water Valley, at Carlsbad, Apr. 20. Garden City, at Fairview, Apr. 24. Midland, Apr. 26, 27. Midland Circuit, at Prairie Lee, Apr. 26. Paint Rock Circuit, May 1. F. R. BUCHANAN, P. E. Uvalde District—Second Round. Millett, April 19, 20. Pearsall Sta., April 20, 21. Laredo Sta., April 26, 27. S. B. BEALL, P. E. Austin District—Second Round. Ward Memorial, April 12, 13. V. A. GODFREY, P. E. NORTH-WEST TEX. CONFERENCE Sweetwater District—Second Round. Colorado Mis., at Plainview, April 19, 20. Fluvanna, at Crowfoot, April 26-27. Sweetwater Mis., at Ada, May 3, 4. J. M. SHERMAN, P. E. Abilene District—Second Round. Cross Plains, at Cotton Wood, April 19, 20. Nugent, at Hamby, April 26, 27. Putnam, at Moran, May 3, 4. Baird, May 4, 5. N. N. FERGUSON, P. E. Vernon District—Second Round. Margaret Cir., April 19, 20. Odell Mis., April 26, 27. Vernon Sta., April 28. Crowell Sta., May 7. W. Hall Tuesday, Feb. 11, at 7:30 p. m. J. G. MILLEK, P. E. Amarillo District—Second Round. Blodgett, Apr. 19, 20. Middle Well, Apr. 26-27. Channing, Apr. 27-28. District Conference, at Canyon, May 9-14. O. P. KIKER, P. E. Stamford District—Second Round. St. John's, April 20. Throckmorton Sta., April 23. Throckmorton Mis., April 24, 11 a. m. Woodson, April 26, 27. Avoca and Bethel, May 10, 11. J. G. PUTMAN, P. E. Clarendon District—Second Round. Groom, at Groom, April 19, 20. Clarendon, April 27, 28. J. W. STORY, P. E. Plainview District—Second Round. Afton, at Dickens, April 19, 20. Lubbock Sta., April 21, 8 p. m. Lubbock Mis., April 22, 10 a. m. Happy, at Lakeview, April 26, 27. Plainview Sta., April 29, 8 p. m. J. T. HICKS, P. E. Big Spring District—Second Round. Lamesa, April 19, 20. W. H. TERRY, P. E. Hamlin District—Second Round. Jayton, at J., April 19, 20. Sagerton, at S., April 26, 27. Spout, May 4, April 30, May 10, 11. Rochester, at Judd, May 17, 18. Peacock, at P., May 24, 25. Vera, May 31, June 1. G. S. HARDY, P. E. TEXAS CONFERENCE Marshall District—Second Round. Harrison Cir., at Rock Springs, April 19, 20. Marshall, First Church, April 20, 21. Beckwith Cir., at Allison's Cha., April 22, 23. Elysian Fields Cir., at Bethany, April 26, 27. Marshall Summit St., April 30. Kilgore Cir., at Cross Roads, May 3, 4. Henderson Cir., at Good Springs, May 10, 11. Church Hill Cir., at —, May 13. Kellyville Cir., at —, May 17, 18. Jefferson, May 18, 19. Hallsville Cir., at Lagroon's Ch., May 24, 25. Bettie Cir., at Soule's Ch., May 28. F. M. BOYLES, P. E. Pittsburg District—Second Round. Boston Cir., at Old Boston, April 19, 20. New Boston and DeKalb, at N. B., April 20, 21. Hardy Memorial (conference), April 21, night. Texarkana, Central (conference), April 22, night. Linden, at Wells Chapel, April 26, 27. Doulassville, at Cedar Grove, April 27, 28. Winshoro, at Shady Grove, May 3, 4. Hughes Springs, at Hughes, May 10, 11. Daingerfield (conference), May 12, 1:30 p. m. Cookville, at Maple Springs, May 17, 18. Mt. Pleasant (conference), May 19, night. Dalby Springs, at Dalby, May 24, 25. Pittsburg Cir., at —, May 31, June 1.

\$3.50 Recipe Free For Weak Men.

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

I have in my possession a prescription for nervous debility, such as weakness, indigestion, falling memory and lame back, brought on by excessive, unatural drains, or the failure of youth that has done so many weak and nervous men right in their own homes, without any additional help or medicine—that I think every man who wishes to regain his manly power and vitality quickly and quietly, should have a copy. I have determined to send a copy of the prescription free of charge. In a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the most scientific combination for the cure of deficient manhood and nerve failure ever put together.

