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# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress, March 3, 1879. Office of Publication—1894-6 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS. OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH. G. C. BARKIN, D. D., EDITOR

Volume LVIII Dallas, Texas, Thursday, April 4, 1912 Number 34

**A**FTER the death and burial of Christ, then came the resurrection. It was a surprise to the disciples, for they did not expect it. One of them said when he heard it that he would not believe it unless he beheld with his eyes the bodily presence of the Lord Jesus and put his hand on the wounds. They were slow of belief, for they had seen him die and heard his awful cry of distress as he hung a helpless victim upon the cross. They knew that he was dead, and though they had been told by Christ himself that he would arise the third day, yet they failed to get the import of his statement. So when he arose they doubted the fact. Nevertheless it was true, and by and by it dawned upon them as a truth.

It brought to their limping faith courage, assurance, enthusiasm and the inspiration of hope. From that moment Christianity became a fact, and its proclamation took on boldness and efficiency. The Christ-life at once evinced a continuity which defied death and the tomb, and it anchored itself in the verities of eter-

## The Easter Message

ernity. Its advocates no longer looked upon it as tentative, but a self-evident truth vindicated by his power over the grave. They saw in it the fulfillment of prophecy and the realization of the dreams of the seers. They called to mind all that he had told them concerning his life, his death and his resurrection, and he stood before them apotheosized as very God, having all power in heaven and in earth. From him they took orders for time and for eternity, relinquished all claims upon the world and set themselves to the task of preaching him as the Savior of humanity. He became to them the Prince of Peace, the fairest among ten thousand and altogether lovely. Yea, they accepted him as the mighty God, the Everlasting Father, the King eternal over the realm of life and the empire of death. For his sake they were transformed from

timid men, fearful and unknown, into men of mighty courage, tremendous aggressiveness and world-wide in their mission to mankind.

And Christ is the same yesterday and to-day and forever. This Easter return is only the accentuation of his power, his personality, his supreme Lordship. Out of its praise and prayer he speaks to us now as he spoke to the disciples in the morning of the long ago, and bids us look away from the tomb with its dampness and grief and death toward the brilliancy of the coming morning. His finger points us to the future, not to the past, to life and not to death; and his personality is transfigured before us as our only hope of salvation. He repeats to us his world-wide commission, and bids us build more largely upon the foundation of the apostles and saints, and reach out on a grand-

er scale to teach, to uplift, to transform the men of all nations. With his own mighty hand he opens wide the door and tells us to enter the domain of the race and present to them the love of a risen Christ as the one factor in the redemption of all mankind. He appeals to our devotion to his cause, to our humane instinct for our fellows, to our unselfish interest in a world lost in sin, and commands us in his name to invest our souls and our means in the giving of his gospel to all as a remedy for human suffering and sorrow and sin. It is not only praise and adoration that he seeks to-day, but also sacrifice, service, arduous toil in his vineyard. He wants us to hear and to heed the distressing wail of crushed human hearts at home and abroad and to hasten with quickened zeal to their rescue. He wants us to aid him in giving the power of his resurrection life to the downtrodden of all nations, of all races, and of all conditions of society; and to lend him a helping hand in his work of human deliverance. These are some of the elements that enter into the message of this transcendent Easter morning!

### FROM THE BOOK.

A young preacher asked an older one what book will give the best instruction concerning the office and work of the Holy Spirit. The older preacher replied, "The Bible." Is it not true that the inspired writings give us the best information on all subjects concerning which they speak? That man who has written a valuable and helpful treatise on any Bible theme has worked out his thoughts from the study of the Scriptures. That is the source of his knowledge. He may speculate, but when he writes with knowledge he writes of what he learned by comparing scripture with scripture.

The Bible is the only real and reliable source of information concerning spiritual things. Many helpful books have been printed and should be carefully read by preachers, but when the preacher wishes to get preaching material, the Bible is his only authorized supply house.

Back to the Book of books, the inexhaustible storehouse of all wisdom and truth! The Bereans were commended because they searched the Scriptures to see if the preaching of the apostles was correct and true. The reading of a strong and striking new book on any phase of religious thought should be followed by a careful study of God's Word on that subject in order to test the reliability of the writer. Let the Holy Scriptures be the final authority and, therefore, let the preacher secure the best helps for working out the teaching of the Scriptures on any question. We know no better helps for so doing than two books already named by us, namely: Young's Analytical Concordance and The Englishman's Greek Concordance. With these two books the preacher is able to place before him at once all the texts of Scriptures bearing

on any subject and at the same time to have for comparison an original word with its various translations in the English Bible.

To study any subject with these books as helps is to get back to the original source. With such study of God's Word the preacher is now able to read any book on such subjects with an independence that frees him from vassalage to other men's thoughts. "What is the best book on the Holy Spirit?" "The Bible." Do you gainsay that?

### A HORRIBLE STATE OF THINGS IN DALLAS.

Dallas is reputed to be the best governed and most moral city in the State, and on the surface it presents a very respectable state of things. But the courts have just given the public a peep into the underworld of Dallas and the disclosures are something frightful. It is hardly believable that the revelation is true, yet there can be no doubt but that the state of the case is not only true, but worse than presented, for we find it in the report made to the court by the grand juries and their officers under the sanctity of an oath. And these officials, after giving some intimation of what exists along the principal streets and in the saloons and the houses of ill-repute, state: "It is not our intention to drag into this report all of the unclean and horrible facts that have come into our possession by virtue of our office as grand jurors. Our reason for suppressing as much as possible of this nature of information is that, in our judgment, no good can come from such exposure, and we do not deem it proper information to go into our papers and be circulated in the homes of our city and county."

Then through their detective officers

they furnish the following facts for publication: "We found outside of the reservation and mostly on the main thoroughfares of the city twenty-one young girls under the age of seventeen in rooms with men not their husbands, thirty girls over the age of seventeen in rooms with men not their husbands, fifty-five married women in rooms with men not their husbands, seventy-six single men in rooms with women not their wives, thirty-seven married men in rooms with women not their wives, one hundred and sixty-five prostitutes in rooms with men outside of the reservation, twenty-one married women drinking in wine rooms, twelve single women drinking in wine rooms, and we visited one hundred and thirty-nine rooming houses, hotels and flats and found the great majority of them being conducted for immoral purposes."

Now with this tabulated statement of unthinkable iniquities given to the public, what would be the revelations were these officials to give in detail all the facts in their possession? The great bulk of their information, they tell us, is withheld on account of its repulsive and unprintable nature! And all this in the city of Dallas, with its American citizenship largely dominating public sentiment and its splendid public school system and imposing church structures the finest and most costly in the State! Yet below the surface there exists a seething sub-current of moral rottenness too appalling for publication in the daily papers; and our wives and daughters and boys daily exposed to this cesspool of vice and immorality. And all of this, not off in some obscure corner set aside by a depraved public sentiment for such evils, nor among the poor, ignorant and criminal negro population of the city, but along our public streets and over our popular business

houses, where our decent people pass by the thousand! Yes, right under the noses and over the heads of our best citizens, much of the property in which it is conducted being owned by these citizens! No wonder that there is gnashing of teeth in certain circles of Dallas because of these startling revelations! But the thing which ought to be a matter of surprise is, that many leading business men have used all their arts of persuasion to check the further disclosures of these iniquities and to prevail upon the court not to press the prosecution of the offenders. But so far all such effort has failed and ought to fail.

We congratulate Judge Miller, his grand jury and the officers serving under them for their fidelity in ferretting out these evils, for exposing them to the public gaze, and for the further fact that some of the offenders are already sentenced to the State prison. These officials have rendered a genuine service to the moral sentiment of the community and have proven beyond doubt that the sworn custodians of the law have it in their power to check these flagrant violations of our statutes and make evildoers fear the just penalties of their crimes. And we are assured that this work has just begun, and that there will be no let-up until Dallas is swept clean of these flagrant moral obliquities. We are sure that an enlightened public sentiment, already aroused, will sustain our public officials in the good work of real reform. Let every man do his duty and Dallas will become a clean city in fact as well as in name.

The pessimist is the man who having the choice of two evils instead of choosing the lesser of them takes both of them, and if no evil presents itself he manages to find one anyway.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—John 20:24, 25.

I have placed these words at the head of this article, not with the view of writing a sermon from this text, but in order, at the very outset, to impress the reader with the caution and carefulness with which the disciples investigated the truth of this, the greatest of all questions, before they themselves would believe.

Witnesses on ordinary subjects see or hear and then testify. But these go farther and testify only to that "Which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled."—I John 1:1. It is well the apostles were careful to know the truth of the resurrection of Christ on the third day, because it involves more to the human family than any other fact. All are interested in it, whether living or dead. If the dead rise not then is not Christ risen, ye are yet in your sins, and they also which have fallen asleep in Christ are perished. If the dead rise not there is no immortality, and the sun of life goes down in perpetual darkness. The resurrection alone bridges the dark chasm of death and connects this life with that which is to come. It is the key-stone of our hope. Remove it and the whole structure of the Christian religion falls hopelessly to the ground.

As the whole question of eternal life hinges upon the truth of the resurrection of Jesus Christ from the dead on the third day, let us proceed cautiously with this investigation. Before we enter fully into the evidence of the resurrection of Christ, let us consider the different attitudes the disciples were placed in with regard to Christ, and what they understand to be the nature of his kingdom and his mission on earth.

There are three viewpoints to this unfolding picture, or experience:

I—What they believed the mission and kingdom of Christ was while he was yet alive.

II—Their hopeless disappointment and utter despair when he was put to death.

III—Their changed views and testimony after his resurrection.

What was their view and their expectation while he yet lived? The Master had selected the twelve to be constantly with him as his pupils. He taught them day and night, publicly and privately. They heard him speak as never man spake. They saw the manifestations of his divine power in healing all manner of diseases, in casting out devils, and even in raising the dead. They were convinced beyond all doubt that he was the Messiah, the King of the Jews; or, as Peter expressed it, "The Son of the living God." They loved him with an undying love, but they wholly misunderstood the nature of his kingdom, the purpose for which he came to earth, and the rewards he would give his followers.

They believed he was to be a temporal King and sit on the throne of David, and that they were to sit on twelve thrones and judge the twelve tribes of Israel. But they never for a moment conceived the idea that his kingdom was to be a spiritual kingdom, and that he was to die and rise the third day from the dead. When we read Luke 18:31-34, and other texts where Christ explained his mission and how he was to die and rise the third day, which are so plain and simple to us when viewed from a Christian standpoint, we are surprised that the disciples did not better understand his mission. But when we read the statement, "And they understood none of these things: and this say-

## Resurrection of Christ

By Rev. W. H. Hughes

Article Number One

ing was hid from them," we see the Master had a purpose in withholding from their understanding until after he rose from the dead.

Besides, the disciples were all Jews and the Old Testament was their only Scripture, and they interpreted all Christ said by their understanding of the Old Testament. The worship of the Old Testament was largely material, consisting of types, ceremonies and sacrifices. In that dispensation piety was often rewarded with material blessings. Job's fidelity was rewarded in the end with great prosperity. Abraham, the father of the faithful, was possessed of fabulous wealth. David's piety was rewarded by promoting him from a shepherd boy to a crown and kingdom. Every act and utterance of the disciples prove they honestly expected Christ was to literally restore David's kingdom and that they would be promoted to place and power. So certain were they of this that the mother of Zebedee's children asked Christ to grant, when he came into power, that her two sons might "sit, the one on his right hand and the other on the left." And the apostles even disputed among themselves about "Who should be greatest in his kingdom." Notwithstanding Christ had no money, arms or munitions of war, their expectations were not so unreasonable. They saw him go into the temple and scourge out from his Father's house the thieving money-changers. They saw him feed multiplied thousands on a few loaves and small fish. They verily thought, at the proper time, he, by his divine power would ascend David's throne and reign as Israel's king. So confident of all this were the disciples that when they came out to arrest Jesus, Peter was ready to fight the whole Roman army. He drew his sword and cut off the high priest's servant's ear. But when Christ reproved him for his rashness and healed the wound, and then suffered himself to be led off by his enemies, it was too much for Peter's faith. He began to hesitate and follow at a distance to see what would be the final result. As the certainty of the final conviction of Christ and his crucifixion increased, Peter's faith, with that of all the other disciples, began to stagger toward the final fall, and in hopeless despair he swore he did not know the man.

With the death of Christ all the fond hopes of the apostles were completely crushed. They all, with gloom and tears, returned to their nets. For three days there is not a ray of comfort to their broken hearts. Disappointed and sad as they were, they loved him still. Therefore the women went early in the morning to anoint the dead body of their Lord. They did not expect a risen Savior, hence they say to the man whom they supposed to be the gardener: "Sir, if thou have borne him hence, tell me where thou hast laid him." But they are so profoundly hopeless that when the news came the third day that he was alive and had been seen by the women, their "Words seemed to them as idle tales and they believed them not."

Here begins the third stage of the revelation of Christ to the apostles.

"The rising God forsakes the tomb,  
In vain the tomb forbids him rise."

In this the mist is to be brushed away, their darkened understanding enlightened and their mistaken views of his kingdom all corrected.

At this point we come face to face with the great question, "Did he rise?" That he was crucified, dead and buried in Jo-

seph's new sepulchre, and that he was missing from the tomb the third morning, there seems to be no dispute between the Christian and the infidel. There are but three possible ways by which the body of Christ could have been removed from the tomb. They are:

I—By his enemies, or

II—By his friends, or

III—By his own divine power, as the Scriptures teach.

First—When the seal of the king was placed on the tomb, can any sane man believe that the guard who was placed there for the express purpose of preventing the disciples from stealing the body, would have doubly forfeited their own lives by breaking the King's seal, and then removing the body? There can be no reason assigned for such a course upon the part of the guard. Besides this, if the guard had removed the body and still had it in their possession when the disciples openly proclaimed he was alive, they could have produced the dead body and forever settled this question. This theory is too ridiculous to be entertained by any except a blatant maniac.

Second—But did his disciples steal him away? What are the facts? "Some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept." These are the witnesses, and this the evidence with which infidelity proposes to overthrow the doctrine of a risen Christ. (1) They were bribed—"They gave them large money." (2) To every thinking mind their statement bears falsehood on its very face. They tell what was done while they were asleep. They tell who did it—"His disciples," and last but not least, just when it took place, "By night."

God is not mocked, for every man's individual experience teaches him that it is impossible for any man to know what takes place while he is asleep, or who did it, or just when it was done. The disciples, as we have seen, confidently expected Christ to ascend David's throne and reign as a temporal king, so there can be no reason for them to steal his dead body. Therefore we conclude that when the Sanhedrin introduced suborned and bribed witnesses to disprove the resurrection of Christ, and put into their mouths a statement which bears falsehood on its very face, the old adage is come to pass, "Whom the gods would destroy they first make mad."

Third—If the dead body was not moved by his friends nor his enemies, it logically follows that he was raised by the power of God, as the Scriptures teach. Saint Paul asks the question, "Why should it be thought a thing incredible with you, that God should raise the dead?" If anything is "incredible," that's the end of all debate. But no man who believes there is a God, who in the beginning created all things, and formed man out of the dust of the earth and breathed into his nostrils the breath of life, and he became a living soul, can doubt his power to reunite the soul and body when separated by any cause. But to the man who denies that there is an all-powerful God who made all things, and that all things came by blind chance, we have no message. Let the blind lead the blind. But assuming that it is possible for the all-powerful God to raise the dead, we pro-

ceed to introduce some facts which prove he did raise our Lord. And in so doing we do not introduce suborned and bribed witnesses as infidelity does, but men who meet every requirement Greenleaf describes as constituting a competent and trustworthy witness in any court of justice.

We have the united and harmonious testimony of all the disciples, and Paul says there were more than five hundred of them. They were men and women of good moral character. They were unimpeachable for truth and veracity. They were present at the time and place where the things transpired and could have personally known the thing about which they testified. There was no reason for them to testify to anything but the truth. Their statements are straightforward, specific and in detail. There could have been no collusion, for they each state the facts in his own way, and yet they all agree regarding every material fact. They do not hesitate to tell their mistakes, folly, ignorance and unbelief. They tell how they doubted and the processes by which they were convinced of the truth of their Master's resurrection. The great mistake the disciples had made with regard to Christ's kingdom while he yet lived, the poignant sorrow and crushing disappointment when he was crucified, made them exceedingly cautious not to make a mistake about his resurrection. Therefore when the women who were early at the sepulchre and saw Jesus, took a message from his own lips to his disciples "they did not believe them." But John and Peter determined to investigate for themselves and ran to the sepulcher and found the tomb empty but saw no man, but were astonished at the things which had happened. The same day they visited Emmaus. Here let me beg the reader to read Luke 24:13-35, which is a beautiful account of Christ's appearance to his disciples after his resurrection. As these disciples journeyed toward the village Jesus joined them and explained the Scriptures concerning himself, and was made known to them in the breaking of bread. These two disciples with glad hearts, at once returned to Jerusalem with the good news. They found the other disciples assembled in an upper room, and told them "The Lord is risen indeed, and hath appeared to Simon. And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit," and that there might be some mistake. But Jesus said, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

It is a noteworthy fact that in this chapter we have Christ's own explanation of his mission into the world, and that it is the first time that the apostles ever fully understood it, and from this time forward they make no mistakes. Luke 24:45-48: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Now the work of the Master in the redemptive scheme is finished and the work of witnessing these things to all nations by the disciples begins.

This question involved too much for time and eternity for Thomas who was not present at the meeting of Christ with all the other disciples in that upper room, for him to take the word of all his brethren as final when they "said unto him, we have seen the Lord." He was afraid

there might be some mistake in the identity of the person seen. He had seen the nails driven into his hands and the soldier's spear pierce his side, which could not be duplicated by an imposter. Hence he declared he would not believe until he put his fingers into the prints of the nails and thrust his hand into his side. I am glad Christ did not reproach Thomas for his careful investigation. Because the cautious, crucial tests upon the parties who saw and believed have laid the foundation rock upon which we who have not seen may stand, and as we read may believe and receive the blessing Christ promised when he said: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Saul of Tarsus, a man of gigantic intellect and of profound learning, and the

bitterest persecutor of Christianity, is on his way to Damascus with authority to arrest any that he might find, whether men or women. But on his way he himself is most miraculously arrested by the Risen Savior whom he persecuted. He saw and personally conversed with Christ. The evidence of the truth was so overwhelming that he became the strongest advocate of the faith he had sought to destroy.

Finally, to sum up the evidence, we find:

1. The evidence of the disciples was such as would be competent and trustworthy in any civilized court.

2. They were present at the time and place, and only tell what they saw with their eyes, heard with their ears, and handled with their hands.

3. Their statement is from personal

knowledge and there is not a hearsay statement in the whole category.

4. There could be no conspiracy to establish a preconceived theory, because every fact to which they testified was directly contrary to what they expected.

Hence St. John says: "That which we have heard, that which we have seen with our eyes, which we have looked upon and our hands have handled \* \* \* bear witness and show unto you eternal life which was with the Father, and was manifested unto us \* \* \* that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son, Jesus Christ." And, after all, the most satisfying witness is found in experimental religion, for "If ye do these things ye shall know of the doctrine;" and, like Job, be able of a truth to say, "I know that my Redeemer liveth."

## BORN OF WATER

By Rev. John Adams, D. D.

What does the expression, "born of water," in John 3:5, mean? In order to answer this question it may be well to write down this passage and its parallels side by side and look at them, thus:

1. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."—John 3:5, R. V. Note—The words, "born of the Spirit," occur twice in this connection. Therefore the passage does not mean "born of water and the Spirit"—one birth. It means "born of water and born of the Spirit."

2. "And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus, and by the Spirit of our God."—I Cor. 6:11, version of 1911.

3. "Christ also loved the Church, and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word."—Eph. 5:26, R. V.

4. "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit."—Titus 3:5.

5. "Having our hearts sprinkled from an evil conscience, and our body washed with pure water."—Heb. 10:22.

Now, according to the first of these passages, if one be born of water and of the Spirit, he is in the kingdom of God. According to the second passage, if he has been washed in the name of the Lord Jesus, and sanctified and justified by the Spirit of our God, he is in the kingdom. According to the third passage, if he has been cleansed by the washing of water, and sanctified by the Lord, he is in the kingdom. According to the fourth passage, if he has experienced the washing of regeneration and renewing of the Holy Spirit, he is in the kingdom. And, according to passage No. 5, if he has had his heart sprinkled from an evil conscience and his body washed with pure water, he is in the kingdom. Thus we see that the five passages given above are parallel and synonymous. All parties agree that the ordinance of baptism is referred to in four of the passages. Indeed, it is certain that the washing mentioned in them was a washing of the body in the name of Jesus Christ, and that was Christian baptism in the days of the apostles. Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ;" and he commanded the people in the house of Cornelius, who had received the Holy Spirit, "to be baptized in the name of Jesus Christ" (R. V.) The Samaritans were "baptized in the name of the Lord Jesus." Paul "baptized in the name of the Lord Jesus" certain disciples who had been baptized with John's baptism. The Corinthians were washed in the name of the Lord Jesus. Of course, this means that they were baptized in the name of the Lord Jesus, as the Samaritans and others were. It cannot mean anything else. The truth is that in four of the passages in question the word "wash" is used to designate the rite of Christian baptism, and in one of them both "wash" and "cleanse" are thus used (Eph. 5:26). These passages tell us what Christian baptism is, and set forth its nature and design more clearly than any other passages in the New Testament. The Christian Standard of Cincinnati, Ohio, which is the oracle of the Disciples of Christ, and claims to have more than one hundred thousand readers, in a recent number asked this question: "What English term is the equivalent of the Greek word 'baptizo' used by the Holy Spirit?" We answer that the word "wash"

is the equivalent of "baptizo" in four passages, and both "wash" and "cleanse" are used for baptizo in one of them. The undeniable truth is that the Holy Spirit used the words "lono" (wash) and "katharizo" (cleanse), as well as baptizo, to designate Christian baptism. The Standard admits this elsewhere; that is to say, it affirms that the washing of the four passages in question was Christian baptism. The conclusion is inevitable that the final word of the New Testament as to the meaning of "baptizo" is not the word "dip," or "immerse," or "sprinkle," or any modal term whatever. It is the word "wash"—washed in the name of the Lord Jesus; "cleansed by the washing of water;" "the washing of regeneration;" "our body washed with pure water." These expressions, as we have seen, all refer to the same thing, namely, the Christian rite of baptism. Now, if water baptism is referred to in four of the passages, it follows that it is referred to in the other one (John 3:5), for they all mean the same thing. We have seen that the five passages are parallel and synonymous. Why eliminate water baptism from one of them and leave it in all the rest, as many writers since the days of John Calvin have done? If it is essential to salvation in one of them, it is so in all of them. And so nothing is gained by eliminating it from John 3:5. But "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." You see that one becomes a child of God by faith in Jesus Christ, not by water baptism, which is a cleansing of the body with pure water, symbolizing the cleansing of the soul by the blood of Christ. John teaches in clear, unmistakable terms throughout his first epistle that every one who is begotten or born of God is a child of God. When we were baptized into Christ, or in the name of Christ, we "did put on Christ"—that is, we professed to believe in him, and to be his disciples—and thus we became members of his visible kingdom. There is a visible kingdom or Church of God in the world, and will be to the end of time. Our Lord represents it by the parable of the net that was cast into the sea and gathered of every kind, good and bad. It contains all the people in the world who profess to be disciples of Christ. The ordinance of baptism is the door of entrance into it. The notion that baptism is the door of a local Church is misleading. No one is baptized into a local Church organization, such as the Church of the Laodiceans, or that of the Thessalonians; nor is anyone baptized into a denominational Church, such as a Presbyterian, a Baptist or a Methodist Church. The consent of such a Church is necessary to admission into its membership. "Go ye, therefore, and disciple all the nations, baptizing them," etc. When disciples are thus made, they are in the visible Church or kingdom of God. They have put on Christ, and belong to the number of those who profess to be Christians; but they are not yet members of a local Church organization. If they ever become members of such an organization they will have to hunt it up and join it. Water baptism is, of course, a prerequisite to membership in a local Church, but it is not the door of entrance into it. The voice of a local Church is the door into it, and the door out of it.

Again: Looking once more at our five passages, we see that to enter into the spiritual kingdom of God one must be "born of the Spirit;" must be "sanctified and justified by the Spirit of our God;" must experience "renewing of the Holy Spirit;" must have his "heart sprinkled from an evil conscience." All

these expressions refer to the same thing, namely, the cleansing or baptism of the soul by the Spirit of God. John the Baptist bore witness that Jesus Christ, the Son of God, is he who baptizeth with the Holy Spirit. Paul, writing to the Corinthians, said: "For by one Spirit have we all been baptized into one body" (I Cor. 12:13, Version of 1911). This is equivalent to being "born of the Spirit" into the kingdom of God. From all this the inevitable conclusion is that except a man be baptized of water he cannot enter into the visible kingdom of God, and except he be baptized of the Spirit he cannot enter into the spiritual kingdom of God. Or, as Bishop Hoss says in his sermon on regeneration: "'Born of water' is water baptism, and 'born of the Spirit' is regeneration. The former is the outward symbol of the latter. By the one men are initiated into the visible kingdom of God; by the other into the invisible kingdom. Either may take place without the other. But those who would enter the kingdom both in its visible and invisible forms must be 'born of water and of the Spirit.'"

Finally: Immersionists say that according to the passages in question the whole body must be washed, and therefore immersed. On the other hand, affusionists say that the words, "washed with pure water," imply affusion; that Moses washed Aaron and his sons with water at the door of the tabernacle, where they could not be immersed; and that was one of the "divers baptisms" mentioned in Heb. 9:10; that, according to the Greek text, which was written about 150 years B. C., Judith baptized herself in the camp at the fountain—not in it. Immersion in this case was out of the question. She washed herself at the fountain; that the sprinkling of the ceremonial law cleansed the whole body—"sanctified to the purifying of the flesh," or body; that God commanded Moses to cleanse the tribe of Levi, which numbered more than forty thousand men, women and children, by sprinkling water of purifying upon them. The "water of purifying" was unmixed spring water. Josephus says that "Moses purified the tribe of Levi by water taken from perpetual springs" (Antiq. 3:11:1). He also says that Moses "purified Aaron and his sons with spring waters" (Antiq. 3:8:6). Philo, a Jew, who was contemporary with Josephus and with the apostles, after referring to the water of separation, which was mixed with the ashes of a heifer and was sprinkled on those who had touched a dead body, says: "For most others are sprinkled with unmixed water." You see that unmixed spring water was water of purifying. Moses had anointed and sanctified the laver, and therefore the water in it was "holy water" (Num. 5:17)—that is, water for purifying. The "water of separation" was never in the laver, and was used only on funeral occasions. Now the Revised Version, the American Revised Version and the Baptist Revision and other recent versions of the New Testament show very clearly that the Jewish tabernacle services were "carnal ordinances," and consisted in gifts and sacrifices, meats and drinks, and divers baptisms. The washing of Aaron and his sons at the door of the tabernacle with "spring waters" was not a gift, nor sacrifice, nor meat, nor drink; it was, therefore, one of the "divers baptisms" mentioned in Hebrews 9:10. The cleansing of the tribe of Levi by sprinkling clean spring water on them was not a gift, nor sacrifice, nor meat, nor drink; it was, therefore, one of the "divers baptisms." This is undeniable. It is also true that if the consecration of the Israelites by means of the cloud and of the sea, unto Moses as the servant of God was a baptism—and Paul says it was—it follows that the consecration of the Levites to the service of

God was a baptism. The children in both cases, as well as the men and women, were baptized.

Tyler, Texas.

### OUR BOHEMIAN WORK.

Our work among the Bohemians in Texas is seriously handicapped for lack of proper equipment. The Bohemian pastors have labored faithfully for years, contending against fearful odds and many discouragements. They have wrought well, but further progress cannot be made unless better provisions are made. The pressing need now is for houses in which to do their work—houses for worship. Perhaps you ask: Why not use the American church? For the simple reason that every progressive American congregation needs their house at all suitable hours for worship on the Sabbath. The experiment has been thoroughly tried, and is a failure. In Temple we used First Church until the afternoon service interfered with other work. We moved to Seventh Street and were again crowded out. We arranged with the German Church (North), and were flourishing there until a change of pastors necessitated a move, and we lost nearly all that we had gained.

Shall we continue this hurtful policy to our own injury and the discouragement of our Bohemian pastors? The history at Temple has been repeated elsewhere. The American pastors give all possible encouragement, but they need their churches.

To ask for results at the hands of the faithful band of Bohemian pastors, under these conditions, is to require them to "make brick without straw."

There is need for three Bohemian churches in the Central Texas Conference and two in the Texas Conference. Small, convenient chapels will answer for the present. They should be provided at the earliest possible moment.

With nearly one hundred thousand Bohemians in the State, who have come here to stay; who are buying lands and planting themselves permanently, with the open door to their hearts and homes, with Protestant blood coursing through their veins since the time of John Huss and Jerome of Prague, with many of them developing into the best citizens and taking rank in schools and socially with our own young people—future citizens of this great Commonwealth—shall we not give them every needed equipment with which to prosecute their work?

Do you ask can they not build? No. Where there is greatest need for churches they are yet poor farmers, and are paying for their lands. They will help; they will do their part. If the churches are built we must lead in the matter.

Our American congregations never prosper until they are properly housed; neither will our Bohemian congregations take on permanency of form and prosper until they are properly equipped with houses of worship.

### A HAPPY EVENT.

On the 17th of this month I performed a marriage ceremony which made Mr. Henry Tut, of Gray County, Texas, and Miss Katherine Harden, of Tarrant County, Texas, man and wife. This happy event took place near Grapevine, at the beautiful home of the bride's parents. These fine, young folks are Methodists, and while we lose from our membership a fine young, cultured woman Lefors, Gray County, will certainly gain because of this marriage.

J. T. BLOODWORTH.  
Grapevine, Texas.



## Prof. Anderson's Finality in Food

These delightful foods—Puffed Wheat and Puffed Rice—hold a unique position.

Here alone the millions of food granules are literally blasted to pieces.

Whole grains, for the first time, are made wholly digestible.