I think I owe it to my fellow men to send them a copy in confidence so that the men anywhere who are weak and discouraged with repeated failures may stop doubting himself with harmful patent medicines, secure what I believe is the quickest and most reliable, scientific, and safe medicine, ready, easy to use, and does not hurt the stomach. It is a great many doctors would charge \$5.00 to \$10.00 for merely writing out a prescription like this—but I send it entirely free.

Pittsburg Sta., June 1, 2. Cornett, at Dalton, June 7, 8. Naples and Omaha, at Naples, June 8, 9. O. T. HOTCHKISS, P. E. Tyler District—Second Round. Wills Post Cir., at Crackleville, April 19, 20. Grand Saline, April 26. Murchison Cir., at New Hope, April 26. Edom Cir., at Edom, April 27. Tyler Cir., at Center, May 3, 4. Tyler, Cedar Street, May 4. Mt. Sylvan Cir., at Mt. Sylvan, May 10, 11. Lindale Sta., May 11. Alba Cir., at Alba, May 17, 18. Mineola Sta., May 18. Edgewood Cir., at Small, May 24, 25. J. B. TURENTINE, P. E. San Augustine District—Second Round. Center Cir., at Sand Hill, April 19. Center Sta., April 20. Shelbyville, at Sardin, April 26. San Augustine, April 27. Gary, at Tennessee, May 3. Carthage Sta., May 4. Mt. Enterprise, May 10. Melrose, at Elm Grove, May 17. Hemphill, May 20. Geneva, at McMahan's Chapel, May 24. Livingston Sta., May 31. Ansony Mis., June 7. Naacodoches, June 8. I. W. MILLS, P. E. Navasota District—Second Round. Montgomery Cir., at Stoneham, April 20, 21. Crockett Cir., at Letevia, April 26, 27. Crockett Sta., April 25 and 27. Cleveland and Shepherd, at Fostoria, May 3, 4. Cold Springs, at Point Black, May 10, 11. Oakhurst Cir., at Dodge, May 11, 12. Bryan Mis., at Steep Hollow, May 17, 18. Bryan Sta., May 18, 19. Willis and New Waverly, at El Mina, May 24, 25. Huntsville Sta., May 25, 26. F. L. SHEPPLIS, P. E. Beaumont District—Second Round. Jasper Mis., at Camp Ground, April 19, 20. Jasper, April 20, 21. Newton, at Farr's Chapel, April 26, 27. Call, at Bessman, April 30, 7:10 p. m. Batsou and Saratoga, at Batsou, May 3, 4. Warren, at —, May 10, 11. Woodville, at —, May 11, 12. Port Bolivar and Stowell, at Stowell, May 17, 18. Nederland, at —, May 24, 25. Port Arthur, May 25, 26. E. W. SOLOMON, P. E. Brenham District—Second Round. Glen Flora, at Jago, April 19, 20. Bay City, April 20. Belleville, at Buckhorn, April 26, 27. Sealy, at San Felipe, May 3, 4. Rosenberg, May 4. Brookshire and Patison, at P., May 10, 11. Lane City, May 17, 18. Wharton, May 18, 19. Wallis and Fulshear, at Wallis, May 24, 25. Richmond, May 25. S. W. THOMAS, P. E. Jacksonville District—Second Round. Elkhart, at —, April 19. Cushing, at —, April 26. La Rue, at —, April 29. Brushy Creek, at —, May 3. Huntington, at —, May 9. I. T. SMITH, P. E. Houston District—Second Round. Houston, First Church, April 20. Genoa, April 26. Brazoria, April 23. Angleton, April 27. Iowa Colony, April 27. Arcadia, May 4. Woodland Heights, May 4. Katy, May 11. Columbia, May 18. J. KILGORE, P. E. NEW MEXICO CONFERENCE Pecos Valley District—Second Round. Artesia, April 19, 20. Postales, April 22. Roswell, April 26, 27. I. B. COCHRAN, P. E. Albuquerque District—Second Round. Tucuman Cir., April 19, 20. San Jon, April 26, 27. Clayton Cir., May 3, 4. Cimarron, May 10, 11. H. MESSER, P. E.

The Campaign for S. M. U. On in Fifty Districts

District Commissioners, presiding elders, pastors and local committeemen are soliciting the 300,000 Methodists of the State, and meeting with great results.

We have a large sum to secure, however, and every worker is urged to do his best while there is time and opportunity.

Let no Methodist feel that this is the other man's job. Such a sentiment invites failure.

We wish to submit a few final suggestions and instructions to every solicitor in the field:

According to the conditions of the gift of the General Education Board—

1. The first payment must be made payable by December 1, 1912.
2. The last payment must fall due on or before July 31, 1917.
3. The note must be unconditional; that is free from such notations as "void in case of death," etc.

Keep in as close touch as possible with the office of the University, and make it possible for us to assist you and follow up your work to the best possible advantage.

Make all reports as clear and accurate as possible.

Give every man, woman and child an opportunity to subscribe. They will appreciate their privilege more and more as the years go by.

April, May and June.

Only three months remain to present the cause of this our greatest educational undertaking. What can we not do if we but work? Every day lost means opportunities gone forever.

Where We Stand.

In a few days every pastor will receive a detailed explanation and report concerning the status of the campaign. It will show that we yet need \$125,000 in good notes to put us across the danger line. This announcement will come as a surprise to many who supposed that we were nearer the goal.

Indeed, we have secured about \$500,000, but all of this cannot be counted on the General Board bonus for the following reasons:

- 1st. A large number of contributions were made payable to the Commission of Education to be used for any school in the system that the Commission may deem best. These notes of course must be excluded.
- 2nd. All notes with any conditions written on the face of the note must be excluded.
- 3rd. Contrary to the contract of the General Board a large number of notes have been turned in with the first payment maturing later than December 1, 1912, and the last payment later than July 31, 1917. Unless the dates are changed these notes cannot be counted.
- 4th. It is a question whether or not the Board will accept notes with past due payments. Unless all payments are made promptly such notes are subject to rejection by the General Board.
- 5th. Requests, real estate, open subscriptions, etc., cannot be counted as a part of our \$500,000.

Rev. W. F. Bryan Issues a Challenge.

In the last issue of "The Campus" we quoted from a letter from Rev. W. F. Bryan, of the Paris District, in which he requested fifty subscription blanks.

Now Brother Bryan writes in to say that he can and will secure \$1,000 for S. M. U. alone in his district before June 30. He says that every presiding elder in the State can do likewise, and he issues a formal challenge to fifty Methodist elders to raise one thousand dollars for Southern Methodist University during the next sixty days.

Brother Bryan says that he doesn't propose to have any man in his district, Commissioner or whatnot, do greater things than the presiding elder.

Brother Bryan says that the presiding elder is the biggest man in the district and he proposes to demonstrate it in a practical way by securing more contributions than his District Commissioner.

Let's hear what the other elders have to say. Do you accept the challenge?

The names of Rev. D. K. Porter and Rev. J. W. James were omitted from the list of preachers published last week.

New Subscribers.

The following preachers have just sent in their subscriptions:

- Northwest Texas Conference—F. M. Neal.
- West Texas Conference—W. D. Williamson.
- Central Texas Conference—P. M. Riley, C. F. Powell.
- North Texas Conference—J. M. Thrasher.

We will publish each week the names of our pastors who contribute. A large number of preachers have already made contributions to Southern

Methodist University, but a still greater number have failed to do so.

Mrs. Haynie Secures \$1347.50.

Just before going to press we received a report from Mrs. W. D. Haynie, showing a total of \$1347.50 secured by her at Rice. This is a most remarkable record and we point to it with pride. Other local committeemen sit up and take notice. Mrs. Haynie is showing you how it can be done. She says: "I have done the best I could, but will not cease to work." Mrs. Haynie also sends in her check for \$1000 as her passage on the Knickerbocker Special. She gave us \$5000 cash last year, but feels like she wants to ride on Brother Knickerbocker's train.

New Members Knickerbocker Special. Mrs. W. D. Haynie, Rice, Texas; Mrs. Mamie B. Hagelstein, San Angelo, Texas.

BOAZ AND YOUNG VISIT WACO.

Sunday, March 23, was Southern Methodist University Day in Waco. Waco had been visited more than a year ago, and \$10,000 in gilt-edged pledges secured. Notwithstanding this former visit and liberal contribution, the way was opened in all the Methodist pulpits and the Southern Methodist University interests again presented. The pastors and laymen were as cordial as possible. Special attention was given by H. D. Knickerbocker, the inimitable, of the Knickerbocker Special Train, and A. D. Porter, District Commissioner for the Waco District. Knickerbocker accompanied Boaz and Young worked with Young. Two new passengers were secured for the Knickerbocker Special, and many other subscriptions of smaller sums, making a little more than \$500 for this visit.

Waco has now contributed more than \$15,000, and other subscriptions are yet to follow. This brings Waco in the third place among the cities of the State, Dallas and San Antonio having given more.