### Seven Years' Work

These foods result from seven years' work on the part of Prof. Anderson.

To create them the grains are sealed up in bronze-steel guns. Then the moisture in the grain is turned to steam, in a heat of 550 degrees.

Then the steam is exploded. The granules of grain are blasted to pieces, so that digestion can act.

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

The explosion does this in addition:

The grains are puffed to eight times normal size—made four times as porous as bread.

And these crisp, porous grains, by terrific heat, are made to taste like toasted nuts.

They are the most enticing cereal foods ever served on a morning table.

### How to Serve

Serve with sugar and cream, or mix them with fruit.

Or serve like crackers in a bowl of milk.

People who know Puffed Wheat and Puffed Rice consume 22,000,000 dishes monthly. Please find them out.

### The Quaker Oats Company

Sole Makers—Chicago

# Notes From the Field

## Wichita Falls.

Allow me a little space in the Advocate for a brief report of our second Quarterly Conference which embraced the 17th and 18th of this month. Rev. T. H. Morris, of Bowie, presiding elder of this district, preached two very enthusiastic sermons for us Sunday morning and evening. He held the conference on Monday evening at 8 o'clock, there being a large attendance, both of officials and private members of the Church. Brother Morris said that this conference was the best attended conference he had ever witnessed, and he declared himself delighted with the reports, and the splendid condition of the Church. The pastor, Dr. J. W. Hill, reported that he had received over fifty members since the Annual Conference, about half of that number having been received by ritual. He reported large gains in all the institutions of the Church; for instance, sixty-three had been added to the Sunday-school. The Sunday-school is graded after the most approved method. The finances were reported in good condition—everything being budgetted and paid weekly through the envelopes. One point in the pastor's report seemed to strike the presiding elder very forcibly; that is, that all the stewards attend prayer-meeting regularly. This prayer-meeting is the largest we have ever had in the history of the Church in this city. Dr. Hill is preaching to crowded houses, and conversions are frequent, especially at the evening service. We are confidently expecting a great revival this year, and we feel sure that if the Church will back our efficient and painstaking pastor in his efforts in this direction we will have the best year in the history of Wichita Falls. —Edgar P. Haney, March 29.

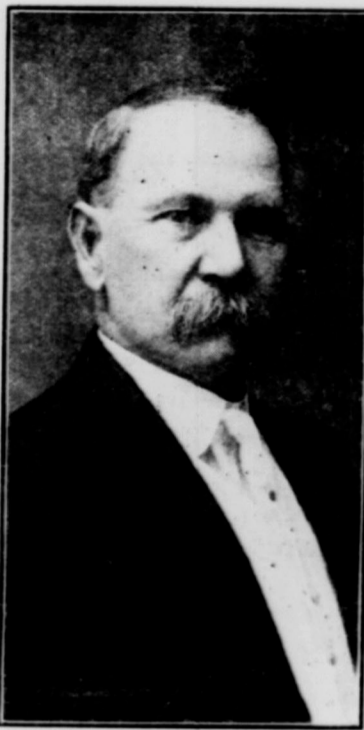
## Bryan.

Things are moving at Bryan and moving to the front and not the rear. We are growing and growing substantially. There was an increase in the pastor's salary last year of \$200 and to this has been added another increase of \$300 this year. A burdensome church debt of over \$2000 was wiped out last fall and an addition of a men's class room and social hall to our church plant at a cost of about the same amount is now being agitated. A parsonage debt of over \$1000 was also provided for and largely paid last fall and the ladies have just completed laying concrete walks all around it (the parsonage not the debt). Better still last year we raised a surplus of \$600 for missions, undertaking the half support of Bro. J. L. Hendry, of China, and our leading men have already said we will make the surplus \$1200 this year and have a foreign pastor as well as one for ourselves. This, too, in the face of a recent collection of over \$2500 for Southern Methodist University. But best of all we have just closed another successful revival, in which there were about sixty-five reclamations and conversions and forty applications for Church membership, with a few more to follow. Among these applicants are several heads of families and a number of strong young men. We had many difficulties to confront in the meeting in the way of meningitis, measles, rains and northers, but God was present and graciously blessed. Bergin, of Marlin, did the preaching for us and Mr. and Mrs. A. C. Fisher, of Ft. Worth, had charge of the music. Bergin is splendid evangelistic help. He has the gift and also the grace. He draws the people and grips and lifts them with his strong, virile messages. Mr. and Mrs. Fisher are simply the best in their line that I have heard in the State. Turrentine was about right when he said in that omnibus magnification of his in last week's Advocate that I was stepping high in spite of my venerable hairs. I must to keep up with the possibilities of my job and my progressive crowd down here. —Glenn Flinn.

## Wolfe City Station.

At the expiration of two pleasant years at Rockwall the Bishop saw fit to send us to Wolfe City. Since the day of our arrival manifestations of a warm and hearty welcome have been much in evidence, and we feel that "the lines are fallen unto us in pleasant places." The prospects for a great year were never brighter. In many respects the greatest revival that has ever blessed this Church was the result of the Coale-Boughton meeting which closed on the tenth of this month. In their respective fields of labor these men of God are the best we have ever heard, and we expect to have them with us again. Some of the visible results of the meeting are: Our membership has been greatly revived, about fifty conversions, thirty-one additions to the Church and the surrendering of ten

to the call to special service. Seven of this number are members of our Church, and the other three, young ladies, are members of the Baptist Church. At our last Quarterly Conference three were recommended to the District Conference for license to preach. Two of these brethren expect to enter the itinerancy this fall. The other four, two of whom are young ladies, are going to prepare for their work. These are all splendid characters, and our Church will doubtless have occasion to take notice of them some day. Our net increase in membership is about sixty. The Wednesday evening service is being well attended, there being present over a hundred on last Wednesday evening, and seventy-six the Wednesday before. The home department of the Sunday School recently organized, now has eighty members. Some have already been brought into the regular Sunday School through this department. The Sunday School proper is much larger than at this time last year. The assessments for domestic and foreign missions and Orphanage were paid over a month ago, and the other as-



REV. C. H. BUCHANAN

sermons run short in a few days; for 4 weeks he preached he was as fresh in his sermons at the close as at the beginning. His facilities for expository preaching are wonderful. I have never heard any one give a more faithful and clear exposition of the Scriptures than he. His preaching is profound and heartsearching. He possesses the ability to make clear the profound things of the gospel. The people readily grasp the truth under the preaching of Marvin. Another remarkable thing about Marvin is his ability to grasp the situation always making the right move at the right time. I do not know of a man who can better read a congregation while preaching to it than Marvin. He never does sorry preaching; there is no mincing matters with him; his workers' meeting in the afternoon of each day will result in everlasting benefit to any Church; at these meetings the Christians are drilled in how and when to work; there is an intensive culture carried on that always results in permanent benefit to the Church. Positive, practical Christianity is one of his great themes. He is able to cope with any situation in Texas. He is true to the Church and the pastor. Friday night, while it was pouring down rain, he headed the procession of as loyal a crowd of Methodists as there are in Southern Methodism, and with a sack of flour

end. We counted a full hundred conversions and reclamations, perhaps more were definitely blessed. This meeting has revolutionized Sulphur Bluff community as perhaps no other meeting has done in the history of the village. The converts came largely from the men and boys of the community. Their ages ranged from sixty-one years down to eight years of age. Many of the most prominent irreligious men of the community were wonderfully saved and joined the Church. We had beautiful co-operation among the three Churches in the place. We had the pastor of the P. M. Church with us, helping in every possible way in almost every service of the meeting. The Baptist pastor, Bro. Courson, was with us several services, lending his aid as far as possible. Being in the employment of their Missionary Board his time was not at his disposal, but he seemed very anxious for the revival. We turned over to him five candidates for membership, including his own 15-year-old son this morning. Brother Hunt also received seven candidates for membership. We took in thirty-two members yesterday, with others to follow later. Our Church is likely to move up to a half-station in another year. It can do so easily, as this runs our membership above the 150 mark, of bona fide members. Bro. Hursey is a strong, untiring, sane and safe preacher, and he and his cultured, gifted and consecrated wife, as a personal worker, make a team to lead a revival meeting, and hard to equal. We begin a meeting with them at Tira, this coming Wednesday night. Pray for us, readers. They received \$113 as a free-will offering for their services among us. Our good people also made this pastor a present of \$25 to defray expenses to the Summer School of Theology, at Georgetown, this coming June, for which I cannot express my appreciation in words. We also send in five new subscribers to the Texas Advocate, with more to follow later. —W. R. Kirkpatrick.



The McKenzie M. E. Church, South, Honey Grove, Texas

Rev. C. H. Buchanan, Pastor

This building is a fit successor of the one erected in 1876, which was in its day the finest church building in all North Texas. The present building was enterprised during the ministry of Rev. S. C. Riddle, 1900-3, but it was during the ministry of Rev. O. S. Thomas, 1908-9, that the house was brought to completion. Revs. F. A. Rosser and Cornelius Pugsley did efficient service as pastors in the meanwhile. On March 31, last, Bishop E. D. Mouzon solemnly dedicated this splendid house of worship to Almighty God for his worship and holy uses. Estimated value, \$30,000. The building is entirely out of debt. It has a membership nearing 500, and a Sunday School of 528. Rev. C. H. Buchanan is the pastor at present.

assessments are covered by good subscription. Our assessment for the new district parsonage is \$220; of this amount we have \$150 in cash, and the rest is covered by subscription. Pastor's salary to date overpaid. The Chairman of the Board of Stewards says, "This last Quarterly Conference is the best ever held in this charge." The Advocate goes into fifty-three homes, fifteen of this number have been added since conference, and we are expecting to add this many more. We have established three Sunday afternoon appointments in neglected rural districts, and one of our will-be preachers is going to establish three more. People and pastor are greatly rejoiced since God has so richly blessed us, and to him we give all the praise and glory. —F. B. Wheeler, March 25.

salary \$910, and will reach the thousand-dollar mark if good crops are harvested. The Goodlett Church has a move on foot to enlarge the church building and have already ordered two splendid lights which when installed will be a credit to any Church. We serve a good and faithful people. Our great need is a revival of religion and to this end we are working and praying. —J. Arthur Laney, March 27.

## Trinity and Messenger.

Closed the meeting at Trinity Church last night, March 24, which has been held under the leadership of Evangelist Rev. G. A. Marvin, of Sherman, Texas. It was a great meeting. Great in that it conquered a multitude of difficulties. Rain, sleet, slush, cold, mud, meningitis and various other sicknesses were all in the way, and yet not a service was missed. The meeting was great in that the membership of the Church never lagged in interest for four weeks, numbers of them making the meeting foremost in thought and attention through the entire siege. The meeting was great in attendance; at time scores and scores being turned away from the Church for like of seating capacity. The meeting was great because of the multitude which at different times pledged themselves for more faithful service to Christ and his Church. The old-time Methodist altar was revived, and some fifty-five or sixty knelt there and found Christ precious to their lives. There were thirty-five who united with the Church at Trinity, and numbers will unite with other Churches. Marvin is a marvelous preacher; he does not belong to the class of evangelists whose stock of

on his shoulder he led the way into the dining-room of the parsonage with such a pounding as this preacher and wife had never seen before. God bless Marvin, and God bless the Trinity Methodists, as well as all other Methodists, and all other people. Trinity Church, as well as Messenger, are in fine shape. Mighty good people at both places. Trinity Church is now supporting a native missionary in Korea. We are trying to make this the busiest and best year of our life. —E. A. Maness.

## Sulphur Bluff.

This is a goodly heritage in which I was sent to labor this conference year. While we found a great many substantial people among our membership there was an apparent need of spirituality at every appointment. Numbers being of the Laodicean character in regard to Church work in general and especially absenting themselves from Sunday School and prayer-meeting. I have been told repeatedly by our (?) Methodist folks at Sulphur Bluff that we just could not have a regular midweek prayer-meeting. Nothing daunted, however, we began our prayer-meeting some eight weeks ago, making it a kind of teachers' meeting. Bible study and prayer-meeting combined. It has proved attractive, profitable and successful so far. But I want to write especially of our recent great revival meeting. Having recounted above some of the needs, as we saw them, we planned for a meeting which began March 1 and closed out last night, March 17. Bro. E. S. Hursey and wife, of Paris, Texas, came to us March 3 and led the meeting to the

## Barry.

I thought as I had not written to the Advocate for some time that it might be well for me to show up so you will know where I am at this writing. For a little more than two years I had work in Northwest Texas Conference and was returned to Trent for my second year. In January of this year Bro. Millis gave up his work at Barry and I was transferred to this place. Must say we had a very fine people to serve on Trent charge and we hated to leave them. We had many very warm friends out there. We find Barry work to be among a great people and as rich land as there is in Texas. Barry is half station, with one Sunday at Embouse, a town of some 400, on T. & B. V. railroad, and one Sunday in country at Drane, a fine point where we have some people that are going to do things this year. We are going to build a church at that place. Our Quarterly Conference was rained out as it was appointed to be and we came on following Friday, and Friday morning it was raining and no one knows what that means on black land save those who know. But all points were represented and Barry people gave a splendid dinner. The train was late. Bro. Nelson arrived about 12:50 p. m., and had saved himself for dinner and did justice to that and at 2 o'clock gave us a good sermon, and we had a good conference. I thought that Gus Barnes was about the only presiding elder we had but old John R. is there also. God bless our brethren. I find that this has been the stopping place of many of our friends in days of long ago. On our Church roll at Barry I see name of Moores, Irbys, Wheelers, Willifords. All these I knew in my boyhood days. By the way Uncle Matt Williford, a local elder, holds his membership here now. He was the second Methodist preacher I remember hearing preach. Near here on my charge is where Bro. Jim Kidd lived so long and died a little more than a year ago. He was the first Methodist preacher to ever visit father's home according to my recollection. May God bless us here this year. —R. O. Bailey.

## Clarksville Circuit.

Our second Quarterly Conference was held at Union. Our presiding elder came filled with the Spirit, and gave us a message fresh off the altar, and made good with all the folks. We think he is the right man in the right place. He is humble and easily approached. Notwithstanding we had three deaths, lots of rain and plenty

## EDUCATIONAL

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of mud, we have great hopes of building a new church, and I believe we can do it; if God is with us who can be against us. Please let everybody pray earnestly that God will help us. Let me greet all the dear brethren who have served on this work. From all the appointments I have not heard any complaints and may this encourage you and our good Brother Sweeton who served this district so faithfully for four years. Brethren, our heart's desire and prayer to God is that Israel might be saved.—S. J. Lathrop.

**Atlanta.**

On April 7 we expect to begin a revival here in Atlanta. The harvest is great; we should have a great reaping. My Church has expressed the wish that the pastor should do the preaching. Prof. Robert E. Houston will lead the singing. We are hoping for a great meeting. We most earnestly ask the brethren to pray for us. Our people are projecting a fine parsonage building.—Thos. G. Whitten.

**Newport Mission.**

We are getting well into the work for another year. This is our second year on this charge. We are getting along fine, I guess, for a new work and a new preacher, too. We have some as good people on Newport Mission as you will find anywhere. They are willing to do all they can for their preacher and we appreciate them for the kindness they have shown us since we have been with them. Our first Quarterly Conference was held February 4 and 5, and all our stewards were there and our new presiding elder, Bro. T. H. Morris. My, how he did preach! I believe things are going to happen in the Bowie District this year. We had some good revivals last year. About eighty-five conversions on our charge, but we are praying for greater things this year. God bless the Advocate. I am doing all I can to get all my people to subscribe for it.—A. Wall.

**Glen Rose.**

This will remind my brethren we still exist. I do believe this has been the longest, coldest winter I ever saw in Texas. I have felt several times like I would have to "go into the hands of the receiver." But some times there's a "rift in the cloud." Preached to a good crowd March 17; the fire fell and my! how the people shouted. Well, I felt better for a good while. I went to Walnut Springs recently, and Brother Morris let me preach a little. Started home next morning facing a sleeting norther. Phoned up a good sized audience at Hill Creek. Of course, I preached. Had a good "hand-shake." One young lady knelt at the altar for prayer. Pulled home that night. Found wife and Willie with a good warm fire. A little supper and our usual prayer and oh, how I slept! Well, the garden is not all killed and the chickens cackle. "The Lord is at hand." Selah.—F. M. Winburne.

**Killeen Circuit.**

The night of November 29 found us for the first time at home in "a parsonage." As memory carries you back to your first charge you realize something of our pride and delight at being really in the work, and yet that feeling of weakness and unworthiness to fill even a humble place as a minister of God's precious Word, but by his help and guidance the work is moving on nicely. We have been heartily received by a warm hearted people who are always ready to stand by their pastor. Our assessment for Home Missions and Orphanage has been sent in full, and good headway made on the other conference assessments. There is no question but that our people will pay out entirely. We are glad to note that the irreligious young men are helping in this cause. We are proud of our young people; they are of a most excellent class whose equal is by no means found in every community. Weather conditions have prevented us from filling several of our appointments, but we have had both large and attentive congregations and good spiritual services with a number of men and women to the front seeking an interest in the prayers of God's people. We have also received eight members into the Church and have others to receive. On the third Sunday in March we preached three times and organized two Sunday Schools, which will enroll about one hundred members. We also have on foot among the good people at Reese's Creek the building of a nice country

**A WOMAN'S APPEAL**

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

church, either this summer or fall. We are expecting an old fashion camping meeting at this place this summer. We have secured the able help of Rev. C. C. Hightower for this meeting and also of Rev. J. B. Adams for our meeting at Maxdale. We have four other meetings for which we have made no definite arrangements. The people over the entire work are talking the meetings and join with us in an earnest prayer for and expecting a great ingathering of souls in the summer campaign. We are sure that no preacher in the conference has been favored with a better presiding elder than the one we have. His kind words of encouragement and advice have been a great inspiration to us and his loving way has won for him the greatest love and confidence of his entire body of preachers. We have difficulties to meet, however, that I am sure are not found in any other part of the district, but with God's help we are sure of victory, and we especially ask the prayers of the readers of the Advocate that God will give us the victory.—Chas B. Diltz.

**Terrell.**

According to the judgment of Bro. O. P. Thomas, who has known Terrell for thirty-five years, have just closed the greatest revival ever known in this city. The meeting began the second Sunday in March and continued through eighteen days. From the beginning the crowds were large, and sometimes were turned away from the Church unable to find seats. Conversions followed the second sermon preached by evangelist W. M. McIntosh, who was the preacher in the meeting. The day services, on some days, taxed the seating capacity of the church, the business houses having closed to give opportunity to proprietors and employees to attend. Terrell never had a revival that made such a profound impression on the town as did this. Scores of men and women professed faith in our Lord, and almost as many united with our Church. We started into this revival with determination to string our fish, and few have gotten away. Our Church in this city is growing in grace, we think, and the development of many of our men whose powers in the past have been unused and undeveloped, is watched with great interest by the pastor. Brother McIntosh, the evangelist, and Ed. G. Phillips, the singer and winner of men, who have rendered such valuable service here, will begin a co-operative meeting in Marshall next Sunday.—Cornelius Pugsley.

**Terrell.**

Last night was the closing service of the greatest meeting ever held in Terrell, Texas. According to previous arrangements, on the second Sunday in March Bros. W. M. McIntosh and Ed. G. Phillips began a meeting in our town which was most remarkable for its far-reaching results. From the first service the meeting gave promise of great success, and as it progressed, the interest increased until the entire town was brought under its influence. Brother McIntosh did the preaching and Brother Phillips had charge of the singing. The preaching was with power and in demonstration of the Spirit exposing sin in all of its blackest hue. The burden of the sermons was that there was a hell to shun and a heaven to gain, and that repentance toward God and faith in the atoning blood of Christ were the only means of salvation. Strong men, trembling under quick conviction, came weeping to the altar for prayer, surrendered to Christ and were made happy in a Savior's love. More than one hundred were brought to Christ, and eighty-nine were received into the Methodist Church, with others to follow, while some will join and have joined other Churches. Brother Phillips is a master leader of sinners, and his consecrated wife, who is an excellent pianist, was a great factor in the meeting. I have never seen more satisfactory work done by evangelists than by these brethren. The Church is very fortunate indeed that has their leadership in a meeting. The meeting in Terrell put our membership on a much higher plane of Christian living, and has given them new visions of duty. Bro. Cornelius Pugsley, our pastor, and his wife are in much favor with our people and promise great service to the Church.—O. P. Thomas.

**Hermleigh.**

Sometime ago we began planning for a revival to be held during the winter months. After perfecting our plans Brother Shaw told us that Rev. F. L. Hutcheson, of Snyder, was the man we needed to do the preaching. We engaged him and he came to us March 9 to open the meeting next day at 11 a. m. Sunday was a disagreeable day and congregation small. Sunday evening was rainy and folks began dreading to know if we were going to have service. I told them at 11 a. m. we preachers would be there and, of course, I didn't want to lie about the Lord's business and replied to each question: "We'll be there." We had about twenty out, despite the rain, and Hutcheson preached just like the house was full. The weather contin-

ued inclement, but the congregations increased when they found we were just going to hold on anyway. I never saw a more earnest preacher than Brother Hutcheson. His preaching is fervent and to the point. He preaches "hell fire and damnation" to the unrepented and the love of God to those who are of a contrite spirit. The whiskey traffic got the black eye nearly every time he preached. There is a power in his life which cannot be understood by the unregenerate. But those who have passed from death unto life know what it is. Hutcheson simply got religion, and he still has it. His wife is a great help to him. She, too, knows Christ, and conducted children's service Sunday afternoon, much to the satisfaction of all. Two boys gave God their hearts. The house wouldn't hold all who came to the closing service Sunday night. The visible results of the meeting were: The Church wonderfully revived, several conversions and reclamations; a gathering into the various Churches all or nearly all the young people; Sunday School built up, an Epworth League, with over 20 members organized and our prayer-meeting last night had a large attendance. God forbid that we should glory, save in the Lord Jesus. We are happy, indeed, and can say with the Psalmist of old: "Bless the Lord, O by soul, and forget not all his benefits." Brother pastors, I commend Brother Hutcheson and wife to you all.—C. E. Jameson.

**Sulphur Bluff.**

At Sulphur Bluff, Texas, last Sunday night, we closed one of the best revivals I was ever in. It lasted two weeks, through perhaps the worst weather of the winter, yet people came ten miles through rain and mud to attend. We had over one hundred conversions and reclamations, more than three-fourths of whom were grown men, some heads of families—one a father over sixty years of age. Between forty and fifty of these united with the M. E. Church, South, while a goodly number joined the other Churches of the town. Brother W. R. Kirkpatrick, the pastor, is a brotherly, spiritually-minded young man, whose heart is in his work. At the close of the meeting a magnificent contribution was made to the evangelist, and a purse of \$30 was presented to the pastor by a kind and appreciative people. May God bless them abundantly!—Mrs. Eugene S. Hursey.

**Tye.**

The second Quarterly Conference for Tye, Abilene District, convened at Rock Crossing, March 24, 25, Rev. S. A. Barnes presiding, and he always presides with grace and dignity. Fine crowds came both Sunday and Monday to hear the great sermons preached by Brother Barnes. The people who came to hear the Word were made stronger in the Christian life. The good people of Rock Crossing certainly did credit to themselves in the magnificent way in which they entertained the people. A goodly number of the officials were present, and they brought with them a splendid financial report. They are loyal, love God and have the welfare of the Church at heart. We are hopeful of a great year on the Tye charge. With the passing of this long, dark winter, and the coming of beautiful spring-time, we join in the glad song of hope. Our presiding elder knows no failure, and succeeds in the most trying times. With a people faithful to God and the preacher, and all being led by the divine Spirit, we expect great things from the presence of the Lord this year.—C. E. Lynn, P. C.

**Dundee Mission.**

We are well into our fifth year as pastor at this place. However, we were away one year. When we returned from conference prospects were rather gloomy. So many had left on account of the drought. But we entered the field to do the best we could with those who remained. And a more faithful little band no pastor ever served. They gave us such a hearty reception on our return to the work and have so faithfully stood by us in our struggles, hardships and afflictions that ours will certainly be sad hearts when we must leave these dear people and go to other fields of labor. But with happy hearts we'll meet them on the other shore. Spiritually, the work was never in better condition; financially, it was perhaps never worse. We have good Sunday Schools and prayer-meetings at all organized points, and fine attendance at all preaching services. In answer to the question: Does it pay to continue the old mission charges? I wish to make the following statements: The past thirteen years of my ministry have been spent on the mission field, having served five charges, some of which are now self-supporting. In these years I have witnessed hundreds of conversions and additions to the Church, ranging from great grandparents down to small children, many of whom have happily crossed over the river to the golden shore. These would, no doubt, have been lost but for our mission work. Some of these works are yet

**Boys' Spring Clothing**

**T**HE BOY THAT IS NOT AS well dressed as his associates is placed at a disadvantage. Boy though he be, this disadvantage is felt by him. If he hasn't been wearing our SUPERB CLOTHES, you ought to see to it that he wears them this spring.

Supply him with the best clothes to be had and it will pay you to buy these KIND of garments for him. They look better and wear better—don't cost any more—than the kind which appeals to you wholly from a price standpoint alone.

Knickerbocker Suits, sizes 8 to 18 years, \$3.50 to \$22.50.

Spring Suits, with two pair Knickerbocker Trousers, \$5.00 to \$15.00.

Norfolk Suits, Knickerbocker Trousers, \$3.50 to \$15.00.

Russian and Sailor Made Suits for little boys, \$3.50 to \$15.00.

Write for Our Talking Machine Catalogue

**SANGER BROS. DALLAS, TEXAS**

missions, and will probably remain so for some time; not for the lack of conversions and additions, but because those fields are generally inhabited by a transient people. In looking over the register of Dundee Mission, I see we are not so strong as we were two years ago. While scores have been converted and joined the Church, where are they now? By reference to my certificate stubs, I see that five leading stations representing three conferences, are being supported by some of the good people who have gone from our mission, while quite a number are helping support good circuits. So, after all, the poor missions prove to be the vestibule to circuit and station. What would the stations and circuits do were it not for the missions? So, help support us, brethren, and we will pay you back in good members. We need more men and money in our territory to do all the work the Lord would have us do. I am going the full length of my cabletow every week at three and four different points, and then have people begging for the gospel we preach. My very heart cries within me that I cannot take a message for my Lord to every one who is anxiously waiting and pleading for it. It is, indeed, a great privilege to go to these rural districts and preach where the house is packed and others standing at doors and windows, holding out their anxious hearts and minds, like so many children begging for food. My soul gets so full of the mission spirit that I am not only willing to suffer, but to die if need be, that I may preach the gospel of Jesus Christ to lost men and women.—J. B. Parr.

**Sonora.**

For some time I have been thinking of writing a few lines from our charge. We are making some progress in the bounds of Sonora charge. The pastor has learned to love his people and they seem to be in favor with their pastor, and we are looking forward for a great year. The wind and cold weather have caused the roads to be almost impassable, but we have not missed but two appointments, and that was because it was raining very hard; despite the rain and cold weather, and also muddy roads, we are making progress. Have received into Church forty-six members and baptized twenty-five babies; organized one Church; prospect of one more being organized; preparing to build two new churches; improving the parsonage; received fifty-two subscribers to our great paper—Texas Christian Advocate; twenty-three subscribers to Missionary Voice; organized one Sunday School. Last year I found shortage in members reported to the Annual Conference, 69; this year, one hundred and one. I want to know why it is that we are making this great mistake in our reports to conference, because the report last fall proves this charge. I will have to start with over one hundred decrease. I think it is time for us to be more careful about our reports. Another thing I found was, over thirty members who were not on our rolls. One more thing I want to speak of, and that is this, we are never going

to develop our rural circuits into liberality unless we do more to educate them in the work of our Church. Here I have two Churches, covering a large territory, and just fourteen Advocates taken when I came here, no missionary literature at all. We can't expect the people in the circuit, when they know nothing of the work of the Church and what the claims on the Church are for, to be liberal in giving; our people know nothing of the great field of our conference. I think our people deserve credit for doing as well as they do. In conclusion, I ask what would we preachers do if we were kept in ignorance of the demands of the Church. Your paper is praised very highly by our people.—A. D. Hill.

**West Dallas.**

On last night we closed the best revival that West Dallas has had for several years. One can never appreciate what it really means to us without knowing the conditions. When we came here in November we found the Church in a very poor condition—no prayer-meeting, no Leagues, a very small Sunday School, and a mere handful attending preaching services. We began at once to work and pray for a revival, this being our greatest need. We opened fire on the thirteenth and continued to the close of March. Rev. Jas. A. Walkup, of Fort Worth, came to us at the beginning, and was with us ten days, doing faithful and efficient work. Brother Walkup is good help in a meeting, and we greatly appreciate his work. After he left, the pastor continued the meeting through another week, and, while the last week was more fruitful in conversions and additions, yet we unhesitatingly ascribe much of this success to the seed sown by Brother Walkup. While mere figures cannot reveal the real outcome of any revival, yet we pen the following to give you some idea of the meeting. We had about thirty-five conversions, twenty-five accessions to the Church, an Epworth League organized with forty members and our Sunday School doubled in interest and attendance. Our new superintendent, H. B. French, is making good in his new office. Now that we have had this revival we are encouraged to go forward on all lines. Have already paid a good portion of our conference assessments. Our new Tyler Street work, in W. Oak Cliff, is progressing. We have secured a splendid building site on corner Tyler and Sunset Streets, and have let the contract for a \$5000 church, and expect to close the deal for pews this week. The entire plant will cost from \$9000 to \$10,000. Our presiding elder, Rev. J. M. Peterson, deserves much credit for our success, both in West Dallas and Oak Cliff. He is in high favor with all our people. We feel that we have a great opportunity here, and mean to continue to press forward.—J. Leonard Rea, April 1.

Some folks expect the gate of heaven will fly open before them because they now and then give away an old coat.

# Devotional Spiritual

## RABBONI.

Holy, holy morn of morns,  
Heaven and earth in beauty meet;  
Mary hastens to the tomb,  
There the angel doth entreat.  
"Mary!" O the sweetness of that  
Voice,  
Making known His glorious power;  
"Master!" wondering she doth rejoice.  
Holy, holy is the hour.