WESLEY CHAPEL MEMORIAL ROOM.

On Sunday, April 6, Rev. C. L. Bounds and S. L. Crowson exchanged pulpits in order that the cause of Southern Methodist University might be presented to the good people of Wesley Chapel. Brother Bounds reports as follows: "I preached for Brother Crowson at Wesley Chapel and presented the cause of Southern Methodist University. It was a delightful task for the cause stirs me to the depth of my being. The amount subscribed was \$1000.85. I promised them that a room in the great North Texas dormitory would be set apart as a memorial room for Wesley Chapel."

Hurrah for Wesley Chapel, S. L. Crowson and C. L. Bounds, District Commissioner for the Greenville District!

Rev. C. B. Golson and Rev. J. V. Davis, also of the Greenville District, were most successful in presenting the cause of the University at Fairlie and Caddo Mills.

Up in the Bonham District Rev. R. L. Ely has been doing some good, effective soliciting.

LOCAL COMMITTEE AT WORK.

The local committeemen appointed by the authority of the Bishops and District Commissioners are entering into their work with enthusiasm. Among the reports coming in is that of Mr. L. B. Black, of Honey Grove, who sends in as his first effort notes for \$125. We congratulate him upon the success of his labors and strongly urge the local committee throughout the State to use every effort to measure up to the great responsibility that has been placed upon their shoulders.

THE LADIES TAKE A HAND.

Mrs. W. D. Haynie, of Rice, and Mrs. A. B. Jones, of Pleasant Mound charge, enjoy the distinction of being the first ladies to take an active part in the campaign for Southern Methodist University. Both of these good ladies have been supplied with notes and literature by this office and they are as enthusiastic over the proposition as any layman or preacher in the entire State.

It has gotten to be an axiom that when the women take a hand in anything it is bound to succeed to the highest possible extent. While we are meeting with wonderful success in our campaign we welcome most heartily the advent of these two loyal

Methodist women into our ranks, and it is needless to say that they will do things.

DENOMINATIONAL COLLEGES AND THE WORK OF THE CHURCH.

In May, 1911, The Christian Student published an article showing that ninety-two per cent of the probationers received into our conference for two years, so far as they had any collegiate training at all, had been trained in Methodist colleges. The validity of these figures has been challenged by a few persons. The result is that although the statistics given were based on signed statements received from individual persons concerned, and though they had been tabulated with great care, we determined to reinvestigate the subject and to make sure that we were absolutely correct.

Dr. J. A. Geissinger, himself a graduate of one of the great State Universities, a careful and competent man, has gone over this matter with great care, and with the sympathetic co-operation of the Board of Education, he has gathered the facts from a still wider range, appealing to the entire ministerial membership of the Church. The results verify the former investigation and make it even more emphatic when taken over the entire range, which includes the narrower field. In The Christian Student for August we printed the result of his recent investigation.

In the same strain, we have secured from Dr. Robert MacKenzie, of the Presbyterian College Board, some most valuable figures based on his recent investigation in Presbyterian school. Not only do the results verify the statements in The Christian Student for May, 1911, but Secretary MacKenzie has made an investigation of the students now in Presbyterian seminaries. He finds that they have at the present time a total of 550 in their theological schools the country over. Of these 550 Presbyterian candidates for the ministry, eighty-four per cent are from Christian institutions. Of these, seventy per cent are from distinctively denominational colleges, eight per cent are from Christian universities and six per cent from denominational institutions of other denominations. All State institutions, universities, normal and high schools combined, contribute only six per cent. Ten per cent are from unclassified institutions, which we understand include certain really denominational colleges now classing themselves as "nonsectarian." Dr. MacKenzie further states that thirty-nine per cent are from Presbyterian colleges co-operating with the College Board of the Presbyterian Church, that is, directly or indirectly receiving aid from it. What is true of the Presbyterian Church in this regard is in all its main features parallel with the experience in Methodist institutions—Christian Student.

SWEETWATER DISTRICT CONFERENCE.

The Sweetwater District Conference met in Loraine, Texas, Friday morning, March 28, 1913. The opening session had been the devotional service with a sermon by Rev. C. C. Wright, the evening before. A good audience was present and heard a good sermon. At 8:30 Friday morning Rev. Jas. M. Sherman, presiding elder, opened the conference by reading the 12th chapter of Romans and giving an impressive exposition thereof, following which Rev. M. W. Clark led in prayer, and the business session was formally opened. J. W. Hunt, the former Secretary, was called to the platform and called the roll, and after the seating of various alternates and various minor matters were adjusted the conference settled down to business. J. W. Hunt was re-elected Secretary. District Trustees were elected as follows: J. D. Wulfjen, R. H. Fitzgerald, S. Z. Williams, J. R. Cox and C. C. Higgins.