## EASTER: ITS SECRET AND ITS MEANING.

What Christ appeals to, both in his disciples and in the multitudes to whom they preach the gospel of the resurrection, is the inner susceptibility which constitutes the will to believe. Without that susceptibility, physical evidence is useless; with it, such evidence becomes merely subordinate. The apostles were made the trustees of the physical evidence, because in their case personal devotion to our Lord had become so deep and all-controlling that the physical could be thus subordinated to the spiritual. For the world it would not be so. Hence for mankind at large the evidence of the Christian message is fourfold. In the first place, its historical basis is furnished by the apostolic testimony. Then its truth is pressed home by the joy, the power, the unworldly and transcendent satisfaction of their lives. Still further, the spiritual appeal of Christ to the heart, using both historic evidence and apostolic influence, becomes irresistible to those who yield themselves to the Spirit. And, lastly, the message of Easter so illuminates and reinterprets the world as to make its highest and inmost reality great enough to satisfy the reason, the hope, the love, and the holiness without which human nature perishes, but which naturalism can neither explain, satisfy, nor sustain.

With Easter the Sun of Righteousness arises with healing in his wings. As the radiant light touches and quickens every faculty of spiritual being, men find in the risen Christ the "yea" to every promise of God made not only to them, but in and through their nature, its needs, and its aspirations. Thus through the message of Easter they are enabled to possess its secret. The spiritual process which led the disciples on from Easter to Pentecost is reproduced in all that believe.—The Methodist Times.

## LOOKING TOWARD EASTER.

With Palm Sunday we enter upon the sacred seasons of Passion Week. What a time of spiritual refreshing; these days should be to the whole Church. Through the prayerful study of the tragic events of the concluding days of our Master's ministry, through meditation upon his words, through consideration of his many blessed deeds, through sympathetic feeling for his agony—there will come to all our people a clearer apprehension of Jesus, a better knowledge of his truth, a sense of fellowship in his suffering, a firmer purpose of service, a kinder feeling toward humanity and a nobler consecration to the mission of him who came not to be ministered unto, but to minister, and to give his life as a ransom for all mankind.

May the gentle rains of spiritual refreshing and quickening fall in abundance upon the Church everywhere as it enters upon the services of this wonderful memorial week. And may the Spirit move among the Churches as the people, in sincerity of heart, and holiness of purpose, prostrate themselves before the Christ who declared that he would triumph over death and the grave, and that through his exaltation he would draw men everywhere unto himself.—Epworth Herald.

## THE POWER OF THE RESURRECTION.

There is a difference between the power of a thing and the thing itself. The power of a thunder storm is not the massed clouds, the forked lightning, the screaming winds, the reverberating thunder, but the electric force that resides within the elements. To know that force, its nature, its law, is to possess the very power of the storm, and to turn it into purposes of use.

So the power of a person is not what he does or what he says, but what he is, his dominant idea, the purpose which pervades him, his personality. His speech and conduct are "the tips of his powerful life where its magnetic force is manifested, not where it is created."

So if we would know the power of Jesus' resurrection, we must get behind the stupendous fact itself to its originating cause, and that is Jesus himself. "I am the resurrection." One of the most entrancing studies is the

consciousness of Jesus on this point. He always spoke like one whose entire being was filled with the indestructible life. There is no stammering of a guess or a surmise. It was not with him a mere matter of faith that he would not die. It was the assertion of his very being. The tide of immortal life filled every part of his being with an overmastering assurance of the glorious fact.

And this was not only his assertion; he proved it. To those who had felt the touch of his powerful life no other proof was needed than that of their own experience. There are men and women whose very presence is life to us. They call forth everything that is noble and joyful in us. They awaken slumbering possibilities and bring them out in rich thoughts and glad songs. They discover us to ourselves. Just to feel the mighty life of such is to experience at once a resurrection. Jesus was such a one. Those who received him came into a nobler and wider life. Plain fishermen left their nets with an inspiration to net the world. Gentle women under the inspiration of his Spirit went out to pour forth the wealth of their hearts like the costly ointment of Mary's alabaster box upon the weary world. Despairing hearts became strong with hope. What was all that but a resurrected life? It was an experience akin to his own and awakened by it. That experience is a satisfactory proof of his assertion. But that was not enough. He gave more outward proofs; he raised the dead. At the gates of Nain, in Jairus' house, and at the sepulcher of Bethany he gave demonstrations of the power residing in him which ought to convince.

Still it might be questioned whether in these instances he only used a power as did Elijah, or whether he was

himself the power. But that question is forever put to rest by the supreme test of his own resurrection. That is a fact to which there is no reply; he rose from the dead.

The secret of Jesus' personality which is the power of the resurrection is his perfect holiness, which is the very essence of the eternal life. All readers of the Bible, especially the New Testament, must have noticed how everywhere holiness is identified with life. According to the Bible story if man had continued in obedience he would steadily have progressed in life from innocence to perfect holiness and the shadow of death would never have fallen on the race. The Spirit of Holiness would have filled his entire being with the power of endless life. It would have interpenetrated his otherwise mortal flesh and transformed it. We can see how even now the Holy Spirit can affect this body under the curse of sin; how it enables the faculties, illumines its expression, and renews its failing strength. What would be the effect in a body never marred by sin? With nothing to impede its effectual working, the spirit of life would develop in the very midst of the dissolution of the flesh, a body spiritual, immortal. Perfect holiness excludes dissolution. "Thou wilt not suffer thine holy one to see corruption."

When Jesus the second Adam came, he lived the sinless life. There unfolded in him in all its fullness that complete triumph over death which the first Adam might have enjoyed had he been equally sinless. There was then no personal need for him to die. He might have stepped from the Mount of Transfiguration to his glory; only he stepped down again into our course in order to make an offering for us. Thus he who is himself the power of the resurrection makes it possible for us to come into his holiness, his life, his resurrection. It is not a vain aspiration "that I may know him and the power of his resurrection."—Northwestern Christian Advocate.

# For Old and Young

## THE CHILDREN'S HOSANNA.

Hosanna! be the children's song,  
To Christ, the children's King;  
His praise, to whom our souls belong,  
Let all the children sing.

Hosanna! sound from hill to hill,  
And spread from plain to plain,  
While louder, sweeter, clearer still,  
Woods echo to the strain.

Hosanna! on the wings of light,  
O'er earth and ocean fly,  
Till morn to eve, and noon to night,  
And heaven to earth, reply.

Hosanna! then, our song shall be;  
Hosanna to our King!  
This is the children's jubilee;  
Let all the children sing.  
—James Montgomery.

## THE ILLUMINATED FACE.

Down in the great busy center of Chicago stands a tower with a large town clock. There is nothing strange about this, but the unique thing concerning it is that the dial of the clock is illuminated so that it can be seen at night as well as day. It stands in the midst of the greatest railroad center of the world.

From it radiate in all directions bands of steel that bind ocean to ocean, and bring the eternal snows of the far North into touch with the evergreen of the sunny South.

Around this tower is the never-ceasing roar of railroad traffic. The air is filled with smoke and grime, and at night the streets that run this way are dark and forbidding.

And yet the belated traveler can look up and he will always see amid the dark and spectral forms that surround him the kindly, shining face of the clock that beams forth through the murky gloom, and not only tells him the hour of the night, but carries with it a suggestion of good cheer.

There is something so human about a clock. It soon comes to be a real part of the family circle, and if, for any reason, it is taken away from its accustomed place, we are lonesome without it. We miss its friendly tick as soon as it is gone, and then, too, somehow, it seems to unconsciously rebuke our carelessness by reminding us with stern authority that time is passing by.

But if the clock in the dark tower possesses no light, it is useless at night. The traveler cannot see it, and that may be the very time when he needs it most. He is walking in darkness. All around him may be darkness, and of the human faces that he meets many bear the impress of care and worry and sin.

How we delight to meet a smiling face, a pleasant face, a face that is

lighted up with intelligence, peace, and love. How we are drawn to it. How we are influenced by it. How it cheers us, drives away the darkness, lifts the gloom, changes the whole atmosphere.

Said a postman to a friend, "Your mother must be a good woman, for she always meets me with a smile." Say what we may about being deceived by the face, nevertheless we know the face displays something of the life and character that is within. We cannot always read the character in the face, it is true, but the fault is sometimes more with the reader than with the face.

There is a proverb which says, "A wicked man hardeneth his face," and the prophet Daniel cried, "O Lord, to us belongeth confusion of face, because we have sinned against thee."

But on the other hand the Book declares that "a man's wisdom maketh his face to shine," and we know that as the council sat around Stephen and listened to him they "saw his face as it had been the face of an angel," and it is probable that this wonderful face Saul, the persecutor, never forgot.

What winning power there is in a smiling face. It is a wholesome motto to that is going the rounds nowadays, and which we so often see over the office desk, and which we ought to see in every schoolroom and in every home, "Keep Smiling." Not a sickly, meaningless smile, but a pleasant face, that is determined to see the bright side that is always there.

Childhood is naturally happy, and if we would let the happiness of childhood flow on unchecked through the years, we would see many more happy faces.

But as a matter of fact, as the cares of life increase, we allow our faces to become sober and serious, drawn and wrinkled, repellent, and even reproachful to those we meet; faces that do a real injustice to our inner selves, that really belie the life that is hidden within. What a power in the face that is illuminated by the "Light of the World."—Fred P. Fisher.

## LIKE AS A FATHER.

A little incident which beautifully illustrated the words of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated around the tea table in my friend's pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her, and it must have been very gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly

away from the table. But I did not notice Mr. H.—excusing himself and also leaving the room.

Immediately after tea I had occasion to visit the adjoining sitting room, where I found the little one nestled in her father's strong arms, the tears falling from the blue eyes, but looking up trustfully into the brown ones bent above hers and glistening with sympathy, while the voice, tender and manly, was saying: "There, there, darling; papa would not hurt his little pet's feelings or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so

badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter, and they went to finish the meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheeks I cried silently, "Does God love me so?" And the answer came and stayed: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Psa. 103:13.—Christian Guardian.

# Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

## SIERRA.

The word is often employed as a noun followed by an adjective, as Sierra Nevada, applied to a range of mountains. It means a saw, having especial reference to the teeth of a saw from the likeness of mountain peaks to these teeth. Sierra Nevada, the snow saw. Sierra Blanca, the white saw.

## TOBACCO.

This word is of Indian origin, that is American Indian. It was really the name of the pipe in which the weed was placed for smoking. The word was "tabaco," among the Caribbean Indians. It is strange to think that the tomato is from the same family as the tobacco plant, but it is true.

## DIACRITICAL MARKS.

A knowledge of diacritical marks as used in the big dictionary is absolutely necessary to the boy and girl who expect to know words and their pronunciation. No person can intelligently use a dictionary without knowing these marks.

It is impossible to give them here, but we can insist that the person who wishes to advance in his vocabulary or to be even second rate in the use of words must not only resort often to the dictionary, but also know these markings when he does so. They are not at all hard to learn, and once learned they are not easy to forget, especially if the mind is kept bright on them by constant use.

How would you know whether a new word containing "oo" is pronounced like foot or fool? What sign give "i" the sound of "e"? What is meant by obscure sound? What is secondary accent? What sound does a bar over any vowel give to that vowel? What signs for hard "g" and soft "g"? What is the use of silent letters, such as "e" in single? What mark gives "o" its sound in wolf?

What is the macron, and what is its use? What mark gives "e" the sound of "a"? What mark gives "s" the sound of "z"? What mark gives the sound of "e" in "err" to a, e, o, i and y? What is the difference between the sound of "u" in "mule" and in "rude"? What is the sound of "u" in "flute"?

## LORD CHANCELLOR OF ENGLAND SITTING ON A WOOLSAK.

In 1558, during the reign of Elizabeth, Parliament passed a law forbidding the exportation of wool. It seemed a matter of vital importance to the commerce and economy of the kingdom, so that, in order to impress the great need of the statute upon both people and Parliament, sacks of wool were furnished for members of the House to sit upon. The Lord Chancellor still sits upon a woolsack.

## U. S. HISTORY BY PRESIDENTIAL TERMS.

Grover Cleveland (22).

Born Caldwell County, New Jersey, March 18, 1837; died Princeton, New Jersey, June 24, 1908. Term, 1885-1889. Democrat, the first since Buchanan. Contemporary English Ruler, Victoria, 1837-1901. Poet laureate, Alfred Tennyson, 1850-1892. American Forest Protection Convention in Boston, 1885. Treaty between United States and Siam about importation of whiskey. Death of U. S. Grant and W. H. Vanderbilt, 1885. Printing of \$1 and \$2 bills stopped, 1885. Reunion of Union and Confederate soldiers on the field of Gettysburg, 1885. Anti-Chinese outbreaks in Wyoming, 1885. Law of presidential succession passed, 1886. In case of death or disability, the vacancy in President's office will thereafter be filled by law as follows, in order given: Vice-President, Secretary of State, Secretary of Treasury, Secretary of War, Attorney-General, Postmaster General, Secretary of Navy, Secretary of Interior. Twin States received, the first in history: North and South Dakota. Many earthquake shocks, particularly along Southern coasts, doing great damage in Geor-

gia and in and around Charleston. Bartholdi's statue of "Liberty: Enlightening the World," arrived in New York harbor June 19, 1885. It was placed on Bedloe's Island at the entrance of New York harbor. Many labor disturbances. The Samoan affair: In 1878 the United States, Great Britain and Germany entered a compact to respect the independence of the South Sea Islands. Later Germany established trading posts in the little kingdom of Samoa, and soon German citizens became powerful, and finally deposed the King. England looked on neutral. The United States demanded the restoration of the King, and it was granted. Interstate Railroad Commission, 1887. States admitted, none. Political parties, 1889: Clinton B. Fisk, Prohibition; Grover Cleveland, Democrat; Benjamin Harrison, Republican, elected.

## THAT FOURTEEN-FOOT SLOGAN.

In this age of gigantic undertakings man stops at no magnitude of enterprise. Among the many Commercial Clubs, Business Men's Associations, Farmers' Unions and manufacturers' legitimate combinations in the Middle West there has developed a clamor for a 14-foot channel from the Gulf to Chicago, connecting the latter city by way of the Illinois River and canal. The scheme which is already practically an assured success, has been presented to Congress, and the project will at no distant day be a verity. The plan is to give to tributary rivers a chance also at the benefits of navigation. From St. Louis to Sioux City it is proposed to have 6-foot water; from St. Louis to Minneapolis 6-foot water; from Cairo to Pittsburg 9-foot water, and from Chicago to New Orleans 14-foot water. This tremendous work will require immense dredging machines, thousands of revetments for bank protection and various other means and devices for maintaining the depth desired. It will represent between twelve and fifteen thousand miles of navigable streams with known depth and carrying capacity, and it will insure a cheapening of nearly every commodity used by the people all the way from one-third to two-thirds of former cost. It will cost indefinitely, but not less than three or four hundred millions of money.

Pimples, blotches and all other spring troubles are cured by Hood's Sarsaparilla—the most effective of all spring medicines.

If our religion does not make a change in our lives, then we should make a change in our religion.

## Not a Day in Bed

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui, that it tired me to walk just a little. Since taking it, I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

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# EASTWARD: Around the World

## Finishing Up the World—In the Philippine Islands

By Doctor W. B. Palmore--Article Thirty-Five

We have crossed a part of North America, the Atlantic, British Isles, Northern Europe, Siberia, Manchuria, China, Korea and Japan. Instead of continuing "Eastward" across the Pacific, we will now turn Southward into the tropical regions of the Dutch and British East Indies, and thus "finish up the world." By a glance at the map our boys and girls will see that the entire northern part of the Old World, from Warsaw to Vladivostok, is under the dominion of the Russian Empire, and that nearly all of the southern part, from Hong Kong to Gibraltar is dominated by the British Empire. During the remainder of our trip we will be largely in British regions. Some of the interesting countries that we have yet to see for the first time are the Philippines, Java, the Federated Malay States and Burmah. If we live to see these we will have about finished up the world.

Very late one night we were sitting on the deck of a ship studying the stars. We broke the silence by asking a stranger sitting near, if he had ever been to Manila? "Yes," said he, "I entered the Bay of Manila with Dewey, and from the deck of one of his ships witnessed the entire battle." We found him to be a very interesting man who spoke about a dozen languages. He went out from Shanghai on a small steamer and handed to Admiral Rogestvenski the last despatches that he received from Petersburg before entering the battle with Togo's fleet. The shots from the Spanish ships he said, nearly all fell short of reaching Dewey's ships, that the whole performance for Dewey's fleet was a

### Thrilling Target Practice!

Corregedore, an island in the channel some distance outside of Manila Bay, is certainly one of the finest of natural fortifications. The Spanish garrison here were enjoying a banquet or frolic. Dewey hid his lights and glided by this fortress so silently that the Spanish never knew when he passed.

"Do you think the American Government should leave the Philippines to be governed by the natives?" is one of the first and oft recurring questions one encounters on his first visit to the islands. Fifty years hence the Dutch may be able to leave Java and the English India and the Americans the Philippines, but just now, these islanders, left to themselves, the government would be much like a circus tent in the dark with the menagerie turned loose on the inside. It is very unfortunate that this question is in partisan politics. Philanthropy and patriotism both demand that we should hold them for at least a half century. Self interest demands that we hold them permanently.

There is one institution that ought to get out of these islands immediately and forever. And that is the American Liquor Saloon, run by ex-officers and soldiers of the American Army. We reached Manila Saturday evening. We went to Hotel De France, which was full. Temporary arrangement was made for us that night, which was something like sleeping on a bridge over which an army was passing. Early the next morning we started out to find a room. "Hotel Elite," advertised rooms, but the principal feature of the so-called "Elite Hotel" was a large and evidently disreputable saloon.

### Wide Open on Sunday!

The proprietor of the saloon was evidently an ex-army officer, and the patrons present were a dozen or two soldiers of the American Army.

We were fortunate in finding comfortable quarters in the home of Rev. Marion Rader, a native of Saline County, Missouri, and now the irreplaceable District Superintendent of the Manila District. In the Methodist Church we found the many-sided, cosmopolitan Bishop Oldham preaching a commencement sermon in a union service of several schools. He also preached in the afternoon, and at night baptized about seventy converts. He seems to have the missionary problem of the whole world in his mental grasp and grip. This is the kind of a man for Missionary Secretary of a world-wide Church. "Long may he wave and never waver!"

With the exception of the American saloon in Manila, an unmitigated curse, the Americans have done as much for the place as they did for the old city and Isthmus of Panama. How the Spaniards endured in either of these cities without sewerage is a mystery. Mr. Taft did an immense thing for the comfort and health of this place and people when he projected a very large government ice factory, which now pays a tremendous dividend on the capital invested. He has an imperishable monument here

in one of the largest and finest avenues, which bears his name. The American police here is very efficient and admirable. They might, however, do much better by closing the American saloons on Sunday. The natives' weakness and passion is cock-fighting, but they care very little for the American saloon.

### The Old Wall

around the original city is being retained as a monument of the past, which is a mistake. It is both uncomely and unhealthy. Tien Tsin, China, displaced her wall with a splendid electric car line around the city. Bremen, Germany, leveled her old wall and moat and has in its stead an enchanting park and flower garden. Such walls are reminders of a bloody and barbaric age, and are no longer worth anything for defense. Slow, poky carts drawn by water-buffaloes and the rush of automobiles present a very striking contrast, almost as great as the new steel and Jesuit churches compared with some of the antiquated ones. In one of the old churches is a pipe organ, made of bamboo which immortalized the ingenious old man that made it. In another old church, at the head of a stairway, kept somewhat concealed in the rear of the main altar, is the image of a black Christ, at the foot of which was a woman seemingly in an agony of worship. This is a strange freak and we wondered why it should be thus secreted. In the Parliament or Legislative Hall was a fine painting of "Uncle Sam's" Emancipation of the Philippines, which was exhibited at our World's Fair, in St. Louis.

The government is projecting here fine high schools and a university as well as one of the most spacious and admirable hospitals we have ever seen in the tropics. There is danger in these islands of making the mistake of educating the people away from the idea of manual labor, and thus fill the land with tramps. The great need in America as well as here is industrial education. Training the hand as well as the brain. Teaching the people not only to know, but to be able to do something. One of the best arranged and most admirably conducted institutions in the city is

### The Penitentiary.

The divisions of the grounds and buildings radiate from a hub or center. At the close of the day's work the prisoners are marched into position in the various outdoor spaces, radiating from the hub or common center. An accomplished drill master on an elevated position in the center, with a fine band of music, conducts one of the most beautiful exercises we have ever seen anywhere, whether in the army, university or college. Such an exercise is very helpful to prisoners physically, mentally and morally, and might be adopted by the many prisons of America to great advantage to both the prisoners and the State. We were once Chaplain to thousands of prisoners and selected sufficient voices from among the prisoners to make the finest music in the State.

McLaughlin, our American Bible Society agent here, has a unique method of getting the Scriptures into the hands of the people. He travels over the country in an automobile, and with the engine of the same, generates enough electricity for a moving picture show. Separate portions or books of the Bible are sold to the people as tickets for admission to the show. In a few nights he thus places some book of the Bible in a very large proportion of the homes of the people of a town, who are thus paying the expenses of the same. Some of the people who once controlled the Philippines consider this one of the devices of the devil! It is certainly a very ingenious device.

Captain Knabenshu, a son of our noble Consul at Tien Tsin, China, gave us a fine drive over the extensive grounds of

### Fort McKinley.

where we were delightfully entertained by one of the surgeons of the army, Doctor Woodson, of Richmond, Missouri. Here we had an immense hearing by a great and enthusiastic audience. The sunset view from the balcony of the club house here is very fine, including a broad expanse. Fifty miles to the north is Mount Amgat, an extinct volcano. You can also see the whole valley of the Pasig River, and the Weyler Canal, which connects it with Lake Bahia. This canal was made by General Weyler when he was Governor General, long before he so distinguished himself for cruelty in the Island of Cuba. Our army here evidently contains many vigorous men and fine officers and should not be so dishonored by ex-officers running saloons in Manila. Write to your Sen-

ator and Congressman, asking them to abolish such an abomination in the Philippines.

From Magellan to Dewey these islands have been the victims of bloodshed, persecution, anarchy and revolutions. Now that they have in prospect a great future, under a strong, wise, and benevolent government, why should either Democrat or Republican wish to turn back the clock of destiny by turning them loose to their own self-destruction? They need to be kept in school for a half century, or at least a generation before they will be anything like competent for self-government. Let us not weary in well-doing. Bandoeng, Java.

### CHRISTIAN BAPTISM—THE PRACTICE OF THE PRIMITIVE CHURCH.

By B. W. Dodson.

Number Six.

From early Christian literature, mainly, it has been assumed that total (trine) immersion was the usual mode of the primitive Church, while affusion was valid under unusual circumstances only. We must remember, however, that the fathers would naturally give the ideal in their own minds rather than describe the actual practice that lay before their eyes. Even Church orders would set forth the ideal rather than what was actually done—just as the Methodist ritual indicates that infants are occasionally immersed among us.

To learn the actual practice of the early Church we must study the catacombs, and other places where the popular will had freest scope. In "Baptism and Christian Archaeology," Mr. C. F. Rogers, of Oxford University, gives the latest and best discussion of the ancient pictures of baptism. Example 1 (about 100 A. D.) is the oldest, and is found on the walls of the crypt of Lucina. It shows the baptism of Christ. John seems to be on dry ground, helping Christ to come out of the water, but from the "positions, the water could not have been pictured as rising higher than the knees of the Savior." In example 2 (about 200 A. D.) the baptizer stands on dry ground, and lays his right hand on the head of the baptized, who stands in water, "rising to the ankles." In example 3 (about 200 A. D.) both seem to stand in water, barely covering the ankles, and

the baptizer is "pouring water over his head." In example 4 (about 250 A. D.) the Baptist is "standing on dry ground, his left foot on a stone, laying his right hand on the head of Christ, who stands in water," but Mr. Rogers says, "In the three cases where the water is clearly marked it only rises above the feet, and is therefore not deep enough for immersion."

Dr. Philip Schaff says of these pictorial representations, "They all represent the baptized as standing in the stream, and the baptizer on dry ground," and says that immersion was total when the depth of the water would permit; otherwise not, which clearly proves that total immersion was never considered essential in the primitive Church. Both Dr. Schaff and Mr. Rogers agree that the "baptism of the head was always the most essential and indispensable part of baptism." Mr. Rogers also says that the evidence from Christian archaeology almost absolutely proves that "before Constantine, baptism was by affusion only," and further declares that he has been unable to find any representation of baptism "in which submersion could be intended," earlier than the sixth or seventh century. (Could this be true, if immersion had been the usual practice?) Mr. Rogers also finds strong evidence that the Didache does not teach open-air immersion (as some have supposed), but teaches that a person should (if possible) stand in running water, while the real baptism was performed by pouring water on the head, and Hastings' "Encyclopedia of Religion and Ethics," declares that such was actually "the most usual form from the second century onwards." These facts clearly indicate that the common people generally practiced affusion at the very time that the fathers were teaching that (trine) immersion was the ideal mode.

Baptism was often called a "bath," and some consider this an argument for immersion, but any good classical dictionary will tell you that, in ancient bathing, "water was poured over the head and shoulders of a person who sat in a bathtub" (see Harper's Dictionary, article "baths"). Mr. Rogers makes a thorough investigation of baptism in private houses, of baptiseries, and fonts in the early Church, and then declares "in none of these cases would submersion be easy or natural, in most cases it would be impossible." The early legends teach the same thing, for we read of St.

Laurence baptizing a soldier with a pitcher of water; of Athanasius baptizing his companions while "playing Church," and the council decided that "as the water had been poured upon them," after proper answers to the regular questions, the baptism should not be repeated, and when a woman brought her child to be baptized, after she had baptized it with blood drawn from her breast, the water turned to stone to prevent the repetition of the baptism. Thus both archaeology and the early legends prove that baptism by affusion was always considered perfectly valid in the primitive Church, although the fathers (from Tertullian onwards) preferred (trine) immersion.

There can be no possible doubt that the Didache (100-120 A. D.) teaches that greater freedom, regarding the mode of baptism, prevailed in the age immediately after the apostles than was allowed in the teachings of the fathers, at the beginning of the third century. "From this fact," says Dr. Philip Schaff, "we may reason that the same freedom already existed in the apostolic age. It cannot be supposed that the apostles were less liberal than the writer of the Didache, who wrote as it were in their name." We should also remember that we never read in the Acts of the Apostles of hunting for water, but people were baptized in a room (as was Paul), in a jail, in a house, or anywhere with nothing to indicate that "much water" was needed for baptism; (standing "in running water," first found in the Didache, was doubtless developed later from the Jewish preference for "living water.")

All these considerations absolutely prove three things: First, that exclusive immersion was never practiced by the apostles, or by the Church of the first and second centuries; secondly, that affusion was considered perfectly valid baptism, "always, everywhere and by all" the leaders of the primitive Church, and, thirdly, that the dogma of exclusive immersion cannot stand the light of scholarly investigation. Memphis, Texas.

### IF THE BABY IS CUTTING TEETH.

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Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Tex.

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

G. C. RANKIN, D. D. Editor

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DISTRICT CONFERENCES

- San Antonio, Center Point, 7:30 p.m., Apr. 1
Dallas, at Lancaster, Apr. 2
Uvalde, at Sabinal, Apr. 2
Bonham, 9 a. m., Apr. 4
Terrell, at Terrell, 7:30 p.m., Apr. 5
Gainesville, at Aubrey, 7:30 p.m., Apr. 9
Sulphur Springs, at Pecan Gap, Apr. 11
Decatur, at Alvord, Apr. 11
Brown, at Iowa Park, Apr. 11
Sherman, at Van Alstyne, 3:30 p. m., Apr. 15
Paris, at Avery, 2 p.m., Apr. 16
McKinney, at Frisco, 7:30 p.m., Apr. 16
San Marcos, at Lockhart, 7:30 p.m., Apr. 18
Reeville, at Mission, 2 p.m., Apr. 18
Corsicana, at First Church, Corsicana, Apr. 18
El Paso, Trinity, El Paso, Apr. 18
Plainview, at Matador, Apr. 18
Greenville, at Lee Street, 9 a. m., Apr. 19
Waxahachie, at Ferris, 9 a. m., Apr. 23
Big Spring, at Tahoka, Apr. 23
Fort Worth, at Weatherford, 8 a. m., Apr. 24
Weatherford, at Courts Memorial, Weatherford, 9 a. m., Apr. 24
Clarendon, at Claude, 8 p. m., Apr. 25
Amarillo, at Channing, 4 p. m., Apr. 25
Waco, at Eddy, 9 a. m., Apr. 25
Scamford, at Throckmorton, 9 a. m., May 1
Yerrom, at Childress, 8:30 a.m., May 2
Hillshoro, at Line Street, May 8
San Angelo, at Junction City, May 8
Gatesville, at Valley Mills, May 9
Albion, at San Marcial, 9 a. m., May 13
Brownwood, at Bronte, 7:30 p. m., May 13
Georgetown, at Holland, May 21
San Augustine, Carthage, 8:30 a. m., May 21
Dublin, at Iredeil, June 27
Cleburne, at Joshua, 11 a.m., June 28
Cisco, at Rising Star, June 28
Pittsburg, at Mount Pleasant, 9 a.m., June 26
Navasota, at Madisonville, 3:30 p.m., May 29
Yountmont, Orange, 7:30 p. m., May 30
Jaulin, at Knox City, 8 p. m., May 30
Acksville, at , June 25

CLAY COUNTY STILL DRY.

The other week the antics of Clay County concluded to take snap judgment on the pros and order an election, and have it held before they could organize and conduct a fighting campaign. But they reckoned without their host. The election was ordered and only a few days given between its ordering and its being held, but the pros got to work. It does not take an anti campaign more than twenty-four hours to put high-life on the pros. The election came off last Saturday and the local option people won by over two hundred majority. Stung again! On with the battle!

More than 400,000 anthracite coal miners have walked out of the mines and cease to work because their demands have not been complied with. The last great strike of this sort occurred in 1902, and it caused money losses to the workmen and the mine owners of \$110,000,000, so it is estimated, and what this one will cost waits to be seen. But it will be enormous. Counting women and children who will suffer, there are a million and a half people involved in the result of this disturbance.