Mayor W. A. Henthorne, of Loraine, was introduced to the Conference and delivered a fine address of welcome. J. W. Hunt responded on behalf of the conference. The usual committees were elected and the call of local preachers taken up, their characters passed and license renewed. Among these reports that of Rev. F. L. Hutchison, of Snyder, is especially worth noticing as to the following items: "In the year of 1912 I held eleven meetings and God gave us 781 conversions and about 600 joined the various Churches; 472 joined the Methodist Episcopal Church, South." It is worth adding that this number joined the Church while the evangelist was on the ground. Many joined later, so if the entire number could be secured the report would be yet more remarkable. Brother Hutchison has been in the work less than three years and has already become one of our most successful men. Any pastor needing help will find him a power in such work. J. C. Moore, a local elder, pastor of

Sweetwater Mission, and J. R. Plant, a local preacher, pastor of Colorado Mission, reported their charges. Brother Plant will come up from this district this fall recommended for admission into the Annual Conference.

At 11 o'clock Rev. W. E. Caperton preached to a fine audience. The sermon was an exceedingly fine exegesis of the text: "The gates of hell shall not prevail against it."

The afternoon session was a busy one, and we were gladdened with the presence of Rev. J. W. Story, presiding elder of Clarendon District, who addressed us in the interest of the Mission Board. Rev. W. A. Nicholas, of Abilene, working with Rev. I. Z. T. Morris in the interest of homeless children, was also present and delivered a touching address in the interest of the work.

At the evening hour a great audience assembled to hear Rev. J. W. Story, who preached a great sermon on the use of money.

Saturday morning with every preacher of the district present, the call of the charges was taken up and the reports showed the work all over the district to be in good shape.

Snyder was unanimously chosen as the place for holding the next District Conference.

Mrs. J. G. Merritt, District Secretary of the Woman's Mission Society, was introduced to the conference.

Ural Sherrill was licensed to preach, and Joseph Elbert Yeats, Jackson Ross Plant and Ural Sherrill were recommended to the Annual Conference for admission on trial.

At 11 o'clock Rev. J. D. Young, who was present in the interest of the Southern Methodist Endowment fund preached a strong sermon, and assisted by the presiding elder and District Commissioner took a collection amounting in cash and notes to \$2900. It was a great showing for this drought-stricken district and considering the fact that at Snyder and Sweetwater the people are heavily pledged on the church buildings they have recently projected. At Sweetwater Sunday morning at 11, Brother Young, assisted by the pastor, Rev. A. M. Martin, secured \$1200 more. The entire district will be convassing in the interest of this greatest educational enterprise ever launched.

Saturday afternoon's session was a lively one. The various committee reports were read and adopted and a vigorous resolution on prohibition was passed by a rising vote.

Rev. W. E. Lyon addressed the conference in the interest of an educated ministry.

The committee on orders reported favorably the names of Joseph Elbert Yeats and Earnest Sylvester Dorsett for recommendation of orders, and



both were unanimously recommended by the conference. Rev. H. H. Linder was unanimously recommended for recognition of orders.

The election of delegates to the Annual Conference resulted as follows:

- W. C. FULLILOVE, of Snyder.
- W. L. DOSS, of Colorado.
- J. B. LEWIS, of Roscoe.
- W. B. WIMBERLY, of Loraine.

Alternates:

- Rev. J. C. Moore.
- J. L. Ross.
- J. F. Neal, of Sweetwater, was elected lay leader.

The Committee on the District Parsonage reported unanimously in favor of locating the district headquarters at Sweetwater, and the report was adopted.

A resolution of thanks to Rev. J. W. Smith and the good people of Loraine was adopted and the session adjourned in time to attend a reception tendered by the Mission Auxiliary. Delicious refreshments were served and a fine musical and elocutionary program entertained us royally.

At night a great crowd assembled at the church and the Secretary preached.

Sunday was a great day. At 9:30 Rev. J. C. Moore conducted a great love feast. At 11 o'clock the presiding elder preached a master sermon on the Christian Ministry's Contribution to the World. At 3:30 p. m. Rev. W. M. Clark preached a fine sermon and at the evening hour Rev. W. E. Lyon preached and there were three conversions and two reclamations for the conference session.

It was one of the greatest District Conferences we ever attended. May God bless those delightful people at Loraine. J. W. HUNT, Secretary.

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