Bishop Mouzon is spending some time in North Texas. He dedicated the new church at Honey Grove last Sunday, and now he is engaged with Rev. L. S. Barton in pushing the Southern Methodist University enterprise. He will also take in one or more of our District Conferences. In fact, the brethren will make the largest use of his services for some days to come. We had the pleasure of a visit from the Bishop last Saturday. He is looking well and is full of hope for the Church throughout the State.

AN IMPORTANT SUGGESTION.

We have heard it suggested by some of our leading Austin Methodists that it is possible that Austin Methodism is willing to raise a thousand dollars annually if the General Board of Education will appropriate a like amount for the purpose of establishing a system of Bible instruction for the benefit of our Methodist boys and girls in the State University. We have something over five hundred Methodist boys and girls in that institution, and many of them are taking advantage of the Bible instruction carried on by the Disciples of Christ, simply because we have nothing of the sort there. The suggested plan here indicated implies that facilities for the time being can be provided in connection with our University Church where a competent man could take charge of this work for us, and these boys and girls, such of them as so desire, have access to this Bible instruction. The University faculty have an arrangement by which such students can have credit in the University course for proficiency in Bible work taught at Southwestern or under any other authorized plan by the Church, and we certainly ought to consider the suggestion of our Austin Methodists to make the provision for such an enterprise. We hope our Educational Board will take due notice of the movement and do what they can for us. The University itself has no Bible Department, but it is willing to recognize it if the Church will provide for it. This is a proffer that we cannot afford to lightly esteem.

A GENEROUS ACT.

For some months our local Methodism has had on foot the building of a new church in Oak Cliff, some distance out on the interurban in a rapidly growing part of the city. To this end a fine lot was purchased, and plans looking to the structure put on foot. Then it was that Rev. George W. Owens, whose health has been poor for some time, came forward, took charge of the enterprise, approved the plans for a \$5000 building, and assumed all responsibility of its completion to be turned over to the Church in fee simple as an expression of his faith in the work of Methodism as a great evangelical force in the city. His generous deed is without an element of selfishness, for when the Building Committee suggested that the church be called Owen's Chapel, he promptly repudiated the idea, and said that he sought no such honor; that he only wanted to do good and honor the Master. Nevertheless, the splendid building when finished will stand there as a memorial of Brother Owens and his generous work.

The Daily News has for some time been very insistent that Judge Ramsey should resign his position on the bench of the Supreme Court since he is an avowed candidate for Governor, and it has criticised him no little for not doing it. Last week the Judge tendered his resignation to take effect at once, and now the News criticizes him for the reasons he assigned for his resignation. The Daily News editor is a hard man to please. Judge Ramsey opened his campaign for Governor last Saturday, at Gonzales, in the presence of more than 5000 enthusiastic people. His speech appeared in full in the daily papers the next morning.

Last week Rev. J. Frank Norris, the man whom the Fort Worth Grand Jury indicted some time back for perjury and whom another Grand Jury recently indicted for arson, tendered his resignation as pastor of the First Baptist Church of that city, giving his nervous breakdown as the cause. But last Sunday night at the opera house, in the presence of the largest meeting of the membership ever known, his resignation was unanimously refused. His entire congregation pledged their belief in his innocence, and promised to stand by him to the end.

Southwestern University has arranged for its annual home-coming about the middle of this month, and a great time is anticipated. The institution has a widespread family coming down through about forty years and extending all over Texas, and taking in all the honorable and useful walks of life, and when they get together they make a formidable company. Great preparation is being made for this one and when they come together they will constitute a splendid body of men and women. May this be a happy occasion for the old and the young people when they clasp hands once more under the sheltering arms of their alma mater.

The State Democratic Committee met in called session in this city last Saturday, and the principal thing which came before it for settlement was the question of providing for a preferential primary election in May for the election of delegates to the National convention of the party. After brief consideration, the committee with practical unanimity refused to provide for such a primary. Thousands of petitioners prayed for the primary. They were people who are supporting the contention of Woodrow Wilson, but it so happened that the committee was composed of Harmon men, and they did not want the primary held.

All the people throughout the South will read of the death of Senator Robert L. Taylor with genuine sorrow. He died in Washington City last Sunday after an operation for gallstones. He was one of the most popular politicians of recent times. For three terms he was Governor of Tennessee, and was serving his first term in the Senate at the time of his death. He was a gifted speaker, almost irresistible on the hustings, fascinating on the platform, a lover of music and art, and he carried round with him the brightness of sunshine. His death removes a very pleasing personality from public life.

The situation in Mexico is still threatening, and the government so far seems unable to cope with conditions. Large forces of revolutionists are roaming over the northern part of the Republic creating a bad condition of things. The Federal forces have been repulsed by them and confusion is following. Madero still claims that he will bring order out of disorder, but there is grave apprehension as to his ability to do it. In the meantime, the United States authorities are keeping a close watch on the situation. Americans have more than \$1,000,000,000 invested down there, and thousands of our people are involved.

At the request of a good friend we reproduce the following news item from the St. Louis Advocate:

Cabanne Church is in splendid condition and all the services on Sunday, March 10, were most interesting. Nearly seventy members of our most substantial people have been received to date, and the interest is perhaps greater than ever before. The magnificent work of Drs. Hawkins and McVoy placed the Church on a firm foundation and the faithful labors and brilliant success of Dr. Copeland has brought it to be one of the great Churches of our Methodism. Dr. Copeland was never so highly appreciated by a growing multitude of St. Louis' people as he is at present.

PERSONALS

Rev. E. A. Hunter, of Kyle, gave us the benefit of a brotherly visit recently.

Rev. C. M. Kennedy, of Livingston, was a pleasant caller at this office. He is a good friend of the Advocate, and finds it a great help to him in his work.

Mr. and Mrs. James Martin Patterson, of Waxahachie, have issued invitations to the marriage of their daughter, Miss Dora Lee, to Rev. Eugene B. Hawk, of the Central Texas Conference. The happy event will be April 6. Miss Lee is one of the

most popular and worthy young ladies of Ellis County, and Brother Hawk is one of the promising and well equipped young ministers in his conference. The Advocate extends congratulations.

Rev. A. J. Weeks, representative of the home mission department in Texas and New Mexico, was to see us this week. He was on his way to the Dallas District Conference now in session at Lancaster.

Rev. J. H. McLean, D. D., of Waco, was in the city the other day and called on us. He is looking improved and reintegrated from his recent Panama visit.

Rev. J. F. Webb, and his people at Yoakum, have recently had a great revival in their Church, aided by Rev. Bob Jones. The membership was awakened and many were converted.

Rev. C. Pugsley and his people have closed their great meeting at Terrell, after a wonderfully successful campaign. It was one of the most effective revivals ever held in that community.

Rev. J. W. Hill, of Wichita Falls, the sweet-spirited pastor of that wide-awake town, gave us the benefit of a visit some time back. He has his hands full of work and he keeps his brain employed, too.

Brother D. A. Neal, of Westbrook, was a pleasant caller at this office last week. He esteems the weekly visits of the Advocate and wanted to see the place where it is made, and the people who make it.

Rev. E. L. Egger has been conducting a successful revival service for several days, aided by Rev. O. C. Fontaine, of Oklahoma. The interest has been good, and the results encouraging.

We recently had the pleasure of a visit from our old friend, Brother F. M. Gibson, of Bonham. He is a prominent layman in the Church, and first-class on all parts of the ground. He would be excellent as a guardsman at Austin.

Rev. Emmet Hightower, the indefatigable Sunday School man of the Central Conference, was a pleasant caller in the office not long since. He is a busy man, going up and down the country looking after the Sunday School work.

Mr. Thos. O. Alsbury and Miss Elizabeth Pearl Crowell were married by Rev. M. G. Jenkins, March 16. The beautiful and accomplished bride is one of Tennessee's most gifted young ladies, while the groom is one of San Antonio's most industrious young men.

Rev. I. Z. T. Morris is again at home and much improved in health. He hopes to be himself again, and is already taking up his work of looking after homeless children. His improved condition is a cause of gratitude to God for no man is more useful in his sphere than Brother Morris.

Mrs. L. B. Ellis, now of Coalgate, Oklahoma, and formerly of the West Texas Conference, on her return trip from Florida, reports that Brother Ellis has had sixty five additions since conference. He has a men's Bible class of forty-two appreciative people. The work is flourishing under the leadership of Brother Ellis.

Rev. D. L. Coale, the evangelist, has been in Oklahoma for some time engaged in fine revival work. He has had several meetings of more than ordinary power, and at the present time he is aiding in a most successful service at Frederick. He is a deeply spiritual preacher, and his services leave the Church on a high plain of experience and living.

FROM A PATRIARCH.

I subscribed for the Texas Wesleyan Banner in 1851 and have been an almost continuous subscriber ever since, usually paying for the paper in advance the regular price of \$2.50 until I became a local preacher in 1861, when I became an agent for it and received the paper at agent's price. While it was my purpose to always pay in advance I missed one year, but finding that I could not well get along without it in raising a family, I renewed my subscription and have kept it up till now.

I have ever found the Texas Christian Advocate a great adjunct in raising my family, together with the family altar, which it advocated. I required all my family to be present at family worship when possible. And after several of my children had learned to read I bought each one a Bible, and reading alternately at family prayer at night, we read the old

Book through, which of course took some time, but we persevered in reading till the task we had set ourselves was accomplished—reading from one to several chapters daily, according to length. It should be borne in mind that the family discipline required the presence of each member during these readings. We would then rise to our feet, sing a hymn of praise and offer prayer. This custom is still observed in my daughter's home, and I would rather miss my evening meal than fall to wait upon the good Lord.

I was licensed to preach by H. W. South, presiding elder and S. C. Littlepage, pastor. Ordained deacon and elder by Bishop D. S. Doggett. I am now within less than one month of eighty-nine years of age and with this I send the editor, publishers and entire Advocate force my best wishes for the prosperity and usefulness of the Advocate. F. C. McMILLAN.

A NOTE OF APPRECIATION.

I wish to thank you for your very strong, terse and timely editorial, "Christ: A Racial or a Personal Savior?" I was so impressed by it that I read it this morning to our Methodist preachers' meeting. It strikes right at the root of the greatest evil in modern preaching, the subtle attempt to substitute a monastic universe for a universe of personal relations. Christianity at bottom is an intensely individualistic religion. While vast social results flow from it they arise through the regeneration of individual lives, as you so well point out.

You have summed up the whole question more strongly than I have elsewhere seen it put, and I thank you most heartily for it. With best wishes for yours-elf and the Advocate, I am, FRANK M. THOMAS, Louisville, Ky.

THE TEXANS OF TO-MORROW

A timely, strong and interesting article by Rev. Frank M. Thomas, of Louisville, Kentucky, Secretary of Joint Federation of American Methodism, and our Fraternal Delegate to General Conference of M. E. Church, at Minneapolis, in May:

Texas bulks large on the map of the United States. But in order to grasp its vastness one must travel across it north and south, east and west. It is truly an Empire. Both old England and New England, with several other Eastern States, could be set within its borders, and still there would be space to spare. When we remember that almost all this immense tract is arable land on which are raised all the cereals of the temperate zone, and that Texas leads all other States in the production of cotton, it is not difficult to predict the material prosperity of such an empire, especially when we are told that it is also rich in oil, and that its vast wealth in minerals, marbles and granite has scarcely been developed. No mountain range or other barrier shuts it on any side. Instead her far-reaching boundaries admit of approach from any direction while the great inland ocean, which washes her southern border, affords direct communication to all the ports of the Atlantic. With the completion of the Panama Canal Texas will have the ports of the Pacific coast, of Asia and Australia, almost at her door.

Such an Empire, so richly endowed by Nature and so favorably situated, furnishes much food for thought to any one interested in the development of the human race. Here, as perhaps nowhere else in the world, we are the beginnings of a great and mighty civilization. The soil is practically virgin. The people who inhabit it are pioneers or the sons and daughters of pioneers, or newcomers who represent the best life of the older States. The land, though young, is exceeding rich in mighty memories. The story of the Alamo equals if it does not surpass anything in Greek history. Those who saw Terry's Rangers at the beginning of the Civil War declare that they were the finest looking body of men which that awful conflict produced. And their bravery equalled their splendid appearance, for they came to the close of that Titanic struggle decimated only by death and disease, without the record of a single desertion! And there are yet living in Texas men whose deeds of heroism surpassed in bravery all the deeds of Hector and Achilles. One, a gallant General of the "Lost Cause," who, losing both eyes in a sanguinary engagement, returned to his home at the close of that war. The country being still infested with hostile Indians, when his wife would go out to milk the cows, blind though he was, he buckled his pistols about him and taking his trusty rifle stood guard over her. Potential indeed is that soil which can produce such men!

When we remember what Texas is—a virgin land of vast extent, a virile people, five millions strong, and rap-



## Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

### Hood's Sarsaparilla

Get it today in usual liquid form or chocolate tablets called **Sarsatabs**.

idly increasing, we wonder what they shall become by the close of the twentieth century? How shall they be taught and guided so as to escape the pitfalls into which other splendid civilizations have plunged in the past? Since no one man is capable of wisely directing the life of such a people as there any institution, which is properly equipped and directed, can take over and successfully execute this office for such a people? Instinctively the mind runs back to the history of the great universities, Oxford and Cambridge, which have exercised such a profound influence upon the English-speaking race. Take the first for instance. When we recall its long history since the days of Roger Bacon; of the thousands who have gathered there from the River Tyne to Southampton water, from Puritan manse and cavalier castle; of the famous students who have gone out from there—such as John Wesley and William E. Gladstone—to become Bishops, Archbishops, Prime Ministers, scientists, soldiers, travelers, missionaries; we begin to grasp something of the influence which one English university has wielded over the English people. It is a significant fact that one of Oxford's sons, one who added an Empire to the British crown, left a large legacy for the establishment at Oxford of scholarships for representatives of the whole English race, including the United States. This Empire-builder saw the necessity for a large number of men trained in the best traditions of the English race. Do those upon whose shoulders rests in large measure the responsibility for the Texas of tomorrow realize the need of thoroughly trained men to grapple with and solve the difficult yet delicate problems of civilization?

Those who think that these grave problems will be solved by sheer good luck, or that a kindly providence will interpose to prevent the people from their own undoing, have not read history aright. No Nation, which has not had strong, intelligent, courageous leadership, has been able to weather the storms which are constantly arising on the political ocean. And never was the social horizon disturbed as it is today. Never was the necessity of safe pilots greater than now. And no man can be a competent social pilot who has not carefully studied the chart of the past. It was Burke's telling application of the great truths of history which largely saved England from the ruin of France. And we need today in America men who have the knowledge, the wisdom, the courage to adapt these lessons to the demands of our times. Yet, alas, the average representative, instead of trying to steer the Ship of State safely through dangerous reefs, is busy mending his political fences, and trying to make himself "solid" with his constituency. The only cure for such a perilous condition is an educated constituency or a public sentiment dominated by educated men.

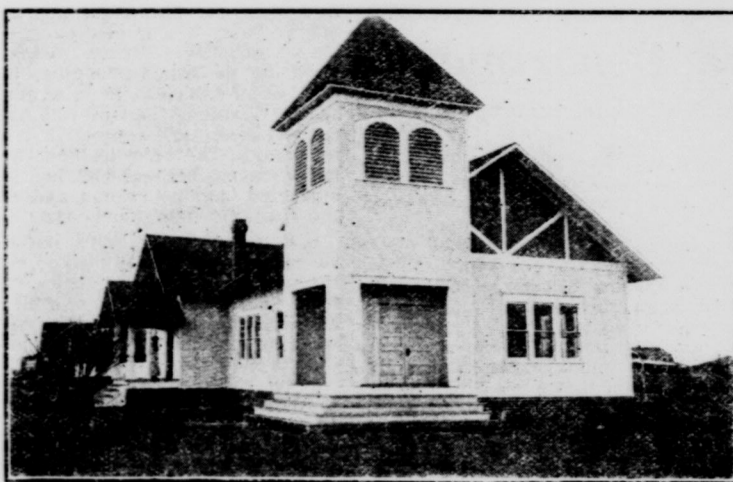
In all probability the people of Texas, scattered as they are over a vast domain and untroubled as yet with the dangerous problems which face older communities, do not realize, as they should, the need of a thorough system of education, especially religious education. It is one of the sad necessities of our form of government that religious instruction should be barred from our public schools or reduced to a minimum. And yet this very necessity is a source of fearful danger to democratic institutions. As a great Englishman once declared, "Secular forces are unable to evoke or sustain that self-devotion, the child at once and the parent of reverence, by which Nations live. Art and literature could not save Greece; wealth and enterprise could not save Carthage; wise laws and strong legions could not save Rome. The faith in a divine Fatherhood is the necessary foundation of faith in a divine brotherhood, and without faith in brotherhood there is no lasting hope for men." Even Herbert Spencer saw the failure of purely intellectual education. In his Social Statics he has a pregnant paragraph: "Mere culture of the intellect (and education as usually conducted amounts to little more) is hardly at all operative upon conduct. \* \* \* Probably some will urge that enlightening men enables them to discern the penalties which naturally attach to wrongdoing, and in a certain sense this is

true. But it is only superficially true. Though they may learn that the grosser crimes commonly bring retribution in one shape or other, they will not learn that the subtler ones do. Their sins will merely be made more Machiavelian. Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest and Napoleon should have been just. Where the character is defective, intellect, no matter how high, fails to regulate rightly, because predominant desires falsify its estimates. Nay, even a distinct foresight of evil consequences will not restrain when strong passions are at work." He but echoes the words of Plato, "The most gifted minds when, they are ill educated, become pre-eminently bad."

Nor will mere moral instruction, such as is being introduced into some State schools, meet the needs. This has been very ably pointed out by the most eminent of living psychologists, Wundt, who says, "I do not believe that, in the education of the young, compendia of utilitarian ethics such as are introduced in France can ever take the place of that concrete embodiment of the ideal conduct of life which religious theory has to present." Hence a truly sound educational system must have at its very center Jesus Christ the "concrete embodiment of the ideal conduct of life." Without him our philosophical systems collapse and our moral systems disintegrate. Hence the duty which rests upon the Church to provide a plant where a Christian scheme of education can be carried out. She owes it to herself and to the social order amid which she is placed. And the responsibility resting upon the Christian people of Texas to establish such institutions and maintain them is a very heavy and pressing one. For the experiment of State Government there is likely to encounter greater risks than has hitherto been evident in American history. The immense population, which she is sure to have, the diversified interests which are bound to rise among them, the vast territory to be legislated for, will, in all probability, produce conditions not unlike those which have confronted some of the Nations of Europe. It cannot be said as yet, that Republican Government, with the exception of Switzerland, has been a success in Europe. Whether the failure of France has been due to a racial defect, or to a lack of luminous political ideals we need not discuss. But this we do know—one great university, consistently holding forth for a long time the highest political and religious truths, sending men forth by the hundreds to infect the body-politic with these ideals, would have saved France much of the storm and stress which has come upon her in recent years.

In studying the effect of universities on human society we may overlook the fact that college life is itself a providential preparation for large and wholesome service in the social order. The late Prof. Caird calls attention to this in a lay sermon which he delivered in the Hall of Balliol, Oxford. He said, "The college has been, and is for most of us, our first initiation in what may be called a free social existence, in which each in the main is responsible for himself, while at the same time he is brought into close relations with other members of the same society. He has to learn in his college how to bear his own burden, and in doing so he must at the same time learn to bear the burdens of others. \* \* \* Among your predecessors there have been many—I can remember not a few myself—who began in this college to show that love of truth and freedom, that interest in National welfare, that sympathy with the needs and cares of others, which afterwards enabled them to widen the bounds of knowledge, to raise the moral tone of professional life, to maintain the honor and justice of England in dealing with weaker and less civilized races, or to bring help and healing to the hardships and sufferings of the poor in this country. A man who has once lived in a society where the moral and intellectual tone was high, has by that very fact had his courage raised to attempt things of which otherwise he would never have dreamed."

May we not look into the future and see several hundreds, even thousands of young men and young ladies, the very flower of Texas manhood and womanhood, gathered in Dallas under just such ennobling influences, being providentially pollenized with all that is best in Christian civilization, so as to carry it back to enrich and fructify the expanding life of the largest and greatest State in the American Republic? To one who believes with Hegel that history is not only not without God, but is also his work there can be but one interpretation of Texas. It is evidently intended by the Author of the universe to be a vast harvest field for the production of the highest type of humanity. And who can tell but that the rich pollen, which shall be prepared in that great living laboratory,



M. E. Church, South Post City, Texas Rev. T. C. Willett, P. C.

More than three years ago I applied to Bro. G. S. Hardy, then presiding elder of the Plainview District, for work. He wrote me to come to Post City and go to work, and that I would be "monarch of all I surveyed." I arrived in the little city about four o'clock one Saturday afternoon, and began to inquire for a place to board. The man who kept the mule stable for the company very kindly offered to let me stand in the stalls with the mules, if I could not do any better. All that the people wanted to know about the stranger was that he was a Methodist preacher.

In about three months I organized a Church with eleven charter members. The work progressed very nicely that year, and I went to conference with everything in full and a promise from my people that if the conference would return me for another year, and I would bring a housekeeper back with me they would build me a parsonage. The conference did its part, I did mine, and they did theirs. Soon after my return we were living in a nice, four-room cottage, and it well furnished. The house, lots and furniture are easily worth \$2000. I went to conference again that fall with everything in full and a good increase in membership, and was returned for the third year. This year Post City takes full time, and the boy-preacher is put to it to preach at all, do pastoral work, and keep up his conference course.

That fall we let the contract for the nice new church shown in the accompanying cut. We went to conference again with everything in full and a healthy increase in membership, was ordained deacon and returned for the fourth year. We are now ready to move into our new church. I preached my last sermon in the old courthouse last Sunday evening. On leaving it there came to me many memories of these years of work for the Master in this old house. Some of them were pleasant and some unpleasant and some amusing. I baptized my first grown man in this old house. I was so excited that I accidentally let the dipper, which contained about a quart of water, slip and immersed him. He never again came back to Church. We will have our first serv-

ice in the new church Easter Sunday. Everybody who has seen our new church says that it is the prettiest thing they ever saw in the way of a church. It is modern and up-to-date in every particular. Its furniture, from the roller-top desk in the pastor's study to the collection plates, are of oak. The pews are circular, and the pulpit is in the corner. My people, many of them, have given to this enterprise more than they were really able to give. But, like the true and heroic Methodists they are, they saw the opportunity for the Church, and have nobly sacrificed, that she might be equipped to make the most of her opportunity. The big cotton factory will be in operation this fall, and that means the doubling of our population. We are the only denomination in town prepared to take care of this increase in population.

The future for this town and for Methodism here is as bright as the noonday sun. Mr. Post, the founder of our little town, has been generous in his donations to our enterprise, having given the lots, valued at \$1000, and the carpet which cost about \$500, and a \$250 cash donation to the pew fund. He does not only do things himself, but has a way of inspiring everybody around him to do and do well. He is pouring thousands of dollars into this drouth-stricken country, and thereby has helped to overcome the effects of these severe drouths. There is not a sorry house in town, and the church that our people have so heroically sacrificed to build is only in keeping with the rest of the buildings in town. The church plant, complete, is valued at \$5800, and that is a conservative estimate, too. We are asking the General Board of Church Extension for a small donation to help us in closing up this matter. If they are as quick to see the Church's opportunity as these people have been, and as willing to do their best, we will get it. If they grant it to us, and God knows we ought to have it for we must have it, the debt will be very small, if any at all, by conference. All the other enterprises of the Church are in fine condition; Sunday School a hummer, plans already laid for summer revival, expecting a great one.

T. C. WILLETT.

which the Methodists are beginning to build at Dallas, shall drift over the borders of Oklahoma and New Mexico and the Rio Grande, until the entire Southwest, and even the Cordilleras, are blooming with a mightier and nobler manhood!

Blessed is he who seizes the opportunity to assist in such a sublime undertaking? The late Dr. Dale, of Birmingham, once said, "We are heirs of all the past whether we will or no; we are trustees of all the future and we cannot refuse the trust." And his great contemporary, Bishop Westcott, uttered the same truth in a different form: "It is perhaps the noblest office of men to prepare the harvest for the generation which follows." The Methodists of Texas are engaged in the splendid task of erecting at Dallas another Alamo, where the noblest forces of life shall be gathered, not to be hemmed in and destroyed, but to go forth and cast upon the swelling tides of the twentieth century the seed-corn of a harvest so vast that only the angels of God can estimate it and gather it in! To help in such a glorious and providential undertaking who would not lend a hand?

FRANK M. THOMAS,  
Sec'y Joint Federation of American Methodism.

WM. ELLIOTT GRIFFIS, D. D., LL. D.,

On "The Imagination, Its Place and Value in Scripture"—A Brief Review by O. T. Rogers.

In the Homiletic Review of last month an article appeared headed, "Fact and Truth, Dogma and Imagination," from the gifted pen of the noted writer heading this little review. I have read and reread it, but so florid is the author's style, so rich in

poetic figure, so vast in the sweep of his generalizations that my first impressions, though strengthened by further reading may not accurately represent his thought. If not I stand ready to be corrected. If so we have here a fine example of one phase at least of the "new thought" touching the Bible.

After drawing a distinction not altogether just between fact and truth he shows the difficulty through our limitations in imparting truth, and declares that in all ethnic writings of permanent value, and especially in the Bible the place of the imagination is supreme. "In a word, imagination as a vehicle of conveying truth dominates the Book of books." We might not question that broad statement, but his specifications trouble us, e. g., "Take out of the Hebrew Scriptures the works of imagination, the stories of Eden, of Abraham, of Isaac and Jacob, and Joseph, the parable of the trees that made the bramble their king \* \* \* and what have we left? Strike out the works of imagination, the vast cartoons of prophecy, which bulk so grandly, the loss would be incalculable and disastrous." Very true, but are the "stories of Abraham, Isaac and Jacob" only fairy stories for children? Is the "story of Eden" (italics mine), and the parable of the trees on a level—"works of imagination?" Such evidently is our author's idea as appears in this further extract: "In our century we have universities, machinery, weights, measures, learning, languages and dogmatic creations of every race, sect, school, country and people. But in the early ages of the world, when few or none of these existed, how could the great truths that are older than and do not depend on time or space, or Churches or societies, be taught? Surely there was only one way and that was by symbol, through a story. Hence, we have the

story of Eden, with its man and woman, living among the trees, knowing nothing of laws, clothes, philosophy, inventions or fashions, with its talking serpent and a tree that should give intellectual and even spiritual light. Surely in the days before literature or linotypes that was the right way and the only way to present reality." Yes, the "Eden story" of Genesis is one of inexhaustible, indissoluble, eternal truth, just as the parables of Jesus and the fables of Aesop!

Who cannot see the hairy hand of Darwin and evolution under all this flowing wealth of words? If the "Eden story" be but a fable for children, who shall interpret its "inexhaustible, indissoluble, eternal truth" for us? Are we shut up to the wisdom of scientific theorists of the Darwin school? Behold, "the man and woman living among the trees, knowing nothing of laws, clothes, philosophy, inventions or fashions!" What a pity they were ignorant of the latest fad from Paris! What a far cry from Adam, "walking among the trees of the garden," holding converse face to face with God, though naked, to Mr. Wright, e. g., in his flying machine! What a barbarous god, too, that talked with him who, when clothes came into fashion instead of a royal robe of richest silk could do no better than clothe them with the bloody skins of new slain beasts! But hold! The enormity of this makes me hot. I cannot carry it further. Dr. Griffis is doubtless a very gifted and scholarly man, but with all respect for his eminence I dare register my conviction that it takes the second Adam to interpret the first, and that "man and woman living among the trees" created in the image of God stood upon a far higher plane than Dr. Griffis will ever reach this side the glory world, and that he who could give names to all the beasts of the field, knowing at once without study or investigation the nature of each, knew more in a minute than Dr. Griffis, or any other product of our twentieth century universities will ever learn while the sojourn here below. There now, I've said it, haven't I?

There are still a great many "old fogies" who are so blind that they cannot see any controversy between geology and Genesis, but on the contrary do see such an irreconcilable conflict between the evolutionary theory of the rise of man and the Bible account of the "fall of man," that they will affirm the absolute impossibility of any one, no matter how sincere, how gifted or learned, maintaining a right conception of either sin or salvation, of Christ or his atonement, or of any fundamental Bible doctrine, when once he slips that sheet anchor of all right doctrine, grappling the Rock in Genesis—the fall of man. So clearly do we see this, and the spreading disease of worldliness and stupor and spiritual death, the teachers of "higher criticism" are bringing upon the Church, that so far from giving a dollar knowingly to build or maintain an institution where Darwin rather than "Moses and the prophets" are taught we would rather our boys herded sheep at "the backside of the desert," or studied theology behind the plow handles, or in old "Brush College" as of yore.

Dr. W. E. Orchard, of London, will furnish our next text.

## MARRIED

Dunivan-Venable.—Near Twin Oaks, at the home of the bride's parents, Sunday evening, 7 p. m., March 10, 1912, Prof. C. L. Dunivan and Miss Ollie Venable, Rev. C. B. Golson officiating.

Conner-Lee.—At the residence of the bride's parents, Mr. and Mrs. W. A. Lee, near Mason, Texas, March 20, 1912, Mr. William Conner and Miss Donnie Lee, Rev. H. Bascom Owens officiating.

Hutchings-Turrentine.—In Harden County, Texas, March 14, 1912, Mr. J. Stokes Hutchings to Miss Lillian B. Turrentine, Rev. I. B. Manly officiating.

Brashear-Soley.—At the Methodist Church in Cranfill's Gap, March 10, 1912, Rev. Alfred Brashear and Miss Emma Soley, all of Bosque County, Texas, Rev. J. M. McCarter officiating.

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—R. L. Stevenson.

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

A Church crank is always turning things the wrong way.

# Epworth League Department

GUS W. THOMASSON, - - - Editor.  
5115 Victor Street, Mungler Place,  
Dallas, Texas.  
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department to the League Editor.

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### COMING MEETINGS.

Houston District League Confer-  
ence, Alvin, April 23 and 24.  
North Texas Conference Epworth  
League, Terrell, June 6-9.  
Texas Sunday School Encampment,  
Epworth-by-the-Sea, July 18-28.  
Texas State Epworth League En-  
campment, Epworth-by-the-Sea, Au-  
gust 1-11.

### CORRESPONDING SECRETARIES.

The following is a list of the Cor-  
responding Secretaries of the League  
Boards of Conferences in Texas, viz.:  
Central Texas: Rev. W. T. Jones,  
Blanket.  
North Texas: Rev. W. B. Douglas,  
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Northwest Texas: Rev. W. Y. Swit-  
zer, Talbert.  
Texas: Rev. T. R. Moreland, Hous-  
ton.  
West Texas: Rev. C. R. Cross, San  
Antonio.

### HOUSTON DISTRICT LEAGUE CON- FERENCE.

Our District League officers met in  
Houston some time ago and decided  
to hold a District League Conference  
at Alvin, Texas, April 23 and 24. Our  
leaders in Houston and Galveston  
write that at least one hundred young  
people from Houston and Galveston  
will attend these meetings. We have  
made arrangements to care for our  
visitors while in Alvin and everybody  
is cordially invited and shall receive  
a hearty welcome.

MRS. H. H. HARNESS,  
First Vice-President,  
Alvin, Texas.

### THAT EPWORTH ENCAMPMENT PROGRAM.

The program for our next Encamp-  
ment, August 1-11, has not been com-  
pleted as yet, but the Leaguers of  
Texas may be assured of one thing,  
and that is, it will be the best ever  
yet provided, and that is saying much.  
We had expected to have as a sort of  
feature attraction, Dr. C. L. Goodell,  
of New York City, but after consent-  
ing to come he was forced to cancel  
his engagement upon the advice of  
his physician. We are after some  
others, however, "just as good." A  
new feature of our program will be  
the League Department Institutes.  
We are going to offer something  
worth while to the Department Pres-  
idents of the State, and want them to  
begin now to get ready to be there.  
There will be also in addition to the  
regular courses in Bible and mission  
study courses in social service and  
"personal evangelism."

The biggest, best ever is the Pro-  
gram Committee's motto—let the  
young hosts of Texas take notice.

GLENN FLINN,  
Dean of Encampment,  
Bryan, Texas.

### THE SITUATION IN MEXICO.

In a recent issue of The Mexico  
Methodist, Editor Frank S. Onder-  
donk, known and loved by all Texans,  
reviews the revolutionary situation in  
Mexico, giving much inside light on  
conditions as they actually exist there-  
to-day. There are disaffections in all  
sections of the Republic and President  
Madero has now the opportunity be-

fore him of demonstrating his real  
ability to rule. The Mexican people  
have the opportunity of demonstrat-  
ing their readiness for self-govern-  
ment. But, sad to say, the outlook is  
not promising. The iron hand of the  
Dictator seems to be the only solution  
to the warring factions. Brother On-  
derdonk resides at San Luis Potosi  
where, fortunately, the situation is  
more nearly normal than anywhere  
else in the country. He says of con-  
ditions there, this:

"We are glad to say that in this  
State there has been no trouble to  
speak of. The main line of the Na-  
tional Lines has been kept in tact,  
and the service was never better.  
Many Americans have left the coun-  
try from several points, but few, if  
any, have gone from this place. The  
only danger that seemed to exist was  
in the matter of intervention on the  
part of the United States, and now  
that this has blown over, we feel no  
uneasiness whatever. As in the past,  
so now, Americans here are treated  
with the greatest consideration, and,  
in fact, our observations lead us to  
say that we consider that, with few  
exceptions, Americans and their prop-  
erty have been respected everywhere."

After having written the editorial  
review from which the foregoing  
paragraph is taken, there came news  
of the order issued at Washington di-  
recting United States soldiers station-  
ed at El Paso and other border points,  
in event of battle engagements be-  
tween the Mexican Federal and Insur-  
recto forces, to preserve the life and  
property of American citizens, even if  
it became necessary to cross into  
Mexico to do so. Of this turn in af-  
fairs, Brother Onderdonk says:

"(Note: Since writing the above  
the Associated Press brings the infor-  
mation that the U. S. Government has  
instructed its commanders on the bor-  
der to protect American lives, even  
at the cost of getting into trouble to  
do it. This kind of news stirs the peo-  
ple here, as is natural. We sincerely  
hope that no such step will be neces-  
sary. It seems to be the general opin-  
ion down here that if American sol-  
diers cross the border, such an act  
will be a signal for wholesale slaugh-  
ter of American citizens in Mexico.  
We have doubted very much if Mexi-  
co is such a barbarous Nation as to  
do such a thing as this. In Texas  
there are three hundred thousand  
Mexicans. Would the American peo-  
ple kill these foreigners in case of  
war with Mexico? Surely not. Even  
un-Christian Turkey allowed Italians  
to leave their soil when war broke out  
between those Nations.

"Be this as it may, let our friends  
know that it is as near to heaven  
from Mexico as from the United  
States, and if it comes to this we trust  
in God that we are ready to meet him  
in the skies."

This attitude of Brother Onderdonk  
shows the character of the man—  
brave, fearless, humanity loving, with  
faith in God and a determination to  
stand by his post. We hope for the  
best, and Texans everywhere will  
pray for the safety and success of  
our friend and brother, and all others  
of our Church workers in Mexico at  
this time. Many foreigners are leav-  
ing the country, in obedience to Pres-  
ident Taft's proclamation, and now, as  
never before, our missionaries stand  
in need of protection and help. Let us  
not forget them in our daily petitions.

### THE VOICE OF THY BROTHER'S BLOOD

#### A Rejoinder.

In the Advocate of March 14 W. C.  
Howell, of Blossom, Texas, writes a  
criticism of my article which appear-  
ed February 15, under the above cap-  
tion.

I am glad that Brother Howell ap-  
preciates the motives which prompted  
my article, and realizes that we need  
to educate the masses as to law en-  
forcement in America, and more es-  
pecially in our own State. Our minor  
trials are such a shameful farce to-  
day that if a woman appears in the  
case, or a defendant has a little mon-  
ey or influence it is well nigh a waste  
of time and money to have any trial  
at all.

Brother Howell takes issue with my  
statement that, "Life is the most pre-  
cious gift of God," and says, "Life is  
not the most precious gift of God. There  
are a few things that men hold dear-  
er than life," etc.

Men have given their lives for hon-  
or, and liberty has been purchased by  
the sacrifice of life. The fact that  
men hold some things dearer than  
life does not at all contradict my  
statement that life is the most pre-  
cious gift of God. Everything good  
is, in a sense, the gift of God, but  
some of God's gifts are direct and ab-  
solute, and bestowed without our vol-

ition or co-operation. Others are ben-  
efits we enjoy by our own effort—ser-  
vice or sacrifice. Virtue, using the  
word in its broad meaning, is not  
the gift of God, except in a qualified  
sense. Virtue is the fruit of effort and  
earnest resistance against that which  
is wrong. The babe is innocent, but  
not virtuous, because it has never  
struggled against wrong and earned  
the fruits of victory over sin.

God never gives liberty, nor virtue,  
as he gives the sunshine and rain to  
the earth. Man's life came direct  
from God, without effort or volition  
on his part, and so it is essentially a gift;  
whereas, strictly speaking, nothing  
that is the price of our own endeavor  
can be called a gift. When a man  
sacrifices his life for a cause, by com-  
mon consent we say he has paid the  
highest price possible, and so it mat-  
ters not whether the devil says it, or  
God says it. It is nevertheless true.  
That life is the most precious gift of  
God to man on this earth, whether  
the Bible so stated or not, this is a  
self-evident truth.

Brother Howell perverts my mean-  
ing when he says that my reference  
to John Ruskin consenting to grant  
his wife a divorce and allowing her  
to marry the artist, Millais: "Taken  
at face value, means that all husbands  
should ever be ready to generously di-  
vorce their wives, and give them in  
marriage to the men whom they may  
chance to love."

I was certainly making no pleas for  
easy divorces, nor treating the mar-  
riage vow lightly, but I did say, and  
I repeat: "If the love, confidence and  
fidelity of the marriage relation can-  
not be preserved, because one or the  
other is unworthy, or because of a  
natural incompatibility, the crime of  
murder will not bridge the chasm be-  
tween husband and wife; it will not  
unite disaffected hearts, nor bind up  
broken affections."

We certainly cannot teach respect  
for one command of God by disregard-  
ing another. The same law which  
commands marital fidelity declares,  
"Thou shalt not kill."

Under the laws of Texas an insult  
offered to a female relation, or slan-  
derous words spoken against her, does  
not give a man the right to slay the  
offender. It does reduce the grade of  
the homicide to manslaughter, provid-  
ed the killing occurs at the first meet-  
ing. This law is susceptible of easy  
and gross abuse. It is very easy to  
prove what a dead man said. The pro-  
fessional criminal lawyers of to-day  
get so much money for services, and  
then so much for "getting up evi-  
dence," and he gets all the evidence  
he wants as occasion demands, and  
this is done every day! I would like  
to see this law repealed in so far as  
mere words are concerned. We could  
impose a heavy penalty for slander of  
a pure woman.

Under the law as it now stands no  
words a man can utter against a wom-  
an will justify a homicide, but does  
reduce the grade of the offense. How-  
ever, so low is the sentiment of the  
masses that the average jury disre-  
gards the law, and acquits murderers  
who are clearly guilty of manslaughter,  
even if we allow the manufactur-  
er evidence to be accepted as true.

If Brother Howell was dead a  
shrewd lawyer can take a few hundred  
dollars and prove that he said any-  
thing and prove it by men who have  
never been in jail. Our Criminal  
Courts are stocked with perjurers and  
defense lawyers try to pick juries  
with very little sense or discernment  
so that they can control them.

There is a lot of gush and nonsense  
talked of a man invading a home and  
taking a man's wife from him, as  
though a married woman, thirty or  
forty years old, was a caged canary  
bird to be picked up by any intruder  
and carried off! In most of these  
cases, if all the truth were known, the  
woman is unworthy, and has no honor  
to fight over or protect, and a sensi-  
ble man will esteem it a good rid-  
dance. If he killed all the guilty par-  
ties a dozen might not end the list,  
and he should have sense enough to  
know it! But even where there is no  
criminality, and a divorce is desired  
by either party, while a separation is  
said, it is not so bad as murder and  
separation. The fact is, when love  
and confidence cease to exist the  
home is disrupted already. There can  
be no happiness there for either party  
and a peaceable separation is bet-  
ter than a tragedy! It is said that a  
pessimist is a fool who, when there  
is a choice between two evils, takes  
both!

I denounce the unwritten law, as  
commonly applied in our courts, as a  
sham and a farce, a relic of barbarism,  
and altogether without excuse! It  
is unknown in Canada, England or  
Germany! It does not preserve the  
home, nor safeguard the virtue of our  
women, and here in America where  
we acquit our criminals on the  
grounds of the unwritten law we have  
about ten times as many divorces,  
elopements and disrupted homes, as  
they have in those countries where  
they enforce their laws and protect  
human life—England, Canada and Ger-  
many. It is simply a dodge, and an

## It's a Food—Not a Fad

Pure Country Sorghum & Corn Syrup with Cane Flavor  
**BETTER THAN PURE SORGHUM**



*Farmer Jones BRAND*  
Sorghum Syrup

**Children Thrive on Farmer Jones**  
*Ask Your Grocer*

**Fort Scott Sorghum Syrup Co.**  
FORT SCOTT, KANSAS

easy way of escape for red-handed  
murderers who richly deserve the  
gallows or a life term in the peniten-  
tiary!

The ball opened in Texas in the  
good year 1912 with nine murders in  
one Texas city of about eighty thou-  
sand people in the month of January,  
1912. In the same month in the city  
of London and its suburbs, with seven  
million population, there was not a  
single murder committed. There  
are homes to be preserved in London  
as well as in Texas, and the difference  
is, they teach respect for all law, by  
law enforcement, and so preserve  
their homes far better than we do,  
while we give free reign to the men  
with the six-shooter, and acquit him  
of crime on any sort of a defense.

**Murder and the Courts.**  
"The annual report of New York's  
Police Commissioner shows that during  
1911 one hundred and forty-eight  
murders were committed in that city,  
but only thirteen murderers were con-  
victed—and not one was executed. For  
the three preceding years the annual  
average was one hundred and seven-  
teen murders and twenty-five convic-  
tions. For the same three years the  
annual average in the metropolitan  
police district of London, containing a  
population of about seven millions,  
was twenty murders, while fifteen  
murderers were convicted or commit-  
ted suicide.

"Why does New York, in proportion  
to population, have nearly eight times  
as many murders as London? Princi-  
pally, we believe, because murder in-  
volves less risk in New York than in  
London, where, three times out of  
four, the murderer suffers death or  
long imprisonment, and the punish-  
ment very swiftly follows the crime.

"Responsibility for this scandalous  
American condition rests, first of all,  
upon the courts. They, quite as much  
as the Legislatures, have made the  
administration of justice a protracted  
game in which any criminal with a  
capable lawyer stands a fine sporting  
chance to win. When we can hand  
even one murderer out of three over  
to punishment within a year after the  
commission of the crime our murder  
rate will begin to fall."

The record of New York City is bad  
compared to London, but they are not  
"in it" at all compared to a Texas  
city of about 80,000, with nine mur-  
ders in one month, and an average  
of nearly sixty per year! The laws in  
New York are much more rigidly en-  
forced than in Texas. If this Texas  
city should grow to the size of New  
York, and keep up its present ratio  
of murders it would chronicle about  
2000 per year, or nearly ten each day,  
instead of 117 per year as at present  
in New York! This contrast and re-  
cord of blood is enough to cause every  
patriotic Texan to blush, and not only  
blush but speak and protest! It is  
true our laws and system of court  
procedure are defective, but beyond  
and deeper than this we have no  
healthy public sentiment among the  
masses as to law enforcement against  
murder. Our juries will not enforce  
the laws as now existing, and so there  
is no hope of reform until the popu-  
lar mind is elevated and the public  
conscience is quickened in this impor-  
tant matter.

I am an American, a Southern man,  
born near the battlefields of Old Vir-  
ginia, and all my sympathies are  
American and Southern, and while as  
a people we have many noble and

good traits of character, I am ashamed  
of our record as to law enforce-  
ment, and declare that it is a disgrace  
to our civilization. There are Nations  
of the earth that we class to-day as  
heathen Nations, whose human life is  
more sacredly guarded, under the  
law, than in many parts of America,  
our own State included! The press,  
the school and the Church should  
unite in a crusade of education, teach-  
ing the sacredness of human life; ev-  
ery pastor in this State should study  
the subject, and preach a sermon on  
it once or twice a year. I note that  
the Dallas Times-Herald has taken up  
the matter, and is wielding a good in-  
fluence and every paper in this State  
should become an evangel on this  
subject.

Missionary work is needed, sadly  
needed, for on this line we are not  
civilized, but barbarian, here in Tex-  
as and in the twentieth century! Hu-  
man life is the most sacred gift of  
God to man on this earth. Hence the  
security of human life becomes the  
supreme test of civilization, and un-  
der our laws, as now executed in this  
State there is scarcely any protection  
or security for human life!

We need a public sentiment that  
will brand the murderer with the  
brand of Cain, and not hienize him  
and flock to his standard as if he were  
a hero! The unavenged blood of our  
innocent brothers cries to God from  
the ground!  
CHAS. S. FIELD,  
Fort Worth, Texas.

### ADVERTISING RELIGION BY SIGNS.

New York is talking about the radi-  
cal way in which the Men and Reli-  
gion Forward Movement is bringing  
the claims of the Churches to the at-  
tention of the people. In addition to  
an advertising campaign in all the  
daily newspapers of the city, extend-  
ing over six weeks, they have placed  
electric-lighted signs at strategic  
points along Broadway. Overlooking  
Madison Square, at Fifth Avenue and  
Broadway, from the top of a building  
on Twenty-third Street is a huge sign,  
12½ by 62 feet, which proclaims in  
immense letters, "Welcome for Every-  
body in the Churches of New York."

At either end of the sign is a great  
cross, one marked, "Men for Religion"  
and the other "Religion for Men." At  
the bottom, in small letters, is "Men  
and Religion Forward Movement."

In the region of upper Broadway,  
commonly called "The Great White  
Way," are two other signs meant to  
arouse the attention of the pleasure-  
seeking throngs. One proclaims, "I  
Am My Brother's Keeper," and the  
other reminds the reader that "The  
Church Wants Men in Her Work for  
Man."

### THIS WILL INTEREST MANY.

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

# THE SUNDAY SCHOOL

REV. E. HIGHTOWER, Editor, Georgetown, Texas.  
REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.

All communications for this department should be sent to either of the above addresses.

## VALUE OF THE IMAGINATION.

Frequently children have been punished for falsehood, when they have simply yielded to a naturally strong imagination, with no thought of deceiving any one. The child that has never seen more than the bare facts in an adventure, more than science can find in the forest, or more than the written record in a Bible story, is a being of poor vitality and deficient imagination. If instead of forbidding the imagination to work we can feed it with nourishing material, then we shall have in later life young men who can see visions and old men who can dream dreams.—Faunce.

## NECESSITY OF ACTION.

The Church will bind active young people to itself, not by what it does for them, but by what it gives them to do. Its greatest gift may be a sphere of action, a worthy and enduring task. "What wilt thou have me to do?" is a question that lies at the beginning of every great career. The most virile and vital manhood is precisely that which cannot endure merely to sit still and listen, though the listening be on a sacred day, in a sacred place. "Divine service" is not simply praying and speaking on Sunday morning at eleven o'clock. The true divine service begins when the worship is ended, and the Church doors swing outward into the eager and struggling life of the world. The true religious educator is not he who continues to crowd truth year after year into docile minds, but he who summons men to act on what they know and himself leads the way.—Faunce.

## THE SUPERINTENDENT—HIS IMPORTANCE.

Several years ago, the superintendent of the New York Central Railway was called before a Legislative Committee to explain the system of signals employed upon the railroad for the protection of the passengers. He gave a detailed statement, answered every question, and then made the remark: "However perfect the system may seem to be, there must always be a man to work it, and in the final analysis more depends on the man than on the plan." That which is true in every human organization is especially true in the Sunday School; its success depends not upon a constitution, whether written or unwritten, but upon a man. In the Sunday School that man is the superintendent, who not only works the plan, but usually plans the work. Given an efficient superintendent, an efficient school will usually be developed; for the able man will call forth or will train up able workers. Hence the first and greatest requisite for a successful Sunday School is that the right man be chosen for superintendent.—Jesse Lyman Hurbut, D. D.

## OUR OWN CHURCH FIRST.

By Rev. Charles D. Bulla.

The Conference of Chairmen of Sunday Schools Boards and Field Secretaries held in New Orleans, January 12-14, expressed itself as to the duty of our Bible classes—International, Baraca and Philathea—to enroll in the Wesley adult Bible class department in the following positive statement: "Inasmuch as our Church has its own organized adult Bible class department, we urge our presiding elders, pastors, superintendents, and teachers to organize all adult classes according to the plan of our Church and enroll them in the Wesley adult

Bible class department, and thus enter into fellowship and partnership with all Southern Methodist classes."

Our pastors have recognized the importance of this action on the part of the Southern Methodist classes for some time. Now that we are all agreed, let us see to it that the forces that belong to us are properly related to our Church. Is it fair that men and women brought up through childhood and youthhood under the fostering care of the Southern Methodist Church should in mature manhood and womanhood, take an independent position and refuse to align themselves with their own Church? Let the answer to this question be given in a thousand applications for certificates of registration at once. For information concerning organized classes address Rev. Charles D. Bulla, superintendent of the Wesley adult Bible class department, 810 Broadway, Nashville, Tennessee.

## ENCOURAGING THE EDITOR.

Not all readers of the Advocate find this department of sufficient interest to justify a reading, but occasionally some sign appears to indicate that the editor's work is not all in vain. And every letter that contains a call for help, or a sign of growing interest in the Sunday School makes the editor's heart bound with joy. The latest is a letter from a little boy enclosing forty cents in stamps, and asking that "Boys and Girls," which he calls "your paper," be sent to his address. We are sending his subscription on to Smith & Lamar, and we are glad the Advocate goes into the home where the boy lives, and that the Sunday School page is read, and we wish we could be the editor of as good a paper as "Boys and Girls." The boy addresses us as "kind editor," and his little mistake in sending his subscription to the wrong place has brightened a day for one busy worker.

## AN APPEAL FOR A FORWARD MOVEMENT.

By R. B. Bonner, Field Secretary, Northwest Texas Conference.

Two weeks ago I wrote touching the Sunday School work done by the different districts of our conference. Last week I indicated how an opportunity can be met. I come now to call on all our Sunday School forces for a forward move. Our conference is small numerically, and our people have been hindered by severe drouths, but we are not willing that these things should hold us back from duty and responsibility and our great opportunity. Our conference is doing good work along Sunday School lines, but we are not near measuring up to our opportunity. Brother Presiding Elder, Pastor, Superintendent, Teacher, Worker—all—can't we depend on you for a forward move? I know you have many responsibilities and duties, and I am not meaning one word of this article as an adverse or harsh criticism, and I do not want you to take it that way—but allow me to ask some pointed questions. Have you organized a Methodist Sunday School in every place practicable? Have you put all your schools on modern, up-to-date plans? Have you organized a cradle-roll department? Have you graded and classified your main school? Have you organized Wesley adult classes for your young men? For your young women? For your mature men? For your mature women? Have you put in a home department for all who can't, and all who won't, attend the Sunday School? Are you pushing your school in all its departments to the highest degree of efficiency? Are you reaching out after the non-attending masses? Remember we have not yet enrolled but about seven per cent of the population. Allow me to kindly but earnestly ask, are you doing your best? Some are; are you one of that number? Think of it. We have four hundred and twenty-eight congregations, and only two hundred and sixty Sunday Schools. The district that leads with the largest number has only three-fourths as many schools as congregations. Some of our districts have only half as many schools as societies. This accounts for the fact that our Sunday School enrollment is about seven thousand short of our Church membership. This ought not to be. My brother and sister, fellow-laborers in the great work, we are looking to you to change this. We know you are interested, but may you get a larger vision of the wonderful opportunity and possibility that lies before you. The second quarter of the calendar year is at hand. Will you not

give this quarter to a live, positive membership campaign? Let this be our aim: "Every member of the Church a member of the Sunday School." Organize a Methodist school in every place practical. Modernize all our schools where it has not already been done. Put all hands to work, and this can and will be accomplished.

Listen: It pays to modernize our schools. Allow me to quote from reports received from a few. One school started with a hundred and fifty. At the end of three months the pastor wrote, "Had a big rain Saturday, but in spite of the mud we had three hundred and twelve present Sunday. We have a hundred and two in our two men's classes." Another pastor writes, "Since reorganizing three weeks ago our school has gone from an enrollment of about a hundred and fifty to three hundred and sixteen, and our average attendance has about doubled." A superintendent wrote me just two weeks after reorganization, "Our school has had a net gain of fifty-two in two weeks." This school is in a small town, but in two weeks they had enrolled thirty odd in a business men's adult Bible class. They had also organized two other adult classes. I looked up reports at conference from a number of schools that had adopted modern plans last year, and I found that all save one had a net gain of from thirty-nine to two hundred and fifty. If all our schools will adopt modern plans and push the work we ought to report a net gain of ten thousand in our work this year. Try it.

## A LIVE SUPERINTENDENT.

We take the liberty of printing the following private letter. This superintendent is a type of many.

"Dear Brother: As I am interested in the country Sunday School I want to say that we are making very little advancement, and we are to blame, but I think the Church might help us more than it does. At least I think the country Sunday School is entitled to some consideration. In the conventions the country is not represented. I do not know who is to blame. Most everything centers in town. I am wanting help to get my school interested. I feel there is much we can do—but the best method of getting at it? I have visited some schools, and most all country Sunday Schools are run by the same old rules that were used twenty or twenty-five years ago, and they will not talk of any improvement. I am of the opinion that a secretary appointed by the conference might encourage them to action."

"B. W. PALMER."

"Woodbine, Texas."

The fact that rural Sunday Schools do not always get just the help that they need from our field workers and literature is beginning to be recognized by our leaders. We call the attention of Brother Palmer and others like him to the fact that in our Sunday School Magazines there is now a department devoted especially to rural Sunday School problems. The subscription price of the Magazine is fifty cents a year.

## RESTLESSNESS IN CHILDREN A GOOD SIGN.

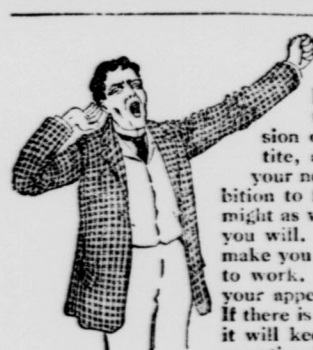
Often have we blamed children for restlessness and disorder in school or Church, little realizing that such proofs of inner activity are the most encouraging signs that can come to the teacher. Many men now living can remember being taught at the age of six or eight years to sing:

"There is rest for the weary,  
On the other side of Jordan  
There is rest for you."

But the last thing in the world that normal children want is rest. They want to run and shout and play and toil—the one aspiration which they could not cherish was inculcated as a mark of youthful piety. The passive and inert goodness of the old-fashioned Sunday School book, the putty-like receptivity of the boy who did no wrong merely because he had not the courage or energy to do it—all that has become to our best teachers undesirable and inhuman. In every Mohammedan school the children study aloud, and the hum of subdued voices fills the air. Is not that quite as rational an idea of discipline as that which once made the school a place of folded arms, and whispering almost a crime?—Wm. H. P. Faunce.

## THE EDITOR'S BOOK-SHELF.

"The Educational Ideal in the Ministry," by William Herbert Perry Faunce. This book consists of the Lyman Beecher Lectures at Yale University for 1908. They were delivered by President Faunce, of Brown University. The purpose of the work is thus stated by the author in his preface: "The writer, having spent fifteen years in the active ministry, and ten more years in the still more



## Do You Feel This Way?

Do you feel all tired out? Do you sometimes think you just can't work away at your profession or trade any longer? Do you have a poor appetite, and lay awake at nights unable to sleep? Are your nerves all gone, and your stomach too? Has ambition to forge ahead in the world left you? If so, you might as well put a stop to your misery. You can do it if you will. Dr. Pierce's Golden Medical Discovery will make you a different individual. It will set your lazy liver to work. It will set things right in your stomach, and your appetite will come back. It will purify your blood. If there is any tendency in your family toward consumption, it will keep that dread destroyer away. Even after consumption has almost gained a foothold in the form of a lingering cough, bronchitis, or bleeding at the lungs, it will bring about a cure in 98 per cent. of all cases. It is a remedy prepared by Dr. R. V. Pierce, of Buffalo, N. Y., whose advice is given free to all who wish to write him. His great success has come from his wide experience and varied practice.

Don't be wheedled by a penny-grabbing dealer into taking inferior substitutes for Dr. Pierce's medicines, recommended to be "just as good." Dr. Pierce's medicines are of known composition. Their every ingredient printed on their wrappers. Made from roots without alcohol. Contain no habit-forming drugs. World's Dispensary Medical Association, Buffalo, N. Y.

active task of educational administration, has attempted to show that the relation of the two spheres of teacher and preacher is closer and more vital than has yet been recognized, and that the educational conception of the ministry—though other ideals may be important and valuable—will be especially fruitful in our time." In the eight lectures that constitute the book the author discusses the following subjects: "The Place of the Minister in Modern Life; The Attitude of Religious Leaders Toward New Truth; Modern Uses of Ancient Scripture; The Demand for Ethical Leadership; The Service of Psychology; The Direction of Religious Education; The Relation of the Church and the College; and The Education of the Minister by His Task." The author is evidently familiar with the duties and problems and difficulties of a modern pastorate, and his attitude toward the ministry is sympathetic throughout the book. Few well informed persons in the South will agree with him, however, when at the outset of his first lecture he declares, "Few young men of strong personality and power of leadership are now choosing the ministry as a vehicle of self-expression or the means of moral uplift. Our college graduates of great intellectual vitality are usually draughted into business pursuits or into scientific research, and those who choose the ministry are often young men of rather passive susceptibilities and gelatinous fiber." If such a statement can be justly made concerning any section of our country or the world, or concerning any Christian denomination, we are sorry; for it bodes ill for the Church, and the world, when the men who assume the prophetic office are either physical, mental, or moral weaklings. But whatever may be true of other sections the young preachers of the South are men who as a class do not suffer by comparison with men of other occupations, either as to intellectual endowment and equipment, executive ability or backbone. They are neither "passive," nor "gelatinous." With this single exception we find little in the book that deserves criticism and much that is illuminating and helpful to the earnest preacher who is alive to the real nature of his task, a student of the trend of the times, and bent on making his ministry an uplifting power to the community where it is exercised. The author pleads with the preacher not to surrender his rightful place of leadership in human society, but to retain it by being worthy of it in both mind and heart. The book is in the course of study for graduate work in the Summer School of Theology, and we most earnestly commend it to every preacher.

"The Pastor's Place of Privilege and Power in the Sunday School," by E. A. Fox. While this book is five years old it would be impossible to say too much in its favor. It is so full of good sense that we should like to run the entire copy as a serial in this department. That it was written by a layman who had first-hand knowledge of practical Sunday School problems adds to its value. Professor Fox, now deceased, was for years General Secretary of the Kentucky Sunday School Association and left an unusual record in his work for rural Sunday Schools. The topics discussed are: "Pastoral Leadership in the Sunday School; A Question of Relations; An Important Report; The Pastor's Preparation for Leadership; Elements of Successful Leadership; Agencies Through which the Pastor May Expect His Leadership, and The Pastor and His Superintendent."

## MARLIN INSTITUTE RESOLUTION.

The following resolutions were adopted at the missionary institute of the Marlin District, held in Kosse, and ordered published:

We, your Committee on Resolutions, beg leave to submit the following report:

Whereas, The every-member canvass is the law of the Church, and whereas it is the most helpful way in which to reach every member of the Church in our collections; therefore

Resolved, That we, your committee, urge the preachers of the Marlin District to begin a vigorous and active campaign in their Churches for the every-member canvass.

Whereas, The needs of our Church are great and pressing, and whereas it is important that the preachers of the Marlin District take their collections as early as possible; therefore

Resolved, That the preachers of the Marlin District begin at once on their collections, and press them until every dollar is collected.

Whereas, It is the duty of every preacher of this district to attend these missionary institutes, and whereas it is a fact to be deplored that several of our preachers absent themselves from this institute and from other district meetings of our Church; therefore

Resolved, That hereafter every preacher in the district make a special effort to attend all these meetings.

Whereas, Brother W. H. Beatty and his people have been kind and courteous, and the people of Kosse hospitable in their homes to us during the institute; therefore

Resolved, That we express our love and appreciation to them.

Whereas, Brother I. P. Petts, our presiding elder, has been kind and fair and impartial to all during the institute; therefore

Resolved, That we express to him our hearty thanks and appreciation for his kindness, fairness and impartiality.

Respectfully submitted,  
J. C. CARR,  
JAS. F. CARTER,  
L. H. MCGEE,  
Committee.

## The Kidneys and the Skin.

In the spring, the kidneys have much to do. If they are weak or hindered, they will not do it well, and the skin will be pimply or itchy. That is telling the story in a few words. Hood's Sarsaparilla cleanses and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions. Don't fail to take it. Buy a bottle today.

Not theoretical knowledge merely, but experience, or experimental knowledge is our ultimate goal.

Heaven is a place divinely prepared for those who allow themselves to be divinely prepared for it.

## Rosy as a Girl

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

## Out of Sorts?

When everything goes wrong and the future looks black, instead of moping around go right to your druggist and ask for

## Tutt's Pills

You will find this a short cut to happiness, because they will remove the cause of your trouble which is nothing more than a sluggish liver. At your druggist—sugar coated or plain.

**ARE YOU INSURED? Are You Co-Operating?** with the **National Mutual Church Ins. Co.** OF CHICAGO THE METHODIST MUTUAL

Under a plan that gives you a part in a great work which helps and protects you while it helps others. Insure churches parsonages and pastors' property on advantageous terms—and no assessments. Get particulars.

HENRY P. MAGILL, Secretary and Manager.  
JAMES B. HOBBS, President.  
H. A. GOODRICH, Vice-President. N. M. JONES, Treasurer

# Woman's Department

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

### IMPORTANT CALL.

To Corresponding Secretaries Dallas District:

The second quarter reports are now due. Since the change of the fiscal year reports are not due till April 1. Please be prompt.

MRS. PAUL JONES,  
1528 Live Oak, Dallas, Texas.

### ATTENTION, AUXILIARIES TO WOMAN'S MISSIONARY SOCIETIES, NORTH TEXAS CONFERENCE.

Elect your delegates to our annual meeting which convenes at Wesley Church Greenville, Texas, May 13, 1912.

Please do this at once and send names to Mrs. R. M. Patton, 2222 Church Street, Greenville, Texas. Ask your railroad agent for rates.

### GARLAND WOMAN'S HOME MISSION SOCIETY.

The women of the missionary society of the M. E. Church, South, Garland, Texas, have entered into the work of the year 1912 with much energy. We have a new pastor, Rev. L. A. Burke. We are well pleased with him, and he and his excellent wife have already been a great help to our society.

The following officers have been elected for the year: President, Mrs. Ophelia Erwin; First Vice-President, Mrs. E. P. Squibb; Second Vice-President, Mrs. J. N. Nickins; Third Vice-President, Mrs. Loyd; Recording Secretary, Mrs. J. C. Green; Corresponding Secretary, Mrs. J. N. Floyd; Treasurer, Mrs. C. L. Joyce; Agent for Missionary Voice, Mrs. Lemmons; Press Reporter, Mrs. E. M. Smith.

We sincerely hope this year will be a banner year with our society, too.  
MRS. E. M. SMITH,  
Press Reporter.

### NOTICE, NORTH TEXAS CONFERENCE W. H. & F. M. SOCIETIES.

For the annual meeting which convenes in Greenville, Texas, May 13-18, 1912, I have the assurance of the proper railway officials that a round trip fare will be authorized from all points in Texas under the following conditions: Rate—Fare and one-third for round trip. Selling-dates: May 13 and 14. Return limit: May 19. In case your local agent has failed to receive notification of rates, secure a certificate from him that you have paid full fare, and at the close of the session the matter will be taken up with General Passenger Agent. Let us work together for a large attendance, and pray for the direction of the Holy Spirit in this, the most important meeting in our history.

MRS. P. C. ARCHER,  
Corresponding Secretary North Texas Conference W. H. M. Society.

### W. H. M. SOCIETY, DALHART, TEXAS.

Doubtless some have never heard of Dalhart. It is located in the Northwest Texas Conference, and has a fine missionary society with a membership of twenty-six.

We met December 6 for the purpose of electing officers for the ensuing year. The officers elected were as follows:

President, Mrs. O. C. Haynes; First Vice-President, Mrs. J. N. Scott; Third Vice-President, Mrs. J. W. Mayne; Fourth Vice-President, Mrs. Lillian

# Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

Bro. Jno. L. Williams of Richmond, in writing of a campaign embracing his good city in May says, "You can count on old Richmond doing her best. Let me know in time." We are getting similar letters from the laity, and both together means success in any Church enterprise.

Commissioner McClure is this week making the rounds of several of the District Conferences in the West Texas Conference. He writes:

"I was never more royally received in my life than by these brethren. They assure me we have the right of way everywhere down here." And the subscriptions that are coming in are full proof that the people believe in the immediate consummation of the

Fountain; Corresponding Secretary, Mrs. A. J. Burkhead; Recording Secretary, Mrs. J. E. Shewbert; Treasurer for the Home Society, Miss Meda Wesfall; Treasurer for the Foreign Society, Mrs. J. W. Clarke; Press Reporter, Mrs. E. M. Jones; Agent for the Missionary Voice, Mrs. J. W. Moreman.

We have entered into this year with much energy and determination to make this the best year in the history of Dalhart Auxiliary. Although we have had no special campaign, new members are being added almost every month, and a sweet spirit of harmony prevails.

Brother J. W. Mayne, our pastor, is getting the charge well in hand.  
MRS. A. J. BURKHEAD,  
Corresponding Secretary.

### INSTITUTE AND ALL-DAY MEETING AT AMARILLO.

The large number of women who assembled in the parlors of Polk Street Methodist Church on Wednesday, March 25, in institute and all-day missionary meeting, are unanimous in pronouncing it a day of exalted privilege. Mrs. Otis Truelove, Third Vice-President of the Northwest Texas Conference, conducted the institute, and presided in her usual felicitous manner. This is the first of a series of institutes to be held by Mrs. Truelove in this part of the conference.

The morning session was opened at 10 o'clock and throughout the day subjects of vital interest to our work were discussed. The papers read and the enthusiastic talks made by the ladies on the program were pervaded with intense earnestness and were of the highest order.

One would need to hold a charmed pen, indeed, to write of the excellency of each number separately, and I shall not attempt it. Suffice it to say no more intellectual women, no more consecrated women worship God than those which constitute the Woman's Missionary Societies of Polk Street Methodist Church. The memory of their fidelity to duty, loyalty to Church and pastor and faithfulness to God creates within us profound gratitude to him who "orders all our ways" that our lot has been cast in their midst. The noon lunch at the church and the social hour which followed was a feature of the day. In the fellowship of that hour we were drawn closer to each other and closer to him whom we strive to follow.

The satisfactory work which is being done by the two missionary societies of this Church demonstrates the fact that the unifying of our missionary interests was not a mistake, for by this union our women are learning more readily that the Christian religion is by its very nature progressive and world-embracing and that to disregard the parting injunction of its founder it would necessarily cease to exist.

Under the wise and judicious leadership of Mrs. D. W. Owen, President of the Adult Society, and Mrs. H. W. Schrieber, President of the Bell H. Bennett Society, every interest of the work will be promoted and every obligation met this year. But who can foretell the influence of all the Missionary women who are working and praying throughout Southern Methodism during this year for larger membership, deeper consecration, wider knowledge, more liberal and cheerful giving. We are not willing to prophesy about the result. God has promised to do for us abundantly above that we can ask or think.  
MRS. ERNEST E. ROBINSON.

hereby pledge," etc., etc. The call for S. M. U. is irresistible to the people who hear it.

### TEXAS METHODISTS ON TRIAL.

Texas and Texans are being observed by people who are keeping up with daily happenings as never before. Two things of recent occurrence are responsible for this close scrutiny. When the Dallas Advertising League went to Boston and bested all competitors for the 1912 meeting of the Associated Advertising Clubs of America, business men everywhere began to take notice. The Associated Advertising Clubs of America will bring to Dallas, in May, the most notable gathering of business men ever assembled in Dallas. Great things are expected of Dallas and Dallas will make good.

Dallas did another thing that turned many eyes her way, and showed the public spirit of her citizenship, in a way that has made many a man beyond the bounds of Texas ask if it were really true. When Dallas gave \$500,000 in cash and land valued at \$1,000,000 for an educational institution, a Christian institution at that, the gift was so large and noble that many could hardly believe it. Traveling all over the South I have many times been asked if Dallas people really gave such a princely sum for Christian education.

This gift has not only put Dallas and Texas before the public, but it has put Texas Methodism on trial. This large sum being given to the Methodists of Texas, it is assumed that they are worthy of such a gift and that they will show their worthiness, by giving of their abundance a sufficient amount to carry to success the great movement launched by the large-hearted and broad-minded people of Dallas. If the Methodists of Texas do not respond to the call that is being made, the cause of Christian education will suffer throughout the length and breadth of our great country. **Texas Methodists are on trial!** I wish I could write that on the heart and conscience of every Methodist with'n the bounds of our great State.

This thing has not been done in a corner. Every one who observes, knows of it, and now they are wondering if we Methodists are big enough to do the right thing. With confidence and pride I have assured many a man that we are not only big enough, but are loyal and liberal, and that we would give a sum of money to this great cause which would be the occasion of rejoicing for all people interested in Christian education. Will we Methodists do it? I believe we will. **GEO. S. SEXTON.**

### OUR STATUS NOW.

North Texas Conference Building for S. M. U.

At this writing, the 28th of March, something over \$50,000 has been secured in cash and subscriptions for our North Texas Men's Building. Three of our people have given \$1,000 each, nine have given \$500 each and ten \$250; the remaining part has been in smaller subscriptions. Besides this, a number of our best people have promised to do something for us later in the year.

Bear in mind, friends, that we want to raise the \$125,000 this year—this conference year. Our goal is the North Texas Building secured this year. As to further undertakings, that is a matter for future consideration, our hands are laid to the pleasant task of raising \$125,000 this year. Let's do it. We need a general effort. While I believe that all will agree with me that we are making substantial progress, I wish to say it is requiring too great an effort to get our people to do their duty. There is no one who does not recognize this as the greatest undertaking of our people in the history of Texas Methodism, there is scarcely one to be found who does not feel that a worthier, more deserving cause was ever presented to us; our people should, therefore, rise up and build. It is pleasing to know that some of our people feel all this and more. It is a good sign of this, and a pleasing announcement I have to make, that \$2,000 has been sent in by mail—signed bonds sent out by mail have been returned signed. One brother writes me, "that he does not believe in raising money for such causes, that he believes in laying up treasures in heaven, and if I will send him a two-cent stamp he will return the bond I sent him," etc., but he stands alone—it would do the heart good to read the many, many, good letters of encouragements I have received. If the most unconcerned could read these letters, he would see that the hearts of our Methodist people are in this enterprise. I take this time and place to thank the many writers of letters to me about the work—they are too many to answer, but they are appreciated all the same, and no doubt there are many others who will reply yet. Yes, as your Commissioner of

Education, I am encouraged to press the battle, but I need the hearty response of all our people in this great enterprise. If you have not answered my letter, do it now! The North Texas Building must be built this year.  
L. S. BARTON.

### GREAT ENEMIES OF CHRISTIANITY.

By Rev. W. P. Wilson,  
Number Thirteen.

Pontius Pilate had no idea that the granting of the order for the crucifixion of Jesus Christ inaugurated the mightiest conflict that Imperial Rome had ever encountered. The doom of the Caesars was sealed and Imperial Rome, that was thought to be as imperishable as the Seven Hills on which she stood, was bound to fall. A brief survey of the two sides to the impending contest will not be amiss at this point. Rome was still under the glow of the Augustan age. Her armies were invincible. She had the best organized and thoroughly drilled soldiery of ancient times. Her soldiers were inured to hardships, and had what moderns call the *esprit de corps*. The head of the other side was dead. The handful of followers were disheartened and scattered. At best there was hardly a prominent man in Jerusalem who regarded his band of followers as being other than a poor, shiftless class of men. The boldest spirit had adjured his Master at the most critical time. A few days hence these eleven scattered and disheartened sheep were all together; nothing very strange about that, and yet something the like of which never occurred before, nor since did occur. These eleven men are all at once possessed with an entity that lifts them clear above the highest rank of learned and affluent men in the capital of the Jewish world. Their words were like bolts of lightning from a cloudless sky. That old High Priest and coterie of whitened sepulchers were confronted with a condition of affairs, the like of which they had never dreamed. That was the inaugural day of the conflict of the ages.

The Galilee fisherman who a few nights before had sworn he did not know his Master now huris in burning words the charge of murder into the ranks of those brazen dignitaries whose fingers were dripping with innocent blood. Their knees smote together, their teeth rattled, the pallor of death mantled their faces. Nebulous indeed is the mind of that man who fails to see a miracle here. Now let us look at the other side for a while. It had been the policy of Rome for ages to tolerate the religions of their conquered subjects. While it was contrary to their law, still as a matter of civil policy they regarded it wise. Temples of many gods were erected in the capital; the Pantheon contained the gods of many strange peoples. There are two notable exceptions to this gracious tolerance. In the Roman year 535, and also in 710 the temples of Isis and Serapis were destroyed and the priests banished from Rome. The worship was so foolish and disgusting that Rome revolted. Gibbon in his history of the "Decline and Fall of the Roman Empire" only speaks of this as having occurred once in 710, but he evidently overlooked the fact that the same thing occurred in 535. It is one of the marvelous things of history how differently Rome treated Christianity. A movement so small, and, in their eyes, so contemptible, challenged their attention. They kept their eye on the movement. They showed a strange suspicion of the movement. They soon undertook to stamp it out. Nothing known to cruel Rome was left untried. In the long history of bloody wars, which she had waged, she had never shed such blood before. This was seed blood.

Skeptical Gibbon portrays in glowing English the wonderful unity of the early Christians. Wherever found, regardless of race, they were strangely bound by a chain infinitely more precious than gold. When Rome broke one link a hundred others, drawn by unseen power, filled up the breach, thus ever widening the circle. Nothing had ever been seen like it. God had no further use for the temple at Jerusalem, and it was razed to the ground. He furnished a temple in each redeemed human heart, where the divine shekinah bore constant testimony to the presence of the all-sufficient Spirit. He could no longer use the chosen race; they had repudiated his grace and were scattered to the four corners of the earth. Rome could not understand this. Nor can unregenerate men of to-day understand God's way of doing things. Pliny, while governor of Bithynia, wrote to the Emperor to know what to do with the Christians. He complained that they were under a very strange superstition; that they worshipped a man who had been dead, but was said to be alive. He had no other accusation to bring. They were temperate, industrious, frugal and peaceable. It seems to one at this

# Ask Her

that good neighbor, what she thinks of the Advocate Sewing Machine. If you do, it won't be necessary for us to tell you it is a New Model Drop Head Automatic Lift Machine. She'll tell you that, and more. She will also tell you it is the equal of the very best \$75.00 Machine on the market, and then you will wonder how we can sell it for \$24.00 and send the Texas Christian Advocate for one year. The reason is plain: We ship direct from the factory to your station, thus cutting out the fixed charges where you buy from dealers. We prepay freight to your station.

Address with price,  
**BLAYLOCK PUB. CO.,**  
1804-6 Jackson St., Dallas, Tex.

distant day that they hardly deserved to be crucified or torn by wild beasts. The conflict raged with increasing malignity. The imperious Roman eagle whose wings had spread triumphantly over numberless sanguinary fields begins to waver and now to trail, and, lo, the blood-stained cross is lifted on high. The Emperor of the Roman world laying aside for a moment the imperial purple bows a suppliant and receives the emblems of the mangled body and streaming blood of him whom Pilate had ordered crucified between two thieves. Since the world began whoever heard of a thing like this? St. John, the beloved disciple, before being offered up, was permitted to look beyond the mystic vale, to behold a throng clothed in white and waving the emblems of victory; the throng was so vast that no man could number them. On inquiry as to who they were, "These are they who have come up through great tribulation." When John reported the news to the persecuted ranks of the Master, that he had seen those who had suffered through Roman hate safely landed on the shining shore and exulting in the victory won the enduring hosts fresh courage took and onward the battle moved.

Adam swapped Eden for an apple. Esau bartered his birthright for a mess of pottage. Judas sold Christ for thirty pieces of silver. Every backslider has received some such doubtful price for his soul.

### SHE QUIT COFFEE

And Much Good Came From It.

It is hard to believe that coffee will put a person in such a condition as I did a woman of Apple Creek, O. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not quit drinking it, even if it took my life, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

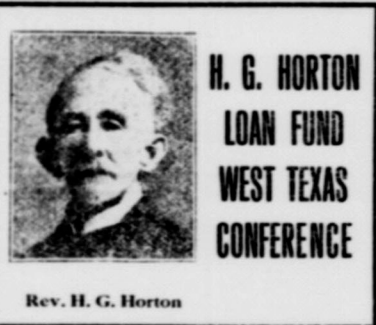
"I was scarcely able to be around at all. Had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally, one day, it came over me and I asked myself what is the use of being sick all the time and buying medicine so that I could indulge myself in coffee.

"So I thought I would see if I could quit drinking coffee, and got some Postum to help me quit. I made it strictly according to directions and I want to tell you that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I like better than I liked the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal besides.

"My sister-in-law, who visited me this summer, had been an invalid for some time, much as I was. I got her to quit coffee and drink Postum. She gained five pounds in three weeks, and I never saw such a change in anyone's health."

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



H. G. HORTON  
LOAN FUND  
WEST TEXAS  
CONFERENCE

Influenced by the report of the General Board of Church Extension, the last General Conference enacted legislation acting under which the several Annual Conferences could if they desired establish conference loan funds. With the above named sanction, and with a deep desire to do the will of heaven, the West Texas Conference at its last meeting started the foundation of the H. G. Horton loan fund. It is named for that one of its members whose name has ever been and now is connected with the Church Extension work in general, and especially in our own borders. One would not feel at home at the meeting of the West Texas Conference unless Brother Horton was there to make his announcements and keep the run of the delicate work of his Board of Church Extension.

With the administration of the fund in the hands of the General Board the greatest economy and absolute security are assured. While the General Office handles the business free of cost to the conference, it allows the Conference Board to place the loans in the fields of its own choice in its own bounds. The General Secretary simply acts as the agent of the conference in this matter, and makes loans for us only on adequate security. This insures that our fund will be perpetual and that it will be perpetually increasing by the amount of the added interest. Having blessed one struggling congregation, it will return augmented to be used in another field where weakness needs to be converted into strength.

This is a home mission work. These who are strong are through its agency helping the needy at their very door. This fact will afford an appeal to many who burn with a zeal for home missions. The West Texas Conference has vast undeveloped territory, and the needs of this unoccupied field are great beyond measure. In many cases a loan judiciously made at the propitious moment will do as much good in saving a situation as a gift, and the Conference Board being familiar with conditions is in a position to select strategic places and step in to the relief of those who are at their crucial moment. This opportunity to investigate actual needs, and to use money wisely becomes a strong plea for the conference loan fund as differentiated from all others.

The West Texas Conference should be spurred on in this matter by a desire to excel, to stand well in the sisterhood of conferences. In many other lines we are blazing the way for others to follow; let us be an example in this most worthy line of religious activity. With a local pride, backed with an all-pervading connectionism, we should push this effort with energy and godly zeal.

The very name of the fund should appeal to every lover of Methodism in West Texas. Since ours was a frontier country infested with wild beasts and wild men, Reverend H. G. Horton has borne the banners of our King to victory from one end of our great conference to the other. Under trials that need not be mentioned here, along with other braver men than we, wrought hard conditions into the conference of which we now speak with devout pride. The name of this man of God will more and more call for generosity and interest as he grows towards his immortal youth. Through many and faithful years of service he has won the reputation of being among the best Conference Church Extension Secretaries in the entire connection. His record is among the longest, and most efficient. Upon the foundation laid, and with faith in the future let us erect a perpetual monument to a name that has for so long a time been synonymous with heroic effort and unselfish service. Let it advance that kingdom for which he struggled, and prayed and preached from his young manhood to this good day.

Leaving uncounted all other incentives, we still have the honor of our common Lord. By means of this

CHANGE OF ADDRESS.

Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes the paper discontinued.

fund we will be able to aid in the extension and establishment of his kingdom in our waste places. The man of means who desires to do service for God and humanity in the West Texas Conference cannot do better than lay aside some of the money God has given as a reward for his effort in this fund named for one we would honor and intended to help crown one to whom all honor belongs.

WALLACE M. CRUTCHFIELD,  
San Angelo, Texas.

FORT WORTH METHODISM.

The meeting opened with prayer by Brother Vaughan. In spite of the rain and mud there was a large attendance. The special items of interest follow:

Thompson began a meeting Sunday assisted by Rev. J. J. Clark. He had a great day full of promise for the revival.

Knickerbocker had a remarkable day considering the weather. The best musical program his Church has ever had was rendered at the evening hour.

Dodson is in a meeting with Monk doing the preaching. Had three services Sunday, and the outlook is good.

Bloodworth came in from Grapevine and reported the best day he has had since going to this charge.

Dr. Rice had one conversion Sunday night.

Brother McGuire has been sick, but is better and was able to be present. Brother Chas. E. Brown dropped in to see us for the first time this year. We were glad to see him.

J. E. CRAWFORD, Secretary.

RESOLUTIONS OF RESPECT.

Whereas, Our Heavenly Father has taken from us our beloved brother, John Bridges, whose earthly life ended February 19, 1912, near Bacon Texas; therefore, be it

Resolved, By the M. E. Church, South, and Sunday School, of Bacon, Texas, that our Church has lost one of its most faithful, energetic and progressive members.

Second, That our Sunday School is under lasting obligations to him as superintendent during the dark days of drought and desertion, when many of our members were compelled to move away.

Third, That we, as a Church and Sunday School, feeling our loss, deeply sympathize with Sister Bridges and family who have lost a loving husband and father. Blessed are those who are faithful to the end.

Fourth, That a copy of these resolutions be recorded on the minutes of our Sunday School and a copy sent to the Texas Christian Advocate for publication.

J. H. MYRICK,  
C. G. BILDERBACK,  
W. B. MINICK,  
Committee.

RESOLUTIONS OF RESPECT.

Whereas, God in his almighty wisdom has seen fit to remove from our society our sister, Mrs. R. P. Morgan, who died at Moody, Texas, March 19, 1912, and in respect thereof, be it

Resolved, That the Home Mission Society of Copperas Cove has lost a zealous and useful member; one who was faithful to its works and ever ready to be guided by its teachings; one who was always ready to answer the call of charity, relieve the suffering and promote all good works.

Second, That we extend our sincerest sympathies to the bereaved husband and relatives in this sad hour. We can point them to her record as a guide through life and to a home in heaven. Her life and works remain as a blessing and benediction to us.

Third, That this tribute be recorded in the minutes of this society, a copy be furnished the family of the deceased, the local paper and the Texas Christian Advocate.

MRS. W. M. WALLACE,  
MRS. W. H. ROBINSON,  
MRS. J. F. ADAMS,  
Committee.

CUERO DISTRICT CONFERENCE.

The forty-first session of the Cuero District Conference was held at Palacios-by-the-Sea, March 19-22. Rev. John M. Alexander, presiding elder, presiding. As is his custom he had arranged and planned a splendid program for the occasion. The 19th and 20th were given to our missionary interests and evangelism. Here are some of the interesting topics discussed: "What Is Mission Work?" "The Missionary Committee, Its Composition and Work." "The Power of Consecrated Money." "Importance of Every-Member Canvass." "The Challenge of the Hour." "Missionary Work as a Vitalizing Force in the Church." "Pastoral Visiting." "How Can We Put Our Church Paper in Each Home." "Personal Effort and Revivals." There were few dull moments during the discussion of the topics. The discussions were practical in every particular.

The afternoon of the second day the good women had charge, Mrs. E. W.

Morton presiding. They rendered a lively program, and none of the brethren went fishing. The preaching was of a high order, spiritual and inspiring. Dr. Boaz, of Southern Methodist University, preached a soul-stirring sermon, and took a collection of \$1005 for Southern Methodist University. Dr. Curry, of San Antonio Female College, preached the closing sermon of the session to a full house. He also took part in our discussion at the request of the presiding elder and brethren.

Rev. Sterling Fisher could not be with us on account of the revival in progress in San Marcos. The Secretary read a most encouraging letter from him concerning Coronal Institute, and the interest the pupils were taking in the revival. Most of those who were not Christians at the beginning of school had been converted.

Dr. Bishop sent us a telegram, saying it was impossible for him to be with us. He gave encouraging news concerning old Southwestern University. The Secretary announced that he had received a letter from Dr. Cody asking all the old students to be present at the home-coming in April. Charles Edward Marshall, of Range and Benjamin Grace Haskell, of Stockdale, were licensed to preach.

The following are the delegates to the Annual Conference:

W. C. AGEY,  
WM. PETERSON,  
REV. R. L. BARNES,  
R. H. TUCKER.

Alternates:

J. P. Spoor,  
Chas. E. Munson.

Stockdale was unanimously elected as the place for holding the next District Conference. R. K. Traylor was elected district lay leader.

The following Licensing Committee was appointed: J. S. Bowles, J. F. Pennybacker, J. W. Rowland, J. F. Webb.

Rev. J. Dobes was not at the conference on account of illness in his home. He sent in his report. The brethren sent him \$17.75 to buy tracts for distribution among his people. The conference also passed resolutions endorsing his work, and at the request of the conference I send a copy for publication.

Bro. D. A. Williams, our pastor, with seeming little effort, gave us a warm welcome and royal entertainment. We had a good time with him and his people. Bros. Hocutt, Chambers, Sadler, Pierce, and Dobes were unable to attend the conference.

JOE F. WEBB, Secretary.

RESOLUTION.

To the Cuero District Conference in Session at Palacios, March 19-22:

We have heard with great pleasure and profit the report of Rev. Joseph Dobes reciting something of the toils and responsibilities of the great work in which he is engaged as a missionary to the foreigners in our midst.

Resolved, That we in hearty sympathy and accord with him, and desire to express to him our appreciation of the self-sacrificing spirit with which he is doing his work.

(Signed)  
J. S. BOWLES,  
J. F. WEBB,  
Committee.

USEFUL BOOKS FROM MY LIBRARY.

By Rev. W. F. Lloyd, D. D.

"Life and Letters of Horace Bushnell," by his daughter, Mary Bushnell Cheney. Reared a Methodist, I am a great admirer of John Wesley, but several years ago I began to learn that God has many other great and good men in the world, men whom he has largely used, and while I think none of them equal the great Wesley in his influence on the world I count it a privilege to love and admire some other great men of the earth. One of these of tremendous influence in the Congregational Church, and of growing strength among thinkers is Dr. Horace Bushnell, who has been dead some thirty or forty years.

I cannot do better than to quote a paragraph from Horace Bushnell himself as to the value of this class of men, showing at once his breadth of view and his catholicity of spirit. Speaking of this class of men, he says, "There are some in all ages, whose lives have been preserved to us in writing and tradition, whose lives are still among us, freshened and made more vigorous by the lapse of time. God has saved these elect men to us by means of written language, that we may ever have them with us, and look to them as our light and truth. They were God's experimenters, I may say, in all their struggles and trials and works, and so God's witnesses, and therefore it is expected that we shall go naturally to them for help and life direction, as one who would open a mine will seize upon the instructive suggestions of an experienced miner. They were the true miners of faith, and we are to go to them to be told where the treasures

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.

Greatest money-making proposition before the people self-heating and low. Agents wanted everywhere. Salary or commission. Write E. F. GILBERT, First National Bank Building, Fort Worth, Texas. Sales Manager Texas-Oklahoma.

FRATERNAL SOLICITORS wanted by Southern Benevolent League. Avident, Total Disability, Old Age, Death Benefits. Good agencies for good men and women. TOM C. SVOPE, National President, Houston, Texas.

EVANGELIST.

I have some open dates for summer, and have a nice gospel tent. I am ready to enter any open door. For reference, write presiding elder of San Marcos District. W. G. CALLIHAN, Luling, Texas.

I have a large tent and singer and would be glad to help any pastor in revivals. D. M. WYRICK, (Houston M. E. Church, South), Gatesville, Texas.

GOSPEL SINGER AND SOLOIST.

I should like to hear from pastors or evangelists desiring the services of an efficient gospel singer and soloist. Would take charge of choir if necessary. Reference: V. A. Godley, Address, MISS. BROS. Bldg., 191 Broadway, San Antonio, Texas.

HELP WANTED.

WANTED—A man or woman to act as our information reporter. All or spare time. No experience necessary. \$50 to \$200 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 709 Association Building, Indianapolis, Indiana.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Further experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a profitable business. No soliciting or traveling. This is an exceptional opportunity for a man to yearn to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address: E. R. Madden, Pres. The National Co-operative Real Estate Company, 1-521 Market Building, Washington, D. C.

INFORMATION WANTED.

Will some one put me in communication with Rev. S. P. Brown, once a member of the TEXAS CONFERENCE, now an agent for Mr. A. W. Walker in the land business, Dallas, Texas. J. W. ULLIEN, Groveson, Texas.

ures of faith do lie, and how they may be opened."

I have read this book about three times, I think. Dr. Bushnell was a great thinker, and while he crossed some of the old-time way of thinking, and provoked much criticism in his day he generally comes out at the same viewpoint of a devout Methodist, and his thinking coincides with an Arminian view in most of what he says. I know of no volumes that are more stimulating to a preacher, than some of his volumes of sermons and lectures. Sometime I shall write of them, and try to lead young preachers into the wealth of his suggestions and themes. Dr. Bushnell's religious experience was very profound, and in some places he made me think of the religious life of Wesley and Astor, and the early fathers of our Church.

Faith, if it be true, living, and justifying, cannot be separated from a good life; it "overcomes the world," it "works righteousness," and makes us diligent to do, and cheerfully to suffer, whatsoever God hath placed in our way to heaven.—Jeremy Taylor.

We do not understand the meaning of our youth, our joys, or sorrows, till we look at them from a distance. We lose them to get them back again in a deeper way. The past is our true inheritance. Its sacred lessons, its pure affections, are ours forever.—Frederick W. Robertson.

SOUTHWESTERN SUMMER SCHOOL.

The Summer School of Theology at Southwestern University will open with an address by Dr. Charles M. Stuart, editor of the Northwestern Christian Advocate, on the night of Monday, June 10, 1912. Dr. Stuart will deliver a series of lectures during the Summer School, on "Some Points of Permanent Interest in Preaching." Other prominent lecturers will be the Rev. F. J. McConnell, D. D., LL.D., President of De Pauw University, Greencastle, Ind., and the Rev. W. J. Young, D. D., of the Virginia Conference of our own Church.

Besides this there will be the usual staff of lecturers and teachers from among the leading men in the conferences of Texas.

The Summer School of Theology will continue until Wednesday night, June 19. Bishop McConz is the Dean of this Summer School, and is expected to be present during the whole time.

REPORT OF L. L. JESTER, TREASURER OF TEXAS CONFERENCE FOR THE MONTH OF MARCH, 1912.

Beaumont District.—Roberts Ave., Beaumont, L. J. Powers; Don, Miss., \$22.00; Nederland and Sabine Pass, G. W. Rice; D. M., \$25. Fort Arthur, C. U. McLarty; Orph., \$20. Brenham District.—Lyon Circuit, T. S. Ogde; Conf. Cla., \$1; D. M., \$15.85. Thornhill Circuit, D. S. Burke; P. M., \$5; D. M., \$6. Wallace and Fulshear, W. W. Hoener; F. M., \$19.50; D. M., \$27; Ch. Ext., \$4.5. Houston District.—Cedar Bayou, W. A. Manly; D. M., \$13. Jacksonville District.—Brushy Creek Circuit, J. M. Mills; D. M., \$25. Nechus, M. F. Wells; P. M., \$10; D. M., \$5; Ch. Ext., \$3.9. Troup and Overton, W. W. Armstrong; Orph., Ext., \$50. Marlin District.—Teague, J. C. Carr; Orph., \$20. Marshall District.—Beckville, H. G. Williams; F. M., \$27; D. M., \$37; Orph., \$21. Kellville, L. H. Marble; Orph., \$2. Navasota District.—Augusta, G. W. Hender-

MISCELLANEOUS.

FREE ILLUSTRATED BOOK tells about over 300,000,000 uneducated people in U. S. Service. More than 20,000,000 every year. There is a big chance here for you, save and generous pay, life-time employment. Easy to get. Just ask for booklet A-22. No obligation. Earl Hopkins, Washington, D. C.

AGENTS WANTED—Exclusive territory. Good chance to build up permanent business. Make \$10 for 20-pound Feather Bed and receive without cost, 6-pound pair pillows. Freight on all prepaid. New feathers. Best filling. Satisfaction guaranteed. TURNER & CORNWELL, Feather Bedders, Dept. 36, Charlotte, N. C. Our reference, Commercial National Bank.

BROTHER accidentally discovered and will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Newark, Pa.

POULTRY.

BEAUTIFUL BLUE ANDalusian, non-sitters, great layers, immense eggs. First prize in every show. How to raise money on small lot. Circular free. OLLANDER WOOD, Independence, Mo., Pa.

REAL ESTATE.

SCHOOL FOR SALE—I have for immediate disposal the splendid Terrell school plant. It is 22 miles from Dallas and just the most desirable school for the new Southern Methodist University. Only cash, or half cash, sale considered. Rev. J. J. Morgan, 1816 1/2 Main St., Dallas, Texas.

SONGS.

Only the silver I will send you four beautiful songs that will stir your soul and those who hear you. Will also make you some "taken" propositions. Or, 42-10-10, L. L. POCKETT, Wilmore, Ky.

WORK WANTED.

To the presiding elders of the Methodist Episcopal Church, South, of Texas and New Mexico: I am a member of the Methodist Episcopal Church, of the Arkansas Conference. I have been in the ministry for 21 years, am in good standing. I did not take work at the last conference because the reason that I have been in the state for nearly 20 years, and it being in such a low altitude that I considered that my health and that of my family would be greatly improved if we were to get to a higher altitude. I would like to work until the conference next fall, then come in to the conference in the regular way. I have my M. A., B. A. and P. D. diplomas. If you have an opening available that I can keep alive and contribute, please write me at once, as I am only here temporarily. S. S. BOLAOMB, Ada, Okla.

son; F. M., \$14.25; D. M., \$14.25; Orph., \$6. Groveson, J. W. Cullen; F. M., \$64; D. M., \$33; Orph., \$10. Huntsville Station, R. W. Adams; F. M., \$131; D. M., \$109; Ch. Ext., \$9; Amer. Bible, \$10; S. Soc., \$3. Pittsburg District.—Cason, J. M. Hightower; F. M., \$5; D. M., \$7; Orph., \$6. New Boston and Beckley, A. T. Walker; F. M., \$10. San Augustine District.—Cordune, G. W. Cotter; F. M., \$70; D. M., \$45; Orph., \$10. Center Station, J. L. Massey; Conf. Cla., \$74; F. M., \$85; D. M., \$154; Ch. Ext., \$76. Henshill and Brownlee, R. S. Wilson; D. M., \$35. Mt. Enterprise, H. T. Penner; D. M., \$42.60. Tensaha, W. S. Easterday; F. M., \$10.15; D. M., \$21.35. Total of all funds received for month of March, 1912, \$1562.50.

L. L. JESTER,  
Conference Treasurer.

DISTRICT CONFERENCES

CORSICANA DISTRICT.

The Corsicana District Conference and District Sunday School Institutes will be held in First Church, Corsicana, April 19-21. Bishop James Atkins will preside. April 19, Bishop James Atkins will preside. License and Admissions—C. R. Wright, P. M. Riley, Walter Vincent. Orders—H. B. Crumhart, E. P. Williams, C. W. Macene. The entertainment will be in charge of the Missionary Committee, Prof. J. E. Blair, Chairman, J. R. NELSON, P. E.

BOWIE DISTRICT.

The Bowie District Conference will convene at Iowa Park, April 11, 12, 13 and 14 are the days of the session. Bishop Munson will be in attendance Saturday and Sunday. Opening service Thursday night, by Rev. T. W. Preston. Committee: License and Admissions—J. M. Swanton, J. W. Hill, N. R. Stone. Deacons' and Elders' Orders—C. P. Martin, Lee Sanders, J. N. Wiggins. T. H. MORRIS, P. E.

DECATUR DISTRICT.

The Decatur District Conference convenes at Alford Thursday, April 11, 8 p. m. Bishop Munson is to preach Friday. Committee: License and Admissions—J. F. McConz, A. R. Nash, J. L. Sullivan. Deacons' Orders—E. L. Silman, R. E. Porter, R. L. Ely. Elders' Orders—J. D. Major, E. H. Coburn, J. D. Thomas. Opening sermon by A. R. Nash. S. C. RIDGLE, P. E.

AN URGENT CALL.

Pastors and Laymen of the Northwest Texas Conference, Please Give Attention: The brethren on mission charges must have relief. If we, as a board, could find some one who would loan us the money we could not afford to borrow it. But the preachers and their families must have help. The board needs two thousand dollars with which to pay off the second quarter's debt. Please send to Rev. W. M. Lane, Lubbock, Texas, your assessment for conference missions. Kindly do this at once. Don't neglect it. J. T. GRISWOLD, Chairman of Board, Stamford, Texas.

Waxahachie District—Second Round. Forrester, at Avalon, March 30, 31. Midlothian, April 6, 7. Red Oak, at Boyce, April 13, 14. Baytown, at Oak Grove, April 20, 21. Italy, April 27, 28. Milford, at Derris, April 27, 28. Boston, at Webb, May 4, 5. Mayevardi, at Auburn, May 11, 12. Ovilla, at Onward, May 18, 19. Bethel, May 25, 26. T. S. ARMSTRONG, P. E.

## Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word**. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

### Footy 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.

**REED.**—Mrs. J. W. Reed was born in Giles County, Tennessee, on April 18, 1853, and died at Blackwell, Texas, on January 8, 1912. Funeral services were conducted at the Methodist Church by her pastor, Rev. Cal. C. Wright, after which her remains were laid to rest in the Blackwell Cemetery. A large concourse of friends followed to the grave. She was converted at twelve years of age, and joined the Methodist Episcopal Church, of which she was ever a consistent member until she was called to the Church triumphant above. She was married to J. W. Reed in February, 1875. They came to Erath County, Texas, in 1876. They next moved to Hayrick, then the county seat of Coke County, in 1889, and when in 1890 the county seat was moved to Robert Lee, they located at Robert Lee, where Mr. Reed was successfully engaged in the mercantile business until 1905, when they went to Canyon City, at which place they remained until 1908, when they came to Blackwell to again engage in the mercantile business. Four children came into their home; one daughter died in infancy. The surviving children are M. G. Reed, of Bronte, Texas; Mrs. Dr. J. B. Latham and E. C. Reed, of Blackwell, all of whom were present when her spirit took its flight to God who gave it. Her father, C. H. Tidwell, was a prominent Tennessee citizen and a Southerner of the truest type. As a Southern lady of the noblest type, she was always loyal to her ancestral inclinations toward the South. She was a zealous member of the U. D. C. She was ambitious, but not egotistical, proud but not vain. She was ever true to her friends—not a friend to-day and an indifferent passer-by to-morrow. She was constant as the polar star. She scattered sunshine along her way. Many a life lives to recall her kindnesses and to bless her memory. Although she was an invalid, almost, for many years, those who knew her were deeply impressed with her remarkable Christian fortitude. At the time of her death she had the care of two small boys, her grandchildren, whose mother had died months before, and it seemed to be her greatest desire to live long enough to train them up to Christian manhood. Amid her afflictions, she was thoughtful of the pleasure of others, especially the young. When her strength would permit, she would often invite the young people into her home for their social pleasure, and it seemed that she could think of the most appropriate words to say to afford them pleasure and to inspire them to lofty aims in life. Her many bouquets of words and flowers are fresh in the memory of many of her friends. Almost her last words to the writer were words of encouragement which he can never forget. We miss her, yes, we miss her, but we should not grieve nor wish her longer here to suffer bodily affliction; for she has gone to that elysian plain beyond the river, to that beautiful country, the paradise of God, where pain is unknown and sorrow never comes. Weep not, dear friends, for some day, inside the pearly gate, on the streets of the celestial city above, we shall meet her again.

J. N. L. ROSS.

**PITTS.**—Mrs. I. N. Pitts, daughter of Rev. and Mrs. R. A. Morris, departed this life January 1, 1912, at her father's home in Pittsburg, Texas, after a severe attack which was of short duration, though she had not been in the best of health for some time. Sister Pitts was born in Linden, Texas, February 29, 1881; joined the M. E. Church, South, in 1899; was married to Mr. I. N. Pitts February, 1899. Brother and Sister Pitts lived at Naples, Texas, and were very happy in their home, and made every one feel at home with them. It was the good fortune of the writer to spend a night with them a while before she took sick, and she was very thoughtful of my every comfort. Sister Pitts was a woman who loved life very dearly, and tried to make herself and those about her have a good time. The end was peace. She said before going that all was well and she preferred to go that she might be freed from suffering. She leaves a devoted husband, father, mother and two brothers to mourn her departure, but they were not as those who have no hope. Some day we will know why the sudden and untimely taking away of our loved ones; till then we will wait and be patient and trust in God who doeth all things well.

R. A. BURROUGHS.

**BRYAN.**—Mrs. Sallie Bryan (nee Stewart) was born in Georgia, January 6, 1853; moved to Texas with her parents, Mr. T. A. and Sarah Stewart, when five years old; lived in Cass County the greater part of her life; joined the M. E. Church at the age of fourteen years, at Union Chapel of which she remained a consistent member until God called her home on January 29, 1912. She was buried at Union Chapel Cemetery. She was married to A. J. Bryan at the age of sixteen. She leaves a husband, two sons, seven girls, mother, two brothers and two sisters to mourn her departure—all of whom were present at her bedside. As a companion she was true and affable, as a mother she was devoted and affectionate, as a Christian faithful and consecrated. She will be missed by the community, Church, husband and children whom she loved with a never failing love. May the Father in heaven comfort and bless the bereaved ones, and so hedge them about with his grace that they may be an unbroken family in heaven is the prayer of a sister.

MRS. L. A. BENTLEY.

**BENNINGFIELD.**—Ollie Estelle Benningfield was born August 6, 1888, being 24 years, 7 months and 1 day old. She accepted Christ in August, 1909, and joined the Methodist Church at that time; has been a true follower of the Lord since that time. Her last words with the writer were pleasant and encouraging. She subscribed for the Advocate and was anxious to see a new church built at Union Chapel or somewhere in the center in the community. She leaves one of the nicest homes in Red River County and goes to a mansion in the skies. She leaves the beautiful country home and goes to a city, leaves the toils and cares and labors of life and goes to the Sabbath of the people of God. She leaves a mother and father in the evening of life who will soon join her over there. She leaves four brothers; all have an interest in the beautiful city of God. In speaking of her she loved the Church and the children of God. She was a faithful teacher in the Sunday School of the primer class. She could be a little child or a lady as she was small in stature. She leaves many friends to mourn her death and faithful service. May we all try to meet her in the sweet bye-and-bye. And as the song of the poet has said, the toils of the road will seem nothing when we get to the end of the way.

S. J. LATHROP, P. C.

**WARD.**—Bertha Ward, a victim to typhoid fever during twenty-eight days before death, October 30, 1911. She was the eldest child of D. W. and Ozella Ward; was born December 30, 1898, in Comanche County, Texas. She was a favorite, a praiseworthy jewel. We anticipated a beautiful womanhood. It is hard to be shorn of our brightest hopes, but God is gracious and knows best. Trials strengthen and bind his obedient children closer to him. Bertha was consecrated in baptism in infancy; was happily converted in August, 1910, and joined the M. E. Church, South, at the same meeting. She loved her Sunday School; would often talk about it during her illness. She realized the seriousness of her illness she had borne submissively and patiently. After expressing her wishes for her funeral, she talked of her Savior and heavenly home; became anxious to go, asking her loved ones to go with her. Her last words, "Mamma you'll go with me, I know. Look, they are so sweet and pretty, can't you see them?" May the bereaved ones take comfort in these thoughts, and all be prepared at last to inherit the blessings given to those "who die in the Lord." A FRIEND.

✕

**CARLTON.**—Miss Johnnie A. Carlton, after a sojourn of twenty-two years, six months and five days, died March 7, 1912. At the early age of fourteen summers she gave her life to the Lord, and lived a beautiful Christian life until the loving Father called her home. Her life as a professed Christian is worthy of emulation. She has left a rich heritage of good influences to bless the young people of Turkey, where she lived and suffered and triumphantly passed away.

D. C. ROSS.

**SPRIGGS.**—Clara Pearl Spriggs, daughter of Rev. T. M. Spriggs and Mrs. Lillian R. Spriggs, was born July 12, 1906; died May 24, 1911. Young as she was she had learned to love the Lord Jesus. One rarely meets a more gentle, lovable, Christlike child. It is no wonder that her parents loved her almost to adoration. She was so beautiful, so tender-hearted, so like a little angel. But she was too good for this world. The heavenly Father needed her to keep company with the shining ones. By a sad accident her sweet life came to an end. Brother Spriggs's home is lonely and sad, but God will take care of her till papa and mamma come to be with her forevermore.

J. H. MESSER.

**COLLINS.**—Rev. Levi F. Collins was born November 19, 1827; died February 11, 1912; came to Missouri when four years old; came to Texas in 1848; was converted when young and joined the M. E. Church, South. He was licensed to preach in 1873, and was admitted on trial in the Northwest Texas Conference the same year. He served the following charges: Eastland and Fort Griffin Mission, 1874; Ft. Griffin, and Hamilton 1875; Ft. Mason, 1876; Bellplains, 1877; Buffalo Gap, 1878; Coleman, 1879; Nolan, 1880; a mission which took in Colorado City, 1881; Rising Star, 1882; Lytle Gap, 1883; Higgin's Gap, 1884; Paluxie, 1885; Strawn 1886. There his health failed him, and in the fall of 1886 he was granted a superannuated relation and remained in that relation until death released him. Brother Collins was as true a man to Christ and his Church as could possibly be found. He was always loyal to the Church in every way. Many, many old pioneer friends and co-workers of his will recall to mind many striking incidents and many difficulties through which he had to pass as a representative of the gospel in those early days when things were so different to what they are now. Many of the above mentioned circuits, which he traveled principally on horseback, were larger in boundary than many of our districts to-day. Through all kinds of weather, houses a long distance apart, frequently lying out at night without anything to eat or any where to sleep on but grass, frequently being forced to carry his gun for bodily protection—all this and a salary ranging from \$100 to \$500. I doubt his ever getting over \$500 for any charge he ever served, but not a word of complaint. His precious wife, as true a helpmate as any preacher ever had on earth, testified to this truth. Not one complaint did she ever hear him make, always ready to wield the sword against the enemy and to guard the interests of Christ's kingdom. All things considered, Brother Collins was a man of more than average ability. He was a strong doctrinal man; but few preachers understood our doctrine better than he did. As a citizen he was loyal to his country; as a husband he was as good as he knew how to be; as a father he was loving and kind. This scribe was his pastor for many years during his superannuated relation. He was pure steel everywhere you placed him. While he was living I always knew I had one true friend, but, alas, he is gone. His place will be hard to fill, but he that knoweth all things and doeth all things right can fill the vacancy. Brother Collins had lived on Elm Creek, above Buffalo Gap, nearly ever since his superannuation until a few months ago. He and family had moved near Colorado City, where he died on the above mentioned date. He leaves a wife and nine children—four boys and five girls, all grown but the two youngest. He leaves many friends to mourn their loss. A word to the broken-hearted mother and noble children: Come, let's cheer up and look beyond the transitory things of this life, and follow him as he followed Christ. We certainly know where to find him. My prayer shall ever be that not one wrong thing shall ever be done by any member of his family that would in any way reflect upon the good life that he has lived. We say goodbye, but not forever. Some sweet day we shall meet him and other loved ones and be forever with the Lord.

T. H. DAVIS.

**FLUITT.**—Miss Mollie Fluit, daughter of Mr. and Mrs. I. N. Fluit, of Wolf Crossing, was born about nineteen years ago in Burnet County, on the Gaddis farm. She was converted about seven years ago while Brother McIntyre was pastor of the Kingsland work and joined the Methodist Church at the same time, and she has been an acceptable member since that time. She has always been faithful to her Church and willing to do service for it when opportunity offered its-elf, and her pastor will never forget the kind invitations she always offered him to visit her home; this shows she loved her Church and had a good feeling in her heart for its leader. She had many friends whom she has left behind to mourn their loss, but their loss is heaven's gain. She was sick about three weeks with typhoid fever, during which time I was informed she was never heard to complain, but endured her sickness to the last with such patience that only a true Christian could do. This patience, which she showed all through her last sickness, is one of God's best marks upon a Christian's life, and when she was informed by a friend in her last moments of her dangerous condition she remarked she did not know she was so sick, but that she was ready to go. She also said she had been praying for her loved ones and friends who were unwell. The doctor who attended her said he had often heard of Christian deathbed scenes, but that he had never witnessed anything like her death before—such perfect resignation to God's will. She asked a time or two during her illness if it would do for her to sing some; of course, this shows her mind must have been on spiritual things. She departed this life February 15, 1912, at her home among her loved

**Cough Hard? Go To Your Doctor**  
Stop coughing! Coughing rasps and tears. Stop it! Coughing prepares the throat and lungs for more trouble. Stop it! There is nothing so bad for a cough as coughing. Stop it! Ayer's Cherry Pectoral is a medicine for coughs and colds, a regular doctor's medicine. Use it! Ask your doctor if this is not good advice.  
J. C. Ayer & Co., Lowell, Mass.

ones and friends. Mollie is gone but not forgotten; she has left sweet memories behind with her loved ones and friends that will never be forgotten. She is not dead, but simply sleeping and will come forth on the resurrection morning with her new spiritual body. She left a bright Christian testimony, which should ever be an inspiration to her bereaved loved ones and many friends to meet her in a better land where there will be no more parting. Look forward to the time when you can meet her where there will be no more heartaches and sorrows, but continual happiness. Our loss is heaven's gain. Her pastor,  
J. R. ROBINSON.

**ST. JOHN.**—Mrs. Mattie St. John, wife of the pastor of the Genoa Circuit, died in Houston, Sunday, March 3, 1912, and was buried in Tetter's burial ground, five miles west of Humble, Texas, on the following Tuesday. Mrs. St. John was born about two miles from Humble, and there four years ago she was married to Thomas W. St. John. She went with him to Southwestern University for seven months, and then to Louisiana, whence they came to Houston about two years ago. Sister St. John possessed a lovely character. She was gentle in manner, cheerful in spirit, and devout in feeling. Her faith in God was unbroken, though it had stood many storms of adversity. She loved her home, her friends and her Church. Her friends loved her. "She was a mighty good woman," they said, "we couldn't help loving her." Mrs. St. John was called to be a preacher's wife. She loved the work of the ministry. She was indeed a helpmeet to her devoted husband. She has gone away from us, but she left behind memories without a stain. Her faith was beautiful, and her life bore the fruits of righteousness.

H. M. WHALING, Jr.

**JONES.**—Abel Greenberry Jones was born in Arkansas, December 1, 1849; moved to Texas with his father in 1866, settling in Collin County. In 1875 he was married to Miss Mary Kirby. Six children were born to them; two are living, the others having died in early childhood. Twenty-three years ago Brother Jones came to Hopkins County, becoming one of the early settlers of this county. On February 18, 1912, God called his servant home. He was converted and joined the Methodist Church about eighteen years ago. The verdict of his many friends and all his neighbors was that a true Christian man has gone from us. He loved his Church, and when he was physically able was always found at his post of duty. He was four years treasurer of his county. He left behind him a clean record. Some twelve years ago his health began to fail. From that time until the day of his death he was a great sufferer, yet he did not murmur nor complain. When the end drew near, and he realized that he was near the crossing, he expressed himself as being ready to go. This is a brief record of a pure, good man. A faithful servant of God has gone to his reward. A large company of friends followed his remains to the city cemetery where his Masonic brethren laid his body away. May his sorrowing wife and children turn to him who said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."  
W. P. GARVIN.

Haskell, Texas.

**McREE.**—The subject of this sketch, Claude E. McRee, was the son of Julius B. and Josephene McRee; born in Leon County, Texas, January 31, 1883; united with the M. E. Church, South, in his youth, under the ministry of Rev. D. W. Gardner; died at the home of his brother, Burnett, February 21, 1912. These dates represent the beginning and ending of a life whose devotion to home and to the best things in life will never be known in this world. The author of the book of Proverbs said: "A good name is rather to be chosen than great riches." Every one who knew Claude says he was a good boy. A few days before his spirit took its way back to him who gave it, he called his mother and all the family, including the little lady who was to have been his wife, and asked them all to promise to meet him in heaven. Now, dear ones as the shifting scenes of life come, and time has partially healed the wound of sorrow caused by his going away don't forget your promise made to the dead. Claude will never come back to you, but through Jesus Christ you may one day go to him. Goodbye, Claude, we hate to give you up, but heaven is richer.  
THOS. C. SHARP.

Centerville, Texas.

**WILLIAMS.**—Edwin Williams was born in Jackson County, Georgia, July 5, 1888; came to Texas with his parents in 1889 and settled in Cooke County. He was converted and joined the Methodist Church in 1905. He died December 19, 1911, at 4 o'clock a. m., in Goldthwaite, Texas. Edwin's father is the pastor of Nazarine Church in Goldthwaite. A few months before his death Edwin came to visit his parents. Returning to his home in Wichita Falls where he stayed a short time, feeling, no doubt, that the end of his earthly pilgrimage was near, he came back to his parents, where he fell asleep in Jesus in his father's arms on the morning after his arrival. Edwin had been happily converted but had failed to live up to his privilege as a Christian until sometime before his death he showed evidences that all was well with his soul. He was a young man of very great promise, but the Lord has called him home. This is a heavy stroke for his parents, but they find the grace of their Lord sufficient to sustain them, even in this hour of bereavement. Brother Williams has given two sons to the Methodist ministry. Frank, who died August 28, 1908, and the other is preaching in the Earlsboro charge in Oklahoma. May the blessings of God be upon all the family and when they have crossed the river one by one, may they be an unbroken family in heaven.

F. M. JACKSON.

**GILLEY.**—Gabe D. Gilley was born January 26, 1859, near Whitehouse, Texas, where he remained till the day of his death. He was married December 5, 1881, to Alice Lilley. To this union were born four children, two girls and two boys, who, with their mother, are left behind to mourn the loss of their father. Brother Gilley was converted and joined the M. E. Church, South, February, 1903. He remained a member of same until the morning of January 19, 1912, when his name was transferred to the Church triumphant. He was a strong man and his sickness was very brief; therefore, his death was a shock to the entire community. We weep not as those who have no hope. While he is missed, both at home and in the community, we look forward to the day when we shall meet again and God shall wipe all tears away. May God comfort his bereaved ones and his tender mercies be over his loved ones, who mourn his loss, and keep them until the day breaks and the shadows flee away.  
J. L. ROSS, P. C.

**WHITLEY.**—Charles T. Whitley, son of Bro. R. C. Whitley, was born in Tazewell, Virginia, in 1859; died August 19, 1911, at his home, Keller, Texas. His father moved to Texas in 1859 and settled in Tarrant County. Brother Whitley lived in Tarrant County up to his death, with the exception of one year he was in McCulloch County. He professed religion and joined the Methodist Church in 1886. He was married to Miss Nannie Meacham October 9, 1887. He was the father of eight children, four of whom had preceded him to the better world. Brother Whitley was a steward fifteen years and district steward six or seven years. He was a man whom the Church would trust with its interest and one who was faithful to every duty assigned him. We miss him in our Quarterly Conferences, he was always present at the roll call. But we thank God that we shall see him again, if faithful to the end. He leaves a father, one brother, a loving wife and four obedient children, and a host of friends to mourn their loss. A brother steward.  
M. F. QUATLE.

**SELF.**—Rebecca Jane Self (nee Grimes) was born in Alabama, April 2, 1840; came to Texas with her parent in early childhood and settled in Cherokee County, where on July 11, 1858, she was married to Nathan Waller, who died October 15, 1863. She was again married on November 20, 1872, to David P. Self, who died July 2, 1900. She remained a widow, and lived with her daughter, Mrs. W. B. McFarland, at Flint, where she died August 20, 1911. Sister Self knew what it was to bear the burdens of this life, but she always found a friend in him to whom her faith was fastened, our Lord, and she steered her lifeboat toward his golden shore. She lived to a ripe old age, and she was rich in faith, and great was her inheritance when deliverance came. With her the battle is over. She has fought bravely and won the crown, and is now watching from the other side for loved ones left behind. Then, children be true; there is glory waiting for you over on the other side.  
J. L. ROSS, P. C.

Whitehouse, Texas.

**BRIDGES.**—John Bridges was born in Tennessee April 17, 1850. He came to Texas when but a boy; lived first in Cherokee County; then in Comanche County; then in Erath County; then a short while at Georgetown, Texas; then he located near Wichita Falls, where he died, February 19, 1912. Brother Bridges was married to Miss Josephine Davis, November 18, 1875. To this union were born seven children, five girls and two boys. Both the boys are preachers in the M. E. Church, South. The eldest, E. W. Bridges, graduated at Southwestern last year, and is now at Corsicana, Texas; the younger one, J. H. Bridges, is in Southwestern and will graduate this year. Brother Bridges was converted at sixteen years of age, and joined the M. E. Church, South, and ever lived a true Christian till death. His home was a happy Christian home; his children are all Christians. He was a true companion, an excellent father, a true citizen and a true, loyal member of the Church, and had filled most all of the offices in the Church that a layman can fill, and was superintendent of the Sunday School at Pecos, Texas, when he died. Brother Bridges was not sick but a short while. Just before he was taken sick he talked to his wife about dying, having no fears of death. He sang several songs, one was: "Will There Be Any Stars in My Crown." Just before death his wife asked him if he wanted any thing and he said: "I am so happy." And thus he fell asleep in Jesus, and went home to heaven. Brother Bridges was a very useful member of the Church. When he lived at Exray, Erath County, he built a church almost entirely of his own means for the M. E. Church, South, and when he died they brought his body back and the writer held the funeral services in the house he built with his own hands in the presence of a large congregation. We buried his body in the Exray Cemetery. Look up, loved ones, for we know where to find him. We shall all meet again.

J. E. MORTON.  
Huckabay, Texas.

**HALL.**—Mrs. Amanda L. Hall was born in East Feliciana Parish, Louisiana, March 29, 1831, and departed for her Father's home, triumphant in her faith, December 21, 1911. She was the daughter of Rev. James Bowman and Sarah M. Carter and the granddaughter of that faithful old pioneer Methodist preacher, Rev. Matthew Bowman. Through her whole life she was a faithful, consecrated, true and loyal member of the Methodist Church. On December 18, 1850, she was married to Thos. C. Hall, then residing at Tensas Parish, Louisiana. There remain behind her from that union two sons, W. E. Hall, of Temple, and J. B. Hall, of Hamilton County, Texas; also one daughter, Mrs. Lucy C. Rather, of Saxola, Panama. The greatest part of her life she spent in Texas, where she was known and loved by thousands, among the oldest settlers and among the young as well. I knew Mrs. Hall intimately as her pastor and friend. I found her to be plain, unassuming, gracious, kind, true and good. She was indeed a beautiful Christian, tried through many years and ever found among the faithful. She fed the hungry, clothed the naked, visited the sick, poured the balm of consolation upon the hearts of the sorrowing and otherwise did the work of her Christ. She had a strong mind, a resolute will, a deep piety and a firm resolution. She never wavered. In her home as well as in her public relations to her Church she was above reproach. There was no truer mother, no better friend, no humbler Christian among us. Mrs. Hall belonged to the "old South." She was a Southern lady, imbued with those refined and elegant characteristics that made the womanhood of before and during the Civil War the most famous upon the earth. During the war she was warm and earnest in her support of the Southern cause and in her helpfulness to the soldiers who fought for her home and native land. She nursed the wounded, helped to bury the dead and assisted in caring for the destitute and sorrowing families of the fallen in battle. She walked bravely through those days when property was taken, friends were gone and hope seemed about to turn into the blackness of despair. Not once did she falter. And from those days to the day of her death she was ever the same. She never looked backward despairingly. She believed that out before were the treasures of life and she went forward like a heroine to claim her own. We have scarcely time to weep over her death, so busy are we in summing up the total of her gracious life. For seventy years a genuine Christian, her life shined from the hilltops. Many have seen its beautiful glare and have followed after. Others are following now. And why should we weep? Surely her life and her death have merged into one glorious victory.

R. P. SHULER.

**COUCH.**—The death of Grandma Couch occurred on February 24, 1912 after a very short illness occasioned by an attack of general paralysis. She was born in Hunt County, Texas, November 30, 1840, and was 71 years, two months and four days old. Her maiden name was Miss Mary Hily Palmer. She was married to W. T. Couch at about eighteen years of age. From this union four children were born, all of whom are dead except our most excellent citizen, J. C. Couch. One of the daughters was the first wife of J. R. McFarling, than whom Childress County has no better citizen. Her husband preceded her to heaven by some twelve years. She professed religion at about twelve years of age, and was a faithful Christian to the day of her death. You would not count a life of seventy-one years' duration, sixty-nine of which had been given in service to God and humanity, a failure. Such a life is worth more to the world than all the gold and silver of earth. She not only professed a Christian life, but she lived it; she not only declared that she loved God with all her heart and her neighbor as herself, but she proved it by her life. She showed to the world by her every-day walk the power of the grace of the Lord to enable a poor, frail human to understand and to obey the Father's will; she loved her God; she loved her Church; she loved her fellowman, and was ever ready to answer to the call of duty from God or man; she was truly "the light of the world," "the salt of the earth." She was a kind neighbor, loving to administer to the sick and needy—a friend in need, therefore a friend indeed—a devoted mother, looking with the most careful consideration after all the interests of her children; a faithful wife, after the old regime, of whom Solomon says, "The heart of her husband doth safely trust in her, so that he shall have no need of spoil." Her children rise up and call her blessed. "Many daughters have done virtuously, but thou excellest them all." A consecrated member of the Church of her choice for sixty-nine years, without ever a word of complaint against her conduct; a consistent Christian, so much so, that no one could ever say that she was not within the bounds of where a Christian is allowed to walk. Thus she lived and thus she died. Would you dare be so sacrilegious as to put such a life in its value and worth to the world down by the side of dollars and cents? Grandma was no stranger when she reached heaven. Her husband, three of her four children, besides many other loved ones and friends had preceded her to that glorious land. Farewell, Grandma, but not forever. Just a few more days and we that are left behind will meet you in that home of light and joy to part no more. We hated to see you go, and will miss you, but we would not take from you one moment of the eternal peace that your loving Father has called you to enter into, but will await our time to join you with strong faith and blessed anticipations of soon mingling our notes of praise with yours. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever. Amen." Her pastor,

G. S. WYATT.

**SIKES.**—Eldridge, son of Grover and Annie Sikes, was born March 17, 1909, and departed this life March 13, 1912, lacking only a few days of being three years old. This came as a sad blow to his parents, grandparents and a host of other relatives and friends. He was a strong, sturdy little fellow, until on Tuesday, March 12, when, in playing too near the fire, his clothing became ignited, and before the fire could be extinguished, he was so severely burned that he died the next day. Everything possible was done to save his life, but God saw fit to take him. We commend the sorrowing ones to him who said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." He will be sorely missed by all, more especially his little brother, only a year his senior, and by his parents, but God knew best, and while we cannot call him back we can go to him. We buried the little body in the Union Valley Cemetery.

J. P. CHAMBERS.

**WYNNE.**—The good people of Breckenridge are bereft of two of their most substantial citizens, Richard and Davis Wynne. Richard, the younger, passed from his suffering after a lingering illness on March 4, in the twenty-second year of his age. He was never married. His brother, Davis, who had exhausted his strength in nursing Richard, took his bed in a few days after his brother's death, became unconscious at once and after lingering only a few days went to his reward on Tuesday, March 12, in the twenty-fourth year of his age. Davis leaves a wife and two bright little boys to mourn their loss. These two young men were converted under the ministry of the

writer in Foard County some nine years ago and it was a great pleasure to me to meet them again when I visited Breckenridge. They were faithful in life and triumphant in death, and their friends will know where to find them. They are gone to join their mother, who some years ago preceded them to the glory world. Besides Davis' wife and children there are left here father and sister, Mrs. Lella Miller, one brother, the aged grandfather and a host of friends. But we will meet again.

C. E. LINDSEY.

**RENPRO.**—Minnie Lee, daughter of J. S. and Mrs. M. E. Renfro, was born April 22, 1896, in Navarro County, Texas, near the town of Spring Hill; died with meningitis, February 25, 1912, at her home near Dawson, Texas. She was sick only a short while. She was converted at Harmony Methodist Church during the summer of 1909, under the pastorate of Rev. S. P. Neville, and joined the Church at the same place immediately. If we are to apply the standard of measurement as given by the great Teacher, "by their fruits ye shall know them," to day she is sweetly resting in the presence of her resurrected Christ. Besides a large number of friends and other relatives, she leaves a father, mother, one sister and four brothers to mourn her departure. She had many close friends. She was thoroughly devoted to the Sunday School of which she had been a member since before her conversion. She was loyal to her Church and was loved by all whose happy experience it was to know her. To put it mildly, she was a perpetual sunbeam, helping to dispel the darkness every where she went and to light up the paths of all her associates. My dear friends, let us continue to remember that although "earth is poorer, heaven is richer because of her presence there to greet us when our day is done."

HER PASTOR.

**TAYLOR.**—J. L. Taylor was born near Wytheville, Wythe County, Virginia, April 17, 1843, and departed this life March 8, 1912, near Campbell, Texas. He was married April 11, 1866, to which union were born two daughters, who, with the mother, mourn his departure. Brother Taylor had been a Christian and a member of the M. E. Church, South, for more than thirty-five years. He was one among the first members of the old Shady Grove Church. He was a pioneer settler of Hunt County, having come here when about sixteen years old. He was well known and highly esteemed and loved by all. To know him was to love him, for as he grew in years he "grew in grace and the knowledge of our Lord Jesus Christ," in whom he had an implicit faith. He suffered for several months, but always bore it with Christian fortitude, and "died in the triumph of a living faith." Weep not for him, loved ones; he awaits your coming to eternity's shore, and will welcome you there where death has lost its power to separate loved ones.

C. B. GOLSON.

**DALE.**—Mrs. M. E. Dale (nee Barbee) was born in Columbus, Mississippi, April 7, 1846. She was converted in 1892 and joined the M. E. Church, South. She came to Texas with her husband that he might regain his health. They settled in Lamar County. From there they moved to Van Zandt County and from there they came to Smith County, near Whitehouse where she remained until the day of her death, March 18, 1912. Her husband and four children preceded her to the other world. Seven children are left behind to mourn her departure. Sister Dale was in feeble health for several years, and for six months was confined to her bed with great pain. She bore her affliction patiently waiting for the end to come. Her faith was never weakened, but as the end grew nearer her faith grew stronger. Her death was like her life, one of triumph. We laid her body to rest beside her husband in the Whitehouse Cemetery to wait the resurrection morn. Then, bereaved ones look up, she waits in the glory world to give you a welcome there.

J. L. ROSS, P. C.

**HANEY.**—Sister Texanna Haney was born January 13, 1882, in Newton County, Texas. She was the daughter of Brother and Sister A. D. Ford; was married to Joseph Haney, February 22, 1900. To this union were born four children, all of whom are still living. Sister Haney united with the M. E. Church, South, at the age of twelve years; was raised in the lap of the Methodist Church. Her father and mother, Brother and Sister Ford, were active members in the same, and looked well to the interest of their children. Sister Haney died January 1, 1912, in great peace and love; was conscious of her approaching death until the last, called her husband and children to her bedside and bade them an affectionate good-bye. So passed from our midst a pure, consecrated Christian to join the heavenly host above where parting shall be no more.

W. H. SUMMY.

**AUSTIN.**—Rev. E. C. Austin died Monday morning, March 11, 1912. Rev. E. C. Austin was born in Wayne County, Kentucky, August 19, 1852; married to Miss Lucindy M. Thomason, May 27, 1875. To this union were born eleven children—four girls and seven boys, nine of whom are living yet—seven boys and two girls. Brother Austin was converted in August, 1875, joined the M. E. Church, South. In 1878 was licensed to exhort. The latter part of the same year he was licensed to preach. He remained a true minister in the local ranks until the death summons came and relieved him. Brother Austin came to Texas in an early day, when it meant much to stand as a representative of Christ, and his Church. He certainly made good proof of his ministry. He served the Church in various capacities, as steward, district steward and recording steward, Sunday School Superintendent and many other ways in public capacities. He was always loyal and faithful to every trust committed to his care. His home, though humble, was always open to the wayward circuit rider, and to all who were representing the great cause of our Redeemer. His life was fraught with deeds of charity and good works of every kind, always taking a firm stand on the right side of every moral issue pertaining to either Church or State. Doubtless as a minister he performed more marriage ceremonies, held more burial services than any one man in the country in which he lived. But alas! his work in this way is done. His place will be hard to fill, but he that knoweth and doeth all things well and maketh no mistakes has seen fit to call him from labor to reward. The summons came on Monday morning at 8:30 o'clock, March 11, 1912. We buried his remains in the Cross Plains Cemetery Tuesday morning. The casket containing his remains was brought in the churchhouse at 11 o'clock. The house was filled to overflowing. The regular funeral service was conducted by the pastor, Rev. T. H. Davis, after which the Masonic fraternity took charge of the corpse, and carried out the regular order of the Masonic burial. Brother Austin was a Master Mason in good standing. It is the voice of all who knew him. "He was a good man." No greater eulogy could be passed upon any life. No greater epitaph placed over any grave than this: "He was a good man." A word to the broken-hearted widow and precious children, come, let's follow him as he followed Christ. We know where to find him. Some sweet day we shall meet him and greet him on the eternal shores of everlasting deliverance, where we shall ever be with the Lord. We say peace to his memory till we meet again. His pastor,

T. H. DAVIS.

**MARTIN.**—W. L. Martin, an aged pioneer of Collin County, passed from this life at the home of his son, W. L. Martin, Jr., in Erath County, Texas, January 16, 1912. He was laid to rest in Elm Grove Cemetery, Collin County, by the side of his faithful companion, who had preceded him to the better world. Deceased was born in Missouri, January 5, 1824, being eighty-eight years and eleven days old. He moved to Texas in 1840; to Collin County, 1852, settling where Westminster now stands. He saw service in the war with Mexico and the Civil War. He and his wife were charter members of New Prospect M. E. Church, South, in the early fifties. For quite a while services were held in their home; the same Church is now at Graybill, and he was the only surviving charter member. He was faithful to the Church and his Lord, and was steward and class leader for years—in fact, he was the strong arm of the Church. When the message came he knew his Lord and was not afraid to go. His noble Christian life was an inspiration to all who knew him. A true servant of God ended this life of trials and has gone home in triumph to join loved ones in the mansions of the blessed. He is survived by six children. Weep not, children and loved ones, for we shall see him in the bright morning of a cloudless day where sorrow is unknown and where the peace of that association will be sweet if we are but true to the God he served so well. His granddaughter,

ETHEL COWLING.

**HAZLEWOOD.**—Mrs. M. J. Hazlewood was born November 29, 1851, and died at her home in Cross Plains, March 14, 1912. She was married at Morristown, Tenn., August 31, 1871. Rev. Summers performed the ceremony. To this union were born eleven children, nine of whom are still living—5 boys and 4 girls. Sister Hazlewood had lived in Texas twenty-four years, and had lived in the Cross Plains community for twenty-two years. She joined the M. E. Church, South, when young and has lived a consistent life ever since. She leaves nine living children, several grandchildren, other close relatives, and a host of friends to mourn their loss.

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**NOTE.**—The above house is perfectly reliable.

We buried her remains in the Cross Plains Cemetery March 15, 1912. The funeral service was conducted by this scribe, T. H. Davis, her pastor. There must have been 250 or 300 persons present as a demonstration of their love and respect for her and her family. Many bore a tribute of love and respect, to one so dearly loved and respected, to the bereaved family. Come, let us follow on in the upward way, ever looking unto him who is the author and finisher of our faith, never suffering ourselves to do one thing that would bring reproach upon the good life of the precious mother who now awaits us on the eternal shores. We say good-bye, but not forever. Peace to her memory until we meet again.

T. H. DAVIS, P. C.

**JOHNSON.**—Lawrence W. Johnson was born in Tippah County, Mississippi, February 1, 1859; died at Enloe, Texas, February 5, 1912, of pneumonia; was buried at Tira, Hopkins County. When about one year old moved with his parents, W. B. and M. A. Johnson, to Hardeman County, Tennessee, near Pocaohantas, where he grew to young manhood. He was converted and joined the M. E. Church, South, in 1876. About 1889 went to Cotton Plant, Arkansas, spent one year there then came to Texas. Married Miss Dovie Williams, near Wills Point in 1888. Spent several years teaching in the public schools in surrounding neighborhoods. Came to Hopkins County in 1898; moved to Delta County in 1905, where he died, leaving a wife and eight children and seven grandchildren, all at Enloe; two brothers at Edgewood, an aged mother and three sisters near Tira, Hopkins County. Brother Johnson died as he had lived—a Christian—and expressed himself to his family while sick as not fearing death. "Sleep on, dear brother, till the resurrection morn, when we expect to meet you where sickness and partings are no more. His sister,

ELLA BRICE.

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### The First Easter

While the kingdoms of earth were waiting

The message of life or doom,  
And the angels in breathless wonder  
Were watching that silent tomb,

It was not to the chosen eleven,  
Shrinking with fear and shame;  
It was not to the proud Roman monarch,  
That the Lord in his glory came.

O wealth of divine compassion!  
O marvel of infinite grace!  
It was one whom his mercy had rescued  
Who was first to behold his face.

She had come to the tomb with spices,  
In the dawn of that Easter Day;  
She had feared, when she found it empty,  
They had taken the Lord away.

As she stood at the portal weeping  
A vision stood by her side,  
And she heard the tender accents  
Of the One who was crucified.

The ages have rung their changes,  
And old things have passed away;  
Our eyes may no more behold him  
As he walks through the world to-day.

But the sin-sick, the sad, the repentant,  
Who answer his loving call,  
In that day of their heart's glad Easter  
Shall see him the first of all.

—Mary A. Nuckolls.

### The Resurrection of Jesus Christ

By S. Stephen McKenney.

"But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20.

In the Church at Corinth there were prevalent two extreme views concerning the resurrection, viz.: The materialistic, and the idealistic conceptions. In support of the first we have the doctrine of the Sadducees who say that "there is no resurrection, neither angel, nor spirit." Also, we find there the doctrine of the Epicureans who looked upon man only as an animal whose career was soon to be terminated by death. Hence they said: "Let us eat and drink; for tomorrow we die." On the other hand, we find those who swung to the other extreme. Theirs was an ultra-spiritualistic conception. To them the resurrection was a fact not of history, but of experience. These concerning the truth had erred "saying that the resurrection is past already." The apostle points out the fallacy of such views, and shows that the foundation of our faith is the resurrection of our Lord. The sum of his argument is this: "If there be no resurrection then is Christ not risen; our preaching and your faith are vain; we are false witnesses; ye are yet in your sins; our dead are perished, and we are of all men most miserable." But a new light breaks upon him, and he exclaims: "Now is Christ risen from the dead, and become the first-fruits of them that slept." Here we have the statement of two sublime facts, one historic and the other prophetic:

1. "Christ is risen from the dead." In support of this the apostle offers two lines of evidence:

1. He proves it as an historic fact. He tells us that Christ rose from the dead, "and was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once \* \* \* and last of all he was seen of me." Writing, perhaps, twenty-eight years after our Lord's death, he tells us that more than two hundred and fifty persons are still living who can bear testimony to having seen him after his resurrection. More-

over, he tells us that both his death and resurrection are "according to the Scriptures." It had all been accurately foretold by the prophets, and himself. To prevent the fulfillment of these prophecies every possible precaution was taken. That his body should not be confused with that of another it was laid in "a new sepulcher wherein was never man yet laid." Lest his body should be stolen from the tomb a Roman seal was set upon it, and a Roman guard was stationed about it. Yet, on the third day the body was missing! How can this be accounted for? It could only have been removed by his enemies, his friends or himself. We know that it was not removed by his enemies or they would have produced it as evidence against his resurrection. Nor was it removed by his few timid friends, for even his disciples "all forsook him and fled." It must have been removed by himself; it was!

2. He proves the resurrection by showing the moral consequences of its denial. These may be summed up under three heads:

(1) A past without history. If the evidences brought forward in support of this fact do not establish it, then no historic fact is credible. Hundreds of men "to whom also he showed himself alive after his passion by many infallible proofs" can bear their testimony. Surely all these cannot be "false witnesses." Unless this fact is historically true, then we cannot depend upon any fact of history however well established.

(2) A present without experience. We must not only discredit the history of the past; we must also discard the experience of the present unless Christ is raised. The apostle seems to say: "If Christ be not risen we cannot trust even our own hearts for our faith is vain; we are yet in our sins; we are the victims of an awful delusion, and of all men most miserable!"

(3) A future without hope. Think of it! If Christ be not raised, then are we without past history, present experience, or future hope. "Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable." But if we may believe in him who "died for our sins, \* \* \* and rose again the third day according to the Scriptures," then such faith will work experience, and such experience hope, and of such a hope we shall not be ashamed.

Here then is the foundation of our faith: "Now is Christ risen from the dead." Christianity is at once historical and experimental. It is a living faith in a living person. It compasses the past, present and future. It is nothing less than an eternal salvation. Our Redeemer is the Son of Man—yea, the Son of Humanity; our Federal Head, the Champion of our Race. "For as in Adam all die, even so in Christ shall all be made alive." "The first man Adam was made a living soul; the last Adam was made a quickening Spirit."

II. He is "the first-fruits of them that slept." His resurrection is the pledge of ours; "Because I live ye shall live also." The Father "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." "The first-fruits!" According to the Levitical law, before gathering the harvest, the sickle was put in a sheaf cut; it was waved before the Lord as a sign of life, and as a first-fruit it was offered upon the first day of the week, an offering unto God. It was a sign that the whole harvest was the Lord's, and that it should all be gathered. So the first-fruits from the dead have been gathered; the whole harvest is the Lord's; "they that are in their graves shall come forth." Abraham saw this promised harvest in its rising grandeur from the dust of earth to the glory of the stars of heaven. Blessed prospect! The body that had its origin in the dust will find its destiny beyond the stars. It was to him the first pencilings of light which forever stand as the prophecy of the dawn. As the first blade of grass in spring-time is the promise of quickened vegetation so in Christ, "the first-fruits," we have promise of a world-wide harvest from the dead.

The story is told of a company of sailors who landed upon a distant island in midocean, and ate freely of a certain plant that threw them into a deep stupor. Upon their failure to return other sailors went in search of their companions and found them lying apparently dead. After a strenuous effort to arouse the drugged sleepers one at last revived, and it was to them a glad omen that all would finally awake, as in due time they did. Beautiful story! "We shall sleep, but not forever."

This blessed hope comes to us "by the resurrection of Jesus Christ from the dead." Here the philosophy of Socrates and Plato are silent. The religions of the world, hoary with age, shed no gleam of light upon the darkness of the tomb. Even Judaism in bewilderment asks, "If a man die shall he live again?" And the devout English poet of later times sings of "that undiscovered country from whose

bourne no traveler returns." But the poet's fancy has veiled a fact. One Traveler has returned, and through him all will find deliverance from the power of the grave.

An ancient writer tells of a fox that long ago went out upon a prowling expedition, and coming to the mouth of a cave, heard from within voices that bade him enter. But the wary fox answered, "Not to-day, for I see the footsteps of all creatures leading in but I see the footsteps of none leading out." To our imagination that cave fitly represents the tomb, and we see unnumbered tracks leading into it. But look again! We see also the tracks of One leading out. Those tracks, marked with his own redeeming blood, promise to our fallen race deliverance from the grave. "Twas he that robbed death of its sting, and the grave of its victory, thus becoming 'the first-fruits of them that slept.'"

"They that are in their graves shall come forth." As each new day is lifted out of its airy grave of darkness; as the sap that lies buried at the roots of trees in winter rises with the coming spring; as the unsightly insect is transformed into the gorgeous butterfly, so may we hope to drop one day this dying flesh and rise beyond the sky. Surely such must be the destiny of those who sleep in him! To Christian faith the cemetery is no longer a city of the dead; it is a "sleeping place," and glorious will be the awakening by and by. "They that are in their graves shall come forth!"

An Army Chaplain tells of how he kept vigil upon an open field one wintry night as the soldiers of his brigade, each wrapped in his blanket lay down to sleep upon the cold earth beneath a cloudy sky. During the night several inches of snow fell, and when the morning dawned the quiet sleepers reposed beneath canopies of snow clearly marked by mounds that looked like so many whited sepulchers. As the Chaplain gazed upon the scene here and there men began to stir and cheerily to greet one another, and as their dark figures rose before him shaking the white from their garments, new life and activity seemed to reign where death-like silence had prevailed an hour before. So will it be on the last morning of the world. "They that are in their graves shall come forth." Already there has been a stir upon the field of death. One has come forth whose coming is the pledge that all who sleep in him shall rise. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." For "now is Christ risen from the dead, and become the first-fruits of them that slept."

Nacogdoches, Texas.

### MISSIONARY INSTITUTE OF THE NAVASOTA DISTRICT.

We were to have met at New Waverly, January 25 and 26, but we were hindered, so we did meet at Conroe, March 13 and 14. The program was one of the best I have seen, and we carried it out to a letter, notwithstanding there were but eleven of us present, while there were twenty-two on the program (you know not all preachers attend these meetings). There was not a dull moment from the time the presiding elder called us to order till we dismissed on the evening of the second day. Those who were there seemed to have studied all the program, and were ready to speak on any subject. The program was arranged under four heads: First, "The Preacher Himself." Under this head we had such subjects as: "The Preacher in His Study." This was one of the most interesting subjects of all the program. Notwithstanding none of us quite measured up to Dr. Rice's standard, after hearing them both speak and preach, we decided not to prefer charges against them just now. In spite of what he said a few weeks ago in the Advocate we believe that most of the preachers of the Navasota District are worthy their place. "The Preacher in the Homes of His People," "The Preacher in the Social Circle," "The Preacher as a Leader in Moral Movements" were other topics discussed.

The second division: The Sunday School. We found that the preachers were all alive on this subject. Then we had the institute proper; "Missions," then the general discussion of "Evangelism." Here we "struck oil." I never saw the spiritual tide run higher in a meeting. The Holy Ghost came upon us, and many praised God. I have not seen in many days such evidences of the divine presence. I feel safe in saying that there was every evidence of a sweeping revival in the district. Much is being said somewhat, and some very much otherwise about the need of the presence of the Holy Ghost in the heart of the ministry of to-day. I for one have not seen such alarming conditions as some picture. Be it as it may, the preachers of the district that were there are fully alive. There is no doubt in my mind but that there will be a general revival in the district. I suppose it



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would not be out of place to mention some, or just one speech that was made on "Evangelism: Prayer and Evangelism." This was discussed by A. J. Frick. It was a spiritual feast indeed. The preaching was done by Brother Turrentine, Brother Bob Adams, and the last sermon (a veritable "snipe-hunt"), by Jesse Lee. Brother Turrentine preached the opening sermon on Wednesday evening. It was just a common sermon for the elder; just as good as the best; in fact, Turrentine is making good; he followed the most popular presiding elder I ever knew, and he has held the standard just as high as he found it. He is as open as he is fearless, and plenty of common sense (rare commodity). Bob Adams preached one of the best sermons he ever preached, and, as nearly everybody has heard him, I need not comment. As to the last sermon: Well, about the first round, the lights went out, and with the lights the sermon. This all took place after the institute had closed. I feel sure that if I were to attend the General Conference I should have to stay and preach after everybody had left. Better say this than for it to be said that if such a thing should be announced all would leave. I don't believe a word of it. I never saw people attend a meeting of this kind as well as the people of Conroe. They are a rare people anyway. Most places try to shun such meetings, but Conroe wants all she can get. The entertainment was just as it could be. Brother R. O. Wier, and all of his people seem to be glad we were there. In all, it was a great occasion, and the district is in a healthful condition. Because I have more spare time than any of the brethren I was requested by all the "body in session" to tell it to the world by writing to the Advocate.

JESSE LEE.

### A BETTER SUPPORTED MINISTRY.

By J. O. Gore.

So much has been written lately on the subject that I have waited patiently hoping some one would suggest a remedy. Some remedies have been suggested at one point, but there is another point that seems to me to be overlooked. It is the discrimination that is being made between our men in the city and the men in the country, in the appropriations of our missionary money. I believe in the men on the boards and am of the opinion that they are not beholding 'he matter from my viewpoint. It might not affect them seriously if they did, but believing that it might I write this article, and I would be glad if the brethren would give their opinions of the plans that I am here suggesting. Now, I have made a canvass of the field by letter and otherwise of some Churches in the United States and Great Britain and find that most of the Churches are as badly in the hole as we are, some worse, but some are in position to help us if we are not too hard-headed to follow their example.

I have been silently loading myself on this subject for eleven years, and though it may be that my ideas and others will not coincide, but if we have sense enough to discuss it from a viewpoint of general good, and brotherly love it will not hurt the cause. I believe the brethren of the Mission Board are all my friends, and to be sure I am theirs. I do not believe that they will take offense at the figures here given, for it is not in the spirit of rebuke or harsh criticism.

The Central Texas Conference, an average presiding elder's salary is, in round numbers, \$2500; the general average of a preacher's salary is \$870. To cut from the lower side of the salary of the \$183,681 to the pastors, which number 213, there remains to be deducted for 14 of these preachers \$36,000; of the remaining there are 117 preachers who receive less than \$800; there are 46 who receive less than \$500; there are 25 who receive less than \$400, and 29 who receive less than \$300; all this applies to what is received directly from their charges.

Now, again, divide the missions into minor and major classes; put all the charges on the mission list that receive more than \$400 from their charges, and all that receive less than \$300 from theirs; add to these the appropriations in separate column, you

will find more appropriations from \$300 to \$500 on the major scale than you will find of \$200 in the minor scale, and you will find nothing above the \$200 in the minor scale, so far as my investigation goes. Though you will find some good appropriations made where a living salary is paid from the charge. There is an old argument being put up that it costs so much more to live in the city and large towns than in the country and it justifies a large appropriation. Now, I have no doubt, that some of the board think so, but then why are cities built? It is to cheapen living! And it does! Tell me what necessity of life you pay more for in the city than in the country? I save money by paying car fare to the city to buy my goods. Besides I must be at some expenses that a city man is not compelled to bear. One remedy for the trouble I would suggest is that we memorialize the next General Conference to give us an amendment to paragraph 372, article XIX, so that we may adopt the following plan:

1. That we adopt a standard salary for all our preachers in full connection of at least \$800 for the present, and make our motto: "\$1000 for every charge in full connection at the earliest possible day."

2. That our Board of Missions make no appropriation to any charge that will pay the minimum salary for that year.

3. That if the board shall deem it necessary to make an appropriation to any charge and the charge together with the appropriation shall exceed the minimum salary for that year, the preacher receiving such excess shall be responsible to the Board of Missions for the difference of the amount received and the minimum for that year, until it shall have equaled the amount of the appropriation, which excess shall be held in the treasury of the board as a sinking fund, and shall be accessible to the appropriations for the next year.

Now it has been said to me by some of the members of this conference that if I should present this matter to the conference, that some of the men of the conference would "romp on you." Now I am glad that I have a better opinion of the brethren than to believe it. Again, it has been said that if I did so that some of the members of this conference "will put a black mark on your name; that they will see to it; that will follow you the rest of your days in the effective ministry." I have not that opinion of the ministry; if I had I would withdraw to-day and quit the Church, but I do believe that the Methodists of this conference will speak their mind if they speak, and speak it with common sense and reason, and that the brethren of the ministry will give their opinion of it in love, if they give it at all. I have written and spoken to a goodly number of the ministers and laity and am surprised that they have given as much thought to it as they have. Now, brethren, if this is not an equitable and just plan I am honestly anxious to know it. I would appreciate a card from any pastor or layman as to what you think of it, or a communication through the Advocate. I have accumulated data, I think, to sustain every statement that is made, and have had experiences that few have had in missionary territory of the home field. In the meantime, we might try it, and see how it works.

Penelope, Texas.

Doing nothing for others is the undoing of one's self. We must be purposefully kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. We do ourselves the most good doing something for others.—Selected.

The signs and fruits of inward life are the outcome of long, slow-working causes, running back through all our years, including all that we dreaded and bewailed, as well as all that we welcomed and enjoyed, including also the outward and inward life of our struggling ancestors and the long and broad evolution of humanity. We must follow the hint; we must each step an onward one. We must not interrupt our own progress.—Charles G. Ames.